

# PHILIPPINE "COMFORT WOMEN"

## COMPENSATION SUIT

### EXCERPTS OF THE COMPLAINT

#### 'Comfort women' sue for compensation

Philippine women who say they were forced to provide sex for Japanese soldiers during World War II filed a suit with the Tokyo District Court against the Japanese government, seeking ¥260 million as compensation.

Rosa Hanson, 45, and Julia Poras, 61, represented 18 former "comfort women" named in the lawsuit. The plaintiffs say they were forced into prostitution by Japanese soldiers between 1942 and 1945.

This is the second lawsuit filed by former comfort women used by the Imperial Japanese Army at military brothels up until the end of World War II.

It follows a lawsuit initiated by South Korean comfort women in December 1991.

South Korea was part of a colony that Japan annexed in 1910, while the Philippines was occupied during a massive military conquest during World War II.

On Monday, a South Korean woman living in Miyagi Prefecture is set to file a similar suit at the same court. A group of Taiwanese women

are reportedly considering filing a suit as well.

Hanson, the first Philippine woman claiming to have been forced into prostitution, said, "We (former comfort women) have been victims until now." She said she was abducted from Luzon at the age of 14 and forced to provide sex for Japanese soldiers.

According to the Task Force on Filipino Victims of Military Sexual Slavery by Japan, a support group based in the Philippines, 41 Philippine women have come forward to reveal their stories.

The citizens' group and its lawyers have not finished questioning the 28 other women not included in Friday's suit. They said that cases involving these women will be filed by September.

Prime Minister Kiichi Miyazawa apologized and expressed remorse over the issue during Philippine President Fidel Ramos's visit to Japan last month.

After filing the suit, representatives of the 18 plaintiffs and of the group met with Japanese government officials

Indu Lourdes Sayre, a coordinator of the citizens' group, said the officials repeatedly apologized. However, she said the officials "still have not accepted the fact that the women were forcibly taken into the brothels."

"Apology is cheap," she said, adding that her group and the plaintiffs want concrete action from the government.

"I think it is high time that the Japanese government dealt with the issue," she said. A lip service apology would not be acceptable, she said.

Kenshi Takagi, one of the lawyers representing the women, said, "What then becomes imperative is to admit more clearly that Japan committed injustices in its history, and represented a sheer contravention of international humanitarian law."

Japan should express this attitude through full compensation, he argued.

"These war crimes should have been judged by the Allied military tribunals. Those matters were not covered, but those responsible



JULIA PORAS (left, 61), and Rosa Hanson (second from left, 65), accompanied by members of a support group, enter the Tokyo District Court Friday to file a lawsuit launched by 18 former Philippine "comfort women" against the Japanese government. (Associated Press)

must be prosecuted. Because of the nature of the crime, the statute of limitations does not apply in these cases," Takagi said.

He said the government still has an obligation to pay compensation to such victims under The Hague regulations on land war signed in 1907 and ratified by Japan in 1912.

Article 4 states: "A belligerent party which violates the provisions of the said Regula-

tions shall, if the case demands, be liable to pay compensation. It shall be responsible for all acts committed by persons forming part of its armed forces."

Takagi noted that "Japan started fighting inside the Philippines in 1942, making it a land war, as covered in the regulations."

The civic group, along with other nongovernmental organizations in other parts of

Asia, plans to urge the United Nations in May to establish a permanent international criminal court at the U.N. Human Rights Commission to bring prosecutions over the alleged crimes.

Historians estimate that about 100,000 to 200,000 women, mostly from the Korean Peninsula, were used as prostitutes for soldiers of the former Imperial Japanese Army.

Pannel of Lawyers for the Philippine "Comfort Women"  
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Task Force on Filipino Comfort Women(TFFCW)

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PHILIPPINE "COMFORT WOMEN" COMPENSATION SUIT

EXCERPTS OF THE COMPLAINT

- \* Number of Plaintiffs: 18
- \* Amount of Claim: ¥20 million per plaintiff
- \* Suit filed on April 2, 1993 with the Tokyo District Court

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## 1. Development of the Japanese Army in the Philippines

### (1) Military Aggression in the Philippines

1) The Japanese army bombed Davao City in Mindanao island on December 8, 1941, the same day as it attacked Pearl Harbor and declared war against America. On December 10, the 14th army landed on Luzon island. Manila, the capital of the Philippines, was occupied on January 2, followed by the establishment of Japanese military regime the next day.

Gen. MacArthur, Commander-in-chief of American Far East Army, fled to Australia on March 17, 1942, together with the President Quezon of the Philippines. The last American troops in Coredor island made an unconditional surrender on May 7.

2) The Philippines were to gain independence from America on July 4, 1946.

A policy of the military regime in Guidelines of Administration in Southern Occupied Territories (authorized on November 20, 1941 at the Military Headquarters Government Liaison Committee) was: "in an occupied territory, military regime is to be executed for the time being to promote restoration of public peace, immediate acquisition of essential defense resources, and self-support of the operational troops." The administration of the Filipino Government was controlled by the Japanese Military.

Japan authorized independence of the Philippines on October 14, 1943, as a state included in "Greater East Asian Co-Prosperity Sphere". The Philippines became a republic having Mr. Laurel as its President. However, the Japanese-Filipino Alliance Treaty, which was drawn up right after the independence, stipulated that the Philippines must render every effort to be of convenience to Japan's military action. Thus the Laurel regime had little room to retain its independent nature. In fact, his administration totally lost its function as the war situation grew worse for Japan.

3) Japanese troops were deployed all over the Philippines during the occupation. In around 1944, when the massacre of the citizens was most prevalent, about 400,000 soldiers were deployed in the region. The breakdown is as follows:

i) 35th Army: mid-south islands such as Samar, Masbate, and Panay

a) Cebu island: HQ of the 35th Army or Sho-Shudan (Lt. Gen. Suzuki Sosaku).

b) Leyte island: 16th Division or Kaki-Heidan (army corps) (Lt. Gen. Makino Shiro).

c) Bisaya area (Islands of Cebu, Negros, and Panay): 102nd Division or Batsu-Heidan (Lt. Gen. Fukue Shinpei).

d) Davao, Mindanao island: 100th Division or Kyo-Heidan (Lt. Gen. Harada Jiro).

e) Cagayan, Mindanao island: 30th Division or Hyo-Heidan (Lt. Gen. Ryozumi Gyosaku).

f) Zamboanga, Mindanao island: 54th Independent Mixed Brigade or Hagi-Heidan (Lt. Gen. Hojo Tokichi)

g) Sulu island: 55th Independent Mixed Brigade or Kan-Heidan (Maj. Gen. Suzuki Tetsuji)

ii) 14th District Army: Luzon and the auxiliary islands

a) Fort McKinley: HQ of 14th District Army (Gen. Yamashita Hobun).

b) Batangas: 8th Division or Sugi-Heidan (Lt. Gen. Yokoyama Shizuo).

c) Bicol: 104th Division or Kin-Heidan (Lt. Gen. Tsuda Yoshitake).

d) Central Luzon: 2nd Tank Division or Geki-Heidan (Lt. Gen. Iwanaka Yoshiharu).

e) Apali: 103rd Division or Ki-Heidan (Lt. Gen. Muraoka Yutaka).

f) Lingayen: 58th Independent Mixed Brigade or Mei-Heidan (Lt. Gen. Sato Bunzo).

g) Central Luzon: 26th Division or Izumi-Heidan (Lt. Gen. Yamagata Awao).

h) Manila Defence Troops (Lt. Gen. Kobayashi Takashi).

iii) Troops belonging to south district were deployed in:

a) Luzon island: 4th Army Air Force

b) Manila: 3rd Shipping Troop

c) Manila: Southwest District Fleet HQ and 31st Air Force

4) Soon after the Japanese occupation, guerilla forces were formed throughout the country and engaged in heavy battle with Japanese troops. Hukubarahap, or People's Army against Japan was organized on March 29, 1942. The USAFE, commandeered by American Far East Army, was also in action.

American troops, in response to the guerilla operations, started air raids over Manila on September 21, 1944, followed by a massive land operation on Leyte island from October 20. On December 15, American troops also landed on Mindro island.

Inflicting fatal damages upon the Japanese army, American

forces reached Luzon island on January 9, 1945 and totally recaptured Manila in March. On March 21, President Raurel took refuge in Japan.

On April 18, Americans proceeded to Mindanao island. Many islands were recaptured by the Filipino guerillas and the U.S. military between April and May. Having been driven into a corner, the Japanese could do nothing but conduct isolated operations in the mountains.

On July 4, Gen. McArthur declared the end of war in the Philippines. Japan was totally defeated and surrendered on August 15.

## (2) Reality of "Greater East Asian Co-Prosperity Sphere"

1) The official grounds for Japanese occupation of the Philippines was to liberate the Philippines from the colonizing oppression of America. It was then to establish the Philippines for the Filipinos, thus contributing to the prosperity of "Greater East Asian Co-Prosperity Sphere".

In 1931, Japan started advocating "Japan-Manchuria as One" as it began military invasion into Manchuria. The slogan expanded later to "Japan, Manchuria and China as One". With the outbreak of Japan-China War in 1937, the cabinet of Konoe proclaimed "New Asian Order". The Outline of Basic National Policy of July 1940 referred to the establishment of a new order for a "Great Asia". Its spiritual basis on the idea was formed from "Hakkouichiu" or the unity of the whole world, while its factitious basis was the unity of Japan, Manchuria, and China. Another slogan, "Greater East Asian Co-Prosperity Sphere" had thus come to be advocated. Its regional connotation included not only Japan, Manchuria, and China but also as far as the South Seas.

"Liberation of Asia" was one of the flowery connotations of the "Greater East Asian..." slogan. However its practice proved it to be just another colonization plot by Japan, to make Japan the leader of Asia. The Japanese Army was nothing but the invasion army.

2) Seriously nagged by a stagnant war situation with China, Japan sought a breakthrough by invading Southeast Asia (southward bound theory). It intended to hinder and shut off the transportation route for the government of Republic of China (Aiding Chiang Route), as well as monopolizing strategic resources in the south such as oil, rubber, iron ores, and bauxite. There, it was "Greater East Asian Co-Prosperity Sphere" that was employed

in order to justify this strategy.

According to above-mentioned Guidelines of Administration in Southern Occupied Territories, three principles of occupation were "restoration of public peace, immediate acquisition of essential defense resources, and self-support of the operational troops". The Guidelines also stipulated that: "so long as it does not harm operations, the occupation army should take measures to procure as well as to urge development of essential defence resources"; and that "essential defence resources that were developed or obtained in occupied territories must be included in the central resource and the transportation plan.", etc. It even went further to stipulate "independent movement must be prevented immediately".

It is justly noted that the essence of "Greater East Asia Co-Prosperity Sphere" was a plunder by Japan. It also meant "Japanization".

As Singapore came to be called "Shonan island" after occupation, names of streets and towns were changed to Japanese ones. For instance, Roxas street became Heiwa st. Japanese education was also forced upon the citizens. They set up 15-week Japanese training courses for teachers. The "Japanization" policy, however, was met by strong resistance by the Philippine people. Many Philippine people refused to attend the schools where Japanese curriculum was being forced upon students.

### (3) Abuse and Murder of POW and Citizens by the Japanese Army

1) One abuse of POW by the Japanese army is known as "Bataan Death March", which took place in April 1942 as it occupied Bataan peninsula.

This "March" was planned as a means of preparation for Japan's take over of Coregidor island. In order to vacate Bataan peninsula, 50,000 Filipino and American POW and 20,000 - 30,000 citizens were forced to move on foot to San Fernando which is 60km away. About 16,000 to 20,000 people, among which 1,200 were Americans, are said to have died due to malaria and starvation.

Lt. Gen. Honma Masaharu was tried and executed after the war mainly due to his responsibility in this affair.

2) The very next day after Japan's occupation of Manila on January 2, 1942, Japanese army issued curfew and many other prohibitive ordinances. The Filipino parliament was dissolved. Newspapers were merged or abolished and censorship was reinforced.

Pillage and rape were also among the actions taken by the

Japanese from the early stage of the occupation. As men of power, Japanese army looted food and property of citizens. Rape incidents by the Japanese took place quite frequently.'

Such a case is testified in What did the Japanese Army Do in the Philippines, Voice from Asia vol. 4: A sister of a Japanese-Filipino in Baguio was killed when she was taking care of a carabao. "She was feeding it grass with her male-cousin when she was killed by Japanese soldiers, just passing by. They tried to take the carabao to eat for themselves. The young girl, then seven years old, pleaded with the soldiers not to take the carabao and was killed because of her protest". Quite a few cases of this nature have been reported, describing atrocities committed by Japanese soliders.

3) Japanese army murdered many Filipino people under the pretext of annihilating guerilla forces.

i) In Panay island, seventeen American citizens with the Philippine Central University Church were beheaded and burnt, and 2,000 Filipino citizens were massacred in twenty days from May 1943. At the Manila Trial which was held by America, or the following Philippine Tribunal undertaken by the Filipino government, the head of Batsu-Heidan, Lt. Gen., was tried and hanged for condoning this massacre.

This is just one example of the massacres by the Japanese army in Panay island. From around May 1943, they attacked villages and conducted operations in the mountains of the island under the pretext of annihilation of guerilla forces. However in truth it was a method used to committ indiscriminate mass murder. In fact, Japanese army intended to make the villages uninhabited and named the operation as such.

In particular, after American forces re-landed on Leyte island in October 1944, massacres by the Japanese army increased abruptly. After the war, persons in charge of ordering mass murders of more than fifty people were indicted as B/C criminals and in about 20 of these cases executions were carried out.

ii) In terms of the number, of victims, and the degree of intention/preparedness, the most hedious massacre is said to have taken place in Lipa City of Batangas Province in Luzon island. Besides Lipa City such massacres also took place in Sto. Thomas, Lunban of the same province, Caranba of Laguna province, Sao Paulo city, Manila City, and in Cebu island, they committed mass murder. In memory of these massacres memorials have been erected across the country.

Regarding numerical facts of the massacres, textbooks of the

Philippines estimate the number of victims of war as 1,111,938.

A large number of Filipino people were abused and massacred by the Japanese army during its occupation and rule. Their deep wounds are left unheald even today.

## 2. The Institution of Comfort Women in the Philippines

### (1) Sexual Discrimination and Racial Discrimination

1) It is obvious that behind the flowery slogan, "harmony of five nations", the soldiers and civilians were indiscriminately raped, murdered and tortured by the Japanese military not only in China but also in the Philippines. And a great number of Philippine women suffered as the object of the institutionalized comfort women system.

During the war, the institution of comfort women by the Japanese Military was not something that occurred accidentally. It was something that came into reality due to the essence of the war. In other words a rationale of the war contrived by the government. From this point of view, it was something unavoidable.

2) The institution of comfort women is undoubtedly one of the worst forms of sexual discrimination. There is nothing which shows so realistically how women are placed as sexual tools of men, and how women are deprived of dignity. Here, the word "comfort" means "easing" and "relaxing" men's lust. That "comfort", therefore is pleasure seeking or amusement for men. This is based on the idea that men can not control their sexual impulse and women are to adjust themselves to men's desire. This way of thinking was taken for granted in Japan where licensed prostitute institutions existed and women's basic human rights were both legally and customarily denied. In the years of an even more male-centered Japanese society, women were divided in to two types - women who raises soldiers and women who provided pleasure for men. "Comfort women" were accepted as the latter. Moreover, since the military was a group that had to risk their lives to kill people, the necessity of comfort women was thought to be greater than usual. Thus, the appearance of "comfort women" was inevitable due to the attitudes concerning sex in Japan at that time.

"Comfort women" were chosen on the basis that some system should be created to "safely" satisfy the sexual frustrations of soldiers. "Safely" means to avoid venereal disease. Also, depending on the condition of the battle front, suitable measures were taken. For example, in the Philippines where the military occupation was unstable and the battle front was far away from Japan, thus difficult to secure the supply route, "comfort women" were chosen on-the-spot.

The Japanese military assumed that the establishment of institutions providing "comfort women" was proper and reasonable because the modern war principles forbade rape when satisfaction of the soldiers' lust was urgent. It was also important for stabilization of the military occupation to avoid upsetting the society by condoning rape.

Under another war-time slogan, "Greater East Asian Co-Prosperity Sphere", "co-prosperity" was sought not by placing Japan and other Asian nations equal. Instead, Japan took the leading position, giving the emperor the highest possible status in a quasi family structure, in which all Asian people were members. The decisive factor behind the nations's power was its position in relation to the emperor. Japanese claimed to be direct descendants of the imperial family, thus proclaiming its rights to subdue and conquer other Asian nations. This was the very essence of "Co-Prosperity" of "Greater East Asia".

According to this idea, Japan could demand other nations sacrifice and compliance. This is the reason that women in the occupied nations were made the object of institutionalized rape which would have been refused by the Japanese women. Thus the establishment of the "comfort women" system was a result of the sexual and racial discrimination practices carried out in Japan at that time.

## (2) Comfort Women in the Philippines

1) At present, with the whole picture concerning "comfort women" remaining unclear due to a limited amount of information, the most revealing and powerful evidence is the testimony given by victims. What differentiates "comfort women" from other war victims is a special factor that the victims of sexual violence share. This is the difficulty that they face in speaking out about the whole truth. They tend to catch public attention and curiosity, even though they are not responsible for their experiences. Moreover, there exists a social structure that makes them feel ashamed. The same goes for rape victims. This is why the casualties of sexual violence does not appear tangible.

This situation is not exceptional to the Philippines. The courage of women to speak out despite such difficulties is remarkable. The testimony of these victims is essential. Its credibility and value as material for clarifying the truth about "comfort women" is high.

2) From the testimony of former "comfort women", it is

understood that the Japanese military captured, raped and enforced great sufferings upon women indiscriminately (the details will be taken up in (3).). The victims were suddenly attacked, taken away by force, raped and were treated as "comfort women" from then on almost without exception. Furthermore, a great number of women were forced to watch their family being killed before their very eyes.

This kind of violent capturing, rape and continuous captivity is characteristic of "comfort women" in the Philippines, different from colonies such as Korea and Taiwan. In this way, Filipino "comfort women" can be interpreted as the typical type of sexual slavery of women in an occupied land by the Japanese military.

3) Data gathered from military records reveals the general view of the military concerning the comfort stations as follows:

i) According to "The regulations of authorized restaurants and comfort stations in Manila" published by Lieutenant General Onishi of the quarter master corps in Manila, there were 17 comfort stations for officers and soldiers, and about 1064 comfort women. There were 4 clubs for military officers where more than 119 comfort women were put to work. From these papers, which include 14 kinds of forms submitted to the officer of supplies in Manila, it is clear that the military had ordered comfort stations to report how the stations were run. This reveals the fact that comfort stations were under complete control of the military.

ii) Iloilo sanatorium in Panay island submitted a document titled, "The report on the result of V.D. examination" to Iloilo military police division in 1942. The report includes "The result of microscopic examination of comfort station 1", and 2.. From these papers, at least three things can be stated. Firstly, two comfort stations existed in Iloilo city. Secondly, examination of venereal disease was done regularly and systematically. And lastly, the military policemen were required to report on such matters which they actually carried out.

iii) A top secret wartime diary taken from the camp of the Independent Infantry 35th Battalion outlines "the regulations on comfort stations" in detail. It includes the opening time and charge for three different ranks of soldiers. As for the station in Butuan, charges and times were decided daily for Yamaguchi army and Ichihara army. There was one holiday a week. In the case of Cagayan, there was a map showing the place of the station which was situated near the military post. Moreover in the report by

lieutenant Yamaguchi of the Battalion, it is stated that there were three women in one of the comfort stations in Butuan and that they were thinking of increasing the number of comfort women in the future. From the information above, three things are clarified. Firstly, there were comfort stations in Butuan and Cagayan. Secondly, the military forces were directly involved in setting up these comfort stations, making detailed rules and regulations to run the stations. Lastly, the idea to use Filipino women as comfort women and to increase the number of women was carried out as part of the military's project.

iv) Details of comfort stations in Dansaran can be found in the daily orders made by the Ikuta party and Yoshie party of "10th Independent Guard" and "35th Independent Guard Infantry Battalion". Specific days of use were stipulated for Tanaka party headquarters, Takeshita party, Yoshioka party, Ichihara party, Murayama party, and Kawamura party excluding Saturdays. The existence of comfort stations similar to the one stated above is thus confirmed.

v) The regulations of clubs for soldiers in Masbate Island also included rules on the use of comfort stations. On Saturday mornings, health checks, including venereal disease examinations, were done, and other days were allotted to battalion headquarters, 17th company etc.

vi) In Panay Island, there was a description of comfort stations in one of the businesses that was approved by the association of business regulation. This association which had the right to authorize business in Panay, was put under army control. In the papers, the names of the head and the assistant of the association was written. The head was Masuko Kisaku and his assistant was Miyashiro Sadakatsu. These accounts show that the comfort station described above was mainly for the military personnel and that it belonged to the Union of Entertainment Business in Panay Island, which was under military control.

vii) A report from Tohira Ken of Military Police in Tacloban, Leyte Island to Military Police in Cebu, Cebu Island also concerned the situation of military comfort and entertainment. It informed: 1) the existence of one comfort station with Filipino women in Tacloban; 2) charges for soldiers, para-soldiers, low-class officers and officers.

viii) A general report of Sta. Cruz Sanatorium, Laguna, tells of

the existence of a comfort station through the following description: "VD patients have not been yet decreased. VD is contracted more than any other disease. In order to eliminate this contagious disease, intensive medical checks of comfort women are recommended..."(underline added)

The above-mentioned documents reveal the conditions of and incidents that took place at only a few of the many comfort stations that existed throughout the Philippines. However, information contained in these documents is strong enough to verify that comfort stations were installed under the military instructions, that the military provided regulations for their management, and that, namely, the military controlled the comfort stations.

### 3. Testimonies of the Plaintiffs

#### 1. Maria Rosa Luna Henson

Maria Rosa Luna Henson was born on December 5, 1927, in Pasay, Pampanga, north of Luzon island. Her father was a rich landlord in Angeles City. Her mother was a domestic helper in the house of her father when she conceived Henson out of wedlock. Henson never lived with her father. Her mother and Henson lived in a house which her father rented. She studied at St. Mary's Academy School in the region.

Henson celebrated her 14th birthday on December 5, 1941. Three days later, on December 8, 1941, the Japanese bombed Pearl Harbor and Second World War began. On December 9, 1941 Henson, her mother and their relatives evacuated to Ipo Dam, in Norzagaray, Bulacan. They stayed in a cave in Barrio Bigti.

One day in March, 1942, when Henson went to gather firewood in Camp McKinley, three Japanese captured her and an officer named Tanaka raped her. He then gave her to the two Japanese soldiers and they took turns raping her. She was bleeding and could not walk. A farmer passed by and brought her to his house. She rested for two days at the house and returned home. Her mother calmed her down and told her that she was lucky that she was not killed. She advised her not to tell anyone about the incident.

She rested for about two weeks and when her condition normalized, she again joined her neighbors and relatives in gathering firewood. One day, a soldier, whom she thought was the officer because he possessed a saber, was waiting for her. Upon seeing her, he raped her again. In order to prevent such a thing from happening again, her mother decided to move to her hometown, Angeles, Pampanga together with her brothers and relatives.

In March of 1942, Henson voluntarily joined a guerilla group in Hukbalahap. Her role was to ask for and gather food, medicines and old clothes from the town's residents for the guerilla forces.

Sometime during the Holy Week, April 1943, Henson and two companions were passing a checkpoint in front of a hospital, presently a taille factory, with a cart pulled by a carabao, a water buffalo. The cart contained four sacks of dried corn, which underneath they had hid a 45 gun, gunpowder, and a grenade. The Japanese sentries looked at their passes and let them through. However, soon after letting them pass, Henson was called back by a Japanese soldier while her two companions were allowed to go. She was thinking "Oh my God, here we go again". She was brought to

the hospital, which was at that time used as a Japanese garrison. There she saw six women. In the garrison Henson and the other women were forced to provide sex with the Japanese. Sometimes up to 12 soldiers forced her to have sex with them. After allowing her to rest for a while, then about another 12 soldiers would have sex with her again. With only minimal rest, she was made a sexual plaything for the Japanese soldiers.

These experiences caused her great pain. She was in a very tender age.

Three months later she was transferred to a building which was 300 meters away from the garrison. It was formerly used as a ricemill. There again, she underwent the same experience day and night. At times, she would be brought to some quarters or houses of Japanese. Several times she was brought to the Pamintuan House or a building owned by her father. She dared not say no fearing the soldiers would definitely kill her if she did so.

The women were guarded at all times. They were free to roam around the garrison but could not go out of the building. The women were not even allowed to talk to each other. Two of the women appeared to be Chinese, and the rest seemed to be from Pampanga.

Sometimes the women were examined by a doctor whom Henson remembers as Dr. Tayag, along with other Japanese doctors.

It was in December, 1943 that a change in the headquarters' leadership occurred. Henson recognized a new officer. He asked her whether they had met in Fort MacKinly. He told her that his name was Tanaka. He seemed to know a little English. He told her if it was possible, he would not allow any Japanese soldier to come near her. He sometimes gave her food. During this time she became ill with malaria. She was given medicine and took rest. She also experienced a miscarriage.

One day in January, 1944, she heard Tanaka and a Japanese colonel discussing that they knew guerilla forces exist in Pampanga and would conduct a zoning operation there. The next day, upon seeing a villager passing by, she hurriedly whispered to the person that they should immediately evacuate because the Japanese would raid the village. Later that night, Tanaka and some soldiers left the garrison and returned angrily because they failed to see any resident in the village. Tanaka and the colonel started to quarrel. The colonel insisted that Henson heard their talk and leaked the plan to the villagers. She was taken downstairs and heavily beaten with a bayonet until she fell on the floor. Tanaka could do nothing as his rank was lower than the colonel. Her face was covered with contusions. Her hands were tied and she was placed in the company of other prisoners. She

remembers that Tanaka was helping her drink before she lost consciousness.

When she regained consciousness, she was in her mother's house. She learned later that she was rescued by guerillas that attacked the ricemill where she had been confined. She was very ill and unconscious for two months as a result of the torture and malaria. Her only sustenance was the liquids which were spoonfed to her. When she regained consciousness, her speech was damaged. She is affected by this condition even today. Under her mother's care Henson gradually regained basic health.

After the war, she lived in Manila. She married and gave birth to three children. Her husband died early and she became a widow at the age of 24.

When she remembers her experience in the hands of the Japanese, especially when she dreams about it, she stares blankly for several days, or speaks/whispers to herself and her physical condition worsens. She thinks that had it not been for her children and grandchildren, she would have been roaming the streets like a crazy person. On June 30, 1992 on the radio, she heard a woman saying they were looking for "comfort women". The woman pleaded that "Do not be shy. Stand up. Fight for your rights". Henson was hesitant at the time but again on September 3, she once again heard the same appeal by Nelia Sancho of the Task Force for Filipina Military Sexual Slavery by Japan. It was then she decided to come out with her story. She has come out to tell what happened to her in hope that it will never be repeated again.

## 2. Anastasia Cortes

Anastasia Cortes, was born on August 15, 1923 in Sta. Rita, Pampanga. When she was 13 years old, she moved to Manila and worked in a shoemaker called Elpo Factory, in Grace Park. After that, according to her friend's recommendation for a better pay, she changed her job and started working in a refreshment store owned by a Japanese. This is where she met her first husband, Guillermo Murillo. They were married in 1939 at the City Hall of Manila, she was 16 years old then. Her husband was a sergent of the Philippine Army. During the war against the Japanese army, he was once taken prisoner in Capaz but he could escape and came back to her house. However, a Filipino collaborator of Japanese reported of him to the Japanese. One day about 2 o'clock the Japanese army came in two trucks and they arrested her husband, her, and his mother's deuterogamist.

They were sleeping in the sala when the Japanese came. Her husband was only wearing his briefs, so he asked her to get his pants and shirt from their room. She went to get it and saw a pipe, so she hid it in a duster. She was beside herself when she saw a Japanese tying up her husband, and came up to the Japanese and hit him with the pipe. The Japanese kicked her in the chest in return. Her husband kicked this Japanese, so her husband was hit with his bayonet in the head. Seeing his head bleeding, she fainted. When she regained consciousness, she was tied and being thrown into a truck.

They were brought to Fort Santiago in Intramuros, which had used to be the Spanish headquarters. They were put in a cell. The Japanese stripped her husband naked and hung him upside-down, and started to beat him with a stick. Then they shaved his hair along with his scalp. Blood was trickling down his face. Further they placed steel plates between his fingers and then pressed on them, breaking the fingers cracked. His finger nails were pulled one by one. These were all done in front of her. It was as much a torture to her as it was for her husband. After that, he was put in another cell, and she just came to know from a Filipino janitor that he had been killed along with other prisoners.

Her sexual ordeal started a month after they were taken. The commanding officer, named Mr. Fukushima, took her out to his room. There he used her. After that, he brought her back to her cell.

A few hours later another soldier came to get her and brought her to a small room and there she was raped. The day after, soldiers would get her in her cell and bring her to the same small room waiting for each other's turn to use her. She stayed in Fort Santiago as a prisoner for 6 or 7 months. For 5 months, sexual molestation was repeated several times by three or more soldiers three times a week as a means to "comfort", or satisfy their lust, against her will, using force and violence.

She was taken out of Fort Santiago only when her mother-in-law asked help of a Japanese Buddhist or Christian priest, named Fujita. That priest asked the army for her release. After release, she stayed in her mother-in-law's house and found that she was three months pregnant. It was a result of rapes by Japanese soldiers. Out of shame, she ran out of her mother-in-law's house and went to Blumentritt and started working in a restaurant. One day she recognized among the customers a soldier who had raped her in Fort Santiago. Being afraid that he might notice her, she ran out of the restaurant and asked help for a policeman. This policeman became her second husband. They have five children. The second husband died in 1975 due to heart attack.

Her experience of imprisonment, torture of her first husband and sexual slavery for the soldiers in prison haunts her every now and then especially when she sees violence on TV or in movies. Recently, she saw Lola Rosa on TV but she tried not to pay much attention to her until her sister-in-law urged her to tell her story. Her sister-in-law was a comfort woman. She accompanied her to the office of the Task Force on Filipino Comfort Women on October 20. That same night, she told the story to her children, whom she is living with now, and they showed understanding to her.

She came out because she wants justice being done while she is alive to what she experienced during the Japanese occupation time.

### 3. Tomasa Salinog

Tomasa Salinog was born in Pandan, Antique province of Panay island on December 8, 1928. She is the first child of Evalist Salinog, a carpenter, and Patria Diozo, who died one month after giving birth to Salinog.

Her father and she moved to San Jose, Antique, when she was one year old. When she was seven years old, she was sent to her aunt's in Egafia, Antique, and went to school in the region. In 1941, she reunited with her father in San Jose and started living together in a house where she lives to this day. Although they were poor, Salinog and her father had lived in peace.

When Japanese troops came in 1942, Salinog was thirteen years old. Her school was closed so she stayed in her house all day. Once she and her father took refuge in the mountain in San Remigio where they suffered hunger and poor living conditions. After hearing Antique's governor, Alberto Vijaerto's announcement that their city was safe they decided to return to their home. It was on her way back to her house from the mountains that she saw Japanese soldiers for the first time, in front of Antique National School. The whole town was full of Japanese soldiers.

Her house was on Santiago street and there was a Japanese garrison only a few hundred meters away. She had seen Japanese soldiers walking on the street as they also noticed her, but no harm had been done, at least for several days.

One night, about two weeks after returning from the mountains, they were awoken up by the noise of someone breaking into the house. Two Japanese entered their home. It was later discovered that one of them was Captain Hirooka. There were another two soldiers outside the house. Her father resisted the two Japanese as they tried to take her away. He was hit by Capt. Hirooka with a sword and fell. She ran to her father and held him in her arms. It was then she knew his head was severed. She saw her father's head in the corner of the room. She cried hard but the Japanese took no pity and dragged her down out of the house.

She assumes that she was abducted for being the only young woman in the neighborhood. Her father was thirty years old when he was killed.

The Japanese took her into a big house on Gobierno St. It was near the Japanese garrison and only a few meters away from her house. There were three storage buildings of Ishihara industry on the other side of the street.

The Japanese army called the place a restaurant. It was a big and old two-storey building, and had three rooms on each floor. Every room had a bathroom connected to it. There were a lot of

women in the building.

Two Japanese confined her in a room, one of which was Capt. Hirooka. The next morning, before dawn, Capt. Hirooka and another Japanese soldier came into the room and demanded sex. Although she resisted strongly, Hirooka eventually raped her. When another man tried to rape her she fought again although she felt weak. She was suddenly hit in the head with something and fainted. When she regained consciousness, someone was wiping her wound with hot water which at first she thought someone pouring water on her. They left cloth, needles, and threads for her in the room. She kept crying throughout that day. There were four beds in the room. Hirooka raped her on one which was on the left, closest to the door.

Next morning when she woke up, the Japanese soldiers were not in the room. For three days she was left alone but then Japanese soldiers started raping her again. She fainted so many times that she does not remember how many soldiers raped her. She only remembers that two to five soldiers a day came into her room to rape her. Very often she was continuously raped from afternoon to late at night.

Her state of mind was so unstable that she does not remember how long she was kept there. She remembered her father all the time and cried. She does not even know how he was buried.

In the big house, she was provided only with meals. They usually served three meals a day but sometimes only two. There were times when only breakfast was given to her. She slept in the daytime for there was nothing to do. She hated the night to come and started crying when Japanese soldiers came into her room, knowing they would rape her.

The Japanese soldiers' body odor was very bad. In particular those who came back from the mountain smelled extremely bad since they came straight to her room without washing.

Capt. Hirooka came from time to time. He said, "I am your father's friend." When she asked why he killed him if he was a friend, he answered "I don't know. I don't know." She still remembers what he said in Japanese. She came to understand Japanese a little while being confined though she had not attended Japanese classes.

Some of the soldiers visited and raped her repeatedly. Some were waiting on vacant beds for their turn while she was being raped by another. Those soldiers from mountain patrols had been drinking tuba (local coconut wine) and were brutal.

In the room, there were a bath, toilet, and a table and two chairs in the center. There were windows on two sides of the room. The door was locked from outside when the plaintiff was on

her own. After a few month, she was allowed to go out of the room sometimes and walk around in the house, but never outside the building. She could speak to some women in the building. She found Aurora, Carnay and Anita whom she knew before as being from the same Barangay 3 were also there (these three women are dead already).

While being held captive in the big house, she had medical check-ups but not for venereal disease. No one used a condom.

The scar she got on the first day she was raped still remains.

She wanted to escape but the Japanese prevented this by scaring her saying that she would found and killed if she escaped.

One day, she had an opportunity to escape because one soldier had left a key on the table. She opened the door with the key and ran to a shack where a husband and wife were living. She asked them to give refuge to her and offered to help them with daily chores.

She could only live with the couple for a short time before being captured once again by a Japanese soldier. The couple tried to hide her in a wooden box. However, being threatened with decapitation if they tried to hide anything or anyone from him, they had no choice but to give Salinog over to soldier. Okumura did not know Salinog had escaped from her former Japanese captives and believed she was the couple's daughter.

Okumura was living alone in a house beside a storehouse. He treated her like a slave, ordering her to wash and clean. He also raped her upon returning home. She was also raped by three of his friends who often visited him together.

She was free to go out of his house but she did not think much of escaping, because for her it was relatively better to stay with one soldier rather than face the possibility of being dragging back to the big house and being raped by numerous Japanese. She also thought that she would be killed by Okumura if she attempted escape.

After the Japanese left, Salinog lived with one of her neighbors, Christita Atalo. Her house on Santiago street had been severely damaged. With the help of her relatives who came back from evacuation, she repaired the house and moved back in.

Since that time, she has been living on her own. She makes her living as a laundrette and seamstress, having a sewing machine of her mother's and having learned how to sew. She also runs a small sali-sali store in front of her house. Her income is so small that the total tax she paid last year was only five pesos.

She never wished to be married and preferred to live on her own. So deep was the wound inflicted by the Japanese soldiers that she feared that she might be hurt again if she had a husband.

She came to know of the research on "comfort women" through Panay News. Being encouraged by this news, she asked her cousin to accompany her and travelled all the way to Iloilo city, to visit the radio station and the Panay office of GABRIELA, a woman's organization. In order to pay the transportation fee for the trip to the neighboring province, she sold her blanket for one hundred pesos.

The agony of Salinog's suffering has not lessened but grown with the passing of time. She witnessed her father's decapitation, she was raped even before beginning menstruation and was humiliated to the point where she viewed herself as no more than a pig in a pen. She strongly hopes justice will be realized for her over sexual enslavement as well as for the Filipinas who suffered from the same experience.

#### 4. Estilita Morandante Salas

Estilita Morandante Salas was born on May 4, 1927. She was born and grew up in Zamora St., Roxas City in Capiz province in Panay island. Her father was a pedlar of charcoal, carrying it on a vehicle. However his income was not enough to support the family, therefore her mother was also working stitching up rice bags. She was the eldest of the siblings and had two sisters and three brothers. During the Japanese occupation, her immediate sister was working in Manila as a house maid, the youngest sister was about five years old. The eldest of the brothers was still an infant and the rest had not yet been born. Salas entered school when she was about thirteen years old, in 1941, falling behind other children of the same age. She liked to study and quickly learned reading and writing. However, Salas had to stop going to school six month later because all the schools had been closed due to the approaching landing of the Japanese army to the island. Since then she was helping household, taking care of younger siblings.

One summer day in 1942, several month after the closure of the school, three Japanese soldiers and one Filipino came to her house. Her parents, sister, brother and herself was in the house at that time, and she was cooking sweet potatoes for lunch. The Japanese were in uniforms and in military caps, and carrying bayonets. The Filipino was a stranger. He was in civilian clothes, and was an interpreter. The Japanese came in saying "is there anyone?" As they found Salas, they shouted "talaga, talaga (a young unmarried woman in her native language), and one of them tried to pull her by the arm. She tried hard to run toward her parents. The soldier, grabbing her arm, kicked her father so severely in the chest that he could not move. Later he became unable to walk. The other two Japanese soldiers intimidated her father by pointing their bayonets at him. He could not resist at all. Her mother was crying while holding the younger children in her arms. The Japanese soldiers dragged her about one kilometer to Emmanuel hospital. Even though she was resisted and cried loudly, nobody who saw her on the way to the hospital tried to help because of their fear of the Japanese military.

At that time, Emmanuel hospital was used as a Japanese garrison. Salas was taken to one of the houses near the hospital which was a flat house made of cement. Upon entering the house, the three soldiers teared off her clothes and laid her down on bed, as she kept on protesting. While one soldier was holding her arms down, another was spreading her legs out and holding them down. They then took turns raping this crying young girl who had

not yet even had begun menstruation period at that time.

From then on, she was locked up inside the room and could never go out. The three soldiers came almost everyday and raped her. They did not use condoms but took a shower before raping her. In the room there were a table, desk, and a bed. There was a bath tub as well. She does not know the ranks of the soldiers but remembers that they were in decent clothes, had pins with three stars, and had long swords on their sides. According to the Filipino interpreter, they were Hashimoto-san, Sugita-san, and Bekai-san. The Japanese themselves called each other by these names.

Missing the family, she was crying all the time when the Japanese were not there. The Filipino interpreter brought meals which seemed like Japanese food. She had not been given money at all.

About a year later, Emanuel hospital was bombed and she was severely injured in the back and lost consciousness. When she regained consciousness, she was in a house across Roxas street and was given medical treatment by a Japanese doctor. For about a year in this house as well, she had to live the same life as she went through in the previous one.

In 1944 the Japanese army left Roxas city for Iloilo city. Three soldiers ordered her to come with them. She did not want to leave Roxas and her family but they would not listen. But instead they allowed her family to go to Iloilo with them. Her family was suprised so much since they lost contact with her for two years, but they had no option but to follow order of the Japanese. Thus she and her family moved to Iloilo except for her father who could not move due to the wounds injured by the Japanese when she was kidnapped. Once reaching Iloilo, however, they found it was as chaotic as in Roxas and eventually the soldiers abandoned the family. They took refuge in a boat, which ran aground, and stayed there without having any food for several days until the air raids ceased. Afterwards, they went back to Roxas on foot. It took many days to go home and she still wonders how they could survive the threat of death of starvation.

After the war, Salas supported her family, instead of her mother who fell ill, working as a housemaid in a Governor's house. The Governor's house was so close to the house she was confined that very often it reminded her of the painful days. However she endured it for the sake of her family.

In 1970 she married to a man working at a movie theater as a checker. He had married before and children from his first marriage support their life. She does not have children with him. When she learned that she was infertile due to the incidents

during the war, she told her husband this painful story. Though she expected his understanding, instead he blamed her for not having told him before. This has caused many quarrels between them, making her suffering and pain greater.

Salas heard an interview of "comfort women" on the radio last year. Knowing that she shared the same story, she decided to come out. For her, coming forward was necessary in order to restore her lost dignity and to make her husband understand her and the situation she faced.

## 5. Rosario Charing Nopueto

Rosario Charing Nopueto was born on October 17, 1927, in Mia-gao in Iloilo province of Panay island, as a child of Pacifico Pauruma, and Claudia Sebow. Nopueto has three brothers and four sisters. Her father had been a soldier during the First World War and lived under a pension as a veteran when the Second World War started.

Nopueto was single when the war started. In 1942 she got married and started living together in Igkabiton barangay of Mia-gao.

In March 1944 her husband was in touch with guerilla forces and had military drills with them away from home. Meanwhile, Nopueto, being one-month pregnant, lived with parents, sisters and aunts.

At the time, Japanese troops had come to intrude into small villages in remote areas. the army assembled around fifty Filipinos including my family on a hill of Igkabiton, tied our hands behind our backs and beheaded these Filipinos including my father and sisters.

The army killed some women on the way to Karonbuyan. They brought the rest of the women and children into Major Mondroi's house of Philippine Army, and burnt the house. However Nopueto was not brought in the house, being spared her life. Then the Japanese army took her to the garrison of the Japanese Imperial Army in the twon proper of Miag-ao.

The Japanese soldiers brought her into a small bamboo hut called Kamarigu. The hut was very small and had no windows. In the hut three Japanese soldiers took turns in raping her.

There were other Kamarigus in the garrison also in which, apparently, some Filipino women were kept.

She was sexually abused for three months by three Japanese soldiers in the small hut. They detained her in the hut and gave her food three times a day. The hut was always watched by soldiers thus she could not escape. She was able to go out of the hut only when she go for water to drink or to an outhouse. Even when she went outside, she was too frightened to observe the surroundings.

There was no bed, even a blanket inside the hut. She was in the clothes which she had put on at the time of the capture, using them as a pillow when sleeping. For three months while she was detained in th hut, the Japanese soldiers gave her neither clothes nor money. She had had no medical check ups by a doctor. All through the day Nopueto had nothing to except for being abused by the Japanese. They covered her eyes when they raped her, propably being afraid that she might recognize their faces. As

she did not understand English or Japanese there were no occasion she spoke with them. Nopueto can spot the former Japanese garrison in Mia-gao to this day.

Around June 1944, before the U.S. Army started its operation, the Japanese army had assembled about forty Filipinos in the garrison, just before they abandoned the garrison. The Japanese attacked on them, beheading about forty people. Nopueto was also cut in the back of her neck, yet fortunately survived. The scar of the Japanese sword still remains and aches even fifty years after, and needs massage sometimes.

After the Japanese ran away, Nopueto was saved and went back to her husband. She gave birth to her first daughter in November 1944, and later had six more children. She had told her husband, who have already deceased, and children her bitter story. It was her eldest daughter that first learned about the Task Force for the Filipina Victims of Military Sexual Slavery by Japan and that they were looking for the survivors.

That having been kept in a hut in a Japanese garrison for three months and forced sexual service for three Japanese is the saddest and unforgettable story for her life.

Presently Nopueto makes living by selling bread in a market on Saturdays. As ten pieces of bread barely makes an income of one peso, her earning is too small to pay tax.

## 6. Francisca Napeza Austari

Francisca Napeza Austari was born in Sta. Cruz, Laguna, in Luzon island on December 2, 1923. She was the oldest of the children. She went to school up to grade 3 and thereafter she helped her mother at house.

One day in December 1942, she was doing washing with a group of women in the river, one kilometer away from her house. A Filipino collaborator of the Japanese, or Makapili, came and suggested they earn money for their families by doing washing for the Japanese. He said Japanese soldiers were waiting for them. The way he put it sounded rather compelling, so she followed him. Three Japanese soldiers were waiting for them, one of whom was short and fat and had a round face. She was eighteen years old at the time.

Together with other four women washing in the river, she was taken to a building in a Japanese garrison. It was a two-storey big house, owned by a wealthy family. There was a catholic church beside a plaza. Two of the women were twelve years old and were sent home for they were too small to wash big and heavy clothes. What was in store for the rest of the women, however, was in fact to be used as a "comfort woman". Each of the women was confined in a small room where Japanese soldiers in their underwear came in one after another. Even a slight sign of resistance was responded by slappings on the legs and arms, thus eventually she was continuously raped without being able to protest at all. An average of five Japanese soldiers came to rape her every night.

For one year she was forced to do washing in the daytime and be raped at night. She could not go out freely for there were about ten Makapilis staying in the house all the time who watched them. According to her mother, she received payment for washing for the first one month but nothing afterward. Austari herself had never received money.

Having their time and themselves totally controlled, each of three women suffered neurologic damage. As for Austari, she experienced massive bleeding one day and was taken to Sta. Cruz hospital where she had her uterus removed. Even worse, the incisions from the operation became infected and she had to stay in the hospital for one month undergoing painful treatment for the infection. She was then sent home. Her family also anguished to learn of her sufferings. Her mother had in particular experienced a great shock and fell ill upon hearing her story. She died two years later.

She was not able to stay with her family very long. She moved to her aunt's in Sta. Rosa, Laguna and worked as a laundress or an extra in movies. She was married when she was forty years old to

a man who left her three years later upon learning that she could not have children. At present Austari makes a living by helping a relative's sari-sari store in Tangos, Navotas. She is now weak and wishes to return to her hometown in Laguna province.

She was hesitant for a long time to come forward and tell her story. The physical as well as mental trauma suffered during the war is so intense that sometimes she becomes totally blank when trying to remember the past. Many of her own siblings were against her coming forward. However, the younger generation, her nieces and nephews have encouraged her. When she came to read the story of Lola Rosa in a newspaper, she finally had the courage to reveal her experience publicly no matter what the consequences might be. She wishes to make open the fact of the cruelty inflicted upon a woman by the Japanese Army.

## 7. Julia Porras

Julia Porras was born in Sta. Ana St., Davao city in Mindanao island on January 31, 1929. Her father was a farmer. She had an elder sister, a younger sister, and a younger brother.

When the second world war broke out, she was living in Tagun in Davao del Norte with her family. Japanese troops landed on Davao after the air raids of December 1941. They fought with Americans in Sasa and proceeded to the mountains to fight the guerillas. The Japanese were well mannered at first. Some of them smiled at her. Thus Porras, then twelve or thirteen, was off her guard and become friendly with some soldiers. Japanese soldiers taught her some Japanese songs. She can still sing some of them today.

From November 1944, however, Japanese became brutal probably due to the fact that they were losing the war. She once saw female and male corpses thrown into a river who had been captured by Japanese soldiers. After this she became afraid of Japanese soldiers and would run or hide when she saw a Japanese.

One day at around noon, when she was cooking with her parents and her elder sister, her sister noticed Japanese soldiers comouflaged with grass approaching the house. She started to run, shouting "run! they are coming." Porras followed her but was eventually caught. She tripped on a stamp, severely injuring her calf, and ripping her toenail. A Japanese soldier hit her, pointed a gun at her temple and dragged her by her hair. He put her in a truck. There were a lot of Japanese soldiers in the truck and she was taken with them to Ising, presently called Carmen, a town beside a river which was fifteen kilometers away from her house.

She was then taken to a tunnel. It could accommodate more than thirty people. At night more than fifteen cots were set up in the tunnel. Further down, there were boxes of cans stacked. There were two women in the tunnel already. They seemed older than she, about sixteen or seventeen. They were prohibited from speaking to each other. The Japanese scolded even when they looked at each other.

She was raped in the tunnel by more than four soldiers, one after another. She tried to protest but was kicked and was slapped if she screamed. Whenenver Japanese soldiers came to rape her, they shined a flashlight in her face. The light was so strong that she was not able to make out the expressions of the Japanese faces. From that day, she was continuously raped by the Japanese every day. The other women were also humiliated every day.

While staying in the tunnel, she did not came to know any of

the soldiers but heard the name "Mori" very often. When Mori would come in the tunnel to rape Porras, the other soldiers vacated the place saying "Mori-san is coming", and bowed to him. Mori also kicked her when she resisted. Mori would use Porras only. He had the highest rank of the men in the tunnel and sometimes he ordered soldiers to line up when going on a patrol. Even when most of the Japanese soldiers went out of the tunnel, guards would remain and watched the women so that they wouldn't escape or talk to each other. The women were made to do washing and cleaning. Meals were cooked and brought by a Filipino from outside. Porras and the other two women could not talk to the Filipino, either.

Various troops stayed in the tunnel, but all of them totally ignored the women. Once when Porras by chance made eye contact with a soldier, he tried blinding her eyes with two fingers. Fortunately her eyesight was spared but from then on, she always hanged her head to avoid looking at the soldiers or view what they were doing. Many soldiers had beards. Sometimes there was laughter among them, but the women never laughed. The Japanese would rape them every night. Sometimes even right after lunch they approached and raped them.

The time spent in the tunnel lasted as long as eight months. They could never go out of the tunnel, nor have exposure to sunshine. Therefore, the women grew very thin and pale. The injury to her calf, received when she was captured, was never treated so the pain lasted very long. She had just begun menstruation when she was captured. Each time she was raped it was extremely painful. She even thought of suicide and wished poison was available. Life in the dark tunnel was scary and it affected her stomach. The trauma of the experience still affects her today. She sometimes experiences insomnia or becomes neurotic. In extreme case she vomits blood.

It was around July 1945 when Porras was liberated. One day Japanese troops in Sasa surrendered to Americans. Guards of the tunnel suddenly disappeared. The women escaped from the tunnel and ran. Porras only had a towel wrapped around her. When she finally reached her house in Bincungan, her parents were gone and a Muslim in the neighborhood told her that they were in Busaon. Her mother came to pick her up. She told her that she was not a virgin any more. Her mother did not ask any details.

Porras married in 1947 and gave birth to five daughters and five sons. Her husband had worked for a logging company and retired in 1975. Since that time Porras managed a beauty salon and a dressmaking shop and supported the family. In 1982 they came to Quezon City and began running a small shop.

It was on September 18, 1992 that the story of Lola Rosa was covered on the front page of newspapers. Her husband told her about the story of "comfort women". At that time she insisted to her husband that the story was a lie, but he read the article to her saying it was a fact. She decided to also tell about her story as well and confessed her story to her husband. He was quite surprised even though he knew she was not a virgin when they married. After learning of her experience, both her husband and children said that they were thankful that Porras survived her painful past. The children expressed that their own existence would not have been possible if she had not survived.

Porras has joined in the suit demanding justice be served for what happened to her.

## 8. Sabina Villegas

Sabina Villegas was born on August 29, 1925, in Arayat, Cawayan, Ilog, Pampanga. On her tax certificate, however, it is mistakenly written as 1929. Her family consisted of her parents and seven children. Villegas is the 6th child. Her father was a fisherman at the river. As a side job, he planted buli, a plant used to make material for rags. All the family helped with both the fishing and planting. In the harvest season, Villegas's family joined in the harvesting and received rice for their work. The family was not rich but not especially very poor, either.

One morning in March, 1942, the Japanese army came to her village from Magalang, the neighboring town. It was after the harvest season, which at that time was from December to March. Villegas was sixteen years old. The Japanese were shouting "dorobo (a thief in Japanese)". They plundered food, tied up all the men, took them away and killed them. Women were captured. There were many Japanese but their unit's name is unknown. In the village there were about thirty households. The Japanese set the village on fire and took away the children, who could not escape, with them along with their mothers.

When five Japanese soldiers came into Villegas' house, her parents, her elder and younger sisters, and she were there. Three soldiers tried to take her and her elder sister, Virginia. The other two soldiers were taking her mother and younger sister as well. Her father, who came out when hearing their cries, asked the Japanese why they were taking his family. He was shot and killed by a Japanese just near the house.

About forty women were captured by the Japanese. About ten of them, who were young, unmarried, or without children were taken into the woods. The rest of the women were taken to Magalang. There were many Japanese and they had trucks. Villegas and her sister were taken into the woods on foot. She knew all the other women and still remembers the names of the three as Iran, Matilde, and Shiman. She presumes they have died for she never saw any of them after the war.

The first night in the woods after being captured, Villegas and her sister were raped by two Japanese soldiers. Villegas fainted the first time she was raped. She does not remember the soldiers' names or features. She believes that the other eight women were also raped at that time.

The next morning, Villegas and the other women were taken to a Japanese garrison in Magalang in a truck. She experienced such a great shock that she could not even count properly. The Japanese army occupied the Municipal Hall. At the back of the Hall, there

were about forty tents. The military enclosed the compound with barbed wire and it was used as a garrison. Presumably there were about one hundred soldiers in the garrison.

Women were divided into groups of two or three. Each group occupied one tent. One of the groups was composed of Villegas and her sister. There were five soldiers in the tent they were assigned to. They were alternately raped after dinner, from about nine o'clock. She does not remember if all the five men raped her because she fell asleep at night. The Japanese raped them in the daytime as well. They were even raped by those who did not stay in their tent. Sometimes Villegas would awaken to the sobbing of her sister. They would embrace each other and cried.

She could not find out the name of the unit, officers or any of the soldiers. The Japanese did not call each other by name and she could not read their name tags. She does not remember if the two Japanese who raped her first were among the five soldiers. The five soldiers had guns but no swords, thus it is assumed that they were not officers. At first the Japanese never left them on their own in the tent and never allowed them to go out. However, after a while they were allowed to go out of the tent for a short time but never out of the garrison. She was never given money from the soldiers. Meals were cooked by the Japanese and the women were served only a small amount.

They were served only with coffee for breakfast. Villegas and her sister had nothing to do but cry and watch the Japanese laughing over jokes. They were allowed to take bath once in two weeks. They were not ordered to do the cooking or washing. The outhouse was just near the tent. She was beaten and kicked when she resisted or said no to having sex with the Japanese, forcing sex on them.

At the end of April, both of the sisters contracted malaria. They had shivers, high fever and lost weight. An old Makapili, or a Filipino collaborator for the Japanese, said the girls should be treated with medicine so they were released. They had been detained in the tent for about three months, from March to May.

When they went out of the garrison, they asked several people for money and went to their uncle's in Katukuda. Their mother and younger sister, who were among the thirty women captured and separated by the Japanese, had been released in Magalang and were at their uncle's house. It was there they were once again reunited.

Villegas lived in her uncle's house for three months and then moved to San Matero. She then moved to San Agstin where she now lives. She married around 1944 in San Matio. They did not have an official wedding since it was during the war. Her husband was

temporarily hired by the government and worked in the woods. He retired in 1988 and they are now supported by their son, Bernard. Bernard works as an assistant at construction sites but has an irregular income. Therefore, he sometimes has difficulty in supporting himself. At such times Villegas and her husband ask for help from their other children. Villegas presently lives with her husband and Bernard.

Villegas came out with her story as a "comfort woman" after she saw Lola Rosa on television and was reminded of her past. She was hesitant at first but finally decided to come out with her story. Her children, who were surprised to hear her story, are supportive and encouraging to her.

## 9. Rocita Pacardo Nacino

Rocita Pacardo Nacino was born on March 27, 1928, in Badad, Iloilo Province. Her father, Apolonio Pacardo died in 1943 of hunger. Her mother, Darmacia Ignacio died of a heart attack in 1942. She has four siblings and she is the second oldest. Her father was a farmer and her mother was a homemaker. She studied up to the level of the second grade in junior high school in Balansan. As her oldest sister was going to a college in Iloilo, she moved to a place near where she lived to take care of her. She was 12 years old then. Beside taking care of her sister, she was also working at a factory in Aranda making candies.

In 1944, she decided to return to Estancia where my grandmother was living to live on her on. But on the way to Estancia, she was caught by Japanese soldiers. There was a Japanese garrison about 20 minutes on foot from her grandmother's house. When she was walking toward her grandmother's house, she was captured by five Japanese soldiers. One of them was a sergeant called "Takashi." Her friend, Ruth Delacruz, happened to watch her as she was being dragged away by the soldiers.

She was taken to an ice making factory in Estancia, that the Japanese military was using as a garrison. The Japanese took her into a small room and Takashi told her to take off her clothes. When she only stood still, he stabbed her thigh with his bayonet. She thought she was going to be killed, so she did not resist him. He then raped her. As she was being raped, the other four soldiers waited outside. When Takashi finished, another officer who was older than Takashi, called Takemoto, came in and raped her. Later on, she was taken to another room and raped by the rest of soldiers one after another. Takemoto was staning nearby and watching them.

She was confined in the room for about a month. The Japanese soldiers were staying upstairs. In the five rooms on the first floor, she thinks there were two to three young Filipino women in each room, fifteen in all. In her room, too, there was on other woman. She was soon taken away. A guard was always standing in the hall and he instructed the soldiers as to which room they should go in. She wanted to escape but it was impossible because the walls were made of concrete and the window was very small.

The women alternately prepared foods, washed clothes and cleaned the rooms for the soldiers. On work days, she had to get up at four o'clock in the moring and fix breakfast. The morings were spent cleaning the house. Even in the morning, the Japanese soldiers came to rape them when they were not working. They also raped the women after they finished their duty and returned to

their rooms. They were raped until late at night when the soldiers fell asleep. The Japanese did not talk to her at all, since they could not speak the local language. They just came in to rape her. When they finished, they just walked away. They never gave her any money.

Nacino could hardly think that she could go home alive. She prayed to God almost every day. Around 1944, Americans came in boat and started bombings. The Japanese started to escape thus she could be free eventually.

She could not forget the one month of captive and rape. She decided to come forward watching Lola Rosa's appeal on television.

Juanita Jamot was born on November 12, 1924 in Calbayog City in Samar. Her father was a poor fisherman. She had three brothers and three sisters. Because she was the eldest child of a large family she was expected to help with the care and support of the family and was therefore unable to attend school. From the time she was a small child, she helped her family by picking up firewood to sell at the market.

In 1936, when she was 12 years old, she moved to Manila to work as a housemaid. She had been working for two months when the captain, who had taken her to Manila, wished for her to become his mistress. Fearing danger might come to her she resigned from her position at that household and transferred to another family. In 1943, she moved to Divisoria and began working in a bakery there. The owner of the bakery, a 25-year-old Chinese man by the name of Jose, was very kind to Jamot. After some time he began to court her and they were soon married. They then moved in to an apartment complex for newly-married couples located in Grace Park in Kalokan City. Her husband was a tall, gentle man who because of his kindness, often cooked for her. She still has photographs from that time in her life. She and her husband had only been married five months when the Japanese soldiers arrived in their town.

Jamot and her husband had been living a happy married life. But one day, in October of 1944, about fifteen Japanese soldiers rode in to town on a truck and forcibly entered their home. The soldiers forcibly captured all men and put them in a truck. Her husband and one of her brothers, who was with them at the time, were also taken. That was the last time she ever saw her husband and brother. Five of the fifteen soldiers stayed behind and rounded up all the women in the area. One of the Japanese soldiers, who looked like a senior officer because he wore a coat with a white collar and carried a saber, took her to a thickly grown paddy near the apartment building and raped her. That location could easily be seen by the other five Filipino women. However, they could do nothing to help her due to the constant watch of the soldiers. She begged him not to harm her but he beat her, drew his saber and threatened her with it. There was no way she could resist any further. At that time she was two months pregnant.

A total of six women in their twenties and thirties, who had been living in the same apartment building, were put in in to the truck that had returned after taking the men away. They were taken to a near by place in Binondo, called Oraka Building. It

was a reinforced concrete building. It was once a candy factory before the Japanese invasion but is now used as a print shop. She wept on the way to the building. The other women also wept. When they arrived at the building, which was then being used as a Japanese military post, there were already about 10 other Filipinas there. Jamot recognized one of the women as a neighbor named Pining. When they arrived it was already dark outside. Jamot was tired and wanted to sleep at once. However, at about ten o'clock that night, a Japanese soldier came in to the room, grasped her by the arm and took her into a small room next door. He didn't care that she was weeping. Her clothes were taken off and he took his own clothes off by himself. He kissed her all over her body, straddled her and raped her. As soon as he finished he put on his clothes and left. Another Japanese soldier then took her to the bathroom and told her to clean herself. Because she felt so dirty, she cleaned herself with hot water and returned to a bed in the large room. Soon another man came and took her out of the room to rape her. She cried. When the third soldier came she asked if it was the last time. She was raped by a total of five men that night. Her acquaintance, Pining, also cried. The other women were treated in the same manner. Filled with disbelief of the way she was treated, she could only cry.

The next morning the watchman awakened the women and instructed them to take a bath. Jamot talked with the other women, including Pining, in the large bathroom. They talked about the fact that they had no other choice but to accept their circumstances and prayed that they would survive the ordeal. There appeared to be about forty or fifty Japanese soldiers on the second floor. The women were not allowed to go out because guards were always watching them. From the window, Jamot, could sometimes see the soldiers training and marching outside. The fifteen women were made to take care of the soldiers. They had to wash uniforms, clean and cook the meals. When the women first arrived they were instructed not to talk to one another. The soldiers aimed their guns at them and watched them from the entrance or just outside the door. After a while they were able to speak to one another by whispering. They ate the same meals as the Japanese soldiers.

Some Japanese soldiers came during the daytime to the women's room on the first floor. Most of them came after supper. When they came, they grasped them by the arms, took them to the next room and raped them. A small room containing a bed was located on the first floor. Because there was only the one room, the soldiers sometimes raped them in the large room. In the beginning, about five women were each raped by three to four soldiers. If the women were raped in the large room it lasted for

about 15 minutes. However, if they were taken to the small room, it sometimes lasted from night until the morning. Because so many soldiers came and went, Jamot does not remember any one in particular or recall any of their names. The soldiers never wore condoms. The women never received any money. If Jamot resisted them she was badly beaten. This kind of life continued for three weeks.

One day the American forces began bombings and the women were taken out of the building to Fort Santiago in Intramuras (the city which contains a castle wall from the Spanish era). At Fort Santiago there were many Japanese soldiers and Jamot was raped by at least ten soldiers. When the bombing worsened, they were taken to a church. The church, named Sun-Augstin, was large and old. When the women arrived there, it was packed with Filipinos. It appeared that the Filipinos occupying the church were men captured by the Japanese military and women forced to be comfort women. Heavily armed Japanese soldiers guarded the gates. Feeling something big was about to take place, Jamot moved to a place in the center of the crowd. She was unable to find Pining in the crowd. Suddenly the sound of repeater rifles rang out and people fell one after another. She immediately dropped to the floor. On top of her and around her people fell upon one another. Her body was covered with blood. She heard screams and shouts. She kept still for a while because several Japanese soldiers still remained in the room. After the noise of the soldiers voices and the gun fire ended, all that could be heard were cries for help. Several people stood up and tried to help the wounded. Jamot ran out of the church with about five other people. She lost a lot of blood and seemed to have experience a miscarriage. She and the others hid behind a large wall. While they were there several American soldiers found them, loaded them on to a truck and took them to a refuge in Divisoria. She was able to have a meal there. She thanked God that she had survived the ordeal at the church. It was later learned that a total of 141 people were slain and only six or seven survived the incident. She believes it was a miracle she had been one of the survivors.

After the war, Jamot worked as a housekeeper. She married once again but because her husband was a violent man and she did not love him, she divorced him. After that she did not wish to marry again. The bad relationship with her second husband and the memories of her first husband being taken away, of being raped by the Japanese soldiers, of the huge massacre she narrowly escaped and of her miscarriage, have brought her much pain and anguish. Because of this, she has been unable to maintain normal human relationships.

Last year, thanks to the encouragement of Lola Rosa and the Task Force, she found the strength to try and find a way to lessen the burden in her heart caused by many painful memories. She wants to join Lola Rosa in her activities and, above all else, she wants to regain the honor formerly taken away from her by the Japanese soldiers.

## 11. Maria Fe Santillan

Maria Fe Santillan was born on March 30, 1923 in Lingayen, Dumandan. Her father, Victor Santillian, died when she was three years old. Her mother remarried a man by the name of Filnardo De la Cruz. Santillan had four brothers and sisters but all have since passed away.

Santillan was educated through elementary school in Lingayen. In 1935, at the age of 17, she moved with her family to Manila. In Manila her family operated a snack bar where she worked serving customers (waitressing). There were about ten tables in the bar along with several counters. Santillan and her family lived on the second floor of the building, above the bar.

Around August of 1942, the Japanese soldiers began to come to eat at her family's snack bar. They came on foot, by trucks and by jeeps. She believes they were soldiers working at the headquarters of the Japanese military located just 100 meters from the bar. The building occupied by the Japanese military had one been used as a photo studio. It was in front of Tutuban Station.

Sometimes the soldiers paid for their food and drinks but more often than not they refused. If Santillan requested them to pay they refused and proceeded to kick her. Around December of 1942 a Japanese officer suddenly came to the bar, announced his name as Sakuma, and requested her to come to be a cook for him. She refused explaining that she must remain at the bar in order to help her mother. Sakuma then shouted, grabbed her by the shoulder and forced her to sit in a chair. He once again ordered her to come with him and she continued to refuse. Frightened that her daughter would be harmed by Sakuma, Santillan's mother approached the officer. Santillan began to plead with Sakuma not to take her away from her mother. Sakuma became angry, grabbed Santillan by the arm and forced her to go with him. Fearing more harm might come to her and her mother if she did not heed his demands, she resolved herself to be taken by him. At the time of her abduction several Japanese soldiers were eating at the bar but they only watched instead of offering help to Santillan.

Santillan was then directly taken to the former photo studio which had been converted into the Japanese Army headquarters. After arriving at the headquarters she was taken to the kitchen and forced by Sakuma to cook. Out of fear of being killed if she resisted his orders she prepared a meal of mongo beans—similar to Japanese atsuage. That same night she was taken to another room where two other women by the names of Cora and Daisy were being held. When Sakuma approached Santillan to rape her she resisted and was kicked in the chest by him. (He was wearing shoes at the

time). He proceeded tearing off her clothes and finally succeeded in raping her. Several other soldiers followed Sakuma's actions. This continuous rape persisted for about one month. Cora and Daisy were also raped on the other beds contained in the room. There was a guardman at the headquarters during her captivity. He watched them at all times—even when she was cooking.

After about one month Santillan became seriously ill and was sent to a hospital. After being examined by a doctor she had surgery of the throat. She stayed in the hospital for about one month. For about three months after leaving the hospital she was given easy work at the headquarters. However, once her health had improved, Sakuma began raping her once again. These rapes occurred two or three times a week.

One evening in July of 1944, she heard a whistle and looked outside. Her cousin, who was part of the guerrilla forces, had come to the headquarters and managed to get a rope to her. Several days later, using the rope, she was finally able to escape from captivity.

Santillan still suffers today from the injury received from being kicked by the Japanese officer during her captivity. When she first heard Maria Rosa Henson's appeal to former "comfort women" she felt confused and apprehensive. However, because she strongly believes justice must be served to victims of this crime, she decided to go public with her story.

## 12. Simplicia Marilag

Simplicia Marilag was born in Plangi, Alibay province on February 13, 1925. Her father's name is Bonfamio Marilag, and mother's is Victorina Conbo.

Her father, a worker in a plantaion, died when she was seventeen years old and her mother died when she was ten years old. They had six children named Marilag, Jose, Chrisanta, Benito, Efren, and Chopiro.

Marilag went to school in Plangi. She stopped going to school at the age of ten as her mother died, and took care of her younger siblings.

Her family moved and settled in Manila in November 1941 when she was sixteen years old.

Marilag started working in a small tailorshop in Sta. Elena, Manila, sewing ornament buttons and then worked in a tobacco factory.

It was around April 16, 1943, when she happened to be involved in an unforgettable incident.

At that time, she was living in Sampaloc, Narcia, Rizal province with her sister. It was Sunday and she was supposed to attend a mass held at a nearby Sto. Tomas University.

At around 9 o'clock in the morning she was approaching Sto. Tomas university carrying six bunches of bananas in her hand. Several american children approached her and asked for the bananas so she gave them to them. Then suddenly a gun was fired from the top of an acacia tree, and hit the ground around her feet. Soon the sniper, a Japanese soldier descended from the tree and slapped her face with both hands, with all his might. He then proceeded to push her forward. She hit her chin on a rock on the ground and lost consciousness.

When she regained consciousness, she was about to be put in a white car of the Japanese army by the soldier. She was bleeding from the ears and forehead. There were several people witnessing the incident but they could not help her out of fear of the Japanese.

For about fifteen minutes she was in the car which eventually approached the Plaza Sta. Cruz bridge. Across the bridge there was a building which was a restaurant for the Japanese army. The Japanese tied her to the bridge. Until 11 o'clock in the evening, she was left that way until a Japanese soldier returned, put her in a car, and took her to Gregorio del Pilar Elementary School, which was on the east side of Tutuban station. The school was used as a Japanese garrison then and there were about one thousand Japanese soldiers.

She was put in one of the classrooms which was divided into three sections using thick cloth hanging like curtains. There she heard young Filipinas screaming and crying from time to time. In the section she was taken to, there were a wooden cot in the corner and a desk in the center, which was used by an officer in the daytime.

She was taken in the section by a Filipino collaborator of the Japanese, or Makapili. Soon, a Japanese officer came in and had other Japanese soldiers take off her clothes. As she was standing naked in the corner of the room, he began taking off his clothes and pushed her onto the bed, and raped her. He was a big man with thick mustache, broad forehead, and sometimes wore glasses.

The Japanese soldiers who took her clothes off remained standing in the room.

The officer would come into the room to rape her three or four times a week. He raped her as many as three times a day. She could not escape since there were soldiers guarding outside. Out of fear of eventually being killed, she prayed to God everyday.

After some time, a Japanese from Manila Kulala Lumber Company, who seemed to be a friend of the officer who had raped her, apparently clarified her suspicion. Therefore, she was released about one month later.

While being confined, she was not allowed to wear clothes most of the time thus she became weak and came to be inflicted with spells of coughing.

She can never forget this experience. She came out to with her story so that the same thing would never happen to the younger generations.

### 13. Cristita Alcober

Cristita Alcober was born in San Jose, Tacloban City in Leyte island on July 26, 1926. Her father was out of work thus her mother worked as a laundress. She started helping her since she was small. She had four younger brothers and three younger sisters.

The Japanese army constructed its garrison in San Jose when she was sixteen years old. One day, they rounded up most of all the villagers in one place and ordered to work for them. At that time, those who had money or food had already evacuated from the village. The remaining villagers were rounded up regardless with their age or gender. Out of the family of Alcober, her brother and herself were taken.

She, together with other villagers, were taken to an airport beside the seashore where they were forced to work digging foxholes. It was a backbreaking work carrying rocks and sand from in the morning to the evening. About a year later, her brother, who was fourteen years old then, died of dehydration caused by lack of nutrition and strong sunshine. She heard about this later from a co-worker of his. She took so much pity on him, that he was buried without a prayer of the priest. She does not even know where he was buried.

On the opposite side of the landing, there were a dormitory where some hundreds men and about thirty women stayed. They were prohibited to talk each other and when being found talking they would be beaten. Whispering after the guard passed by was all they could do. The dorm was like a prison. There were guards all the time that Alcober could not escape. The Japanese army paid twenty-five centabos a day for their labor in their military bills. However they had no opportunity to spend the bill, which became totally worthless after Japanese defeat. She has kept these worthless bill for a long time but now she does not remember where she put them.

About three months since the round-up, another ordeal was added upon the women. Every night a few Japanese soldiers would come and took about ten women out of the dorm and handed them to tens of soldiers waiting in the nearby beach. Japanese soldiers would rape women in foxholes or under coconut or banana trees. One woman would be raped from two to five soldiers in one night. Those Japanese who took women out of the dorm would usually just waited for everything being over, but sometimes they took part in raping. Some soldiers who took women repeated the function but she does not know the names. She has heard of a name "Okinawa", which she had long thought as a people's name, not of a place.

Soldiers would ask when taking them from the dorm "OK or death?". Even when Alcober was in a menstrual period, she could not refuse. Since women were often hit for their protest, they had little option but to obey the Japanese.

Alcober had had neither sexual experience or knowledge until being taken to the camp. At first she protested and screamed for fear, a Japanese soldier repeated kicking her in stout boots. Her left collarbone was kicked so hard that it is deformed ever since.

The portion ached for a week. But after a week, Japanese started raping her again.

Alcober wished to escape but there were guards all the time. She even wished she were dead. During daytime while working, women talked their agony and encouraged with each other. Young girls missed their mothers all the time, some said they were literally diggnig their graves. Among the thirty women, the youngest were two sixteen year-olds, including Alcober, some were in their fourties, and some were married. Naty, Gnyan, Tila were from the same village as Alcober's. They emigrated after the war to America after their relatives.

Every day, they were waken up with the sunrise, called the roll, and ordered to sing songs. Alcober speaks neither Japanese nor English. Meals were poor, mostly rice, salt, and beans which were served in small quantity by Filipino cooks. Japanese soldiers were served with slightly better, but not much different quality of food. They were always suffered from hunger and thirst.

The above-mentioned life continued for more than two years since 1942, until air raids and bombings by Americans started in September, 1944. The Japanese deserted the garrison and ran away after fighting back a little, thus Alcober and the company were liberated. American troops came adrift in a big ship, from which they landed in small boats. Gen. MacArthur landed in this way as well. Americans destructed buildings made by the Japanese army. The local people welcomed them calling them "Americano!"

Alcober, as she learned her mother moved away somewhere from San Jose, went to Tacloban and look for her mother, supporting herself by selling vegetables with a friend. In the time being, Alcober met a Filipino man and came to live together, with a prospect of getting married. When she became pregnant and told the man her experience during the war, he walked away. Alcober gave birth to a boy on June 10, 1946. Later, she could reunite with her mother. She has now lived with the husband for twenty-five years. She also told him her story during the war toward which he showed understanding. He was supportive in her coming forward as well and even located for her the office of the

Task Force for Filipina Victims of Military Sexual Slavery by Japan. They do not have a child.

Alcober and more than ten former "comfort women" visited the Japanese Embassy in their full dress on February 10, 1993. Her son asked why she dressed up and she told the truth. He also showed understanding and support to the story.

Alcober joined the suit in order to have her true story known to the people. She would like them to know that they forced an innocent girl heavy labor having her starved and thirst, sexual abuse at night, and that they even deformed her collarbone so she is unable to carry heavy things from then on.

#### 14. Justina Villanueva

Justina Villanueva was born on September 23, 1921, in Pago city, Negros Island. Her father's name is Roman Villanueva and her mother's name is Concon Rudia Azonela. She has four brothers and four sisters. She attended school up to fourth grade.

In about 1943 when the Japanese Military came, she was making a living by selling shrimps in a market in Hinigalan Suicho Pagoligon. Both of her parents had died when the Japanese arrived.

Japanese soldiers would often come to her to buy shrimps. One of them was Yamato, who was about fifty years old and belonged to a garrison in Binelbag Centras. He was about 160 cm tall, had fair skin, medium build, long face, high nose, and had a scar on the left below of the nose. About two weeks later since he first came to her to buy shrimps, Yamato took her to her grandmother's house and raped her there. Yamato threatened her saying that he would arson her house in Suicho. At that time, the town people used to say that the Japanese would kill all of a woman's family when they were refused to rape her.

For three months after the first rape, Yamato often took Villanueva to her grandmother's house and raped her.

Later on, Yamato made her live in a small house in the garrison where he also raped her continuously for ten months. He did not live in the house. He came to the house only to rape her.

Villanueva tried to resist him many times but was always raped eventually. She wanted to escape, but Yamato would often threaten her that she would be killed if escaped. In addition, the garrison was surrounded by a fence and there were guards with guns at the entrance which prevented her from escaping.

Yamato never gave her any money.

There were also other women who were confined in houses in the garrison and were continuously raped for a long time.

As a result of rape by Yamato, Villanueva became pregnant and gave birth to her son, Robert, on March 13, 1945, by a river in the jungle of Hinigaran. Robert now lives in Mindanao island.

Yamato escaped the garrison with other Japanese, losing war with the Americans, which made her free at last from rapes by Yamato.

After the war, Villanueva married to Descora Pido and gave birth to five children. Three of them have died. Her living conditions are poor so she has been selling shrimps in a market.

She had kept her abominable experience of continuous rape by a Japanese a secret for a long time. She had gone through a hard life to support Robert by selling shrimps. Hatred and anger

against Yamato continues in her still today.

She watched on television Filipino women accuse sexual abuse by the Japanese Military. It fueled her anger about the atrocities committed to her by the Japanese during the war, and made her decide that she would also prosecute responsibilities of Japan. Her strongest hope is that the Japanese government apologize and fulfill its responsibilities to compensate as early as possible.

15. Victoria Canlas Lopez

Victoria Canlas Lopez was born on April 20, 1922, in San Fernando, Pampanga. Her nickname is Toren.

She moved to Manila when she was two years old. Her father was overseeing a farm in Del Rosario. She had six siblings. Two of them have already died. She studied up to the level of the second grade in junior high school. After that, she helped sewing at home.

On day in March, 1942, about four o'clock, ten Japanese soldiers came to the village of Del Rosario in a six-wheel truck. At the time, her father was out in town of San Fernando and her mother was in the farm. Only her brother-in-law and she were at home.

The Japanese brought three hundreds rice bags, which weighed fifty kilograms each, out of her storage house one after another. A Japanese officer then tried to take her with him, grabbing her by the arm. She tried to resist to no avail. This officer was called "Kabuyashi" or "Kobayashi". He was about 165 centimeters tall, slightly fat, about 36 years old, and wore no glasses.

She was brought in the truck and was taken to an elementary school in Sindalan. There were no other women in the truck. This high school still exist today although the building was rebuilt.

She was taken in a classroom of the one-storey school building at around six in the evening. As she protested, Kobayashi kicked her in the stomach, beat her, tore her dress, and raped her. It was the first sexual intercourse for her and she bled.

From that day on, a guard came to stood outside the classroom. For three month Kobayashi raped her twice in daytime and three times at night at most. No other soldiers came in the room.

She was not even allowed to use a toilet. As the alternate, they provided her only with a small bowl. She took a bath in the same room.

During the three months of captivity, she did not think that she could go home alive. She prayed to God thinking that there was no future for her and wishing she would rather be dead or killed.

About June 1942, guerilla forces attacked the headquarters of the Japanese. She escaped taking advantage of it. When she came home, she tried suicide applying pesticide. A villager found her in pain vomiting saliva. Due to coconut milk that the villager made her drink, she could vomit pesticide and barely spared her life. After one month since she escaped, she was proscribed by a doctor that her heart had got weak so she stayed calm for a while.

She saw Lola Rosa, who was also a "comfort woman", appealing

with tears on television. Although she was ashamed to come forward at first, she finally decided to and let people know about her exeperience.

## 16. Purificacion L. Mercado

Purificacion Mercado was born on February 2, 1923, in the town of Sorsogon. Her family consisted of herself, her parents and 13 brothers. Her father worked on a big farm, run by a man by the name of Marinez, supervising the peasants. Her family was neither rich nor poor. She attended elementary school in Sanparok, Sorsogon, from 3rd grade through 5th grade. In 1941, before joining the movements of the guerilla forces, she worked as a waitress in a restaurant with an income of 40 pesos a month. She then began working for a guerilla unit preparing meals. In 1942 the Japanese Military entered Sorsogon. Her address at the time was Pampaga, Sorsogon. The Japanese requisitioned the houses owned by the Chinese.

In 1944 she began participating in the movement of the guerilla forces. The name of the unit was Lapos and she was called "Puring". The guerilla forces moved throughout the mountains of sorsogon. She only served as a cook for the unit and never took part in any of its battles. There were about 10 other women such as herself, in the camp. In 1944, the Japanese military attacked her camp. They were looking for the guerilla soldiers but found only women in the camp at the time. The Japanese soldiers turned their anger on them, injuring them and accusing them of being the wives of the guerilla soldiers. The incident occurred about one month after her entrance to the camp. At that time the Japanese military was trying to get rid of the guerilla forces before the arrival of the American military forces. Ten women were loaded on to a truck and taken to the Japanese unit's headquarters located in front of the elementary school she had once attended.

The building of the headquarters was a 2-storey building. All of the women were locked inside it. The building had once been used by the Philippine military before the Japanese occupation. During the first night of her stay there, three Japanese men took turns raping her. Because it was her first experience with sexual intercourse, she experienced terrible pain below her abdomen. She also bled a great deal. Of those five men, some were young and some were old. The other women captured along with her were also raped in the same room.

She was locked up in a room with another woman. Because of her bleeding and temperature on the first night, the Japanese soldiers refrained from using her. But after a while three to four soldiers came to rape her at about 6 in the afternoon. She became sick and tried to refuse them by telling them that she was not feeling well, but some were very insistent. There were old and young soldiers. Some had curly hair.

She stayed in this state for almost one month. when she was not with Japanese me, she talked with the other woman, cried and discussed with her about escaping. The Japanese soldiers never gave her any money. Sometimes, they gave her some old military uniforms and towels. She only knew how to say "thank you" in Japanese. She could speak only a little english. Someimes, they gave her vegetables nad rice to eat. the Japanese soldiers raised pigs and chickens in the back yard which they sometime let the women eat. She never told to do any cooking or washing. They did not want the non-Japanese people to do the cooking, perhaps because they were afraid of food poisoning. When she could not have sex with them due to her health condition, they would hit or slapped her. There was no guard, but the room was locked. the only time she was allowed out was when she went to the bathroom. She wanted to escape, but there was no chance.

During the last week of her stay, she was to have sex with only one Japanese officer who was an elderly married man. he had a sword with him. She does not remember his name. The last time she had sex with him, she begged him to set her free. He listened to her and two days later, when he was leaving the camp, he took her with him. There were other soldiers with us when she was freed, so she was not let go secretely. The soldiers took her by a military car and dropped her near the hospital outside the city limits of Sorsogon on the way to Legaspi. It was the year 1944. She does not remember the month, but she does remember that McArthur landed in Leyte two to three months after she was freed.

She does not know what happened to the other woman who shared the room with her. Her name was Chodora and she was from Samar, Bisaya. She died three years ago.

In 1946 she married a Philippine soldier. he had been a guerilla. When she explained the truth to him, he told her that she had no other choice then. She gave birth to four children and they then divorced in 1949. In 1955, she remarried. She used to be able to earn thirty to fifty pesos by washing clothes of other people. However, she can no longer do this job now due to her health condition. She has asked the son of her first husband to help her.

Her second husband and children are not happy about her decision to join this movement. In December last year when she spoke out, her husband refused to share into same house with her.

He does not speak with her either and she must pay for her own living expenses. They are virtually divorced. She is now living with a sister who has poor hearing. She is suffering from heart disease, high blood pressure, a gastric ulcer, and rheumatism, and headaches sometime.

17. Rufina Fernandez

Rufina Fernandez was born on, according to her memory, July 10, 1927 (her true birth date is not clearly known), in Tagono street, Singalong, Manila. Her family consisted of her parents and five children. She was the eldest of the children. Her father was a contract worker. There were times when he had no income. Sometimes the family sold trees to make a living. At the time of the Japanese occupation, they were very poor. She attended school only for one year.

The year 1943 was comparatively peaceful. But the Japanese started zoning operations a few months before the Americans' arrival. Under this operation, men were killed and burnt. Whenever there was this operation, her family fled to the mountains. Men were all regarded as guerillas. Her godmother's son was also killed. She once saw many men digging holes in a line. They were then shot and buried there. They were forced to dig their own grave.

Her family fled to the mountains to avoid the zoning operation. However, at one point they decided to return out of desperation due to food shortages and physical stress. They had stayed in a tunnel for a while before finally returned to Singalong. One day, when they were all asleep, Japanese soldiers broke into their house. The Japanese tried to take her father away along with her. When her father resisted, they beheaded him. Her mother was also killed for the same reason. She also witnessed the murder of her younger sister. Her two other sisters were crying but she believed they were also killed because suddenly their crying stopped.

She was taken to a big house with five other women on a grey car with a Japanese flag attached to it. The house was only about 20 houses away from her own home. The house was the Japanese army port with more than 50 Japanese soldiers. She was locked up in a room where she was raped by the officer who had taken her there by force in the beginning. She remembers that he was a big man. At the time she had not begun her menstruation yet.

She believes that about six soldiers came to her room to rape her every day. Although she was very confused due to the murder of her family, she remembers two officers who wore brown uniforms and possessed long swords and guns. Soldiers in general were poorly dressed with green uniforms. There were some who did not wear uniforms who appeared clean and tidy. They were probably friends of the officers. Fernandez and the other women called the violent ones were called "kola" (a Japanese reprimanding expression). She was locked up in the house for three months.

She was alone in the room. There were two guards outside the room who brought her food. She could go outside of the room only when she uses a toilet. She was never ordered to do washing or cooking. She was never paid nor did I receive any clothing. She tried to escape once but she caught, slapped, kicked and hit.

When the Americans were attacking the house, a Japanese soldier came in and tried to behead her. He plunged his bayonet into her right arm and almost severed her arm. This man was the officer who took her to the garrison and raped her first. She lost consciousness. She lost consciousness. When she regained consciousness there was no one around. Her bleeding had stopped. When she went outside, she saw the truck of Americans. They took her to their tent and there her arm was treated by an American doctor. I remained in the tent for about one month.

The Americans freed her and she later helped a woman she had gotten to know sell fish. In 1964 she met her husband and they started living together. Her husband worked as a driver and she worked making paper bags out of cement bags. Their combined daily income was 20 pesos. In 1978, her husband died of cancer of the esophagus. Presently, she is unemployed and live alone in a small lodge. Her daughter, who lives near by, provides her with meals and she takes care of her children.

Because she is suffering from asthma, she is presently on medication. She has a very deep wound in the shoulder as the result of injuries received during the Japanese confinement. She has also been suffered from pneumonia since that period, because the floor of the room was made of cement and was very cold. The Japanese did not even given her a blanket, and treated her as no more than a pig.

18. Felisa Decandulo Bornalez

Felisa Decandulo Bornalez was born on the 22nd of December in Bgay, Calaan (Capiz city, Panay Island) where she grew up.

Her father was a carpenter and her mother had a job handling textile in order to help the family make a living. She had an elder brother and six sisters. She was the youngest.

In April 1942 when Japanese soldiers occupied her village, she was about 24 years old. Because her brother and sisters were married, she was the only one living with her parents. Her father was ill in bed at that time due to a leg injury, so she worked at a farm house and cared for her father. They were very poor. Although most of the towns' population fled to the mountains during the Japanese occupation, they had no choice but to remain behind due to her father's condition.

After a while, many Japanese soldiers came from the town of Panitan to her village. Five of them broke into her house. They wore military uniforms and caps, and were armed with long swords. They seemed to be searching for women, because they were shouting "daraga" (a local word for a young unmarried woman). When they found her, they grabbed her by the arm taking her outside. Both of her parents were home at the time but did not have the strength to resist the soldiers force. She was taken on foot for about three hours to the public market. The market was near the Panay river which was the Japanese army port at that time. It was late at night when I arrived.

The five soldiers placed her on concrete floor and by gesture told her to eat. When she refused to do so, they raped her one by one.

From that day, she was used as a "comfort woman" at the public market. She was put in a room surrounded by curtains and was forced to have sex with the soldiers. There were many rooms like this in the market. They were made by pitching tents on concrete floors. There were no beds in the rooms. One or two men came each night at random. The soldiers said "daraga" when coming into her room and proceeded to rape her. She does not know if they were using condoms but she never became pregnant.

She was forced to have sex with the men at night and wash their clothing during the day in the near by river. There were more than 100 uniforms to wash each day.

Although she was given meals three times a day, the food was poor and too sweet. She was never given clothing. Since she had no other choice she picked up wheat bags and threads used for mending the soldiers clothing and made whatever she could to clothe herself. For three or four months she was paid about eight

pesos for washing, but was only once paid for sex. The amount was one peso. Despite her desperate desire to escape, such an idea was impossible due to the close and constant watch of the soldiers. They watched her even when she used a toilet.

There were several other Phillipine women in the same condition there at the same time she was confined. She sometimes met them while she was doing the washing but always under the watch of the Japanese soldiers. Therefore, they were unable to speak to one another.

She is not sure of the exact number of women but remember there were more than ten of them. Many of them were younger than her. She believes they were treated in the same manner which she was treated.

It was after three to four months that she finally managed to get out of that hell. The family of Jose Salgado was to surrender and the Japanese soldiers decided to go to his house. They took her with them with the idea of taking advantage of the fact that she knew Salgado's mother. When she met Salgado's mother, she told Bornalez to escape. She went out through the kitchen and crossed the river to escape.

After that, she was employed at a farm house. But she could not work well because my waist always hurt probably due to my past life as a "comfort" woman. She then married in order to have someone to help and support her life. Fortunately, her generous husband accepted her past and who she is. She gave birth to five children. Her husband died six years ago and she is now living alone in poor living conditions in the town of Dao.

In 1992 she heard of the "comfort women" issue on the radio and believed it was related to her own experience. Because she has already told her experiences to her own family, she decided she could speak out without any hesitation.

#### 4. Legal Basis of the Claim

##### (1) Hague Convention: War crimes

The Hague Convention of 1907 provides regulations to protect civilians in occupied territories. Japan ratified the convention in 1912 and was thus bound by it in 1941, when the Japanese Imperial Army began attacks in the Philippines.

Art. 46 of the convention stipulates respect for the reputation and rights of a family, of an individual life and so forth. This regulation prohibits violation of the basic rights of an individual life as well as his/her body. Thus it is obvious that rapes and sexual abuse of women are a breach of this provision. Furthermore, in a patriarchal society, sexual violation against women constitutes serious violation of a family honor.

The significance of regulations set out in the art. 46 has been reiterated and developed in the later international laws. It was further articulated in art. 27-2 of the Geneva Convention on the Protection of Civilians of 1949. It refers to obligations with regards to protection of women from violation of their reputation, particularly from rapes, forced prostitution and all kinds of obscene acts. The International Committee of the Red Cross acknowledges, in its commentary on the Geneva Convention, that this provision articulated the concept of the Hague Convention. A protocol of 1977 Geneva Convention of Protection of Civilians includes more detailed provision on the protection of women's dignity.

The breach of the Hague Convention by the Japanese Imperial Army was partly judged at the Far East International Military Tribunals (hereafter, the Tokyo Tribunals), where plaintiffs were found guilty for breach of war regulations by ordering, conferring the competence, and permitting war crimes to be committed. Although rapes and forced prostitution are duly applicable to the said breach, the fact is, the cases handled there focused on the abuse of POWs, while the damages incurred by civilians have not yet been fully uncovered.

##### (2) Crimes against Humanity

Japan's commitment of crimes against humanity is the basis which makes it responsible for ensuring adequate compensation is given to the victims of these crimes.

The concept of crimes against humanity was first employed at

the Paris Peace Conference in 1919. At that time however the concept was not yet distinguished from crimes against peace, namely, crimes of waging invasion war. After the second world war, war crimes were divided into three categories, giving crimes against humanity a technical identity. As one of the counts of war crimes, crimes against humanity are defined in Art. 6 of International Military Tribunals Charter (hereafter, IMTC). Punishment for conspiracy in committing such crimes is also mentioned in this document. At the Tokyo Tribunals as well, a provision to the same effect is found in art. 5 of its Charter. This Charter enumerates murders, annihilations, slavery abuses, deportations and other non-humanitarian acts committed before or during the war. However, there was no reference to the crimes against humanity in the judgements given at the Tokyo Tribunals.

The concept of crimes against humanity is repeatedly adopted thereafter in such international laws as the Convention on Genocide of 1948, and the Convention on Apartheid. As for domestic laws as well, the 1954 criminal law of West Germany prohibits murder, injury and other acts committed with the intention of the whole or partial destruction of a national, racial, or ethnic group.

### (3) The effect of Breaching the Hague Convention

A penalty is imposed on any party that breaches the Convention. Its art. 3 reads "a belligerent party which violates the provisions of the said regulations shall, if the case demands, be liable to pay compensation. It shall be responsible for all acts committed by persons forming part of its armed forces." According to this provision, the Japanese government is liable to pay compensation for murder and rape cases committed by the Japanese Army in the occupied territories.

### (4) Basis of an Individual Subjectivity in International Law

A new concept of war reparation was introduced by the peace treaty of the first world war. Unlike traditional reparations, Germany became liable to damages inflicted upon individuals, in addition to those of a state (see art. 231 and 232 of the Versailles Peace Treaty). The treaty even has an additional note which mainly refers to redressing the damages of civilian victims (see especially additional note 1 (2)). Furthermore, it fixed certain items to ensure an individual could receive compensation

through the judgement of a mixed arbitration court (see art. 302-2 and the following articles).

Traditionally reparations had been regarded as being performed among countries in which a state represents collective claims. A new practice after the first world war, however, separated and articulated an individual person's right to apply with a state for a personal damage. Therefore it is imperative to distinguish reparation or indemnity, which is an aspect of diplomatic protection, from compensation, an individual right to application.

After the second world war, subjectivity of an individual among international law has been substantiated in accordance with increasing awareness and practice of human rights protection. With regard to war reparations as well, efforts have been made to acknowledge and endow individual victims the rights to claim (e.g. German laws in regards to war victims, compensation based on law of freedom of citizen for Japanese-Americans who were detained in concentration camps.)

Likewise, the concept of diplomatic protection has changed in regards to claiming reparations for individual damages. Many opinions now support the view that diplomatic protection is no longer a mere descretion of a state. It is an obligation of a state as an entrustee of protecting the welfare of its nationals.

The above-mentioned views and practices lead to the point that, in principle, an individual right to claim with a state should not be affected even when a state does not recognize diplomatic protection, or abandons individual claims through a reparation agreement.

## 5. Reason for Filing Suit

Restoration of justice is the foremost reason for the plaintiffs filing of this suit after nearly fifty years since the conclusion of world war II.

As has been described in detail in this complaint, the army of the defendant, Japan, committed sheer negligence and breach of international humanitarian law. At the closing of the war a great number of war crimes remained in its aftermath. Though a portion of these crimes were uncovered and dealt with in court, a large number of them remained open and untouched. Because the nature of these crimes is not acceptable within the limits of the statutes of war, the persons and/or parties responsible for these acts must take action to ensure justice is served.

What is more crucial, however, is an immediate restoration of reputation, and redress of the infractions committed against the human rights of the victims. Even if appropriate punishment of aggressors fails or is not possible at this time, measures should be taken to bring forth and remember the fact that these victims of forced prostitution have suffered inexplicably enormous pain for more than fifty years.

Furthermore, Japan should not think that it can be absolved of the situation when some victims confess forgiveness for the perpetrators of the incidents. It is all too clear that the redressing the damages must be carried out by Japan. It is also evident that Japan and the Japanese have the responsibility for ensuring this obligation is fulfilled. For this reason, it is duly claimed that an essential part of this suit consists of asking Japan and Japanese people for their readiness to restore justice.

The main force behind the filing of this suit was a women's movement which re-captured the concept of basic human rights by underlining those of women. It is this movement that has supported and encouraged the victims of such gross sexual violence, who could do nothing but to remain silent for too long. It is one of the achievements of the women's liberation movement whose cause has spread worldwide.

In the Philippines in July 1992, the Task Force for Filipina Victims of Military Sexual Slavery by Japan, Task Force in short,

was organized as a fact-finding group on sexual slavery. An affiliation of women's groups, the Task Force started using radio and other forms of mass media to reach out to the victims of sexual violence by the Japanese military. Maria Rosa Henson, one of the plaintiffs, was the first to respond. Women with the same experiences followed her and came forward one after another. This suit is to restore their human rights. This case should serve as a major step for violated women's rights to be reinstated. As numerous women of Bosnia and Herzegovina are victimized by gang-rape at the moment, this suit must also serve as a leading case in determining whether or not violated women's human rights will be recognized and justly served when peace has been restored.

An official apology for Filipino "comfort women" perpetration has been made by Japan's Prime Minister Miyazawa. This can be understood as a definite acknowledgement of Japan's crimes. The imperative next step is for Japan to admit more clearly that it committed injustices in the past and that such injustices were sheer violations of international humanitarian law. This step can be taken by fully compensating victims for their suffering. Such compensation is necessary not only for the victims but also for Japan to be able to restore its own sense of morality.

Fortunately, public opinion in Japan has shown increased support for victims of past injustices. In an opinion poll taken in December 1992, 25% supported humanitarian measures for former comfort women, 36% stood for a clearcut apology and compensation, whereas 10% replied no apology and compensation were necessary. This is a positive sign of growing generations wishing to overcome its negative heritage. These attitudes are reflections of the post-war Japan that admitted its invasion over Asia by accepting the Potsdam Declaration; the post-war Japan that adopted a new Constitution which stated a commitment to overcome "despotism and enslavement, oppression and narrow-mindedness".

This suit is being watched not only by the Asian countries, where there are numerous victims of Japanese military aggression, but also by the rest of the world longing to see the observation and practice of international morality. They expect to have Japan's sincere and voluntary cooperation to ensure the observation of and fulfillment of international humanitarian law. Japan's compliance with international humanitarian laws is a way of contributing to resolution of conflicts currently being waged within the international community.

Needless to say the plaintiffs are now approaching their later years. This filing is executed with the strongest wishes for the settlement of the case, so that the victims may see justice done and compensation given to them through the cooperation of the judicial system and the Japanese government.

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Appendix:

Historical Meaning of the Filipino "Comfort Women" Lawsuit

by

Takagi Ken'ichi, Attorney at Law

1. The distinctiveness of the Filipino "Comfort Women"

(1) The Japanese Imperial Army's "comfort women" system which was institutionalized after the Shanghai-Incident in 1932 had three objectives.

a. to prevent Japanese soldier's rape of the occupied area's citizens and ensure public peace on their occupation area like China.

b. To prevent venereal disease epidemic.

c. to prevent espionage; if Japanese soldiers had relationship with the native women of the occupied area, military information might be looked out through these women.

The Japanese Imperial Army mobilized the Korean women systematically in order to attain the above mentioned objectives. From the beginning of the establishment of the "comfort women" system, several Japanese women were also utilized in the system. Most of the women were not young, had contracted V.D. and many were eager to earn money through the system. However, with the exception of few, these women did not want to voluntarily enter the dangerous regions. But the Japanese Imperial Army could bring the Korean women to any dangerous front because of their racism against the Korean people. The army could prevent the V.D. epidemic because most of the Korean women had not had sexual intercourse and could prevent the espionage because they could not understand Japanese nor the languages spoken in the occupied regions. Therefore, the Korean women were the most idealistic beings for the Japanese "comfort women" system.

(2) To the contrary, the Japanese occupation of the Philippines started December 8, 1941 could not attain total domination because of the strong resistance from both the Filipino guerilla forces and the U.S. Army. As a result the Japanese army could not bring more than a few Korean comfort women to the Philippines. The Japanese Imperial Army announced their purpose as being the creation of "The Greater East Asia Co-Prosperity Sphere". However, in reality the army was the invader. The army soon adopted the principle of obtaining their necessities from the

occupied area due to the deficiency of their rations. Therefore they acquired food, housings and other materials using military money and plundering. Many Filipino women were raped, and were then forced to be captives in order to meet the sexual lust of the Japanese army as invader. Thus many Filipino "comfort women" were brought in to existence.

(3) Filipino comfort women can be described as the typical cases of the sexual enslavement and oppression to the women lived on Japanese occupation area like China and whole south-east Asia region.

At the same time, it is necessary to take notice of the fact that there are many unrevealed cases of oppression by the invading Japanese army against the residents of the occupied areas, such as massacre, forced transfer, forced labor and plunder.

## 2. The Meaning of the Filipino "Comfort Women" Lawsuit

Based on the above mentioned analysis and the development of the International Humanitarian law, the suit brought by Filipino "comfort women" has the following significance.

(1) To prosecute the Japanese oppression against the women who lived in the Japanese occupied areas.

This trial will represent all prosecutions, which are arising not only in the Philippines but also China, Indonesia, Holland and so on, to the invading Japanese army without the means of self-supply which committed sexual enslavement to the women of the occupied areas.

(2) To prosecute the Japanese oppression against all residents of the occupied.

Because countless Asian people were plundered and abused by the Japanese imperial Army, this trial is also a prosecution by the victims who share similar experiences each other. Even in the Philippines, plunderage, enslavement and massacre committed by the Japanese army was serious and numerous. The Filipino comfort women will prosecute the Japanese army was serious and numerous. The Filipino comfort women will prosecute the Japanese government as representatives of these victims. Aside from actions taken by Korean citizens, this trial against the Japanese government is the first case to be filed by the victims themselves.

**Areas in the Philippines where  
"comfort women" were found and reported**



