

What Really Happened to Korean Wartime Workers in Japan?

: the Truth of the Battleship Island



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1. Opening Remarks

“Korean Distortion of History of Gunkanjima (Battleship Island)”

MATSUKI Kunitoshi

Senior Research Fellow, International Research Institute of Controversial
Histories (iRICH)



Ladies and gentlemen, thank you for coming. I would like to begin my speech.

Koreans maintain that during World War II, the Japanese Government forcibly mobilized Koreans and made them engage in “slave labor” for Japanese companies. However, this is not a historical fact. Such anti-Japanese, Korean propaganda totally distorts historical facts and tremendously damages the honor of the Japanese people and tramples on our human rights. We have come here to tell the world the truth.

Have you ever heard of “Gunkanjima” or “Battleship Island”? Gunkanjima is an island that is a part of the city of Nagasaki, Nagasaki Prefecture, Japan. Since the end of the 19th century and thereafter, the island prospered through coal mining. The official name of this island is Hashima, but it is popularly called Gunkanjima (Battleship Island) because the shape of the island is like that of a battleship. On this island, young Korean men worked as “wartime laborers” in coal mines, together with Japanese miners. Koreans have claimed without evidence that they were victims, forcibly mobilized as laborers and have further proclaimed to the world that this is a “typical example of Japan’s enslavement of Koreans.”

In August 2017, a film titled Gunkanjima, which features wartime Korean laborers, was first shown in Korea and then worldwide. However, what the film depicts are tremendous distortions of historical facts and the entire film is filled with thoroughly insulting and racist depictions of the Japanese people.

For instance, in this film, Koreans are made to work in hazardous mines. Food and living conditions are extremely poor, and they are hardly paid their due wages. In the end, Koreans exchange gunfire with Japanese soldiers and escape from the island. The audience will surely leave with the impression that “Korean workers and their families were abused as if they were slaves.”

However, all of the things shown in the film are not at all true. According to the testimonies of those who actually lived in Gunkanjima at the time, there was no discrimination against Koreans. In order to prevent accidents from occurring, unskilled Korean workers were never made to perform dangerous operations within the mines. Moreover, at that time, there were no Japanese soldiers in Gunkanjima.

Only two policemen were stationed there--it was impossible for the Koreans to fight against the Japanese using firearms. On the contrary, there are many people who testified that the Japanese and Koreans got along very well with one another, until the end.

During World War II, many Korean workers did in fact come to Gunkanjima, most of whom were economic migrants, seeking to improve their own financial situation. A few of these workers were in fact drafted, but they, too, were mobilized as Japanese nationals, and they were no different from Japanese nationals. Korean workers were provided with food, clothing and housing and they received handsome wages. There was no “slave labor” as Koreans claim.

However, today, the world is overwhelmed with Korean propaganda. The Japanese who lived in Hashima before and during World War II receive the most degrading of insults and are denied of their human rights due to lies that “they abused Koreans.” In Nagasaki Prefecture, people who used to live in Gunkanjima and their bereaved families have stood up to recover their honor and are working to let the entire world know the truth about Gunkanjima.

Mr. Sakamoto Michinori, who is the next speaker, used to live in Gunkanjima. Please listen to him tell you the truth about Gunkanjima. Then, you will understand how badly the Koreans have distorted historical facts and insult the Japanese people.

Thank you very much for your attention.

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Japanese 日本語

## 1. 開会のことば

## 「軍艦島をめぐる韓国の歴史歪曲」

松木國俊

国際歴史論戦研究所 上席研究員

皆さんお集まりいただきありがとうございます。

韓国の人々は日本政府が第二次世界大戦時に朝鮮人を強制動員し、日本企業で奴隷労働をさせたと主張しています。しかしこれは歴史的事実ではありません。日本人は韓国のこのような歴史を歪曲した反日プロパガンダによって、大きく名誉を傷つけられ、人権を踏みにじられているのです。私達はその実態を世界に訴えるためにここに来ました。

皆さんは「軍艦島」という言葉を聞いたことがありますか。軍艦島とは日本国長崎県長崎市に所属する島であり、19 世紀末より石炭の採掘がおこなわれました。この島の正式な名前は「端島（はしま）」ですが、その姿が軍艦に似ていることから「軍艦島」と呼ばれています。この島では朝鮮人の青年たちが「戦時労働者」として、日本人坑夫と共に石炭採掘作業を行っていましたが、韓国側は彼らが「徴用工」として強制動員された被害者だと一方的に断定し、「朝鮮人を奴隷労働させた典型的例」とであると世界にアピールしています。

2017 年 8 月には軍艦島における朝鮮人戦時労働者を題材とした映画「軍艦島」が韓国内で封切られ、続いて世界中で上映されました。しかしその内容は史実を大きく歪曲しており、日本人を侮蔑する描写で満たされています。

例えばこの映画では朝鮮人は最も危険な場所で作業をさせられます。食事も住むところも極めて粗末で、賃金ほとんど支払われません。最後は日本兵と銃撃戦を繰り広げて軍艦島から脱出します。この映画を見る者は「朝鮮人労働者やその家族は奴隷扱いされた」という印象をもつでしょう。

しかしこれらは全く事実ではありません。当時「軍艦島」で実際に生活をした人々の証言によれば、軍艦島では朝鮮人に対する差別はありませんでした。事故が起こっては大変ですから坑内で危険な作業を慣れない朝鮮人労働者にさせることもありませんでした。さらに当時「軍艦島」には日本兵は存在せず、警察の駐在員がわずか 2 名いただけであり銃撃戦など起るはずがありません。それどころか日本人と朝鮮人は最後までとても仲が良かったという証言も数多くあります。

第二次大戦中に多くの朝鮮人労働者が「軍艦島」にやって来ましたが、彼らの大多数がより良い労働条件を求めて日本に来た「出稼ぎ労働者」(economic migrant workers) でした。中に一部「徴用」でやってきた者も含まれていましたが、彼らも日本国民として徴用されたのであり日本人との区別は有り得ません。彼らにも衣食住が保障され、高額の賃金が支払われています。韓国側が主張する「奴隷労働」などなかったのです。

しかしながら、今や韓国のプロパガンダが世界を席卷し、戦前・戦中に端島で暮らした日本人は「朝鮮人を虐待した」という誤解と偏見によって最大限の侮辱を受け人権を踏みにじられています。長崎県では当時「軍艦島」で生活した人々やその遺族が名誉回復のために立ち上がり「軍艦島」の本当の姿を世界の人々に知ってもらうための活動を始めました。この後スピーチされる坂本道徳氏も軍艦島で暮らした一人です。軍艦島の本当の姿を是非直接彼から聞いてください。日本人が朝鮮人戦時労働者に奴隷労働を強いていたという韓国の主張がいかに歴史を歪曲して日本人を貶めているかを実感されることでしょう。

## 2. Message Movie "Reminiscence with Former Hashima Islanders"

<https://youtu.be/wp6BzQGZPGo>



Regarding Hashima, so-called Gunkanjima and one of “Japan’s Meiji Industrial Revolution” UNESCO World Heritage sites, some Korean workers who were working there during World War II, allege that “It was a place impossible for humans to live in.” or “If hell actually existed, I believed this was the place.” However, the former Hashima Islanders who lived there many decades raise questions about such allegations. We, the former Hashima Islanders reminisced about the memories with our fellow workers from the Korean Peninsula during World War II.

Youtube:

- Message Movie "Reminiscence with Former Hashima Islanders" [youtu.be/wp6BzQGZPGo](https://youtu.be/wp6BzQGZPGo)
- Japanese 「語り合う端島の元島民たち」 [youtu.be/efNwuohR9bE](https://youtu.be/efNwuohR9bE)
- Korean 메시지 영상 “이야기를 나누는 하시마섬 옛 도민들” [youtu.be/tr1Dyh3it2A](https://youtu.be/tr1Dyh3it2A)

Note:

The message movies(English, Japanese and Korean versions) were produced by “the Hashima Islanders for Historical Truth” with “the National Congress of Industrial Heritage.” The movies are presented on Youtube Channel “The Truth of Gunkanjima.”

Special thanks go to these organizations for giving us a permission of screen presentation.

- Hashima Islanders for Historical Truth 真実の歴史を追求する端島島民の会
- National Congress of Industrial Heritage 産業遺産国民会議  
<https://sangyoisankokuminkaigi.jimdo.com/>
- The Truth of Gunkanjima 軍艦島の真実－朝鮮人徴用工の検証－  
<https://www.gunkanjima-truth.com/>



### 3. A Message from Gunkanjima

SAKAMOTO Michinori  
Former Resident of the Hashima Island  
Chairman, the Japan Society for Gunkanjima as World Heritage



Hello, everyone. My name is Sakamoto Michinori and I'm from Japan. I live in Nagasaki City, where Hashima Island, also known as Gunkanjima, is located.

In 1965, when I was in the sixth grade of elementary school, my family moved to Hashima because my father was a coal miner and he was transferred to Hashima. Hashima is where I spent a very memorable childhood.

In 1974, when I was twenty years old, the Hashima coal mines were closed. The proud two hundred-year history of our island suddenly came to an end. All the inhabitants had to leave the island most reluctantly, ending the good life spent on the island.

Later, Hashima was turned into an industrial waste land and as ruin, it disappeared from people's memory. There were no longer remnants of the glorious days and, day by day, the island collapsed into the reef from which it arose.

In a sense, this may have been what nature intended. To live and then to die—it is a natural process of things. It was unnecessary to revive the island as an “industrial heritage” site.

However, an unexpected thought occurred to me to revive the island as a World Heritage site, perhaps out of pity for the collapsing island and at the same time for the tremendous impact my former life on the island. Aside from my own thinking, the time seemed right to spotlight the island as an industrial heritage site.

In 2015, Hashima was inscribed into the UNESCO World Heritage List as one of the Sites of Japan's Meiji Industrial Revolution. Had this island not been inscribed into the List, we would not be discussing the history of this small island here at the United Nations.

One thing is certain. To us, those who lived and worked on the island, Hashima, or Gunkanjima, is forever our homeland. Please pay close attention: I very much want to tell you about my home.

After the coal mines were closed, entering Hashima was prohibited. Thanks to such a measure, the island town remains mostly intact, as it used to be, showing its history and the manner in which

people used to live. It is very rare in Japan that former coal mines and mining towns remain almost intact.

The high-rise apartment buildings in Hashima give a labyrinth-like feel. While touring the island, first-time visitors totally lose their sense of height and forget which floor they are on.

These buildings were constructed without following strict guidelines. One building after another was built, wherever there was space. We cannot help but admire how magnificently so many buildings were constructed in such a small area. Even in such a crowded environment, people got used to it and lived an ordinary life there.

I spent my youth in this island, and I have many precious memories. There were very close relationships with our neighbors, with almost no privacy, but it was fun. Life there was so lively that it made us almost forget that we were living on a very small island. There were stores, a hospital, a movie theater, pachinko parlors, and restaurants.

The flat area of the island was for coalmining facilities and the rest of the island was for residential quarters. There must have been some very fantastic technique to accommodate so many people in such a small space.

Looking from the outside, the crowded apartment buildings might look suffocating, from the inside, it was very comfortable and convenient with orderly passages for people to travel.

We had a hospital, midwives, and a temple. The island sustained life from birth until death.

At one time, the media reported that Hashima lacked greenery. I think this was a misconception of people who live outside of Hashima. I remember the island being full of greenery. In Hashima, the islanders always endeavored to improve the material and aesthetic aspects of the island.

There is a “mass memory” shared among the islanders.

My father was one of the miners who worked on this island. During World War II, Japanese and Koreans worked together.

Coal mining is performed by groups of people working together. There is a leader, who gives instruction on coal mining. If a group's cohesion breaks up, an accident could occur and could lead to further disaster for other groups.

So, at the end of the day, people got together with Koreans as friends and drank sake, reviewed the day's events and got ready for the next day. Everyone prayed for a safe return from work.

I am Chairman of the Society for Gunkanjima as a World Heritage and work as a Gunkanjima guide. A part of my activities includes speaking with former islanders with diverse experiences. I have heard them speak on activities within the coal mines before and during World War II. Here is a story I heard from my uncle, who died at the age of ninety.

Toward the end of World War II, the U.S. Navy attacked the electric power generating station at Takashima Coal Mines, located next to Hashima, which provided electricity to Hashima. Thus, electricity was cut from Hashima. There was an electric elevator that operated between the surface and the underground shaft turret. The elevator went six hundred meters below sea level, and on leaving the elevator, miners headed for their respective mining areas.

Electricity was cut and the elevator stopped. Miners were left six hundred meters below sea level. My uncle was one of those miners. They began climbing up to the surface by the emergency stairs.

In the darkness, dimly lit by cap-lamps, despite the fear of being unable to see anything, each miner desired to return home alive no matter what. Dripping from above were the miners' sweat, tears, and urine. With these things pouring over their heads, they climbed and climbed until at last they saw the last rays of the sun. All miners returned alive. The day was July 31, 1945, only half a month prior to the end of the War.

Work together and return alive together. This shared tenacity remains in the minds of those who lived their lives in coal mines. If there had been racism, such a firmly-knit community, which shared the same dangerous fate, would not have existed.

Also, I am very impressed with smiles on the old faces of the former residents when they discuss their memories of the days when Japanese children and Korean children went to elementary school together, side by side. I also hear that Korean women treated their Japanese neighbors with their home-made kim chi, traditional Korean pickles. Some say that a "holocaust" and mistreatment occurred on this island and that Japan is hiding the facts. But what I have just told you surely shows that they are complete liars.

I cherish my island and at the same time I firmly believe that the former residents will never fake the history of their island. When we hear of people's memories and stories, all things appear exactly as they are, both good and bad.



Life on the island does not exclusively belong to those who mined there. The island teaches us what it means for a man to live. Under the harshest conditions, people living in the island may be reduced to seaweed, unless they are clever and active. The tenacity to live through the rough waves of destiny—this is exactly what life is all about.

This island came into being for the sole purpose of coal mining. The coal the island produced was much appreciated for its high quality. Thus, a town was formed, and people gathered from all over. Gradually, the island town grew in size and popularity. The island lived through the end of the Edo Period, then the Meiji, Taisho and Showa Periods and experienced the excitement of the times.

After the closure of the coal mines, rough waves washed over the island and furious typhoons eroded its protective shores. Despite these damages, the buildings where people used to live were intact. There seems to be nothing left to protect anymore, yet the island stands as if still in service. The sight of the island takes my breath away.

The supposedly dead island still fights against the rushing waves that beat it on rough, windy days. The island stands comfortably amid gentle waves on clear, sunny days. Seeing the island in its various moods, I cannot help but feel that the island is alive. After years of troubles and struggles, the island still lives.

This island helps us recognize anew that nature benefits our lives. The island teaches us how to cope with nature and history. The island sends us a message of history.

If “World Heritage” refers to assets that can be shared by all human beings, then, Gunkanjima is exactly that, a shared assets.

I want to make one final point perfectly clear. There is the misconception that exists all over the world that my homeland, Gunkanjima, “was an island of hell, like that of the Auschwitz concentration camp, where Koreans were forced to work as slaves.” With such serious misconception, the dignity of our island Hashima is tremendously damaged. This is truly sad.

Everyone has his or her own homeland. It is our responsibility to pass on the history of our own homeland, as is, to the next generation. I cannot bear it if we are to pass on an unduly disgraced history of our island.

I want to record the true history of a small island as a community with a shared destiny. The words and stories left by our predecessors tell the true history.

I would like all of you to visit Gunkanjima and see the island. You are always welcome to our island and I will be proud and honored to show you around Gunkanjima.

Gunkanjima is not an island of hell. It is our homeland.

Thank you very much for your attention.

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| Japanese 日本語 |
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### 3. 軍艦島からのメッセージ

坂本道徳

端島(軍艦島)元島民

NPO 法人軍艦島を世界遺産にする会理事長

私は日本からきた坂本道徳です。現在、軍艦島と呼ばれる端島（はしま）のある長崎市に住んでいます。

1965年、私が小学校6年生の時に炭鉱に勤務する父の仕事の関係で端島に移住しました。端島は私の子ども時代を過ごした故郷です。

1974年、私が二十歳の時、端島は閉山しました。200年を生き続けた島の終焉はあっけなく、すべての住人が名残惜しくも島を捨てざるを得ませんでした。

その後、端島は産業廃棄物の島へと転換し、廃墟の島として人々の記憶から消え始めました。最盛期の面影もなく、日々崩壊する島の姿は元の岩礁に戻ろうとしていました。

本来はそれで良かったのかもしれません。生きて死んでいく。自然の摂理であったのを産業遺産として蘇らせる必要は無かったのかもしれません。

ところが、崩壊していく島への不憫さとかつての島の生活のインパクトから、私の中で世界遺産というようなとっぴな発想が生まれてしまいました。私の発想だけではなく、時代が産業遺産を求め始めていたことがこの島を再度クローズアップさせたのかもしれません。

2015年、端島は「明治日本の産業革命遺産」としてユネスコの世界文化遺産に登録されました。もしこの島が世界遺産にならなかったら、私たちが国連の場でこの島の歴史を議論することはなかったでしょう。

ただこの島に住み、生き、働いた人々にとってはいつまでも端島、いわゆる軍艦島は「ふるさと」なのです。そんな島への私の思いを聞いてください。

閉山後、端島は上陸禁止であったことが幸いして、島の町並みが閉山当時のままに歴史と暮らしを語る貴重なたたずまいが残されています。炭鉱跡や町並みが完全に近い形で残された例は、わが国にはほとんどありません。

端島の建物には、迷宮のような面白さがあります。初めて訪れた人は、島を巡っているうちに、自分がどの高さ、何階にいるのかわからなくなるといいます。

建物は最初からきちんと設計されて造られたものではありません。空いたスペースに、つぎつぎと建物を建てていきました。この狭い空間に、よくもこれだけの建物を建てたものだと感心させられます。そんな環境でも人々は順応して当たり前のように生活していました。

私はこの島での生活がちょうど青春時代であり、思い出はたくさんあります。プライバシーにはほど遠いような近所付き合い。島に住んでいるという感覚が麻痺してしまうような日々の生活。店があり、病院、映画館もあり、パチンコもあり食堂もありました。

島の平坦な部分は炭鉱のための施設であり、残りの空間に住居がありました。限られたスペースに人を住まわせるという技術は、並大抵のものではなかったと思います。

外側から見ると、なんとも窒息しそうな感じですが、意外と中の通路はきちんと整備されていたし、人が往来するには十分でありました。

島には病院もありお産婆さんもいて、お寺もありました。生まれてから死ぬまでの設備が整っていたのです。

一時期、「緑なき島」とメディアでは言われましたが、これは外部の人たちの端島への見方がそう思わせたのだと思います。むしろ緑の多い島であったような気がします。島の内部では、島おこし、町づくりが多くの島民の知恵でなされていました。

この島の人々には島民として蘇る「集団の記憶」があります。

私の父親はこの島で石炭を掘っていた一人です。戦時中は朝鮮半島出身者も一緒に働いていました。

石炭を掘る仕事は様々なグループで掘り進める作業です。リーダーが居て採炭の指示をしていく。仲間の結束が乱れると様々な事故が起こるだけではなく他のグループを巻き込んだ大事故につながります。

だから仕事が終わるとみんなで集まり今日の反省と明日への労いのために酒盛りがありました。朝鮮半島出身者とも同じ仲間として一緒に酒を酌みかわしたと聞いています。誰もが仕事から無事に帰ってくることを祈りながら。

私は現在「軍艦島を世界遺産にする会」の理事長として軍艦島ガイドとしての活動をしています。私は活動の中で様々な元島民と話をしてきました。炭鉱の内部の話や戦前、戦中の話も伺いました。その中で90歳で他界した私の叔父から聞いた話があります。

第二次世界大戦末期に端島に電気を供給していた隣の高島炭鉱の発電所が、アメリカ軍によって攻撃されました。当然は端島の電気はすべて止まりました。

堅坑櫓(たてこうやぐら)と呼ばれる地下に昇降するための電動エレベーターがありました。これで海底下600m降りて各採炭場所へと向かうです。

電気が止まって、当然エレベーターは停止しました。地下600mに鉱員達は取り残されました。その中に叔父もいました。彼らは垂直の非常階段をひたすら地上に向かって登り始めました。

キャップランプの薄暗い明かりの中では何も見えない恐怖と生きて帰りたい執念。上から落ちてくる同僚の汗と涙、小水。すべてを頭に受けながらも必死で最後の日の光が見えるまで登りつめました。全員が無事に生還出来ました。その日が昭和20年7月31日、終戦の半月前です。

共に働き共に生きて帰る。その執念の中に炭鉱で生きてきた人々の記憶が残ります。差別があればそんな運命共同体の生活はできなかったはずです。

また、元島民の長老たちが、小学校で朝鮮人の子どもと一緒に机を並べて勉学に励んだ思い出を語るときの笑顔が印象的でした。手作りのキムチを近所に振舞った朝鮮の婦人たちもいたと聞きました。端島では虐殺や虐待があり、日本が隠蔽しているという話がありますが、それが間違っている証拠です。

島への愛着と同時に私はこの島の人々が嘘の歴史を語るはずはないと思っています。この島の人々の記憶と証言に向き合ったときに、良いことも悪いこともその正直な姿がそこに現れます。

ここで暮らしは石炭を採掘した人々だけの物ではない。人が生きるという原点をこの島は教えてくれます。過酷な条件の中で、住民は知恵を出さねば大海の藻屑になっていく。運命の波をくぐりぬける逞しさ、それは人生そのものです。

この島は石炭を掘るためだけに生まれました。その光る資源（石炭）が優良だともてはやされ、街が形成され、人が集まりました。次第にその容貌は大きくなり、時代の寵児になりました。幕末、明治、大正と昭和の時代を駆け抜けその昂ぶりの中で島は息づいていきました。

死んだはずの島が荒れた日の海の中で波と戦う姿。快晴の穏やかな波の中で佇むホッとした島姿。どの表情を見るに付け「生きている」と感じられずにいられない。翻弄された時代の寵児が今でもそこに生きています。

この島は、私たちが自然の恵みの中で生かされているということを再認識させくれます。私たちが自然や歴史とどう向き合えば良いかを教えてくれます。未来に向けた歴史のメッセージを私たちに送ってくれます。

最後に皆さんに訴えたい。私のふるさと軍艦島が「戦時中、韓国の人を奴隷のように強制労働させたアウシュビッツのような地獄の島」という誤解が国際社会に広まっています。そういう誤解によって私たち端島の名誉が傷つけられています。悲しいことです。

運命共同体として小さな島での確かな歴史を残していきたいのです。先人が残した言葉と証言こそが歴史の真実です。

皆様には是非軍艦島を訪問し、真実の姿を見ていただきたい。私たちは皆様をいつでも歓迎し、喜んで軍艦島をご案内します。なぜなら軍艦島は地獄の島ではなく、私たちの故郷だからです。

Korean 한국

## 坂本道德

하시마(군함도) 전 도민

NPO 법인 군함도를 세계유산 으로 하는 모임 이사장

- 13 -

1965 년, 내가 초등학교 6 학년 때에 탄광회사에서 근무하는 아버지의 일 관계로 하시마로 이주했습니다. 하시마는 나의 어린 시절을 보낸 고향입니다.

1974 년, 내가 스무살의 때, 하시마는 폐산했습니다. 그 후, 하시마는 산업 폐기물의 섬에 전환하고, 폐허의 섬으로서 사람들의 기억으로부터 사라지기 시작했습니다.

2015 년, 하시마는 「메이지 일본의 산업 혁명 유산」로서 유네스코의 세계 문화 유산에 등록되었습니다. 시대가 산업유산을 요구하기 시작하고 있었던 것이 이 섬을 다시 클로уз업 시킨 것일지도 모르겠습니다. 만약 이 섬이 세계유산이 안되면, 우리들이 유엔의 이런 자리에서 이 섬의 역사를 논의할 일은 없었지요.

나는 청춘시대를 이 섬에서 보냈기 때문에, 추억은 많이 있습니다. 프라이버시등 전혀 없는 이웃 교제. 섬에 살고 있다는 감각이 마비되어버리는 것 같은 매일의 생활. 상가 있어, 병원, 영화관도 있고, 파칭코도 있고 식당도 있었습니다. 섬에는 병원도 있출산할머니도 있고, 절도 있었습니다. 태어나고 나서 죽을 때까지의 설비가 갖추어져 있었습니다.

나의 아버지는 이 섬에서 석탄을 파내고 있었던 사람들 중의 한사람입니다. 석탄을 파내는 일은 다양한 그룹에서 진행시키는 작업입니다. 리더가 있어서 채탄의 지시를 해 나간다. 동료의 결속이 어지러워지면 다양한 사고가 일어날뿐만 아니라 다른 그룹을 말려들게 한 대사고리 연결되는 것입니다.

나는 현재 「군함도를 세계유산으로 하는 모임」의 이사장이며 군함도 가이드로서의 활동을 하고 있습니다. 나는 활동을 통해서 다양한 전도민(元島民)과 이야기를 해 왔습니다. 탄광 내부의 이야기나 전전, 전시의 이야기도 들었습니다. 그중에서 90 세로 타계한 나의 숙부에게서 들은 이야기가 있습니다.

제 2 차 대전 말기 하시마에 전기를 공급하고 있었던 옆의 섬 다카시마 탄광 발전소가, 미군에 의해 공격당했습니다. 당연히 하시마의 전기는 모두 멈추고, 당연히 엘리베이터는 정지했습니다. 지하 600m 에 광원들은 갇혀버렸습니다. 그 안에 숙부도 있었습니다. 그들은 수직의 비상계단을 오로지 지상을 향해 오르기 시작했습니다.

캡램프의 어두운 빛 속에서는 아무 것도 보이지 않는 공포심과 살아서 돌아가고 싶은 집념. 위에서 내리 떨어지는 동료의 땀과 눈물, 소변. 모두를 머리에 받으면서도 필사적으로 최후의 햇빛이 보일 때까지 올랐습니다. 전원이 무사히 생존할 수 있었습니다. 그 날이 쇼와 20 년 7 월 31 일, 종전의 보름전입니다.

모두가 같이 일하고 모두가 살아서 돌아간다. 차별이 있으면 그런 운명공동체의 생활은 할 수 없었을 것입니다.

또, 전도민의 장로들이, 초등학교에서 조선인의 어린이와 같이 열심히 공부한 추억을 말할 때의 미소가 인상적이었습니다. 손으로 만든 김치를 근처에 나누어 준 조선의 부인들도 있었다고 들었습니다.

하시마에서는 학살이나 학대가 있어, 일본이 은폐하고 있다라고 하는 이야기가 있습니다만, 그것이 틀리는 이야기인 것을 증명 해 주는 증거입니다. 섬에의 대한 애착과 동시에 나는 이 섬의 사람들이 거짓말 역사를 말할 리는 없다고 생각하고 있습니다.

마지막으로 여러분에게 호소하고 싶습니다. 나의 고향 군함도가 「전시중, 한국인을 노예와 같이 강제 노동 시킨 아우슈비츠와 같은 지옥의 섬」이라고 하는 오해가 국제 사회에 널리 퍼져 있습니다. 그러한 오해에 의해 우리들의 하시마의 명예가 상처를 입혀져 있습니다. 슬픈 것입니다.

누구나 고향을 가지고 있습니다. 그 고향의 역사를 사실대로 전해 가는 것은 우리들의 책무입니다. 오명을 입은 채로 역사를 전해 가는 것은 나에게서는 건드릴 수 없습니다. 운명공동체로서 작은 섬의 확실한 역사를 남겨 가고 싶습니다. 선인이 남긴 말하고 증언이야말로 역사의 진실합니다.

여러분께서는 꼭 군함도를 방문하시고, 진실의 모습을 봐 주셨으면 좋겠습니다. 우리들은 여러분을 언제든지 환영하고, 기꺼이 군함도를 안내합니다. 왜냐하면 군함도는 지옥의 섬이 아니고, 우리들의 고향이기 때문입니다.

감사합니다.

#### 4. The True Circumstance of Mobilized Korean Labor

LEE Wo-youn

Ph.D. in Economics (Economic History)

Research Fellow, Naksungdae Institute of Economic Research



Hello, everyone. My name is Lee U-yon. I'm from Korea and a researcher at the Naksungdae Institute of Economic Research. I also represent the Society Against Anti-Japanese Ethnic Nationalism.

I am very much honored and grateful to be here, promoting mutual understanding between Korea and Japan with regard to historical facts, and at the same time disseminating the truth to the world.

At present, the relationship between Korea and Japan faces its greatest crisis ever, since diplomatic relationship was resumed in 1965. This has much to do with the current issue of mobilized wartime Korean laborers, which “Hashima” or “Gunkanjima (Battleship Island) as popularly known, symbolizes. On October 30, 2018, the Korean Supreme Court ruled that Japanese companies compensate individual wartime laborers. Moreover, the Korean President supports the verdict and demands that the Japanese Government and companies concerned duly follow the verdict.

The Korean judicial ruling and the governmental attitude derive from the erroneous belief that wartime mobilized laborers were forcibly abducted and made to work like slaves. The source of this belief is the anti-Japanese ethnic nationalist sentiment that totally regards Japan as an enemy and by the assertions made by the late Pak Kyon-sik in his book *The Record of Forced Abduction of Koreans* published in 1965, to prevent the normalization of diplomatic relations between Korea and Japan, which have been accepted without criticism to this day. Pak was a scholar associated with the General Association of Korean Residents in Japan.

Today, some Korean researchers and journalists who have greatly influenced Korean people in their historical thinking and so-called conscientious Japanese intellectuals have the same distorted historical thinking as Pak Kyon-sik. They have claimed that wartime Korean laborers were unable to receive their wages or received far lower wages than their Japanese counterparts owing to racism. However, these assertions are total lies. As a researcher, I have verified the facts and I am endeavoring to let the world know the truth by publishing my findings in the Korean, Japanese and English languages.

In all the countries that took part in World War II, all manufacturers, including Japanese ones, that produced war-related goods made a lot of money. The Japanese companies used their profits



unsparingly in making more products and profits. Increased production was the best way to increase profits. However, there was no racist incentive with wages whatsoever and in fact, wages were paid impartially to all workers, Japanese and Koreans alike. According to my recent research, I have found out that Korean workers received far higher wages than those of Koreans with different jobs or Japanese workers. Their wages were so high that Japanese coworkers felt it unfair. The coal miners' monthly salary was 4.2 times higher than that of teachers in Korea, and 3.7 times higher than that of Japanese policemen.

Some assert that Koreans were made to work like slaves, unlike the Japanese. This, too, is a sheer lie. For instance, the photo used to promote the film *Gunkanjima* in New York in 2017 proved to be a photo not of a wartime Korean laborer, but of a Japanese in the 1950's. If we look at photos of Korean workers at the time, they look very healthy and robust. The film's advertisement stated, "One hundred twenty-two Koreans died in the island." However, during the period between 1939 and 1945, the number of Koreans who died was sixty-four, including those who died in the process of childbirth and those of natural causes. This hardly constitutes racist treatment.

Contrary to what some Koreans and Japanese pronounce, wartime Korean laborers lived a free and easy life in the same manner as Japanese did. Diligent Korean workers saved much money and sent money to their families in Korea. Back home, families liquidated their debts or purchased farmland with the money. Some Koreans wasted money gambling, eating out or spending time at "industrial comfort stations" where Korean women entertained. Anyway, these examples show how free Korean laborers were.

Korean and Japanese scholars and journalists who exaggerate and distort history should stop acting and speaking as they have done so far. Their indiscreet words and actions lead many people to historical misunderstanding. At the very least, scholars of both countries must start cooperating to clarify historical facts over the issue of wartime mobilized labor.

For these reasons I have just stated, I strongly support the Society of Hashima Islanders for True History. They are working hard to let the world know how Korean workers lived and worked during the War in Hashima and to correct historical distortions. The Korean Societies I belong to, the Society against Building Bronze Statues of Comfort Women and Mobilized Workers and the Society Against Anti-Japanese Ethnic Nationalism, also ardently support your group. I sincerely hope that in cooperation with all of you, true history is revived.

I firmly believe that this cooperative effort will contribute greatly to restoring a good relationship between Koreans and Japanese and further promote friendship between the two countries so that we may be good neighbors once again.

Thank you very much.

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Korean 한국

4. 조선인 노무동원의 진실

李 宇衍

經濟學博士(經濟史)、낙성대경제연구소 연구위원

반일민족주의를 반대하는 모임 대표

안녕하십니까. 한국 낙성대경제연구소 연구위원, 그리고 <반일민족주의를 반대하는 모임>의 대표 이우연입니다.

역사적 진실에 대한 한국과 일본의 공동 이해를 증진하고, 또 그것을 세계인들에게 알리는 자리에 서게 되었음을 큰 영광으로 생각합니다. 감사합니다.

지금 한일관계는 1965년 국교정상화 이래 최대의 위기에 직면해있습니다. 이는 오늘 이 행사의 중심적인 주제인 하시마로 상징되는 조선인 전시노무동원 문제와 깊은 관련이 있습니다. 2018년 10월 30일, 한국 대법원은 일본 기업들이 한국의 해당노동자들에게 손해배상을 해야한다고 판결했고, 한국 대통령이 그 판결을 주도하고, 일본 정부와 기업에게 그 이행을 요구하고 있기 때문입니다.

한국 사법부의 선고와 행정부의 태도는 전시노무동원을 “강제연행”과 “노예노동”으로 오해하는 데서 발생한 것입니다. 이는 한편으로는 한국에서 일본을 무조건 적대시하는 감정적 “반일종족주의”, 다른 한편으로는 일본의 조총련계 연구자 박경식이 한일국교정상화를 저지하기 위해 1965년에 출간한 {조선인 강제연행의 기록}에서 주장한 내용이 오늘날까지도 무비판적으로 수용된 결과입니다.

오늘날 한국인의 역사인식에 깊은 영향을 미친 한국의 일부 연구자들과 언론인, 그리고 일본의 소위 “양심적 지식인”들도, 박경식과 마찬가지로, 왜곡된 역사인식을 갖고 있습니다. 그들은 조선인 전시노무자들이 임금을 받지 못하거나, 민족차별에 의해 일본인과 달리 극히 소액만이 받았다고 주장해왔습니다. 그러나 이것은 전혀 사실이 아닙니다. 연구자인 제가 그것을 확인하였고, 그 내용을 한국어, 일본어, 그리고 영어로 발표한 논문을 통해 세계에 알리고자 노력하였습니다.

제 2차 세계대전에 참가한 모든 나라에서 전쟁물자를 생산하는 모든 기업과 마찬가지로 일본의 기업들은 풍부한 자금을 갖고 있었습니다. 기업은 그 현금을 증산과 이윤을 위해 아낌없이 사용하였습니다. 증산과 이윤을 증대시키는 가장 효율적인 방법이었기 때문입니다. 그러므로 賃金에 있어서 조선인을 차별할 필요도 없었고, 실제 그런 일도 없었습니다. 제가 최근에 발견한 바에 따르면, 당시 조선인들의 임금은 다른 직종의 조선인이나 일본인들에 비해 대단히 높았고, 때로는 일본인 동료들이 불만을 가질

정도였습니다. 조선인 탄광부의 월수입은 조선에 있는 교사의 4.2 배, 일본 경찰의 3.7 배나 되었습니다.

일본인과 다르게 조선인을 “노예”처럼 사역했다는 주장이 있지만, 이것도 사실이 아닙니다. 예를 들어, 2017 년에 米國 뉴욕 타임스퀘어에서 한국의 영화 <군함도>를 선전하면서 이용한 사진은 戰時期의 조선인이 아니라, 1950 년대 일본인으로 확인되었습니다. 당시 조선인들의 사진을 보면, 매우 건장하고 당당합니다. 또 그 광고에서 “122 명이 죽었다”고 선전하였지만, 1939 년부터 1945 년까지 사망한 조선인은 출산과정에서 사망하거나 노령으로 자연사한 사람을 포함하여 64 명이었고, 그것은 차별대우의 근거가 될 수도 없음이 밝혀졌습니다

일부 한국인과 일본인들이 선전하는 것과 달리, 조선인 전시노무자들의 생활은 일본인과 마찬가지로 자유로웠습니다. 성실한 사람들은 고액을 저축하거나 조선의 가족들에게 송금하여 부채를 청산하거나 농지를 구입했습니다. 그와 함께 도박이나 외식, 조선 여성들이 접대하는 ‘산업위안소’에서 그 수입을 탕진하는 조선인도 있었습니다. 이것은 그들이 그만큼 자유로운 생활을 누렸다는 것을 말해줍니다. 역사를 과장하고 왜곡하는 한국과 일본의 연구자와 언론인들의 언행은 이제 중지되어야 합니다. 그들에 의해 많은 사람들이 역사를 오해하고 있기 때문입니다. 적어도 양국의 연구자들은 노무동원의 역사적 실태를 파악하기 위하여 새로운 노력에, 가능하면 공동의 노력과 연구에 착수하여야 합니다.

이상과 같은 이유로 저는 하시마 주민회가 戰時期에 그곳에 함께 거주했던 조선인들의 노동과 생활의 실태를 알리기 위해 전개하고 있는 지금의 운동, 역사왜곡을 수정하기 위한 운동을 강력히 지지합니다. 제가 소속된 한국의 <위안부와 노무동원노동자 동상설치를 반대하는 모임>과 <반일민족주의를 반대하는 모임>도 여러분을 지지하며, 여러분과 연대하여 진실의 역사를 회복하기를 간절히 바라고 있습니다. 그것이 한일관계를 회복하고, 양국의 우호와 선린의 관계를 발전시키는 데 기여한다고 굳게 믿기 때문입니다.

대단히 감사합니다.

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Japanese 日本語

4. 朝鮮人勞務動員の眞実

李 宇衍

経済学博士(経済史)、落星台経済研究所研究員  
反日民族主義に反対する会 代表

こんにちは。韓国落星臺經濟研究所の研究委員であり、「反日民族主義に反対する会」の代表を務めている李宇衍(イ・ウヨン)です。

韓国と日本が歴史の真実を共有し、それを世界の人々に伝えるための場にこうして立つことができますことを、光栄に存じます。ありがとうございます。

現在、韓日関係は 1965 年国交正常化以来最大の危機に直面しております。これは今回の主なテーマである「端島」に象徴される朝鮮人戦時労働者問題と深い関わりを持っております。2018 年 10 月 30 日韓国最高裁は、日本企業が該当する労働者たちに損害賠償をしなければならないという判決を下し、韓国の大統領がその判決を尊重して、日本政府と企業にその履行を要求しているからです。

韓国司法府の宣告や政府の態度は、戦時労働動員を「強制連行」と「奴隷労働」であると誤解していることから発生したものです。これは韓国における日本を無条件で敵対視する感情的「反日種族主義」が原因であり、一方で日本の朝総連系研究者である朴慶植が韓日国交正常化を阻止するため 1965 年出版した『朝鮮人強制連行の記録』で主張している内容が今日に至るまで無批判的に受容されている結果でもあります。

今日、韓国人の歴史認識に深い影響を及ぼした韓国の一部の研究者やジャーナリストそして日本におけるいわゆる「良心的知識人」達も、朴慶植と同じような歪曲された歴史認識を持っております。彼らは朝鮮人戦時労働者が賃金を受け取れなかったり、あるいは民族差別によって日本人と比べて極めて少額しか受けとれなかったと主張してきました。しかしその主張はまったく嘘です。研究者である私がそのことを確認し、その結果を韓国語、日本語そして英語の論文によって発表し、世界の人びとに（真実を）知らせるために努力して来しました。

第 2 次世界大戦に参戦したすべての国において戦争物資を生産していたすべての企業と同じように日本企業も豊かな資金を持っておりました。日本企業はその現金を増産と利潤のために惜しみなく使いました。増産が利潤を増大させる最も効率的な方法であったからです。したがって賃金において朝鮮人を差別する必要もなく、実際にそういうこともありませんでした。私が最近発見したところによると、当時の（炭坑で働く）朝鮮人の賃金は他職種の朝鮮人や日本人に比べて非常に高く、場合によっては日本人の同僚たちさえ不満を抱くほどの高い水準でした。朝鮮人炭鉱夫の月収入は朝鮮で仕事をする教師の 4.2 倍、日本の警察官の 3.7 倍にもなりました。

日本人とは別扱いで朝鮮人は「奴隷」のように使役されたと言う主張がありますがこれもまったく嘘です。例えば、2017 年米國ニューヨークのタイムスクエアで韓国映画である「軍艦島」を宣伝するため利用した写真は戦時期の朝鮮人ではなく 1950 年代の日本人であることが確認されました。当時朝鮮人労働者の写真を見ると非常に健康であり壮健堂々としていました。また、その広告では「122 人が死亡した」と宣伝しましたが、1939 年から 1945 年にかけて死亡した朝鮮人は出産時に死亡したり自然死した人を含めて 64 人でした。広告で宣伝した死亡者数はまったく差別待遇の根拠にならないことが明らかであります。

一部の韓国人や日本人が宣伝することとは異なり、朝鮮人戦時労働者の生活は日本人と同様に自由でありました。真面目な人は高額を貯蓄したり朝鮮にいる家族に送金しました。その資金で負債を清算したり農地を購入しました。また、賭博や外食そして朝鮮人女性たちが接待する「産業慰安所」でその収入を蕩尽する朝鮮人もいました。これは朝鮮人労働者がそれほど自由な生活を送っていたことを物語っています。

歴史を誇張かつ歪曲する韓国と日本の研究者やジャーナリストたちは、無責任な言動をもうやめなければなりません。彼らの無謀な言動によって多くの人々が歴史を誤解しているからです。少なくとも両国の研究者たちは労働動員の実態を把握するためにこれから努力すべきです。できることなら共に力を合わせて研究に着手すべきでしょう。

以上の次第から、私は「端島住民会（真実の歴史を追求する端島島民の会）」が、戦時中そこに暮らした朝鮮人労働者の労働と生活の実態を知らせるために行っている運動や歴史歪曲を修正するための運動を強く支持しております。私が所属する韓国における「慰安婦と労働動員労働者の銅像設置に反対する会」と「反日民族主義に反対する会」も皆さんを支持しております。

皆さんと連帯して真実の歴史を回復することを切望しております。そのことが韓日関係を回復して両国の友好と善隣関係をより発展させるのに寄与するのであると固く信じているからです。

## 5. Protest Korean Infringement upon International Conventions and Violation of Human Rights

MATSUKI Kunitoshi

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As Mr. Lee just mentioned, last October, the Korean Supreme Court ruled that Japanese companies must compensate Korean victims for having forced them to work during World War II.

The verdict stated that “Japan’s rule over the Korean Peninsula was unlawful colonial control and therefore forced mobilization of workers by Japanese companies that cooperated with the colonial control was equally illegal, and therefore, forcibly mobilized workers are left claims to individual compensation.”

However, this verdict by the Korean Supreme Court is completely wrong. Allow me explain why.

First, Japan never unlawfully ruled the Korean Peninsula. In 1910, Japan annexed Korea, and Japan and Korea became one country. The Korean people became Japanese nationals and they came to have the same rights and obligations as any other Japanese person. This is a historical fact.

Secondly, it is not true that Japan unlawfully mobilized Koreans.

The Second Sino-Japanese War broke out in 1937 and the “Mobilization Act” was introduced to the Japanese people in 1939. However, mobilization was not applied to Koreans and it was up to Koreans to decide for themselves whether to work for a Japanese company or not. As the War neared its end, all industries suffered critical shortages of workers, and in September 1944, the “Mobilization Act” was applied to Korean males. However, it was in effect for only six months after its implementation.

It was not at all illegal to mobilize Koreans who were Japanese nationals, as Japanese law was applied to all Japanese nationals. Furthermore, wartime “mobilization” is lawful in terms of international law. The ILO Forced Labor Convention (number 29) acknowledges wartime mobilization. Japan ratified the Convention in November 1932. Those who were mobilized from the Korean Peninsula were not “forced laborers”, but in fact “wartime” laborers.

Japan faithfully observed the ILO Conventions that it ratified. It is not at all true that Japan broke international law by abusing and injuring wartime Korean laborers. In fact, Korean workers received good wages and they were treated fairly in the same manner as their Japanese counterparts. For that matter, during the War, many young Koreans illegally entered Japan, looking for good wages, and

when they were caught in Japan, they were sent back to the Korean Peninsula.

Thirdly, the issue of claims between Japan and Korea was resolved long ago by an agreement concluded between the Governments of the two countries.

Japan and Korea revived diplomatic relations by concluding the Treaty on Basic Relations between Japan and the Republic of Korea, and its adjunct agreements, in June 1965.

The issue concerning claims, including individual claims, was completely and finally resolved by the Agreement Concerning the Settlement of Problems in regard of Property and Claims between Japan and Korea and Economic Cooperation, which was signed by the Governments of both countries.

Following this Agreement, after the War, Japan abandoned non-military Japanese asset (estimated value of 16 trillion yen at today's price) in the Korean Peninsula and gave Korea \$300 million in economic aid, \$200 million in loans, together with \$300 million for a private trust, totaling \$800 million. By comparison, the Korean national budget for fiscal 1965 was 350 million dollars--\$800 million dollars is equivalent to 2.3 years of their national budget.

Through negotiation, the Korean Government emphatically stated that compensation to individuals was to be a responsibility of the Korean Government. In fact, the Korean Government twice compensated wartime Korea laborers, amounting to over \$600 million.

Thus, the issue of compensating mobilized laborers has been completely resolved, both diplomatically and domestically in Korea.

The Japanese Supreme Court returned its final verdict, that "individual claims no longer exist in lawsuits filed in Japan by former mobilized Korean workers and their bereaved families."

However, this time, the Korean Supreme Court's decision ignored the Japanese Supreme Court's decision and ordered Japanese companies to pay compensation. The Korean Government claimed that "the Government cannot interfere in a judicial decision," indicating the Government's policy that gives priority to a domestic judicial decision over the Basic Treaty concluded between Japan and Korea.

However, an agreement made between states transcends the three domestic branches of government (judicial, legislative, and executive), restraining the acts of states. This is clearly stipulated in the Vienna Convention on the Law of Treaties.

The Korean Supreme Court and Government disregarded the decision made by the Japanese

Supreme Court and demanded that the Japanese people compensate Koreans, reviving an already resolved issue duly based on international law. The acts of the Korean Supreme Court and Government are extreme violations of Japan's sovereignty and violate the human rights of the Japanese people, clearly infringements on the ICERD (International Convention on the Elimination of Racial Discrimination).

Should such ruthless actions be allowed to stand, treaties concluded among countries will be meaningless, and the world order will be irreparably harmed. We want to emphasize this point to people all over the world. To protect our human rights as a nation and to prevent the world order from collapsing, we are firmly determined to stop this Korean act of aggression. We seek your understanding and your support for our cause in the name of world peace.

Thank you very much.

Japanese 日本語

## 5. 韓国の国際条約違反と人権侵害への抗議

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先ほどMR. LEEがお話しましたように、昨年10月、韓国の最高裁判所は、第二次大戦中に朝鮮人を強制労働させたとして、日本企業へ被害者への賠償を命じる判決を下しました。

判決理由は「日本による朝鮮半島統治は不法な植民地支配であり、その植民地支配に協力した日本企業による強制動員も不法である。強制動員被害者には個人的に慰謝料の請求権が残されている」というものです。

しかしながら、この最高裁の判決は完全に間違っています。これからその理由を申し上げます。

理由の一つ目は、日本が朝鮮半島を不法に植民地支配したことはありません。1910 年に日本と韓国は併合し、一つの国となりました。朝鮮の人々は日本国民となり、彼らに日本人と同じ権利と義務が生じたのが歴史的事実なのです。

ふたつ目の理由は、日本は不法に朝鮮人を強制動員した事実がないということです。

1937年に日中戦争が勃発し、1939年に日本人に対して「徴用」が発令されました。しかし朝鮮人に対しては「徴用」は適用されず、日本企業に就職するかどうかはその後本人の意思次第でした。第二次大戦



末期にはあらゆる産業で人手不足となり、1944 年 9 月に朝鮮人男性に対しても「徴用」が発令され、その後半年間のみ実施されました。

日本国民となった朝鮮の人々を日本の法律に基づいて「徴用」することに何の不法性もありません。また戦時における「徴用」は国際法上も合法であり、日本が 1932 年 11 月に批准した ILO 強制労働条約（第 29 号）も戦時における徴用を認めています。朝鮮半島からの徴用者は Forced Laborers ではなく、あくまで Wartime Laborers だったのです。

日本は批准した ILO 各条約を遵守しており、国際法に違反して朝鮮人戦時労働者を虐待し被害を与えた事実はありません。朝鮮人労働者は高賃金を受け取っており、待遇面で日本人労働者と全く同じ扱いでした。なお、戦時中も日本の高い賃金を求めて多くの朝鮮の若者が許可なく日本へ密航しており、発見されたものは朝鮮半島へ送り帰されていました。

さらに三つ目の理由は日韓の間の請求権問題は既に政府間協定で解決済ということです。日韓両国は 1965 年 6 月に日韓基本条約及びその付随協定を締結して国交を回復しました。日韓間の請求権問題はこの時締結された「日韓請求権・経済協力協定」によって個人の請求権も含めて「完全かつ最終的」に解決したことを両国政府が確認しています。

この協定によって日本側は戦後朝鮮半島に残した日本人の非軍事資産（現在の価値に直して 16 兆円）を放棄し、さらに無償援助 3 億ドル、有償援助 2 億ドル民間借款 3 億ドル合計 8 億ドルを経済協力金として韓国側へ供与しました。1965 年度の韓国の国家予算は 3 億 5000 万ドルであり、8 億ドルはその 2.3 年分に相当します。

この交渉過程で韓国政府は個人への補償は韓国政府が責任を持つて行うことを明言しています。実際に韓国政府は朝鮮人戦時労働者へ 2 回に亘って補償を実施しており、既に 6 億ドル以上を支払っています。

このように徴用工への補償問題は、外交的にも国内に置いても既に完全に解決しています。

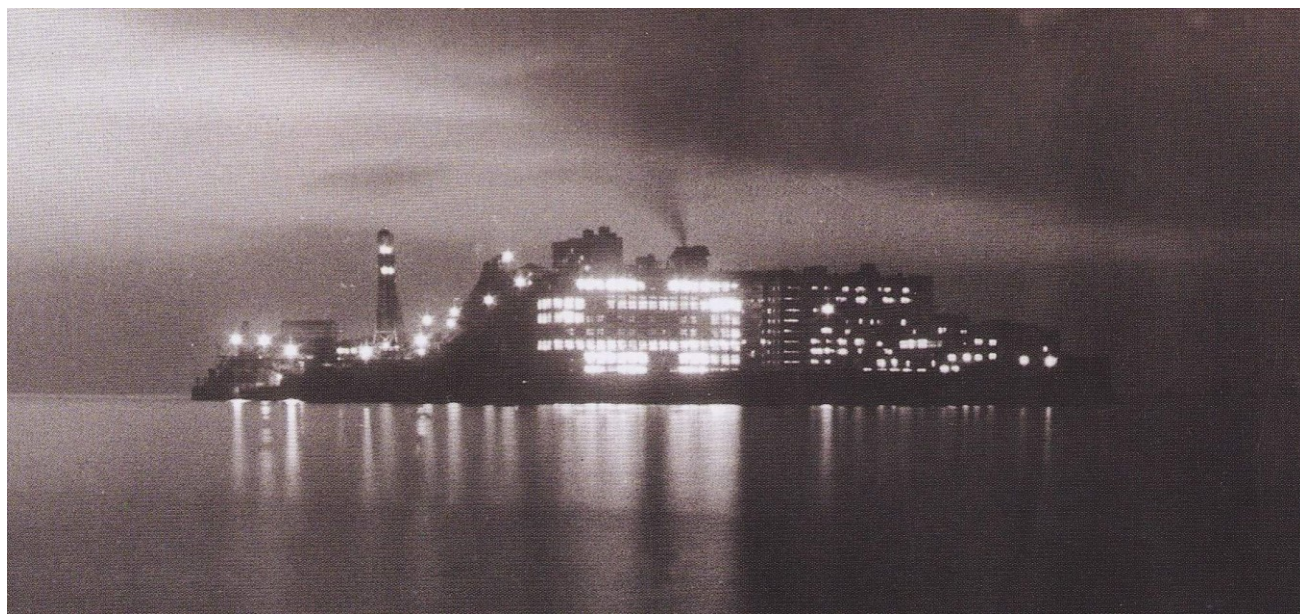
日本の最高裁判所も、元徴用工及びその遺族が日本国内において起した訴訟において「個人の請求権は残存しない」という最終判決を言い渡しています。

ところが今回韓国の最高裁判所は日本の最高裁判所の判決を否定して日本企業へ賠償を命じました。韓国政府も「司法の判断に政府は介入できない」と表明し、日韓間の条約よりも韓国内の司法判断を優先する方針を打ち出しているのです。

しかし、国家間の合意は 3 権（司法、立法、行政）を超越して 国家を拘束するものであり、『条約法に関するウィーン条約』にもそのことが明記されています。

韓国の最高裁判所や韓国政府が、日本の最高裁判所の判決を尊重せず、国際法に基づいてすでに解決済の問題を蒸し返して、日本国民に補償を要求することは、日本国の主権および日本人の人権を甚だしく侵害する行為であり、明らかに ICERD（人種差別撤廃条約）にも違反しています。

このような理不尽な行為が認められるなら、国家間で締結する条約は意味をなさなくなり、世界の秩序は崩壊することになります。私達はこのことを是非全世界の人びとに訴えたいのです。私達日本人の人権を守ると共に、世界秩序の崩壊を防ぐために私達はこれからも全力を尽くすつもりです。皆様方の御理解とご支援を心より切望する次第です。



The Battleship Island (Hashima) / 軍艦島 (端島)

Photo Credits: Hashima Islanders for Historical Truth,

National Congress of Industrial Heritage

The Japan Society for Gunkanjima as World Heritage