

## **Nanjing and "Reconciliation": building a bridge over the abyss of history**

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I would like to express my gratitude for Ms. Kuniko Muramoto, who gave me an opportunity to participate in this seminar in Nanjing in October, 2011. My sincere acknowledgement will be given to Professor Zhang Lianhong who generously hosted our group from Japan and to Armand Mr. Volkas who created a bonding atmosphere which allows this encounter. For this article I wrote up my personal process that led me to participate in this seminar, my impression of the seminar, and my reflection on the four day seminar experience. I hope that this short piece can be a contribution to promoting the peace work.

### **Taking a detour to China**

I recalled a Pingdingshan massacre. This was my clue to directly face barbaric acts in China perpetrated by the Japanese army. Like many other Japanese, I had never visited places associated with such negative history between China and Japan before.

In the first semester of 2009, I took a sabbatical for a half year and stayed in Berlin. The main research purpose was to investigate actions by citizens in Germany for historical reconciliation; in particular, I intended to conduct research on Action Reconciliation Service for Peace (Aktion Sühnezeichen Friedensdienste, ASF), a Berlin based Christian organization. This organization was founded as responses to Lothar Kreyssig's appeal in 1958, which aimed at initiating service activities as "reconciliation" between those who were suffered from the Nazi crimes and those who felt guilty because they could not stop such crimes. Currently, every year the

organization dispatches about 180 long-term volunteers over 10 countries and carries out summer camps at various places.

I participated in a two-week long summer camp at Terezin concentration camp site in Czech. As a part of the program, I joined an excursion to Lidice village near Telegin; to be accurate; it was a ruin of a village. Czech was occupied from 1939 by Nazi Germany. When the lieutenant governor Heydrich was assassinated in Prague in 1942, Hitler ordered the erasure of the Lidice village because the village was falsely charged as related to that assassination. Most of about 500 inhabitants were slaughtered, and buildings were destroyed so that nothing remained; that is, the village was literally wiped out. Today, the memorial is built there to recall the barbaric act of a Nazi and mourn for sacrifice of inhabitants. When I visited this place with other summer camp participants, a similar story in China just came to my mind, which was Pingdingshan (平頂山)

Pingdingshan is a name of a village whose ruin I visited in March, 2010. It is located in one hour bus drive from Shenyang, a capital of Liaoning province of Tonbei District in China; to the east, you can reach to Fushun (撫順) which is famous for a gigantic open-air coal mine. In September 18, 1931, Japanese army (Kwantung army) targeted this region for occupation, and perpetrated the Liutiaohu Incident in the suburbs of Shenyang. In the following year, a puppet nation called "Manchurian country" was established. The Fushun coal mine was an important source of supply for Japan. Approximately one year after the Liutiaohu Incident, local resistances attacked the Fushun coal mine. This was a big shock to Japan. In pursuit of criminals, because they suspected their connection with the resistance, the Kwantung army had their eyes on Pingdingshan, the nearest village to the coal mine. On September 16, 1932, the army gathered all the people in the village, and slaughtered them with machine guns. After the gunfire, they penetrated the piles of the bodies with bayonets to murder the people who survived. Furthermore, on the next day, they poured the heavy oil over the piled dead bodies and burned them out. Then they destroyed a cliff above the slaughter spot with a dynamite in order to bury the dead bodies. The total number of victims is considered to be approximately 3,000 (Pingdingshan

massacre Litigation lawyers 2008). Long after the war ended, a few miraculous survivors filed a lawsuit for compensation for damages in the Tokyo district court. The court judgment dismissed the litigation, but the fact of genocide was certified. This Pingdingshan massacre is called "Asian Lidice". However, since the Pingdingshan massacre was ten years before the Lidice inhabitants' slaughter, it can be more accurate to say that Lidice is "a European Pingdingshan."

Corpses of victims of this Pingdingshan massacre were excavated after World War II. In 1972 Chinese government opened the "the Hall of the Remains of the Martyred Comrades at Pingdingshan (平頂山殉難同胞遺骨館)" in which the actual site of excavating remains is exhibited. Today, a museum "Fushun Pingdingshan Massacre Memorial (平頂山慘案遺址紀念館)" which exhibits historical background of Pingdingshan massacre is open next to it. When I visited there, there was a guide who could speak Japanese.

The reason why I wrote about this story of Pingdingshan massacre in this report, which was supposed to be about Nanjing massacre, is to emphasize that there was a prehistory for Japanese invasion of China. The Nanjing massacre is connected to that prehistory. There are several other reasons that Pingdingshan is worth mentioning. The Pingdingshan massacre occurred five years before the beginning of Japan-China War. Fushun is also the place of the Fushun War Criminals Management Centre, where about 1,000 Japanese soldiers were sent after the war ended and given a chance to reflect on their crimes as a perpetrator. Harbin is located to its north, where there is a trace of 731 Unit, which is notorious for the development of germ and poisonous gas weapons and vivisection. Now there are museums in those places and people can observe this history.

Thus, I took a detour to, or rather, made a u-turn to the perpetrated sites of Japanese armies in China, via Europe. I feel ashamed since some young Japanese students directly visit China without taking such a detour. However, I believe that my case is not exceptional as a Japanese; rather, the necessity of this kind of detour should be examined from the viewpoint of a structural problem. I think the wall or trench of the historical memory between Japan and China is high and deep. We need

to contemplate on the reason for this and how we can build a bridge over this wall or trench. From my experience, visiting related places and communicating with the local people is significant. This was the very reason why I wanted to participate in this Nanjing seminar.

### **Four days in Nanjing**

On the morning of the first day, Professor Zhang gave a lecture on Nanjing massacre, which was followed by a playback theater. In the performance, I was impressed by the story of a Chinese student, who said, "My grandmother had mixed feelings about Japanese soldiers." In the middle of the war, a Japanese soldier gave her a candy, but his father (a great grandfather of this student) was killed by another Japanese soldier. If I had not come to the site, I might not have heard such a subtle voice which does not fit into a monolithic feeling of "hatred for a Japanese soldier."

On the morning of the second day, we listened to the testimony by the survivor Xia Shuqin (夏淑琴) who went through the Nanjing massacre at the age of eight. Her parents, grandparents, and three sisters and brothers were killed by Japanese soldiers. Her mother and sisters were even raped before being murdered. Mrs. Xia herself was stabbed with a bayonet, and while being all bloody she had to endure for fourteen days in her house with her little sister before they were rescued. Mrs. Xia said "she cried and cried until she lost her eyesight, and the wound stabbed by a Japanese soldier got worse and caused strong pain." Recently, a Japanese writer published a book in which he called her "a liar." I cannot imagine how much resentful she must have felt. Mrs. Xia filed a law suit for libel both in Nanjing and Tokyo. In Tokyo district court, her suit was accepted and she finally won because the Supreme Court dismissed the final appeal of a defense. I did not know about Mrs. Xia and her law suit until coming to Nanjing. I felt ashamed of it. She told us "you (as participants of this seminar) were not guilty" because she made a distinction between the Japanese militarist and general public. It was such a generosity, which was more than we deserved. I was wondering how she became able to take that kind of position. The contact with Japanese supporters through the trial might be the reason, but I would

like to hear more details about it since that might be a key for the reconciliation as a healing of human relationship.

Up to this point, I felt that to make this seminar possible, the presence of Armand Volkas was significant. Because of him, other participants could safely participate and express their deep feelings. A scholar of peace studies, Johan Galtung, has asserted the necessity of an mediator for reconciliation, and Armand was the greatest intermediary.

On the third day I witnessed the true value of playback theater. An overwhelming feeling was expressed by a Japanese participant who was thrown into the demonstration by many Chinese victims of the war. A perplexity was expressed by another Japanese student towards her grandfather who was tender and yet participated in the war as a volunteer. I felt that actors of the playback theater succeeded in amplifying such feelings and conveying them as lived human conditions. Thereby an attitude of standing for other's position became easier to take, which Armand expressed as "humanizing each other." This was made possible through meeting face to face and telling stories to each other, and definitely was actualized in this seminar. I realized that a playback theater can play a unique role to promote this process of humanization.

On the last day, we all participants went to Yanziji park (燕子磯公園) along the Yangtze River (揚子江) bank, and held a memorial service at "Monument for fellow victims." This was a place where many Chinese people, while trying to cross the river, were cornered and killed by Japanese army. Because it is also a famous sightseeing spot, many Chinese tourists were there. Making a pair of a Japanese and a Chinese, we offered flowers to the monument, while Chinese tourists stopped by and asked what was going on. Among them, there was a young Chinese man who was studying Japanese and wanted to go to Kyushu for study. He stood there for a long period of time. I think that this kind of informal exchange is also significant.

For the completion of the seminar, each one took a mnemonic art object which we put on an altar at the beginning of the seminar. Each one of us spoke a word, and my word was "We are go-between." For these four days, I witnessed that mutual

understanding, that is, understanding at the other side, was realized, in front of and within me. It was like building a bridge, which made it possible for each other to cross over an abyss created in a history.

### **Theme 1: Is there a distinctiveness of "East Asia" ?**

This seminar was held as a part of Grant-in-Aid for Scientific Research project, "Developing a new East Asian type of history/peace education program for postwar generation of Japan and China." One of the goals of this project is to apply and modify the concepts of Healing the Wounds of History, developed by Armand Volkas, in accordance with the particular conditions of East Asian regions. In this context, it is not easy to clarify what is meant by "East Asian Type." Because, a typology such as "Europeans and Americans are individualistic while East Asians are collectivistic" is a typical stereotype without having a sound ground. Contemplating on this "individualism vs. collectivism," often we can find an implicit evolutionary schema in which, the former is considered more modernized and advanced while the latter just a characteristic of old-fashioned society; therefore, the latter should advance to the former. This is a kind of illusion created by self-consciousness of "Western" to put the modernized Western as a top of the development. We should not take this for granted. "Westerners" may act as collectivistic while "Easterners" can be individualistic. This difference is not essential, but might appear in a complicated way, depending on context. Other schemas for understanding cultural differences such as "characteristics of East Asians are this and those of Europeans are that" or "Japanese culture is like this and different from Chinese culture" are commonly prevailed. The trouble is that such stereotypes are asserted to be scientific theories, among not only the general public but also in the fields of psychology, sociology, and cultural anthropology. Since such schemas for cultural understanding are distant from the living reality, they can put us away from reality rather than applying to it, if we take it for granted without careful examination.

In the first place we are not sure whether there is an independent unit such as "East Asia" or whether there is some distinctiveness different from others. Was even

Asia an area classification given by Europeans for convenience, wasn't it?

During this seminar, a Chinese participant said that "since Japan is a culture of shame, you do not admit the defeat nor make apology." This statement of "Japan is a culture of shame" is a typical stereotype. Perhaps the participant had read the Chinese version of "The Chrysanthemum and the Sword" by Ruth Benedict. An American cultural anthropologist, Benedict described a pattern of "Japanese culture" without visiting Japan, rather through books translated into English, and interviews with Japanese Americans who were put in a compulsory internment in U.S. during the war. It is a completely hypothetical construct, and contains many aspects which do not fit with real Japanese culture and Japanese people. In addition, among current cultural anthropologists, it is being critically reconsidered that even if the very idea of "Japanese culture" as something distinguishable from others substantially exists.

Therefore the very questions we should raise are not "what kind of society East Asia essentially is?" "Does the Japanese culture play a background role for the atrocities of Japanese soldiers?" or "What kind of society Chinese culture is by contrast to Japanese one?" Rather they should be "How can we re-encounter as human beings, going over such stereotypes?" or "What do we need to do that?"

What is important for considering such questions is to concretely analyze and take into account "the historical and geopolitical elements" which constitute the reality of "East Asia." One of the most important of such elements is the fact that the Cold War structure still remains in East Asia and continues to divide societies, which is different from in Europe. For instance, The Korean Peninsula has been divided into South Korea and North Korea.

Social reality in East Asia is constructed not only by the countries geographically located in this area, but also by those including U.S.A. and Russia. For example, the U.S. obscured the Japanese war reparations for its own political purpose, by hastening the conclusion of San Francisco Peace Treaty in 1951. Their motivation was that the U.S. wanted to take Japan into their camp as part of the East and West cold war. The U.S.A. still keeps their military bases in Japan and Korea. One of the reasons is that China and North Korea are "a menace in security". This division has

been one of the obstacles to the reconciliation for historical matters in East Asia. It is necessary to be aware that if we limit the parties concerned for the reformation of the relationship between Japan and China, then we might become blind to the macrostructure including U.S.A..

However, the cold War structure is not an absolute wall. In Europe, though there was political difficulty under the similar Cold War structure, the German youths went to Poland and cooperated to make an Auschwitz concentration camp a historic site and built the "International Youth Meeting Centre in Oświęcim/Auschwitz ", a facility for lodging, learning, and exchange. They have neutralized and opened a vent towards the huge structure beyond individual powers, by the very small activities of individuals.

## **Themes 2: Is there identity?**

"Identity" was one of the keywords in this seminar, where it was assumed "national". I felt so in the exercise in which we divided into a group of four and shared our identities each other. My group members seemed to feel strange when I said "I am a human being which was born in current Africa about 200,000 years ago" while others claim "I am Chinese" or "I am Japanese." I wanted to raise a question; why our identity should depend on nationality? In the first place should we use the concept of identity which was already "expired for good taste" (Ueno, 2005).

Straightforwardly, it is necessary to take in the idea of "constructionism" (Ueno, 2001), which is a stance to view such categories of "Japanese" and "Chinese" or "man" and "woman" and the characteristics associated with them are not substantial entity, but constructed through the historical process.

Originally no borderline exists on the earth. It is arbitrarily drawn by human beings. A nation state is formed by enclosing people within its borderline and homogenizing the variety within, and then emphasizing the difference from the outside. National identity, either as "Japanese" or "Chinese", was created as a result of this. I think that this constructionist perspective is not a mere abstract speculation, but a necessity for making peace. Nationalism is to classify people by a country unit,



and unify them. Through education and media, a national identity was implanted in the members of this unit and these people were led to believe that this national identity was self-evident. This nationalism has shown violent characteristics in history; World War I as a total war among nations, and World War II as resulted in even a worse ravage.

In putting up the nation as a unit to consider trauma and war crimes, we may reproduce this nationalism in a micro level of a seminar; in other words I am afraid that we may fall into "a trap of nationalism". I felt that this seminar was assembled along a story of "reconciliation between (Chinese) nation and (Japanese) nation." However, to radically overcome the war in which people were driven by nationalism, we should be freed from such a framework itself that classifies people by a nation or sets up national identity. I propose that we do not take national identity as a self-evident premise, but rather liberate ourselves from it, in order to make fundamental peace.

For liberating ourselves from identity and stereotype, it is necessary to reflect on how we are framed by them. In this seminar, there were exercises, talking about "identity" of each participant, and speaking our feelings each other by putting two chairs face to face which symbolized Japan and China. These exercises will be effective to let stereotypes visible. But in the seminar, we did not have a chance to reflect on how we have internalized those stereotypes. As a result, I felt that we kept the dual distinction of "Japanese" and "Chinese" till the end, on the contrary. Like a grandmother mentioned earlier who held contradictory feelings toward Japanese soldiers, our living reality often goes over the duality. I wonder what kind of work can be done to dissolve such a dualistic thinking and allow the multi dimensionality by taking subtle voices into consideration.

This is related to such issues as where we can draw a line for "the succession of trauma over generations"; that is, to whom trauma is succeeded, who are the subjects of reconciliation, what are the conditions for participants of this seminar, and how can we decide the conditions for participants of this seminar. If a person is "a Japanese", is he "a perpetrator" and does he need to take responsibility for "a crime"

of his "grandfather" or "father"? If a person is "a Chinese," is he a descendant of "a victim"? Under nationalism, a nation tend to be represented as "a family". I wonder if we take a view of "we are descendants of perpetrators and they are of victims," we may limit ourselves within the frame of such nationalism.

It is impossible for a certain nation to be neither a total "victim" nor a "perpetrator." We should take a historical event not as occurred in a specific nation, but rather as in a human history. It is possible that the nation which was once a victim becomes a perpetrator in other time of history. To prevent it we need a viewpoint of human history. A phrase of "grasping the Nanjing massacre in the light of human beings" in the speech by Professor Zhang on the first day might indicate the same idea. The following proposal by Mr. Brooke, a Canadian scholar, at the international symposium on "Memory of Nanjing massacre" (University of Washington, 1999) shares the same view: "what is the purpose of remembering the history of past massacres if we keep them within the frame of conflict between races or nations? The Nanjing massacre should be considered as a problem of human beings, though it occurred in the war-time between Japan and China." (Kasahara, 2002, p.293)

As I myself intended to know the history of Nanjing massacre "as Japanese," therefore, I do not think that we can simply erase the category of "Japanese" nor escape from there. Surely, I was born in "Japanese society" and I am "a Japanese." I am keenly aware that I have political responsibility with it. However, it is also sure that my existence is not reduced to just being "a Japanese."

During the seminar, "feeling" has been a main focus. In the light of constructionism, feelings are considered to be a social and political construction. So, in this seminar, it is also necessary to have a work of introspection, which allows us to reflect on the process of how we get to feel that way. It requires the intelligence to reflect on the process of constructing feelings. A social psychologist Dan Bar=On, whose parents were Jewish and fled from Germany into Palestine under Nazi regime, organized a joint work with descendants of a Nazi member and Holocaust survivors. For signifying their work, the participants dare not to use the word of "reconciliation" but chose a phrase of "To Reflect and Trust" (Bar=On 2008 , pp.198-

207). In this work, they avoid debates based on collective identity ("German" or "Jew"), but rather tell and accept their personal stories to each other. Through this work, they reflect on how they construct their collective identities and stereotypes associated with them, disentangle them, and shift to "the tertiary side" without belonging to either side.

### **Theme 3: Memory with faces and names**

Physically visiting the place makes us feel the content of a book more vividly. Upon returning from Nanjing, I read books by Mr. Tokushi Kasahara and others, which I had already in my hand. I realized that I could understand them more smoothly than before and found some of the parts more convincing.

One of them was a description in the book of "Nanjing Massacre and Japanese" in which the importance of "remembering a face and a name" of victims was emphasized (Kasahara 2002). Meeting with a survivor, Mrs. Xia Shuqin (夏淑琴) for myself, has helped me to realize this since I can remember her actual face and name when I think about Nanjing massacre. The following are quotes from the book by Mr. Kasahara, regarding this point:

"What was lacking in a way of remembering Nanjing massacre for Japanese was to remember the faces and names of the victims."(p.249)

"The fact that we do not know the names and faces of victims means that we do not recall their sorrows and pains."(p.250)

"In Japan, we reduce the issue of Nanjing massacre to just a matter of numbers. But it should not be such a matter of number, but rather signify that each one of them who spent happy lives in Nanjing became a victim of Japanese army's invasion and brutality. We should recall a face and a name of each victim since Chinese people in Nanjing were sacrificed for their families and relatives to be killed or raped."(p.250)

I think that this is a very important indication. As often in the case of Nanjing massacre, huge violence in history is just merely recalled in a level of abstract concepts or numbers. A way of saying "six million Jewish lost their lives by the Holocaust" is a typical example. If we just say this way, that violence is confined to "other

people's affairs". On the contrary, I will come to feel the pain of a victim as my own, if I can think in a way like "If I were sacrificed like that" or "If my family were victims."

When I participated in the study meeting of The Peace Studies Association of Japan held in Hiroshima in the end of October, 2011, there was the following article in "Chugoku Shimbun" (15 October 29, 2011) which I took in my hand at the breakfast in a hotel. The news was about private publication of a book by a former Japanese soldier who went to China during the war and wrote about his experience during the war. ("Private publication of personal history, facing his experience as a perpetrator, by Mr. Shikada in Hamada"). In this book, he honestly spelled out his experience in a Chinese village where he attacked, "killing an ill daughter in front of her father who tried to protect her, and putting a captive for experiment on a human body." He said that he once worried about confessing such an atrocity at a lecture, because it might obstruct marriage of his eldest daughter. But at that time, he was shocked to "realize that that Chinese who tried to protect his daughter had the same affection as a father." Thereafter he decided to commit himself to doing testimony as his lifework.

He is a good example of putting his position to the other side by thinking in a way "if I were that Chinese father." This episode indicates how war and armed forces dehumanize others as "an enemy" and under such conditions, soldiers themselves are dehumanized, and how powerful it should be to re-humanize others. In other words, whether we can take in "pain of others" or not is fundamentally an important condition to restraint violence and make peace. However, nationalism and racism cut off our human relationship and build up "a wall of algesia," which prevents us from feeling the pain of people in the other side of the wall.

To destroy this wall, we should remember the actual face and name of the victims, that is, doing "mnemonic humanization" as Prof. Kasahara claims. That was what I was convinced when I listened to a story of Mrs. Xia in the Nanjing seminar. Additionally, the work of "empathy" should be added; that is, imagining "If Mrs. Xia were my grandmother." We need to add such an exercise to detonate the same process as the above mentioned Japanese former soldier went through. This process

seems to be common with testimonies of other Japanese former soldiers who are a member of the Chinese Returnees Association (中国帰還者連絡会). This indicates that to become able to imagine the people who were killed in a battlefield as an equal human with oneself can be the definite turning point.

On a site of the Nanjing Normal University where we had this seminar, there was the Ginling Women's College of Arts and Sciences (金陵女子文理学院). Minnie Vautrin (1886-1941), an American missionary, was a teacher of that university and recorded in a diary the suffering of sexual violence that women of Nanjing received from the Japanese armed forces (Vautrin 1999). In this diary, she wrote that she wanted Japanese women to know what happened in Nanjing because she expected that they would raise their voices to protest such as "we as the same woman cannot allow that happen." This is empathy for others through the gender identification. There must be various routes to humanize memory and empathize with others.

#### **Theme 4: Learning from the actual site in other regions.**

In the endeavor to overcome historical divisions, works of reconciliation and peace have been carried out in various places in the world. Their experiences and wisdom have been accumulated enormously, and we should learn from them. There are our "fellow workers" and "guides" all over the world. In this seminar, art and psychotherapeutic techniques were mainly adopted. On the other hand, in "Action Reconciliation Service for Peace" in Europe has realized reconciliation through practical works such as building facilities or caring senior citizens; I referred to one example from it in my paper "Window cleaning and Listening ear" (Oda 2012). In this case in Prague, a grandchild of a Nazi supporter visited a family of the elderly of a Jewish Holocaust survivor, and practical work of window cleaning had a big meaning. In another case, as mentioned before, volunteers from Action Reconciliation Service for Peace built the International Youth Meeting Centre in Oświęcim/Auschwitz next to the historical site of Auschwitz concentration camp in Poland. This facility which enables lodging and learning is used by many people as "infrastructure for peace." So reconciliation work can be done through various ways, i.e.

multi-track. There must be many ways regarding reconciliation work concerning Nanjing, even enlarging to Japan-China relations.

### **Hope: Not only memory of trauma but also memory of peace**

Our argument for peace can be often shifted to the topic of war without being aware. It is necessary, of course, to focus on the misery of war and put it in our memory to prevent the war again. However, it is also necessary to focus on a peace itself and put it in our memory without detouring to misery of war to create peace. For, we are going ahead toward it. You may wonder if there is peace itself, though. There may not be absolute peace, but we may say that there is peace even during the war, if we change a viewpoint. It can be a light in darkness. There must be an approach in which we focus on that light, learn from there, and amplify it.

A political scientist, Mary Kaldor makes an extremely interesting indication in her "New and Old Wars: Organized Violence in a Global Era." In this book Kaldor analyzed so-called "new war" such as civil war in Yugoslavia or genocide in Rwanda that occurred after the Cold War. She claims that in any kind of "new war," we can find local people who are going to take an opposed stance to exclusionism politics. Some examples are: Hutu and Tutsi people, who called themselves Hutu tribe, tried to protect their area from genocide. In cities of Bosnia such as Sarajevo and Tesla, people protected a value for a citizen or that of multiculturalism without belonging to a particular ethnic group. The elders of northwest Somaliland wrestled in a peace negotiation." What she emphasized is that there were people who tried to keep peace without joining military force even in the midst of the dreadful armed conflicts in former Yugoslavia, Rwanda, and Somalia. Although they were the minority, we can learn a lot from them if we imagine how we can do as they do and try to utilize it for the future. Memory of such people is resources for peace. I wish we could have time to focus on a positive side in the history during this seminar.

For example, American missionaries such as John Magee recorded the presence of "conscientious Japanese officers" during the Nanjing massacre. (Kasahara 2005, pp. 338-344). We should recall such a Japanese soldier also. Of course, they were the

minority and would be exceptional in fact, because if they were the majority, Nanjing massacre itself would have been stopped. It is needless to say that the existence of conscientious Japanese officers does not allow acquittal for the atrocity conducted by other soldiers. Even though they can be considered "conscience," they were still committed to the invasion into China. However, in such a situation where most people were led to the inhumane crimes, the fact that there were still a few people who stopped doing that may have certain significance. Besides, it is necessary to inquire why they could do that. It would be overestimation to place the presence of conscientious Japanese in Nanjing massacre as "memory of peace."

To place the presence of conscientious Japanese officers in Nanjing as "memory of peace" would be an overstatement. But, to remember not only traumatic memories but also other side like this, may give us a hope for humanity.

A history of exchange between Japan and China is not limited to the invasion and war. Our ancestor can be traced to a few thousand Homo Sapiens born in Africa about 200,000 years ago (Oppenheimer 2007). Those few ancestors left Africa and were scattered to all over the world; their descendants happened to stay in the region of Japan and China. When the times pass by, the difference between Sui / Tang and nation of Wa or Japan, was created. Then, China was an advanced country and the Japanese went there for studying regardless of their safety. To the contrary, at the beginning of the 20th century, Chinese people like Sun Yat-sen and Chou Enlai came to Japan to learn from Japan after the Meiji Restoration. The history continues. After World War II Chou Enlai generously treated about 1,000 Japanese soldiers who were interned in Fushun War Criminals Management Centre and gave them time to reflect on their crimes during the war. Those former soldiers were sent back to Japan about 6 years later, and they organized the Chinese Returnees Association (中国帰還者連絡会) and continues to testify their acts as perpetrator. This act of reflection and spontaneous testimony by actual perpetrators themselves is truly rare in the world. Since the members become older, the Chinese Returnees Association was dissolved, but at the same time, the younger generation formed "the Continuing the Miracle of Fushun Society" (撫順の奇蹟を受け継ぐ会). A Japanese private citizen, who was

"retained" in China after the war, established a citizen group of "an ABC plan committee" (ABC 企画委員会) and continues educational acts about crimes by 731 Unit in Harbin and abandoned chemical weapons of Japanese army (Soma 1997). An elementary school teacher made a song for chorus by taking materials from Nanjing massacre organized a chorus group which continued to sing it. This "Purple Grass Chorus Group" (紫金草合唱団) achieved a performance in Nanjing, which has steadily spread as a grassroots peace exchange through art.

Such seeds of peace exist all over the world. If we pay more attention, hope can be found. Peace is not something some omnipresence gives us at one sweep, but rather it will be something which bud from these kinds of seeds or emanate from a little spring. Water from spring begins to flow, gradually becomes a big river merging with others, and flows into the ocean where we have not even imagined at the beginning. I suppose that a big peace in a future will be realized by merging with innumerable small peace. We are one of such a spring.

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