

战争问题在和平教育中占有很重的比例。而且，当聚焦战争问题时，因为暴行与各种问题有关，必然不可避免地要展开论述。实施和平教育时，有必要考虑怎样将人们内心世界和身边问题与战争问题联系在一起。特别有必要让人们将战争问题看作是自己的事。很久以前被历史战争残酷折磨的人们所面临的问题，也是今天正被无形的各种暴力折磨着的我们所直面的课题，现实要求我们探寻如何克服的办法和可行的道路。

日本在进行和平教育时，必须学习和研究过去的战争历史。特别当设法让日本大众敞开心扉与亚洲各国人民面向未来进行交流时，需要让日本大众了解过去的战争历史，特别要了解日本加害者的责任，如果对此没有清楚的认识，就不可能构筑良好的关系。

家永三郎强调历史教育的重要性时曾指出：“没有学习过历史的人，命中注定要经历以前的历史。”了解历史事实和真相，并承传下去是历史教育以及和平教育的重要职责。不能让历史事实模糊不清、模棱两可。

今天，更需要并要求用和平教育的方式，探明隐遁历史事实和真相的问题，探明有犯罪行为的政治、社会、思想问题，这样才可能承担战争历史的责任。

## **Report on Nanjing International Seminar, Remembering Nanjing: Trans-generational Transmission of Historical Trauma and Attempts for Reconciliation with the Healing the Wounds of History**

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I attended the International Seminar, Remembering Nanjing: Trans-generational Transmission of Historical Trauma and Attempts for Reconciliation with Healing the Wounds of History. Before attending this seminar, in 2007 I attended a Healing the Wounds of History (HWH) workshop and playback theatre at Ritsumeikan University. HWH used creative arts such as expressive arts therapy and

drama therapy to deal with historical trauma and it made a strong impression on me. Also in August of 2007, I attended Armand Volkas' workshop in San Francisco, and learned the content of the approach. In 2008, Ritsumeikan University hosted another HWH workshop for dialogue between Japanese, Korean and Chinese students on the legacy of WWII. As I attended these workshops, I began to realize that HWH method was effective, and has value as a peace education tool.

Nanjing Normal University, which hosted our event, is one hundred and seven years old and home to over 30,000 students. It is a well known fact that during the Nanjing Massacre, the university served as the international safety zone and took in over 10,000 women refugees. Minnie Vautrin, an American missionary, supported these women refugees with her religion. It felt meaningful to conduct our current event in a place of such historical value.

In this article, I will discuss and evaluate HWH program from the perspective of peace study and peace education, which is my specialization. The purpose of this seminar was for the Japanese and Chinese to learn the history of the Sino-Japan war as well as the tragedy of Nanjing, and to hear each other's voices with an open heart. Participants learned through a visit to the memorial museum, the testimony of the survivors, and explored through drama and expressive arts therapy process, how history of the war affected our society and identity, and what each of us could do for the future.

Thirteen participants from Japan traveled to Nanjing. The participants included psychologists, peace education specialists, students of psychology and economics. Ten Chinese students in Nanjing participated and they were students of Japanese language, history, and psychology. Two psycho-therapists from the U.S. attended as facilitators and there were also Chinese, Japanese, and English interpreters. We gathered daily from nine am to five pm.

The program flowed as follows: the presentations by Lianhong Zhang (China), Kuniko Muramoto (Japan), and Armand Volkas (US), reports by participants of the 2007 gathering, self-introduction by 2009 participants, visit to the memorial museum, group discussion using the arts, HWH workshop with drama and expressive

arts therapy, survivor's testimony, ritual at the memorial monument, clay sculpture for integration, and evaluation of the program by the participants.

HWH was developed to bring healing to the community that faced war and violence. How do we heal the scar of war? In order to heal the emotional wounds of people, we must use policy to correct the social structure, as well as to see clearly the historical facts and the truths.

Healing of trauma is a psychological matter. Volkas, who created HWH, uses drama therapy and role-play to resolve inter-cultural conflict psychologically. He suggests that one aspect necessary to healing the trauma is to look into self identity in relation to the historical trauma and to understand how self identity is affected by society. Another aspect is to create a deep connection between people by expression of emotions and feelings. In addition, another important aspect is to recognize that each of us has the possibility of being a perpetrator.

Volkas suggests that in order to begin the dialogue, the taboo of the history must be broken, and to be aware of the unspoken issues of the history. He also emphasizes the importance of listening to each other's story and to create the culture of empathy. Safety created in the group makes possible the dialogue between perpetrators and victims. Through the dialogue, people are able to hold the deep pain and sorrow together. However, in order to do this, Volkas suggests people must be willing to open their hearts.

Volkas also emphasize the importance of finding a meaning of trauma instead of trying to resolve it by logic. That is if the meaning is not found, one may be re-traumatized. It seems important to accept the trauma and to find meaning by expressing emotions (beauty, sadness, suffering, anger, and joy).

As a way of expressing such emotions, there is a method called psychodrama. From what I observed in the workshop, psychodrama has three rules of sharing after a group psycho-drama: not to ask questions, not to criticize, and not to analyze. It seemed important to accept the emotion of the person as it is. Expressive arts therapy and drama therapy are used in this case to work through the historical trauma by expressing the pain and suffering through body and mind. Volkas suggests that

creating peace means to help people learn to empathize with others, and to create a culture of empathy. Art has the power to give shape to the unspoken and to create time and space in which people from various culture and race can experience empathy. Empathy is the self healing power of the community. In addition, Volkas states that if feelings such as anger and grief of the historical trauma are not expressed enough in the community, the emotions will haunt us and affect the community and the way cultures relate to one another.

As a matter of fact, trauma caused by war and violence remains to the present day. The trauma caused by the violence may never heal, but it is important to search for the ways to treat it. Atrocities such as genocide and massacre affect the whole society. There are connections between the past historical trauma and the current wars such as the war in Afghanistan and Iraq.

The social structure of war has problems as well. When looking at our humanity, humans hold both good and bad. When people participate in war, their personality changes. In the military structure, one faces the fear of annihilation if he or she opposes the superior. We must think more deeply about the issues of the military system that produces killers.

A Nanjing survivor Zi-qiang Chang stated, "When I was 10, I saw my family being killed by Japanese soldiers. It is as if it happened yesterday and I have held hatred towards Japanese people since. In the 80's, I saw on TV the Japanese right wings distorting the history and I felt great anger. This mortified me and kept me up at night. After that I went to the Nanjing Massacre Museum and testified." He also stated, "The Nanjing Massacre created wounds not only to me but to the community of Nanjing. The painful memory still saddens me and I live in this agony. But I talk despite the pain because I wish for war never to happen again. We should kill not 300,000, nor 30,000, nor 3, nor 1 person. It is important to create a good country and government. It is also important to communicate the historical facts as they really happened."

The survivor's testimony is important and meaningful because through this experience one can decide how to look at the past, what to learn from the history

and what direction to take in the current situation. I would like to say to the Japanese government, as a warning and as objection, that it is not the concealing of the memory of the atrocity but the reflection and apology that creates a bright future.

Looking back on the seminar, the Chinese participants evaluated the event as follows,

- In the past, expression meant talking for me. The program helped me learn to express myself in a variety of ways. I'm glad that I was able to express myself through the arts.
- I was in touch with my Chinese identity for the first time. My body seemed to feel the emotion before my heart. For example, at times I started crying before I even knew that I was sad.
- I want to tell my mother how moving it was to interact with the Japanese people. Through HWH, I realize how difficult it is to regulate and adjust my feelings.
- I felt pain and suffering but through the workshop, I was able to transform my emotions and feelings. The methods used for expression were powerful.
- I grew as a person. I feel healed of my feeling of fatigue and I was able to think about my identity. I was skeptical at first about using a psychological approach to deal with history but this workshop showed me the possibilities.
- My difficult emotions were transformed and I was able to get in touch with my hope.
- I was skeptical of psychotherapy but through this workshop I realize the importance of psychological approaches. I'm aware of my own transformation. I wish the Japanese people to be lightened of this burden of emotions and I hope good relationship is established between China and Japan.
- I experience the change in me as a wave. The bottom layer is a calm feeling. But there are still complex feelings on the surface.
- I deeply felt the cruelty of war. I experienced the pain of war. The perpetra-

tors need to feel the pain that the war caused.

- I learned the importance of educating children about the war.
- Volkas' method was like magic. How are we going to use what we have learned? I strongly felt our connection that transcends national borders.
- I have participated in many goodwill events and history conferences but this is the first one that used a psychological approach. I was moved to see people working together. We must disseminate the harvest. We share something in common. We share compassion and hope for peace. I hope this program continue and help people with historical trauma.

The Japanese participants reflected as follows:

- I felt the emergence of something new. I feel the change within me.
- Through the seminar, I understood the importance of communicating the emotions.
- I can no longer say that I don't know the history. I would like to teach people the importance of knowing.
- I feel the effects of the program. My heart is at peace.
- I learned the tragic history that I never knew before.
- I felt the sincerity of the Chinese people. I want to talk to my mom who has feelings towards the Americans.
- I was glad to be able to express my feeling of apology. I felt the importance of the direct experience and learning.
- I felt our human connection. I realized that we are able to connect through our emotions.
- I was able to face our history of perpetration. It made me want to live responsively as Japanese. I'm filled with gratitude towards the Chinese participants for expressing from their body and heart.
- Expressions awakened many emotions towards each other. I will take this home.
- I found hope for reconciliation.

Many of the comments indicate the importance of action and a direct experience of history. Through direct and active learning, the participants accepted the history as their own. The process of sharing strengthened empathy and bonds. There is a wall of language difference when international exchange and active learning of this nature is conducted. But it can be overcome by cultural and artistic means.

Humans have deep experiences of prejudice, perpetration and victimization. Peace education bears the responsibility of offering methods we can use to resolve violence and de-humanization, and to inspire people to actively create peace.

The participants of this workshop should look not only at the Chinese historical trauma, but also WWII trauma that exists in Japanese society. In Japan, there are still Korean, Chinese, and other foreign minorities who are suffering. Japanese people must think about how to live together with these minorities.

Each moment we live includes our past and future. When we are able to integrate past, present and future, we are able to create a new history. Each of us holds an eternal past and future. We must explore each of our responsibilities and commit to action. A new history is not something that we are given but something that is born out of each of our lives. To create history is to take action. For example, when we encounter injustice and oppression, we must stand up, resist and take action. This is the first step in creating true peace.

There is a message displayed in the Nanjing massacre museum which is an excerpt of Minnie Vautrin's diary written on December 16, 1937. It reads, "There must have been many sins committed in Nanjing today. From a militaristic point of view, the capture of Nanjing is a victory for the Japanese. However, according to a moral code, it is Japan's defeat and disgrace. This not only will prevent friendly relationship between China and Japan for a long time to come, but it will cause loss of respect by Nanjing citizens. I wish sensible Japanese people could know what happened in Nanjing...(from [America]Diaries of M.V.)

This indicates that victory in war does not exist but the trauma caused by the sin and violence of war will remain forever. Therefore, it is necessary for perpetrator and victim to encounter directly and continue to learn, to be aware of the perpetration

and victimization of war that exists all around ourselves, and to take action.

We are here because of our past. Deciding how we want to settle and amend our past is our responsibility now. War is not a historical past for people who are suffering from it today. The past is still alive.

Japan now strongly seems to believe that they should never repeat the misery of war. But what has been done? Japan's responsibility needs to be elucidated and people need to be more aware and sensitive to the rightist movements in the media and education and be able to resist it. Time continues to flow and survivors of war are diminishing but people wishing for peace are still fighting. In order to realize Japan's official apology and reparation peacefully, people need to unite their collaborative power and fight. This will be the first step towards eliminating war and violence, and creating true peace.

In recent years, right wing conservatives such as Shiro Takahashi and Nobukatsu Fujioka, who are members of Association for Advancement of Unbiased History and Japanese Society for History Textbook Reform, criticize the anti-war peace education that emphasizes the misery and atrocity of war. They say that such peace education merely stimulates the sensitivity and emotionality of the learners. They argue that the scientific exploration of the causes of war is completely lacking. They suggest, in order for peace education to overcome these weaknesses, peace education should change from its mere "anti-war" stance to an educational stance such as, "education for peace and mutual existence", "education for multi-cultural and mutual existence", "environmental education", and "education for the development of welfare development." Why do these conservative scholars deny anti-war peace education altogether? They view sex slavery and the Nanjing massacre as "a false description of history" and the exhibition of Japan's perpetration in history as self-tormenting and anti-Japanese. In order to put behind the history of Japan's invasion and perpetration, they are reluctant to include contents that show the misery of war. Thus, they discourage the teaching of perpetration and invasion. In addition, they recognize military strengths as a realistic choice and actively affirm them.

Peace education cannot avoid teaching about the misery of the war, but it is



important to think about how to teach so that we can make autonomous decisions to oppose war. Unless we clarify the issues of war, the uniqueness and the purpose of peace education can be lost. We must think about the intersection of anti-war education, environment, human welfare, and human rights, and re-consider the structure of peace education. Issues of war are an important aspect of peace education. Even if peace education focuses on war, one cannot help but develop the subject to look at the connection of war to the issue of violence in our society.

In peace education, it is necessary to look at the connection between the internal world of the self and issues around us. In peace education, one is encouraged to look at the issue of war as his/her own, and recognize the common problems between people suffering from war in far away countries, and us surrounded by various structural violence that may be invisible. Exploration of how to overcome such problems is needed.

In peace education in Japan, studies of past history are essential. Japan will not be able to establish good future relationships with fellow Asian people and their nations, without becoming aware of the responsibility of the perpetration of its historical past.

Saburo Ienaga stated, “One who does not learn from history is fated to re-live the history.” and emphasized the importance of history education. History education and peace education holds the important responsibility in knowing the historical facts, truth and imparting the information. It is not right to fall into historical relativism.

We must uncover the concealed historical facts and truths, come to grips with issues of politics, society and ideology. Peace education that deals with history of war and responsibility is in great need.