

“Is the Nanjing massacre a historical fact?”

September 15, 2017

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Is it possible to turn defiant that Japanese have no responsibilities on “the Nanjing Massacre”?

I participated the 16th “History Recognition and Peace in East Asian” in Nanjing from September 7 to 12, 2017 for the fifth consecutive year, and it made me think. There were total of 105 people, 38 from China, 37 from Japan and 30 from Korea. Observers were 2 from the United States and 1 from Germany. Beside myself, there were 3 religious people including Professor Ichiro Mitsunobu [1952-] of the Society of Jesus from Sophia University Each country has its own historical view, but in order to discuss common historical views three countries have held a Forum by taking turns.



Lester Kurtz, Akira Kawakami, Professor Cheng Liu (Nanjing University), Egon Spiegel, Author (From left)



mind).

Yang Ching-ja (梁澄子), who was born and grew up in Japan, said, “Although I wanted to inherit the identity of my parents, grandparent sand grand-grandparents, I could not do it due to *Sōshi-kaimei* (創氏改名: a forced rule to adopt Japanese name), and also my mother language was taken away.” Professor Sumio Obigata [1950-] from Waseda University also told that, “When Japanese reconsider the truth and are able to have a sense of a sense of being a victimizer from a sense of being victimized; they will gain respect and trust from the people of Asia.

The fact that the number of direct war experienced person is becoming few. Therefore if the generation, who had not been born during the war time, has the ability to imagine what happened in a country or region where they do not know as well as have an opportunity and power to imagine the past history, they will be a watershed in whether Japan will be isolated internationally or not.

In the University Testing Center Examination, Japanese contemporary history is not included so students do not learn about it. Therefore, they do not know about comfort women, forced cart off and the Nanjing Massacre. Generally, we are intolerance and have exclusion thinking for what we cannot understand.

Young Japanese people who do not have an opportunity to go to their neighboring countries can be said to be an unfortunate. Media also reported that the former Park Geun-hy [1952-] administration tried to trigger an end to the comfort women issue with Japan by just 10 billion won (1 billion yen). In other words, they hurt the honor of comfort women survivors and a spirit of self-respect of Korean people. Japanese mass media kept silence about the reason why the former President Park, who sold the security of its country, was unpopular in Korea. Therefore, the air, general atmosphere, and *ethea* that Japanese people do not understand about the girl’s statues is covering over the entire Japan.

If you one step out from Japan and look at Japan from East Asia, you may notice a sense that we are going back to the situation of before the war. In February 1933, the League of Nations Assembly gave an adjuration to Japanese army to withdraw from Manchuria. According to deliberation about the Lytton Commission Report, it was passed 42 countries in favor and 1 opposed Japanese.

In the following March, Japan did not listen to the League of Nations and withdraw from it. This autumn, if comfort women will be registered in Memory of the World Register in UNESCO, a condition that Japan might chooses a similar way would be under progressing.

On September 11, as a field work, I visited the memorial hall “Nanjing Museum of the Site of Lijixiang , Comfort Stations”, which was completed on December 1, 2015. It is said to be the largest historic site of comfort women station in Asia. For taking care of the sexual desire of 200,000Japanese armies, who occupied the Nanjing castle in 1937, 40 comfort stations were built in Nanjing City and 200,000 comfort women were mobilized forcibly.

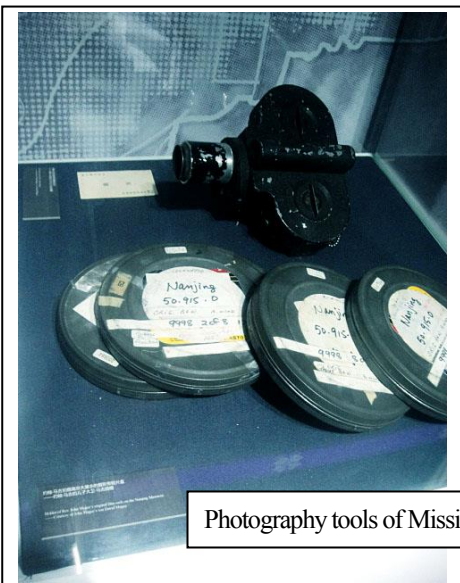




Memorial Hall

“Nanjing Museum of the Site of Lijixiang , Comfort Stations”

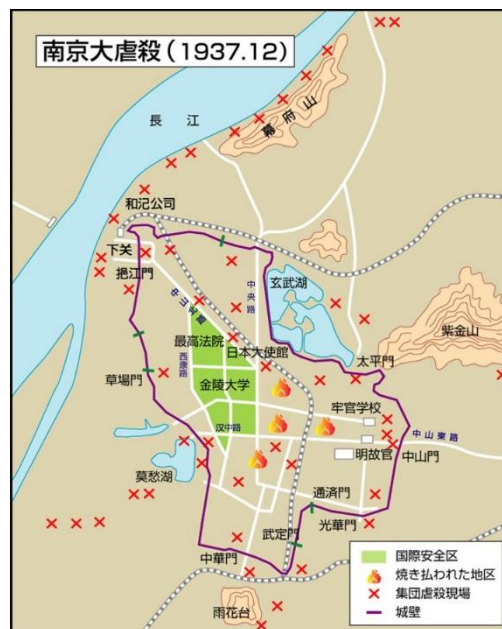
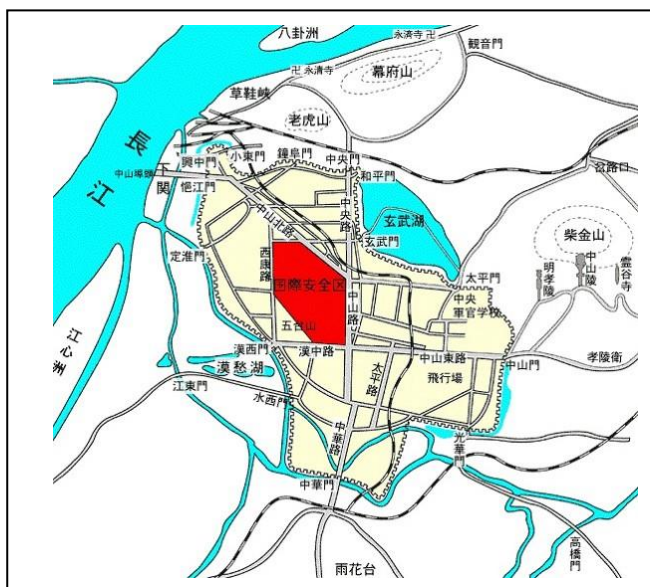
About the Japanese army “comfort women”, 2499 items of evidence materials were submitted to UNESCO “Memory of the World Register” from the Netherlands, Indonesia, Timor-Leste, Taiwan, the United States, the United Kingdom and others. “Comfort women” are women who forcibly engaged in compulsory sexual service as civilian worker for the military at comfort stations which were created by the Japanese Army-Navy at battlefields and occupied territories during the period from the January 28 incident in 1932 to the war defeat in 1945. At that time, 680 photos and evidential documents were submitted from the Western diplomat officials, missionaries, and German business entrepreneurs who were living at the international city, Nanjing. The headline of the news about the Nanjing Massacre was delivered widely in the each country’s media report at that time. According to the “*New York Times* (date of December 17, 1937)”, “Japanese soldiers killed all prisoners and civilians. Terror attacks Nanjing by a large-scale looting” “Assault on ladies and murder of civilians. The residents were expelled from their houses. The mass atrocities of prisoners of war and forced cart off of young made Nanjing to become the city of terror” . Japanese right wing insists that “It is a plan of the American army to offset their sin”. However German businessman John Rabe [1882-1950] of Siemens AG, who was the general manager of China branch office and the Deputy Group Leader in the National Socialist Party Nanjing Branch, raised the flag of Hakenkreuzan at his own house and protected nearly 1,000 people who escaped from the bombings by the Japanese Air Force. He made a direct appeal to Hitler about the violence, rape and robbery of the Japanese army in the letter and it is preserved at the John Rabe and International Safety Zone Memorial Hall.



Photography tools of Missionary John Magee



The Right wing strongly insists that the Nanjing Massacre, Unit 731 and comfort women were “concoctions”. However, it does not falsify a non-existent records, materials and testimonies of the Japanese army. United Nations Commission on Human Rights cannot ignore the media reports of Japan and overseas at that time, the records of foreigners in those days in Nanjing, the Nanjing visit note of an Inspector General of Army Aviation / General in the Imperial Japanese Army Korechika Anami [1887-1945] that “Current situation of the army is the greatest tarnish of the Imperial Army. Rapes and robberies are not ending” and the appeal by the oriental history researcher Prince Takahito Mikasa [1915-2016] who highly evaluated the proclamation of renounce war in the current constitution. Prince Mikasa has not only criticized the revival of *Kigensetsu* (紀元節. Natinal foundation day) of February 11, but also wrote about “looting, raping, killing of good people and burning” by the Japanese army. Former Prime Minister Yasuhiro Nakasone [1918-] recorded, “It is a big troop from three thousand people. Some soldiers started to rape local women and some of them started to do gambling. Therefore, for those men, I had worked out to build comfort stations.” (1978. Yasuhiro Nakasone. *Owarinaki Kaigun*. 98.)s



The total population of Nanjing City was 1,106,667 at the end of March 1937 (Tokushi Kasahara *Nankin Jiken*. Tokyo Metropolitan police Department. 219).

On November 23, 1937, the population was reduced to nearly a half by Japanese airstrike bombing and intensive fire from the navy at Yangtze River. The population of Nanjing is proved to be 500,000 on December 13 at the time of Nanjing’s fall. It is said that about 200,000 people had escaped into the Nanking Safety Zone (refugee camps area) where was managed by “the International Committee for Nanking Safety Zone”. The Nanking Safety Zone was an area of approximately 3.86 km² (about one eighth of the total area of Nanjing) at the northwestern part of Nanjing City. The Nanjing population of 200,000 was about the counted-people inside of the Nanking Safety Zone alone at that time. People who deny the Nanjing massacre refers to the population of Nanjing city at the time. Even though there were only 200,000 people, the right wing trumped that it would be funny to slaughter 30 million men. It is inconsiderate arguments of the “denial” of the Nanjing Massacre. Shrugging off that the “massacre” did not exist due to the difference in number does not

apply to the world. “Massacre” is about eliminating the life as a human being by sudden fear. Their human rights, peaceful living life and family love were torn apart by Japanese soldiers without mercy. Even though we can empathize with the groan of Hiroshima, Nagasaki and Fukushima, it is *Tetsumenpi* (鉄面皮: Iron-Face-Skin. Shameless) to being indifferent about the Nanjing Massacre.



Ninety-five years old, Mr. Zong (宗). Nanjing citizen

I was made to think at my first Nanjing visit. I cannot say that I do not have any relationship with the sins of 80 years ago that the generation of my father and grandfather committed. Collective responsibility was also charged in wartime and Edo era. Solidarity is not just a relationship of horizontal line. The vertical relationship is also the same. We are able to appear in this world because of our parent’s existence. Therefore, it is fate to carry the sins of our ancestors. None of the Japanese can tell that we are innocence on tremendous massacres, tears of comfort women and violence. We should apologize and compensate to our neighboring Asian countries by the “logic of denial” for eternity like Germany. A member of editorial board, Mr. Shigeki Yutani of The Mainichi Newspapers, who I was pleased to accompany with on the way of entire trip, is very familiar with foreign languages, geography and history, so I received many inspiration from him.



On the right, Mr. Shigeki Yutani (The Mainichi Newspapers)

“What has been will be again, what has been done will be done again; there is nothing new under the sun.”
(Ecclesiastes 1:9)