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“THE ROLE OF DRAMA FOR REGIONAL RECONCILIATION: “HO’O PONO PONO: PAX PACIFICA” PROPOSED BY JOHAN GALTUNG AND TRANSCEND-JAPAN”

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Abstract

Activities of a Japanese citizen’s mixed chorus group for peace in Japan and China is briefly introduced. The chorus group devotedly sings a suite entitled “Devil’s Gluttony” composed on the basis of a famous historical novel authored by Seiichi Morimura which sharply accused Japanese Unit 731 of its inhumane conducts in China during Japan’s 15-Year War (1931-1945). The chorus group performed in many different places in Japan and China, and contributed to create mutual understanding and solidarity for peace by giving deep impressions. This report also introduces activities of high school students in cooperation with the citizens in Kyoto to establish a Children’s Statue for World Peace-Kyoto, which successfully built and unveiled the statue on the Children’s Day (5 May) of 2003 at the Kyoto Museum for World Peace.

1. The Activities of a Japanese Mixed Chorus Group for Peace Singing the Suite “The Devil’s Gluttony”

1.1 The root of “The Devil’s Gluttony”

The suite “The Devil’s Gluttony” is based on the historical documentary novel of the same title authored by a well-known Japanese novelist Mr.Seiichi Morimura, who succeeded in sharply accusing Japanese military unit 731 stationed in China of its extraordinarily inhuman conducts for developing chemical and biological weapons to be used in so-called “15-Year War” which began in 1931 by the Manchurian Incident and ended in 1945 by Japan’s unconditional surrender. The Unit 731 mainly stationed in the north-eastern part of mainland China, and even conducted cruel inhuman experiments using living human bodies of Chinese, Korean and Russian POWs. The Unit called those people who were sent to the human experiments “Marta” which means in Japanese “a log”. Morimura impressively revealed the inhumanity of the Unit 731’s conducts in his historical documentary work entitled “The Devil’s Gluttony”, which later became the base of a mixed chorus suite of the same title. Morimura wrote a long poem consisting of 17 chapters, which was later edited to a shorter poem consisting of 7 chapters by Mr.Shin-ichiro Ikebe, a Japanese distinguished composer, in cooperation with Kobe Municipal Center Chorus Group for mixed chorus suite. Ikebe gave a melody to the edited poem at the request of the Kobe Municipal Center Chorus Group, and was first performed in 1984. Since then, the suite

was performed in many different parts of Japan and China, and has been contributing to create solidarity and mutual understanding for peace.

1.2 Moving Experiences in Japan and China

Activities in Japan

1990 was the year commemorating the 40th anniversary of the establishment of the Japan-China Friendship Association, when “Concert throughout Japan” started. The concerts have been carried out 16 times as of 2005 in different places in Japan, which were conducted by Ikebe himself and were followed by a talk with Morimura. Audiences and singers are deeply moved by the well-sharpened poems and the abundantly imaginative melodies, and my will to participate in the chorus has always been stimulated.

Concert in Kyoto (July 1996) was attended by some 2,200 people, even more than the seating capacity of the concert hall. On the very day of the concert, there was a big assembly of mothers for peace and progress in Kyoto, but the both projects were very successful irrespective of my worry. One of the important reasons of the success of the Kyoto Concert was the creation of the citizens’ chorus group in prior to the concert, which was participated by, for example, an ex-soldier sent to China in wartime who now feels that he cannot die without singing the suite, although he cannot read score. Another participant of the chorus group was a man who had been asked by a war-displaced Japanese orphan brought up in China to make utmost efforts for the friendship between Chinese and Japanese people. Participation of these people with special sentiment contributed to deepen the attachment of the members of the chorus group to this peace-oriented musical performance. We experienced a number of moving episodes in the process of preparation of the concerts.

Activities in China – Concerts at Harbin and Shenyang

It was in August 1998 when we visited China. The chorus group consisted of some 240 members including Morimura, Ikebe, chorus members and the supporters. The second visit is scheduled in coming August. Prior to the concert, the members visited the memorial museum in which testimonies of the survivors and a large quantity of ashes are exhibited. One of the female members lamented in front of the museum building and could never enter. These experiences renewed the members’ feeling toward the poem and the music. We were very much strained in front of the families of the victims of Japanese military unit 731, but it was only an unnecessary anxiety.surprise to

At that time, people of Harbin were at the great difficulty due to the flood disaster, but the concert hall was almost packed to capacity. The music and the poem whose Chinese translation was shown on the screen moved the audience. Interpreter told us that a number of audience including a family member of a student now studying in Japan had conveyed their honest feeling of surprise to have found that there are such Japanese citizens who are sincerely facing to the past inhuman conducts done by the Japanese military forces. One of the family members of the victim responded to the Morimura’s speech by saying “Friendship between China and Japan is higher than Mt.Fuji and broader and longer than Changchiang River.” Another survivor handed to the leader of the chorus group a hanging scroll of his own calligraphy reading

"Messengers for friendship are the light for peace." We were much moved by their generosity, because they used the words in their speech "on behalf of all the victims", and we again and again understood the significance of the suite "The Devil's Gluttony."

The following is one of the countless episodes we experienced during our stay in China. At the Shenyang Airport, we discovered a banner reading "Hearty Welcome to the Chorus Group from Kyoto and the Supporters", which was prepared by a Chinese student I know who is studying in Kyoto staying by chance at his home town with his family.

1.3 A "Kern" for Peace Was Built – Fruits of the Chorus "The Devil's Gluttony"

A Contribution to the Singing Voice Movement Advocating "Singing Voice Is Driving Force of Peace"

Music itself has no political power, but a harmonious collaboration in the form of chorus to make up a musical performance in unison often creates a cooperative spirit, courage and will for life. Music has a power to appeal to the human spirit – Ikebe often says so. In 1954, for example, when U.S. hydrogen bomb tests were conducted in Bikini Atolls with serious results of a Japanese fisherman's death and the radioactive contamination of the Pacific Ocean, there took place a strong anti-nuclear movement in Japan and abroad, in which a famous song "Never Allow Atomic Bombs" was given birth and has been being widely sung to date by the citizens in peace movement.

In the postwar society in Japan, "Singing Voice Movement" was organized and has been making enormous efforts to express people's desire for peace and to encourage citizen's movements, but the chorus suite "The Devil's Gluttony" is a very new one in that the music is strongly accusing the Japanese military force in China of its inhumanity. The music is an epoch-making one because it is trying to make a break-through in the Japanese people's sentiment to sidestep the responsibility of that invasive war. I highly evaluate the insight shown by the Kobe Municipal Center Chorus Group who first tried to deepen citizen's historical recognition through music, and also deeply thank to Morimura and Ikebe for their active cooperation. In recent years, another chorus suite about the Nanjing Massacre Incident in 1937 was composed, and the chorus group visited China several times with heart-felt welcome by the Chinese people.

When we were talking about a new chorus suite next to "The Devil's Gluttony", September 11 Incident occurred in the U.S. Morimura and Ikebe cooperated to make another chorus suite entitled "Criteria of Justice" which is proposing agenda to overcome present crises that confront humanity by making use of varieties of musical methods to clarify the image of the poem. Since the first performance in 2002, the suite has sometimes been performed in the concert with "The Devil's Gluttony." In the Kyoto Concert, we sung "Amazing Grace" in addition to those two chorus suites. Kyoto Singing Voice Association recently invited "Message for Peace" from 3,000 citizens, and spun those messages into more than 20 peace songs. In April, a big event was held in Kyoto to celebrate the success of this peace message project and to create a new wave of peace-oriented activities in the field of music.

Hoping to Unite Two Streams of Chorus Movement in Japan

There are two major streams of chorus movement in Japan, "Singing Voice Movement" and "Japan Chorus Association". There are, of course, many chorus groups which belong neither. These two organizations have been independently making efforts to promote culture of music in Japan. But, in the 13th Concert of "The Devil's Gluttony", a piece of music of the chorus suite was jointly performed by the members of "Singing Voice Movement" and "Japan Chorus Association". It was the first time for the chorus group who won the Grand Prix in the contest organized by Japan Chorus Association jointly performed "The Devil's Gluttony", and it was also the first time for the members of "Singing Voice Movement" to perform the chorus under the baton of the conductor of "Japan Chorus Association". I felt that it could be a magical power of the chorus suite "The Devil's Gluttony" to create a cooperative opportunity between two streams.

Citizens Fascinated by the Mixed Chorus Suite "The Devil's Gluttony"

The exquisite combination of poems and melodies is the common element which moved audience everywhere. After the concert, we always had some citizens who wanted to participate in this peace-oriented chorus movement, and the number of members has been increasing with extended exchange of friendship.

It is often said that the author of a work is usually freed from the work, but in the case of "The Devil's Gluttony", situations are a bit different. Morimura and Ikebe seem to have been becoming more and more deeply involved in this chorus movement. Ikebe often said that he never loses interest in this chorus movement because he finds something new every time he conducts the chorus because he can have fresh and unexpected experiences about the emotional excitement of the audience and the singers.

We have had varieties of singers on the stage including a man older than 80 years old, junior and senior high school students, an elementary school pupil (although participated in part), a university student who once stood on the stage as a high school student, etc. Some senior high school students who took part in the chorus organized a special exhibition of the Unit 731. Ikebe and other members have been encouraged by the positive actions of the young people who came to the concerts. The chorus suite "The Devil's Gluttony" seems to have a power to urge people to think what can be done by themselves for peace. I think that the Morimura's historical document "The Devil's Gluttony" obtained a new power by getting a musical expression. His document is very extensive and full of atrocious descriptions, not so easy to read through. But the poems written by the author himself and edited by joint efforts of the composer and the chorus members consist of refined and concentrated expressions about the historical inhumanity, leading people to think of their own resolution for future (Chapter 7) on the extended line of the recognition of inhumanity of Japanese military forces and repentance (Chapter 1-6). People are wrapped in a moving atmosphere created by a miracle power of musical art.

The composer Ikebe said that he is hoping to live in a world in which such music is not necessary, but there are so many grave situations against peace in the present world. I believe we must continue to sing for peace. I know that there is a voice in Japan that the chorus suite

"The Demon's Gluttony" should be performed next to the performance of Beethoven's Symphony No.9 which is almost the established annual event in Japan participated by so many citizens' chorus groups throughout the nation. The people who have been fascinated by this chorus suite "The Demon's Gluttony" could be the promoter to disseminate the creative power of music for peace.

2. Activities for Building a "Children's Statue for World Peace-Kyoto"

2.1 About the "Children's Statue for World Peace-Kyoto"

International movement to build children's statues for peace started from a statue of a girl victimized by atomic bombing in Hiroshima. The model of the statue now standing in the Hiroshima Peace Park is Sadako Sasaki who was exposed to radiations on 6 August 1945. The name Sadako is now widely known among the people on the globe like Anne Frank.

When a U.S. peace activist visited Hiroshima, she was shocked by a question of a Japanese junior high school student "Is there any peace statue like Sadako's Statue?". When the activist talked her experience to the primary school pupils when she came back to the States, children who know the sad story of Sadako initiated a movement to establish a statue. Five years later in 1993, they at last succeeded to build a Children's Statue for World Peace. Next year, children who participated in the movement visited Japan, and talked about their dream to build such statues all around the world in the assembly of the Japanese senior high school students. Japanese senior high school students then organized new movements to establish children's statues in Japan. They learnt much about the experience of a movement which successfully established a peace monument named "Statue of a Long-sleeved Kimono Girl" on the roof garden of the Nagasaki Atomic Bomb Museum in 1996. The model of the statue is a girl who was victimized by the atomic bombing on Nagasaki on 9 August 1945, and the girl's mother living in Kyoto Prefecture fervently wished to build a Jizo, a Buddhist guardian deity, for repose of the soul of her daughter. Her wish was realized by the joint efforts of the Japanese junior high school students in the local community. The statue of a long-sleeved kimono girl was made based on a picture painted by her mother.

The senior high school students' movement resulted in the establishment of "Children's Statue for World Peace-Tokyo" in May 2001, and "Children's Statue for World Peace-Hiroshima" in August 2001. The movement in Kyoto started in the fall of 2001, and called to the citizens for designs of the statue and contributions. "Children's Statue for World Peace-Kyoto" was finally completed in 2003, and the unveiling ceremony was conducted on the Children's Day (5 May) of that year at the Kyoto Museum for World Peace, Ritsumeikan University.

We made negotiations with the City Authorities asking them to offer us a appropriate site to establish the statue, but they refused our request on the ground that they cannot offer any public space to any specific private group. Then, the Kyoto Museum for World Peace, Ritsumeikan University, offered us a space in the museum. Later, the Kyoto Center of Education and Culture offered us a space for eternal exhibition, and the original resin statue was decided to be set up in the Kyoto Museum for World Peace. Many specialists voluntarily cooperated with us in the process of manufacturing the statue, and we later knew that one of them had a policy to donate 40% of his income to the citizens' organizations.

We know that there are a number of artists who have will to cooperate with the movement against nuclear weapons.

2.2 Creative Activities of Children

Many students of primary, junior high and senior high schools visit Kyoto Museum for World Peace every year. Some schools carry out earnest advance studies before the visit to the museum, and others promote ex post facto studies including an effort to express what they learnt at the museum by dramas. There are senior high schools in Kyoto which organize gatherings in which students make presentations about what they felt and thought in the museum. One of the junior high schools manufactured a very big replica of Picasso's Gernika and hung it on the wall.

3. Conclusion

The publication of the monthly photo journal, DAYS JAPAN, was commenced in April 2004 with its editor-in-chief, photographer Ryuichi Hirokawara. To initiate this publication, 144 people, including Professor Anzai, one of our primary donors, contributed 100,000 Japanese yen (about US\$900) each. Today, the number of our contributors has increased to over 200. Every issue features various social and political issues from around the world:

- War without great cause
- Hopeless Palestine
- The Korean Peninsula / Ceasefire line
- War against terrorism
- Okinawa under occupation / Military bases and Nuclear arms
- Koreans and other Asians living in Japan
- Year 2004 through photographs
- Contamination by drugs
- Human traffic in Japan
- AIDS
- Jews in the occupied territory

The cover of every issue includes the statements that express our goal: "The day should come when human beings stop fighting" and "A photo may move a nation."

In April 2005, the Kyoto Museum for World Peace at Ritsumeikan University was renewed, and a new exhibition space—an annex of Mugon-kan Museum in Nagano Prefecture—was opened to exhibit works by art students who died in battle. The Museum in this renewal appeals to its visitor in its motto: "peace is the condition, in which there is no violence, there is no war." It also states that, "Violence involves direct violence, structural violence, and cultural violence. Cultural violence promotes direct and structural violence, and refers to a culture that justifies violence". Many messages on peace are being expressed throughout the world. Among them, I was strongly moved by two.

One is a song about love entitled, "From the bottom of heart," collaboratively composed by an Israeli singer of Israel and a Palestinian musician. The song was simultaneously broadcasted

by the Israel Army Broadcast in Israel and by the Palestinian Radio Broadcast in Palestine. It was said that children in both countries sang the song together on that occasion.

The other is a story about Hon Song Tan, a Korean artist, who made woodblock prints and impressed many people around the world. He was arrested and thrown into prison according to the State Security Law in Korea. Amnesty International selected him as one of the “three suffering prisoners with world conscience” (in 1991). I saw his woodprints in Okinawa in March this year, and was strongly impressed.

I am encouraged by these expressions of peace.

Our actions, though seemingly small and insignificant, must become big like an international social forum. There are many obstacles, but I hope and believe in the wisdom of human beings.

THE DEVIL'S GLUTTONY (POEM)

A Cantata
From a poem by Morimura Sei-ichi
Music composed by Ikebe Shin-ichiro
Arranged by the Kobe Municipal Chorus Group

(The poem refers repeatedly to “Martas.” These are the prisoners at Unit 731’ medical experiment camp. “Marta” is the Japanese word for log. The Japanese in Unit 731 dehumanized their victims, treating them as mere objects for their experiments, and identified them only as log #1, log #2, etc.)

1 Prologue The Heavy Chains of Unit 731

Twelve miles from Harbin,
In the district of Heibo.
Hell on earth, twenty square miles fenced-off
What happened in Unit 731?

1. Why did you stop?
Why did you stop being a human being?
Pity the Martas who were killed.
Pity the youth who were dissected alive.
Infinite possibilities, squashed in the bud.
Who killed the Martas?
Who chopped up the youth?
2. Why didn't you refuse?
Couldn't you refuse their order of madness?
Strict orders from General Ishii-
Take the secret of Unit 731 to your death.
Heavy chains bind you, who held the bloody scalpel.

No one tried to answer,
No one tried to speak.

3. What made you do it?
It's too heavy a burden to die without speaking.
The Martas' ghosts at your pillow every night.
You quit being human then.
Will you go to the grave so?
Not a human.
Surely you feel the need to speak,
If there's even a fragment of humanity left in you.
Twelve miles from Harbin,
In the district of Heibo.
Hell on earth, twenty square miles fenced-off.
What happened in Unit 731?
Ask yourself, Japanese.

1.1 We Deliver Live Subjects

1. Take your pick, we've got them all.
Men, women, young and old.
Large, medium, small, thin, fat.
White, yellow, we've got them all.
Chinese, Russians, Mongolians, Koreans.
Take any subject for your experiments.
2. Welcome to Unit 731. How about some sicknesses?
Do any experiment you desire,
We've got the full line of sicknesses.
Cholera, typhus, dysentery, plague.
Lockjaw, smallpox, syphilis.
Virus and Rickettsia.
Name your sickness, we've got it
3. For the Martas who survived the sickness,
A frostbite experiment.
Starvation, dehydration, electrical shock, burns-experiments.
Injection of air into veins,
Reversal of the position of the stomach and intestine,
Transfusions with horse blood and monkey blood,
At Unit 731, any experiment you desire is possible.
4. For the Martas, ravaged by frostbite,
A poison gas experiment.
No wasted Martas at Unit 731.
Doctors who want to do something great.
Come to Unit 731.

1.2 Red Chinese Shoes

1. If you see my daughter, tell her this:
Your father cannot keep his promise,
His promise to come home in the autumn, and
Watch the moon with you.
2. If you meet my daughter, give her these shoes.
Your father can leave you nothing more.
Put them on, and walk,
Walk as far you can.
3. Walking alone will be hard,
For you who are only ten.
But your father cannot walk with you.
You who must walk alone so young,
Wear these shoes, my only gift to you.

1.3 Rebellion

The Martas rose up.
If you want to shoot us, then shoot!
We are not logs, release us!
Release us, or give us death.
Martas are guinea pigs!
Rather then live as guinea pigs,
We would die as human beings.

The soldiers knew.
They knew they were unjust.
They heard,
They heard the Martas' pleas.
The Martas rose up,
Rose up as human beings.

And then their wish was realized.
Death.

Rather than living as a Marta,
Death as a person.
Pride, pride,
In the leap to death.

1.4 A wake in the thirty-seventh year

1. I held the stop watch,
In the glass chamber were the Martas,

Russian mother and a child.
Born and raised here,
The girl is four, with dark brown hair.
She buried her face in her mother, Marta.

The child Marta raises her face,
Those innocent eyes.

Narration: Poisonous gas will be sprayed into the chamber.

The seconds are counted down.
5,4,3,2,1 Spray!

2. I started using the stop watch.
The Russian mother Marta,
Holds her child to her breast.
The cyanide gas hissed out.
Mother covered her child from the enveloping gas.
The mother Marta used her body as a shield.

The child Marta, covered by the gas.
Those eyes that knew nothing.

3. Why could you press the stop watch?
Why couldn't you disobey?
Why didn't you think of your wife and your child?
Why?
Why were you able to open your eyes and watch them?

I killed the Russian mother and her child Martas.
Ohhh...
That moment, the child's clear eyes.
I mourn, but my tears late.
Thirty-seven years later,
I mourn, but my tears are too late.

1.5 Friends, Bring White Flowers

Martas are people.
Each has his own country,
His wife, his children.
Each is loved by someone.
As each loves his own country,
We loved our country.

1. Live, brothers.
Live, until the moment you are killed.

Even if we have no tomorrows,
The next generation has its tomorrows.

Let's believe that the sun will shine in,
Even into this dark jail.

2. My wife and child.
Someday I want you to visit this land.
Then, there will be no horrid scars
People will forget their old spites.

In the sky there will be the bright sun.
And on the earth, there will be a gathering of friends.

3. Friends, loved ones.
If you cannot find our graves,
Just strew the earth with white flowers.
As proof that people have quit killing one another,
Bury the earth in white flowers.

Make the Martas' death a lesson of history.
Pledge to end war forever one another.

1.6 You Should Watch

1. You should watch.
Even if you want to turn away, you must not.
You should watch.

Let's believe that men are wise and good.
We must not hand science to the Devil.
Let's work together to preserve the wisdom of man,
We must not be alone.
Let's get together and work together.

2. You should listen.
Even if you want to cover your ears, you must not do so.
You should listen.

If you hide your wrong,
Someday you will do wrong again.
Tragic memories will fade.
Let's work together so as not to forget the lessons of history.
Let's be a small stone.
Let's form a great cairn pledging eternal peace.

3. Let's sing songs.

We must sing songs to remember Unit 731.
Only whispering is not enough.
We must not be covered by darkness.
Let's tell it for all to hear, for we are human.
Let's sing it for all to hear so that we won't forget the crime.

For the future,
For the future.

4. (Repetition of number 1.)