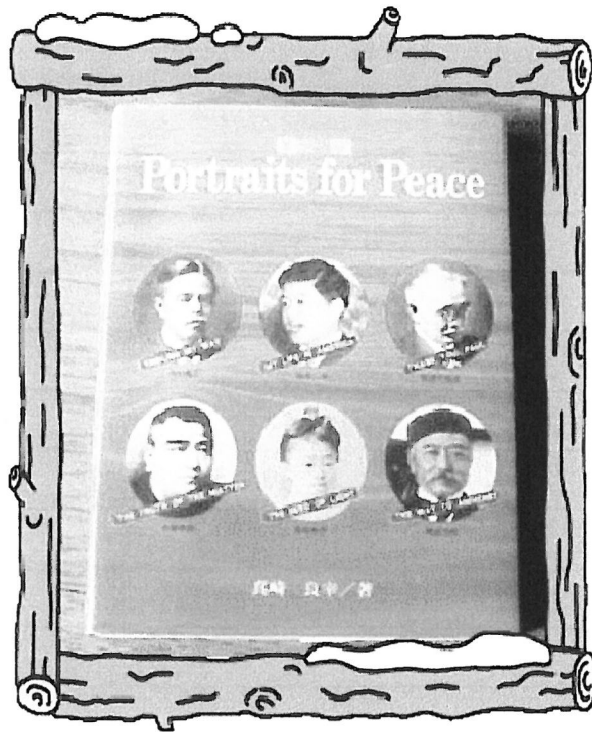


履歷書



Dr. Northelfer 博士とアメリカで

<http://nanjingforever.web.infoseek.co.jp/rireki.html>



内容紹介

- English My Way: Uchimura Kanzo 英文・内村鑑三
My Life in America: Matsumoto Toru 英文・松本亨
Thank you, Paul: Nitobe Inazo 英文・新渡戸稲造
The Truth of the Matter: Saigo Takamori 英文・西郷隆盛
The Seed of Light: Tsuda Umeko 英文・津田梅子
The Way to Amherst: Kanda Naibu 英文・神田乃武

履歴書

氏名 真崎良幸

Name: Yoshiyuki Masaki

昭和 22 年 4 月 18 日生まれ

Born: April 18, 1947

本籍 福岡県飯塚市大分 1493-38

Permanent residence: 1493-38 Daibu Iizuka-city Fukuoka-ken

現住所 福岡県粕屋郡篠栗町大字高田 497-2 ベンタナヒルズ 11-805

Present residence: 11-805 Oaza Takada 497-2 Ventana Hills

Sasaguri-machi Kasuya-gun Fukuoka-ken

webpage: <http://nanjingforever.web.infoseek.co.jp/filmcentury.html>

e-mail: holocaust11@hotmail.com

学歴 Academic career

昭和 38 年 4 月 福岡県立嘉穂高等学校入学

April, 1963 Entered Fukuoka Prefectural Kaho High School

昭和 41 年 3 月 福岡県立嘉穂高等学校卒業

March, 1966 Graduated from Fukuoka Prefectural Kaho High School

昭和 42 年 4 月 上智大学文学部英文学科入学

April, 1967 Entered Sophia University

昭和 46 年 3 月 上智大学文学部英文学科卒業

March, 1971 Graduated from Sophia University

職歴 Professional career

昭和 46 年 4 月 福岡大学付属大濠高等学校教諭

April 1971 Teacher at Ohori High School

昭和 46 年 10 月

日本青年の船の通訳として東南アジア歴訪(タイ、マレーシア、スリランカ、シンガポール、台湾)

October, 1971 Toured Asian nations(Thailand, Malaysia, Sri Lanka, Singapore, Taiwan)as a translator

昭和 48 年 4 月 九州英数学館講師

April, 1973 Lecturer at Kyushu Eisu Gakkan

昭和 48 年 8 月 ハワイ大学夏季セミナー修了

August 1973 Finished one-month TESL seminar in Hawaii University

昭和 49 年 4 月 嘉穂高等学校講師

April, 1974 Lecturer at Kaho High School

昭和 50 年 8 月 サンフランシスコ州立大学 TESL講座修了

August 1975 Finished one-month TESL seminar in San Francisco State University

昭和 51 年 4 月 伝習館高等学校教諭

April 1976 Teacher at Denshukan High School

昭和 54 年 4 月 久留米大学附設高等学校教諭

April 1979 Teacher at Kurume Fusetsu High School

昭和 58 年 4 月 第一経済大学講師

April 1983 Lecturer at Daiichi Keizai University

平成 4 年 4 月 第一経済大学助教授

April 1992 Associate Professor, Daiichi Keizai University

平成 8 年 4 月 第一保育短期大学助教授

April 1996 Moved to Daiichi Hoiku Junior College

平成 5 年 4 月から福岡大学(平成12年まで)・筑紫女学園短期大学英文学科(平成10年まで)非常勤講師兼任

Taught at Fukuoka University and Chikushi Women's Junior College as well since April 1993

平成 12 年 4 月 第一保育短期大学教授

April 2000 Professor, Daiichi Hoiku Junior College

平成 13 年 3 月 第一保育短期大学退職

March 2001 Retired

平成 13 年(2001) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

<http://www.h-seisho.ed.jp/kinmirai/H13/03.htm>

平成 14 年(2002) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

<http://www.h-seisho.ed.jp/kinmirai/H14/content/27.htm>

平成 14 年(2002) 原田小学校英語講師、福島高校講師

taught at Harada Elementary School, Fukushima High

平成 14 年(2002) より福岡女学院大学天神サテライト講師

taught at Fukuoka women's college

平成 15 年(2003) 博多青松高校「近未来ガイダンス」講師、八女工業高校講師

taught at Hakata Seisho High, Yame Technical High

<http://www.h-seisho.ed.jp/kinmirai/H15/detail/109.htm>

平成 16 年(2004) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

<http://www.h-seisho.ed.jp/kinmirai/H16/detail/205.htm>

平成 17 年(2005) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

<http://www.h-seisho.ed.jp/kinmirai/H17/detail/316.htm>

平成 18 年(2006) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

<http://nanjingforever.web.infoseek.co.jp/myintro.html>

平成 19 年(2007) 博多青松高校「近未来ガイダンス」講師

taught at Hakata Seisho High

受賞歴 Prizes

昭和 51 年 12 月

ジャパンタイムズ主催、文部省後援第12回レシテーション・コンテスト全国第2位

December 1976 Won Second Prize for National English Recitation Contest

昭和 53 年

オール佐賀英語スピーチ・コンテスト優勝 佐賀新聞社長賞

1978 Won First Prize for all-Saga English Speech Contest

昭和 57 年 4 月

西日本新聞「人」の欄で紹介

April 1982 Introduced as "The Man in Focus" in the Nishinippon Shimbun

昭和 57 年 8 月

久留米英語講習会の会長 以後講習会の内容が「何で英語が話せないの」で

1 年半にわたり週一回全 71 回の記事で特集。

August 1982 Nishinippon Shimbun reported our English seminar periodically for one year.

平成 8 年 11 月

第 5 回社会人英語スピーチ大会 The Best Speaker of English に与えられるグレイブズ杯(西南大学功労者)受賞

November 1996 Nominated as the "Best Speaker of English" and awarded "Alma O. Graves Cup" for the 5th Oratorical Contest

平成 13 年 11 月

第 10 回社会人英語スピーチ大会(グランプリ) The Best Speaker of English に与えられるグレイブズ杯(西南大学功労者)及びブリティッシュ・カウンシル賞受賞

November 2001 Nominated as the "Best Speaker of English" and awarded "Alma O. Graves Cup" and "British Council Award" for the 10th Oratorical Contest.

著作 Books and DVDs

昭和 61 年 4 月

英文・新渡戸稲造(昭和 61 年ニューカレントインタナショナル出版)

1986 "Thank you, Paul": Biographical Story of Nitobe Inazo

平成 1 年

英文・内村鑑三(全教研出版)

1989 "English My Way": Biographical Story of Uchimura Kanzo

平成 3 年

英文・松本亨(全教研出版)

1991 "My Life in America": Biographical Story of Matsumoto Toru

平成 4 年

西郷隆盛(全教研出版)

1992 "The Truth of the Matter": Biographical Story of Saigo Takamori

平成 5 年

英文・神田乃武(英語学史研究所出版)

1993 "The Way to Amherst": Biographical Story of Kanda Naibu

1993 Portraits for Peace(淡窓出版)

平成 6 年

英文・津田梅子(英学史研究所出版)

1994 "The Seed of Light": Biographical Story of Tsuda Umeko

英語入門1構文編(英学史研究所出版)

1994 English for Beginners(Structure)

平成 8 年

伊藤博文(英学史研究所出版)

1996 Prime Minister Ito Hirobumi was not shot by Ann Junggun

英語入門 2 単語編(英学史研究所出版)

1996 English for Beginners 2(Vocabulary)

平成 20 年

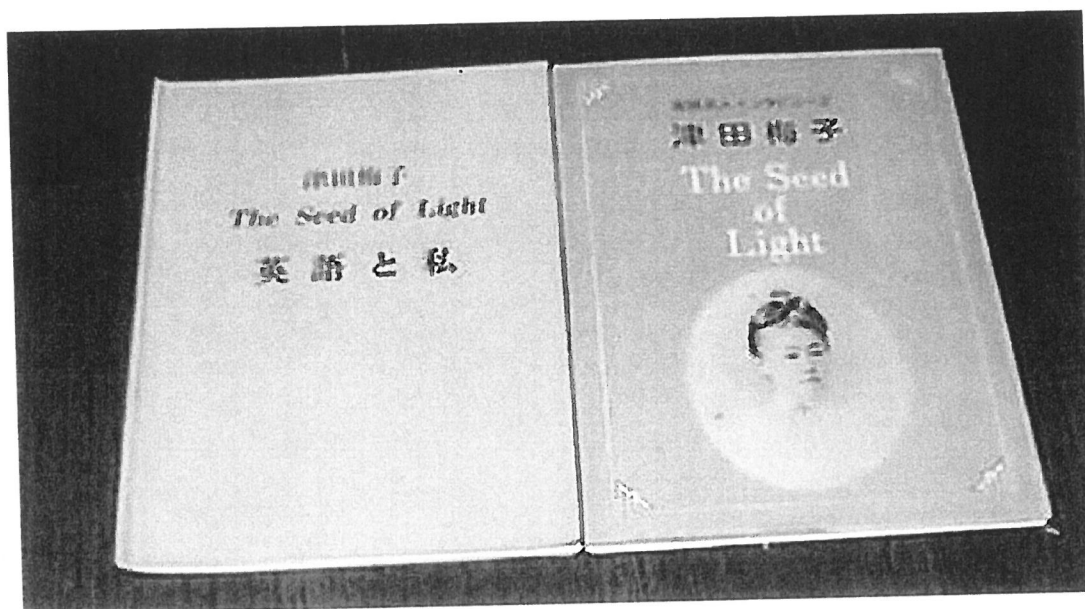
映画「南京」(Ted Leonsis 制作)日本語字幕作成

南京 TV 制作 DVD「南京軍事法廷の記録」「東史郎日記」英語字幕作成

著作介绍

津田梅子 (英語・日本語版)

Umeko Tsuda (English & Japanese version)

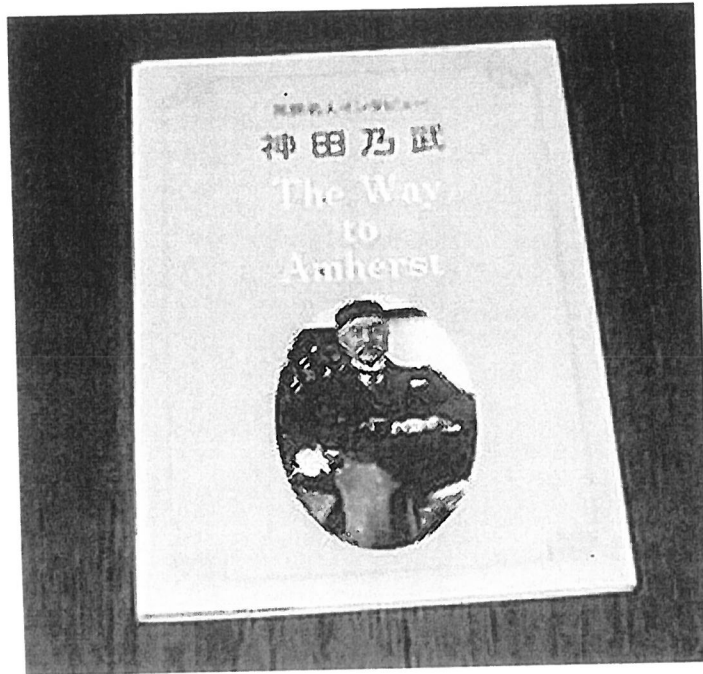


明治4年、7歳の時に日本初の女子留学生の一人としてアメリカに留学する。小・中・高・大学までアメリカで教育を受け、帰国後、英語教師として英語教育ばかりでなく女子教育にも尽力し、今の津田塾大学の母体を作った人である。(B6版 77ページ)

Umeko Tsuda went over to the USA at the age of seven in 1871 and studied there for ten years and after coming back to Japan contributed herself not only to teaching English but also to paving the way to women's education. She is the founder of Tsudajuku Women's College, one of the most prestigious in Japan.(Size B6 77 pages)

神田乃武

Naibu Kanda

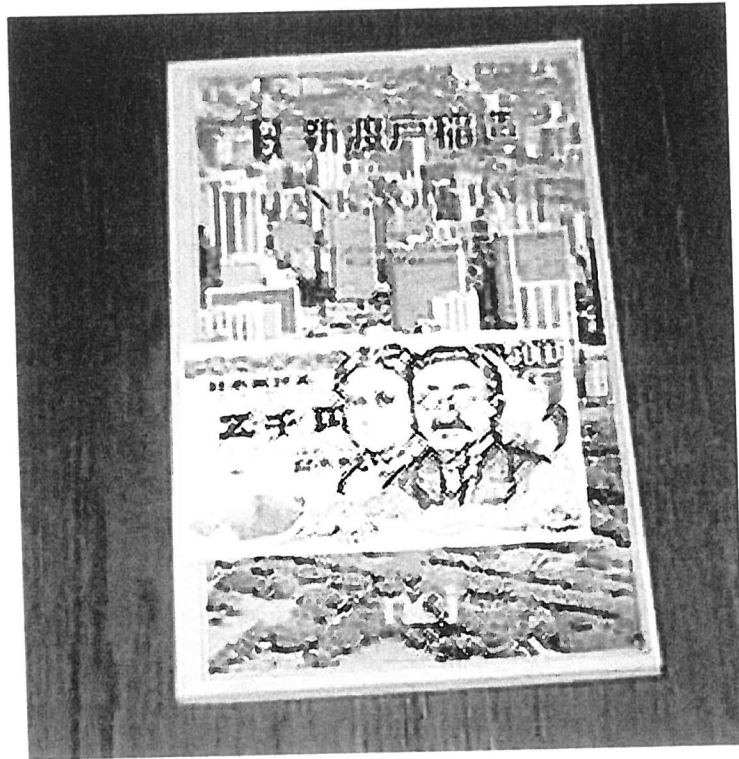


バロン神田で知られた大正時代の英語名人、神田乃武が十年のアメリカ留学から学んだ体験を基に、「本物の紳士」として読者に語りかける。札幌のクラーク博士は彼のことを「日本人の中で最も英語のできる人であり、日本人に西洋文明を最も正しく説明できる人である」と評している。(B6版 69ページ)

Naibu Kanda, known as Baron Kanda, was the most modest in spite of his academic career. Dr. William Smith Clark described him as "the foremost scholar of English among the Japanese and the truest exponent of Anglo-Saxon civilization to his countrymen."
(Size B6 69 pages)

新渡戸稲造

Inazo Nitobe

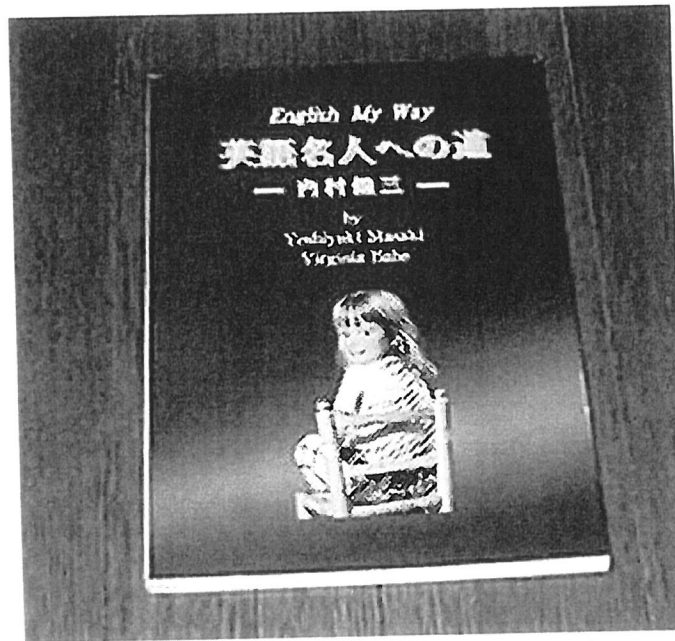


5千円札でおなじみの顔となった新渡戸稲造。札幌農学校卒業後、アメリカ、ドイツで学ぶ。アメリカ人と結婚し、夫婦協力して日米の関係改善に尽くす一方、高校、大学での教育の中でその平和主義は多くの学生の支持を受けた。日本のファシズム化の中でこれに反対し、自由と平和を希求した人である。東京女子大学初代学長 (B6版 94ページ)

Inazo Nitobe has recently been chosen as the portrait of the 5,000 yen bill. He was educated in Sapporo Noh Gakko College by Americans and continued his study in the USA and Germany. He fought against Japanese fascism and strived for peace. He is the first President of Tokyo Women's College. (Size B6 94 pages)

内村艦三

Kanzo Uchimura



あるアメリカ人は彼を評して「日本人の中の真のキリスト教徒である」と言った。彼も札幌農学校で学び、クラーク博士の感化を受け、アメリカにも留学している。日本の中で英字新聞を通して、日本の政治家や指導者を厳しく批判している。彼の英語修行に焦点を当てて書かれた書である。(B6版 92ページ)

One American described Kanzo Uchimura as the first true Japanese Christian. He was also a graduate of Sapporo Noh Gakko College and influenced by Dr. Clark's teachings. He criticized Japanese politicians and leaders very severely in the English newspapers in Japan. He is really an outstanding figure whom we are proud of. The book focuses on how he mastered English. (Size B6 92 pages)

松本享

Toru Matsumoto



日本が真珠湾攻撃でアメリカに宣戦布告をした時、彼はアメリカ留学中の大学生であった。戦時中であるために日本人として迫害を受け、強制収容所生活を余儀なくされたが、終戦後は、アメリカで牧師の資格を取り、人種の壁を超えた人間愛を説きアメリカ人にも慕われた。帰国後はNHKの「英語会話」で講師として活躍し、多くの英学生の模範となる。(B6版 74ページ)

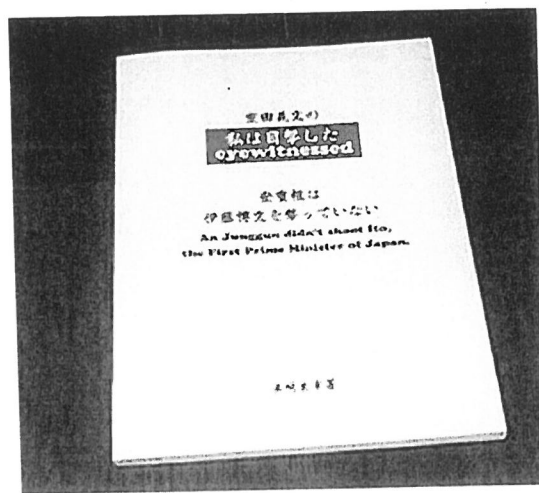
When Japan attacked Pearl Harbour, Toru Matsumoto was in the USA studying as a college student. He was arrested because of his nationality. In spite of hardships, however, he was able to become a formal Christian Minister after the war. His unbiased attitude healed the feelings of many Americans and helped them get rid of the 'wicked Japs' image that they had towards the Japanese. (Size B6 74 pages)

歴史シリーズ

Historical Figures

伊藤博文レポート

The Ito Report



伊藤博文は安重根に撃たれたのではないことを証明する。日本の教科書には伊藤博文は安重根に撃たれたという説明がなされているが、実はそうではなかった。3発の銃弾がそれを物語る。

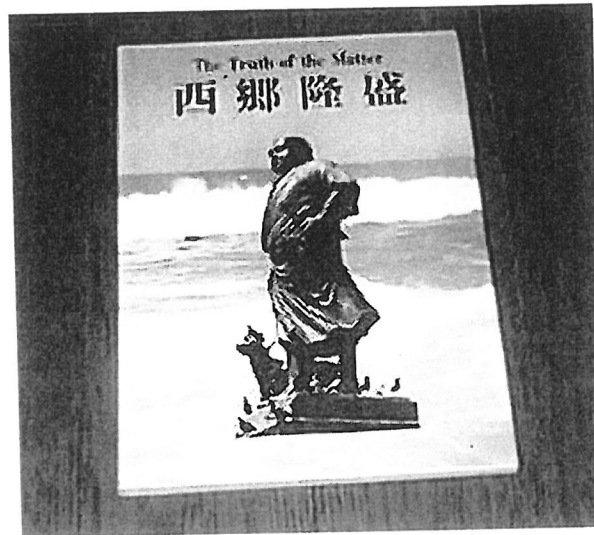
(B5版 71ページ)

The theme of this book is to prove that Japan's first Prime Minister, Hirobumi Ito was not shot by a Korean patriot An, Junggun as reported. There's a confession in the book that the bullets inside the dead body of Ito were not the ones fired from An, Junggun's gun. The confession was made by Yoshiaya Murota who accompanied Ito and was only 3 meters away from the murder scene. He was also at the autopsy and saw the undeniable evidence.

(Size B5 71 pages)

西郷隆盛

Takamori Saigo



西郷隆盛が征韓論者ではないことを証明する。日本の教科書には西郷隆盛が征韓論を主張した人物だと書いてある。征韓論争の経緯を詳しくみていけば西郷は征韓論に反対していたことがわかる。明治維新の立役者であり、日本で最も愛された人の真実に迫る。(B6版 112ページ)

It is generally believed that Takamori Saigo was an advocate of "Seikanron", the "Let's conquer Korea" policy. This is a wrong view that the Meiji government concocted and prevailed all over Japan. The author proves with evidence that Saigo was actually against the idea of sending troops to, and conquering Korea. (Size B6 112 pages)

英検パスポート2

英検パスポート2

英単語編

(5級、4級、3級受験者用)



英検パスポート

英検パスポート

英語入門



西南大学のA.グレイブズ杯受賞

社会人 Speech Contest

(In ACROS Fukuoka, Tenjin on November 3, 1996)

Yoshiyuki Masaki



Certificate of Achievement

Seinan Gakuin University proudly certifies that *Yoshiyuki Masaki*

has won the Miss Alma O. Graves Prize for excellence and

distinction in the 5th

English Oratorical Contest.

Sponsored by

Fukuoka City

Fukuoka International Association

Seinan Gakuin University

活動紹介



私は高校教師時代同僚と一緒に久留米英語講習会を開催しました。現代の英語の権威といわれる国弘正雄、西山千、松本道弘各氏とともに日本で英語教育や評論に携わる詩人ジェームズ・カーカップ、映画評論家アラン・ブース（故）、上智大学教授ピーター・ミルワード氏を招待して講演、インタビュー、討論を行ない、日本の英語教育の問題点をさぐり、その改善を図る目的で行ないました。「毎日新聞」は下記の内容で私たちの活動を報道しました。また、「西日本新聞」は昭和57年8月27日から昭和59年2月23日まで18ヶ月にわたり71回の連載で私たちの活動を報告しました。大きな反響があり、これ以来日本の英語教育も徐々に変わってきました。

「毎日新聞」記事紹介

「実用英語」をめざし

久留米講習会に実態を見る

教師が会話できなくては・・・

受験本位、打破しよう

発足して5年、着実な歩み

中学、高校で六年間、大学に入れば10年間も英語を学びながら、しゃべれるのはあいさつ程度、海外旅行に出かけ会話に不自由したという人も多いはず。英語教師の中にも「しゃべれない」人が案外多い。教養主義の受験英語を打ち破り、実践的な英語が「しゃべれ、聞き取れる教師」を目指し、福岡県久留米市と、その近郊の英語教師らが、同僚を対象にした「久留米英語講習会」を発足させて5年。外人を呼んで行なっている年2回の研修会も、今年8月でちょうど10回となり、すっかり定着した感じだ。大学入試の共通一次にヒアリングテスト導入も論議されているが、同講習会の実態を報告する。(久留米支局 関野弘記者)

外人講師ら迎えて

久留米英語講習会は55年12月、福岡県南部の中学、高校教諭8人が「受験英語でなく、実用英語を生徒たちに教えたい。そのためには教師側が英会話を十分マスターしなければならない。地元で研修会を開こう」と、久留米市内のホテルに地元居住の外人4人を呼んで始めた。以来、作家のアランブース、詩人のジェームズ・カーカップ、シェークスピア研究家のピーターミルワード氏ら外人勢や、国弘正雄、松本道弘、西山千の各氏ら英語教育会の第一人者らを迎えて、8月と12月の年2回、開催している。12月は1日限りの時もあるが、8月は最低2泊3泊のスケジュール。講師陣の講演でヒアリングを向上させ、質疑応答でスピーキングを鍛える。また外人と一緒に寝泊まりすることで日常会話のトレーニングも。

同時に、研修会での講義を記録し、教育会に警鐘を鳴らす意味で、講演内容を収めた本を出版。これまでに英語、日本語あわせて12冊の本を出している。アランブース氏が受験英語の矛盾を突いた「日の丸英語の物申す」は3000部をほぼ完売した。

200人を超す時も

講義では日本の入試問題について英、米でも使わない抽象名詞がひんばんに出る能動態を受動態に変える問題が多い、前置詞を選ぶような機械的な練習問題が多い、などの鋭い指摘があり、当初50人ほどだった参加者が、今では200人を超す時もある。ロコミで九州一円や広島などから来る先生も多くなった。

同会代表の第一経済大真崎良幸講師(38)＝元久留米大付設高校教諭＝は「会話は英語学習の入り口。会を通じて真の英語は何かを学び、英文学と英会話は別という従来の英語教育を支持してきた教育者の考えを正していきたい」と意気込みを見せる。

先輩・北九州は消滅

実は、この種の講習会は20年前から福岡県内で取り組まれていた。北九州市の英語教師グループがつくった「北九州英語講習会」。当時、実際に英会話ができる英語教師は全体の割ともいわれ、会話力の必要性を感じた先生たちが41年8月、同県芦屋町で第一講習会を開いた。それ以来、毎年、夏休みに5泊6日の日程で外人講師約10人を招き、10人程度の小グループに分け、一分間スピーチや絵を見せて即座に英語で描写するなどの訓練を積んだ。最盛期には参加者200人にもなったものの、費用面で行き詰まり、4年前に消滅した。久留米の講習会は、これを引き継いだ形になっている。

北九州英語講習会のスタッフの中心だった河上道生・広島女子大教授は、当時を振り返って、久留米の活動を評価しながらアドバイスする。「講義を長く聞くより、自分たちで話す方が、より効果があがるのでは。経費の問題もあるが、もっと期間を長くしてほしい」

入試にヒアリング

実用英語を望む声の高まりとともに、高校入試でヒアリングテストを実施する県が増えつつある。山口、宮崎が今春から、試行中だった熊本も来春から正式採用の予定で、九州・山口で残るは福岡だけ。

また共通一次にも数年中にヒアリングが導入される計画があり「一流大学は出たけれど、英語はしゃべれない」現状の改善が期待されている。今後、中学、高校、大学の英語教育は大きな変化が予想されるだけに、久留米英語講習会の取り組みは注目されている。

8月には湯布院で

8月の研修会は、湯布院映画祭(大分県)に合わせて同月24日から3日間、湯布院温泉郷「香椎荘」で開かれる。アラン・ブース氏と元ニューヨーク近代美術館長、ドナルド・リッチー氏も参加。二人は対談や講演をするほか、映画祭のシンポジウムにも加わる。

2000年11月10日ワシントンDCにおける

グローバル・アライアンス第4回総会でのスピーチ

**Global Alliance Biennial Conference
November 10-12, 2000
"Catching the Conscience of the King."**

By Yoshiyuki Masaki

I'm greatly honored to be speaking in front of the members of the Global Alliance this evening. Global Alliance is fighting for justice against those who try to distort history or leave un-addressed the most important issue to both Chinese and Japanese people; issues such as Japan's war crimes, which are especially well represented by the Nanjing Massacre and Unit 731.

Before I came to Washington D.C., I had a talk on the phone with Mr. Azuma Shiro who is now demanding the impeachment of the judge who sentenced him guilty in spite of the iron-clad evidence. Mr. Azuma after losing the court case in Japan is looking for the support abroad. One of the missions I have today is to ask you for your help. He has lost hope for the conservative Japanese politicians. Perhaps there's no one he can rely on inside Japan except the few. But he believes you can understand his situation and you are the ones that can make a difference.

I tried to think of effective ways to change the current situation in my country. What's wrong with Japanese society? Is it the right-wingers or the Japanese government or Japanese people themselves? Let me first give you my views from my own experiences.

I'm from Japan where there are many deniers of the Nanjing Massacre. Even my colleagues at the university where I work are such people. After using a couple of my classes to teach the truth about the Nanjing Massacre by showing my students a documentary and a movie, I was dismissed from the university. I found out recently that even the police are not on my side. There are unconfirmed rumors that I am under some kind of police surveillance, merely because I have been teaching the Nanjing Massacre. It is not improbable that they have added my name on some blacklist. Under the present circumstances, you cannot call Japan a democracy in the true sense of the word. It is dangerously close to a military police state and the university cannot do anything to guard democracy.

But at the same time I'm also aware that my students support me and that almost all of them think the present attitude the Japanese government takes is wrong. They think Japan has to admit the wrong in the first place. Then an apology, a sincere one and then compensation should follow. This is not an idea extraordinary for most Japanese people. It is something all Japanese will agree to do even when they've had a car accident and unintentionally injured or killed someone. Japanese people know that on such an occasion they will have to admit they are at fault and make an apology and then compensation follows naturally. It's quite impossible to find Japanese people who will clap their hands for those who

try to run away without making any apology and compensation. This shows that they have a good sense of judgment on this.

Their judgment is also good when it comes to the Nazis war crimes. There is nobody in Japan who will support those who deny the Nazis Holocaust. I have never seen anybody successfully disproving that the number of the Holocaust victims is 6,000,000. We can conclude from this that the Japanese have a good sense of judgment on this too.

The Japanese become a bit different when it comes to the Nanjing Massacre issue. They believe it when some say the Nanjing Massacre is a lie produced by the Chinese. They also tend to believe when some say they cannot believe that the number of the Nanjing Massacre victims cannot reach 300,000 or when they say it is physically impossible to kill that large number of people. They tend to believe that the Chinese are a nation of exaggeration. They believe these things because they inherited the common prejudice that the Chinese are subhuman. Before World War II, the Japanese were taught that the Chinese (then called "chankoro") were far inferior to the Japanese without any sensible reason. But now if you point out their inconsistency, they will realize that they are biased.

Ask, for instance, "Why is Nanjing Massacre a lie?" The answer many Japanese would make would be: "That's because it's what the Chinese are saying. They were our enemy." The Chinese people can use the same analogy and say, "Then atomic bombing on Hiroshima and Nagasaki is a lie because it is what the Japanese are saying. They were our enemy."

But we should give the facts to those who say it is physically impossible to kill 300,000 people. If you know that over 100,000 Japanese soldiers entered Nanjing when they invaded the city, you'll understand killing 300,000 was a piece of cake. All they had to do was kill only three. We all know that in the newspapers in those days it was reported that two Japanese soldiers had a killing competition in which they each killed over 100 people with swords. They were not the only people. There were many others who committed similar atrocities.

There are Japanese who define the Chinese as a nation of exaggeration by giving a popular proverb, "Hakuhatsu sanzen jo" which means "long gray hairs, as long as three thousand jo). I once heard Mr. Azuma Shiro retorting this by giving a Japanese phrase "senmai zuke"(thousand pieces of pickles). He said even one piece is called "senmai zuke". I don't think Japanese would be satisfied if they are defined as a nation of exaggeration using this example.

Who is ultimately responsible for the problem on this history issue? Japanese soldiers? Japanese government including leaders? Right-wingers? Or the Japanese people on the whole?

Let's consider right-wingers to start with. I'm not really familiar with what they are trying to do but I have seen and read some of their activities. The newspapers reported that over 90 propaganda cars gathered with loud speakers around the movie theater to threaten the movie goers when the movie, "Don't cry, Nanking" produced by John Woo was showing in Japan. I once saw one right-winger being interviewed why they are preventing people from seeing the movie. And he said, "Because it's not proven." I felt encouraged to see that interview. I thought there would be hope. At least he did not say, "What's wrong with massacring?" I would like someday to try to persuade them with the evidence that is understandable to anybody. In another incident, I heard from Mr. Azuma that when he returned home from the trip to Nanjing, he found his house full of smoke. Right-wingers had

thrown smoke bombs into his house.

Let's consider Japanese people as a second example. Are Japanese people on the whole responsible for Japan's history issue? It's true they are not taught the true history in Asia. The devastation of atomic bombs at the end of World War II was so great that Japanese people thought of themselves as a victim of the war quite unaware that they were an aggressor as well. In our school days when August 6 came, we were taught about Hiroshima and Nagasaki. It was indeed cruel to involve innocent people and destroy them by this dreadful weapon, and the victims should always be remembered in the hope of "never again", but the Japanese government is not qualified to sing a song of peace with people in Hiroshima and Nagasaki unless they make public what they had done in China and other parts of Asia. They have to realize that they destroyed more innocent lives before their own lives were destroyed. I believe it's up to the attitude of the Japanese government whether Japanese people can regain trust and create a true friendship with Chinese people or not.

How about soldiers as a third example? You all know that Mr. Azuma is trying hard to establish a good relationship by being honest about his war-time behavior. He confessed all the massacres he was involved in. He knows it was terrible and wrong. He repents of his actions and feels deeply for the victims although he knows nothing can bring the Chinese people's lives back. He went back to Nanjing half a century after the nightmare and knelt down before the Chinese people to express his regrets and remorse.

There are other soldiers who are conscience-stricken and have written a book to tell the true story of the war in China. There was one student in my class whose grandfather went to Nanjing in 1937. I asked her if I could meet him and hear his story. She said she would ask. The next morning she came up to me and said, "My grandfather said he would never ever tell anybody about what happened there. It was hell." We can assume from this remark that the Nanjing Massacre is true and that her grandfather is not a devil.

I think there are many other soldiers who want to tell the truth about the war. But what is preventing them from speaking out? It's the Japanese government's stance. Many Japanese soldiers were ordered, when World War II ended, not to tell anyone about the Nanjing Massacre or what the Unit 731 did. They are determined to take their secrets with them to the grave. They consider it their duty to do that. Anyone who tries to be honest like Mr. Azuma is regarded as a traitor by his generation, although younger people tend to regard his actions as heroic. On top of that the Japanese government has denied since the beginning of the massacre up until now, which forces many soldiers to believe their military order is still valid. Unless the Japanese government publicly announces that they were wrong and that since the war is over any military order during the war is now invalid, they could never volunteer to speak out. Their souls would never be healed and they would never be able to go to heaven in peace. It is the duty of the Japanese government to allow them to heal their souls. It's also the duty of the government to admit what really happened in history and tell the Japanese people the true history, not propaganda. And then I believe Japanese people will understand the reasons why Chinese people have animosity towards the Japanese even now and that making a sincere apology and compensation is the first step towards healing of wounds between Chinese and Japanese people.

I'd like to close my speech with the report of my trip to China. I visited Nanjing,

Harbin and Shanghai last August. In Nanjing I met with Professor Xing-Zu Gao, a noted Nanjing Massacre scholar and Huang Chengfeng, director of office for international affairs, Nanjing University. I'm honored to be able to meet with both of these people. I suggested after talking with them that they consider publishing a three-language version (English, Chinese and Japanese) of the famous book "The Rape of Nanking--An Undeniable History in Photographs--". I have already translated this book into Japanese and I would be honored if my translation could help bring the Japanese people to light and awaken them to reality.

My second stop was Harbin. Here I joined seven Japanese attorneys who are representatives of 200 attorneys that are taking care of 180 Chinese plaintiffs who are fighting injustice by suing the Japanese government for having used biological and chemical weapons to massacre innocent Chinese villagers during World War II. As you know, Harbin was the site of the Unit 731. There were still remnants of the past although the Japanese army tried to erase their dreadful history by bombing the site. The Chinese people are now determined to preserve it forever and they are applying for the nomination of one of the world heritage sites.

My last stop was Shanghai where we met about 40 Chinese plaintiffs and Chinese attorneys and professors. The Japanese attorneys updated the court proceedings. They exchanged opinions and Chinese plaintiffs expressed their thanks for Japanese attorneys' volunteer work and at the same time expressed their anger toward the slowness of the Japanese court proceedings and lack of understanding of the Japanese government. You could not listen to them without shivering.

Lastly, if I may, let me introduce here one message from a friend of mine, a Canadian author Erna Paris who wrote a book about massacres in the world in which she wrote quite extensively about the Global Alliance and the Nanjing Massacre in Japan Chapter. The book is called "Long Shadows--Truth, Lies and History--" Here's her message sent to me by e-mail:

"Very nice about your invitation to the States in November. I would like to inform the Global Alliance about my book. I'm sending you the catalogue copy (see below). Do you think you could forward it to the Global Alliance people in the US saying that the book will be published there next year? I have, actually, written rather extensively about them in the chapter on Japan. Also, they might be able to remind me of the name and email address of the woman in Vancouver who represents the Canadian branch of their organization. I was in touch with her several years ago but seem to have lost the contact number."

Well, as you can see, many people are trying hard to correct unbalanced views of the war in Japan and let them see history as it was. I believe these efforts are very important to catch the conscience of the King as Hamlet did by having players perform the actual murder scenes. Japanese people will, as King Claudius, be stricken by their conscience when they see war time atrocities committed by their own people described in books, documentaries and movies. I'm looking forward to the day when awakened Japanese and Chinese embrace each other standing on the same historical platform both determined to cherish the preciousness of human lives and never to repeat the tragedy, which, I'm sure, will pave the way for peace for the generations to come.

Thank you for giving me a chance to speak.