

Study on the Humanity Circulating in "The Living Soldier"

Chunqin Dong

School of Foreign Languages
Zaozhuang University
Zaozhuang, China

Abstract—Based on the analysis of human nature in "The Living Soldier", this paper analyzes the psychological strain and adaptability of the soldiers in the war environment one by one, and then discusses the "circulating" human nature, which gradually permeates and evolves, from good to evil from evil to good. The analysis of the circulation of human nature reflected in the novel will surely give us some rational thinking about human beings, war and history.

Keywords—good and evil; humanity; circulating; *The Living Soldier*

I. INTRODUCTION

"The Living Soldier" was written by Japanese writer Ishikawa Dasan in early 1938. It took only 11 days. Following Lugouqiao Incident in 1937, the Japanese army launched a full-scale war of aggression against China. The war quickly spread to Ricardo Yang, reaching Nanjing, the seat of the then national government. This work was written by Ishikawa of the Japanese Chūōkōron Society who went to Shanghai, Suzhou, Nanjing and other places in December 1937 to investigate the war on the spot. He returned to Japanese in January the following year and then wields his pen with great passion to reflect the current social situation. Nanjing fell on December 13, 1937; Ishikawa was sent to the Chinese war zone on December 29 and arrived in Nanjing on January 15, 1938, less than a month after the Nanjing Massacre. He witnessed with his own eyes the heinous and horrible massacre committed by Japanese soldiers in China. The war history reflected in the novel is tragic. It was chosen immediately after it was written and published in the March issue of Chūōkōron. It aroused strong repercussions from all walks of life and was severely blocked by Japanese militarism at that time.

The description in the novel of Japanese soldiers torturing and killing Chinese soldiers and civilians has seriously touched the foundation of the Japanese government's dehumanizing war of aggression. The "holy war" glorified by the Japanese emperor is actually a confusing and complete war of aggression in the vast land of China. In order to fool Japanese nationals, enslave and assimilate the Chinese people, no words or remarks "disturbing the peace" are allowed to appear. So the publication of the work has no alternative but to be prohibited, and Ishikawa was given corresponding

punishment. However, after Ishikawa was punished in January 1939, he returned to China again as Commissioner of Chūōkōron after ten days or so. As a war correspondent, Ishikawa wrote the highly political article "Wuhan Battle", which is completely opposite to "The Living Soldier". As a result, his literary stance was widely debated at home and abroad.

Domestic scholars mainly focus on the realism of Ishikawa's literature, war coordination, anti-war and turning to literature, and then make macro positioning and interpretation of Ishikawa and his literature. Wang Xiangyuan (1995) published "Truth and Lies, Misfortune and Guilty-Analysis and Criticism of Ishikawa Tatsu and His Invasion of China Literature "in" Foreign Literature "and pointed out that" We should summarize all of Ishikawa Tatsu's works and words and deeds during his invasion of China, and analyze, evaluate and criticize Ishikawa Tatsu's works realistically in the complicated connection and entanglements between truth and lies, "Misfortune and Guilty." Liu Zhensheng (1999) made a comparative analysis of the works of Ishikawa Dasan and Ashihei Hino in Ishikawa Dasan and Ashihei Hino-Centered on "The Living Soldier" and "Wheat and Soldier". He also focused on distinguishing the war cooperation between the two and then judged the nature of the writer. Li Xianrui (2012) published "The Speculative Nature of Ishikawa's Literature" to analyze the speculative nature of Ishikawa's literature, pointing out that Ishikawa's literary attitude is inconsistent and should not be unilaterally judged as an anti-war writer. Wang long (2014) "Ishikawa da San in the Japanese army's" pen force "also pointed out the ambiguity of Ishikawa's writer nature and" the living soldier "helped him to join the ranks of anti-war writers, but his inconsistent words and starting point of creation cannot be ignored.

To sum up, scholars have done a lot of research on whether Ishikawa is an anti-war writer, which can be called "the wise see wisdom". In view of the analysis of Japanese soldiers' human nature and the transfer of human nature in the novel "Living Soldiers", no one has mentioned it directly. Therefore, the author thinks that regardless of Ishikawa's real intention in creating the novel, it is particularly important to think about humanity embodied in the novel and then explore the human nature of the soldiers at the front line of the war where are full of smoke and wars. Only through a

thorough understanding of human nature, the irresistibility of human nature and the irreversibility of society can we truly cherish the hard-won era of peace and further safeguard the happy life which was bought with the blood of revolutionary martyrs'. If current Japanese Prime Minister Shinzo Abe can honor his martyrs, face up to history, respect human nature and safeguard human rights, he will not ignore the rain protests of 10,000 Japanese and will not force his way through security bill on September 19, 2015. History cannot repeat itself and war cannot resume. Only when we face up to history can we constantly warn ourselves and learn from history. This is "human beings". The "human" group is different from the lower animals in that it is a higher animal with thoughts, will and spirituality. It is our human initiative that gives us the ability to transform nature.

But while transforming nature, are we also transforming ourselves? Is there a distinction between good and evil in our innate basic spiritual attribute, that is, "human nature"? Will there be changes in all our social activities? At the same time, the social life of human beings endows human beings with essential social attributes. Then will human nature change due to changes in time and space? Starting from the analysis of human nature in *The Living Soldier*, this paper analyzes the psychological strain and adaptability of the soldiers in the war environment one by one, and then probes into the "circulating" human nature. The so-called "circulation" as the name implies can be understood as "flowing, circulating" or rising to Buddhist realm can be understood as "changing, recurrent".

In other words, the circulating human nature reflected in the works is not single and straight, but follows a circular track. In short, human nature is fluid, changing and cyclic. It is also suitable for the Buddhist concept of "Poetic Justice". Everything has a cause and there must be a result, and there must be a cause. The analysis of the circulation of human nature reflected in the novel will surely give us some rational thinking about human beings, war and history. At the same time, it is hoped that people all over the world will jointly safeguard world peace in the 21st century and completely reject war. At the same time, through the analysis of the economic foundation and superstructure, from the perspective of human ideology, this paper analyzes the vital importance of ideology and the horror of the pen war in the literature of aggression against China.

II. THE BINARY OPPOSITION OF GOOD AND EVIL IN HUMAN NATURE

The basic attribute of a person is that a person is a separate individual from birth. There is no difference between "good" and "evil", just like a blank sheet of paper. Or one can also say that human beings have divinity (rationality) and animality (instinct or sensibility). Under the social environment that exists the day after tomorrow, the natural attribute of the individual is affected, thus activating the social attribute and continuously changing with it. This is why the Japanese invaders brutalized the Chinese soldiers and civilians during their march. At the beginning of the novel, the readers were first informed of the war situation of the fall of Beijing, the successful landing of Dagu Gate and

the fall of Shijiazhuang, implying the beginning of the full-scale Japanese invasion of China and the continuous good news. Although at the moment "two mid-team leaders of the army were killed and the infantry lost one-tenth of their strength, there is still no sign of a supplementary force source." During the 10-day break ordered by I'll Wait for the Next One, every squadron of Japanese troops held a "consolation sacrifice" in inside. On the battlefield of an enemy country filled with smoke, the Japanese army did not forget to hold a farewell ceremony for its compatriots to honor the spirits of comfort's dead comrades. The "consolation sacrifice" here can be said to soothe the souls of the dead and the humanity of the surviving. Because the opening paragraph has not yet touched on the specific plot of the Japanese army's cruel killing of every Chinese below, perhaps readers here cannot realize the cruelty of the war, the cruelty of the Japanese army and the disappearance of human nature. It can be intuitively felt that the activity of "offering consolation to the soul" reflects another flour of the brutal and irrational Japanese army, namely, flour with good humanity. To treat their compatriots, their brothers and relatives, they also have the basic human attribute-kindness. Japan is a multi-faith country, and quite a number of people believe in Buddhism. Even when they launched the war of aggression against China, the army would bring monks with them in order to help the dead soldiers to cross over. Therefore, Shichuan Dasan arranged the "Relieving Spirit Sacrifice" at the beginning of the article to highlight the mourning feelings of Japanese soldiers and monks for their fallen comrades. With the development of the cultural context, the marching monk Katayama entered the stage on November 19 with the ugly image of wearing Buddhist prayer beads with his left hand and slashing people with a shovel with his right hand when Takashima troops swept through Baimao New City. Monks were originally children of Buddhism and were able to save all living beings. They had the highest level of saving the world and the people. However, on the battlefield of life and death, they were exposed to the cruelty of Japanese troops in Cradle of Fear every day and became "jealous of evil as hatred". When they met enemy soldiers, they would kill them. Military officer Nizawa quizzically asked him where his religious beliefs were after killing more than 20 people. Monk Katayama could still smile and say, "That is not the case." From this we can see that "good" and "evil" at the religious level have already begun to oppose each other in the war environment, and the "good thoughts" of monks have gradually been transformed into the "evil thoughts" of ordinary soldiers who kill people. Psychologically, human have two instincts: survival instinct and death instinct. Psychological research shows that all the psychological motives can drive human behavior originate from their own Desire, but there is a difference between good and evil in the way of pursuing interests, thus good and evil can be transformed into each other. The Japanese army and the Chinese army and civilians have different social positions and seek different interests, so "good" and "evil" emerge as the times require. The former coveted China's vast territory and vast resources for Japan's emperor's so-called "holy war" and then marched long distances into mainland China to invade. The latter is the son

of China's ancient civilization and abides by "righteousness, courtesy, wisdom and filial piety".

Japanese imperialism came to other countries to plunder his land and property. At that time, Japan, an island country, had developed its capitalist economy through the accumulation of squeezed and exploited capital. The behavior of its citizens in looking at the world was enough to make the bourgeoisie feel the crisis of survival. The island country was short of resources and had to rely on rich inland as its hinterland to make great progress. Therefore, the Japanese government systematically encouraged and lured the lower-class Japanese to emigrate overseas, preparing for the subsequent war of aggression. In order to survive and develop better, Japan launched an aggressive war, which was based on survival instinct. However, in order not to die and defend the country, the vast number of Chinese soldiers and civilians stubbornly resisted the Japanese invasion, which can be said to be the result of death instinct. There is a Chinese saying called "The Death and Life of Bobby Z". The ability to die is stimulated in this extreme environment.

If the act of "offering consolation to the spirits" can prove that the Japanese army has the natural attribute of "goodness", then the following contents of the novel can prove that its social attribute gradually became apparent in the war of aggression against China and its ugly inner world gradually appeared to the readers. The change to "evil" also follows. Chief Kasahara hacked and killed young Chinese who set fire to his own homeland. Soldier Kindo killed Chinese women who were identified as "spy" because she refused to be held by gang rape with handguns. Soldier Hirao shot and killed the sobbing girl whose mother was shot in her arms, just because she affected his rest. Even through the side view of translator Nakahasi, two naked young women's corpses in the tailor's shop were shown, one of whom was pregnant. Japanese atrocities can be seen everywhere. If one city is captured, the "Empty" policy will inevitably be implemented. Prisoners will be executed on the spot and blood will flow everywhere. Wealth would be destroyed or robbed. Before joining the army, Kasahara was a simple farmer. He responded to the imperialist invasion policy and was drafted into the army. And then he became a murderous devil. As he said, To Kill a Man was like killing a fish. After killing Chinese or burning the Chinese's house, as if nothing had happened, Kasahara was still calm as usual. Was it not the case that killing Chinese soldiers and civilians became the norm during the war? The "evil" of human nature has the upper hand over the "good". The article pays great attention to the killing of 13 captives, and is not at all unmoved by the cries of captives for mercy. After cutting two or three people with a broken and blunt broadsword, the soldiers were unable to cut down and were ordered to shoot. Environmental determinism may be reflected in the Japanese invaders. Before Kindo and Hirao joined the army, one was a medical bachelor from the university research office and the other was a manuscript proofreader. Compared with Kasahara, who was born as a farmer and had no knowledge, the two men can be regarded as intellectuals and have the self-restraint of intellectuals. Although they were intellectuals, they successfully completed the transformation

from "human" to "ghost" under the militarist policy in the face of the war. Kindo was originally an image of a healer who helped the dead and the wounded and saved lives, a symbol of justice and a representative of "goodness". However, after killing the Chinese "spy" with a knife, he instantly found that life was so fragile. And he began to learn all kinds of atrocities committed by barbaric soldiers. He even showed off everywhere that he could rape woman like other soldiers, killing and setting fires. Under the shadow of the sword and fire of the war of aggression, they slowly began to despise life, ignore life and apply double standards to people. That is, the nationality region determines one's quality and destiny. The Japanese army invaded China under the grandiose slogan of "Greater East Asia Coprosperity Sphere" promoted by Japanese imperialism and the liberation of Chinaman (Japan's disparaging term for the Chinese at that time). Faithful to the emperor and the country, Japanese soldiers gradually abandoned the "good" in human nature and gradually changed to the "evil" in human nature. Compassion and humanitarianism are all out of the question. There is only war and fire, only "fish die" and "net break", only "you die" and "I live".

III. THE HUMAN NATURE CIRCULATION OF JAPANESE SOLDIERS

Between the lines of the novel, the feelings of the soldiers who are expecting the end of the war, even if it is the end of the local war, or the end of the task of their own formation waiting for the follow-up troops, in order to come back to Japan quickly. There are many signs that Japanese soldiers yearn for and pursue beautiful things, such as not lingering on the battlefield, missing their families and expecting to return home. Although they shoulder the heavy responsibility of invading other countries and are covered with the blood of Chinese soldiers and civilians, their return to nature really hopes to light a lamp for them in the dark. The novel was originally titled "The Undead Soldiers" by Xia Yan (playwright). Judging from the words alone, one is "alive" and the other is "not dead". There is a philosophical dialectical relationship between life and death, that is, a relationship of circulation and reciprocation. Human nature has continuously developed, changed and extended in all things in the universe, adapting to the militarism policy and colonial invasion policy at that time. In response to the "Greater East Asia Coprosperity Sphere" policy, it fully embodies the idea that literature and culture serve politics. However, the ruler's greedy theory of expansion and aggression will not succeed easily in the big stage of history. The return of human nature is an inexorable trend. The title "Soldiers Living" reveals the author's and translator's interpretation of the inner nature of the novel. "Living" refers to both physical and spiritual survival. The local circulation of human nature is reflected in the killing fragments one by one, which can be analyzed horizontally. The overall circulation of human nature gradually appears in the context of the longitudinal development of the novel text. The following is a detailed analysis of the concrete embodiment of the circulation of human nature in the novel through the change of private thought and behavior of Private Kindo. Kindo changed his identity and war identity from a bachelor

of medicine to a first-class soldier in overseas wars of aggression. In the novel, the author deliberately arranged a period of army reshuffling after the capture of Nanjing, temporarily staying away from the smoke and flames of war and restoring a seemingly peaceful and peaceful life. However, the soldiers suddenly came down from the fire line and were somewhat lost and bored in a foreign country far away from their hometown. At this time, the author skillfully arranged Kindo to go to Shanghai to collect the letters from the soldiers' families. Life in Shanghai instantly stimulated Kondo's yearning for life and all the beautiful things. Looking back on the previous scene of studying hard and doing research for life and science in the university's research office, Kindo's inner deep experience of hard-won and beautiful life was touched. This is a great irony to Kindo, compared with the arbitrary deprivation of other people's lives on Chinese soil. He also wanted to return to Japan and live in peace as usual, but the war environment at that time left him with no choice. Military service was the emperor's people and there was no mortgage obligation. Refusal to obey was regarded as treason, and it hurt his family.

After spending a short time in cabaret and cinemas in Shanghai, his yearning for peace and a better life gave him a new understanding of war. Kindo, who returned to Nanjing, was intoxicated and worried excessively about Chinese "spy" who was killed by his sword. He wounded Japanese waiter in a trance state. He thought he would be sent back to Japan, and he was ready to go back and continue his study in the university. He even imagined that he would become a doctor and principal in the future. But after being confined, he was quickly recalled to the original army, everything returned to the original point, and Kindo began to catch up with the advancing army.

The setting of this episode undoubtedly reproduces the great changes in Kindo's psychological process as a "living soldier", from medical bachelor's degree to soldier to doctor, from good to evil to good, gradually permeating, evolving, cycling and repeating. The circulation of Crimes of War and human nature can be interpreted through these two main lines, symbolizing the spiritual burden of Japanese soldiers and the changes of the circulating human nature in different wartime environments.

Correspondingly to Kondo's intuitive personal thought changes, there was also a conversation between platoon leader Kurata and a squad leader during a drink after the Nanjing massacre, which reflected the objective statement of the Japanese soldiers living on China's postwar scene through group discussions. It involves the loss of billions of dollars in Nanjing's wealth, the destruction of homes, the loss of livelihood of the people, and the bullying of women and children. As the limitation of imperial soldiers, they feel glad that the war did not take place in Japan. Even if they left debts to future generations, they would still win because the defeated country was too miserable. To a certain extent, there is a feeling that "the arrow is fitted to the string has to be sent out". If the fascist war of aggression has to be launched, and if imperial soldiers have to participate, they can only win the war. It shows that the Japanese soldiers are

both forced into helplessness and blindly follow in the war coordination.

IV. CONCLUSION

In ancient China, there were generally four interpretations of human nature. First, the Confucian Mencius is the representative of the "theory of human kindness". The three-character sutra begins with the words "beginning of life, good in nature, similar in nature and far in learning". Second, the "theory of evil in human nature" represented by Confucian Xunzi has a judgment of "evil in human nature, good and false". Third, the "theory of human nature without good and evil" represented by Gao Zi holds that human nature is without good and evil, "life is called sex" and "food, color and sex are also". Fourth, Yang Xiong of the Western Han Dynasty is the representative of the "theory that human nature is both good and evil." He believes that "human nature is also a mixture of good and evil. The good is the good, and the evil is the evil ". In ancient culture, it can be said that different people have different opinions, and the wise people have different points of view and different points of debate. Although each is reasonable, it is one-sided. The humanity circulating in "The Living Soldier" is worth thinking deeply. No matter whether the Japanese soldiers' human nature transferred in their original intention, there is indeed a change in human nature in the novel. Relevant research will be continued in the future.

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