

**Rescuers and Global Citizenship in the Nanking Massacre**  
**Prezi Full Script**



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## Accompanying Handouts

- Asia-Pacific War Student Backgrounder
- Rescuer Handouts (John Rabe, Minnie Vautrin, Miner Searle Bates, John Magee, Robert Wilson, Lewis Smythe, Tsen Shui-Fang)

(All the above materials can be downloaded [here](#))

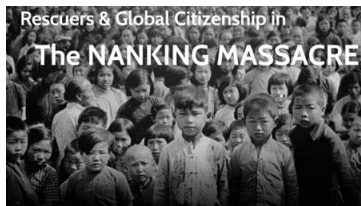
## Notes About Script Format

Each frame of the Prezi is titled in this script to represent the content covered therein, and includes a snapshot of the corresponding frame as seen on Prezi. Key information to be included in the presentation of each frame is provided in either paragraph or bullet-point form. Further information can always be found at [www.alpha-canada.org](http://www.alpha-canada.org). Teachers will also note that colored boxes appear with some frame descriptions. The pink boxes highlight important resources that BC ALPHA highly recommends that teachers peruse. The green boxes provide instructions for classroom activities. The blue boxes contain questions to be asked to students for either large- or small-group discussion. The orange boxes contain special advisories for teachers about sensitive content or topics.

## Introduction

*NOTE: It is recommended that the introduction take 2-3 minutes.*

### [Frame 1] Home Screen



*Use the backdrop of the home screen to introduce the topic of the Nanking Massacre, or the Rape of Nanking. Suggested points to include:*

- The Nanking Massacre is today defined as a genocidal atrocity
- Unlike in Europe where Germany has gone to great lengths to reconcile its past, the Japanese government has not only failed to adequately reconcile its wartime crimes but systematically denies them
- The Nanking Massacre is at the same time a lesson in how humanity can be pushed towards hate and brutality, and also how people can choose to act as compassionate global citizens

## Section A: The Asia-Pacific War Background

*NOTE: It is recommended that Section A take 5-7 minutes.*

### [Frame 2] Map of Asia-Pacific During War (1931-1945)



*Students require a background on the Asia-Pacific War (1931-1945) to understand the historical context for the Nanking Massacre. If the students read through the Asia-Pacific War Student Backgrounder, then this frame is an opportunity to review the information in that handout. If students haven't read the Backgrounder, then you will need to briefly explain the concepts and events highlighted in that document.*

### [Frame 3] Reasons for Imperial Expansion and Expansion Strategy



*NOTE: This frame requires clicking to make the 2<sup>nd</sup> part of the text appear on the screen.*

*Use this frame to review the following information with the students:*

- Reasons for Japanese imperial expansion
  - Trying to establish itself on world stage following over two centuries of isolation
  - Small country with limited natural resources
  - Threatened by Western colonialism in the region
  - Japan's native religion of Shintoism fostered the belief of Japan's divine origin, its Emperor as a direct descendent of the sun goddess, and the destiny of the Emperor to rule the world
  
- *[Click 1]* Imperial Japan's strategy for expansion
  - Develop capitalist economy and rapidly industrialize
  - Bolster its military
  - Acquire foreign markets and territories through imperial expansion

**RESOURCE FOR TEACHERS** A more comprehensive background of the historical and socio-political reasons for Japan's Imperial expansion is provided in the [Teacher Backgrounder](#) of the BC Ministry of Education's Teacher's Guide, *Human Rights in the Asia-Pacific 1931-1945: Social Responsibility and Global Citizenship*.

## [Frame 4] Japanese Imperial Expansion



Use this frame to review the progression of Japanese imperial expansion, and to highlight that Japanese imperialism began long before the start of the Asia-Pacific War. The following markers of imperial expansion are included on the frame:

- China's cession of Taiwan to Japan in 1895 came as a result of the unequal treaty between Japan and China (Treaty of Shimonoseki) at the end of the First Sino-Japanese War
- Following its war with Russia, Japan gained control over southeastern Manchuria of China and southern Sakhalin Island of Russia in 1905
- Japan officially annexed Korea in 1910, although Korea had already been a protectorate of Japan since 1905
- In 1931, Japan invaded Manchuria, marking the beginning of the Asia-Pacific War
- On July 7, 1937 Imperial Japan launched a full-scale invasion of China

## Section B: The Fall of Nanking

*NOTE: It is recommended that Section B take 2-3 minutes.*

### [Frame 5] Map of China



*NOTE: This frame requires clicking one-by-one to make the location markers and text appear on the screen.*

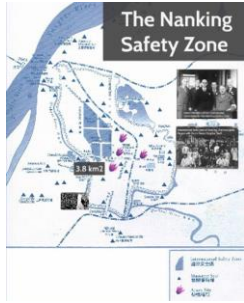
*This frame focuses on the following events of 1937 that led up to the fall of Nanking:*

- **[Click 1]** The Marco Polo Bridge Incident on July 7, 1937 and the subsequent fall of Beijing
- **[Click 2]** The invasion of Shanghai on August 13, 1937. It was expected to be a quick victory, but the Chinese resistance was strong. Thus, the battle for Shanghai took three months, resulting in heavy casualties and demoralizing the Japanese forces
- Japan's official occupation of Shanghai on November 12
- Following the fall of Shanghai, Japanese forces headed to Nanking
- **[Click 3]** The Imperial Japanese Army attacked Nanking on December 10, 1937 but met little resistance because of an unsuccessful Chinese defense and a hasty retreat ordered on December 12
- Thus, Japanese forces broke through city gates on December 13

## Section C: The Nanking Safety Zone

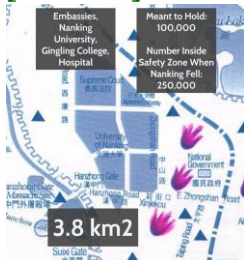
*NOTE: It is recommended that Section C take 4-5 minutes.*

### [Frame 6] The Nanking Safety Zone



As the Japanese forces headed towards Nanking, foreign citizens were ordered by their embassies to evacuate, and Chinese people with the means to do so fled the city as well, including government officials. However, a few Westerners, as well as many well-off Chinese residents of Nanking, decided to stay out of concern for the safety of the Chinese civilian refugees fleeing the invading Japanese Army. Following the example of Rev. Father Robert Jacquinot de Besange's establishment of the Shanghai Safety Zone in Shanghai, these Western and Chinese rescuers established a demilitarized zone called the Nanking Safety Zone on November 22, 1937. The purpose of the Zone was to provide protection and basic care for the refugees. The group of individuals who stayed behind to set up and coordinate the relief efforts consisted of Americans, Germans, Russians, Austrians and Chinese from various walks of life.

### [Frame 7] Facts About the Nanking Safety Zone



*NOTE: This frame requires clicking once to make the text appear on the screen.*

*Some details to highlight about the Nanking Safety Zone:*

- 3.82 km<sup>2</sup> area
- **[Click 1]** Contained embassies (including Japanese embassy), Nanking University, Ginling College, hospitals, homes of rescuers, etc.
- 25 refugee camps were established in total
- **[Click 2]** Was intended to support 100,000 people, but there were 250,000 refugees inside Zone when Nanking fell.
- Those in charge of the Safety Zone had the burden of providing food, shelter, medical care and other services for the refugees. They initially received support in the form of money, food and staffed policemen from the Chinese government of Nanking before they retreated.



### [Frame 8] Members of the International Committee for the Nanking Safety Zone



Two committees were formed to oversee the work of caring for the refugees. One was the International Committee for the Nanking Safety Zone.

- Formed on November 22, 1937
- Included 17 members
- Chaired by John Rabe, a German businessman and Nazi party member

### [Frame 9] John Magee and Members of the International Red Cross of Nanking



The second was the International Red Cross of Nanking.

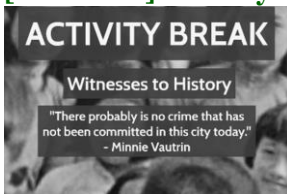
- Established to respond to requests to the Westerners to set up the Red Cross Hospital to care for wounded soldiers and to coordinate humanitarian aid efforts
- 17 members in total
- Chaired by Rev. John Magee

## Section D: Investigating the Nanking Massacre

*NOTE: It is recommended that Section D take 12 minutes.*

*This section of the presentation is where students learn about what happened during the Nanking Massacre. They learn by “investigating” the massacre using primary source documents in the form of letters, reports and diaries written by the Western and Chinese rescuers who witnessed the atrocities. The entire section involves back and forth interaction between the educator and the students, with the educator guiding the class through an investigation of these primary documents.*

### [Frame 10] Activity Break – Witnesses to History



These rescuers who created and managed the Nanking Safety Zone witnessed firsthand what happened after Japanese forces entered Nanking. As eyewitnesses, many of the rescuers wrote in diaries or in letters to family and friends about what was occurring. They also wrote letters of protest to the Japanese Embassy throughout the ordeal. Many of these correspondences were

preserved, and they give us an eyewitness view into the on-the-ground realities of the Nanking Massacre.

### [Frame 11] Studying the Letters



*Use this frame as a background during the activity.*

The following rescuers are included in this activity:

- **John Rabe**, Germany, Businessman and Leader of the Nazi Party in Nanking
- **Minnie Vautrin**, United States, Chair of the Education Department at Ginling College
- **Miner Searle Bates**, United States, Professor of History at Nanking University
- **Rev. John Magee**, United States, Minister
- **Robert Wilson**, United States, Surgeon
- **Lewis Smythe**, United States, Professor of Sociology at Nanking University
- **Tsen Shui-Fang**, China, Director of Dormitories at Ginling College

***NOTE:** The rescuers above are listed in the order of their relevance to this activity. Thus, in the case that only a few of the rescuers will be used, start with John Rabe and work your way down from there.*

#### **ACTIVITY PROCESS**

- Divide students into small groups, with each group assigned a rescuer to “research” using the Rescuer Handouts
- Either one person in each group or several persons taking turns read through the biography and written testimonies of their survivor while the other students read along
- Once all of the groups have finished reading through their rescuer’s documents, the students should discuss the types of atrocities that their rescuer witnessed (It is recommended that you instruct the students in advance of this question so that they can proceed with small-group discussion whenever they finish reading through their documents)

**NOTE:** It is recommended to allow 12 minutes for this activity.

Now you begin the large-group investigation into the Rape of Nanking by asking the students the following question:

***Whose rescuers reported witnessing looting, stealing, or ransacking?***

Have the students report on looting witnessed by their rescuers. Then move onto the next frame to summarize the looting activities by the Japanese forces during the Rape of Nanking.

## Section E: Summary of the Atrocities

*NOTE: It is recommended that Section E take 35 minutes.*

### Looting

#### [Frame 12] Japanese Soldiers Looting in Nanking (Photo)



Soldiers looked for both necessary supplies as well as luxury items that they could take or send back to Japan. Items looted from residential, commercial and public property included:

- Food
- Clothes
- Medicine
- Other personal belongings
- Cultural heritage (e.g. books): In fact, the Army had set up a special task force prior to the fall of Nanking for sorting, transporting and cataloguing looted treasures and books

In the photo in this frame, you can see soldiers carrying looted items, including something that appears to be a toy boat.

Now ask the students the following question:

***Did any of your rescuers mention the burning of property?***

Have the students describe what their rescuers reported about burning. Then move onto the next frame to summarize the burning of property by the Japanese forces during the Rape of Nanking.

### Burning

#### [Frame 13] Burning of Residential Property (Photo)



This photo is evidence of the burning of residential property. The soldiers routinely burned private, commercial and public property. There were even reports of people being locked inside the buildings before they were set on fire.

### [Frame 14] Nanking Street on Fire (Photo)



This photo is evidence of a street in Nanking on fire, which was a common scene during the massacre. The post-war Tokyo War Crimes Tribunal determined that about a third of the city was burned down during the massacre.

#### QUESTION FOR STUDENTS

*What would be the purpose of burning down property?*

- Destroy evidence of crimes
- Leave people homeless and without resources to retaliate

**ADVISORY** Some of the upcoming frames include photographs and videos contain graphic and disturbing images. While including these visual aids in the presentation is necessary and appropriate in the context of teaching the Nanking Massacre, some students may feel emotionally triggered by what they see and hear. In this situation, we advise teachers to allow these students to leave the room until Frame 31.

## Treatment of Prisoners of War and Civilians

### [Frame 15] POWs Being Taken for Execution (Photo)



*Now let the students know that you will be moving onto the treatment of prisoners of war and civilians during the massacre. The investigation of this aspect of the massacre begins with the treatment of prisoners of war.*

Ask the students the following question:

*What do the rescuers say about the treatment of prisoners of war?*

*Have the students report on what their rescuers described about the treatment of POWs. Then summarize using the following information:*

When the Japanese forces entered Nanking, one of their first priorities was to eliminate the threat of retaliation by rounding up all surrendered soldiers, and searching for civilians suspected to be

Chinese soldiers. Many Chinese soldiers disarmed prior to the fall of Nanking, changing into plain clothing and blending in with the civilian population. Knowing this, the Japanese forces searched throughout Nanking, including the Safety Zone, and rounded up all able-bodied males of fighting age (which could be boys as young as 10 or men in their 50s or 60s). They were all taken as prisoners of war without evidence of their status as disarmed soldiers.

Violating international laws and standards about the treatment of POWs during conflict, the Japanese forces executed the POWs en masse. They were taken in groups of hundreds and thousands to areas outside Nanking's walls for execution. Methods of execution included:

- Shooting with machine guns
- Bayoneting
- Decapitation
- Being buried alive
- Being doused with gasoline and burned alive

The reasons for the mass executions were:

- To avoid using limited food and other resources to keep POWs alive
- To eliminate the possibility of retaliation

### [Frame 16] Yamada Unit Testimonies (Video, 2 min.)



[Source: SnagFilms LLC, "Nanking Massacre"]

[https://www.youtube.com/watch?v=L\\_XzRaEAer4](https://www.youtube.com/watch?v=L_XzRaEAer4)

This video contains testimonies by former Japanese soldiers from the Yamada Detachment about the massacring of Chinese POWs. The Yamada Detachment, led by Major-General Yamada Senji, was one of the detachments responsible for the executions of thousands of POWs in the days following the fall of Nanking.

## Desensitization and Dehumanization

### [Frame 17] Desensitization Training



*NOTE: This frame requires clicking one-by-one to make key terms appear on the screen.*

Some of the POWs were also used in what we can refer to as “desensitization training.” They were used to teach soldiers how to, for example, bayonet or decapitate enemies. **[Click 1]** It contributed to the further dehumanization of the Chinese people, and, ultimately, to the dehumanization of the soldiers themselves. **[Click 2]** Many former Japanese soldiers have testified to being forced by their commanders and peers to kill live POWs in this way, and being belittled if they showed fear or hesitation in doing so. The point of these trainings was less about the techniques involved and more about “toughening up” the soldiers and desensitizing them to killing.

### **[Frame 18] Bayoneting (Photo)**



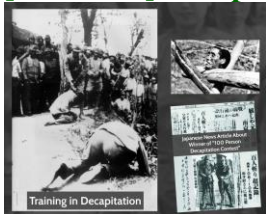
This photo is evidence of bayonet training using a POW. It’s important to point out that this was done with other soldiers watching, increasing peer pressure to participate in the acts.

### **[Frame 19] Bayoneting 2 (Photo)**



This photo is also evidence of bayonet training. It’s clear that the POWs are alive as they are being bayoneted, and it’s important to note the many soldiers standing above watching this exercise.

### **[Frame 20] Decapitation (Photos)**



**NOTE:** This frame requires clicking one-by-one to make the second and third images appear on the screen.

**[Click 1]** The first photo is evidence of decapitation training, which was also used to desensitize the soldiers.

**[Click 2]** The second photo is evidence of the lack of humane regard for the POWs. The head put on display denotes how decapitation of the Chinese POWs (as well as civilians) was thought of as a sport or a joke. This photo, although gruesome, is an important indicator of the dehumanization of the victims and the desensitization to brutal acts of violence.

**[Click 3]** After clicking on the third photo, click again to zoom into the image.

**[Frame 21] “100 Person Decapitation Contest” (Photo)**



This photo shows a news article in the Japanese newspaper Tokyo Nichi Nichi Shimbun (Tokyo Daily News) on December 13, 1937. The two soldiers in the photo were reported in Japan as competing in a decapitation contest along the way to Nanking. The title of the photo says “100 Persons Decapitation Contest,” and then further text reads the scores of the competitors: Mukai 106 and Noda 105. The fact that this contest was reported and glorified in Japan is indicative that the dehumanization of Chinese people and the desensitization to brutality against them had already occurred within the broader context of Japanese society and not just in the military.

**[Frame 22] Treatment of Civilians (Photo)**



Now ask the students the following questions:

***Was it only POWs that were treated in such ways? What do the rescuers say about the treatment of civilians during the Nanking Massacre?***

*Have the students report on what their rescuers described about the treatment of civilians. Then summarize using the following information:*

Men and women of all ages, from babies to the elderly, were indiscriminately brutalized and killed during the Nanking Massacre. As evidence of the atrocities committed against the people of Nanking, the following two frames contain videos for students to watch.

**[Frame 23] Footage Taken by Rev. John Magee (Video, 2 min.)**



[Source: Historical Footage]

<https://www.youtube.com/watch?v=YeIxDezImGM&index=12&list=PL858AEA0CC57F2D04>

This video contains very important and rare footage of victims of the Nanking Massacre. The footage was taken by one of the rescuers, John Magee, at a hospital in the Nanking Safety Zone.



The footage shows several examples of the kinds of atrocities committed against civilians during the massacre. He and others risked their lives to get this footage out of China.

### [Frame 24] Survivor CHANG Zhi-Qiang (Video, 2 min.)



[Source: *Forgotten Holocaust*, Produced by BC educator Raymond Lemoine]

<https://www.youtube.com/watch?v=9qLZy9idByo&list=PL858AEA0CC57F2D04&index=13>

This video contains testimony by Mr. CHANG Zhi-Qiang, who was a child in Nanking during the massacre. The video was shot and produced by BC educator Raymond Lemoine, a participant of the 2006 Canada ALPHA Peace and Reconciliation Study Tour.

## Rape

### [Frame 25] Rape



*NOTE: This frame requires clicking one-by-one to make the text appear on the screen.*

When you first click to this frame, ask the students the following question:  
***Did any of the rescuers report witnessing or hearing of rape?***

*Have the students report on incidences of rape mentioned by the rescuers. Then click to reveal the following summary points about rape during the Nanking Massacre:*

- ***[Click 1]*** Victims were women and girls of all ages, even children and the elderly
- ***[Click 2]*** According to the Tokyo Tribunal, Imperial Japanese soldiers raped around 20,000 women and girls during the first month of the massacre alone
- Rape was systemically endorsed and encouraged by military commanders ***[Click 3]***

### [Frame 26] Genital Mutilation (Photo)



This photo is evidence of the brutality of the sexualized violence that occurred during the massacre. The raping of women with objects and weapons, and the mutilation of rape victims has been widely reported by eyewitnesses, survivors and former Japanese soldiers.



The following two frames contain video testimonies of the rape and other forms of sexualized violence that occurred during the massacre.

**[Frame 27] Former Japanese Soldier Kaneko Yasuji Testimony (Video, 50 sec.)**



[Source: *Iris Chang-The Rape of Nanking*, docudrama produced by Real to Reel Productions, 2007]

<https://www.youtube.com/playlist?list=PL0271FF8A48CF164D>

In this video, former Japanese soldier Kaneko Yasuji testifies about the rape of women and girls by Imperial Japanese Forces during the Nanking Massacre.

**[Frame 28] Survivor ZHANG Xiu-Hong Testimony (Video, 4 min.)**

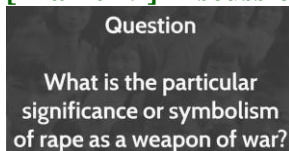


[Source: *Recorded at the 2008 Peace and Reconciliation Study Tour for Educators, Canada ALPHA*]

<https://www.youtube.com/watch?v=OJWJ2qPZvMI&index=1&list=PL858AEA0CC57F2D04>

In this video, recorded during the 2008 Canada ALPHA Peace and Reconciliation Study Tour, Nanking Massacre survivor ZHANG Xiu-Hong testifies to Canadian educators about the raping and killing of women and girls, including her experience of being raped by Japanese soldiers.

**[Frame 29] Discussion – Rape as Weapon of War**



**QUESTION FOR STUDENTS**

*What is the particular significance or symbolism of rape during wartime?*

- There are many possible ways to discuss this question. While teachers may wish to address this topic in their own way, the following frame provides points of discussions derived from global research on rape during conflict.

### [Frame 30] Discussion – Rape as Weapon of War (Continued)

What is the particular significance or symbolism of rape as a weapon of war?

- Humiliation and dehumanization
- Domination/Power
- Demoralization
- Long-term erosion of family/community structures

*NOTE: This frame requires clicking once to make the answers appear on the screen.*

#### QUESTION FOR STUDENTS

*What is the particular significance or symbolism of rape during wartime?*

- [Click 1] Humiliation and dehumanization of victims and victims' communities
- Domination (Power) over victims and victims' communities
- Demoralization of civilians and enemy soldiers
- Intentional destruction of families and communities

*NOTE: The recommended time for this discussion is 3-4 minutes.*

**RESOURCE FOR TEACHERS** For a good overview of the use of rape as a weapon of war published by the United Nations, click [here](#).

### [Frame 31] Military Sexual Slavery (Photo)



Even after the initial period of violence known as the Nanking Massacre had subsided, women and girls from the Nanking community were forced into [military sexual slavery](#) in what were known as “comfort stations.” Although starting in 1932 the Japanese Imperial Forces had already established some “comfort stations” in occupied territories, the extent of the indiscriminate sexualized violence during the massacre prompted the Imperial Army to consider how such behavior could incite retaliation by the local population as the invasion continued. This prompted the Imperial Japanese Army to expand its “comfort station” system, which it justified with the purported aim of reducing the rape of women and girls by soldiers. However, the raping of women and girls both within and without of the “comfort stations” did not slow down; in fact, by many accounts, it increased. Over the course of the Asia-Pacific War, around 400,000 women and girls were forced into Japanese military sexual slavery.

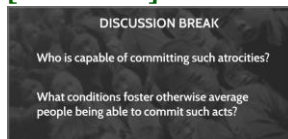
The following excerpt from the judgment of the International Military Tribunal for the Far East is provided as a reference for teachers in regards to the atrocities committed by the Imperial Japanese forces:

*“The evidence relating to atrocities and other Conventional War Crimes presented before the Tribunal establishes that from the opening of the war in China until the surrender of Japan in August 1945 torture, murder, rape and other cruelties of the most inhumane and barbarous character were freely practiced by the Japanese Army and Navy. During a period of several months the Tribunal heard evidence, orally or by affidavit, from witnesses who testified in detail to atrocities committed in all theaters of war on a scale so vast, yet following so common a pattern in all theaters, that only one conclusion is possible—the atrocities were either secretly ordered or willfully permitted by the Japanese Government or individual members thereof and by the leaders of the armed forces.” - Part B, Chapter VIII Conventional War Crimes (Atrocities), Judgment of the International Military Tribunal for the Far East*

## Section F: Class Discussion

**NOTE:** It is recommended that Section F take 12 minutes.

### [Frame 32] Discussion Questions



**NOTE:** This frame requires clicking one-by-one to make the questions appear on the screen.

This discussion is an opportunity for students to process and put into context the atrocities committed during the massacre.

#### QUESTION FOR STUDENTS

**[Click 1] Who is capable of committing these kinds of inhumane acts?**

- The point of this question is to help students reflect on how anybody could participate in such brutality if put in certain conditions
- Have students reflect on whether the soldiers who committed these crimes during the war were the kinds of people prior to the war that would participate in rape, torture, murder, etc.

**[Click 2] What conditions foster otherwise average people being able to commit such acts?**

(This is not an exhaustive list, but offers some ideas to consider in your discussion)

- Institutionalized discrimination and
- Systemic dehumanization of oneself and others
- Desensitization to discrimination and violence
- Threat to one's life
- General nature of militarism and war

**NOTE:** It is recommended that you use around 3-4 minutes for this discussion.

### [Frame 33] Imperialistic Social Atmosphere

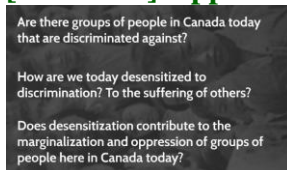


**NOTE:** This frame requires clicking one-by-one to make the text appear on the screen.

The Nanking Massacre was in part the result of racist and ethnocentric beliefs inherent to Imperial Japanese social ideology. These systemic beliefs included:

- **[Click 1]** That Chinese and other Asians were racially inferior to the Japanese. Words such as “lazy,” “weak,” “dirty,” “uncivilized,” and “ignorant” appeared in educational materials and media to describe these groups
- **[Click 2]** Going along with this view of other Asians was the belief in the superiority of the Japanese race. It was taught that Japanese people were of “pure blood” and were “intellectually superior”
- **[Click 3]** Underpinning all of this was a deep-seated belief in the divinity of the emperor. In that way, anything done or requested by the emperor was viewed as divinely ordained or inspired

### [Frame 34] Oppression and Desensitization in Canada



**NOTE:** This frame requires clicking one-by-one to make the questions appear on the screen.

In this frame we turn the students’ attention to their own back yards.

#### QUESTIONS FOR STUDENTS

**[Click 1] Are there groups of people in Canada today that are discriminated against?**

- Students may come up with a variety of examples, with the most obvious contemporary example being the Aboriginal peoples of Canada

**[Click 2] How are we today in Canada desensitized to discrimination and to the suffering of marginalized or oppressed groups?**

- Guide students to consider the role of stereotypes, jokes, movies, music, books, comic books, etc. in desensitizing us to discriminatory thoughts and behaviors

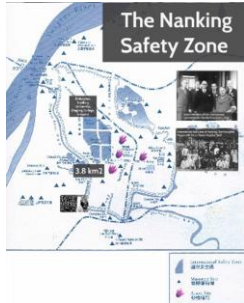
**[Click 3] Does that desensitization contribute to the marginalization and oppression of some people here in Canada today?**

- This primarily rhetorical question helps students to reflect on whether these seemingly benign forms of discrimination marginalize and oppress other groups
- The overall goal is for students to recognize that any society is prone to the kinds of institutionalized discrimination and dehumanization that can lead to grosser forms of violence

## Section G: Rescuers and Global Citizenship

*NOTE: It is recommended that Section G take 5-7 minutes.*

### [Frame 35] Nanking Safety Zone



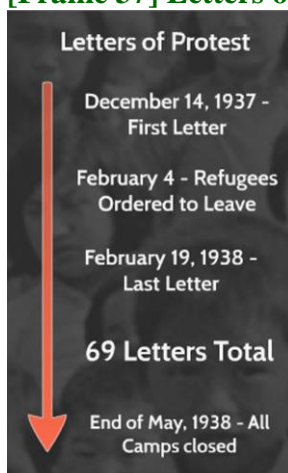
While the Nanking Massacre illustrates the worst of humanity, the Nanking Safety Zone rescuers also provides us with examples of tremendous courage, compassion and selflessness. Under enormous pressures and with their lives at risk, these individuals chose to act in very humane ways in entirely inhumane conditions.

### [Frame 36] Wall of Life or Death (Photo)



This photo was extracted from John Magee's video footage of people trying to get into the Nanking Safety Zone. The people to the left of the wall are refugees, and the guards to the right of the wall are controlling the crowd from entering the Zone. The photo visually depicts the high demand for protection in the Safety Zone, and the enormous responsibility thus put on the rescuers in knowing that the Safety Zone may be all that stands between the life and death of those people.

### [Frame 37] Letters of Protest



*NOTE: This frame requires clicking one-by-one to make the key dates appear on the screen*

In addition to providing protection, food, shelter and medical care for the refugees, the rescuers actively protested the atrocities they witnessed. They appealed to the Japanese Embassy and Army, to their own governments and to other individuals and groups to take action to stop the massacre. The following are key dates in their efforts to protest the atrocities and to protect the refugees from the ongoing violence:

- **[Click 1]** The first letter of protest was sent to the Japanese Embassy on December 14, 1937. The last letter of protest was sent on February 19, 1938. 69 letters of protest in total were sent to Japanese Embassy
- **[Click 2]** The Imperial Japanese Army ordered the refugees to leave the Safety Zone on February 4, 1938, claiming that the situation was safe enough for them to go home. However, knowing that was not the case, the rescuers delayed the closing of the camps for as long as possible, and continued to document brutalities even after the period of time delineated as the Nanking Massacre. All refugee camps were closed by May, 1938.

### [Frame 38] Rescuer Profiles



*Here the students get an opportunity to share with the rest of the class about their rescuers. The purpose of this activity is for students to see that the rescuers were ordinary citizens who stepped up in the face of a humanitarian crisis.*

#### QUESTION FOR STUDENTS

*Who were these rescuers that set up the Nanking Safety Zone and saved around 250,000 civilian lives?*

#### ACTIVITY PROCESS

Ask each group to briefly present relevant background information on their rescuer to the rest of the class. Students should focus on:

- The nationalities of the rescuers
- Their professions or occupations
- What they contributed to the humanitarian efforts in Nanking
- Any related activities they partook in following their experiences during the Nanking Massacre

During each rescuer's presentation, have their profile (from the following 7 frames) up on the screen. Allow each group **2-4 minutes** to present on their rescuer. If there are time constraints, have the students report on the first two bullet points only.

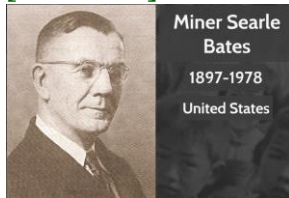
**[Frame 39] John Rabe**



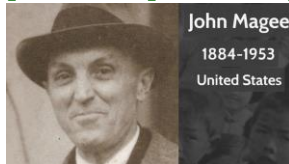
**[Frame 40] Minnie Vautrin**



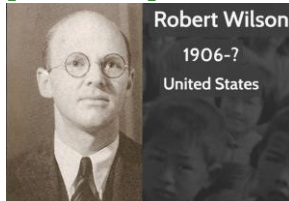
**[Frame 41] Miner Searle Bates**



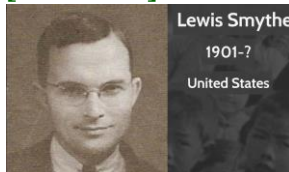
**[Frame 42] John Magee**



**[Frame 43] Robert Wilson**



**[Frame 44] Lewis Smythe**





### [Frame 45] Tsen Shui-Fang



### [Frame 46] The Courage of Ordinary Citizens



Summarize the activity by reminding students that we as national and global citizens always have a choice in how we react to injustice around us, and that our actions can make a difference.

## Section H: Post-War Justice

*NOTE: It is recommended that Section H take 10-12 minutes.*

### [Frame 47] End of Asia-Pacific War

Dec. 13, 1937	Fall of Nanking
Feb. 19, 1938	Japanese Army orders closing of refugee camps
May, 1938	All refugee camps in Nanking Safety Zone closed
1938-1941	Japan's continued invasion of China and Southeast Asia
Dec. 7, 1941	Attack on Pearl Harbor
Dec. 8, 1941	US declares war on Japan
Aug. 6, 1945	US drops atomic bomb on Hiroshima
Aug. 9, 1945	US drops atomic bomb on Nagasaki
Aug. 15, 1945	Emperor Hirohito announces Japan's surrender

*NOTE: This frame requires clicking one-by-one to make the dates and events appear on the screen*

*Now the presentation moves into the post-war period, and focuses on how the crimes against humanity committed by the Imperial Japanese Army during the Nanking Massacre have or have not been reconciled.*

*This frame lists key dates and events related to the Rape of Nanking and the end of the Asia-Pacific War for educators to briefly mention prior to moving onto the post-war justice section.*

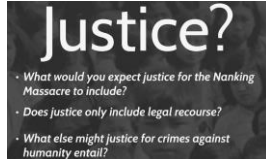
*Dates and events include:*

- **[Click 1]** The Fall of Nanking on December 13, 1937
- The ordering of the closing of refugee camps by the Japanese Army on February 19, 1938
- The completion of the closing of refugee camps in the Nanking Safety Zone in May, 1938



- Japan's continued invasion of China and Southeast Asia
- *[Click 2]* The attack on Pearl Harbor on December 7, 1941
- The US declaring war on Japan on December 8, 1941
- *[Click 3]* The US dropping the first atomic bomb on Hiroshima on August 6, 1945
- The US dropping the second atomic bomb on Nagasaki on August 9, 1945
- The announcement of surrender by Japanese Emperor Hirohito on August 15, 1945

### [Frame 48] Justice?



**NOTE:** This frame requires clicking one-by-one to make the questions appear on the screen

When we learn that such crimes against humanity have occurred, our instinctual response is a desire for justice.

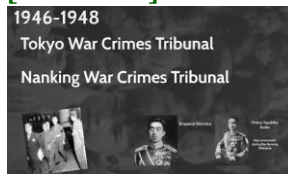
#### QUESTIONS FOR STUDENTS

- *[Click 1]* What would you expect justice for the Nanking Massacre to include?
- *[Click 2]* Does justice only concern legal recourse?
- *[Click 3]* What else might justice for crimes against humanity entail?

*Students should consider the ways that justice is achieved on a social level. This can include the teaching of past atrocities in schools, public education, public memorials and memorial sites, an official public apology, etc.*

**NOTE:** It is recommended to use 2-3 minutes for this discussion

### [Frame 49] War Crimes Tribunals



Students are here introduced to the Tokyo War Crimes Tribunal (officially known as the International Military Tribunal for the Far East, or IMTFE) and the Nanking War Crimes Tribunal of the Nationalist Chinese government. Both of these tribunals took place from 1946 to 1948. IMTFE dealt with Class A war criminals of the Asia-Pacific War, and the Nanking Tribunal dealt with those directly related to the Nanking Massacre.

## [Frame 50] Findings of the Tribunals



*NOTE: This frame requires clicking one-by-one to make the findings appear on the screen.*

Some important points from the findings of the Tokyo and Nanking Trials relevant to the Nanking Massacre included:

- **[Click 1]** The atrocities committed were not merely random acts of uncontrolled soldiers but were part of military government policy
- **[Click 2]** More than 300,000 people total were killed during the Massacre
- **[Click 3]** 20,000+ women and girls were brutally raped during the first month of the massacre alone

**[Click 4]** A small number of those responsible for atrocities committed during the Nanking Massacre were convicted as Class A, B, and C war criminals, with several being executed for their crimes.

*[The photo shows Iwane Matsui, commander of the Japanese Imperial forces invading Nanking, being ushered into the courtroom.]*

## [Frame 51] Impunity for Royal Family



The US and allied nations gave impunity to Emperor Hirohito and members of the Japanese royal family, citing concerns that the loss of these figures would be too destabilizing for Japan. Thus, Emperor Hirohito and Prince Yasuhiko Asaka (a key commander during the Nanking Massacre) were never brought to justice for their roles in the massacre.

## [Frame 52] The Treaty of Peace with Japan and Japan's Post-War Political Landscape



*NOTE: This frame requires clicking once to make a second text box appear on the screen.*

The Treaty of Peace with Japan (commonly known as the San Francisco Peace Treaty) was signed by Japan and the Allied Powers on September 8, 1951 and went into effect in 1952.

**[Click 1]** It officially ended WWII and reinstated Japan's sovereignty, stipulating a formal end to Japan's position as an imperial power and to its continued commitment to democratization and demilitarization. It's worth noting, however, that due to Cold War politics, the Chinese governments of Mainland China and Taiwan and the North and South Korean governments were not invited to participate in this treaty. Nonetheless, in signing the treaty Japan accepted the

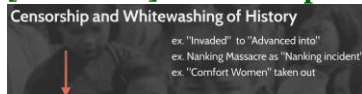
findings of the Tokyo War Crimes Tribunal and of other Allied war crimes courts both within and outside Japan, including those concerning the Nanking Massacre.

However, although the Allied Nations were initially committed to the purging of leading Japanese wartime figures from political and government positions, their policy on this changed due to their anti-communist agenda in the context of the Cold War and the sudden outbreak of the Korean War. A powerful Japan was very much in the Allied Nations' regional interests, and they thus halted the trials of the alleged war criminals of the former Japanese government and military, and later even lifted restrictions on those that had previously been purged. As a result, the new political landscape of the country was thus heavily drawn from the elites that had led Imperial Japan into war.

## Section I: Denials and Responses

*NOTE: It is recommended that Section I take around 20 minutes.*

### [Frame 53] Censorship and Historical Whitewashing from the 1950s

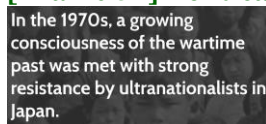


Part of the post-war Japanese government's strategy for rebuilding its nation included the reframing of the wartime past in terms that were favorable to a positive national identity. Signs of this emerged in the early 1950s with the Ministry of Education's censoring of educational materials and whitewashing of Imperial Japan's aggressions. *[Click 1]* Three examples of the censorship and whitewashing in historical textbooks are provided:

- Change "Invaded" to "Advanced into"
- Refer "Nanking Massacre" as "Nanking incident"
- References to "Comfort Women" taken out

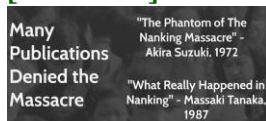
\*Examples derived from "[Falsification of History Under the Guise of 'Self-Censorship' Has Been Forced onto Textbook Publishers](#)" by Children and Textbooks Japan Network 21

### [Frame 54] Political Tensions of the 1970s



By the 1970s, interest on the part of the general public in investigating Japan's wartime past had grown due in part to reflections on the Vietnam War. That interest and growing consciousness of the wartime past was met with strong resistance by right-wing ultranationalists in Japan.

### [Frame 55] Books Denying the Massacre



*NOTE: This frame requires clicking one-by-one to make the text appear on the screen.*

Many books and articles were written to counter the resurrection of Imperial Japan’s wartime atrocities. The two books listed in this frame are exemplary of the Nanking Massacre denial texts that were being released during this period *[Click 1]*:

- In April of 1972, Akira Suzuki published “The Phantom of the Nanking Massacre,” which flat-out denied the Massacre.
- In 1987, Massaki Tanaka wrote the book *What Really Happened in Nanking* that denied the occurrence of the Rape of Nanking.

### [Frame 56] Shintaro Ishihara Denial, 1990

“It is a story made up by the Chinese. . . It is a lie.”  
- Shintaro Ishihara, 1990, Japanese Diet Member  
and Governor of Tokyo (1999-2012)

Yet in spite of the survivor lawsuits and the work of researchers in investigating the massacre, the denials have continued. The following four slides give examples of denials of the Nanking Massacre by Japanese political figures.

Shintaro Ishihara, a popular contemporary writer in Japan and a member of the Japanese Diet who served as the governor of Tokyo from 1999 to 2012, said of the Nanking Massacre in a Playboy Magazine interview that “it is a story made up by the Chinese...it is a lie.”

### [Frame 57] Japanese Consul in Houston Denial, 1990

“The Nanking Massacre never occurred.” - Deputy  
Japanese Consul in Houston, 1990

In 1990 as well, the Deputy Japanese Consul in Houston said that according to Japanese sources, “the Nanking Massacre never occurred.”

### [Frame 58] Nagano Shigeto Denial, 1994

The Nanking Massacre was Chinese fabrication - Justice  
Minister and former Chief of Staff of the postwar army  
Nagano Shigeto, 1994

Japanese Justice Minister, WWII veteran and former Chief of Staff of the postwar army, Nagano Shigeto, told a Japanese newspaper that “the Nanking Massacre and the rest was a fabrication.” He resigned from his position a few days later after an uproar about his revisionist claims.

### [Frame 59] Takashi Kawamura Denial, 2012

“While there was general combat, I do not believe  
there was anything like the Nanking Incident.” -  
Nagoya Mayor Takashi Kawamura, 2012

In 2012 Nagoya mayor Takashi Kawamura denied the Nanking Massacre to a delegation from Nanking, saying “While there was general combat, I do not believe there was anything like the Nanking Incident.”

### [Frame 60] Yasukuni Shrine



*[Click 1]* Also in the 1970s—specifically in 1978—Class A war criminals convicted by the Tokyo War Crimes Tribunal that were previously excluded from the Yasukuni Shrine were enshrined in a secret ceremony led by the head priest Nagayoshi Matsudaira, who rejected the verdicts of the Tokyo War Crimes Tribunal. Those enshrined at the Yasukuni Shrine are honored for dying for the emperor and are considered deified. Thus, the enshrinement of war

criminals - including Class A war criminals - and high-ranking politicians paying homage at Yasukuni have been a major source of controversy regionally and internationally.

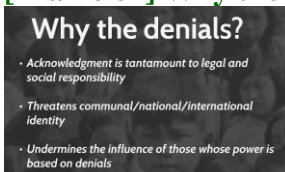
### [Frame 61] Honoring of Convicted War Criminals at Yasukuni Shrine



While the Japanese government has never corroborated these denials with an official statement, it has never refuted them either. This contrasts sharply with post-war Germany, which has banned public denials of the Nazi Holocaust. *[Click 1]* In addition, Japanese officials (including Prime Minister Abe) continue to pay homage at the Yasukuni Shrine, despite the controversy over the enshrinement of Class-A war criminals there.

Even as recently as August 2015, Japanese Prime Minister Abe praised those enshrined Class-A war criminals for being the foundation of modern Japan. These kinds of actions are interpreted by many as indications of the government's endorsement of the denials.

### [Frame 62] Why the Denials?



*When students first hear that crimes against humanity from the Second World War are still being denied, the first question they ask is why? Unpacking this question provides a good opportunity to frame the significance of the Nanking Massacre to the students' lives and to today's world.*

#### QUESTION FOR STUDENTS

##### *Why the denials?*

*Students should critically think about what motivates some people to deny the Nanking Massacre despite widespread international recognition that the massacre occurred.*

*There are many possible answers to this question, but here are some points to consider:*

- Acknowledgement of past crimes is tantamount to legal and social responsibility to those affected
- Uncovering a dark past can threaten communal/national/international identity and undermine the authority of those in power
- Interpretations of the past can be used to emotionally manipulate a population for political purposes

**NOTE:** *It is recommended that you use 3-4 minutes for this discussion.*

## [Frame 63] Effects of Denials



*NOTE: This frame requires clicking one-by-one to make the questions appear on the screen.*

*The photo is of a news article from early 2014 that reports on a Nanking Massacre denial by the governor of the NHK (Japan Broadcasting Corporation) in Japan. The article demonstrates that the denials are still occurring today, and that historical understanding of the Nanking Massacre is still a politicized issue.*

### QUESTION FOR STUDENTS

*[Click 1] What are the effects of the denials on survivors?*

- Re-traumatization
- Generates feelings of injustice, mistrust and animosity

*[Click 2] What are the effects of the denials on her Asian neighbors?*

- Generates mistrust and animosity between societies and nations
- Hinders economic and political relations
- Sets a precedence for impunity from justice

*[Click 3] What are the effects of the denials on global society?*

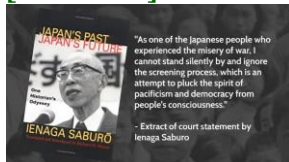
- Same as regional effects but on a global scale

*NOTE: It is recommended that you use 3-4 minutes for this discussion.*

## Section J: Global Citizens Challenge the Denials

*NOTE: It is recommended that Section J take 10-12 minutes.*

### [Frame 64] IENAGA Saburo



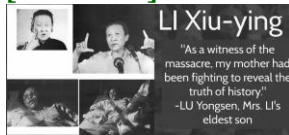
The reframing of the wartime past and the denials of the Nanking Massacre and other atrocities did not go unnoticed. In Japan, China and the international community, individuals and groups rose up to challenge the denials and to resurrect the history of the Nanking Massacre in Japan and abroad. The following 7 frames highlight some of those efforts.

Prof. IENAGA Saburo was a major Japanese figure in the pushback against the whitewashing of Japan's wartime past by the Ministry of Education. He wrote a history textbook in the early 1950s that was censored by the Ministry of Education because of its references to Japan's war crimes, including the Nanking Massacre. IENAGA spent from 1965 onwards fighting the government over the censorship with a 10-trial battle and three lawsuits that spanned over a



32-year period. For his efforts and his partial victories with the lawsuits, parliamentarians of Canada, the U.S., Japan, Hong Kong, and the European Union, as well as historians and scholars such as Noam Chomsky, nominated IENAGA for the Nobel Peace Prize in 1999. He died in 2002.

### [Frame 65] Survivor LI Xiu-Ying



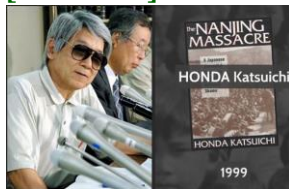
Survivors as well confronted the denials being published in books and articles by Japanese right-wing writers and scholars. LI Xiu-Ying, a survivor of the Nanking Massacre captured in John Magee's film, was accused of falsely identifying herself as the woman in the film by Toshio Matsumara, author of a book titled *Big Doubts about the Nanking Massacre*. She was supported by lawyers and activists in suing the author for defamation, a lawsuit she won and for which the Tokyo District High Court awarded her damages in 2003. The court's ruling was also an admittance of the Nanking Massacre.

### [Frame 66] Survivor XIA Shuqin



Another case was won by XIA Shuqin, whose claim to be a survivor of the Nanking Massacre was questioned in writings by two Japanese scholars, HIGASHINAKANO Shudo and MATSUMARA Toshio. She sued the authors in China and later also in Japan, winning the lawsuits and being awarded damages that were upheld by the Japanese Supreme Court in 2009. As in the previous case, the Japanese Supreme Court's ruling was an acknowledgement that the massacre took place.

### [Frame 67] HONDA Katsuichi



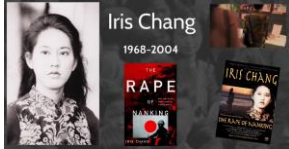
Several individuals also took it upon themselves to investigate and uncover the truth of the Nanking Massacre by interviewing survivors and eyewitnesses in China, as well as former Japanese soldiers. One such person is journalist [HONDA Katsuichi](#), who wrote a series of articles titled "The Journey to China" in 1971 that detailed his interviews with survivors of the Nanking Massacre. These works were later folded into a book titled [The Nanjing Massacre: A Japanese Journalist Confronts Japan's National Shame](#), which was published in 1999.

### [Frame 68] MATSUOKA Tamaki



MATSUOKA Tamaki is another educator-activist who has worked to uncover the Nanking Massacre. As a primary school teacher in Japan, she felt it was her duty to seek out and teach the truth about the atrocities during the Asia-Pacific War. She interviewed hundreds of Japanese veterans and Chinese survivors in Nanking, compiling her research into books and a documentary film, *Torn Memories of Nanjing*, which was released in 2009.

### [Frame 69] Iris Chang

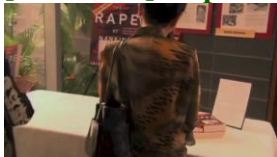


Perhaps the most well known voice in the West on the Nanking Massacre is Iris Chang. Although born in the US, her family was from China and Iris' grandparents had escaped Nanking prior to the massacre. She thus grew up hearing stories about it, but was never able to find adequate resources on the topic in the library. It was not until she went to a photo exhibition about the Nanking Massacre and saw the images of the massacre for herself that she realized the full significance of this historical phenomenon and decided to research it. She interviewed many survivors and eyewitnesses, and compiled her research into an English-language book *The Rape of Nanking* (published in 1997) that became an international bestseller.

#### **RESOURCE FOR TEACHERS**

There is an enormous amount of information about Iris Chang available online, including a movie about her journey investigating the Nanking Massacre and about her life and eventual death by suicide in 2004. The film is available on BC ALPHA's YouTube channel [here](#).

### [Frame 70] Impact of Iris Chang's Book (Video, 1 min. 30 sec.)



In this video clip from the movie "Iris Chang – The Rape of Nanking," several individuals talk about the impacts of the book *The Rape of Nanking* on the international community.

## **Section K: Lessons on Global Citizenship**

*NOTE: It is recommended that Section K take 2-3 minutes.*

### [Frame 71] Global Citizenship

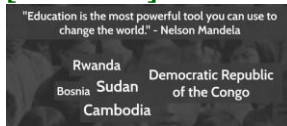




*Using the quote by Noam Chomsky, emphasize to students that justice—including historical justice—can't be solely left in the hands of states. Citizens ultimately have to ensure that states are held accountable to moral standards.*

The photographs of activists who have countered denials of the Nanking Massacre remind us that many people have devoted their time and energy to ensure that this chapter of history doesn't disappear from public consciousness. Many of these individuals have explicitly stated that they do so because of their shared belief that justice for the crimes committed and awareness about the massacre are necessary for a peaceful future.

### [Frame 72] Mandela Quote

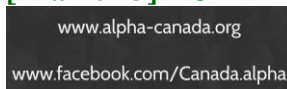


**NOTE:** *This frame requires clicking one-by-one to make the country names appear on the screen.*

*Use the quote and the list of country names that appear one-by-one to emphasize that:*

- Education is the most powerful tool we have to shape our world
- Mass atrocities such as the Nanking Massacre are not just a thing of the past but are occurring in our world still today. Educators can use the list of genocides or genocidal massacres that have occurred since the end of WWII as examples (**[Click 1]** *Bosnia*, **[Click 2]** *Rwanda*, **[Click 3]** *Cambodia*, **[Click 4]** *Sudan*, **[Click 5]** *Democratic Republic of Congo*), or may exchange them with other examples
- Working towards a world free from genocide and other forms of atrocity requires learning from the past about the underlying causes, which have their roots in the ways that we form individual and group identities in relation to others
- By studying the Nanking Massacre in this way, students have already taken steps towards creating an equitable and peaceful world

### [Frame 73] BC ALPHA Resources



BC ALPHA's [website](http://www.alpha-canada.org) provides extensive resources on this issue and other human rights issues related to the Asia-Pacific War. Our [Facebook page](https://www.facebook.com/Canada.alpha) also provides up-to-date news about the redress movements.

### [Frame 74] Home Screen

