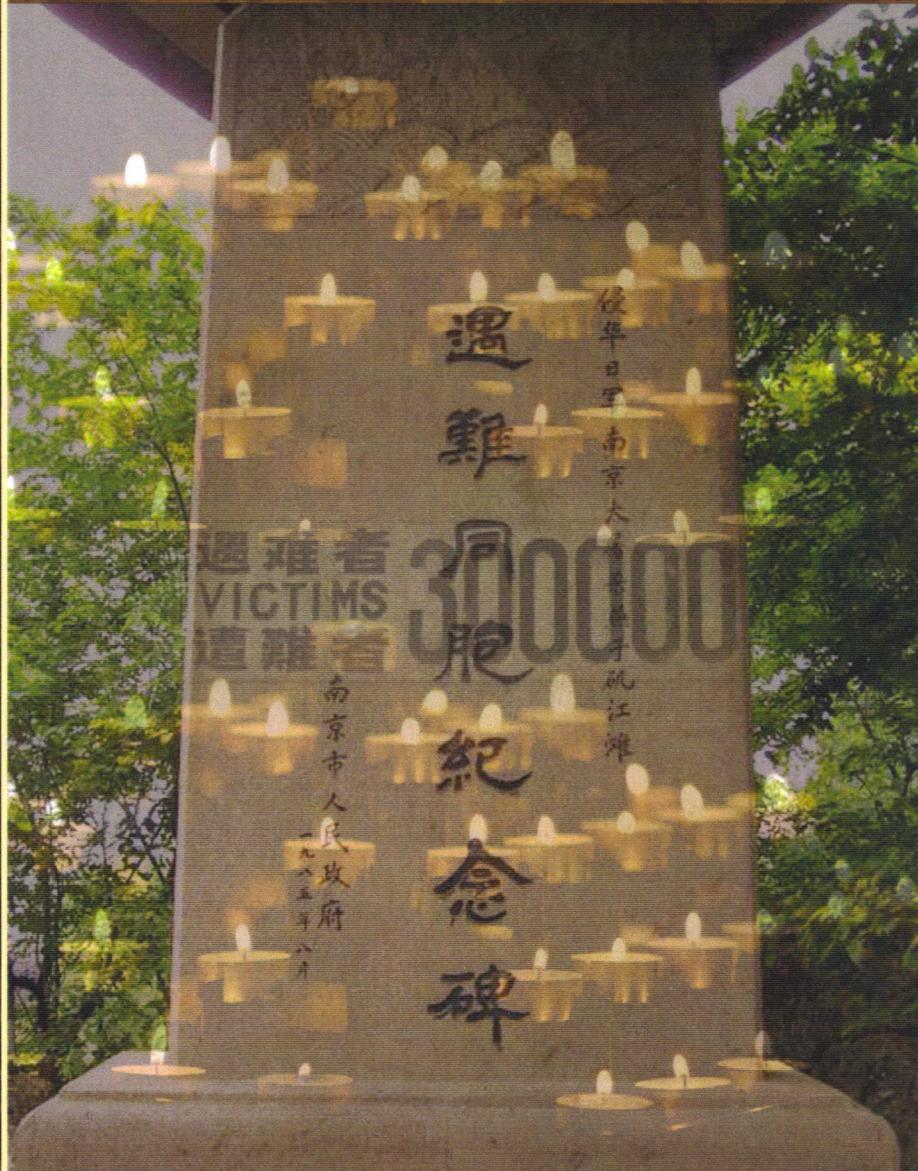


The Nanking Massacre and
Other Japanese Military Atrocities,
The Asia-Pacific War
1931 - 1945



*A Curriculum Guide for
Secondary Teachers*



*The Nanking Massacre
and Other Japanese Military Atrocities,
The Asia-Pacific War*

1931-1945

**A Curriculum Guide for Secondary Teachers
Second Edition 2010**

**New Jersey Commission on Holocaust Education
NJ-ALPHA
Global Alliance**

Book and Cover design by Sarah Messina,
Stockton Graphics Production

Note: In 1937, the name of the capital city of China was spelled as *Nanking*. That spelling has since been changed to *Nanjing*, using the Pinyin romanization of the Chinese characters. We will use the spelling of *Nanking*, as it was spelled at the time of the massacre.

Japanese and Chinese names throughout are given in Japanese and Chinese order, in which the surname precedes the given name.

Each of us has cause to think with deep gratitude
of those who have lighted the flame within us.

—Albert Schweitzer

In Memory of Iris Chang, Upstander

Acknowledgments

The authors would like to thank **Global Alliance for Preserving the History of WWII in Asia (Global Alliance)** and **New Jersey's Alliance for Learning and Preserving the History of World War II in Asia (NJ-ALPHA)** for their support of the Global Alliance and NJ-ALPHA Study Tours to China, 2006 through 2009, and for their continuing guidance and support through conferences and meetings.

We also appreciate the support of the **New Jersey Commission on Holocaust Education**, in particular Dr. Paul Winkler, the Executive Director, who encourages us in so many of our endeavors, including this curriculum.

Douglas Cervi, Oakcrest High School and Richard Stockton College, 2006 Study Tour

Frances Flannery, South Plainfield High School, 2008 Study Tour

Robert F. Holden, Atlantic Cape Community College, 2006 Study Tour

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With the participation of the following:

Peter Li, Professor Emeritus, Rutgers University

Don Tow, Program Chair, NJ-ALPHA

Victor Yung, President, NJ-ALPHA

Note:

This is the second edition of this curriculum. Those of us from the 2008 study tour built on the work of Douglas Cervi and Robert F. Holden in the first edition. We stand on their shoulders.

Preface

The publication of the second edition of this curriculum guide, *The Nanking Massacre and other Japanese Atrocities, The Asia-Pacific War—1931-1945*, marks the continuous cooperation between NJ-ALPHA and the NJ Commission on Holocaust Education. This project began when Professor Peter Li, the founding president of NJ-ALPHA and Dr. Paul Winkler, executive director of the Holocaust Commission, met for the first time in the summer of 2004 to discuss the possibility of jointly developing a curriculum guide. The result of that first meeting was the compilation (two years later) of a preliminary 250-page “Curriculum and Resource Guide” which was the joint effort of members of the Asian American community, including Al Chu, Edwin Leung, To-thi Bosacchi and Peter Li.

In 2006 under the sponsorship of NJ-ALPHA two New Jersey teachers, Doug Cervi and Bob Holden, took part in BC-ALPHA’s Summer China Study Tour which led to the writing of the first edition of the Curriculum Guide. Bob and Doug, inspired by this study tour, had the vision and wisdom to expand the guide to ten units in contrast to the original four units to include topics on POWs and Forced Laborers, The Tokyo War Crimes Trial, Rescuers and Righteous Individuals, and Japanese Denial

Again in 2008 several teachers and educators from New Jersey took part in the Global Alliance/NJ-ALPHA-sponsored China Study Tour, including Frances Flannery, Maryann McLoughlin, and Rosemarie Wilkinson who after their return undertook the task of revising the first edition of the Curriculum Guide. This second edition follows the structure of the first edition but expanded and refined the original to include extensive readings, many research projects, and classroom activities.

Our goals as stated in the Commission is to provide information and instruct students about acts of genocide, the Holocaust, and other atrocities against people because of bias, prejudice, and discrimination. Acts of violence and crimes against humanity no matter when and where they occur, whether in Europe, Africa, or Asia, should be given equal attention in our global age. This guide addresses the atrocities committed in Asia Pacific during the period 1931-1945, atrocities which have been kept in the shadows for a long time in the West. It is time for our students today to learn about this long neglected chapter of history.

Peter Li, Professor Emeritus, Rutgers University
Paul Winkler, Executive Director,
NJ Commission on Holocaust Education
Victor Yung, President, NJ-ALPHA

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

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The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

To The Teacher

The chronicle of humankind's cruelty to fellow humans is a long and sorry tale. But if it is true that even in such horror tales there are degrees of ruthlessness, then few atrocities in world history compare in intensity and scale to the Rape of Nanking.

—Iris Chang

Most Americans think about WW II's Pacific War from a U.S. perspective. Many remember Pearl Harbor, Iwo Jima, Guadalcanal, Corregidor, the Bataan Death March, and the bombings of Hiroshima and Nagasaki. However, they know little to nothing about the Asian experience during the war.

World War II began in Europe in 1939, and for the U.S. in 1941, but Asia's Pacific War extends back to 1931. In 1931, the Japanese Imperial Army invaded Manchuria converting it into a puppet government called Manchukuo, where Japan established biological warfare units. By the end of 1937, Japan had attacked and captured Peking (Beijing), Shanghai, and Nanking, the capital. Chinese cities were bombed; civilians, slaughtered. The worst abuses occurred in Nanking when in six weeks between December 1937 and January 1938, 350,000 Chinese were massacred. The Japanese motto of "Kill all! Burn all! Loot all!" was fulfilled with a vengeance.

This curriculum was created as a resource for secondary teachers so that they can educate their students about the Pacific War not only from a U.S. perspective but also from a world perspective.



Unit One
Prejudice and Discrimination



WE CAN STOP PREJUDICE & DISCRIMINATION!

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The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION TO UNIT 1

Prejudice and Discrimination

World War I is considered the first modern war of the twentieth century and unfortunately, during that time, the world saw for the first time a modern genocide committed against the Armenians by the Turks.

This would not be the last of the genocides in the twentieth century, but rather the beginning of a stream of atrocities, massacres, genocides, and the Holocaust.

Japanese foreign policy was delivered into the hands of the Japanese military, which took full advantage of loosened civilian control, and embarked on a program of terror throughout mainland Asia—principally China. (The Japanese military decided that confronting Russia to the north was riskier than moving against China.) Concurrent with the Holocaust in Europe and beginning with the takeover of Manchuria in 1931, massacres and other atrocities against the Chinese people were perpetrated by the Japanese Imperial Army with the full knowledge and support of the Japanese government.

The U.S. government had adopted a policy of appeasement toward Japan at the beginning of the twentieth century. This appeasement took the form of tacit acceptance of Japan's invasion and occupation of Korea and Formosa. Some have characterized U.S. policy of the time as granting Japan the status of "Honorary Aryan." The occupation of Manchuria by Japan was acceptable behavior for U.S. foreign policy, until the Japanese created a pretense for full control of Manchuria in the Mukden incident, and the genie escaped the bottle. When Japan resigned from the League of Nations in 1933 over international criticism of their Imperialist initiatives in Asia, the world began to realize the full extent of the Japan dream of empire.

In 1937, the Nanjing Massacre alerted the world to the unspeakable atrocities being committed against the Chinese. But the world was still reeling from the effects of the Great Depression and the rise of Fascism in Europe. By 1937, the West was preoccupied with the Spanish Civil War, German belligerence in Europe, Italy's invasion of Ethiopia and Albania, and the Ukraine Famine, and so little attention was given to Japanese imperialism in the East until it was too late. As Japan succeeded with its imperialist expansion in China, growing tension between the United States and Japan led to the attack on Pearl Harbor in December 1941.

Hiding behind the racist ideas of the Bushidō Code, the Japanese conducted horrendous and unconscionable medical experiments that rivaled those of the Germans during the Holocaust. The Japanese also used biological and chemical weapons on their enemies and forced hundreds of thousands of Asian women and others to become military sex slaves for Japanese soldiers during the war.

A study of the Asia-Pacific War, 1931-1945, is complex and requires students to examine a range of factors in an attempt to understand the fundamental causes and vast implications involved. The units in this curriculum guide deal with these factors with progressively increasing scope and depth including the following: Views of Prejudice and Intolerance; Atrocity, Massacre, Genocide, Holocaust; Japanese Imperialism; The Nanjing Massacre; The "Comfort Women"- The Military System of Sexual Slavery; Biological and Chemical Weapons and Medical Experiments; Prisoners of War and Forced Labor; Rescuers and Upstanders, The Tokyo War Crimes Trials; and Japanese Denial and the International Response.

This study begins with focusing students' attention not only on the Nanking Massacre and the other atrocities that the Japanese committed but also on an examination of prejudice and discrimination and the progression from these to mass murder, massacre, and genocide.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

UNIT 1—Prejudice and Discrimination

BRIEF SUMMARY OF UNIT: Hate is the root cause of genocide. Research into the phenomenon of modern genocide has shown that hate escalates through a series of emotions and actions which can lead to the final act of genocide. Beginning with prejudice and stereotyping, discrimination, bigotry, and scapegoating, hate progresses to acts of violence which can become state sponsored atrocities, massacres and ultimately genocide.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

Standard 6.2.12.A.4.c	Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese.
Standard 6.2.12.A.5.e	Assess the progress of human and civil rights around the world since the 1948 U.N. Declaration of Human Rights.
Standard 6.2.12.D.4.i	Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
Standard 8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
Standard 8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

<p>ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • What is prejudice, and how is it an essential element of hate? • How does hate escalate from prejudice to genocide? <p>GUIDING QUESTIONS:</p> <p>What are some historical and contemporary examples of stereotypes, discrimination and scapegoating?</p> <p>What are some historical and contemporary examples of hate-inspired violence?</p> <p>How can atrocities, massacres and genocide result from hate?</p>	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A. STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • Genocide is the result of hate. • Hate is based on prejudice, stereotype and discrimination. • Historical and contemporary examples of prejudice, stereotypes, discrimination and scapegoating. • Historical and contemporary examples of hate-inspired violence. <p>B. STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Prejudice is a universal human phenomenon. • Stereotypes and labels obscure a person's real identity. • Race is a social, rather than biological, construct. • Individuals can and have overcome prejudice and hate. • When unopposed, hate sometimes escalates into violence and genocide. <p>C. STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Define prejudice, stereotype, discrimination, bigotry and scapegoat. • List historical and contemporary examples of prejudice, stereotype, discrimination, bigotry and scapegoating. • Define hate crime. • Identify examples of hate crime. • Identify historical and contemporary genocides. • Draw conclusions about the relationship between prejudice and discrimination and historical and modern genocides. 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Use the Pyramid of Hate to understand genocide. • Examine their personal prejudices. • Research the causes of historical and contemporary hate crimes, atrocities, massacres and genocides. • Investigate individuals and groups who have overcome or resisted prejudice and hate. • Research Western foreign policy lapses and the response of the Japanese who felt they had been granted freedom to act without restraint.
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**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Students will conduct research to respond to guided questions presented in this unit.
- Students will read and discuss Handouts #1 and #2.
- Students will read and complete Handouts #3 and #4.
- Students will complete Handout #5.
- Students will read and discuss Handouts #6 through #7.
- Students will read excerpts or view DVDs from sources listed in the bibliography to enhance learning and understanding of issues related to prejudice and hate.

Unit 1—Handout 1

Our Human Rights

I have a right to be happy and to be
Treated with compassion in this room:
This means that no one
will laugh at me or
hurt my feelings.

I have a right to be myself in this room:
This means that no one will
treat me unfairly because
of my skin color,
fat or thin,
boy or girl,
or by the way I look.

I have a right to be safe in this room:
This means that no one will
hit me,
kick me,
push me,
pinch me,
or hurt me.

I have a right to hear and be heard in this room:
This means that no one will
yell,
scream,
shout,
or make loud noises.

I have a right to learn about myself in this room:
This means that I will be
free to express my feelings
and opinions without being
interrupted or punished.

I have a right to learn according to my own ability:
This means no one will call
me names because of the way I learn.

Source: Cummings, M. (1974). *Individual Differences, An Experience in Human Relations for Children*, Madison, Wisconsin: Madison Public Schools

Unit 1—Handout 2

Little Boxes

by Margaret Stern Strom, *Facing History and Ourselves*

Categories and labels can help us understand why we act the way we do. But sometimes those labels obscure what is really important about a person.

Student Anthony Wright's difficulties in filling in the "little boxes" on an application form explains why reducing individuals to a category can be misleading:

He explains his reaction to these Little Boxes. "How would you describe yourself? (Please check one)." Some aren't as cordial. "Ethnic Group": These little boxes and circles bring up an issue for me that threatens my identity. Who am I?

Unlike many others, I cannot answer that question easily when it comes to ethnicity. My mother is Hispanic (for those who consider South American as Hispanic) with an Asian father and my father is white with English and Irish roots. What does that make me? My identity already gets lost when my mother becomes a "Latino" instead of an "Ecuadoran." The cultures of Puerto Rico and Argentina are distinct, even though they are both "Hispanic." The same applies to White, Asian, Native, and African American all vague terms trying to classify cultures that have sometimes greater disparities inside the classification than with other cultures. Yet I can't even be classified by these excessively broad terms.

My classification problem doesn't stop with my ethnicity. My father is a blue-collar worker, yet the technical work he does is much more than manual labor. My family, through our sweat, brains and savings, have managed to live comfortably. We no longer can really be classified as poor or lower class, but we really aren't middle class. Also, in my childhood my parents became disillusioned with the Catholic religion and stopped going to church. They gave me the option of going or not, but I was lazy and opted to stay in bed late Sunday mornings. Right now I don't even know if I am agnostic, atheist or something else, like transcendentalist. I just don't fit into categories nicely.

My biggest conflict of identity comes from another source: education. In the seventh grade, I was placed in a prep school from P.S. 61. The only similarity between the two institutions is that they are both in the Bronx, yet one is a block away from Charlotte Street, a nationally known symbol of urban decay, while the other is in one of the wealthiest sections of New York City. Prep for Prep, a program for disadvantaged students that starts in the fifth grade, worked with me for fourteen months, bringing me UP to the private-school level academically and preparing me socially, but still, the transition was rough. Even in my senior year, I felt like I really did not fit in with the prep school culture. Yet I am totally separated from my neighborhood. My home happens to be situated there, and I might go to the corner bodega for milk and bananas, or walk to the subway station, but that is the extent of my contact with my neighborhood. I regret this, but when more than half the teenagers are high-school dropouts, and drugs are becoming a major industry there. This is no place for me. Prep for Prep was where I would "hang out" if not at my high school, and it took the place of my neighborhood and has been a valuable cushion. At high school, I was separate from the mainstream majority, but still an inextricable part of it, so I worked there and put my effort into making it a better place.

For a while, I desperately wanted to fit into a category in order to be accepted. Everywhere I went I felt out of place. When I go into the neighborhood restaurant to ask for arroz y polio, my awkward Spanish and gringo accent makes the lady at the counter go in the back for someone who knows English, even though I think I know enough Spanish to survive a conversation. When

I was little and had short straight black hair, I appeared to be one of the few Asians in my school, and was tagged with the stereotype. I went to Ecuador to visit relatives, and they could not agree about whether I was Latino or gringo. When the little boxes appeared on the Achievements, I marked Hispanic even though I had doubts on the subject. At first sight, I can pass as white, and my last name will assure that I will not be persecuted as someone who is dark and has “Rodriguez” as his last name. I chose Hispanic because I most identified with it, because of my Puerto Rican neighborhood that I grew up in, and my mother, who has a big influence on me. However, many people would not consider me a Latino. And by putting just “Hispanic,” “White,” or “Asian,” I felt as if I was neglecting a very essential side of me, and lying in the process. I now put “Other” in those little boxes, and when possible indicate exactly what I am.

Sources: Strom, Margot Stern, ed. “Little Boxes.” *Facing History and Ourselves: The Holocaust and Human Behavior*. Brookline, MA: Facing History and Ourselves National Foundation, 1994.
New Jersey Commission on Holocaust Education

Unit 1—Handout 3

Attitudes Towards Groups

We begin this unit by exploring your views about certain groups. Examine each statement very carefully. In the space to the left of each statement, print (SA) if you strongly agree; (A) if you agree; (D) if you disagree; or (SD) if you strongly disagree. Apply each statement to the various groups whose initials are found at the top of the columns to the left: “I” stands for Italians; “W,” White Anglo-Saxon Protestants; “J,” Jews; “B,” Blacks; “H,” Hispanics; “A,” Asians; and “M” Muslims.

Another way to do this activity within a classroom is to divide into groups of five. Each group should, after extensive discussion, come to a consensus about these ethnic and racial groups. This activity has been adapted from *The Racist Reader* by Gary McCuen.

I - W - J - B - H - A - M

1. _____ Have many irritating habits and manners.
2. _____ Are usually very well dressed.
3. _____ Have superior athletic ability.
4. _____ Will seek to exploit others.
5. _____ Must be dealt with forcefully since democratic procedures will never make them behave properly.
6. _____ Tend to keep to themselves and are suspicious of others.
7. _____ Usually meddle too much and interfere with other people’s business.
8. _____ Are generally tolerant of other people.
9. _____ Often lack initiative and dependability
10. _____ Are extremely ambitious, capable, and intelligent.
10. _____ Are often lazy and ignorant.
11. _____ Are morally superior to others.
12. _____ Often discriminate against others.
13. _____ Usually become wealthy by manipulating and cheating unsuspecting people.
14. _____ Are satisfied with their lot and are fair in their dealings with others.
15. _____ Are never satisfied and are always seeking more money and power.
16. _____ Usually try to exert control and influence over others.
17. _____ Are the ones behind the Communist menace in the United States.
18. _____ Have money and power out of all proportion to their numbers.
19. _____ Are mostly patriotic individuals who would stand up for the U.S. above all others.
21. _____ Are largely responsible for the increase of crime and lawlessness in the U.S.
22. _____ Put more emphasis on material than spiritual values.
23. _____ Are fair with each other but ruthless in their dealings with other people.
24. _____ Will probably succeed in education.
25. _____ Prove to be as trustworthy as other people.
26. _____ Control most of our powerful economic and political institutions.
27. _____ Should be allowed to intermarry with any group.
20. _____ Are the most likely to be aggressive and start fights.
21. _____ Are almost always courteous and friendly.
22. _____ Practice strange customs.
23. _____ Lack imagination.
24. _____ Are cunning and proud.
25. _____ Will often display compassion for people in trouble.
26. _____ Are often too emotional.

Questions for Discussion

1. Did you find any differences in your attitudes toward the various groups you examined? How do you explain these differences?
2. Substitute other ethnic, religious and racial groups for those listed above, for example, Arabs, Poles, Vietnamese, Mexicans, Germans, Catholics, Jehovah's Witnesses. What differences do you find in your attitudes? Why?

Unit 1—Handout 4

The National Hate Test

Questions	Responses
<p>How important is it to you that your children have friends of other races?</p>	<ul style="list-style-type: none"> • Extremely important • Very important • Somewhat important • Not very important • Not important at all • Not sure
<p>How much would allowing a child of yours to play with another child who is HIV positive bother you?</p>	<ul style="list-style-type: none"> • Wouldn't bother you at all • Bother you somewhat • Bother you a lot • Wouldn't allow your child to play with another child who is HIV positive • Not sure
<p>If you found out that a teacher in your child's school is openly gay, would you want your child taught by someone else?</p>	<ul style="list-style-type: none"> • Comfortable • Have reservations • Not comfortable • Never feel comfortable • Not sure
<p>How comfortable would you feel having a woman as your immediate boss?</p>	<ul style="list-style-type: none"> • Have reservations • Not comfortable • Never feel comfortable • Not sure
<p>How comfortable would you feel dating someone who is in a wheelchair?</p>	<ul style="list-style-type: none"> • Comfortable • Have reservations • Not comfortable • Never feel comfortable • Not sure
<p>How comfortable would you feel with having one of your immediate family members marry someone who is of another race?</p>	<ul style="list-style-type: none"> • Comfortable • Have reservations • Not comfortable • Never feel comfortable • Not sure

How comfortable would you feel with walking on the same side of the street as a group of teenagers?	<ul style="list-style-type: none"> • Comfortable • Have reservations • Not comfortable • Never feel comfortable • Not sure
Who could do a better job caring for a toddler: a male baby-sitter or a female baby-sitter?	<ul style="list-style-type: none"> • Male baby-sitter • Female baby-sitter • Both the same • Depends • Not sure
How likely are you to confront a person who has made a slur against another religion?	<ul style="list-style-type: none"> • Somewhat likely to confront that person • Not very likely to confront that person • Not at all likely to confront that person • Not sure
How comfortable would you feel being examined by a physician of another race?	<ul style="list-style-type: none"> • Very comfortable • Fairly comfortable • Somewhat comfortable • Not comfortable at all • Not very comfortable • Not sure
How comfortable would you feel having a next door neighbor of another race?	<ul style="list-style-type: none"> • Very comfortable • Fairly comfortable • Somewhat comfortable • Not comfortable at all • Not very comfortable • Not sure
If your spouse or partner had been 30 pounds heavier when you first met them, would you have been as attracted to them as you actually were at that time?	<ul style="list-style-type: none"> • Just as attracted to them • Slightly less attracted to them • A good deal less attracted to them • A great deal less attracted to them • Not sure

Source: "The National Hate Test." USA Networks, China Train Productions, 1998. Also, consult website: <http://www.usanetwork.com/functions/nohate/erasehate.html>

Unit 1—Handout 5

The Prejudice Book:

Activities for the Classroom

David A. Shiman

Activity: Prejudice and Dislike

Goal: To help students distinguish between a prejudice against a group and a dislike of an individual.

Procedure: First discuss term “dislike” and “prejudice” with the class. Then ask two students to read the dialogues below. For each of the dialogues below, ask the students if the attitude displayed is a prejudice or a dislike. Students should be encouraged to explain the difference between the two terms in their own words.

DIALOGUE #1

Mary: I don't like that Bobby Lewis.

Josh: Why?

Mary: He's always teasing people.

Josh: How do you mean?

Mary: Oh, you know. He calls Carol “dummy” and laughs when she makes mistakes in class.

Josh: Well, she's not very smart.

Mary: That's not the point. He's just mean. And he calls me “skinny” every time he sees me.

Josh: Oh, Bobby doesn't mean any harm. He's just trying to be friendly.

Mary: I don't care. I still can't stand him.

DIALOGUE #2

John: Did you know that those new boys David and Paul Rosen are Jewish?

Ann: Yeah, what about it?

John: Well, I hope they don't try to run everything.

Ann: What do you mean?

John: Oh, you know what I mean. Jews always want to be class officers. They always want to be president of the school clubs.

Ann: But Carol Brown is Jewish and she's not bossy.

John: There are always some exceptions. You watch, those Rosen boys will be just like all the others.

DIALOGUE #3

Bob: Did you hear that somebody broke into Tommy's home last night and stole his family's stereo and television?

Alice: Yeah, wasn't it terrible. I wonder who did it.

Bob: I can guess.

Alice: Really, who do you think?

Bob: Those black guys in the high school.

Alice: Why do you think they did it?

Bob: Well, my father told me that wherever there are black people there's always a lot of crime.

DIALOGUE #4 (This dialogue is a bit more complex, involving both a dislike and a prejudice. The students might need help in sorting these out.)

Carol: Have you heard the good news about that Puerto Rican girl Anna Ruiz?

Larry: No, what about her?

Carol: I just learned that she's moving away at the end of the school year.

Larry: Don't you like Puerto Ricans?

Carol: It's not that. She's always picking fights with me.

Larry: I didn't know that.

Carol: Yeah, she's just like all the other Puerto Ricans. You know, always fighting and pushing.

Source: Shiman, David A. "Prejudice and Dislike." *The Prejudice Book*. New York: Anti-Defamation League, 1994.

Unit 1—Handout 6

What is the Problem?

Gordon Allport

Definition

The word *prejudice*, derived from the Latin noun *praeiudicium*, has, like most words, undergone a change of meaning since classical times. There are three stages in the transformation:

1. To the ancients, *praeiudicium* meant a precedent—a judgment based on previous decisions and experiences.
2. Later, the term, in English, acquired the meaning of a judgment formed before due examination and consideration of the facts—a premature or hasty judgment.
3. Finally the term acquired also its present emotional flavor of favorableness or unfavorableness that accompanies such a prior and unsupported judgment.

Perhaps the briefest of all definitions of prejudice is the following: *thinking ill of others without sufficient warrant*. This crisp phrasing contains the two essential ingredients of all definitions: reference to unfounded judgment and to a feeling—tone. It is, however, too brief for complete clarity.

In the first place, it refers only to *negative* prejudice. People may be prejudiced in favor of others; they may think well of them without sufficient warrant. The wording offered by the *New England Dictionary* recognizes positive as well as negative prejudice: *A feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on, actual experience*.

While it is important to bear in mind that biases may be pro as well as *con*, it is nonetheless true that *ethnic* prejudice is mostly negative. A group of students was asked to describe their attitudes toward ethnic groups. No suggestion was made that might lead them toward negative reports. Even so, they reported eight times as many antagonistic attitudes as favorable attitudes.

The phrase “thinking ill of others” is obviously an elliptical expression that must be understood to include feelings of scorn or dislike, of fear and aversion, as well as various forms of antipathetic conduct: such as talking against people, discriminating against them, or attacking them with violence.

It is not easy to say how much fact is required in order to justify a judgment. A prejudiced person will almost certainly claim that he or she has sufficient warrant for his or her views. He or she will tell of bitter experiences, for example, with refugees, Catholics, or Asians. But, in most cases, it is evident that the facts are scanty and strained. The person often resorts to a selective sorting of his or her own memories, mixes them up with hearsay, and over generalizes. No one can possibly know *all* refugees, Catholics, or Asians. Hence any negative judgment of these groups *as a whole is*, strictly speaking, an instance of thinking ill without sufficient warrant.

Sometimes, the ill-thinker has no first-hand experience on which to base judgment. A few years ago most Americans thought exceedingly ill of Turks, but very few had ever seen a Turk nor did they know any person who had seen one. Their warrant lay exclusively in what they had heard of the Armenian massacres and of the legendary crusades. On such evidence they presumed to condemn all members of a nation.

Ordinarily, prejudice manifests itself in dealing with individual members of rejected groups. But if in avoiding a Hispanic neighbor or in answering Mr. Hassan’s application for a room, we frame our action to accord with our categorical generalization of the group as a whole. We pay little or no attention to individual differences, and overlook the important fact that Hispanic X, our neighbor, is not Hispanic Y, whom we

dislike for good and sufficient reason; that Mr. Hassan, who may be a fine gentleman, is not Mr. Sherif, whom we have good reason to dislike.

So common is this process that we might define prejudice as follows: *An avertive or hostile attitude toward a person who belongs to a group, simply because the person belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group.*

This definition stresses the fact that while ethnic prejudice in daily life is ordinarily a matter of dealing with individual people, it also entails an unwarranted idea concerning a group as a whole.

Returning to the question of “sufficient warrant,” we must grant that few if any human judgments are based on absolute certainty. We can be reasonably, but not absolutely, sure that the sun will rise tomorrow, and that death and taxes will finally overtake us. The sufficient warrant for any judgment is always a matter of probabilities. Ordinarily our judgments of natural happenings are based on firmer and higher probabilities than our judgments of people. Only rarely do our categorical judgments of nations or ethnic groups have a foundation in high probability.

Take the hostile view of Nazi leaders held by most Americans during World War II. Was it prejudiced? The answer is no, because there was abundant available evidence regarding the evil policies and practices accepted as the official code of the Nazi Party. True, there may have been good individuals in the party who at heart rejected the abominable program; but the probability was so high that the Nazi group constituted an actual menace to world peace and to humane values that a realistic and justified conflict resulted. The high probability of danger removes an antagonism from the domain of prejudice into that of realistic social conflict.

In the case of gangsters, our antagonism is not a matter of prejudice, for the evidence of their antisocial conduct is conclusive. But soon the line becomes hard to draw. How about an ex-convict? It is notoriously difficult for an ex-convict to obtain a steady job where he or she can be self-supporting and self-respecting. Employers naturally are suspicious if they know the . . . [person’s] past record. But often they are more suspicious than the facts warrant. If they looked further, they might find evidence that the man who stands before them is genuinely reformed, or even that he was unjustly accused in the first place. To shut the door merely because a . . . [person] has a criminal record has *some* probability in its favor, for many prisoners are never reformed; but there is also an element of unwarranted prejudgment involved. We have here a true borderline instance.

We can never hope to draw a hard and fast line between “sufficient” and “insufficient” warrant. For this reason we cannot always be sure whether we are dealing with a case of prejudice or non prejudice. Yet no one will deny that often we form judgments on the basis of scant, even nonexistent, probabilities.

Over categorization is perhaps the commonest trick of the human mind. Given a thimbleful of facts we rush to make generalizations as large as a tub. One young boy developed the idea that all Norwegians were giants because he was impressed by the gigantic stature of Ymir, Norse god, and for years was fearful lest he met a living Norwegian. A certain man happened to know three Englishmen personally and proceeded to declare that . . . all people from England had the common attributes that he observed in these three.

There is a natural basis for this tendency. Life is so short, and the demands upon us for practical adjustments so great, that we cannot let our ignorance detain us in our daily transactions. We have to decide whether objects are good or bad by classes. We cannot weigh each object in the world by itself. Rough and ready rubrics, however coarse and broad, have to suffice.

Not every overblown generalization is a prejudice. Some are simply *misconceptions*, wherein we organize wrong information. One child had the idea that all people living in Minneapolis were “monopolists.” And from his father he had learned that monopolists were evil folk. When in later years he discovered the confusion, his

dislike of dwellers in Minneapolis vanished.

Here we have the test to help us distinguish between ordinary errors of prejudgment and prejudice. If a person is capable of rectifying his or her erroneous judgments in the light of new evidence, the person is not prejudiced. Prejudgments become prejudices only if they are not reversible when exposed to new knowledge. A prejudice, unlike a simple misconception, is actively resistant to all evidence that would unseat it. We tend to grow emotional when a prejudice is threatened with contradiction. Thus the difference between ordinary prejudgments and prejudice is that one can discuss and rectify a prejudgment without emotional resistance.

Taking these various considerations into account, we may now attempt a final definition of negative ethnic prejudice. Each phrase in the definition represents a considerable condensation of points we have been discussing:

Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he or she is a member of that group.

The net effect of prejudice, thus defined, is to place the object of prejudice at some disadvantage not merited by the person's own conduct.

Questions for Discussion

1. After reading the article, discuss with a small group the difference between a misconception and prejudice. Identify any examples of such misconceptions based upon the experiences of those in your group.
2. After reviewing Allport's definition of prejudice, discuss various examples of prejudice that have had an impact upon your community or school as well as the nation and the world. Identify the probable basis for such prejudices.
3. You may have noted that the author, who wrote in the 1940s, used some language that today could be considered offensive to members of several groups. Identify several examples and discuss possible explanations for this. Why might individuals in those groups today feel offended?

Unit 1—Handout 7

Prejudice

by Irene Gersten and Betsy Bliss

Prejudice is an attitude, a rigid emotional response toward all members of a particular group or social category. It is generally an unfavorable opinion formed before the facts are known, which results in hatred or intolerance.

In this selection, authors Irene Gersten and Betsy Bliss explain the meaning of prejudice. Careful attention is given to distinguishing the differences that exist between various types of prejudice. As indicated by the authors, prejudice can be motivated by, among other reasons, economic interest, conforming to group expectations, and/or the difficulty people have in accepting their own weaknesses.

Prejudice can be expressed in a variety of ways such as antilocution (bad-mouthing), avoidance, discrimination, physical attack, and genocide. As the worst expression of hate, genocide represents the systematic murder of an entire people because they belong to a specific nation, race, or religion.

Prejudice and Ignorance

Suppose that you had never met an old person. Suppose that your friends told you that “all old people are crazy.” Would you believe them? You might, if you had never known an old person. That is what happens when we insist on knowing only people just like ourselves.

This kind of prejudice is really *ignorant-prejudice* due to not knowing better. It is expressed by many people who keep themselves separate and do not mix with other groups.

Ignorant prejudice was what those white residents felt when the black families began to move into their neighborhood. But when they were actually living next door to one another, they started to look at their black neighbors as individuals and to see that they were not noisy or troublemakers, but were honest, warm, hardworking people, very much like themselves.

Real Prejudice

It is important to remember that there is a difference between ignorance and prejudice. Ignorance means forming opinions without really knowing the facts. The prejudice that often results from ignorance does not necessarily mean hateful feelings.

Real prejudice, on the other hand, occurs when we choose to keep bad or negative opinions even when we have a chance to know better. Prejudice occurs when a person refuses to change his or her mind—even when the facts show him that he is wrong.

Mark is an example of a person with real prejudice:

When Mark was young, all of his friends and classmates told him that all black people were “lazy” and “dirty.” Mark took their word for this.

He believed them because he had never seen a person with dark skin. There were no black people in his school, his neighborhood, or his Boy Scout troop. When he went to the movies, he hardly ever saw black people in films. Those that he did see were shown as “lazy” and “dirty.” The same was true on television. Mark was a very protected person who had little touch with the world outside of his own group.

As Mark grew older and left his neighborhood, he began to see some people with dark skin. But they seemed so different from him. They looked different. They dressed differently and they even talked differently. Mark stayed away from them because they were strange and he was afraid of them. Mark covered his fear by saying that “they” were “dirty” and “lazy.”

When Mark entered high school, he met Jeff, who was black. Jeff was in most of his classes and Mark was forced to see that Jeff was neat, well-dressed, and very hardworking. But Mark refused to change his bad opinions of all dark-skinned people. Even though he knew Jeff to be much like himself, his prejudice would not allow him to see Jeff as a complete individual. Mark could not see beyond Jeff’s dark skin. He said to himself, “Jeff is different from other blacks. It is still true that all those people are “dirty” and “lazy.” Mark

simply could not see that “all those people” are individuals just like Jeff.

Prejudice and Profit

Why do Mark and people like him refuse to give up their prejudices even when the facts show them to be wrong? Why do people prejudge others in the first place? Why have humans, for as long as we can remember, been cruel to their fellow humans? Why is prejudice as much a problem today as it was four hundred years ago?

To answer these questions isn't easy. Mostly, we act in a prejudiced manner because we expect to gain something.

Each individual is a complex being, with many different needs, desires, and goals. And though people are guilty of prejudice because they believe they will gain something, what it is that they want to gain is different in almost every case.

Conforming Prejudice

A very common type of prejudice comes from our need to have the same values as the group to which we belong. We tend to feel safe within our own group. It makes us feel important. To know we will be accepted by that group, we adopt the group's thinking. When the group thinking is prejudiced, we often accept this thinking because we are afraid to go against the group.

A college student recently wrote about an example of this kind of prejudice. It occurred on his first day of high school. He had been talking with a boy of his own age when one of the older students came over to him and said, “Don't you know that Harry is a Jew?” He had never before met a Jew and really didn't care whether or not Harry, whom he had started to like, was a Jew. But he admitted that the tone of the older boy's voice was enough to convince him that he had better not make Harry his friend.

When we act in this way, we are clearly in the wrong. There is nothing wrong in wanting to belong to a certain group because we want to feel a part of something. We all need friends and want to feel safe and needed. But there is something terribly wrong when we become a part of the group and are no longer an individual. By giving up what is special in each of us, we can no longer act or think on our own. We become a group body. We are afraid to make a step on our own two feet. We act in a prejudiced way not because we believe the others are not as good as we are, but because we are afraid of being “different” and of having opinions different from those of our friends, classmates, and family.

Scapegoating

There is one kind of prejudice that occurs when we want to go along with the opinions of our friends. There is a more dangerous kind of prejudice that stems from feeling unsure about ourselves and from the questions we have about our own worth as individuals. It is called *scapegoating*.

It is part of human nature for people to compare themselves with one another. It is part of our society for individuals to compete with one another for money and personal rewards. Often our feeling of being not as good, as attractive, as wealthy, as skilled, or as successful as others makes us need to blame someone else for our own shortcomings.

It is difficult for people to accept their own weaknesses. It is much easier to blame our problems on others. When we look down on someone else, we seem so much taller.

The word *scapegoating* comes from Biblical times. Then a scapegoat was let loose in the wilderness after the high priest had placed the sins of the people on its head. All of the failures, the shortcomings, and the shameful things that the people were guilty of were put onto the goat. Sending the goat out into the woods was the people's way of separating themselves from their guilt. They were no longer responsible for their own actions. Today we use the word *scapegoat* to describe a person or a group of people who are blamed unfairly.

Scapegoating is in many ways like labeling. Both are lazy ways of thinking. Both can prevent a person from seeing himself as he really is. When we put people into groups, we hide ourselves or other people behind name tags. We see only a part of what people really are, not the whole picture.

Our world is full of people like Mr. Jones:

Mr. Jones is very upset about what is happening in this country. Mr. Jones says, “The reason we have riots is that there are outsiders in this country.” He adds, “If we could only get rid of the outsiders, everything would be fine.”

Riots, like most problems, have many causes. Solutions are hard to find and Mr. Jones doesn't want to bother to find out what all of the causes are. It is much easier to find someone to blame, to find a scapegoat. For Mr. Jones, "outsiders" are handy scapegoats.

It is usually easy to recognize the Mr. Joneses of the world. They are the people who can say, "If only we didn't have so-and-so, everything would be okay." These persons will find one enemy to explain everything that is wrong. "If only we didn't have Jews-" or "If only we didn't have hippies-."

But nothing is that simple.

Prejudiced people who scapegoat say the same things about all groups that are different from their own. No matter who the prejudiced person is blaming, that "enemy" is "lazy" and "dirty" and "dangerous." The prejudiced person warns everyone against "marrying those people" or "getting close to those people" or "believing anything those people say." You can substitute almost any kind of human being for "those people," but the prejudiced person's remark and warnings will be the same.

That is because the scapegoater does not hate any one person in particular. He hates a "group that is different," and his hatred covers all the members of that group.

Defending Prejudice

When people say the kinds of things that Mark, for example, said about Jeff, they do not always know that they are guilty of prejudice. Most prejudiced people try to hide their true fears from themselves as well as from others. These people feel good only when they believe that there are others who are not quite as good as they are.

Practically nobody will admit to being prejudiced. Practically everybody agrees that prejudice is cruel and ugly. That is why people have been forced to defend their prejudice. And that is why their defenses have been pretty strange!

In the nineteenth century, for example, many people tried to use a religious excuse to cover their prejudice. They said that slavery was a way of introducing the Christian religion to the Africans, who had their own, different religion. It was obvious to the majority of people that this was not a very good excuse, and so many people tried to find a better one. These people turned to the idea that some people were born better than others - smarter, nicer-looking, with better manners, and more honest.

Today we know that this is completely untrue. Today we know that, any way you look at it, there is no excuse good enough to defend prejudice.

Questions for Discussion

1. How might a person go through life learning prejudice?
2. Why is real prejudice harder to deal with than ignorant prejudice?
3. Some people hold that prejudice is an essential element of maintaining self-esteem. Others, like Professor Gordon Allport, have argued that prejudice may be the result of deprivation and frustration which create hostile impulses that are then displaced upon a logically irrelevant victim. Based upon this article, how do you react to these ideas?

Definitions

Real prejudice—keeping one's prejudice even after the facts are known.

Scapegoating—placing undeserving blame on a person or group.

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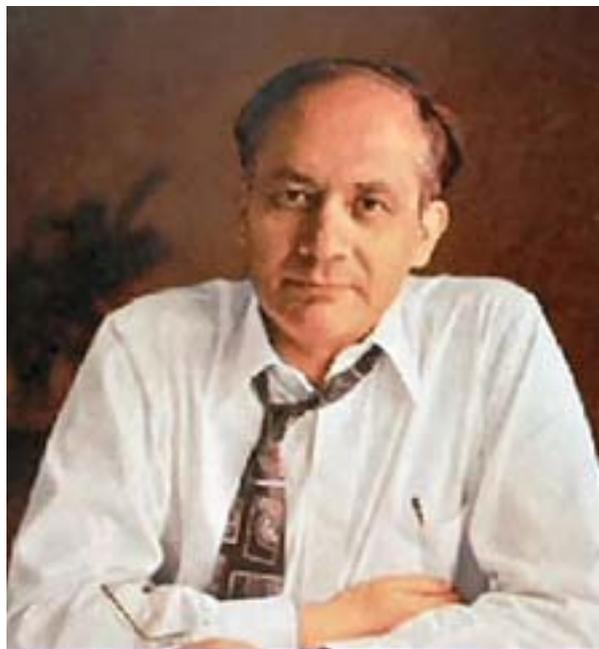
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Unit Two
Atrocity, Massacre, Genocide,
Holocaust



Raphael Lemkin (1900-1959)

ushmm

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION TO UNIT 2

Atrocity, Massacre, Genocide, Holocaust

The major goal of this unit is to understand the nature of atrocities, massacres, genocides, and the Holocaust as well as the causes, manifestations, and efforts at their prevention. *Atrocity*, according to Merriam Webster's Dictionary, is an extremely brutal or cruel, act; a barbaric act; an appalling or horrifying act. Atrocities are perpetrated in massacres and genocides and were perpetrated during the Holocaust (1933-1945). Atrocities, according to this definition, were perpetrated against the Chinese in Nanking (or Nanjing, the current spelling) and other cities in towns throughout China.

The American Heritage Dictionary defines the word *Massacre* as savage and indiscriminate killing; to kill indiscriminately and wantonly; to slaughter. These definitions accurately describe what happened in Nanking and many other Japanese-occupied cities not only in China but throughout East and Southeast Asia during the Asia-Pacific War 1931-1945, but controversy over the correct term or label for these Japanese actions continues.

Some believe that what happened in China during the war should be described as a *Massacre*; others describe it as *Genocide*, while still others desire to label the events as *Holocaust*. This unit will guide the students in understanding the complexity of events and correct application of terms during this chapter of history.

The term *Genocide* was first used by Raphael Lemkin in 1944 during World War II, when more civilians died than soldiers. Lemkin, a Polish legal scholar who escaped the Nazis, used the term to describe a "coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups with the aim of annihilating the groups themselves" (79). On December 9, 1948, the United Nations adopted the Genocide Convention, which defined *genocide* as follows:

Genocide means any of the following acts committed with the intent to destroy, in whole, or in part, a national, ethnic, racial, or religious group as such: (a) killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; and (e) forcibly transferring children of the group to another group.

While Lemkin's definition has been seen as overly broad, that of the United Nations has been criticized as being both too broad and narrow (Totten, Parsons, Charny xxiv). Because neither of these definitions appears to be totally satisfactory to many who work on the issue, the result is the creation of scores of definitions of genocide. The number of definitions of genocide may confuse students who are seeking to understand these phenomena and who are setting up their own criteria and definitions.

The purpose of this unit is to challenge students to think deeply about the various definitions and interpretations of the terms *Holocaust* and *Genocide* and to either adapt or create a definition that reflects their own values and worldview.

The role of the teacher is to assure the students are provided with a broad array of credible definitions of atrocity, massacre, genocide, and Holocaust. Students can be guided by their applications of whatever

thoughtful definition(s) they choose to a range of historic and contemporary events or occurrences that constitute violations against specific groups of people.

Some students, no doubt, will discover that their definitions do not meet the tests of application satisfactorily, leading to further refinements of those definitions. This is essential to the learning process.

The major goal of this unit is to understand the nature of massacres, genocides, and the Holocaust as well as the causes, manifestations, and efforts at their prevention. However, as educators, we must help our students to understand that the events which unfolded in Nanjing in December 1937 clearly fit the definition of massacre. We must also help them to understand the differences between the various definitions of atrocity, massacre, genocide, and Holocaust.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 2—Atrocity, Massacre, Genocide, Holocaust

BRIEF SUMMARY OF UNIT: Legal scholar Raphael Lemkin coined the term *genocide* to name the Nazi destruction of European Jewry during WWII. The term has since been applied retrospectively to the experience of the Armenians during WW I as well as to post Holocaust events in Cambodia, Rwanda and Darfur. In each case, debate rages over labeling the event genocide. Despite the creation of a specific definition by the UN in 1948, the controversy continues. Scholars, historians, politicians and ordinary citizens argue over the proper use of this powerful term. But understanding the nature of genocide is necessary for humanity to have any hope of recognizing the warning signs and taking preventive action.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

- | | |
|---------------|---|
| 6.1.12.A.11.e | Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides. |
| 6.1.12.D.11.a | Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II. |
| 6.1.12.A.4.c | Evaluate how political and military leadership affected the outcome of the Civil War. |
| 6.2.12.A.5.d | Analyze the causes and consequences of mass killings (e.g., Cambodia, Rwanda, Bosnia-Herzegovina, Somalia, and Sudan), and evaluate the responsibilities of the world community in response to such events. |
| 6.2.12.B.5.e | Assess the role of boundary disputes and limited natural resources as sources of conflict. |
| 6.2.12.D.4.i | Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved. |
| 8.1.8.E.1 | Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem. |
| 8.2.8.C.2 | Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media rich presentation. |

ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING	ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:	ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING:
<ul style="list-style-type: none"> • What is the nature of genocide? • The essential difference between massacre and genocide? • The difficulties in labeling an event genocide? <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • What is an atrocity? • What is a massacre? • What distinguishes genocide from massacre? • How do scholars define genocide? • What historical events other than the Holocaust have been labeled genocide? • Why do nations sometimes reject the term genocide? • How can the UN, NGOs and individual nations determine if and when genocide may occur in order to take preventive action? 	<p>A. STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The term genocide, created by Raphael Lemke, is very controversial. • Numerous events, before and after the Holocaust, have been labeled genocide. • Scholars do not all agree on one definition of genocide. • The essential differences between atrocity, massacre and genocide. • The UN and NGOs are currently attempting to recognize the warning signs of genocide in order to take preventive action. <p>B. STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Genocide is a powerful term that provokes debate. • Atrocities, massacres and genocide are different. • Labeling an event genocide is difficult. • Intervention to prevent genocide is possible if warning signs are recognized and heeded. <p>C. STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Define atrocity, massacre, genocide, and Holocaust. • Explain the origin of the term genocide. • List events other than the Holocaust that have been labeled genocide. • Identify the root causes of events labeled genocide. • Determine whether an event constitutes genocide. • Explain the difficulties involved in labeling an event genocide. • Develop and apply a personal definition of genocide. • Investigate the origins of the term genocide. • Examine the UN Convention on Genocide. • Research root causes of events other than the Holocaust to determine the nature of genocide. • Analyze the debate over the use of the term genocide in selected historical events. • Research current efforts to establish an early warning system for the prevention of genocide. • Identify methods used by the UN and NGOs to determine when an event may become genocide. • Describe the ways the UN and NGOs are attempting to prevent genocide. 	<p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Develop and apply a personal definition of genocide. • Investigate the origins of the term genocide. • Examine the UN Convention on Genocide. • Research root causes of events other than the Holocaust to determine the nature of genocide. • Analyze the debate over the use of the term genocide in selected historical events. • Research current efforts to establish an early warning system for the prevention of genocide.

**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Students will conduct research to respond to guided questions presented in this unit.
- Students will read one or more of handouts #1 through #4. In small groups, list and discuss various definitions of atrocity, massacre, genocide and holocaust.
- Students will complete handouts #5 and #6. Discuss responses with the whole class.
- Students will read excerpts from sources listed in the bibliography or view DVDs to enhance learning and understanding of issues related to the use of the term genocide.

Unit 2—Handout 1

What are the basic rules of international humanitarian law?

DISTINCTION	TREATMENT	WEAPONS AND TACTICS	SPECIFIC PROTECTION
<p>When planning or carrying out an attack, distinction must be made between civilians and combatants and between civilian objects and military objectives.</p>	<p>Civilians and combatants who are <i>hors de combat</i> must be protected and treated humanely.</p>	<p>The only legitimate objective of war is to weaken the enemy's military forces.</p>	<p>Certain categories of people and objects must receive additional protection.</p>
<ol style="list-style-type: none"> 1. Attacking civilians is prohibited. 2. Attacking civilian objects (houses, hospitals, schools, places of worship, cultural or historic monuments, etc.) is prohibited. 3. Before an attack, every possible precaution must be taken to minimize the potential harm to civilians and civilian objects. 4. The use of weapons that are not able to distinguish between civilians and military targets is prohibited. 	<ol style="list-style-type: none"> 1. Murder, torture, and cruel or degrading treatment or punishment are prohibited. 2. Sexual violence is prohibited. 3. Forced displacement of civilians is prohibited. 4. Starving civilians is prohibited. 5. Using human shields to protect military objectives is prohibited. 6. Wounded, sick or shipwrecked enemy combatants must be searched for, collected and cared for. There should be no preferential treatment, except on medical grounds. 7. Captured civilians and enemy combatants must be given adequate food, water, clothing, shelter and medical care and must be allowed to correspond with their families. 8. Everyone must receive a fair trial. 	<ol style="list-style-type: none"> 1 The use of weapons that cause unnecessary suffering is prohibited. 2. Taking hostages is prohibited. 3. Killing or wounding a surrendering enemy is prohibited. 4. Ordering or threatening that there shall be no survivors is prohibited. 5. Pretending to be a civilian while fighting is prohibited. 6. Destroying objects necessary for the survival of civilians (foodstuffs, farming areas, drinking water installations, etc.) is prohibited. 7. Attacking medical and religious personnel and objects lawfully using the red cross/red crescent/red crystal emblem is prohibited. 8. Misusing the red cross/red crescent/red crystal emblem is prohibited. 	<ol style="list-style-type: none"> 1 Recruiting or using children under the age of 15 in armed conflict is prohibited. 2. Medical personnel and facilities (hospitals, clinics, ambulances, etc.) as well as religious personnel must be respected and protected. 3. Humanitarian relief personnel, supplies and operations must be respected and protected. 4. Cultural property must be respected and protected. 5. The specific protection, health and assistance needs of women affected by armed conflict must be respected.

DEFINITIONS
<p>civilian: any person who is not a combatant</p> <p>When civilians take a direct part in fighting, they lose their protection from attack. (When there is any doubt about a person's status, he or she shall be considered to be a civilian.)</p>
<p>civilian object: any object that is not a military objective</p> <p>When a civilian object is used in support of military action, it becomes a legitimate military target and loses its protection. (When there is any doubt about whether a civilian object is in fact being used in support of military action, it shall be considered to be a civilian object.)</p>
<p>combatant: member of armed forces, member of an armed group under the orders of a party to the conflict</p>
<p>military objective: object which by its nature, location, purpose or use makes an effective contribution to military action and whose destruction offers a definite military advantage</p>
<p>hors de combat: literally means 'out of the fight' and describes combatants who have been captured or wounded or who are sick or shipwrecked and thus are no longer in a position to fight</p>
<p>principle of proportionality: the expected number of deaths or injuries to civilians or damage to civilian objects must not be excessive compared to the anticipated military advantage</p>

Unit 2—Handout 2

Genocide

Slaughter. Bloodbaths. All-out or partial destruction.
Mass executions. Exterminations. Mass political killings. Purges. Pogroms.
These are some of the terms and phrases that are used to describe acts of genocide.

The term *genocide* was coined in 1944 by a lawyer named Raphael Lemkin. *Geno* means “a tribe or race” of people. *Cide* means “to cut or kill.” Genocide has come to mean the *deliberate* destruction or murder of a *particular* group of people. Genocide is usually committed because one group (often government officials) distrusts or despises a particular group because of its race, religion, ethnic background, political beliefs, or nationality.

In this context, the word *destruction* can mean a number of different things. It could mean the murder, in part or whole, of a particular group of people. Sometimes the killings number in the hundreds, thousands, or even millions. For instance, the Nazis slaughtered over six million Jewish people (as well as five million others) during the years 1936—1945.

Destruction could also mean deliberate actions, aside from outright murder, that bring about the end of a particular group. For example, it could mean the planned starvation of a group of people. This actually happened between 1932 and 1933 when the Soviet Union carried out a policy that led to the starvation of up to ten million Ukrainian people.

Or the term *destruction* could also mean the establishment of laws that try to prevent births within a group. Such an action could result in the eventual extinction or end of the entire group.

Genocide is vastly different from homicide. *Homo* is the biological name for “human.” *Cide*, of course, means to “kill.” *Homicide*, then, refers to the murder of one person or ten. But it does not refer to the destruction of the lives of hundreds, let alone thousands or millions, as genocide does.

Numerous experts point out that many, if not most, homicides are not planned. They often just happen on the spur of the moment. For instance, a person may get so furious during an argument that he or she ends up killing someone. Or, a person who is robbing a store may get into a gunfight and kill someone. Genocide, on the other hand, is usually carried out according to a specific plan.

War also should not be confused with acts of genocide, even though genocide can and sometimes does take place during wartime. War is usually defined as “an armed struggle between opposing forces in order to accomplish a particular goal.”

Genocide, however, is the planned murder of a group of people because they are “different” in some way or hated for some reason.

Also, in a war both sides usually do everything they can to win. Each side uses all of its soldiers and as many of its weapons as it needs to. But during acts of genocide it is a vastly different situation. Sometimes the victims try to fight off their murderers and sometimes they do not. But even when the victims attempt to fight back, it is often a lost cause. Why? Because quite often the murderers so far outnumber the victims that the victims do not have a chance. This is particularly true when an entire nation attempts to destroy one segment of its population. Also, often times the murderers have most, if not all, of the weapons. Finally, since the victims are often unaware of the other group’s plan to destroy them, the victims are easily led to their own slaughter.

Genocide has taken place throughout history. Historical records from ancient Greece and Rome speak of genocidal acts, as does the Bible. During the Middle Ages genocide occurred during the religious battles of the Crusades. Genocide also took place when countries such as England, Spain, and France went out and colonized new lands. The American settlers of the West also committed genocidal acts against the Indians. So genocide is a human rights violation that has plagued humanity for a long time.

However, people of the twentieth century like to think that they are more civilized than their ancestors. This is the century, they point out, in which humanity split the atom and put a man on the moon. Nevertheless, some of the worst acts of genocide in the history of humanity have taken place during the twentieth century.

Over three times as many people have been killed in genocidal acts from 1900 to the present as in all of the wars during this century. That is astounding when you realize that over 35 million people have died since 1900 in World War I and II, various civil wars and revolutions. But over 119 million people have died in genocidal acts.

One hundred and nineteen million is a huge number. It is such a large number that it may be hard to imagine. But think of it in these terms. There are about 230 million people in the United States. Thus, to kill 119 million people would be like killing off every single person in every state that borders either the Atlantic or Pacific Ocean. That would include people in all of the following states: Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Virginia, North Carolina, South Carolina, Georgia, Florida, Washington, Oregon, California. It would also include all of the people living in Washington, D.C. Imagine what it would be like to fly to one of those states and not see a single person alive in the airport, or on any street, or in any store or home in any city or town.

Unit 2—Handout 3

THE HOLOCAUST—SUMMING UP

What “Caused” the Holocaust? Yehuda Bauer

Historians agree that the Holocaust resulted from a confluence of various factors in a complex historical situation. That antisemitism festered throughout the centuries in European culture is centrally important; the Jews were (and are) a minority civilization in a majority environment. In periods of crisis, instead of searching for the solution of such crises within the majority culture, the majority will tend to project blame for the crisis on a minority which is both familiar and weak. As the originators and bearers of an important part of civilization, the Jews are a “father civilization” against which pent-up aggressions are easily unleashed. Christianity’s long quarrel with a religion that, according to the church fathers, should not really exist exacerbates the dangers. The view of the Jews as a satanic force out to control the world, developed in the Middle Ages, was reinforced in the crises accompanying the emergence of liberalism, democracy, and the industrial world by the modern secularist biological theories of blood and race.

Violence against Jews was perpetrated not only in Germany. Antisemitism is a Euro-American phenomenon, the oldest prejudice of humanity. Without denying the universality of antisemitism, the conception of the Holocaust by German Nazism can be explained by specific factors operating in Germany:

1. The rigidity of German family structure as a precondition for acceptance of an authoritarian dictatorship
2. The destruction of a German national identity and the retardation of the development of a national unity resulting from the Thirty Years’ War and the consequent division of Germany into a large number of separate political entities
3. The identification of popular German (volkisch) nationalism with both Germanic Christianity and German pagan anti-Christian traditions, which excluded Jews.
4. German romanticism, which rejected liberal and democratic traditions
5. The weak liberalism of the German middle class
6. The German defeat in World War I and the resulting desire to reassert German collective strength
7. The economic crises and the resulting destruction of objective and subjective security for the group, the social class, and the individual
8. The long-standing tradition of antisemitism in “explaining” [or blaming] crises and social problems on Jews and other groups such as the handicapped that the Nazis deemed inferior.

Holocaust and Genocide - Is There a Difference?

Every Jew—man, woman, and child—was to be killed. The Poles, Russians, Czechs, and Serbs were not to be totally annihilated. Their leaders and their national, economic, political, cultural, and religious life were to be destroyed, hence the term *Genocide*. The masses were not to be killed but to be used as slaves. Others would be voluntarily or forcibly Germanized. In Poland, for example, the intelligentsia was mass murdered, large numbers of the Catholic priesthood underwent martyrdom, whole Polish areas were depopulated, cultural institutions were closed, and millions of Polish people became slaves in Nazi industries. But although three million Poles were murdered, the masses of the Polish people survived.

In the original definitions of the term *Genocide* by lawyer Raphael Lemkin (1943), there is an interesting contradiction: on the one hand, Lemkin defines *Genocide* as the “extermination” of a people; on the other hand, he goes into great detail describing the selective mass murder of leadership by the perpetrators, the destruction of religious life, the appropriation by the perpetrators of economic advantage, and the moral corruption of the victims. Obviously, if people are murdered, they cannot be victimized by moral corruption. What is suggested here is that of the two definitions offered by Lemkin, the second is what is here called *Genocide*, and the other, the first, is *Holocaust*.

It is unfortunately essential to differentiate between different types of evil, just as we differentiate between types of good. If we do that, we can see a continuum from mass brutalization through Genocide to Holocaust. Mass brutalization began, in our century, with World War I and the massive murder of soldiers (by gas, for instance) that took place then. This appears to have prepared the world for the shedding of all restraints imposed by the relatively thin veneers of civilization. The next step is Genocide, and Holocaust is then defined as the extreme case, the farthest point of the continuum. It then becomes not only the name by which the planned murder of the Jewish people is known, but a generic name for an ideologically motivated planned total murder of a whole people. Holocaust related events would then include the Armenian massacres.

Source: Bauer, Yehuda, “The Holocaust—Summing Up—The Holocaust and Genocide: Is There a Difference?” *A History of the Holocaust*. New York: Franklin Watts, 1982.

Unit 2—Handout 4

Definitions of Genocide

- Charny:** The wanton murder of a group of human beings on the basis of any identity whatsoever that they share - national, ethnic, racial, religious, political, geographical, ideological. Legal warfare is not included in this definition.
- Horowitz:** A structural and systematic destruction of innocent people by a state bureaucratic apparatus. Different from assassination which is the sporadic and random act of people seeking power who eliminate major figures in a government in an effort to gain power illegally.
- Chalk and Jonassohn:** A form of one-sided mass killing in which a state or other authority intends to destroy a group, as that group and membership in it are defined by the perpetrators.
- Fein:** A series of purposeful actions by a perpetrator(s) to destroy a collectivity through mass or selective murders of group members and suppressing the biological and social reproduction of the collectivity. This can be accomplished through the imposed proscription or restriction of reproduction of group members, increasing infant mortality, and breaking the linkage between reproduction and socialization of children in the family or group of origin. The perpetrator may represent the state of the victim, another state, or another collectivity.
- UN:** Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.

Unit 2—Handout 5

The Definition of Genocide

in the Criminal Code of the United States

S.1851

One Hundredth Congress of the United States of America

At the Second Session

Begun and held at the City of Washington on Monday, January 25, 1988

AN ACT

To Implement the International Convention on the Prevention and Punishment
of Genocide

Be it enacted by the Senate and House of Representatives of the
United States of America in Congress assembled,

SECTION 1. SHORT TITLE

This Act may be cited as the “Genocide Convention Implementation Act of 1987 (the Proxmire Act).”

SECTION 2. TITLE 18 AMENDMENTS

(a) In General: Part I of title 18, United States Code, is amended by inserting after chapter 50 the following:

CHAPTER 50A-GENOCIDE Sec.

1091. Genocide

1092. Exclusive remedies.

1093. Definitions.

Sec. 1091. Genocide

- (a) Basic Offense - Whoever, whether in time of peace or in time of war, in a circumstance described in subsection (d) and with the specific intent to destroy, in whole or in substantial part, a national, ethnic, racial, or religious group as such-
- (1) kills members of that group;
 - 2) causes serious bodily injury to members of that group;
 - 3) causes the permanent impairment of the mental faculties of members of the group through drugs, torture, or similar techniques;
 - (4) Subjects the group to conditions of life that are intended to cause the physical destruction of the group in whole or in part;
 - (5) imposes measures intended to prevent births within the group. or
 - (6) transfers by force children of the group to another group; or attempts to do so, shall be punished as provided in subsection (b);
- (b) Punishment for Basic Offense - The punishment for an offense under subsection (a) is-
- (1) in the case of an offense under subsection (a) (1), a fine of not more than \$1,000,000 and imprisonment for life; and

- (2) a fine of not more than \$1,000,000 or imprisonment for not more than twenty years, or both, in any other case.
- (c) Incitement Offense.-Whoever in a circumstance described in subsection (d) directly and publicly incites another to violate subsection (a) shall be fined not more than \$500,000 or imprisoned not more than five years, or both.
- (d) Required Circumstance for Offenses -The circumstance referred to in subsections (a) and (c) is that-
- (1) the offense is committed within the United States; or
 - (2) the alleged offender is a national of the United States (as defined in section 101 of the Immigration and Nationality Act (8 U.S.C. 1101)).
- (e) Nonapplicability of Certain Limitations - Notwithstanding section 3282 of this title, in the case of an offense under subsection (a) (1), an indictment may be found, or information instituted, at any time without limitation.

Sec. 1092. Exclusive remedies

Nothing in this chapter shall be construed as precluding the application of State or local laws to the conduct proscribed by this chapter, nor shall anything in this chapter be construed as creating any substantive or procedural right enforceable by law by any party in any proceeding.

Sec. 1093. Definitions

As used in this chapter—

- (1) the term “children” means the plural and means any individuals who have not attained the age of eighteen years;
- (2) the term “ethnic group” means a set of individuals whose identity as such is distinctive in terms of common cultural traditions or heritage;
- (3) the term “incites” means urges another to engage imminently in conduct in circumstances under which there is substantial likelihood of imminently causing such conduct;
- (4) the term “members” means the plural;
- (5) the term “national group” means a set of individuals whose identity as such is distinctive in terms of nationality or national origins;
- (6) the term “racial group” means a set of individuals whose identity as such is distinctive in terms of physical characteristics or biological descent-;
- (7) the term “religious group” means a set of individuals whose identity as such is distinctive in terms of common religious creed, beliefs, doctrines, practices, or rituals; and
- (8) the term “substantial part” means a part of a group of such numerical significance that the destruction or loss of that part would cause the destruction of the group as a viable entity within the nation of which such group is a part.

Sources: Chalk, Frank, and Kurt Jonassohn. “The Definition of Genocide in the Criminal Code of the United States.” *The History and Sociology of Genocide: Analyses and Case Studies*. New Haven, CT: Yale UP, 1990 .51-53.
New Jersey Commission on Holocaust Education

Unit 2—Handout 6—1

LABELING POTENTIAL GENOCIDAL ACTS

INSTRUCTIONS: Label each of the scenarios described in this handout as a **genocidal act** (G) or as a **non-genocidal act** (NG). Explain your reasoning.

_____ 1. The government declares that subversive groups have been undermining national security by using terrorist tactics against social institutions (military, educational, economic). A national emergency is declared and subversives are arrested, imprisoned and eventually may “disappear.”

_____ 2. Government policy of converting forests and surrounding areas into pastureland has produced conflict between indigenous peoples and new settlers. New settlers take action to expand their control over forestlands, and in the process eliminate not only the food sources but the economic livelihoods of the indigenous cultures. Indigenous peoples who resist are relocated, and some die in the process. Most significantly, survival of the indigenous culture is threatened.

_____ 3. In a society where ethnic tensions have long been a problem, a minority religious and ethnic group has long suffered at the hands of the majority ethnic group. Recent attempts by the majority group to solidify control of the national government through use of discriminatory legislation have led to violent uprisings by the minority ethnic group, which also has a distinct religious tradition. Military forces controlled by the majority ethnic group have retaliated and massacred elements of the minority group in isolated towns and villages.

_____ 4. A revolutionary government has recently come to power and has begun to take reprisals against its opponents in this nation. Those opponents of the current regime who were in positions of high status or influence prior to the revolution are prime targets of the reprisals, and many have been deported, relocated into labor camps, or imprisoned. A policy of “re-education” of the young has been implemented by the revolutionary government, and all who oppose it are either exiled or killed by the revolutionary army.

_____ 5. The government of this country has determined that the most effective means of solidifying its control over the population is to identify a cultural group that has long been a target of prejudice and discrimination, and blame it for recent internal social and economic problems. Despite the support of a vocal minority of intellectuals and some outside pressure from sympathetic governments, the targeted group has received little aid in its protests against this policy. Forced relocation and denial of basic civil rights have been imposed upon this group by the government, and some members have fled the country warning of harsher measures to come.

Source: Fernekes, William R. “Defining Genocide: A Model Unit.” Ed. William Parsons and Samuel Totten. “Teaching About Genocide.” *Social Education*. National Council for Social Studies. Feb.1991: 130. Informed by the work of Helen Fein, “Scenarios of Genocide: Models of Genocide and Critical Responses.” Ed. Israel Charny. *Toward the Understanding and Prevention of Genocide Proceedings of the International Conference on the Holocaust and Genocide*. Boulder, CO: Westview P, 1984. 3-31. Used with permission of author and NCSS.

Unit 2—Handout 6—2

Genocide Definitions

Similarities and Differences

Part One: For each question answer YES, No or UNSURE:

	UN Genocide Convention Definition	Charny Definition	Horowitz Definition
1. Is the state the perpetrator of genocide?	_____	_____	_____
2. Is the act of killing intentional?	_____	_____	_____
3. Are the victims defined by category(ies)?	_____	_____	_____
4. Is genocide labeled as a crime?	_____	_____	_____
5. Are the victims groups rather than individuals?	_____	_____	_____

Part Two: Decide whether each of the five scenarios from Handout 5-1 “Labeling Potential Genocides” is labeled as a “genocide by the three definitions. Use YES, NO, or UNSURE.

	UN Genocide Convention Definition	Charny Definition	Horowitz Definition
Scenario #1	_____	_____	_____
Scenario #2	_____	_____	_____
Scenario #3	_____	_____	_____
Scenario #4	_____	_____	_____
Scenario #5	_____	_____	_____

Part Three: Which of the three definitions do you believe is most effective in identifying potential genocidal situations? How effectively does your preferred definition distinguish between genocidal and non-genocidal acts? Use class discussions and documents to support your position.

Source: Fernekes, William R. “Defining Genocide: A Model Unit.” Ed. William Parsons and Samuel Totten. “Teaching About Genocide.” *Social Education: National Council for Social Studies* Feb. 1991. Handout above informed by the work of Frank Chalk. “Definitions of Genocide and Their Implications for Prediction and Prevention.” *Holocaust and Genocide Studies: An International Journal* 4. 1989: 149-163. Used with permission of the author and NCSS.

Unit 2—Handout 6—3

Alternative Expert Definitions of Genocide

Israel Charny: *Genocide* is “the wanton murder of a group of human beings on the basis of any identity whatsoever that they share –national, ethnic, racial, religious, political, geographical, ideological.” Charny excludes “legal warfare” from his definition (1985).

Irving Louis Horowitz: *Genocide* is “a structural and systemic destruction of innocent people by a state bureaucratic apparatus.” He distinguishes it from “assassination,” which he sees as the sporadic and random acts of people seeking power who eliminate major figures in a government in an effort to gain power illegally. (1980, 17).

Activity: Identify points of similarity and differences between the definitions above. How do these definitions compare with the UN Genocide Convention definition of *Genocide*?

In light of these new definitions, reexamine one or two of the scenarios from the handout “Labeling Potential Genocide Acts.” What characteristics of the Charny and Horowitz definitions permit one or more of these scenarios to be labeled genocide, whereas they might be labeled “non-genocidal” under the UN Genocide Convention definition?

Source: Fernekes, William R. “Defining Genocide: A Model Unit.” Eds. William Parsons and Samuel Totten. “Teaching About Genocide.” *Social Education: National Council for Social Studies* Feb. 1991: 130.

Unit 2—Handout 7

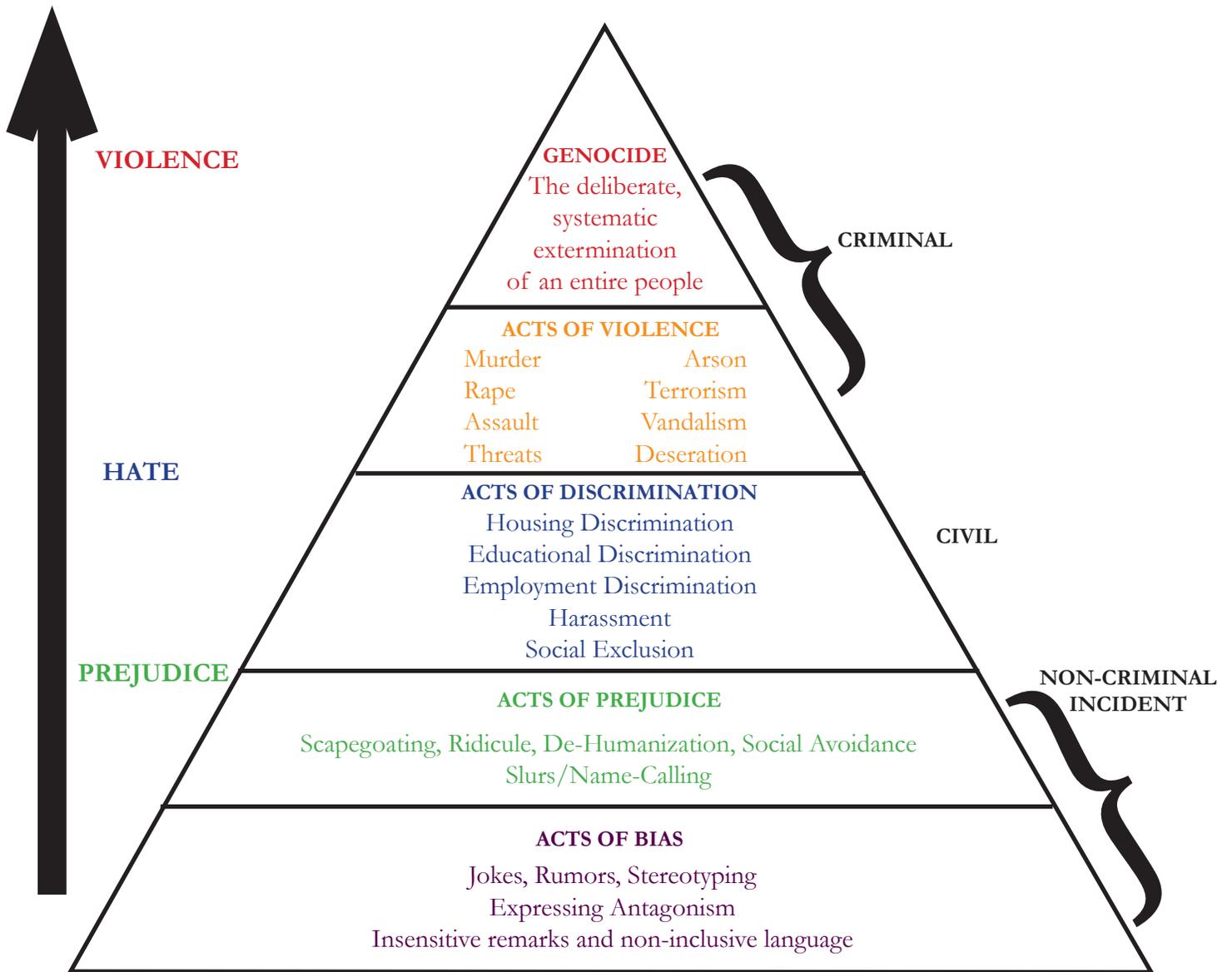
Which are Genocides?

Directions: Choose one or more of the following events to research, using R.J. Rummel’s book (citation below) or the Internet as references. Select the United Nations’ definition of *genocide*, or your own definition of *genocide* developed earlier in this unit, and determine which of the following you believe were genocides. Discuss your findings and decisions with a small group or whole class.

Location	Date	Number Killed	Victim Group	Perpetrator
Burundi	1972			
Cambodia	1975-1979			
Bosnia-Herzegovina	1992-1995			
East Timor	1975-2000			
Bangladesh	1971			
Armenia	1915-1922			
Soviet Union	1932-1933			
Rwanda	1994			
Sri Lanka	1983			
Kosovo	1998			
Iraq	1991-2000			
Kashmir	1947-2000			
El Salvador	1980			

Source: Rummel, R.J. *Death by Government*. New Brunswick, NJ: Transaction Publishers, 1997.

PYRAMID OF HATE



Unit 2—Suggested Bibliography

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Unit Three

Japanese Imperialism



*ukiyo*e, by Utagawa Kokunimasa, depicting the death of Major General Odera at the Battle of Weihaiwei, February 1895—Wikimedia Commons

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 3

Japanese Imperialism

The last decades of the nineteenth century witnessed Japan's modernization and its growth into an imperial power. Imperial Japan craved territorial expansion, which would offer military bases, natural resources, and labor. Japan's desire for colonies in neighboring countries can be traced back at least as far as the 1870's, when Japan annexed such surrounding islands as Ryukyu (Okinawa), Ogasawara (Bonin Islands, where Battle of Iwo Jima was fought), and the Kurile Islands. Following this **moderate expansion between 1874 and 1875**, Japan, still constrained by the unequal treaties imposed on it by the Western powers, intended to impose unequal treaties on its Asian neighbors. Korea was the first target.

In the name of fighting for the independence of Korea from China, Japan launched its war against China on July 12, 1894—**The First Sino-Japanese War (1894-1895)**. The Japanese Imperial Army (JIA) won on every front, and by the spring of 1895, Japanese units had occupied the strategic Port Arthur (Lüshunkou) and the remainder of the Liaodong Peninsula, Weihaiwei in Shandong Province, and had shattered the Chinese fleet. The Treaty of Shimonoseki (known in China as the Treaty of Maguan), signed after Japan's victory, forced China to recognize Korean independence and autonomy as well as to cede Taiwan and the Penghu Islands (Pescadores) to Japan. This was a most damaging blow to Chinese sovereignty in the nineteenth century.

Japan eliminated the Chinese influence in Korea and replaced it with Japanese control. Then it began to counter Russian predominance in Northeast Asia. In 1904, Japan declared war against Russia—**Russo-Japanese War (1904-1905)**. Within sixteen months, Japan had sunk much of the Russian navy, and through the Treaty of Portsmouth in 1905 (brokered by President Theodore Roosevelt, who later won the 1906 Nobel Peace Prize for his efforts), gained the South Manchurian Railroad rights. **In 1910, Japan annexed the entire Korean Peninsula** and, using Korea as a base, continued to look to China for more territories as their next imperial conquest.

Japan saw a golden opportunity to displace Germany's spheres of influence in China during World War I, when Europe was involved with the war. **In 1914, Japan expelled the Germans from Germany's leased territories in Shandong Province, such as the port of Tsingtao, and occupied them.** In 1917, during World War I, Japan declared war on Germany. Japan then fought alongside the Allied Powers, but considered as its mission the seizure of German holdings in China and throughout the Pacific. When Germany was defeated, Japan sustained its control over the Shandong peninsula through provisions in the Versailles Treaty of 1919, and gained a seat in the League of Nations.

After World War I, Japan's imperial army and navy began to gain increasing control of the country's political functions; growth of the military became the predominant goal of the country. When hit hard by the Great Depression of the late 1920's and 30's, the Japanese were even more disillusioned with party government. Moderates gave way to militants. Faced with the shortage of raw materials, the rapidly expanding Japanese population, and depressed Western economies placing barriers on Japanese trade to protect their own colonial markets, the Japanese militants advocated a strong policy towards China—a policy of conquest. Their first move was into Manchuria.

On September 18, 1931, officers in Japan's Kwantung Army Group* (or Guandong Army Group) fabricated an incident by placing a bomb on the Southern Manchurian railway, then under Japanese control. Despite the Nine-Power Treaty and the Kellogg-Briand Pact, the army, blaming Chinese soldiers for the explosion, **invaded Manchuria in northeast China, where Japan's government and army established a puppet state called Manchukuo.** **In January 1933, Japan occupied the province of Jehol ("the key to Peiping"), in North China thus extending the boundaries of Manchukuo.** The League of Nations

*Kwantung means "east of Shanhaiguan," a pass, east of which was Manchuria.

subsequently condemned Japan for its aggression. Therefore, Japan withdrew from the League of Nations in March 1933. The Japanese army had successfully expanded its control of Northern China.

As early as 1932, the Japanese government established a **system of military sexual slavery**, the so-called “comfort-stations” where thousands of women, particularly from Korea, China, Japan, and the Philippines, but also women throughout Asia, were tricked or forced into prostitution and used as sex slaves by the Japanese soldiers. Some were girls as young as twelve years old. Of the approximately, 200,000 victims, about 150,000 perished during or immediately after the war.

Japan’s government also sponsored **the development and experimentation of biological and chemical warfare**. Under the leadership of Major Shirō Ishii, a physician, in 1932, Unit 731 first began to research and test the production of biological weapons at Zhong Ma Prison Camp (whose main building was known locally as the Zhongma Fortress), a prison/experimentation camp in Beiyinhe, a village 100 kilometers south of Harbin on the South Manchurian Railway. In 1935, Major Shirō Ishii built a larger facility in Pingfang, twenty-four kilometers south of Harbin, and in other locations in China. Many Chinese citizens (including men, women, and children), U.S. POWs as well as Soviet and European POWs (from the POW camp at Mukden (Shenyang), Manchuria, were murdered in the experiments. Bacteria and chemical bombs were used against Chinese civilians. It is estimated that between 600,000 and two million shells filled with poisonous chemicals remain buried in China.

On July 7, 1937, at the Marco Polo Bridge near Beijing, Japanese Imperial Forces (JIF) continued its invasion of China by launching an all-out-war against China—**The Second Sino-Japanese War (1937-1945)**. From Beijing the JIF moved south attacking Shanghai. Despite intense Chinese resistance that lasted for over three months during the **Battle of Shanghai (August 13, 1937 – November 26, 1937)**, Japanese forces captured Shanghai as well as **the Chinese capital Nanking in December 1937**. In Nanking, in six weeks, the Japanese Imperial Army slaughtered approximately 350,000 Chinese prisoners of war and civilians. Women, men, and young girls were raped, and children were likewise brutally treated. The Japanese soldiers’ policy, the Three Alls: Kill all! Burn All! Loot all! effectively destroyed much of Nanking.

The “Rape of Nanking,” as it became known, is considered one of the worst atrocities in history.

Although both China’s nationalist and communist armies continued the war of resistance against Japan, few countries, including the United States, came to their assistance.

In 1936, Japan allied with Germany in the **Anti-Comintern Pact**, joined later by Italy. This, along with Japan’s decision in 1937 to invade the rest of China, put it on a collision course with other world powers, especially Great Britain and the United States. Once the war in Europe commenced in 1939, Japan began to look to the rest of Asia to secure independent supplies of natural resources, particularly from the Dutch East Indies. Japan rationalized its expansion by propagating the idea of “liberating” the people in Asia from the domination of Western Imperialism and by creating a “Greater East Asian Co-prosperity Sphere.”

By the end of 1941, when the Imperial Japanese forces (IJF) had attacked French Indochina (Vietnam), Cambodia, Laos, and Thailand as well as Malaya, Burma, and Singapore in late 1941 and early 1942, other countries began to act. The United States and Canada imposed economic sanctions against Japan; for example, on July 26, 1940, the U.S. government passed the Export Control Act, cutting oil, iron and steel exports to Japan. At that time, 80% of Japan’s oil came from the U.S. In July 1941, the U.S. imposed an embargo on aviation gasoline and high-grade scrap iron to Japan and froze its assets. Japan decided that to win control over Asia, it would have to confront the United States, which had interests in the Asia-Pacific arena, and had its Pacific Fleet based at Pearl Harbor in Hawaii.

On December 7, 1941, Japanese forces attacked U.S. bases at Pearl Harbor, Hawaii, and the Philippines, striking the U.S. Navy and Army Air Corps. At the same time, Japanese forces began a massive assault against Commonwealth forces in Hong Kong, Singapore, Malaya, Burma, and the Dutch East Indies (Indonesia). Subsequently, Japan succeeded in establishing control throughout Southeast Asia. However, although the U.S. Fleet was severely damaged, it was not completely destroyed. The aircraft carriers which

Japan so desperately needed to destroy were out on maneuvers in the North Pacific and so were spared the devastating damage suffered by the U.S. Fleet's battleships.

The battle against Japan in the Asia-Pacific region, fought for over a decade by the Chinese and other Asian countries, was just beginning for the United States and other western Powers.

In China and other countries, armed resistance to Japanese control continued, and as the U.S. brought its economic and technological supremacy to bear against Japan, the tide of war began to turn.

As the war continued, Japan had captured a number of prisoners of war (POWs). However, because Japan had not signed the Second Geneva Convention of 1929, **Japan's treatment of POWs** was atrocious. The number of U.S. and other Western nations' POWs who died in captivity under the German and Italian regimes was 4 %, compared to over 27 % of those held by the Japanese. Chinese POWs had an even higher death rate. Many POWs were forced to work under inhumane conditions. They were often beaten and denied essential medical care, and many were executed or died from diseases or malnutrition. In addition, the Japanese government forced many civilians from occupied territories to work as slave laborers for the Japanese military or for private Japanese corporations. Over 15 million people in China and other Asian countries died during the war.

In the summer of 1945, the United States, with the concurrence of Great Britain and Canada, dropped atomic bombs on Japan. The first fell on **Hiroshima on August 6, 1945, and the second on Nagasaki on August 9.** Meanwhile, the Soviet Union entered the war against Japan, moving its troops against the Japanese army in Northern China. Finally, on **August 15, 1945, Japan surrendered,** forced to sign the surrender documents aboard the USS Missouri in Tokyo Harbor. World War II was over.

In this unit, the students will study the aggression of Japan during the late nineteenth century and into the twentieth century. It is vitally important that the students understand the chronology leading up to the involvement of the U.S. and other Western powers in the Asian-Pacific Theatre of World War II. They will need to comprehend that the war for the U.S. began in December of 1941, but had been raging for the Chinese and other Asian nations since September of 1931.

Students will examine the growth of Japanese aggression in the Pacific beginning in 1931 with their attack on China followed by their aggression against the other nations of Asia and the Pacific region.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 3—Japanese Imperialism

BRIEF SUMMARY OF UNIT: An overview of Japanese militarism in the late 19th and early 20th centuries

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

6.1.12.D.10.a	Analyze how other nations responded to the Great Depression.
6.1.12.A.11.a	Evaluate the effectiveness of international agreements following World War I in preventing international disputes during the 1920s and 1930s.
6.1.12.A.11.b	Compare and contrast different perspectives about how the United States should respond to aggressive policies and actions taken by other nations at this time.
6.1.12.A.11.d	Analyze the decision to use the atomic bomb and the consequences of doing so.
6.1.12.A.11.e	Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.
6.1.12.B.11.a	Explain the role that geography played in the development of military strategies and weaponry in World War II.
6.1.12.D.11.a	Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II.
6.2.12.B.4.b	Determine how geography impacted military strategies and major turning points during World War II.
6.2.12.C.1.a	Compare and contrast the economic policies of China and Japan, and determine the impact these policies had on growth, the desire for colonies, and the relative positions of China and Japan within the emerging global economy.
6.2.12.A.4.c	Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese.
6.2.12.C.4.c	Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
6.2.12.A.6.b	Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.
8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

<p>ESSENTIAL QUESTION THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • Students will examine the nature and growth of Japanese militarism in the late 19th and early 20th centuries <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • Why did the Japanese become imperialistic? • What was the response of Russia and China? • What was the response of the U.S. and other Western nations? 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The origin of Japanese imperialism • The political situation in Japan and China • The geography of Japan and China <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • China faced fourteen years of war compared to the U.S.'s four years. • China, by ferocious fighting unexpected by the Japanese, kept the Japanese concentrated on defeating China, allowing the Allies time to be better prepared for the Pacific War (1941-1945). • Emperor Hirohito (Shōwa) and Prime Minister Tōjō are controversial figures. • Students should understand how certain ideological factors, such as nationalism, imperialism, and militarism, influenced the outbreak of wars <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Discuss the racism in Japan and in the West during this period. • Examine and interpret maps from the Asia-Pacific War (1931-1941) and the Pacific War (1941-1945) • Discuss the incidents that led to the Asia-Pacific War (1931-1941) • Discuss China's role in the Pacific War (1941-1945). 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Explain the terms Nationalism, Militarism, and Imperialism. • Explain the reasons the Japanese transformed from a pre-industrial society to an industrial society. • Explain the new direction Japan took in the 1930s and the reasons for this. • Explain the course of the Asia-Pacific War (1931-1941) and the Pacific War (1941-1945). • Discuss the differences and/or similarities between WWII in Europe and Asia.
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SUGGESTED SEQUENCE OF LEARNING ACTIVITIES, INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:

- Students will examine maps, cartoons, and posters and individually and in groups. Analyze these to draw conclusions about the nature of Japanese imperialism.
- Using the internet, students will research terms, such as *Nationalism*, *Militarism*, and *Imperialism*, associated with Japanese imperialism and present their findings to the class.
- Students will identify specific imperialistic acts of the Japanese government beginning with the First Sino-Japanese War in 1894 and including events in the early 20th century.
- Students will go to the online site <http://www.asia-wwii.org/history.html>. Read “Setting the Stage: Imperialism, Racism, and Autocracy (1895-1930).” Write a response and discuss their responses in groups.
- Students will examine Japanese aggression against the Chinese beginning with the September 18, 1931, invasion of Manchuria and concluding with their examination of the Marco Polo Bridge incident of July 7, 1937, after which Japan attacked and occupied portions of China.
- Students will examine Japan’s expansion in the Pacific beginning with the attacks in 1940 on French Indochina (Vietnam) and the Dutch East Indies (Indonesia).
- Students will consider how geography impacted Japan’s military strategies.
- Students will consider the ethical and moral consequences of imperialism.
- Students will examine Japanese aggression in the Pacific against the U. S. at Pearl Harbor, Hawaii, on December 7, 1941 and against the Philippines on December 8, 1941, and against the British in Hong Kong, Singapore, and Malaya (Malaysia) on December 8, 1941, and Burma in January 1942.

Unit 3—Handout 1

Nationalism, Militarism and Imperialism

Nationalism: Loyalty and devotion to a nation; a sense of exalting one nation above all others; national consciousness; the primacy of a national culture or interests above all other nations or supranational groups

Militarism: the predominance of military ideals, values or the military class; or a policy of aggressive military preparedness

Imperialism: the direct or indirect domination of an area/country/region by another industrialized country – the creation of colonies

Militaristic and Nationalist Ideologies during WWI and WWII functioned as justifications for the following:

- Starting military conflicts
- Sacrificing soldiers in battles
- Invading other nations
- Obtaining colonies and occupying territories

Imperialistic Expansion

- Model established by Western powers while dividing Africa and China into colonies or spheres of influence
- Nationalist ideology – for the glory of the nation state
- Militarism as a tool for expansion

Reasons for the growth of Militarism in Japan

- Aspirations for Western-style Imperialism
 - International prestige and power associated with foreign territorial possessions
- Security Concerns
 - Defense of the country against the U.S.S.R. and other Western powers; fear of invasion
 - Rivalries between Western powers were threatening to bring China (then occupied and divided into Spheres of Influence) to collapse – implications for Japanese National Security if China collapsed
 - Korea considered an important part of protection of Japan; geographic location and proximity to China and the U.S.S.R.
- Belief in Japan's role as an Asian Leader
 - Belief in “manifest destiny,” expansionism, and survival of cultures through Social Darwinian methods
 - 1905: Japan first Asian country to defeat Western power—Russia in the Russo-Japanese War
Increased prestige for Japan in the international arena
- Provocation by Western Powers
 - Coercive acts; insults and provocations by Western Imperialist Countries, such as unequal treaties, extraterritorial rights, Washington Conference Naval Treaty of 1921-22, and 1924 Japanese Exclusion Act passed in the U.S.A.
- Economic Interests
 - Great Depression of 1930
 - Greater East Asia Co-Prosperty Sphere

Greater East Asia Co-Prosperity Sphere

- The term used for the areas and territories occupied by Japan or under Japanese control
- Idea of Japanese cultural superiority over other Asian races
- Economic reasons
 - o raw materials from East Asian countries, oil from Dutch East Indies, rubber from Indochina – for manufacturing industry
 - o export markets for goods and surplus population
- Political aspirations – considered colonies to be a basic prerequisite to achieving international prestige and becoming a respected first-rate nation
- Used language such as “Asia for Asians” or “liberating Asian countries from Western Imperialist powers”
 - o but local governments were puppet regimes, and programs of “Japanization” were implemented to undermine local customs and beliefs in occupied territories.

Source: *Study Guide for Teachers* Iris Chang - The Rape of Nanking
http://edmontonalpha.org/study_guide.pdf

Unit 3—Handout 2-1

Japanese Modern History

Japan is the English word; in Japanese, the country is *Nippon* (formal) and *Nihon* (casual), which mean “the sun’s origin.” Thus, Japan is referred to as the land of the rising sun. During wars, the Japanese say: *Nippon ichi*—Japan is number one to inspire their fellow warriors. They also believe in *Yamato Damsashii*—this is the spirit of Japan, a sense of divine protection that could overcome all obstacles.

Feudal Japan (1185-1603)

The feudal period of Japanese history was dominated by the powerful regional families (*daimyō*) and the military rule of warlords (shōgun). The emperor was a figurehead. During this time the shogun was very powerful and merchants were weak. Samurai, the warriors, at first owed their allegiance to the nobility but eventually samurai became rulers. The samurai followed a set of rules that came to be known as Bushidō.

Edo, or Tokugawa period (1603-1868) —Pre-industrial Japan

During the Edo period, also called the Tokugawa period, the administration of the country was shared by over two hundred *daimyō*, and the government of the federation was the Tokugawa Shogunate. The Tokugawa clan was the most powerful, and for fifteen generations monopolized the title of shōgun. This clan ruled from Edo (present-day Tōkyō), commanding the allegiance of the other *daimyō*, who lead their autonomous regions.

In 1633, Japanese were forbidden to travel abroad. Their isolation was increased in 1639 when contacts with the outside world became very limited. Trade relations with China and the Netherlands could only be conducted in the port of Nagasaki. Moreover, all foreign books were banned.

By the 18th century, the samurai had become courtiers, bureaucrats, and administrators rather than warriors because there had been no war since the 17th century.

The most important philosophy of Tokugawa Japan was Neo-Confucianism, stressing the importance of morals, education and hierarchical order in the government and society: A strict four caste system existed during the Edo period: at the top of the social hierarchy stood the samurai, followed by the peasants, artisans and merchants. The members of the four classes were not allowed to change their social status. Outcasts (*eta*), people with professions that were considered impure, formed a fifth caste. However, this social hierarchy began to break down as the merchant class grew increasingly powerful, and some samurai became financially dependent on them.

In the late 18th century, external pressure started to be an increasingly important issue, for example, when the Russians first tried to establish trade contacts with Japan. The Russians were followed by other European nations and the Americans in the 19th century. Commodore Perry in 1853 and again in 1854, arrived with his squadron of “Black Ships,” forcing the Tokugawa government to open ports for international trade and establish diplomatic relations with the U.S.—“gunboat diplomacy.” However, trade remained very limited until the Meiji Restoration in 1868.

In 1867-68, the Tokugawa government fell, defeated by Imperial forces in the Boshin Civil War. Moreover, there was heavy political pressure; the Japanese people recognized Western advances in science and the military and favored an end to Japan’s isolation. Emperor Meiji became the symbolic leader of the Meiji Restoration.

Meiji Restoration (1868-1912)

The restoration of the Meiji emperor saw the beginning of a period of nationalism and socio-economic-industrial-political restructuring known as the “Meiji Restoration.” In 1867/68, political power, via the Charter Oath, was transferred from the Tokugawa Shogunate to a small group of nobles and former samurai, elder

statesmen (*Genro*), an oligarchy. These men comprised the most powerful men of the military, political, and economic spheres, and they were determined to reform Japan, which was to become an industrial nation so Japan could advance economically, socially, and militarily. The military was modernized; conscription was introduced, and a new army modeled after the Prussian force, and a navy after the British one were established. Numerous Western institutions were adopted, including a Western legal system and a quasi-parliamentary constitutional government, outlined in the Meiji Constitution. The reformers wanted to make Japan a democratic state with equality for all; thus, the social classes of the Tokugawa era were reformed, which meant that the samurai class lost its privileges. These reforms also included the establishment of human rights such as religious freedom in 1873. The education system was also reformed using Western educational models; education became compulsory.

To transform the agrarian economy of Tokugawa Japan into a developed industrial nation required Western knowledge. So Japanese scholars were sent abroad to study science and languages, while foreign experts taught in Japan. The transportation and communication networks were improved by means of large government investments. The government also supported business and industries.

Between August 1, 1894 and April 17, 1895, the **First Sino Japanese War**, the first “Glorious War,” was fought between the Chinese Qing Dynasty and Japanese Meiji, over control of Korea. The Qing Dynasty, weakened by the Opium Wars of the 19th century, was ill-prepared for the war. Japan strengthened by the reforms of the Meiji Restoration prevailed, and the Qing Dynasty sued for peace. Dominance in East Asia shifted to Japan. The Qing Dynasty never recovered from this loss, which led to the end of the Qing Dynasty and the emergence of the Republic in 1912.

Another “Glorious War” was fought in 1904-1905, when the Japanese fought the Russians over their rival claims for territory in Manchuria and Korea. Despite its fledgling army and navy, Japan was victorious, reinforcing its position as a leader in East Asia. Russia’s embarrassing loss was one of the causes of the Russian Revolution of 1905. During this war, Japan was concerned for the well-being of the Russian POWs even after having been called “the yellow monkeys” by the Russians.

After several decades of westernization, a revival of conservative and nationalistic feelings occurred: principles of Confucianism and Shintoism, including the worship of the emperor, were increasingly emphasized and taught at educational institutions. Victories against Korea, China, and Russia caused nationalism to increase even more.

In 1912 Emperor Meiji died, and the era of the rule of *Genro* ended.

Militarism and WWII (1912 - 1945)

During the era of the weak emperor Taisho (1912-26), the political power shifted from the *Genro* to the parliament and the democratic parties.

In World War I, Japan had joined the Allies, but played only a minor role in fighting German colonial forces, for example, Japan lost only 500 troops. At the Paris Peace Conference of 1919, Japan’s proposal of amending a “racial equality clause” to the covenant of the League of Nations was rejected by the United States, Britain, and Australia. Racial discrimination towards the Japanese had plagued Japanese-Western relations since the forced opening of the country in the 1800s, and these were again a major factor in the deterioration of relations in the decades preceding World War II. In 1924, for example, the US Congress passed the Exclusion Act that prohibited further immigration from Japan.

After WW1, Japan’s economical situation worsened. The Great Kanto Earthquake of 1923 and the world wide depression of 1929 intensified the crisis.

Japanese Military and International Treaties

Treaties signed by the Japanese

- **1899 and 1907—Hague Convention:** the first formal statements of the laws of war and war crimes. Concerned the treatment of POWs and civilians; forbade looting, destruction of undefended property, and poison gas. Banned the use of certain types of modern technology in war
- **1919—League of Nations:** Japan a charter member
- **1921-1922—Washington Conference Treaties:** Concerning stability in Asia and helping China evolve into a modern state
- **1922—Five Power Naval Disarmament:** Pledged adherence to limitations on the tonnage of capital ships and accepted a moratorium on new naval construction.
- **1925—Geneva Protocol:** Banned the use of all forms of chemical and biological warfare. Japan ratified but did not sign until 21 May 1970.
- **1928—Kellogg-Briand Pact (Pact of Paris):** renounced war; embraced diplomacy. The pact served as the legal basis for the creation of the notion of crime against peace.
- **1929—Third Geneva Convention:** defines humanitarian protections for prisoners of war. Updated in 1949.

Unlike the other major powers, Japan did not ratify the Geneva Convention—which stipulates the humane treatment of civilians and POWs—until after World War II. Nevertheless, an Imperial Proclamation (1894) stated that Japanese soldiers should make every effort to win the war without violating international law. According to historian Yuki Tanaka, Japanese forces during the First Sino-Japanese War, released 1,790 Chinese prisoners without harm, once they signed an agreement not to take up arms against Japan again. After the Russo-Japanese War (1904-05), over 75,000 Russian Empire prisoners were released, and were paid for labor performed, in accordance with the Hague Convention. Similarly the behavior of the Japanese military in World War I (1914-18) was at least as humane as that of other militaries, with some German POWs of the Japanese finding life in Japan so agreeable that they stayed and settled in Japan after the war.

During the Edo era, the samurai of Japan had been taught unquestioning obedience to the shoguns, as well as to be recklessly brave in battle. After the Meiji Restoration and the collapse of the Tokugawa Shogunate, the emperor became the focus of military loyalty.

As with other imperial powers, the Japanese became increasingly jingoistic (extreme nationalism characterized especially by a belligerent foreign policy) through the end of the 19th century and into the 20th century. The rise of Japanese nationalism was seen partly in the adoption of Shinto as a state religion from 1890. Shinto believed the emperor, as a descendant of the sun goddess, to be divine. Thus the emperor and his representatives must be obeyed without question. The Army emphasized its special relationship with the Emperor by dropping the term *kokugun* (“national army”) in favor of *kōgun* (“imperial army”) in the early 1920s.

In the Japanese military of the 1930s and 1940s, perceived failure or a lack of devotion to the emperor would attract physical punishment. Officers would assault and beat men under their command, who would pass the beating on to lower ranks.

Japanese author Tasaki Hanama described training of new recruits in the Japanese Army:

Five officers went down the line and without warning, slapped each soldier soundly on his cheek. Those that could not keep their posture of attention were slapped more than the others. The sergeant then demanded of each recruit why he thought he had been slapped. As each gave what he thought might be the answer, he was soundly slapped again. Finally, one recruit, when his turn came said that he didn't know. “That is right!” The squad leader said. “When you are slapped don't give excuses. As His Majesty has been pleased to admonish in his Imperial Rescript, ‘Uninfluenced by worldly thoughts and unhampered by politics, guard well your single destiny of patriotism.’ Our sole duty is to be patriotic to the Emperor. You need only obey what

you are told.” (Browne)

Moreover, youth were indoctrinated about the superiority of the Japanese culture as shido minzoku, “the world’s foremost people,” and the inferiority of the “lower races,” such as the Chinese. The darker one’s skin, the lower the status.

The Military in Power (1930s)

During the 1930s, Japan took a new direction. The military became a dominant force in the government. The government was led by these ultra nationalistic and militaristic groups of hawks with imperial ambitions. Dissenters were assassinated or persecuted. Indoctrination and censorship in education and media were further intensified. Navy and army officers soon occupied most of the important offices, including the one of the prime minister. Because Japan was over-populated and had few natural resources and were thus dependent on international trade, the military government looked to China, especially to Manchuria, which was rich in coal, iron, and aluminum. Japan also wanted to exploit them as a cheap labor force. Manchuria would also be the perfect launching area for further expansion, for example to the Soviet border lands. Other Asian countries were also of interest for what Japan needed—raw materials such as oil and land. Japan’s goal was similar to Hitler’s goal of territorial expansion.

General Hideki Tōjō, a supporter of Nazi Germany, was one who held extreme right-wing views. He feared the long-term plans of Joseph Stalin, and in 1938 he advocated pre-emptive air strikes on both China and the Soviet Union.

In July 1941, Tōjō was appointed by Prime Minister Fumimaro Konoye as Minister of War. Tōjō advocated an aggressive foreign policy and strongly opposed plans by Shigenori Togo, a diplomat, to remove Japanese troops from China and Korea. Tōjō ordered the attack on Pearl Harbor.

In Manchuria and China, Japan had already been the aggressor. To acquire more land, Japan had forced China into unequal economical and political treaties. Furthermore, Japan’s influence over Manchuria had been growing since the end of the Russo-Japanese war of 1904-05. When the Chinese Nationalists (KMT) began to seriously challenge Japan’s position in Manchuria in 1931, the Japanese Imperial Army occupied Manchuria. In the following year, Manchuria was renamed “Manchukuo” and declared an independent state, controlled by Japan through a puppet government, headed by Pu Yi, the deposed Chinese emperor. In 1932, in the January 28th Incident, the Japanese bombarded Shanghai in order to protect Japanese residents from supposed anti-Japanese demonstrations; this “incident” lasted until May 5 when the humiliating Shanghai Ceasefire Agreement was signed, Chinese forces were removed from Shanghai and its environs but the Japanese were allowed a few army units in Shanghai.

In 1933, because Japan was criticized for her actions in China, Japan withdrew from the League of Nations.

Second Sino-Japanese War (1937-1945)

In July 1937, the Second Sino-Japanese War broke out, following the incident at the Marco Polo Bridge. The Japanese forces moved southeast, attacking Shanghai in August through November 1937, and then marched further into China, and in December of 1937 attacked and occupied Nanking, the capital of Nationalist China, where the atrocities committed are known as the Nanking Massacre or the Rape of Nanking. The Japanese attacked other cities along the east coast of China and also in the southwest. In addition, to the battles in these areas, the Japanese conducted biological warfare throughout China. However, the Chinese government never surrendered, and the war with the Japanese continued until 1945.

Pre-WWII Japanese Aggression in the Pacific

In 1940, Japan continued its aggression in the Pacific, occupying French Indochina (Vietnam) and joining the Axis nations, Germany and Italy. As a result of these actions the United States and Great Britain reacted with an oil boycott. With the resulting oil shortage and failures to solve the conflict diplomatically, Japan decided to capture the oil rich Dutch East Indies (Indonesia) and to start a war with the U.S. and Great Britain.

WWII in the Pacific (1941-1945)

In December 1941, Japan attacked the Allied powers at Pearl Harbor and several other points throughout the Pacific. Within months, Japan expanded her control to the border of India in the West and New Guinea in the South.

The turning point in the Pacific War was the battle of Midway in June 1942. From then on, the Allied forces slowly won back the territories occupied by Japan. In 1944, intensive air raids started over Japan. In spring 1945, U.S. forces invaded Okinawa in one of the war's bloodiest battles.

On July 27, 1945, in the Potsdam Declaration, the Allies requested Japan to surrender unconditionally, or destruction would continue. Even after U.S. military forces dropped atomic bombs on Hiroshima and Nagasaki on August 6 and 9, and the Soviet Union entered the war against Japan on August 8, the military would not surrender unconditionally. On August 14, however, Emperor Hirohito (Showa) finally agreed to the surrender terms. After fourteen long and devastating years, WWII was over for China and the Allies.

Sources: Internet Modern History Source Book:

<http://afe.easia.columbia.edu/japan/japanworkbook/modernhist/outline.html>

Japan Guide/History: <http://www.japan-guide.com/>

Unit 3—Handout 2-2

Research Project

Students should choose one of the following to research. They should prepare word-processed documents, citing their sources, and should also present their research to the class.

1. 813, Battle for Shanghai
2. Axis Powers
3. Battle of Midway
4. Battle of Okinawa
5. Bushido
6. Japanese Caste System
7. Chinese Nationalists (KMT)
8. Commodore Perry
9. Confucianism
10. Dutch East Indies
11. Emperor Hirohito
12. Emperor Meiji
13. Exclusion Act of 1942
14. Feudal
15. Gunboat diplomacy
16. Hideki Tojo
17. January 28th Incident
18. League of Nations
19. Marco Polo Bridge
20. May 4 Incident
21. Nanking
22. Oligarchy
23. Pearl Harbor
24. Potsdam Declaration
25. Pu Yi
26. Russo-Japanese war of 1904-05
27. Samurai
28. Shintoism
29. Triple Intervention
30. Tokugawa
31. The Kwantung Army

Unit 3—Handout 2-3

Modern Chinese History Outline (1912-1949)

221-206 BCE	Qin Dynasty, First Emperor Chin Shi Huangdi, capital—Xian
1644-1911	Qing Dynasty, Last Emperor Pu Yi, capital—Beijing
1912	Republic, Sun Yatsen, “Father of the Republic”
1912-1937	Republic era: Provincial Warlords against Nationalists (Kuomintang [KMT]), leader Chiang Kaishek, successor to Sun Yatsen; KMT also fighting the Communists (CCP), leader Mao Zedong, during some of those years
1931	Mukden Incident, Japanese blamed an explosion on railroad on the Chinese, a trumped up incident
1932	Japanese invasion and occupation of Manchuria (changed to Manchukuo); Pu Yi, the last Qing emperor, installed as puppet emperor.
1934-35	Long March from south, gathering support among the peasants, to NW, Yan’an in Shaanxi Province, guerrilla base. Future elite of CCP on March: Chairman Mao, Zhou Enlai (Prime Minister), Deng Xiaoping (3rd First Vice Premier and Chair of CCP). In Yan’an Mao marries Jiang Qing, Madame Mao, his last wife, one of the “Gang of Four” during the Cultural Revolution (1966-1976)
1937-1945	Japanese occupation, KMT and CCP coalition against Japanese but the power struggle continued throughout on a smaller scale between the KMT and CCP
1937, July	Marco Polo Bridge Incident, July 7, south of Beijing. Japanese attack Chinese troops because of a trumped up incident.
1937, August	813, Shanghai attacked by the Japanese, August 13. Battle of Shanghai lasts until November 1937.
1937, December	Nanking massacre begins, ending in January 1938, with 350,000 dead.
1937-1945	Japanese continue perpetrating atrocities in China, including biological warfare. China, an ally of the U.S. and Britain is supplied along the Burma Road, a road linking Burma (Myanmar) to China, by the British, until 1942 when supplies are flown by the Allies over the “hump,” the Himalayas.

- 1945 War in the Pacific ends with the surrender of the Japanese on September 2, after the atomic bombings of Hiroshima and Nagasaki on August 6 and 9.
- 1945-1949 Civil War between Nationalists (KMT) and Communists (CCP)
- 1946-1948 The International Military Tribunal for the Far East (IMTFE), also known as the Tokyo Trials, the Tokyo War Crimes Tribunal or simply as the Tribunal
- 1949 Independence: People's Republic of China (PRC) on mainland China, Leader: Mao Zedong; and Republic of China (ROC) on Taiwan, Leader: Chiang Kaishek

Unit 3—Handout 2-1

Examine the three maps, and individually and then in groups analyze these to draw some conclusions about the nature of Japanese imperialism.

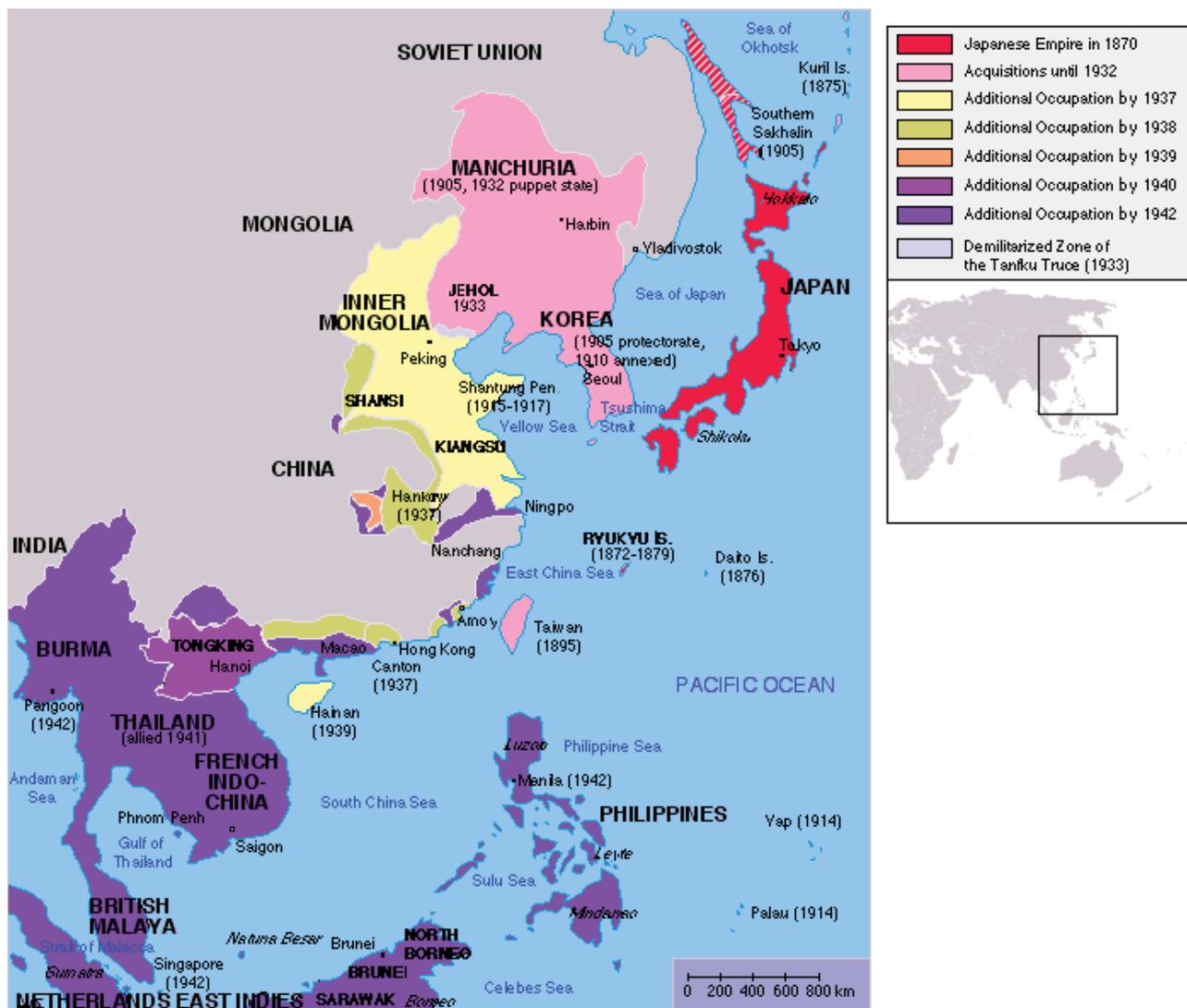
Map of China 1933—#1



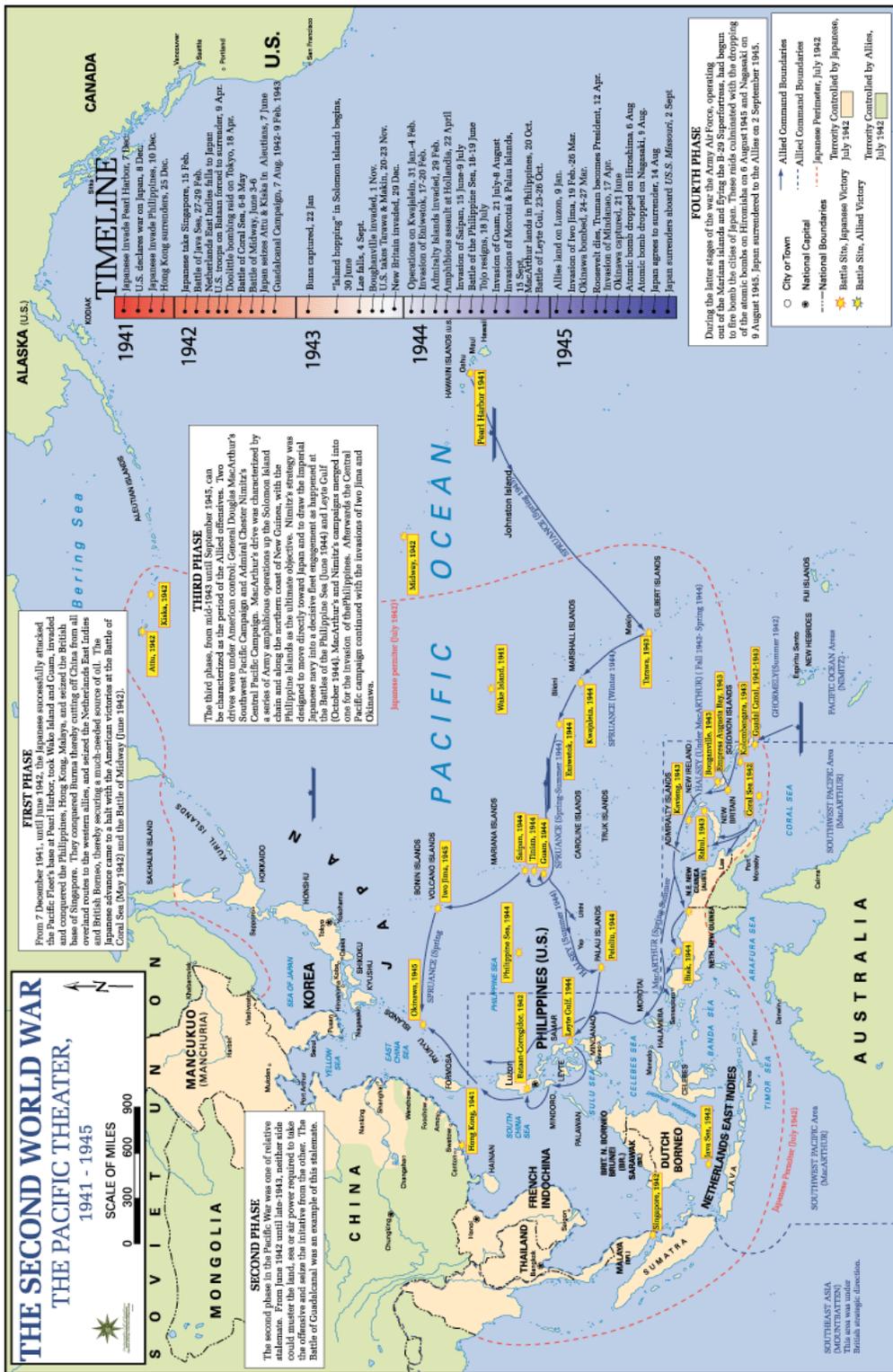
asia wwii

Unit 3—Handout 3-2

Map of Japanese Empire 1870-1942—#2



Map showing stages of formation of the Japanese empire Wikipedia Commons



Unit 3 Handout 3-3—#1 Examine carefully the timeline and the three phases blocks.
wwii.com/.../map-pacific-theater-1941-1945

Unit 3—Handout 4



Mu Yilong, "A Viper Wiggles Southward."
From Hung, Chang-Tai

Individually students should write down what they think this cartoon means. Then in groups of three or four they should compare their answers. A group spokesperson should report their answers to the class.

Unit 3—Handout 5

Bushidō



hubpage

It is shameful for any man to die without having risked his life in battle.
— Naoshige

Bushidō, the way of the warrior, was a samurai, or *bushi* (warrior-poet), ethical code of conduct similar to Western concepts of chivalry. This code emphasized virtues such as bravery, mastery of martial arts, loyalty, benevolence, honor, obedience, frugality, duty, filial piety, self-sacrifice, and simple living. The code has been derived from a number of writings from the 8th century on. The code also called for compassion for the weak and aged, including wounded enemies and allowed for honorable surrender. However, under the bushidō ideal, if a samurai failed to uphold his honor he could regain it by performing seppuku (ritual suicide).

Comment on the Bushido code. What does “filial” mean? And “piety”? Are these virtues ones you would like to emulate? Would the code be difficult to follow? Why, or Why not?

Unit 3—Handout 6



From Hung, Chang-Tai

Gao Longsheng, “*De’ bu gu, bi you lin.*” The original quote from Analects (IV. 25) means “Virtue never dwells in solitude, it will always attract neighbors.” Here, however, the term *de* stands for “Germany” (*Deguo*) rather than the original “virtue” (*de*). The cartoon depicts Hitler holding a head labeled “Austria.” The characters on the skull held by a Japanese general read, “Puppet organization.”

Individually students should write down what they think the cartoon means. Then they should meet in groups of three or four, sharing their ideas. Finally a group spokesperson should report the group’s main idea to the class.

Unit 3—Handout 7



brookdalecc

Students should write down what they think the poster means. Then they should meet in groups of three or four, sharing their ideas. Finally a group spokesperson should report the group's main idea about the poster to the class.

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Unit Four
The Nanking Massacre



Japanese Army marches into Nanking in December 1937. BBC

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 4

The Nanking Massacre: “The Rape of Nanking”

The Japanese invasion of China, prior to, and during World War II lasted from the early 1930s to 1945, with the eight years from 1937-1945 the most intense period, known by the Chinese as the “Eight Year War of Resistance.” European and American historians generally have not treated this war with the same attention as WWII in Europe and the Pacific, ignoring Japan’s long-standing ambition to conquer China and the rest of Southeastern Asia and to build a powerful empire, euphemistically called by the Japanese, the “Great East Co-Prosperty Sphere.” While intrigues and atrocities followed the Japanese armies wherever they trampled over Asia during the war, *The Nanking Massacre* was by far the most monstrous episode in terms of the number of people killed and the speed with which the massacre was accomplished.

In July 1937, the Japanese army used the temporary disappearance of a soldier around the Marco Polo Bridge south of Beijing, as a pretext to launch an attack on the city of Beijing, followed by a full-scale invasion of Northern China. The ill-equipped Chinese armies put up a weak defense, so the Japanese quickly pushed its way southwards to Shanghai. After a ferocious battle, lasting three months, with heavy casualties, the Japanese occupied Shanghai and headed northwest towards Nanking, the capital of China at that time. Numerous atrocities were committed en route to Nanjing, but these could not compare with the carnage the Japanese unleashed on the defenseless city.

About 100,000 Japanese soldiers entered Nanking on December 13, 1937, encountering little resistance since most of the Chinese soldiers had evacuated the city. Nanking had a population of about one million, but approximately half of the residents had fled the city before the Japanese entered. Over the next seven weeks, about 350,000 people, including thousands of unarmed Chinese soldiers, were systematically massacred using bayonets, guns, machine guns, and grenades. Some were burned alive with gasoline or drowned, while others were buried alive or buried to their waists to be used for bayonet practice. One third of the city was burned to the ground with the fires lasting for thirty-nine days.

During this period, there were foreign businessmen and missionaries, both European and American in the city. Some escaped, for example, on the *U.S.S. Panay* that was bombed by the Japanese. However, during the invasion and killing, other foreigners decided to stay in order to protect Chinese civilians by organizing an International Committee. This committee established the Nanking Safety Zone in an area of about 3.8 square km that encompassed the American Embassy, Nanking University, and Nanking Women’s College of Arts and Sciences (Ginling College).

This International Committee appealed to the Japanese government to recognize the zone but without success. The Japanese even killed Chinese citizens, including the old, women, and children, in front of members of the International Committee.

The Japanese army went on a rampage in Nanking following a policy of slaughter known as “The Three Alls” —“Rape all, loot all, and burn all.” However, there are survivors of this horrific event. There are eyewitness documented accounts by various foreigners. They have told their tales of horror to historians and writers like Iris Chang, who wrote the definitive book of the event called *The Rape of Nanking*.

Many Japanese soldiers described the scene and their actions in their diaries, and many took photographs. Regardless of age, about 20,000 women were raped or gang-raped before being tortured or brutally killed.

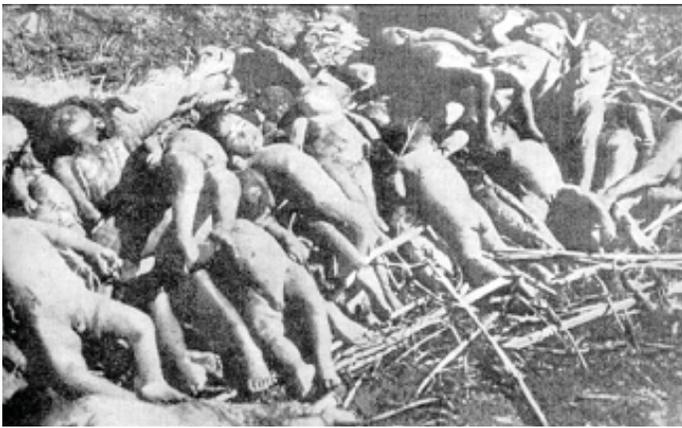
In addition to other brutalities, the Japanese wanted to steal the cultural heritage of the Chinese. The Japanese had set up a special committee for sorting transporting and cataloguing looted books. The loss was devastating: 897,178 volumes from public and private libraries in Nanjing—a priceless collection of Chinese classical texts and printed texts.

Those looted books are now housed in libraries in Japan, the best libraries in the world for the study of Asian culture. Scholars from China must go to Japan to study their country's looted books.

In this unit, students will read testimonies of Nanking survivors, see their photos, and in some cases, even listen to their tales about the brutality of the Japanese Imperial Army in Nanking in 1937 and 1938. The purpose of this unit is to inform students of this significant episode of World War II in China—The Nanking Massacre.



cnd.org/njmassacre



freerepublic.com

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 4—The Nanking Massacre, December 1937—February 1938

BRIEF SUMMARY OF UNIT: Students will study the events of the Nanking Massacre.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

5.4.8.G.2	Investigate a local or global environmental issue by defining the problem, researching possible causative factors, understanding the underlying science, and evaluating the benefits and risks of alternative solutions.
6.1.12.A.11.a	Evaluate the effectiveness of international agreements following World War I in preventing international disputes during the 1920s and 1930s.
6.1.12.A.11.b	Compare and contrast different perspectives about how the United States should respond to aggressive policies and actions taken by other nations at this time.
6.1.12.A.11.d	Analyze the decision to use the atomic bomb and the consequences of doing so.
6.1.12.A.11.e	Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.
6.1.12.B.11.a	Explain the role that geography played in the development of military strategies and weaponry in World War II.
6.1.12.D.11.a	Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II.
6.2.12.A.4.c	Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese.
6.2.12.A.6.a	Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues.
6.2.12.A.6.b	Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.
6.2.12.B.4.b	Determine how geography impacted military strategies and major turning points during World War II.
6.2.12.C.1.a	Compare and contrast the economic policies of China and Japan, and determine the impact these policies had on growth, the desire for colonies, and the relative positions of China and Japan within the emerging global economy.
6.2.12.C.4.c	Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
6.2.12.D.4.i	Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

<p>ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • Students will develop a chronology of the events prior to and during the Nanking Massacre. <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • What were the pre-conditions of the massacre at Nanking? • What happened during the attack on Nanking? • What was the International Safety Zone? • What was the world’s response to the massacre? 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The chronology of the Nanking Massacre. • The historical figures associated with the massacre. • Why the Japanese army behaved with such apparent barbarism in seizing places like Nanking. • Those who created the International Safety Zone. <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • The Nanking Massacre was not the only city in China where citizens were massacred. • During the Nanking Massacre there were “upstanders” and rescuers. <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Identify the importance of eyewitness testimony in the study of the Nanking Massacre. • Discuss the genocidal nature of the massacre. 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Discuss the reasons the Nationalist governments was not better prepared to withstand the Japanese attack on its capital city. • Discuss what Japan hoped to accomplish in China. • Upon completion of this lesson, students should be able to use the documents they read for this lesson to write a five-paragraph essay in response to the following question: Did U.S. policy toward East Asia in the 1930s forestall or hasten war with Japan? • Students should be able to identify and explain the significance of the Anti-Comintern Pact, the Panay Incident, and the Nanking Massacre. • Discuss the response of President Roosevelt to the sinking of the U.S.S.Panay. • Students should be able to locate the following on a blank map of East Asia: <ul style="list-style-type: none"> • Peking (Beijing) • Shanghai • Nanking • Chungking
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SUGGESTED SEQUENCE OF LEARNING ACTIVITIES, INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:

- Create a chronology of the events leading to the Nanking Massacre.
- Analyze and discuss the time frame of the Nanking Massacre.
- Examine the maps of China, Shanghai, Nanking, and Jinling Women's University. Analyze them individually and then in groups. Group spokespersons will present conclusions to the class.
- List the various types of atrocities committed by the Japanese army.
- Investigate the reasons for the murder of the Chinese POWs by the Japanese army.
- Read survivors' and perpetrators' testimonies about the attack on Nanking.
- Examine the creation and importance of the International Safety Zone and its role as rescuer.
- Examine contemporary international newspaper accounts.
- Examine letters, diaries, and other personal accounts of survivors of the Nanking Massacre.
- Read U.S. primary documents of President Roosevelt, Secretary of State Cordell Hull, and Ambassador John C. Grew in response to aggression in Europe and Asia. Write in response to these documents.
- Also read and comment on the Japanese response.

Unit 4—Handout 1

Timeline of Nanking Massacre

1931, September 18	After the Mukden Incident, the Japanese occupy Manchuria, establish Manchukuo (puppet Japanese state)
1937	
July 7-9	Battle between the Republic of China's National Revolutionary Army and the Imperial Japanese Army
August 13	Japanese attack Shanghai
August 15	First air raid on Nanking
November 12	Shanghai falls
November 15	Chiang Kaishek's government begins leaving Nanking
November 16	Nanking International Committee for the Safety Zone conceived
November 22	Safety Zone proposal sent to the Japanese authorities, rejected weeks later
November 25	John Rabe wires Hitler for help establishing the Safety Zone
December 8	Chiang Kaishek and advisors flee city
December 10	Japanese forces wait for surrender flag at midday; none arrives. Assault on city begins
December 14 -21	Rape, pillage, murder: first major wave of violence
December 21	Japanese military reorganized to complete "mop-up;" second major wave of violence begins.
1938	
Jan. 28 - Feb 3	Third major wave of violence
May	Safety Zone dissolved; relief efforts continue

Unit 4—Handout 2

Historical Background

The events now known as the Nanking Massacre, or the “Rape of Nanking” lasted approximately seven weeks—from December 13, 1937 to February 1938. The city was looted and burned, and marauding Japanese soldiers unleashed a staggering wave of violence on Nanking’s population. According to the summary judgment of the International Military Tribunal for the Far East (IMTFE)—also known as the Tokyo Trials, “estimates indicate that the total number of civilians and prisoners of war murdered in Nanking and its vicinity during the first six weeks of the Japanese occupation was over 200,000. Approximately 20,000 cases of rape occurred in the city during the first month of the occupation.”

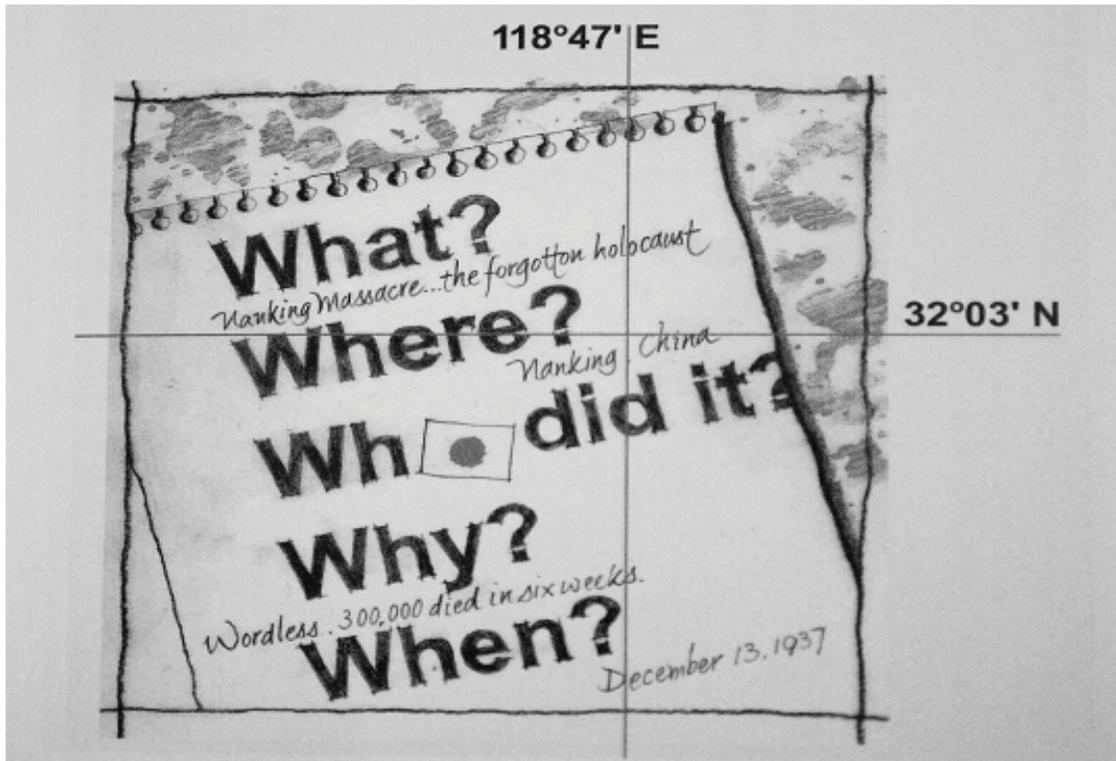
Prior to the fall of the city, many Chinese fled the approaching troops, and all foreign citizens were ordered to evacuate. A group of twenty-two European and American expatriates, however, refused to leave. Despite devastating air strikes and the threat of an oncoming army, these Westerners—including John Rabe, a Nazi businessman; Bob Wilson, an American surgeon; and Minnie Vautrin, the American headmistress of Ginling Women’s College of Arts and Sciences—remained behind in order to set up a Safety Zone to protect civilians. Along with these Westerners, a number of Chinese—among others, Tsen Shui-fang, Chen Rong, Xu Chuanyin, Han Xianglin, and Qi Zhaochan, Chinese who knew foreign languages—also aided their fellow Chinese in the Safety Zone.

Some two hundred thousand refugees crowded into the Zone, which spanned two square miles. During the brutal occupation, Safety Zone committee members vehemently protested the army’s actions to the Japanese authorities, but the carnage continued. Every day John Rabe, Minnie Vautrin, and the others fought to keep the Safety Zone’s boundaries intact and the refugees safe.

By March 1938, the worst of the violence had subsided, so the army moved on, leaving behind an occupying force. The refugee camps in the Safety Zone were disbanded; however, intensive relief efforts continued. The Japanese set up a puppet government that ruled Nanking until the end of the war. In 1948, the IMTFE convicted Iwane Matsui, commander of Japanese forces in Nanking, of war crimes and sentenced him to death. Emperor Hirohito and his uncle Prince Asaka, who commanded the troops that actually occupied Nanking during the massacre, were spared.

Today, many Japanese know little about the wartime atrocities their country committed throughout Asia. More than seventy years later, the invasion of Nanking remains a divisive issue. Some Japanese ultra-conservatives deny or minimize the massacre; to this day, many Japanese believe stories of atrocities in Nanking are exaggerations and lies. Chinese have protested the Japanese approval of textbooks that call the Nanking massacre an “incident.” The protests have made headlines around the world. Many in Asia are also outraged by the former Japanese prime minister’s annual pilgrimage to the Yasukuni Shrine, a Shinto shrine located in Chiyoda, Tokyo. Along with millions of soldiers who died for the Japanese Emperor, *Yasukuni*—which translates as “peaceful nation”—enshrines 14 class A war criminals.

Unit 4—Handout 3



Albert Ng

Explain what this poster means. Examine all the questions and answers as well as the longitude and latitude marks.

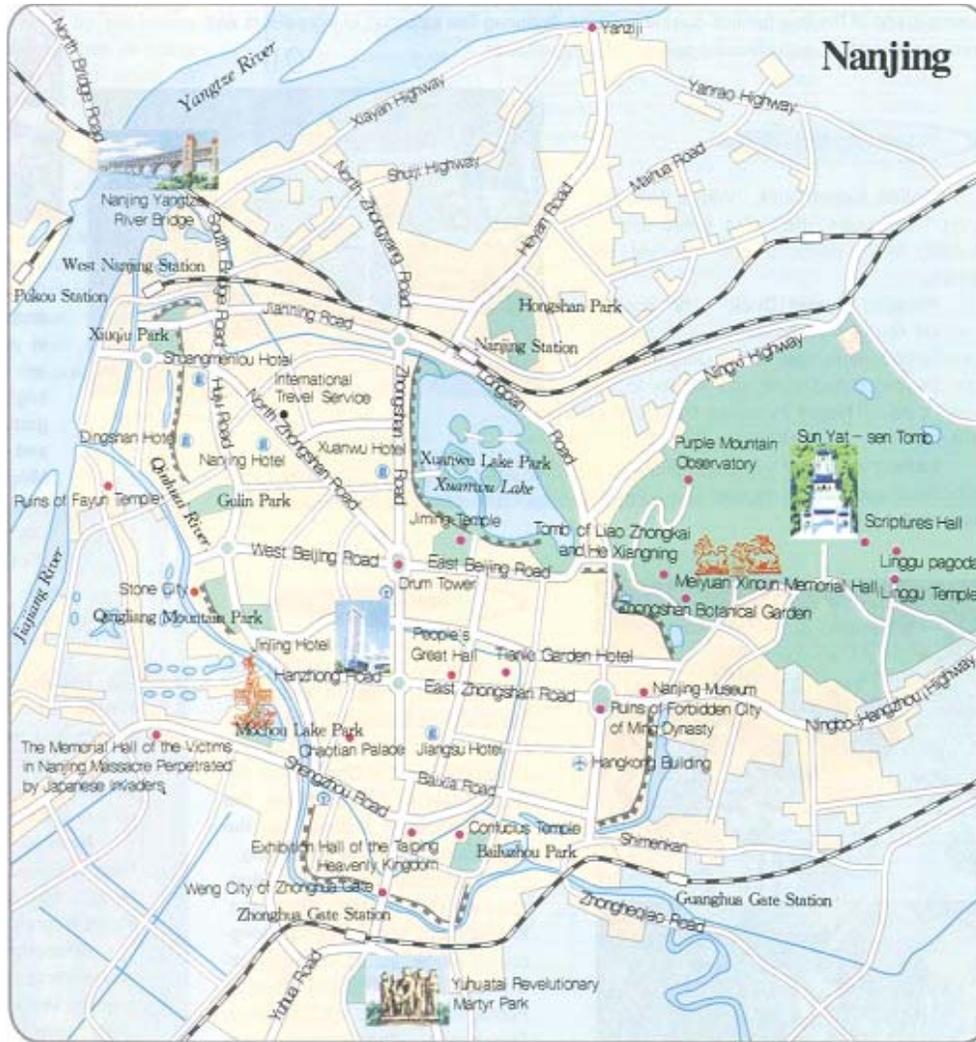
Unit 4—Handout 4



google images

Examine the above map, noting the locations of Beijing (Beiping), Shanghai, Nanjing (Nanking), and Chongqing (Chungking). Research these cities and explain their importance during the period 1937-1938.

Unit 4—Handout 5



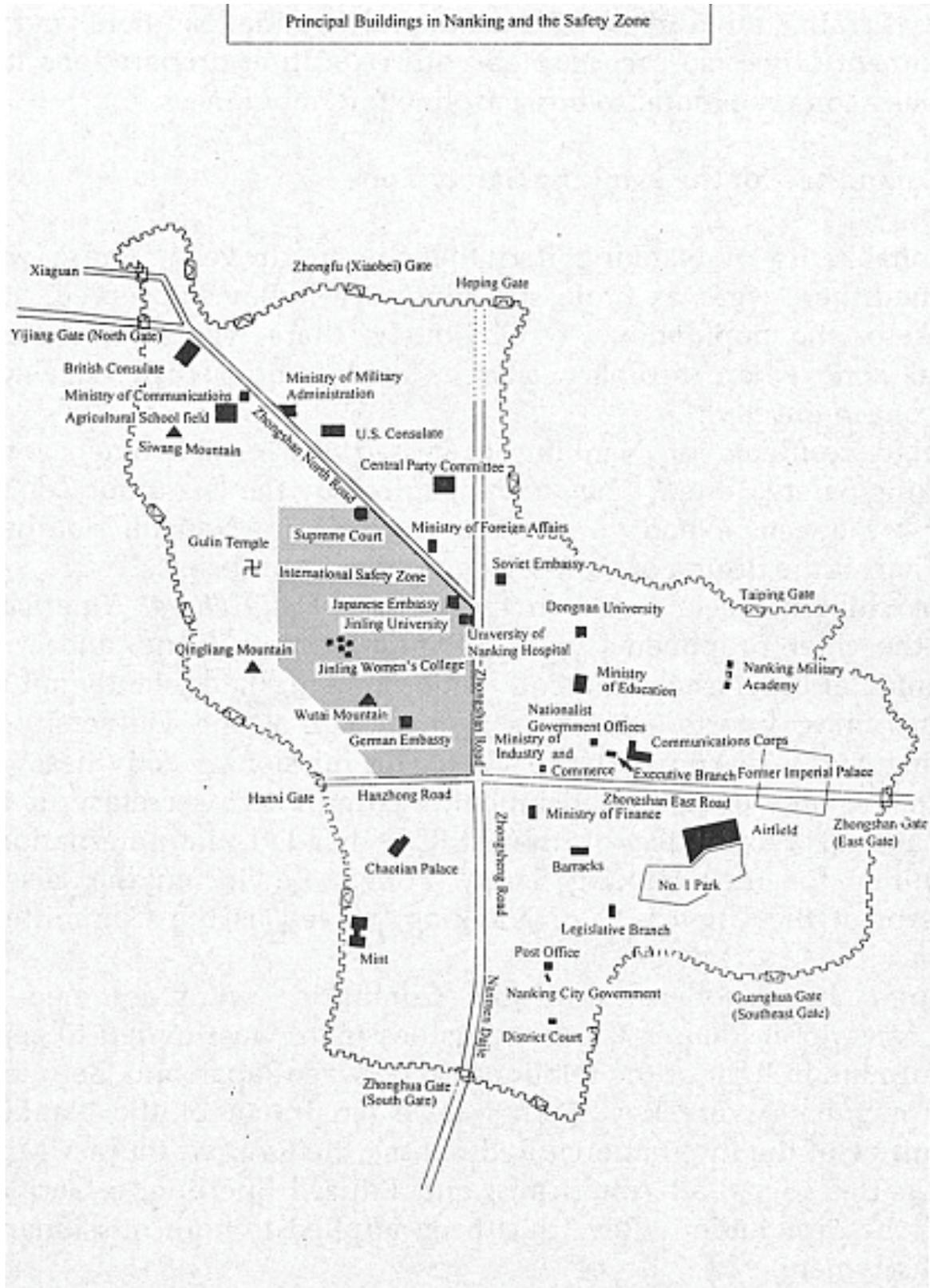
A contemporary map of Nanjing (Nanking). At the time of the massacre there was no bridge across the River Yangtze (or Chang Jiang). The Nanjing Yangtze River Bridge, built in 1968, in the northwest of the city, was the first bridge over the Yangtze River.

Note the Memorial Hall of the Victims in Nanjing Massacre to the southwest and also the tomb of Sun Yatsen to the east.

chinamaps.org



Path of the Yangtze River. chinamaps.org



Shaded area is the Nanking International Safety Zone

Unit 4—Handout 6

Discussion Questions

1. How did the soldiers and civilians fleeing Nanking get across the river? Research to find the answer and share your writing with the class.
2. Research the following terms and describe their importance to the Nanking Massacre in a brief essay (3 or 4 paragraphs). Present your research to the class:
 - Nanking History
 - Chiang Kaishek
 - General Tang Shengzhi
 - Emperor Hirohito (Shōwa)
 - Prince Yasuhiko Asaka
 - General Matsui Iwane
 - Anti-Comintern Pact
 - John Rabe
 - International Safety Zone
3. Explain the following poster that the Japanese put up around Nanking.



Unit 4—Handout 7

Read the following document. Put yourself in the role of a Japanese diplomat and write a brief (4-5 paragraph) response to Hull's statement. In what way might the principles Hull advocates be seen as standing in the way of Japan's goals for East Asia? Is there anything that Hull says that Tokyo might appreciate (i.e., the emphasis on the importance of international trade)? Be sure to make specific references to the document in your response.

Statement by the Secretary of State Cordell Hull, July 16, 1937

I have been receiving from many sources inquiries and suggestions arising out of disturbed situations in various parts of the world.

Unquestionably there are in a number of regions tensions and strains which on their face involve only countries that are near neighbors but which in ultimate analysis are of inevitable concern to the whole world. Any situation in which armed hostilities are in progress or are threatened is a situation wherein rights and interests of all nations either are or may be seriously affected. There can be no serious hostilities anywhere in the world which will not one way or another affect interests or rights or obligations of this country. I therefore feel warranted in making—in fact, I feel it a duty to make—a statement of this Government's position in regard to international problems and situations with respect to which this country feels deep concern.

This country constantly and consistently advocates maintenance of peace. We advocate national and international self-restraint. We advocate abstinence by all nations from use of force in pursuit of policy and from interference in the internal affairs of other nations. We advocate adjustment of problems in international relations by processes of peaceful negotiation and agreement. We advocate faithful observance of international agreements. Upholding the principle of the sanctity of treaties, we believe in modification of provisions of treaties when need therefore arises, by orderly processes carried out in a spirit of mutual helpfulness and accommodation. We believe in respect by all nations for the rights of others and performance by all nations of established obligations. We stand for revitalizing and strengthening of international law. We advocate steps toward promotion of economic security and stability the world over. We advocate lowering or removing of excessive barriers in international trade. We seek effective equality of commercial opportunity and we urge upon all nations application of the principle of equality of treatment. We believe in limitation and reduction of armament. Realizing the necessity for maintaining armed forces adequate for national security, we are prepared to reduce or to increase our own armed forces in proportion to reductions or increases made by other countries. We avoid entering into alliances or entangling commitments but we believe in cooperative effort by peaceful and practicable means in support of the principles hereinbefore stated.

Source: http://edsitement.neh.gov/view_lesson_plan.asp?id=750

Unit 4—Handout 8

Read the following two documents, Handouts 8 and 9, and imagine that you are a member of the U.S. Congress. Use the information garnered from the two documents to write a 4-5 paragraph memo to the President either defending or criticizing his administration's policy toward East Asia. You should make specific references to the documents in your memo.

If time permits, you could read your memo in class the following day.

First Document:

Address Delivered by President Franklin D. Roosevelt at Chicago, October 5, 1937

I am glad to come once again to Chicago and especially to have the opportunity of taking part in the dedication of this important project of civic betterment.

On my trip across the continent and back I have been shown many evidences of the result of common-sense cooperation between municipalities and the Federal Government, and I have been greeted by tens of thousands of Americans who have told me in every look and word that their material and spiritual well-being has made great strides forward in the past few years.

And yet, as I have seen with my own eyes, the prosperous farms, the thriving factories, and the busy railroads—as I have seen the happiness and security and peace which covers our wide land—almost inevitably I have been compelled to contrast our peace with very different scenes being enacted in other parts of the world.

It is because the people of the United States under modern conditions must, for the sake of their own future, give thought to the rest of the world, that I, as the responsible executive head of the Nation, have chosen this great inland city and this gala occasion to speak to you on a subject of definite national importance.

The political situation in the world, which of late has been growing progressively worse, is such as to cause grave concern and anxiety to all the peoples and nations who wish to live in peace and amity with their neighbors.

Some 15 years ago the hopes of mankind for a continuing era of international peace were raised to great heights when more than 6 nations solemnly pledged themselves not to resort to arms in furtherance of their national aims and policies. The high aspirations pressed in the Briand-Kellogg Peace Pact and the hopes for peace thus raised have of late given away to a haunting fear of calamity." The present reign of terror and international lawlessness began a few years ago.

It began through unjustified interference in the internal affairs of other nations or the invasion of alien territory in violation of treaties and has now reached a stage where the very foundations of civilization are seriously threatened. The landmarks and traditions which have marked the progress of civilization toward a condition of law, order, and justice are being wiped away.

Without a declaration of war and without warning or justification of any kind, civilians, including women and children, are being ruthlessly murdered with bombs from the air. In times of so-called peace ships are being attacked and sunk by submarines without cause or notice. Nations are fomenting and taking sides in civil warfare in nations that have never done them any harm. Nations claiming freedom for themselves deny it to others.

Innocent peoples and nations are being cruelly sacrificed to a greed for power and supremacy which is devoid of all sense of justice and humane consideration.

To paraphrase a recent author, "perhaps we foresee a time when men, exultant in the technique of homicide, will rage so hotly over the world that every precious thing will be in danger, every book and picture and harmony, every treasure garnered through two millenniums, the small, the delicate, the defenseless—all

will be lost or wrecked or utterly destroyed.”

If those things come to pass in other parts of the world let no one imagine that America will escape, that it may expect mercy, that this Western Hemisphere will not be attacked, and that it will continue tranquilly and peacefully to carry on the ethics and the arts of civilization.

If those days come “there will be no safety by arms, no help from authority, no answer in science. The storm will rage till every flower of culture is trampled and all human beings are leveled in a vast chaos.”

If those days are not to come to pass—if we are to have a world in which we can breathe freely and live in amity without fear—the peace-loving nations must make a concerted effort to uphold laws and principles on which alone peace can rest secure.

The peace-loving nations must make a concerted effort in opposition to those violations of treaties and those ignorings of humane instincts which today are creating a state of international anarchy and instability from which there is no escape through mere isolation or neutrality.

Those who cherish their freedom and recognize and respect the equal right of their neighbors to be free and live in peace, must work together for the triumph of law and moral principles in order that peace, justice, and confidence may prevail in the world. There must be a return to a belief in the pledged word, in the value of a signed treaty. There must be recognition of the fact that national morality is as vital as private morality.

A bishop wrote me the other day: “It seems to me that something greatly needs to be said in behalf of ordinary humanity against the present practice of carrying the horrors of war to helpless civilians, especially women and children. It may be that such a protest might be regarded by many, who claim to be realists, as futile, but may it not be that the heart of mankind is so filled with horror at the present needless suffering that force could be mobilized in sufficient volume to lessen such cruelty in the days ahead. Even though it may take twenty years, which God forbid, for civilization to make effective its corporate protest against this barbarism, surely strong voices may hasten the day.”

There is a solidarity and interdependence about the modern world, both technically and morally, which makes it impossible for any nation completely to isolate itself from economic and political upheavals in the rest of the world, especially when such upheavals appear to be spreading and not declining. There can be no stability or peace either within nations or between nations except under laws and moral standards adhered to by all. International anarchy destroys every foundation for peace. It jeopardizes either the immediate or the future security of every nation, large or small. It is, therefore, a matter of vital interest and concern to the people of the United States that the sanctity of international treaties and the maintenance of international morality be restored.

The overwhelming majority of the peoples and nations of the world today want to live in peace. They seek the removal of barriers against trade. They want to exert themselves in industry, in agriculture, and in business, that they may increase their wealth through the production of wealth-producing goods rather than striving to produce military planes and bombs and machine guns and cannon for the destruction of human lives and useful property.

In those nations of the world which seem to be piling armament on armament for purposes of aggression, and those other nations which fear acts of aggression against them and their security, a very high proportion of their national income is being spent directly for armaments. It runs from 30 to as high as 50 percent.

The proportion that we in the United States spend is far less—11 or 12 percent.

How happy we are that the circumstances of the moment permit us to put our money into bridges and boulevards, dams and reforestation, the conservation of our soil, and many other kinds of useful works rather than into huge standing armies and vast supplies of implements of war.

I am compelled and you are compelled, nevertheless, to look ahead. The peace, the freedom, and the security of 90 percent of the population of the world is being jeopardized by the remaining 10 percent, who are threatening a breakdown of all international order and law. Surely the 90 percent who want to live in peace under law and in accordance with moral standards that have received almost universal acceptance through the

centuries, can and must find some way to make their will prevail.

The situation is definitely of universal concern. The questions involved relate not merely to violations of specific provisions of particular treaties; they are questions of war and of peace, of international law, and especially of principles of humanity. It is true that they involve definite violations of agreements, and especially of the Covenant of the League of Nations, the Briand-Kellogg Pact, and the Nine Power Treaty. But they also involve problems of world economy, world security, and word humanity.

It is true that the moral consciousness of the world must recognize the importance of removing injustices and well-founded grievances; but at the same time it must be aroused to the cardinal necessity of honoring sanctity of treaties, of respecting the rights and liberties of others, and of putting an end to acts of international aggression.

It seems to be unfortunately true that the epidemic of world lawlessness is spreading.

When an epidemic of physical disease starts to spread, the community approves and joins in a quarantine of the patients in order to protect the health of the community against the spread of the disease.

It is my determination to pursue a policy of peace and to adopt every practicable measure to avoid involvement in war. It ought to be inconceivable that in this modern era, and in the face of experience, any nation could be so foolish and ruthless as to run the risk of plunging the whole world into war by invading and violating in contravention of solemn treaties the territory of other nations that have done them no real harm and which are too weak to protect themselves adequately. Yet the peace of the world and the welfare and security of every nation is today being threatened by that very thing.

No nation which refuses to exercise forbearance and to respect the freedom and rights of others can long remain strong and retain the confidence and respect of other nations. No nation ever loses its dignity or good standing by conciliating its differences and by exercising great patience with and consideration for the rights of other nations.

War is a contagion, whether it be declared or undeclared. It engulf states and peoples remote from the original scene of hostilities. We are determined to keep out of war, yet we cannot insure ourselves against the disastrous effects of war and the danger of involvement. We are adopting such measures as will minimize our risk of involvement, but we cannot have complete protection in a world of disorder in which confidence and security have broken down.

If civilization is to survive the principles of the Prince of Peace must be restored. Shattered trust between nations must be revived.

Most important of all, the will for peace on the part of peace-loving nations must express itself to the end that nations that may tempted to violate their agreements and the rights of others will desist from such a cause. There must be positive endeavors to preserve peace.

America hates war. America hopes for peace. Therefore, America actively engages in the search for peace.

Source: <http://www.ibiblio.org/pha/paw/093.html>

Unit 4—Handout 9

Second Document:

Ambassador Joseph C. Grew to Secretary of State Cordell Hull, October 1937

I have no right, as a representative of the Government, to criticize the Government's policy and actions, but that doesn't make me feel any less sorry about the way things have turned. An architect who has spent five years slowly building what he hoped was going to be a solid and permanent edifice and has then seen that edifice suddenly crumble about his ears might feel similarly. Or a doctor who has worked hard over a patient and then has lost his case. Our country came to a fork in the road and, paradoxical as it may seem to a peace-loving nation, chose the road which leads not to peace but potentially to war. Our primary and fundamental concept was to avoid involvement in the Far Eastern mess; we have chosen the road which might lead directly to involvement.

If this sudden turnabout in policy could possibly help the situation either now or in future, if our branding of Japan as an aggressor and our appeal to the Nine Power Treaty and the Kellogg Pact and our support of the League of Nations, could serve to stop the fighting in China or limit its sphere or prevent similar aggression in the world in future, my accord with this step would be complete and wholehearted. But, alas, history and experience have shown that Real Politik and not ethereal idealism should govern our policy and our acts today. With Manchuria, Abyssinia and Spain written in big letters across the pages of history, how can we ignore the practical experience of those events and the hopelessness of deterring them unless we are willing to fight? Moral suasion is ineffective; economic or financial sanctions have been shown to be ineffective and dangerous to boot. Once again I fear that we shall crawl out on a limb—and be left there—to reap the odium and practical disadvantages of our course from which other countries will then hasten to profit. Such is internationalism today. Why, oh why, do we disregard the experience and facts of history which stare us in the face?

Source: Grew, Joseph C. *Turbulent Era, a Diplomatic Record of Forty Years, 1904-1945*. Vol.II: 1167n-8n. Boston: Ayer, 1952. <http://www.teachingamericanhistory.org/library/index.asp?document=1503>

Unit 4—Handout 10

The Nanking Massacre, 1937

The Japanese occupation of Nanking, the capital of the Republic of China, led to one of the greatest horrors of the century . This eyewitness report was filed by a *New York Times* reporter.

Aboard the *U.S.S. Oahu* at Shanghai, Dec. 17 [1937].

Through wholesale atrocities and vandalism at Nanking the Japanese Army has thrown away a rare opportunity to gain the respect and confidence of the Chinese inhabitants and of foreign opinion there.

The killing of civilians was widespread. Foreigners who traveled widely through the city Wednesday found civilian dead on every street. Some of the victims were aged men, women and children.

Policemen and firemen were special objects of attack. Many victims were bayoneted and some of the wounds were barbarously cruel.

Any person who ran because of fear or excitement was likely to be killed on the spot as was anyone caught by roving patrols in streets or alleys after dark. Many slayings were witnessed by foreigners.

The Japanese looting amounted almost to plundering of the entire city. Nearly every building was entered by Japanese soldiers, often under the eyes of their officers, and the men took whatever they wanted. The Japanese soldiers often impressed Chinese to carry their loot.

The mass executions of war prisoners added to the horrors the Japanese brought to Nanking. After killing the Chinese soldiers who threw down their arms and surrendered, the Japanese combed the city for men in civilian garb who were suspected of being former soldiers.

In one building in the refugee zone 400 men were seized. They were marched off, tied in batches of fifty, between lines of riflemen and machine gunners, to the execution ground.

Just before boarding the ship for Shanghai the writer watched the execution of 200 men on the Bund [dike]. The killings took ten minutes. The men were lined against a wall and shot. Then a number of Japanese, armed with pistols, trod nonchalantly around the crumpled bodies, pumping bullets into any that were still kicking.

The army men performing the gruesome job had invited navy men from the warships anchored off the Bund to view the scene. A large group of military spectators apparently greatly enjoyed the spectacle.

When the first column of Japanese troops marched from the South Gate up Chungshan Road toward the city's Big Circle, small knots of Chinese civilians broke into scattering cheers, so great was their relief that the siege was over and so high were their hopes that the Japanese would restore peace and order. There are no cheers in Nanking now for the Japanese.

By despoiling the city and population the Japanese have driven deeper into the Chinese a repressed hatred that will smolder through tears as forms of the anti-Japanism that Tokyo professes to be fighting to eradicate from China.

The capture of Nanking was the most overwhelming defeat suffered by the Chinese and one of the most tragic military debacles in the history of modern warfare. In attempting to defend Nanking the Chinese allowed themselves to be surrounded and then systematically slaughtered.

The flight of the many Chinese soldiers was possible by only a few exits. Instead of sticking by their men to hold the invaders at bay with a few strategically placed units while the others withdrew, many army leaders deserted, causing panic among the rank and file.

Those who failed to escape through the gate leading to Hsiakwan and from there across the Yangtze were caught and executed.

When the Japanese captured Hsiakwan gate they cut off all exit from the city while at least a third of the Chinese Army still was within the walls.

Because of the disorganization of the Chinese a number of units continued fighting Tuesday noon, many

of these not realizing the Japanese had surrounded them and that their cause was hopeless. Japanese tank patrols systematically eliminated these.

Tuesday morning, while attempting to motor to Hsiakwan, I encountered a desperate group of about twenty-five Chinese soldiers who were still holding the Ningpo Guild Building on Chungahan Road. They later surrendered.

Thousands of prisoners were executed by the Japanese. Most of the Chinese soldiers who had been interned in the safety zone were shot in masses. The city was combed in a systematic house-to-house search for men having knapsack marks on their shoulders or other signs of having been soldiers. They were herded together and executed.

Many were killed where they were found, including men innocent of any army connection and many wounded soldiers and civilians. I witnessed three mass executions of prisoners within a few hours Wednesday. In one slaughter a tank gun was turned on a group of more than 100 soldiers at a bomb shelter near the Ministry of Communications.

A favorite method of execution was to herd groups of a dozen men at entrances of dugout and to shoot them so the bodies toppled inside. Dirt then was shoveled in and the men buried.

Since the beginning of the Japanese assault on Nanking the city presented a frightful appearance. The Chinese facilities for the care of army wounded were tragically inadequate, so as early as a week ago injured men were seen often on the streets, some hobbling, others crawling along seeking treatment.

Civilian casualties also were heavy, amounting to thousands. The only hospital open was the American managed University Hospital and its facilities were inadequate for even a fraction of those hurt.

Nanking's streets were littered with dead. Sometimes bodies had to be moved before automobiles could pass.

The capture of Hsiakwan Gate by the Japanese was accompanied by the mass killing of the defenders, who were piled up among the sandbags, forming a mound six feet high. Late Wednesday the Japanese had not removed the dead, and two days of heavy military traffic had been passing through, grinding over the remains of men, dogs and horses.

The Japanese appear to want the horrors to remain as long as possible, to impress on the Chinese the terrible results of resisting Japan.

Chungahan Road was a long avenue of filth and discarded uniforms, rifles, pistols, machine guns, fieldpieces, knives and knapsacks. In some places the Japanese had to hitch their tanks to debris to clear the road.

Source: Internet Modern History Sourcebook: From F. Tillman, "All Captives Slain," *The New York Times* 18 Dec.1937: 1+.

Assignment

Respond in writing to the above article. Share with your group.

Unit 4—Handout 11

Write a brief essay on this event. Was the Japanese response sufficient? Base your essay on the two telegrams that follow.

The Secretary of State to the Ambassador in Japan (Grew) on the Sinking of the *USS Panay*, [Telegram], WASHINGTON, December 13, 1937-8 p. m.

Please communicate promptly to Hirota a note as follows:

“The Government and people of the United States have been deeply shocked by the facts of the bombardment and sinking of the U. S. S. *Panay* and the sinking or burning of the American steamers *Meiping*, *Meian* and *Meisian* [*Meibsia*] by Japanese aircraft.

The essential facts are that these American vessels were in the Yangtze River by uncontested and incontestable right; that they were flying the American flag; that they were engaged in their legitimate and appropriate business; that they were at the moment conveying American official and private personnel away from points where danger had developed; that they had several times changed their position, moving upriver, in order to avoid danger; and that they were attacked by Japanese bombing planes. With regard to the attack, a responsible Japanese naval officer at Shanghai has informed the Commander-in-Chief of the American Asiatic Fleet that the four vessels were proceeding upriver; that a Japanese plane endeavored to ascertain their nationality, flying at an altitude of three hundred meters, but was unable to distinguish the flags; that three Japanese bombing planes, six Japanese fighting planes, six Japanese bombing planes, and two Japanese bombing planes, in sequence, made attacks which resulted in the damaging of one of the American steamers, and the sinking of the U. S. S. *Panay* and the other two steamers.

Since the beginning of the present unfortunate hostilities between Japan and China, the Japanese Government and various Japanese authorities at various points have repeatedly assured the Government and authorities of the United States that it is the intention and purpose of the Japanese Government and the Japanese armed forces to respect fully the rights and interests of other powers. On several occasions, however, acts of Japanese armed forces have violated the rights of the United States, have seriously endangered the lives of American nationals, and have destroyed American property. In several instances, the Japanese Government has admitted the facts, has expressed regrets, and has given assurances that every precaution will be taken against recurrence of such incidents. In the present case, acts of Japanese armed forces have taken place in complete disregard of American rights, have taken American life, and have destroyed American property both public and private.

In these circumstances, the Government of the United States requests and expects of the Japanese Government a formally recorded expression of regret, an undertaking to make complete and comprehensive indemnifications, and an assurance that definite and specific steps have been taken which will ensure that hereafter American nationals, interests and property in China will not be subjected to attack by Japanese armed forces or unlawful interference by any Japanese authorities or forces whatsoever.”

Before seeing Hirota inform your British colleague of intended action and text, but do not thereafter await action by him.

We are informing British Government of this instruction to you.

HULL

Source: Internet Modern History Sourcebook: From U.S., Department of State, Publication 1983, *Peace and War: United States Foreign Policy, 1931-1941* (Washington, D.C.: U.S., Government Printing Office, 1943, pp. 394-395.

Unit 4—Handout 12

The Ambassador in Japan (Grew) to the Secretary of State, [Telegram], TOKYO, December 14, 1937-6 p. m., [Received December 14-10 a. m.]

At 5 o'clock this afternoon Yoshizawa [Director of the American Bureau of the Japanese Ministry for Foreign Affairs] called on me upon instructions from the Minister for Foreign Affairs and handed me a note of which the following is an informal translation made by the Foreign Office. The translation is accurate in point of substance and corresponds closely to the original Japanese text.

“December 14, 1937:

Monsieur l’Ambassadeur: Regarding the incident of the 12th December in which the United States gunboat Panay and three steamers belonging to the Standard Oil Company were sunk by the bombing of the Japanese naval aircraft on the Yangtze River at a point about twenty-six miles above Nanking, I had the honor, as soon as unofficial information of the incident was brought to my knowledge, to request Your Excellency to transmit to the Government of the United States the apologies of the Japanese Government. From the reports subsequently received from our representatives in China, it has been established that the Japanese naval air force, acting upon information that the Chinese troops fleeing from Nanking were going up the river in steamers, took off to pursue them, and discovered such vessels at the above-mentioned point. Owing to poor visibility, however, the aircraft, although they descended to fairly low altitudes, were unable to discern any mark to show that any one of them was an American ship or man-of-war. Consequently, the United States gunboat Panay and the vessels of the Standard Oil Company, being taken for Chinese vessels carrying the fleeing Chinese troops, were bombed and sunk.

While it is clear, in the light of the above circumstances, that the present incident was entirely due to a mistake, the Japanese Government regret most profoundly that it has caused damages to the United States man-of-war and ships and casualties among those on board, and desire to present hereby sincere apologies. The Japanese Government will make indemnifications for all the losses and will deal appropriately with those responsible for the incident. Furthermore, they have already issued strict orders to the authorities on the spot with a view to preventing the recurrence of a similar incident.

The Japanese Government, in the fervent hope that the friendly relations between Japan and the United States will not be affected by this unfortunate affair, have frankly stated as above their sincere attitude which I beg Your Excellency to make known to your Government.

I avail myself, etc., signed Koki Hirota.”

Yoshizawa then read to me portions of the official Japanese naval report on the disaster the purport of which is that the disaster was not caused by deliberate intention to bomb American vessels but was due to the inability of the aviators to distinguish the nationality of the vessels bombed. I informed Yoshizawa that his explanation does not cover the fact that, notwithstanding information in Japanese hands that foreign vessels were in the neighborhood of Nanking, bombarding and shelling operations by both naval and military forces were carried out without any precautions taken against attack upon foreign vessels. I also pointed out that the bombing and shelling was carried out in the face of repeated assurances that measures had been taken to safeguard against attacks upon American nationals and property.

I also stated to Yoshizawa that I had just received instructions to present to the Minister for Foreign Affairs a note from the American Government. I added that, although I appreciated the action of the Japanese Government in delivering to me its note, I would proceed with the instructions which had been given to me.

I am still waiting for an appointment to call on Hirota which I asked for at 4 o'clock.

Repeated to Peiping for Hankow.

GREW

Source: Internet Modern History Sourcebook: From U.S., Department of State, Publication 1983, *Peace and War: United States Foreign Policy, 1931-1941*. Washington, D.C.: U.S., Government Printing Office, 1943. 396-97.

Unit 4—Handout 13

Survivor Testimony of Madame Xia Shuqin, Survivor of the Nanking Massacre, 77 years old — Interviewed in 2006, Nanjing

When were you born?

I was born on May 5, 1929. I am 77 years old [in 2006].

My family had nine members, including my maternal grandparents, my parents and four siblings. I am the middle child.

Growing up, we rented our home from Mr. Ha of the Muslim minority.

On December 13, what happened to your family?

At 10 AM, Japanese soldiers came to where we lived led by Mr. Ha. The door opened and 20 to 30 soldiers came running into the house. The Japanese soldiers immediately killed my father. Mr. Ha was also killed. My mother hid under the table with my baby sister. We weren't prepared for the soldiers to come. We thought it was just another air raid!

The Japanese soldiers found my mother. They killed my baby sister by throwing her on the ground. Then they raped my mother.

My grandparents took the four remaining children into their room and hid in the attached room, but we were still found. The children hid under the bed. Our grandparents died trying to protect us. The Japanese soldiers found us. They threw the blankets off the bed, took my older sister, who was fifteen years old and gang raped her on the bed. They took my second eldest sister, who was thirteen years old and gang raped her on the table. A Japanese soldier stabbed me three times on the arm, in the shoulder and on the back.

Whenever I recall this, I can't help crying.

My younger sister, who was four, was crying for our mom. We left the bed and saw the bodies of our grandparents beside the bed. We then found the body of my mom. My younger sister was still crying for her mom. Both of our older sisters were dead.

There was nothing I could do; I was so young, only seven years old. In a short time, everyone in our family had been killed except for my younger sister and myself. We hid in a corner of the house, under a table. We stayed there all day and only came out at night. We ate rice cakes my mother had been saving for the air raids.

How did you get to the International Safety Zone?

Ten days later, an elderly lady came by the house on her way to the International Safety Zone and heard us. She took us to a home to care for us. My stab wound was deep and there was medicine so she cauterized it. She gave us some congee [rice porridge] and we started to feel better.

She then took us into the International Safety Zone. They took us in and fed us. In the Zone, we met a few foreigners, who were American, British, and German. John Rabe and John Magee took photographs of us. It was only much later in life when a researcher showed me their photos that I realized who they were. It was because of their assistance that we survived.

When the International Safety Zone was disbanded, we tried to go with my uncle, but he had three children of his own and couldn't provide for us all. My younger sister was sent to an orphanage. I went to live with my uncle. I found my sister years later. She had been taken care of by distant relatives.

Tell us about the court cases against you.

Many years have passed and I have been telling my stories. I have been sued in Japanese courts for providing false testimony, but I counter-sued for defamation of my character. I even went to Tokyo to respond to the allegations.* It was only then that they withdrew the case against me.

When I was sued in the Japanese court, I cried myself blind! I was very angry. I was a victim and a survivor. Now, I am 77 years old. How could I provide such false testimony?

*Mme. Xia received support from Japanese civilians and lawyers when she went to court in Japan. Japanese lawyers helped her respond in Tokyo.

Unit 4—Handout 14

Survivor Testimony of Mr. Chang Zhiqiang, Survivor of the Nanking Massacre, 78 years old—Interviewed in 2006, Nanjing

I was born in 1928. In 2006, I am 78 years old. I am a victim and survivor of the Nanjing massacre. At the time of the massacre, my family had 10 members: my four brothers, my one sister, my parents, my paternal grandmother, my maternal grandmother and myself. My father had set up a small grocery store in an area with some prosperity. At this time, I was in school and the air raids were very intense. Because it was difficult to make a living, we wanted to leave, but we had no money. My grandmother told my father to flee with the family. My father didn't want to leave the grandmothers, but his mother severely scolded him so the eight of us left.

We tried to get to the International Safety Zone. My youngest brother was still breastfeeding. By the time we reached the southern part of the city it was dark. The Nationalist Army was there, but they didn't allow us to cross the bridge. They had blockaded the bridge and wanted to keep it open to facilitate their own retreat. It was very cold outside. We tried to negotiate, but the officer wouldn't budge. He said he had his orders. He pointed a gun to my father. My mother then convinced my father to back down.

We decided we would stay with the other refugees and hide in the alleys. One household took us in and invited us to stay the night. At one point, we had to take refuge in an air shelter. Because I was sick I stayed in the house and didn't follow them to the air shelter, but my father came back to get me.

We left the air shelter once the bombing stopped. At this time, we wanted to get into the city. We thought that because we were civilians we would be safe there. A group of us was leaving an alley when we heard screams. Before we could realize what was happening, a group of Japanese soldiers came into the alley and started firing on us. We tried to retreat, but the other side was a dead end.

There was complete chaos in the alley. My father told my mother to retreat to the back of the alley with the children. He went forward toward the Japanese soldiers to try to protect those in the back. I remember seeing a thirteen year old boy try to fight a Japanese soldier who had killed his family member. The Japanese soldier slashed the boy's head in half. I also remember seeing a famous Chinese opera singer being stabbed. He tried to beg the Japanese soldiers to stop what they were doing, but they stabbed him again and eventually shot him.

In the chaos, we lost part of our family. The Japanese soldiers bayoneted my mother in the shoulder. She fell; then tried to stand up and beg the Japanese soldiers to leave us alone. They stabbed her one more time. My eldest sister was crying and trying to stop the soldier. My mother grabbed the bayonet with her hands. The soldier twisted and withdrew the bayonet, cutting apart my mother's hands. More Japanese soldiers came running. My older brother was begging the soldiers not to stab our mother, but she was stabbed again. She dropped my baby brother. My baby brother screamed. The soldier stabbed him in his buttocks with the bayonet and threw him away. I ran to lie on top of him and tell him to stop crying. My other brothers started attacking the Japanese soldier who had stabbed our mother. My eldest sister was also stabbed at this time. She told my brothers to flee or they would all be killed. At this time, I passed out.

I don't know how much time passed before I woke up, but when I did it was silent. My brother was no longer beneath me. I was alone. I went to my sister who was crying, "Ma, Ma." I know she was telling me to check my mother. I found my mother. She was still breathing. She had been breastfeeding before this all happened so her shirt was open and I could see her stab wounds. I tried to tell her she would recover. She kept turning her head. I then heard a baby crying. I knew my mother was telling me to check on the baby. I found him amidst the dead bodies, trying to crawl out. The blood from the wound on his buttocks had turned to red ice and it covered his body. He was trying to crawl towards me. I went over to pick him up and brought him to my mom. She opened her shirt so she could breastfeed him. He was trying his best to feed. I tried to cover her other wounds. When the baby finished, my mother didn't say anything. She died right then. I

screamed, “Now that you are gone, what should I do?”

I went to look for my dad. I found him in a sitting position with his head in his lap. I thought he had just fainted. I put my hand to a bayonet wound in his back, but there was no blood. I felt my dad must have been sleeping. I tried to shake him awake, but he fell forward. It was then that I saw his face was covered in blood. He had been shot in the face.

I went back to my elder sister and told her what happened. We cried together. Then, we heard more screaming. My sister suggested we hide in one of the houses. She had been stabbed and, under her overcoat I could see icicles of blood falling to the ground. We went into the house and I tried to clean her wound. We hid under the bed of the house.

The next day we saw Japanese soldiers looting. We were very scared. The soldiers came into the room, but didn't find us so we were safe.

The following day, we saw a woman looking for her husband. I recognized her as the wife of the famous Chinese opera singer. I went out and called to her. She told me to come with her and for me to fetch my sister. We went to her house, crying and walking. She had a young son of her own. When we got to her house, she asked if we had eaten. We said no and she decided to cook us some rice before taking us to the International Safety Zone. While she was preparing the rice, Japanese soldiers came into the house and grabbed her. Her child was holding into her leg and screaming. She told him not to cry. Another soldier hit the child and kicked and dragged the woman into the next room and raped her.

Another Japanese soldier found my sister hiding on the floor. He took her into another room and raped her. I don't know how many soldiers went in there with my sister. Eventually, all the soldiers left. The woman went into the room and came out carrying my sister who couldn't walk. She then took her child, I took my sister and we left.

When we were leaving, I remembered my baby brother. I hadn't heard him through the night. I wanted to go back for him, but the woman wouldn't let me. She said I needed to carry my sister because she had to carry her son. We had no choice; we couldn't go back! So, without a chance to check on my baby brother, I left.

We eventually arrived at the gates of the International Safety Zone. Along the way, we saw corpses everywhere. Some were disemboweled with their guts and even fetuses hanging out. The iron gates of the Zone were closed when we arrived. It was full of people inside and there were lots of people outside trying to get in. Japanese soldiers were trying to grab young women right in front of the place. The refugees tried to stop them and at the same time, people screamed through the gates for them to let us in. The gates were opened and we all rushed into the Safety Zone.

Inside, there were many people. My sister and I eventually ended up hiding under a staircase. A woman came by and gave us congee. She saw two kids with no adults and asked us our story. We told her and she brought us upstairs. Her last name was Xia. She cleaned us up and took care of us for two days.

It was not really a place of safety. The Japanese soldiers ordered tens of thousands of us to leave. They would divide the men and women and children. The men were brought to the center. The soldiers would then ask if this man had a family member there to identify him. If not, he was taken away and bound. All this happened in less than a minute. It was very crowded and impossible to see who was there. Adults were holding up their young children to see for them. This was how they took away the young men. We knew these men were being slaughtered after they had left because one man had escaped and come back to the Safety Zone to tell us. He had crawled through corpses after they had all been shot.

My two grandmothers living outside the city had been safe. The Japanese soldiers did not reach their place. The people from the International Safety Zone took us back there. I wanted to know what happened to the bodies of my parents and my baby brother. I went back to check, but all the corpses were gone and the alley had been cleaned. I did find little shoes that my mom had made. When I found them, I cried. Some neighbors came out and told me that a baby boy had been found dead close to his mother. This must have

been my baby brother.

My sister and I lived together after this. She got the plague in 1944 and died. There were many plagues at this time, but there never had been before.

For a long time, I didn't come to register as a survivor. It was too hard. Whenever I thought about what happened to me, I cried.

It was only in the 1990s, when we saw the denials, the falsifications of what happened during the war coming out of Japan, that I decided to speak. I saw this on the news and I was so angry that I started to write out a statement of everything that had happened to me. My son wrote out a copy and brought it to the museum and since then I have been registered as a survivor here.

Unit 4—Handout 15

Survivor Testimony of Chang Chu Yeh, Survivor of the Nanking Massacre (Presented at the Nanking Massacre 70th Anniversary Commemorative Event at Brookdale Community College in Lincroft, New Jersey – 12/18/2007)

My name is Chu-Yeh Chang, and I was born in one of the old capitals of China, Nanking. I personally lived through the cruelty and persecution of the Japanese military during the Nanking Massacre and would like to share that with you today.

I am 84 years old. Seventy years ago on December 12th, 1937, when I was 14, 50,000 of the Japanese military invaded and occupied Nanking, thus beginning this terrible and unthinkable massacre. According to the trial that took place between August 1946 and February 1947 by the Far East International Tribunal Court, formed by the United Nations' War Crimes Investigation Committee, the estimated number of Chinese murdered by Japanese military during the six-week-long Nanking massacre was between 340,000 and 400,000.

I belonged to a family of eight, with four younger siblings (two brothers and two sisters), a great-grandmother of 80 years old, and my parents. My father worked as an accountant for the Jiang-Ning county government. Knowing that Japanese military was bombing the residential area in Nanking, we were very scared, so we locked our doors, left our house behind, and crossed the Yangtze River to the countryside to escape the Japanese occupation. Our relatives in the countryside, in the midst of moving inland themselves, could not accommodate us, so we ended up staying in this little town Wu-Yi along the Jin-Pu railroad line, hoping to catch the train to move westward, as the Chinese Nationalist troops had also moved westward. There were so many people escaping to the west that there weren't any train tickets available for us to purchase, except for very expensive tickets which we couldn't afford. Soon afterward, this escape route was also closed, as the Japanese military wasted no time to occupy the towns along the railroad.

There was also a Japanese military engineering troop, stationed in Wu-Yi, waiting for orders to repair roads and bridges, so that the Japanese troops could go inland to chase after the Chinese Nationalist troops. This Japanese troop drafted my father and me to help them move equipment and machinery. One day the officer of this troop happened to see me, and communicated with me by writing down the Chinese characters on paper. He asked how old I was and whether I went to school. I told him that I was 14 and in 8th grade. He was pleased with my answer and took out a picture from his wallet and told me, "This is my 14-year old son, and he is about your height also." He then took me to eat and shared his food with me. He told my father that he would like to teach me some Japanese everyday using the English alphabet as phonetic symbols. He also taught me some Japanese songs, which I still remember how to sing. But I never knew the meanings of the lyrics until almost 60 years later in 1996 when I was invited to give a talk on the Nanking Massacre at Okinawa University in Okinawa. During that talk, I sang that song, and the Okinawans told me that song was about sending soldiers off to war and was an old folk song from Hokkaido part of Japan.

On the New Year' Eve's of 1937, this officer took me to the farmers' village to catch chickens and dig out scallions for a feast; we also decorated the doors with rice straws, and drank wine to celebrate the New Year. Never did I know that this very night would turn out to be so devastating in my life! That night, five Japanese soldiers charged into our house, forced my father and me out, and then raped my mother, my eighty-year-old great-grandmother, and my eleven-year-old sister. My father sent me to get urgent help from the officer. Unfortunately, by the time I woke up the officer and hurried him to my house, my great-grandmother had already died and was lying in a pool of blood from this violent abuse and unbearable suffering. When he scolded those soldiers, I couldn't help lashing out loudly the Japanese curse word I knew of, "bagayalu", at them as well. One of the soldiers got very mad and punched me to the ground. That hit on my head has caused permanent partial loss of hearing on my left ear. When the officer took away those soldiers, he told me that for our safety's sake, my family should leave as soon as possible. My father and I wrapped my great-

grandmother's body in quilt and carried it to a small temple nearby. We found an empty coffin but no lid, and hurriedly put her body in and covered it with whatever things we could find on the ground. We also put my mother with her coverings in a one-wheel cart which we found. With me pulling the rope in front of the cart, my father pushing and balancing the cart handles in the back, together with all my siblings, we fled Wu-Yi in no time and went to a smaller village named Tang-Jing-Zi. We stayed there for about a month until after the Chinese New Year. When my father heard that the city of Nanking and its surroundings were getting more orderly relatively speaking, my father led us back to Wu-Yi. The Japanese military had left Wu-Yi already, and we went back to the small temple, but could not find great-grandmother's body or coffin. Maybe she had been buried by others already.

Crossing the Yangtze River on a small boat back to Nanking, we saw many dead bodies bloated like balloons floating around us, and the smell of the corpses from the upstream Ba-Gua-Zhou Island made me feel like puking. These bodies were often the result of killing practices and competitions among the Japanese troops, and many of the bodies were without their heads as decapitation was one of the Japanese's favorite execution methods. The walls of the city moat were covered with blood drops and bullet holes.

Numerous residents continuously came back to the city and everyone looked very worried. According to the Japanese new rule, before entering the city, everyone must apply for this so called "good citizen ID", issued only after investigation by the occupying Japanese authority. Even with this "good citizen ID" on hand, each resident when entering the city had to bow and present this ID to the Japanese soldiers guarding the city entrance. If the soldiers detected any tiny bit of disrespect from the resident, they would slap his face or drag him inside for torture. Furthermore, if the Japanese guards noticed any marks on the foreheads that might be the result of wearing a Chinese soldier's hat, the Japanese guards would conclude that the person was a Chinese Nationalist soldier and would have pulled him aside for questioning or execution.

When we finally arrived home, we found that all the doors and windows were gone and the entire house was ransacked. We settled in the house after tidying up the place a little, but started worrying about how we could support our lives without any apparent means. My father asked me to go to this Hong-Zhi-Lang fermentation factory and bought many fermented tofu and preserved vegetables at wholesale price and went to the streets to sell to people, hoping to get some profit to help support our family's daily needs. I went all over the city, but did not see many people out on the street. Instead, I often found dead bodies in the damaged or destroyed houses. I did see people with Tong-Shan-Tang (a funeral house) logo on their sleeves moving around searching for dead bodies.. Since by then my nose had developed this sharp sense of smell for dead human bodies, including the ability to distinguish dead human bodies from other animals' dead bodies, I often helped them find dead bodies in some overlooked areas and notified the body-searching team where to dig. For each such body I discovered, they would pay me one Mao (1/10 of a Yuan), while they would get one Yuan from a local Chinese charitable organization. Within a period of three months, I helped locate about one thousand dead bodies.

Although there were grave dangers posed by the Japanese troops in Nanking, many heroic acts were performed by many people, including many foreigners (Germans, Americans, British, Danish, etc.) who were living in the international zones in Nanking (at that time, many foreign powers had jurisdictions over certain parts of Nanking). These Westerners set up an International Safety Zone and helped save about 200,000 Chinese from being killed and about 20,000 women from being raped. After the war, many retired Japanese soldiers confessed and provided their criminal photos to the public. Also, many Japanese lawyers and people volunteered to help the Chinese victims to file claims for reparation in Japanese courts.

In spite of the atrocities committed by the Japanese soldiers against my family, I am not seeking any revenge, and do not hold any animosity against the Japanese people. The fact that I have become a Christian has helped me to forgive the Japanese. I tell my three children and nine grandchildren that they must not hate, but they must never forget this part of history. I don't want this kind of things to happen again to anyone else in the future.

Unit 4—Handout 16

Survivor Testimony of Wu Zhenxi, Survivor of the Nanking Massacre, 85 years old—Interviewed on July 10, 2008, Nanjing

The Wu family had a business selling beef *jiaozi* (dumplings) and *baozi* (a kind of steamed dumpling). His was the ninth-generation in Nanking. Mr. Wu is a Muslim as was his family. Their home was near the Drum Tower (Gulou) that is at the center of Nanking.

When he was fourteen-years old, he was at school. One day the students were told to go home and that they did not have to come anymore. His father sent the family to the International Safety Zone (ISZ). His grandfather stayed at home. Imagine workers and their families, he said, twenty some people whose only way to earn a living was to stay in Nanking. So the family moved closer to Jinling College—they were lucky that this safety zone was nearby their home. Other refugees were not as lucky so they set up tents and sold *baozi* and *jiaozi* to refugees.

On December 13, 2008, two Japanese came while they were having lunch. These soldiers had bands on their arms. The family was told to go out and line up in fives. These men wanted “Chink” soldiers. But the people there were older people, handicapped, and young men. They didn’t know any Chinese soldiers, so they kept on eating. Brothers, cousins, and uncles, seventy people, tied together in groups of five and marched out—group by group. The next day at noon, people were taken away to do errands. By night time they heard machine gun fire all over the place. People started to become really worried.

The next day the elderly in the household wanted to find out the whereabouts of the five young men. The elderly went with Mr. Wu, who was then fourteen years old. They picked a time when there were many soldiers patrolling the road. They went to a huge pond and saw many bodies with their forearms tied together. They tried to turn them over so they could identify the body but there was ice and when they again turned the bodies they broke bones. Other people there tried to identify their loved ones by their clothing. The Wu family did not find any of their people. Mr. Wu said that he doesn’t know how many people were there but the pond already had turned red with blood. He never found the body of his older brother.

At this time Mr. Wu was the youngest son and the sturdiest. He slaughtered cattle and sheep—the strongest in their home. His job was to move flour, oil, and other supplies to the ISZ. His parents told him, “You should escape.” He didn’t.

One day he was asked to get rice. He had to cross Zhongshanlou (*lou*=road) to buy rice. He had to put on an armband with a red sun and carry a banner with a Japanese flag. Every step he took he had to bow head and keep bowing—humiliation, shame, and disgrace. They were supposed to meet at 4:30 PM and cross over to the ISZ. Wu went to his old home and found that all had been taken. They had a secret hiding place, but no one was there. He tried to locate Mr. Jiang, the gatekeeper, who was protecting their home. He saw a body separated from a head, burnt, on the side of the road. Because of the burning stones, it was hard to get to the body. But he did see that the person had one tooth so he knew it was “Grandpop” Jiang—Jiang YeYe. He tried to bring the body to the ISZ. Others were afraid to touch him. They said to carry him by his feet; I’ll carry the torso. Flesh stuck to the bricks, separated from the body. Wu was showing filial respect by moving the body to a better place.

He was still trying to find the five young men. He decided to join the Muslim Burial Group. While he was burying bodies, one day he saw a place with the door half open. He could see a dead female body with child lying on a table. He saw that the women’s clothing was open and that her abdomen was swollen. Then he saw the pole! The leader of the burial group covered her with a white cloth and pressed on her stomach until the pole came out. He heard a popping sound. The leader said, “What kind of beasts would do this? To rape her and then to put a stick into her vaginal! For several days after he returned home, he could not eat anything. He did not go back to the burial group.

One day his grandmother and he were outside sunning the quilts and shoes. Drunken Japanese soldiers grabbed his grandmother and said, "Where are the flower girls?" His grandmother fainted. The Japanese tried to stab her. However, she turned her shoulder and they only cut through her clothing. He was hiding behind the sofa, so he carried her to a neighbor's house so they could take care of her.

When he went back to the house, he heard sounds in the back room. Grandfather was sleeping on the bed. The Japanese cut him three times with bayonets and knives. Wu went to their business to collect the family. They couldn't stop the bleeding. Therefore, the grandfather died.

All this happened at the time of Western New Year in 1938.

Unit 4—Handout 17

Survivor Testimony of Zhang Zhouhong, Survivor of the Nanking Massacre, 83 years old—Interviewed on July 10, 2008, Nanjing

Mrs. Zhang's family members were farmers. She was the elder daughter with a younger brother and sister. When she was eleven-years old, the Japanese soldiers came to her home and grabbed her father, saying he was KMT (Nationalist soldier-*Kuomintang*). The soldiers began to slap him. The kids were grabbing his legs and telling the soldiers that their father was a farmer. The Japanese looked at her father and saw that he had calloused hands and the mark of a band on his forehead. Mrs. Zhang took a hoe and showed the soldiers how he got the calluses and showed them his rain hat, explaining how he got the mark on his forehead. They were not convinced; they thought he was a soldier. The soldiers kicked and shoved her out of the way. The soldiers said that her father was not very honest and after slapping him some more, they left.

After these soldiers left, fifteen to twenty more came into the yard and burnt down their neighbor's house. The Zhang family moved all their possessions out to a field and slept in the field all night. Soon the Japanese came and burned their house and other villagers' homes. The soldiers lined up the ugly women in a row and machine-gunned them. The Japanese said, "If you follow directions, you will not be hurt; however, if you don't, we will cut off your legs." She said although she was only eleven-years old she saw clearly the situation.

Mothers were trying to hide their daughters in haystacks. Japanese used their bayonets to see if anyone was hiding in the haystacks. Zhang had her finger cut but she didn't cry out. Some women cried and then the soldiers would burn the haystack and sometimes push people outside into the burning haystack.

After the ugly girls were machine gunned, they took the pretty girls away. She and some other girls knew that the Japanese didn't go near the water, so some of them hid in a lake. When the Japanese saw what they were doing, they machine gunned the girls in the lake. However, Zhang held on to reeds at the bottom and survived. She said that she cannot understand this cruelty. She hates the Japanese.

She also saw them take babies from their grandparents and put them on the end of their bayonets. She saw thirty or forty little babies killed this way.

At first the soldiers went for the older girls, but there were not enough so they started taking younger ones—eight-years-old and up. One day she was with her grandfather. The soldiers came and put a bayonet to his chest. Her grandfather told her to leave, but she refused to leave him. She said, "I will stay with you." The soldiers tore off her pants, spread her legs, and raped her brutally. She blacked out and when she was unconscious, the soldiers left. When grandfather came in and saw her thighs dislocated, he used a board, tying her legs together. He was not sure if she were alive or dead. While he was wrapping her legs, she came to consciousness. She thought that she would never recover. However, about a week after the raping, her bones came back together. They were afraid the soldiers would come again, so they cut off her hair and shaved her head, so she looked like a boy. She could have died three times but, instead, was able to survive three times. She considers herself quite lucky.

The Japanese did not want to admit that they killed all those people, including babies. The Japanese said that the Koreans did this (Koreans soldiers were drafted by the Japanese—Korea had been annexed by Japan in 1910.)

One case was of a girl who to escape rape jumped into the latrine. A drunken Japanese soldier fell in, got stuck, and died. The girl escaped. The Japanese came and punished the whole village, killing them at random.

The family's farm was on the outskirts of the city of Nanking. In order to sell their produce, farmers had to take it into the city. The Japanese would not allow them in, so they lost their source of income.

During the Chinese New Year the next year, the Japanese wanted to sell chicks and ducks. She was asked to carry them into the next town on a pole. If she didn't walk fast enough, they poked her back with their bayonets. After a time she threw the pole off and said that she would not carry it anymore. So they beat

and kicked her, laughing the whole time. She had to carry the poultry to the *Zhongguomen*—the China gate of Nanking, [a 600 year old gate, the southern gate (Nanking had thirteen city gates and the China gate was the largest one)]. Her home was outside the gate. She was only twelve-years-old and very short. They thought she was a little boy. She was still forced to carry the ducks and chicken; they would use the stock of their guns to hurry her. When they saw ducks in the river, they wanted her to swim in and grab them and carry on a pole to the city.

She still suffers pain from the raping. Fifteen years ago, her husband was interviewed. She did not speak up. She was ashamed of what had happened. After her husband passed away, she stepped forward to tell her story.

Three times she has gone to Japan and asked them to acknowledge their crimes so that justice will be served. She hopes that with the United States help that the case will go to the Japanese court.



Wu Zhenxi and Zhang Zhouhong, Nanking, 2008

Unit 4—Handout 18

Questions for Discussion

Answer the following questions based on the survivor testimonies in Handouts 4.13 through 4.17:

1. Why is survivor testimony important to understanding historical events like the Nanking Massacre?
2. What did you learn from the survivor testimonies that you just read?
3. Considering what you have learned, will you change the way you treat people who are different from you in some way in the future?
4. How can a military ensure training that effectively prepares soldiers for war while also preventing them from committing crimes against civilians?
5. Can civilians be protected in war? Where is the line when civilian suffering moves from “Casualties of war” to “international crimes against humanity”?

Unit 4—Handout 19

Brookings Northeast Asia Commentary | Number 14

“Thoughts on the Nanjing Massacre” Richard C. Bush III, from Professor Yang Daqing’s article “Atrocities in Nanjing, Searching for Explanations”

. . . The first explanation was that a breakdown in discipline, caused by supply shortages, led Japanese troops to engage in atrocities. But as reports accumulated of brutality in other parts of China, observers soon set aside the specific circumstances at Nanjing in late 1937 and came to a different and more general conclusion. That is, it was deliberate Japanese policy to strike terror into the hearts of Chinese. A third view was more social and cultural, captured in the term “militarism.” From this perspective, Japanese soldiers were products of a transitional society, neither traditional nor modern, and that the declining norms against violence that restrained them in Japan disappeared once they arrived in China.

Among the factors George Washington University Professor Yang Daqing cites:

- The Japanese Imperial Army had suffered a long-term decline of discipline. In the climate of more liberal trends in the 1920s Taisho period, officers responded by demanding absolute obedience of recruits through inhumane means. That in turn, it is argued, led to the need for those recruits to transfer aggression elsewhere. The poor Chinese were a convenient outlet once aggression in China began.
- The officer corps was changing in a radical direction. Younger officers tended to have lived in military institutions from an early age. They often had links with ultra-nationalist groups. And they tended to disrespect civilian institutions.
- The Japanese Army had a general contempt for the Chinese and had a lower standard for treatment of Chinese POWs as opposed to Western ones.
- Due to the rapid expansion of the army in the summer of 1937, most of the troops sent to the Shanghai-Nanjing front were reservists. Their quality was relatively low and there was a high replacement rate due to heavy losses.
- In their drive to carry out their orders to seize Nanjing, field commanders overlooked the need to ensure adequate logistical preparation (particularly food), enough rest for troops, sufficient military policeman to maintain order and to issue clear orders for the treatment of POWs and civilians.

Yang concludes that all of these institutional factors, which reflect an accumulation of poor decisions, contributed to the scale of the Nanjing atrocities. He also finds that battlefield psychology played an exacerbating role. Japanese soldiers had become terrified during the heavier-than-expected losses in the battle for Shanghai. Revenging the death of fallen comrades was one response. Even according to the Imperial Army’s own rules of engagement, there were violations of discipline.

Yang Daqing, “Atrocities in Nanjing, Searching for Explanations,” in *Scars of War: The Impact of Warfare on Modern China*. Vancouver: UBC P, 200. 76-96.

Source: http://www.brookings.edu/opinions/2007/12_nanjing_bush.aspx

Unit 4—Handout 20



“Killing Contest” by Li Keran.
From *Wenyi Zhendi* 2.6 (1 Jan. 1939): n.p.

This cartoon refers to an infamous incident during the Nanking Massacre. Research the following website which provides you with information about this incident:

http://www.gendercide.org/case_nanking.html

Questions and Discussion:

1. Who were the perpetrators? What did they do?
2. Were their countrymen horrified at what they had done?
3. Is there any doubt today that there was a “killing contest”?
4. How can a military ensure training that effectively prepares soldiers for war while also preventing them from perpetrating crimes against civilians and POWs?
5. Can civilians ever be protected in wars? Where is the line when civilian suffering moves from “casualties of war” to “international crimes against humanity”?
6. How important are the numbers? Does it matter that the Chinese and other nations report that 300,000 to 350,000 were murdered, yet Japan says a lesser number was murdered?

After you research and think about these questions, write down your answers to these questions and then meet with a group of 3 or 4 and discuss your responses. Appoint a spokesperson who will report the group’s findings to the class.

Unit 4—Handout 21

Reflection Questions

1. Why is it important to remember and reflect on historical events such as The Rape of Nanking?
2. Why do you think we know so little about the Nanking Massacre? Why is it not written about in most WWII history books?
3. Why has the Nanking Massacre become known as the “Forgotten Holocaust”? Why are the atrocities of WWII in Europe remembered and widely commemorated?
4. Why were the Japanese soldiers capable of committing such atrocities? What beliefs enabled them to behave as they did? How were they trained to hate and kill?
5. What does Iris Chang, author of the Rape of Nanking, mean when she refers to the importance of believing in the “Power of One”?
6. Why is it important to have multiple sources of evidence such as witness testimonies, diaries, official reports, newspaper articles, etc? How do we judge the reliability of sources?
7. Why is the use of imagery, photographs, and video footage important? What is the impact of such depictions?
8. What is your reaction to the statement: “The Nanking massacre still affects people today.” How can a historical event still affect us today?
9. “There’s a much more important story here than just the horrible ways in which people were massacred.” What is this important story, and why is it so important?
10. Can the Japanese soldiers be at least partially excused because they were just “following orders”?
11. What is the difference between a victim and a survivor?
12. Why do survivors feel the need to be believed?
13. What should be our responsibility in the face of atrocity? Do we have a responsibility?
14. What questions would you like to ask a Nanking Massacre victim? What questions would you like to ask a former Japanese Imperial Army soldier?

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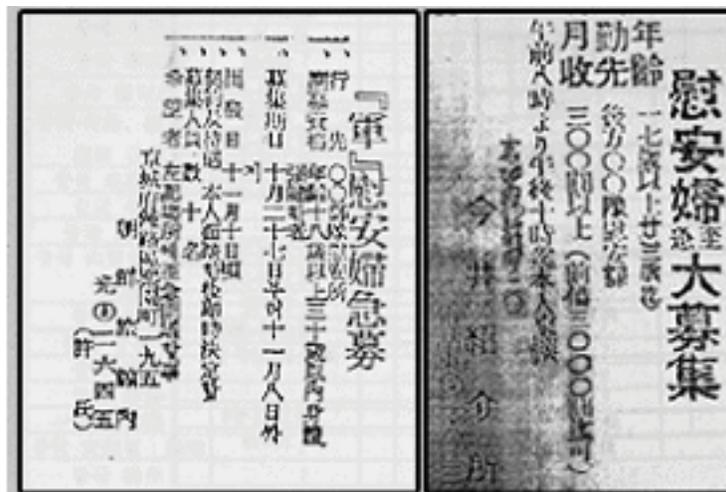
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Unit Five

Military Sex Slaves



朝鮮總督府樞密紙
“每日新報”
1944年10月27日廣告

新聞“京城日報”
1944年7月26日

Recruitment advertisements for comfort women
by the Japanese Imperial Army. Wikimedia Commons

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 5

The Military System of Sexual Slavery

The systematic violation, exploitation, and degradation of women by the Japanese military during the Asia-Pacific War must be counted as one of the most horrific crimes against humanity during World War II. About 400,000 Asian (and some Caucasian) women were systematically raped and kept in captivity servicing the Japanese military. Some were held captive for up to three and a half years.

These women were known as “Comfort Women,” a euphemism that has come into general use, in spite of its inaccuracy, to refer to those who were forced into the Japanese military system of sexual enslavement to service the Japanese troops during the Asia-Pacific War, 1931-1945. The majority of these women (up to 80%) were Korean girls and women. The rest were Chinese, Taiwanese, Japanese, Malaysian, Filipina, Indonesian, and Dutch women.

These women were placed in so-called “Comfort Stations,” barrack-like stalls, or even homes taken over by the Japanese army, where they were kept as prisoners. The number of these comfort stations was estimated to be as high as 2,000. These women were subjected to constant degradation, verbal and physical abuse, and the torture of being repeatedly raped or gang-raped by anywhere from ten to forty men daily.

The following is the testimony of Kim Young-shil—a military sex slave from Korea:

The officer shouted. “You obey my orders. I will kill you if you don’t. He then held me down and raped me. I was a virgin until that moment. From the following day on, I was forced to service sex to 10-20 soldiers every day, and 40-50 on Sundays. We were exhausted, weakened, and some of us could not even eat meals. We were in the state of “half-dead.” (Sangmie Choi Schellstede 48-51)

This form of abuse during war has come to be known as the “hidden horror” because women who suffered this kind of abuse have endured in silence even after the war because of their shame and humiliation. Furthermore, many were ostracized by their own society. For more than fifty years these women have suffered in silence, afraid to speak out.

It was not until August of 1991 that the first Korean military sex slave, Kim Haksun, spoke out. She was in her late 60’s and led a miserable, wretched life after her return to Korea at the end of the war. With nothing to lose and not much to look forward to, she wanted to let the world know what she had endured.

After Kim Haksun spoke out, in November 1991, The Korean Council for Women Drafted for Military Sexual Slavery by Japan was founded and a telephone line was set up to encourage other military sex slaves to call to tell their stories.

In recent years, a number of books have been published, including interviews with these military sex slaves. One recent publication in English contains twenty interviews with Korean military sex slaves: *Comfort Women Speak: Testimony by Sex Slaves of the Japanese Military*, edited by Sangmie Choi Schellestede, published in 2000.

The most extensive account of the life of the comfort women is the autobiography of a Filipina woman by the name of Maria Rosa Henderson titled, *Comfort Women: A Filipina’s Story of Prostitution and Slavery under the Japanese Military* published in 1999. Now that these women have come forth to tell their stories, the Japanese government can no longer deny that this form of systematic degradation and assault on Asian and Western women is a crime against humanity.

Although military prostitution has existed throughout history, the extent of it and the systematic and brutal way it was carried out by the Japanese military was unprecedented.

Students who study this unit will discover the depths of the Comfort Women system set up by the Japanese government. They will discover the reasons “comfort stations” were set up, the locations of some of these stations, the treatment of the women, and the extent of Japan’s denial of the system and its responsibility.

In addition, students will have the opportunity to read, and even hear and see the testimonies of a few of the survivors of the horrors of being forced into the Comfort Women System.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 5 – Violence Against Women: Chinese Women Held As Military Sex Slaves of the Japanese during the Asia Pacific War (1931-1945)

BRIEF SUMMARY OF UNIT: An estimated 200,000 to 400,000 women in Japanese occupied territories were forced by the Japanese military to service the soldiers in sex stations. Only about 30% of the women survived the war.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

6.2.12.A.6.a	Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues.
6.2.12.A.6.b	Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.
6.2.12.C.4.c	Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
6.2.12.D.4.i	Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
6.2.12.D.4.j	Analyze how the social, economic, and political roles of women were transformed during this time period.
6.3. 4.A.4	Communicate with students from various countries about common issues of public concern and possible solutions.
6.3. 4.D.1	Identify actions that are unfair or discriminatory, such as bullying, and propose solutions to address such actions.
6.3.12.A.1	Develop a plan for public accountability and transparency in government related to a particular issue(s) and share the plan with appropriate government officials.
8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

<p>ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • How did the system operate that provided sex slaves to the Japanese military? • What was daily life like for the sex slaves of the Japanese? • How widespread was the system? • Why is it unacceptable to use the Japanese euphemisms “comfort women” or “comfort stations” to refer to the women and the places where they were violated? • Besides the Chinese victims, what other countries did women come from that suffered the atrocities of the Japanese military sex slave system? • Why have many women not spoken about their rape by the Japanese soldiers? Why are some women speaking now – over 50 years later? • What is the response of the Japanese government to demands for compensation and apology on behalf of the survivors of the military sex slave system in China, Korea, and elsewhere? • What instances of violence against women are occurring in the world today? • What can you do to call for justice and reconciliation on behalf of the women who were forced to be military sex slaves by the Japanese during WW2 and/or women who are victims of rape and violence today? <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • After learning about Japanese atrocities against the women of China and other countries during World War II, why is it important to study this history? • Why is survivor testimony critical to understanding this subject? • Why is it crucial to get justice for the victims of the military sex slave system even more than 70 years later? 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • How the women were forced or tricked into being military sex slaves. • How the Japanese sex slave system operated. • Japanese military set up military sex slave stations wherever Japanese soldiers were stationed, and women from many different countries were enslaved. • The response of the Japanese government to demands for an apology and compensation for the women today. <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • It is inaccurate to refer to the women as “comfort women” since this is a Japanese euphemism which is misleading. • Women who are raped, whether in China during World War II, Nazi occupied Europe during the same time, or in places like Sudan today, do not speak about their rape because of shame and humiliation. <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Outline the operation of the military sex slave system of the Japanese during World War II. • Examine eyewitness testimony by responding to both survivor testimony and the testimony of Japanese soldiers who served during the Asia Pacific War. • Investigate the response of other nations like the United States to the call for an apology and justice for the Japanese military sex slaves. 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING?)</p> <p>STUDENTS WILL:</p> <p>Keep a journal</p> <p>Answer the essential questions.</p> <ul style="list-style-type: none"> • Use internet and other reliable sources to answer questions that students would like to know more about in relation to the essential question and report to class. • Engage in active and meaningful participation in classroom discussions and activities including cooperative learning tasks. • Create artwork or creative writing piece that demonstrates knowledge. • Respond to visuals including film, photographs, primary source documents, and survivor accounts by following guided assignment. • Respond to selected readings by scholars and survivors of the Holocaust through guided questions, discussions, and journal reflections. • Outline the organization and operation of the Japanese military sex slave system during the Asia- Pacific War. • Discuss the experience of Chinese women and others who were recruited to be military sex slaves by the Japanese military. • Research the nationalities of the women victimized by the Japanese Imperial Army. • Identify the importance of eyewitness testimonies in studying the sexual enslavement of women during the Asia Pacific War 1931-1945. • Research the response of Japan to call for justice by the former military sex slaves today.
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	<ul style="list-style-type: none"> • Understand that violence against women is a human rights issue in areas of the world today (ex. Sudan, Congo). • Discuss ways that students can speak for the victims of violence and act to end violence against women in the world today. 	<ul style="list-style-type: none"> • Investigate the response of the United States and other countries to this call for justice and an apology. • Investigate instances of violence against women in the world today. • Discuss related ethical issues such as actions students can take to speak against violence against women and whether they have a responsibility to speak for the victims.
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**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Students will learn about the organization and operation of the Japanese military sex slave stations by referring to Handout 5.1 and the following references:

Yoshimi, Yoshiaki. *Comfort Women*. Columbia UP, New York. 2002.

Iris Chang: The Rape of Nanking. DVD.

Nanking. DVD.

- Students will read and respond to testimony of a surviving military sex slave, Mme. Lei Gui-Ying. Her testimony was transcribed by Karen Simmonds, North Delta School District, British Columbia, Canada, 2006. (Handout 5.3).
- Students will refer to Handouts 5.2, 5.4 to learn about the responses of the Japanese and United States government responses to the issue of military sex slaves.
- Students will extend knowledge of military sex slaves during the Asia Pacific War and also related issues today by conducting independent research using multiple sources.
- Students will conduct research using multiple sources on contemporary issues related to violence against women.

Unit 5—Handout 1

Organization and Operation of Military Sex Slave Stations

The 1998 United Nations Commission on Human Rights reported that 200,000 women were forced to be military sex slaves for the Japanese Imperial Army (JIA) during the Asia-Pacific War from 1931 to 1945. Based on the latest research and estimates, most scholars agree that at least 400,000 were victimized when victims of all nationalities are considered.

Women and girls were kidnapped or tricked into becoming sex slaves to service the Japanese soldiers. When the Japanese military occupied an area, residents were rounded up. The “pretty” girls were taken by force and sent to military sex slave stations that were established by the military. In other instances, women who were barely surviving economically were lured by a promise of work and then found themselves forced to be sex slaves to the Japanese soldiers. They were forced to service the soldiers.

Sex Slave Stations were barrack-like stalls or even homes that were taken over by the Japanese army where the women and girls were kept as virtual prisoners. The number of these stations has been estimated to be as high as 2,000. These women were subject to constant degradation, verbal and physical abuse, and the torture of being repeatedly raped or gang raped by many soldiers each day.

The procedure at a typical military sex slave station:

- Soldier paid a fee
- Soldier obtained a ticket and a condom
- Soldier was admitted to a woman’s space

Dr. Chen was nine-years old when the Japanese commandeered her family home in Shanghai for military sex slave housing. She and her mother lived in the servant quarters. They saw the Japanese officers and enlisted men who came to have sex with the women and girls forced to service them. According to Dr. Chen, the “pretty girls” were in the rooms in the front and were saved for the officers who could stay overnight. The “ugly girls” were in the rooms in the rear, and they were for the enlisted men. Dr. Chen remembers the girls and women singing sad and soulful songs as they sat on the balcony. She testified to a group of American teachers in 2008 that she felt this was a sign to her that these women had lost their spirit. They were dead inside!

Professor Su of the Chinese “Comfort Women” Research Center at Shanghai Normal University has suggested evidence and artifacts that prove the existence of military sex slave stations:

- Japanese door etchings and lettering
- Condoms – over 10 million were manufactured by the Japanese during the war years.
- Xinmigaol – drug to treat venereal disease
- Potassium Pomegranate particles – disinfectant used to wash women’s genitals
- Japanese military map dated August 15, 1937, which shows locations of the military sex slave stations (Japanese referred to as “comfort stations”).
- Photos taken by journalists which are available for download on the internet.

Unit 5—Handout 2

Survivor Testimony of Lei Guiying, Victim of the Japanese Military Sex Slave System, Interviewed in 2006

I am 78 years old. I am the eldest in my family and I had a younger brother. I was seven years old and my brother was five when my father passed away. After my father passed away, my mom worked as a cotton quilt worker. She was then kidnapped, taken to be the wife of someone else. My brother went with her, but I was left behind.

In 1937, I was nine years old. I lived with a family, but they had many children to feed and I was often left starving. One day, I could see the villagers were running away. The men were in the front, followed by women who were carrying their babies. One of the babies started to cry. The baby was thrown into a pond to make it stop crying. I was shocked to see this.

I found my way to my mother's new home. By this time, my mother had a new baby. I tried to help and carry the baby, but one day while I was carrying the baby, the baby's nose was hurt. My mother's new husband blamed me. He hated me and would beat me, hurt me.

I eventually left and started begging in the street. One day, I came across an old woman in the street. The woman told me about a place that was owned by a Japanese man who needed some help. His name was Yarimoto, and he owned a "comfort" house. He had a family; an older boy who was six years old and a younger girl who was three. I was thirteen. Yarimoto took me on and I served as a nanny to his two kids. I was safe and fed for a while.

In the "comfort" house, there were thirteen women, all of whom were Chinese. I later found out that all of the women there were either abducted or cheated into being there. The Japanese soldiers would usually show up on Saturdays and Sundays. You could tell who was a soldier and who was an officer because the officers had long swords while the soldiers only had bayonets.

As days went by, some of the "comfort women" escaped. Eventually, there were only three or four left. They were all opium addicts and very thin. The Japanese soldiers started to notice me.

I would often go out and get groceries for the family, which meant I was allowed a pass that got me through checkpoints. One day, I was out getting groceries with the young boy I cared for. A Japanese soldier found me and tried to rape me. I screamed for the young boy to help me and get his dad, which he started to do. The Japanese soldier, upon hearing who I was with, stopped and left (after having already taken off his pants to prepare to rape me).

The next time, Mr. Yarimoto was not around. A Japanese soldier forced me to go with him by hitting me on the head with the sheath of his sword. He then raped me. Another time, a group of Japanese soldiers worked together to rape me. They bayoneted me in the back. I still have the scars. They covered my mouth. I know the Chinese Nationalist soldiers heard me, but they did not come to my aid. After this, I was forced to become a "comfort woman". I was raped six to seven times a day. When Mr. Yarimoto was around, he would often protect me from the soldiers raping me, but if there were officers there, he would do nothing. The children were kind to me, but they were too young to help.

I stayed there for six months. I then decided to try and escape. At this time, I was a "comfort woman", but I was still working as a nanny and running errands so I had a pass to get me out. I used the pass to go pick up vegetables for the house and I escaped.

I tried to return to my mom's place. She took me in for awhile. I never told her any of what had happened to me.

When I was sixteen, I returned to my original village and made a living looking after the children of others.

At the "comfort" house, I saw many women gang-raped. The women would scream so loudly, then fall

silent. They were then found dead.

I also saw two Chinese POWs beheaded. They bravely faced death, loudly singing Chinese opera in the face of death.

Another incident I saw was of a young girl who was gang raped so badly that her whole belly was swollen. The father of the girl found her eventually. He massaged her belly to calm her down until there was a massive discharge of semen and blood from her private parts.

When I escaped, I took with me some cleaning products that the “comfort women” used. I kept that to use as disinfectant.

I married later in life, but I was unable to bear children so I adopted a son. I adopted him when he was very young, just born. He is now grown up and has many children. I now have a large family.

The first time I spoke about this was only four years back when Professor Jing was in Nanjing doing research. The first time I spoke in public was in April of 2006. My son encouraged me to speak out after he observed that I felt better after having spoken about my experiences.

It is impossible to compensate me. All I want is an apology. I want to make sure there is no more war in the future and no invasions.

There is an Asian Woman's Fund set up by the Japanese government and private funds. It was set up as a charity and the fund does not have an apology attached. Because of this, some women see it as a second insult and therefore, many are not taking it, including Mme. Lei. Many of these women live in very poor conditions which makes their decision to turn down such money even more difficult. In some places, local governments are helping to support former military sex slaves in their area.

Unit 5—Handout 3

Survivor Testimony of Tan Yuhua, Victim of the Japanese Military Sex Slave System, Interviewed on July 4, 2008, Shanghai



In the spring of 1944, Japanese soldiers came to Tan Yuhua's home village, Yao Jia Wan village, on Hainan Island, south of Hong Kong. In her village were about two hundred people. When the Japanese entered the village, many farmers escaped into the mountains. Airplanes dropped bombs on them as they were escaping. These farmers had little food with them; therefore, later they had to return to the village or starve. In August when the farmers returned home, they were captured. One farmer, Chu, was killed when the Japanese set their dogs on him when he returned; he was bitten to death.

The Japanese stationed sentries in trees in order to have an overview of the area and the people. Military dogs were with them. In addition to the sentries, they had big trenches dug where they could stay so that the Chinese soldiers would not see them.

The Japanese went around the village looking for food and money. They had set up a committee to maintain order in the village. They ordered this committee to gather pigs and foodstuffs for the soldiers. The crops were just sprouting. All food crops and livestock were sent to the village committee. The harvest was so bountiful that the Japanese could not possibly have used all the food.

The Japanese looted, burned, and killed. Mrs. Tan witnessed the murders of teachers and farmers. She saw babies murdered when the Japanese pierced them with their bayonets.

When the Japanese opened fire, Mrs. Tan's family hid under a table and covered themselves with quilts for protection. Among the many that the Japanese murdered was her father. He was slightly handicapped; the Japanese killed him with a sword.

There were twenty members in her household that were captured. All the females in the household were raped by the Japanese soldiers—from the oldest, her sixty-five year old grandmother, to the youngest granddaughter, fifteen years old.

A young neighbor, twelve or thirteen years old, was captured and raped by a number of the soldiers. After she was gang-raped, her father rescued her so that she would not die.

Mrs. Tan was captured and forced to be a sex slave. Two classmates from her village were also captured.

Mrs. Tan saw about thirty plus neighbors from the area who were captured and forced to become military sex slaves. Her husband's sister, twenty-six years old, was captured and forced to be a sex slave. All these women were assaulted sexually by one hundred plus Japanese soldiers. One week later the Japanese freed the older women, but kept captive seven younger women who were under twenty, including Mrs. Tan. Most of the women were in their teens; a few were twenty years old. One woman refused to go; they dragged her and she had blood blisters all over her body.

Mrs. Tan was kept as a sex slave for over a month in a so-called "comfort station." Several women were put into one room of a fairly new house. They were given food but could not eat anything. When the Japanese soldiers came into the room they were beastly—barbarous. They behaved badly toward the Chinese women. She does not recall how many raped her. Most of the women were timid and fearful of the Japanese. However, one woman was brave and defiant. If women did not submit to rape, they were beaten. One young woman escaped but was captured. The Japanese dug a hole and buried her up to her chest. She suffocated and died.

Before the Japanese surrendered, the women were sent home because the head of the village committee told them to do this. They were released on guarantees. Two of Mrs. Tan's relatives had children from these rapes. There were no bad feelings when the women returned to their village; after all, they had been forced at gun point to leave with the soldiers.

Mrs. Tan was beaten by these soldiers. She still has backaches from the beatings. In addition, she has emotional pain: nightmares, headaches, and difficulty facing people. She has since then felt bad about her own body, shame—she couldn't raise her head in front of her neighbors who know her story.

Mrs. Tan wants people to know her story; it is the truth. She wants her story to stand as evidence of what happened. The Japanese caused a lot of suffering and death in her village alone. She hopes someday to find justice—an apology for what the Japanese did to innocent girls and women.

Unit 5—Handout 4

Discussion Questions

1. How does a thirteen year old nanny become a sexual slave? How does that become acceptable?
2. Mme. Lei was encouraged to speak by her son, but many other “comfort women” have hesitated to come forward with their stories because of fear bringing shame on their families. One woman’s husband even said to her that a “used dog was better than a used woman.” What can be done to encourage families to support “comfort women” survivors in their families?
3. What aftereffects did the women experience?
4. How can sharing an experience help one heal from it? Is this always the case?
5. In recent years, rape has been used as a war tactic in Bosnia and in the Sudan. Is there anything the international community can do to prevent this from happening now and in the future?
6. Is rape during war and genocide classified as a “crime against humanity”?

Unit 5—Handout 5

United States Response: House Resolution 121, 2007

United States Response to Japan's refusal to apologize for wrong committed during WW II regarding Japan's military sex slaves :

Congressman Honda of California introduced House Resolution 121 during the 110th Congress in 2007. It stated:

Expressing the sense of the House of Representatives that the Government of Japan should formally acknowledge, apologize, and accept historical responsibility in a clear and unequivocal manner for its Imperial Armed Force's coercion of young women into sexual slavery, known to the world as "comfort women," during its colonial and wartime occupation of Asia and the Pacific Islands from the 1930s through the duration of World War II.

Whereas the "comfort women" system of forced military prostitution by the Government of Japan, considered unprecedented in its cruelty and magnitude, included gang rape, forced abortions, humiliation and sexual violence resulting in mutilation, death, or eventual suicide in one of the largest cases of human trafficking in the 20th century;

Now, therefore be it resolved, that it is the sense of the House of Representatives that the Government of Japan—

- should formally acknowledge, apologize, and accept historical responsibility in a clear and unequivocal manner for its Imperial Armed Force's coercion of young women into sexual slavery, known to the world as "comfort women" . . . ;
- should have this official apology given as a public statement presented by the Prime Minister of Japan in his official capacity;
- should clearly and publicly refute any claims that the sexual enslavement and trafficking of the 'comfort women' for the Japanese Imperial Armed Forces never occurred; and
- should educate current and future generations about this horrible crime while following the recommendations of the international community with respect to the "comfort women."

After reading the Resolution write a response paper.

Unit 5—Handout 6

Japanese Government Response

When the war was over in 1945, the women who were held as military sex slaves did not talk about their experiences because of the shame and embarrassment for themselves and their families.

It was not until 1991 that former military sex slaves from Korea filed a lawsuit against the Japanese government.

Since 1992, “Korean Grandmas” (affectionate term for those who were held as military sex slaves) have held a demonstration every Wednesday in front of the Japanese Embassy in Seoul, Korea. At the “Wednesday Demonstrations,” these women and their supporters are continuing to call for an apology from the Japanese government for the crimes committed against them during WW II. They continue to assemble each Wednesday.

In 1993, Filipina women filed a lawsuit against the Japanese government.

In 1995 the Japanese government set up the Asian Women’s Fund. This is a private organization established to compensate the former military sex slaves known as “comfort women.” Many former military sex slaves refuse to accept compensation since there is no official apology from the Japanese government.

As of 2009, the Japanese government has not officially accepted responsibility or apologized for holding hundreds of thousands of women as military sex slaves during World War II. Their response is either denial or silence.

Today, Japanese school textbooks do not have any mention of military sex slaves during WW II, and present and future generations are not being educated about the past.

After reading the above, write a response paper.

Discuss this response and the response to handout 6 in groups.

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- Schellstede, Sangmie Choi. *Comfort Women Speak: Testimony by Sex Slaves of the Japanese Military*. New York: Holmes and Meier, 2000.
- Stetz, Margaret, ed. *The Legacies of the Comfort Women of World War II*. London: Eastgate Books, 2001.
- Tanaka, Yuki. *Japan's Comfort Women: Sexual Slavery and Prostitution During World War II and the U.S. Occupation*. London: Routledge, 2002.
- Yoshimi, Yoshiaki. *Comfort Women: Sexual Slavery in the Japanese Military During World War II*. New York: Columbia UP, 2000.

DVD:

- Gai Shanxi and her Sisters* (Institutional Use). DVD. dGenerate Films, 2009.
- Silence Broken: Korean Comfort Women* (K-12/Public Library/Community Group). DVD. Center for Asian American Media, 2008.

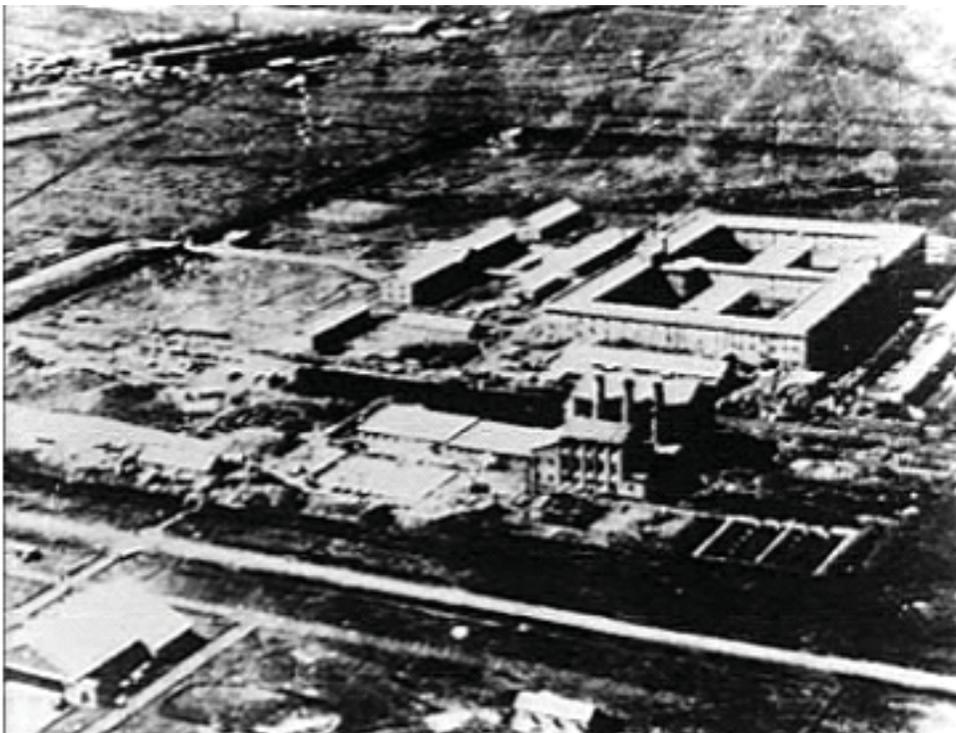
Websites:

- <http://www.comfort-women.org>
- <http://www.userwww.sfsu.edu/~soh/cw-links.htm>
- http://www.womenshistory.about.com/od/warwwii/.../comfort_women.htm
- <http://www.gwu.edu/~memory/research/.../comfortwomen.html>
- <http://www.unhcr.org/refworld/docid/3ae6b0fb4.html>



Unit Six

Biological and Chemical Weapons and Medical Experiments



Unit 731, one of the covert biological and chemical warfare research and development units, a six-square-kilometer base with 150 buildings. Unit 731 was based in the Pingfang district of Harbin, the largest city in the Japanese puppet state of Manchukuo (now Northeast China). A train brought in prisoners in sealed cars. Pingfang is presently a museum, dedicated in 2008.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 6

Biological and Chemical Weapons and Medical Experiments

One aspect of World War II in the Asia-Pacific Theater not generally known was the extensive use of biochemical weapons (CBW) by the Japanese Imperial army in China during the war. The world has come to know the horrors of chemical warfare with the Iraqi killing of the Kurds with chemical weapons in 1989. A study of Japan's extensive use of biological and chemical weapons in China in the 1930's and 40's may serve as a useful example of what could happen if CBW were to be used on military and civilian targets today.

This unit is a basic introduction for the students to the subject of biochemical weapons and their lethal implications. What are they? How are the CBW different from other weapons of war? Why were they used and then banned? More specifically, students will be introduced to an actual historical instance of how, where and why CBW were used on an innocent civilian population and what the consequences were.

This historical instance of the use and development of CBW by the Japanese took place in China from 1932-1945. When developing these biological and chemical weapons, two types of research were done by the Japanese: 1) assault research (human experimentation and germ warfare), which was done abroad, for example in China; and 2) defense research (vaccines), research mainly conducted in Japan.

The research and experimentation with these weapons began in Northeast China (Manchuria) in a small village called Pingfang outside the metropolitan city of Harbin. Previous to Pingfang, there was another short-lived experimental station at Beiyinhe. The military agency that conducted the experiments was called *Unit 731*. The single most important person responsible for the operation of the program was General Ishii Shiro.

In 1932, Shiro Ishii, a physician and army general, began medical experiments first at Beiyinhe and then in 1935 at Unit 731 (Pingfang). Unit 731 was designated the Water Purification Bureau. While Dr. Mengele at Auschwitz called his gruesome experiments *Artzvorstellern* or "medical checkups," Dr. Ishii dehumanized his victims, designating them as *muralas* or "logs," a sick joke that originated when the Japanese told the local Manchurians that Unit 731 facility was being built as "a lumber mill." To disguise that they were experimenting on humans, the scientists and medical personnel referred in their reports to subjects as "Manchurian monkeys."

Chinese civilians and others—common criminals, Partisans, Korean Communists partisans, intellectuals and dissidents, relatives of dissidents, ordinary citizens from nearby villages, children, Chinese and U.S. soldiers, and U.S. POWs as well as Soviet and European POWs—were infected with plague, anthrax, cholera, and other pathogens. They were subjected to experiments to study the effects of frostbite, dehydration, and malnutrition as well as experimental surgeries in transplantation of limbs from one individual to another.

Neither women nor children were spared. Women were subjected to similar medical experiments as men. Moreover, they were subjected to rape and abuse. Barenblatt reports that the worst was their forced participation in studies of sexually-transmitted diseases (STDs). At first syphilis was injected. Then the Japanese decided they could study the effects better if the syphilis was contracted through sexual contact: they forced women to have sex with men who were infected. The progress of the disease was closely observed, and women were subjected to live dissection of their internal organs to investigate the different stages of the syphilis (53-56).

Experiments were conducted on babies born in Unit 731 as well as on children brought to the unit. Babies were subjected to experimentation and dissection. Children of six, seven, and eight years old were used in germ and chemical tests.

These so-called "logs" were not meant to survive. Once a prisoner was sent to a biological warfare (BW) facility, the system mandated that the person would not live. Most lasted only 30 days. They were infected, dissected without anesthesia, usually a vivisection, dispatched by lethal injection, and then cremated in an on-site crematorium.

These CBW camps and research laboratories employed over 20,000 physicians, surgeons, nurses, chemists, biologists, microbiologists, veterinarians, entomologists, and plant pathologists. These scientists and medical personnel were paid extra for their work. Surprisingly, although the development of CBW and the medical experiments were done in secret, the Japanese medical community was well-informed about these experiments. In fact, several films of the vivisections were shown in Japan.

After Japan's surrender on August 15, 1945, the facility was set on fire. On August 20, Unit 731 let loose sixty horses that had been fed with glanders-infected oats. These radiated out in different directions to villages, where they infected other animals. On that same day, Unit 731 set free thousands of bubonic plague-infected rats.

An estimated 580,000 people were killed in experimentation centers and by germ warfare.

Sheldon Harris in his landmark book, *Factories of Death*, has stated:

There were many miscreants who share responsibility for Japan's chemical and biological warfare programs. In fact, so many members of Japan's scientific establishment, along with virtually every military leader of note and members of the imperial family, either participated in chemical or biological warfare research, or supported these projects with men, money, and material, that it is difficult today to apportion exact blame or responsibility. But there is no doubt that the person most responsible for converting Manchuria into one huge biological warfare laboratory during the Japanese occupation was the young army doctor, Major Ishii Shiro.

Why were the Japanese interested in developing chemical and biological weapons? They were cheaper to develop and produce than conventional weapons. They were effective, causing not only military disruption but also social disruption.

Aside from the human suffering, what can we learn from these experiments that took place in the not too distant past? Subsequent to the event, why was there a cover-up by the Japanese and the American governments?

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 6—Biological and Chemical Warfare

BRIEF SUMMARY OF UNIT: Beginning in 1932 the Japanese began a program in north China, developing biological and chemical weapons. They used humans to test their experiments. By the end of the war they had an extensive network of these sites.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

- 6.1.12.A.11.a Evaluate the effectiveness of international agreements following World War I in preventing international disputes during the 1920s and 1930s.
- 6.1.12.A.11.b Compare and contrast different perspectives about how the United States should respond to aggressive policies and actions taken by other nations at this time.
- 6.1.12.A.11.c Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.
- 6.1.12.B.11.a Explain the role that geography played in the development of military strategies and weaponry in World War II.
- 6.1.12.D.11.a Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II.
- 6.2.12.A.4.c Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese.
- 6.2.12.A.6.a Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues.
- 6.2.12.A.6.b Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.
- 6.2.12.C.4.c Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
- 6.2.12.D.4.i Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
- 6.3.12.A.1 Develop a plan for public accountability and transparency in government related to a particular issue(s) and share the plan with appropriate government officials.
- 8.1.8.E.1 Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
- 8.2.8.C.2 Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

<p>ESSENTIAL QUESTION THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • Students will investigate the development of biological and chemical weapons by the Japanese Imperial Army. <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • On whom, did the Japanese experiment? • How extensive was Japan’s use of these biological and chemical weapons? • What happened to this program after WWII ended? 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The depth and scope of Japan’s biological and chemical warfare program. <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Japan’s biological and chemical program was similar to the Nazi experiments done in concentration camps in Europe. • The U.S. and the U.S.S.R. were interested in obtaining the results of these experiments. <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Evaluate the reasons Japan decided to develop biological and chemical weapons in defiance of the Geneva Convention of 1925. • Understand the importance of eyewitness testimonies in studying Japan’s biological and chemical warfare. 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Understand the difference between biological and chemical weapons • List and discuss instances when chemical weapons have been used • Understand the development of biological and chemical weapons by Unit 731 • Understand the consequences of the use of these weapons, up to the present • Know the effects on the environment and on Chinese citizens of the dumping of these weapons in China
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SUGGESTED SEQUENCE OF LEARNING ACTIVITIES, INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:

- Examine the timelines, Handout 6.1 and 6.2. What conclusions do you arrive at?
- When have biological and chemical weapons been used? Research on the internet for contemporary examples of the use of biological and chemical weapons.
- Examine letters, diaries, and other personal accounts of survivors and perpetrators of Unit 731 and the other Japanese facilities.
- Research the following: Were U.S. and Allied soldiers affected by biological and chemical warfare?
- Read the survivor accounts of germ warfare and answer the discussion questions.
- Research the following: Why was Japan able to shirk responsibility for the use of biological and chemical warfare?
- Research the following: What role did the U.S. play in preventing the details of Japanese biological and chemical warfare from being discussed at the International Military Tribunal Far East (IMTFE) Trials?
- Research the contemporary effects of Japan's burial of chemicals at the end of WWII?
- In pairs, access one of the internet sites listed on the Bibliography that your teacher assigns to you. Report to the class about the site and its usefulness.
- Research contemporary international newspaper accounts about biological and chemical warfare.
- Research Unit 731 Museum in Harbin. What is this museum? What is its purpose? Is it controversial? What is Japan's reaction to this museum?

Unit 6—Handout 1

Research Project

Students should choose one of the following to research. They should prepare a word-processed document, citing their sources, and also present their research to the class. Their research should highlight the term's relevance to biological and chemical warfare in China 1931-1945.

1. Unit 731
2. General Shiro Ishii
3. Kempeitai
4. Zhongma Fortress
5. Vivisection
6. Bubonic plague
7. Cholera
8. anthrax
9. Wakamatsu Unit (Unit 100)
10. Nami Unit (Unit 8604)
11. Major General Kitagawa Masataka, Unit 9420
12. Ōkunoshima
13. Khabarovsk War Crime Trials
14. Lev Smirnov
15. Hinomaru
16. “Kimigayo”
17. Yasukuni Shrine
18. choiceless choices
19. universe of obligation
20. upstanders (word coined by Samantha Power) vs bystander

Unit 6—Handout 2

Timeline - Biological and Chemical Warfare in the 20th century

While limited use of chemicals and disease in warfare dates from ancient times, the origins of modern chemical and biological weapons systems date from the era of the two world wars. The term *chemical warfare* came into use with the gas warfare of World War I, and modern biological warfare dates from the weapons systems first introduced in the 1930s.

1914-1918 WWI Following the first successful German gas attack with chlorine in the WWI battle at Ypres in 1915, the British, French, and, in 1918, the U.S. army responded with gases including phosgene, mustard gas, hydrogen cyanide, and cyanogen chloride. Initially spread from portable cylinders by the opening of a valve, delivery systems were extended to mortars and guns. In 1918, the U.S. War Department established the Chemical Warfare Service (CWS) as part of the wartime, but not the regular, army.

1925 Geneva Protocol prohibiting chemical weapons. Signed but not ratified by the U.S. or Japan.

1930s and 1940s Japan experiments with biological agents and uses biological weapons in China and Manchuria.

1942 On Gruinard Island, off the coast of Scotland, the British conduct anthrax tests on sheep. Today, the uninhabited island is believed still to be infected with anthrax spores.

Nov. 25, 1969 At Fort Detrick, Maryland, President Richard Nixon announces a new national policy on bio-warfare: “The U.S. shall renounce the use of lethal biological agents and weapons, and all other methods of biological research.” Nixon pledges the nation will never use biological weapons under any circumstances. The entire U.S. arsenal is destroyed by 1973, except for seed stocks held for research purposes.

1972 The Biological Weapons Convention is established. The treaty prohibits the research, development, and production of offensive biological weapons. The treaty does allow defensive work in the area of biological weapons. The Soviet Union and the United States both ratify the pact.

1979 An unusual anthrax outbreak in the Soviet city of Sverdlovsk kills at least 64 people. The Soviet government blames the outbreak on contaminated meat, but there is suspicion within the international scientific and intelligence communities that the Sverdlovsk outbreak was caused by an accidental release of anthrax spores from a nearby suspected biological weapons facility. All evidence available to the U.S. government indicates a massive release of aerosolized B. anthrax spores. In 1992, Russian President Boris Yeltsin acknowledges that the incident was indeed related to the microbiology facility.

1992 The Chemical Weapons Convention (CWC) reinforces aspects of the Geneva Conventions that also dealt with these agents and was negotiated over a period of 24 years. In 1992, after a decade of long and painstaking negotiations, the Conference on Disarmament in Geneva agreed to the text of the CWC, which was adopted by the General Assembly on 30 November 1992, in its resolution entitled Convention on the Prohibition of the Development, Production, Stockpiling and Use of Chemical Weapons and on Their Destruction (A/RES/47/39).

More than 170 countries have signed the CWC, and 139 have ratified it. The treaty entered into force on April 29, 1997, 180 days after Hungary, the 65th country, ratified. Countries that ratify must destroy all chemical weapons over a ten year period with the treaty providing a “leveling out principle” that ensures possessors destroy their stockpiles at roughly the same time.

China ratified the CWC on 25 April 1997; China has declared possession of former chemicals weapons production facilities; initial inspections have been conducted.

Source: <http://abcnews.go.com/Nightline/story?id=128610&page=1>

Unit 6—Handout 2-1

Germ Warfare Timeline for 1931-1945 and Post-War

1925 Geneva Convention governing wartime conduct bans biological weapons. Japan refuses to approve treaty.

1932 Japanese troops invade Manchuria. Major Shiro Ishii, a physician and army officer who was intrigued by germ warfare, begins preliminary experiments.

1936 Unit 731, a biological-warfare unit disguised as a water-purification unit, is formed. Ishii builds huge compound—more than 150 buildings over six square kilometers—outside the city of Harbin. Some 9,000 test subjects, which Ishii and his peers called “logs,” eventually die at the compound.

1942 Ishii begins field tests of germ warfare on Chinese soldiers and civilians. Tens of thousands die of bubonic plague, cholera, anthrax and other diseases. U.S. soldiers captured in Philippines are sent to Manchuria as subjects for experimentation..

1945 Japanese troops blow up the headquarters of Unit 731 in final days of Pacific war. Ishii orders 150 remaining “logs” killed to cover up their experimentation. General Douglas MacArthur is named commander of the Allied powers in Japan.

1946 U.S. cover-up of secret deal with Ishii and Unit 731 leaders —germ warfare data based on human experimentation in exchange for immunity from war-crimes. Deal is concluded two years later.

1981 John Powell, a former publisher of a Shanghai magazine who was unsuccessfully tried for sedition in the early 1950s after accusing the United States of using germ warfare in Korea, exposes immunity deal in the *Bulletin of Atomic Scientists*.

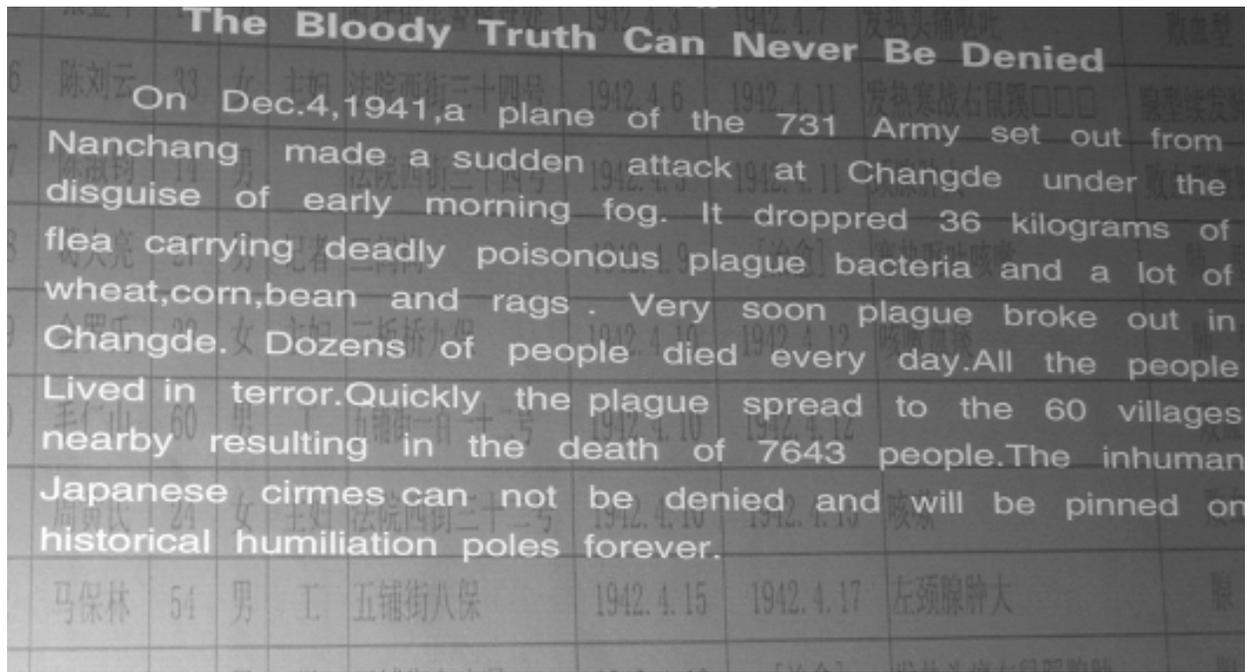
1985 Dr. Murray Sanders, a former lieutenant colonel who was a U.S. adviser on biological warfare, claims that he persuaded MacArthur to approve the immunity deal in the fall of 1945.

1986 Congressional subcommittee holds one-day hearing in Washington, called by Rep. Pat Williams of Montana, aimed at determining whether U.S. prisoners of war in Manchuria were victims of germ-warfare experimentation. Hearing is inconclusive.

Sources: Harris, Sheldon H. *Factories of Death*. New York: Routledge, 1994.

Daws, Gavan. *Prisoners of the Japanese: POWS of World War II in the Pacific*.

New York: William Morrow, 1994.



Bubonic Plague Dropped from Plane Changde Museum Plaque 2008

Unit 6—Handout 3

Survivor Testimony of Xu Wanzhi, Biological Warfare Survivor, 68 years—Interviewed on July 14, 2008, Changde, China

Mr. Xu's family lived in the countryside, 4 or 5 km from the city. His was a typical upper-class village family. His father and family grew rice and supplied rice and wine. This supplemented expenses for his family.

In 1941 a bomb was dropped. In 1943 plague spread to the countryside. His father was one of those victimized. One day after his father came back from the city, he had a fever and was not feeling good. His father's medical situation became worse the next day. His grandmother was with them. She was worried as was the rest of the family. They asked the doctor to stop by the next day. Even after taking medicine his condition worsened. His fever continued to go higher. He was worse having seizures and marks on his body, and his thyroid was swollen. His father passed away the next day.

His cousin who lived with them also became sick. His grandmother took the cousin around and tried to find a cure, but this didn't work. His were almost identical symptoms, and by the time he died blood was coming out of his nose. The family sent someone to bury the cousin. His grandmother had similar symptoms. She died shortly after.

They had been a family of eleven. His grandmother had taken care of the household. Her death meant that the main beam of the family had collapsed. My father's younger brother went around collecting money so the family could bury her.

Then his older brother came down sick in the fifth grade. While he was sick, the rest of the family members became sick and they couldn't take care of each other. Some relatives did come by and tried to take care of the older brother. He remembers this period: the sick lying on the bed because he was thirsty, crying out for water. No one in the family could help him. By this time the whole village was infected. Shortly after, his brother died and they tried to bury him wherever they could.

He was only two or three years old then. His maternal uncle bought him back to his home and the local doctor gave him herbal medicine. The medicine worked. He said, "I survived to sit here and talk with you."

His uncle then came down with the disease. He was strong and in good health. He was the number one laborer in the village. His uncle went through the same process and similar symptoms and died shortly after. By that time our family was heavily in debt, trying to pay the doctor and for funerals and burials. By the time his uncle died and they went to the coffin maker. The coffin maker said, "You owe us much money and your strongest laborer has died, so there is no way for you to pay us back."

The Taoist priest didn't want to come. He said probably there is an evil spirit. At that time people were superstitious. My grandfather seeing that so many family members had died in such a short time could not stop crying, and he became blind. His mother lay on the bed all day, and she lost all her hair. His three sisters were very sick.

In the village they all carried the same family name—Xu. There were twenty some households. Over ten people had died and a lot more were quite sick. The family was upper middle class before the plague. After the plague, the family became destitute. Conditions were very, very bad. The family owed so much money that they were not able to pay the money back. People took the furniture away. They even wanted to take the bricks from the top of the house. His grandfather knelt down in front of them and said, "Try to find a good heart and conscience. My grandchild will be able to pay back what is owed."

In 1947-1948, when other children went to school, Xu too was going for a while. Then his parents pulled back; they had no money. After 1949 [end of the Civil War with KMT and beginning of the Communist era], children were given an education. Xu had an education; he went to high school and entered the work force. Xu became a skilled laborer, working for the electric company. He continued to live in the village after the war while he continued his schooling. Later he moved 10 kilometers away.

Unit 6—Handout 4

Survivor Testimony of He Yingjin, Biological Warfare Survivor , 74 years old—Interviewed on July 14, 2008, from a village near Changde

Mrs. He was seven years old in 1941. There were sixteen people in her family. She lost seven in her family to bombs and 6 from germ warfare.

Between autumn and winter, her first aunt fell over by the toilet. Family members took her to bed. She had a high fever and seizures. By the afternoon all her lymph nodes were swollen and on her arms were patches of black. Within two days her aunt had died.

The KMT (Kuomintang—Nationalists) were very strict about quarantining families. Therefore, they took her aunt's body out the back door to be buried. On the third day after her aunt was buried, her brother-in-law who had a small business selling things and carrying papers on his back, keeled over. He also died within three days. Within an eighteen day period, six family members had died of plague. Her younger brother, two-years-old, and a niece, three-years old, died.

They wanted to go home; they were from Jiangxi. According to regulations they could not go. So they sent a telegram to Jiangxi and explained that four people had died. The family from Jiangxi came to visit them. Both of her uncles, father and mother came. They became ill with swollen lymph nodes and black spots. Once they fell over, they could not talk. Her mother and then her older brother died. After they died, their bodies were taken out the back door to a boat. They were taken to the mountain and buried there. The bodies were not burned as was done later.

Mrs. He's family owned an herb shop. After these deaths, her father closed the herbal shop, where they sold herbal medicines, wine, liquor, and cigarettes. He was not able to do business. Then they suffered hardships.

In 1943, the city was bombed and burned. Their house also burned down. They moved in with relatives for a time but later moved back and set up a tent, using bamboo and cloth. Her father looked up his old customers to make a living; when the business opened, he had to repay the loans.

After the deaths, her father became very depressed. It was harder to make a living. However, after the war ended, he resumed doing small business.

In 1945, Mrs. He was thirteen-years-old. She went to only one year of high school. Then she stayed at home to help her father.

After 1949, she was asked to become a "barefoot doctor" [like a physician assistant who would travel to small villages].

Unit 6—Handout 5

Survivor Testimony of Wang Yaolai, Biological Warfare Survivor ,73 years old—Interviewed on July 14, 2008, in Changde, China

Mr. Wang lived in an area affected mostly by the dropping of plague from airplanes. His sister was one of the victims. At the time his mother was taking care of his sister and him. There were only three members in his family. His father had passed away quite a while before. His mother did weaving to make a living. She wove cloth. His sister had to go to a nearby store every day to purchase wool for his mom to weave. After the bomb dropped, the family in the store—eleven people—died. Because my sister went there every day, she also became infected. On one day she became infected and had the same symptoms—fever and seizures—and passed away. They tried to get medical help but that did not help.

His family was in a poor condition. At her death, his sister had been twenty-years-old and had been the major support for the household. His mother tried to continue to weave but could only make enough money to support herself. He stayed with that store, trying to survive by staying there. In 1951, the government provided him with work because he came from a poor family.

After his retirement, he found out about an organization that was asking Japan for reparations. Therefore, he joined this organization. He hates the Japanese—not only his family but all China suffered. In 1998, he took part in a germ warfare institute. He was not able to claim any reparations; he will continue to work. He did not receive any compensation but knows he is working for a good cause. He asks, “If Japan is a nation of law, why is there no response from the Japanese government?”

Mr. Wang urged the teachers on the 2008 study tour to be strong supporters of reparations and to speak out on the behalf of victims of biological warfare. Then perhaps victory in these cases will be achieved.



He Yingjin and Wang Yaolai Two Survivors of Bubonic Plague

Unit 6—Handout 6

Survivor Testimony of Jiang Lizhong, Biological Warfare Survivor, 77 years old—Interviewed on July 14, 2008, Changde, China

Jing's family was fairly well off. His father carved seals (chops). In April of 1938, when he was six years old, the Japanese began bombing Changde. They bombed the airport, and the bodies were carried to the center of the city; Jiang saw this. From the age of six, he knew what the Japanese were doing to China and the Chinese people.

In 1941, Changde was bombed with germs. That same year the Nationalist government put out notices letting people know that there was a germ attack and. Their family was in the prosperous part of town which was in the affected area. Jiang's two brothers, two and five-years-old, and the maid who take of them contracted the plague. His grandmother was very concerned and felt their heads for fever. Both his brothers had high fevers and began to have seizures. The family asked a Chinese doctor to examine the boys, and they sent the maid home.

The second day the two boys had dry mouths, thirst, and high fevers. Then they died. In the beginning bodies were being buried. The family tried to smuggle the little bodies out; covered with quilts and under the cover of an air raid, they took the bodies outside. It was the custom to have regular burials in the ground. The family did not want the boys' bodies burnt. In order to keep their secret, the family suppressed their crying—they felt that they were "crying blood" over these two little brothers. They buried Jiang's brothers in the same pit. If the government discovered that they had buried the bodies, they would have asked them to excavate the bodies and burn them. The family would have had to pay for the wood—200km of wood.

In September 1941, his grandfather died. He had been living in a suburb of the city, an area also affected by plague. So four people in his family died during the plague and four died in the war. In 1939, the Japanese had used incendiary bombs, and their home was burned.

In 1943, the nanny, who was in her forties, did not want to flee when the family fled from the violence during the siege of Changde. They found her naked, raped, with a stake through her vagina. His grandmother died because her two grandchildren died; she was broken-hearted and died.

His mother, two brothers, and he escaped. When they came back, their father had lost his mind and was no longer able to function. Within a year, Jiang's father was dead.

After this the family was in bad shape. His older brother tried to continue chop carving [seals]. Jiang moved onto a boat with another relative and tried to survive by rowing the boat. The boat was used to get merchandise across the river. He was thirteen; the younger, twelve-years-old. The elder brother had died. When they left, he was alone and depressed. He died. The deceased maid' family came and tried to get money. Her mother said, "What did you do to my daughter?"

During the war, Mr. Jiang was hurt by the bombing. From 1945-1949, he didn't receive treatment because he was wandering with the ship, working. In 1949, he was healed and from then led a normal life. In 1952, he received some education.



Survivor of Bubonic Plague, Jiang Lizhong



Jiang Family before Plague Deaths



Japanese Germ Warfare 1940s
Survivors of Bubonic Plague in 2008
with Peter Li (front) and Cynthia Wang (right rear), and Jean Bee Chan (left rear)—
all members of Global Alliance; Peter Li is also a member of NJ-ALPHA

Consequences of Plague Deaths for these Survivors

Because the father of the family usually was the one who died from plague or from depression after family deaths of plague, young survivors (seven to thirteen-years of age) became poverty-stricken and often had to drop out of school to help support their families.

Aftermath of Germ Warfare

It has been estimated that 700,000 - 2,000,000 chemical bombs, most of them loaded with mustard gas and many of them corroded and leaking, are still scattered in China. Periodically during construction projects Chinese are affected by these leaking bombs and suffer severe injuries. The Japanese have not yet provided China with maps listing the location of all these burial sites.

Unit 6—Handout 7

Questions for Discussion

Answer the following questions based on the survivor testimonies in Handouts 6.3 through 6.6:

1. Why is survivor testimony important to understanding historical events, such as the development and dissemination of biological and chemical weapons in China during the period 1931-1945?
2. What did you learn from the survivor testimonies that you just read?
3. How can a military ensure training that effectively prepares members of the medical and scientific community for war while also preventing them from committing crimes against humanity?
4. How are the experiments done by the Japanese similar or dissimilar to those done by the Germans? Does it surprise you to learn that Japan began performing these experiments before the Nazis began?
5. Can civilians be protected in war? Where is the line when civilian suffering moves from “Casualties of war” to “international crimes against humanity”?

Unit 6—Handout 8

Testimony of Dr. Ken Yuasa

In 2007, Doctor Ken Yuasa testified to *The Japan Times*, “I was afraid during my first vivisection, but the second time around, it was much easier. By the third time, I was willing to do it.”

The Japan Times online Wednesday, Oct. 24, 2007

WITNESS TO WAR: “Vivisectionist recalls his day of reckoning
Doctor put conscience on hold until war atrocity confession time came”
By JUN HONGO, Staff writer

Dr. Ken Yuasa (center) poses for a group photo at the Imperial Japanese Army hospital in Luan, Shanxi Province, China, in 1943.



Photo Courtesy of Ken Yuasa

Donning the crisp, Imperial Japanese Army khakis gave Ken Yuasa a sense of power, as a superior being on a mission to liberate China from Western colonialism. “The uniform made me feel incredibly sharp. Once I put it on, I was convinced Japan would triumph,” recalled the wartime surgeon, who was deployed to Changzhi (then Luan) in Shanxi Province in February 1942. His fervor, and the nationalist indoctrination of his schooling, quickly subordinated any sense of conscience. By his second month at Luan’s army hospital, Yuasa was aggressively performing vivisections on live Chinese prisoners, and diverting dysentery and typhoid bacillus to Japanese troops for use in biological warfare.

“I was in denial of the things I did in Luan until the war was over. It was because I had no sense of remorse while I was doing it,” Yuasa, 90, told *The Japan Times* in a recent interview.

“We believed that the orders from the top were absolute. We performed the vivisections as ordered. We erased any sense of culpability by doing so, even though what we did was horrendous.”

In the six decades since the end of the war, Japan as a whole still has not come to grips with its responsibility.

But Yuasa, who has confessed his inhumane acts and in so doing suffered condemnation at home, believes the only way for Japan to avoid war in the future is to accept the misdeeds committed by the Imperial army.

Born Oct. 23, 1916, Yuasa grew up in Tokyo and attended a high school near Yasukuni Shrine in Chiyoda Ward. The students often were lectured by army officers, who portrayed the emperor as a “living god” and said the Japanese, as a superior people, had an obligation to rule Asia.

Students were compelled to bow toward Yasukuni on their way to school, Yuasa said, recalling that the Hinomaru flag and “Kimigayo” anthem symbolized the wartime zeal. “And back then, we had no choice but to blindly follow what we were being taught,” he said.

After graduating from Jikei University’s School of Medicine in March 1941, Yuasa followed in his father’s footsteps and became a doctor. Initially, he had intended to visit rural villages that had no doctor and treat unprivileged patients. But at the time, it was near compulsory that graduates enlist in the military.

Once in China, it took only six weeks for Yuasa to become a cold-blooded vivisectionist, murdering live prisoners. The army placed great importance on the operations performed on live Chinese prisoners. It was considered an ideal way to learn how to care for casualties, as there were few wounded Japanese troops making it back from the front. Surgeons were encouraged to conduct improvised operations in the most authentic battlefield circumstances available, using prisoners as guinea pigs.

Yuasa took part in his first vivisection in March 1942 in the dissection theater in the army hospital in Luan. Two operating tables were surrounded by some 20 people, including medics, surgeons and hospital directors. Chinese prisoners — one tall, brawny young man and an older man who appeared to be a farmer — were handcuffed and waiting beside the tables. “Many of the Japanese were chatting pleasantly as they prepared,” Yuasa said, noting the occasional cries from the older prisoner was the only sign of discomfort.

The vivisection started with an appendectomy, but it took the doctors three incisions to locate and cut out the organ because it was “perfectly healthy.” After suture practice, Yuasa proceeded to perform a tracheotomy, causing bright red blood to gush out and spill on the floor. “Impelled by interest,” he also amputated the prisoner’s right forearm.

Although the farmer was lifeless by the end of the procedures, the young prisoner was still breathing. Yuasa injected anesthetic into his vein and executed him. The two victims were then dumped in a hole near the hospital.

“I was afraid during my first vivisection, but the second time around, it was much easier. By the third time, I was willing to do it,” Yuasa said.

Over the next three years, Yuasa said he participated in fourteen prisoner vivisections. Calling it “practical training,” he once operated on a Chinese prisoner who a Japanese soldier deliberately shot twice in the stomach just for the surgery. To accurately re-create battlefield conditions, doctors were ordered not to use anesthesia.

After the war ended, it was Yuasa’s turn to become a prisoner. The People’s Liberation Army of China held him in a camp for five years, during which a Chinese officer gave him paper and pencil to describe the atrocities he engaged in at the hospital in Luan.

“I felt no self-reproach at first. I was convinced that compared with what troops must have done at the front, what I did at Luan hospital was of little significance. But facing the paper with a pencil in my hand, I realized the magnitude of what I had committed,” said Yuasa, who was allowed to return to Japan in 1956.

Although he provided dysentery and typhoid bacillus strains for Japanese forces, it was only at confession time that he was able to accept that he played a role in biochemical warfare. Until he wrote it down, he had also kept from his conscience that he had provided brain tissue samples taken from prisoners to be used for experiments by Japanese medical companies. Yuasa now believes at least 1,000 people, including surgeons,

nurses and servicemen, were involved in similar atrocities all over mainland China. Only a handful have stepped forward to confess their misdeeds.

“It is difficult for anyone, including myself, to admit having done something evil,” Yuasa acknowledged.

But for him, the decisive blow came when he was handed a letter from the mother of a vivisection victim, which demanded that the Chinese army severely punish him for brutally murdering her son and causing intolerable pain.

“I couldn’t hold back from crying when I read the letter, because I felt so sorry for the horrible things I did. I was ready and willing to receive the harshest punishment after that,” Yuasa said in tears.

After he was released from the Chinese prison and returned to Japan, Yuasa embarked on a path of redemption by publicly detailing the army’s atrocities. His lectures were sometimes met with jeers and scowls from rightwing nationalists. One time, firecrackers were thrown to disrupt his speech.

“After an appearance on TV in 1981, I received a letter with no return address. It was a threat written by a rightwing activist,” he said. The writer told him to feel shame for making such revelations and warned him to “be careful when choosing what to say.”

Even a former colleague at Luan hospital contacted Yuasa and urged him to “go easy” on the revelations.

But Yuasa, who practiced medicine until he was 84, has been active to this day in exposing some of the darkest secrets of the Imperial army. He is propelled by a sense of guilt, as well as the fear that Japan is on a path toward committing the same mistakes again.

“It is painful to talk of my sins, and the sins committed by my country. But concealing the atrocities will only cause more problems,” he said.

Yuasa says that by covering up the wartime atrocities, the government has succeeded not only in justifying a war of aggression but also leading the Japanese people on the path to war again. One example is the Tokyo Metropolitan Government’s 2003 directive calling for any public school teacher who refuses to sing the national anthem during ceremonies to be reprimanded. “Such orders are identical to the wartime schooling I received,” Yuasa said.

“The atmosphere in which we cannot freely express our opinions and challenge government orders is eerily similar to that of my time. And back then, before we knew it, we were heading into a wrongful war,” the doctor warned.

Questions for Discussion

1. What is your reaction to the statements of Dr. Yuasa about his experiences performing vivisections?
2. What oath do medical personnel, around the world, take? Explain how Dr. Yuasa violated this oath.
3. Why did Dr. Yuasa place his duty to his government above this oath?
4. When he graduated from medical school, Dr. Yuasa says that he “intended to visit rural villages that had no doctor and treat unprivileged patients.” What changed his mind?
5. Have you ever experienced conflicting responsibilities or duties, for example, to your friend and to parents, or to your friend and religious teachings?

Unit 6—Handout 9

Asia Times 2010 article on Medical Experiments

Japan's Unit 731 victims' remains to be dug up

Ground-zero of Imperial Japan's germ war

By Peter J Brown

In 1989, a mass grave was unearthed at the construction site for a National Institute of Health facility in the Shinjuku section of Tokyo.

Flash forward 21 years to another site a short distance from where the remains were discovered in 1989. Excavation work will soon commence at this second site, one of three identified in 2006 by a former nurse who worked at the Imperial Japanese Army Medical College in Shinjuku, and who pinpointed possible locations where human remains were hastily buried. These were all probably the unfortunate victims of a string of medical experiments performed on living subjects in Japan as well as in Manchuria and China by the Imperial Japanese Army. The nurse reported that she and other medical workers were ordered to bury these complete and partial remains after Japan surrendered to the US in August, 1945.

The Imperial Japanese Army Medical College's Research Institute for Preventive Medicine once occupied this site. The infamous Unit 731 created in 1932—aka the "Kwantung Army Epidemic Prevention and Water Supply Department" or simply the "Manchuria 731st Unit"—was also headquartered there. "If the bones are actually there, they are likely related to Unit 731 itself, because the facility that used to stand in that part of the compound was closely linked to the unit," Professor Tsuneishi Keiichi of Kanagawa University, one of Japan's top biological warfare (BW) experts, told the Taipei Times newspaper in 2006. [1]

Today, a soon-to-be demolished government-funded residential complex is located at the Tokyo compound. "From a procedural standpoint, the government had to wait for the government building built over the site to be obsolete enough to be torn down," said Yukie Yoshikawa, a senior research fellow at the Edwin O Reischauer Center for East Asian Studies in Washington DC. "But my sense is that in 1989 [when the first bodies were discovered in Shinjuku] many of the people involved in this issue were still alive, and wanted the truth not to be uncovered."

Ishii Shiro, the director of Unit 731 who died in the 1950s, was once described as the "Japanese Mengele," a reference to Josef Mengele, the German SS officer and a physician in Nazi concentration camps who was also known as the "Angel of Death." Unit 731's operations in China included a large contingent in Harbin, along with one in Singapore.

Shinjuku was the source of BW agents that infected thousands of people in China. Estimates of the total death toll in China range from anywhere between 250,000 and 1 million. The BW experiments conducted in Shinjuku and elsewhere which Ishii supervised killed more than an estimated 3,000 people, including many Chinese.

Many of the army officers and personnel responsible for these horrific acts who were captured by the Russians were imprisoned. But in Japan after the war, the US turned a blind eye and allowed them to simply walk away. The perpetrators were never prosecuted or punished in any way.

According to Koga Kei, a 2009-2010 Vasey Fellow from Japan at the Pacific Forum Center for Strategic and International Studies (CSIS) in Honolulu and a PhD candidate in international relations at the Fletcher School of Law and Diplomacy at Tufts University, the upcoming excavation in Shinjuku is tied to the broader joint effort recently undertaken by Japan and China to jointly explore historical issues often divisive and painful in an attempt to gain a better understanding of each other's different perspective, among other things. "The issue relating Unit 731 is a point of contention. The research group provided its reports both in Japanese and Chinese last January, and the descriptions in these Japanese and Chinese reports differ," said Koga.

"Regarding the issue of biological weapons, the Japanese report did not directly mention Unit 731, while the Chinese version explicitly described that biological and chemical warfare was committed by the Japanese, and that Unit 731 carried out experiments on Chinese subjects."

Koga remains concerned that given the sensitivity of the subject at hand, "if exaggerated information about this issue is disseminated, this might instigate anti-Japanese sentiment in China".

"This should be understood as a voluntary movement by the Japanese without any foreign and especially American pressure to recognize the dark side of Japan's past, in contrast with the recent 'comfort women' issue," said Yoshikawa. "It often takes time in Japan, but wait in patience, and things will move."

Thanks in great part to the Democratic Party of Japan (DPJ) and the concerted pressure exerted by a particularly persistent and unyielding Japanese civic organization—the Association Demanding Investigation on Human Bones Discovered from the Site of the Army Medical College—Japan's Ministry of Health, Labor and Welfare approved the excavation in Shinjuku.

"The health minister under the conservative Liberal Democratic Party (LDP) cabinet of Junichiro Koizumi promised in June 2006 to continue investigations of human remains at the old army medical college originally found in 1989. He was, in fact, responding to questions from a representative of the DPJ," said Professor Frederick Dickinson of the University of Pennsylvania.

"A proper accounting of this issue has, in other words, been DPJ policy since at least 2006 and, it is safe to say, with the DPJ now in power since last September, it makes sense for the party to move on the investigation. Funds for the new excavation were approved in the latest budget approval in the parliament at the beginning of March."

In effect, this issue is one of many others including a friendlier relationship with China, and a harder line on the US - Japan security treaty that the DPJ has used to distinguish itself from the LDP and that it is now trying to capitalize on.

"Now that the DPJ has completely backtracked on its hard-line stance vis-à-vis the US, it needs to maintain some semblance of its identity of being the 'reform' party. The medical college site issue, although a very small one compared to the US-Japan security alliance, is one small way of doing so," said Dickinson.

While there has been a long history of revelations in Japan about wartime Japanese atrocities and while some might argue that the Japanese are very aware of them, many view Japan as moving ahead too slowly and still dragging its feet. "There has been insufficient Japanese scholarly or governmental investigation of these episodes and this new investigation is long overdue. A large part of Japan's difficulty addressing these issues was that the conservative LDP had in its DNA ties to the pre-war leadership, while the left in Japan had a political agenda that went beyond truth and reconciliation and was therefore suspect from the beginning," said Michael Green, senior adviser and Japan chair at CSIS in Washington, DC.

With the rapid recent rise of the DPJ, more space has perhaps emerged for less politically motivated inquiries that can enjoy broader political support. "This is not the same Japan," said Green. "And coming at a time of sagging confidence among Japanese citizens about the future, it will be important for the emerging generation of leaders to expose and learn from this tragic history while also instilling pride and confidence in Japan's role in the world."

Japan must prepare for what will surely be an extremely sensitive and perhaps painful episode.

"Japan's biological warfare program in China was, as far as we know, the first use of scientifically organized germ warfare in history," Iris Chang told the Shanghai Star in March, 2004 just a few months before she took her own life. Chang, a noted Chinese-American historian, is best remembered for her book *The Rape of Nanking*, about the atrocities committed there by Japanese occupation forces in 1937.

A close friend and former instructor of Chang informed this writer in 2008 that she was unaware that Chang was engaged in any in-depth research focused on Japan's BW program before and during World War II. Still, Chang appeared to know quite a lot about what transpired. She must have known that Unit 1644 established a forward base in Nanjing. Unit 1644 specialized in BW like Unit 731 and conducted extensive BW

field operations in China, especially from late 1940 until 1942. China conducted a formal inquiry into one of this unit's BW attacks - on Ningbo in October 1940 - for example.

"Details from this period were suppressed during the Cold War. The US government cut a secret deal with these Japanese doctors, giving them immunity from prosecution in exchange for their medical data," said Chang in 2004. [2]

Decisions made years ago by the Japanese government to undertake government-funded construction projects at these troubling sites are seen by many as no mere coincidence. "According to the former nurse, the public housing for government officials was constructed immediately after the war so that no one could dig up the human subjects buried there," Tsuneishi, who represents the Association Demanding Investigation, was quoted as saying by the Mainichi Daily News. "The search may uncover the facts that the government had sought to conceal." [3]

Asia Times Online's attempts to contact Tsuneishi were unsuccessful.

Tsuneishi gave a speech at the annual meeting of the Association for Asian Studies last March in Philadelphia entitled, "The Purchase of the Data of 'Experiments' Conducted in the Japanese BW Program by the US in 1947."

The truth about the role of Unit 731 in so many BW-related deaths in China and the US government's deliberate attempt to cover up this war crime really did not emerge until the late 1970s and early 1980s. Japanese and American researchers pursued every shred of evidence. Professor Sheldon Harris at California State University at Northridge stood out early on in this regard.

However, while Harris and others helped to expose the fact that the US secretly decided to overlook the criminal acts perpetrated by members of Unit 731 and not prosecute them as war criminals once the US had obtained the data derived from countless human experiments performed by the Japanese, the fact that the US actually paid Ishii and other members of Unit 731 an enormous sum in order to obtain this data only recently came to light, due to Tsuneishi's diligent research.

There was no mention of any payment from a secret US fund in this 1947 memorandum to US General Douglas MacArthur, for example. "For all practical purposes, an agreement with Ishii and his associates that information given by them on the Japanese BW program will be retained in intelligence channels is equivalent to an agreement that this [US] government will not prosecute any of those involved in BW activities in which war crimes were committed. Such an understanding would be of great value to the security of the American people because of the information which Ishii and his associates have already furnished and will continue to furnish." [4]

In Philadelphia, according to one person who was in the audience, Tsuneishi spoke about the many errors that can be found in English publications and books about Unit 731, and he criticized authors for not doing thorough research on this topic. However, while historical inaccuracies and distortions are unwelcome and distracting, this does not excuse the conduct of the Japanese government which bears much if not all of the responsibility for concealing the truth about Shinjuku.

Among other things, the Japanese Health Ministry has repeatedly denied Chinese requests for DNA tests. [5]

According to Koga, one Japanese Health Ministry official said during the 164th Diet (parliament) session in 2006 that although several DNA investigations were undertaken, sampling was difficult and because a substance known as hormaline might be present in the human bones in question, it would be difficult to reach definitive conclusions. There is no firm indication of any substantive DNA work done prior to 2006 on any remains recovered in Shinjuku.

In late 2010, there might be a change of heart in Tokyo. "The DNA technology may be what makes a more objective and scientific study possible," said Green.

While analyzing DNA evidence might reopen the door to another dark dimension of this chapter in Japanese history, it must be done. "As for DNA analysis, yes, it will be very useful to have concrete proof of

Japanese, Chinese, perhaps victims of other nationalities at this site," said Dickinson.

What about the American prisoners of war in Shinjuku? Is this file now closed? After all, a quick scan of state and local prisoner of war (POW) accounts from the Pacific theater, for example, has revealed that hundreds of American POWs were held at a POW camp(s) in Shinjuku during World War II for varying lengths of time, and it would have been very easy for the Japanese to conceal their fate.

"It is significant that these are probably the skeletons of non-Japanese," said Tsuneishi a short time after the mass grave was discovered in 1989. "The Health and Welfare Ministry has been very eager to collect bones in the South Pacific islands for decades. I just wish they had that enthusiasm for the mysterious bones here in Tokyo." [6]

Notes

- 1) WWII horrors believed hidden in Tokyo neighborhood, *Taipei Times*, September 18, 2006
- 2) Book Exposes WWII Japanese Biowarfare Program in China, China Internet Information Center
- 3) Government to excavate Shinjuku site for remains of WWII-era live human experiment victims, July 8, 2010, *Mainichi Daily News*
- 4) Memos Say US Hid Japanese War Crime, December 18, 1988, *LA Times*
- 5) Human bones could reveal truth of Japan's Unit 731 experiments, February 15, 2010, *Daily Telegraph*
- 6) Skulls Found: Japan Doesn't Want to Know Whose, August 13, 1990, *New York Times*

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Unit Seven

Prisoners of War and Forced Labor



The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 7

Prisoners of War and Forced Labor

The atrocities and inhumane treatment committed by the Japanese Imperial Army against American and other Allied Forces during the Asia Pacific War will go down in history as some of the most brutal and horrendous acts perpetrated by humans on other human beings. It is almost inconceivable and unimaginable without the testimony of the prisoners and perpetrators. These testimonies confirm that the atrocities did take place.

Testimonies:

#1. “My back and shoulder were broken, my teeth knocked out, my nose and head split wide open, all of this done by civilians working for Mitsui, and done on a regular basis.”

—Source: Sgt. Lester Tenney, *My Hitch in Hell*.

#2. “I knelt at the doctor’s left side,” Kanemiori said. “He cut into the left thigh. Every time he came upon a sinew, he took the scissors out of my hand to cut it. While cutting through my thigh, he told me to hold on to the flesh because he did not want to get any dirt on it. I complied with his request.”

“That night Major Matoba and a number of other officers brought a delicacy to Admiral Kinizo Mori’s headquarters. Matoba had Floyd’s liver prepared specially for the party. ‘I had it pierced with bamboo sticks and cooked with soy sauce and vegetable,’” Matoba said.

—Source: Corpsman Kanemiori, Japanese Imperial Army, who is speaking about an American POW named Floyd as written in *Flyboys* by James Bradley.

#3. “I steadied myself, holding the sword at a point above my right shoulder, and swinging down. The air reeked from all that blood. I washed off the blade, and then wiped it with the paper provided. Fat stuck to it and wouldn’t come off.” – Learning to cut off prisoners’ heads.

—Source: 2nd Lieutenant Tamaka, Japanese Imperial Army as written in *Flyboys* by James Bradley.

With the full knowledge of Emperor Hirohito, the bastardization of the Bushidō Code before the war led to the practice of elite officer corps allowing treatment that was rarely heard of in the European theater of World War II.

When the United States Army and Marines liberated American prisoners of war in late 1945, they had no idea of the conditions that they would see when they entered the POW and Forced Labor Camps. The journey to Japan for many POWs would only be the beginning of their horrifying experience. Many of them would not even make it to Japan because of the terrible conditions on board what would become known as “Hell Ships.” Imagine the liberators coming upon a man who had weighed 230 lbs. when he enlisted in the service and now weighed only 103 lbs—a skeleton of his former self! The men who survived the Japanese torture were barely alive to tell their story at the end of the war.

The atrocities that took place on the island of Palawan, on December 14, 1945 saw 145 American POWs murdered. Five of the POWs managed to escape and tell their story to the men of General MacArthur’s U.S. Army Command in the Philippines. These testimonies saved 511 American POWs and one British soldier from execution when they were rescued on one of the most famous rescues of World War II. The “Great Raid” was carried out successfully by the U.S. Army’s 6th Ranger Battalion. Without the courage of these Rangers, all of the POWs would have been executed by the Japanese Imperial Army.

This unit focuses on the treatment of POWs as well as on victims of forced labor.

The Nanking Massacre and other Japanese Military Atrocities, 1931-1945

Unit 7—Prisoners of War and Forced Labor

BRIEF SUMMARY OF UNIT: This unit focuses on the atrocities and inhumane treatment committed by the Japanese against American and other Allied Forces during the Asia-Pacific War. It will also cover the use of POWs and others as slave laborers.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

6.2.12.A.6.a	Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues.
6.2.12.A.6.b	Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.
6.2.12.C.4.c	Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
6.2.12.D.4.i	Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.

ESSENTIALS QUESTION THAT WILL FOCUS TEACHING AND LEARNING:	ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:	ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):
<p>In what ways were American POWs and conquered civilians treated inhumanely by the Japanese Imperial Army, and what was their experience as forced laborers?</p> <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • What are the details related to the treatment of American POWs by the Japanese during the Asia Pacific War? • How was the forced labor system organized and developed? • How was the forced labor system used for profit by the Japanese government? • What countries besides the United States had citizens and soldiers who were used in the forced labor system? • Identify the geographic locations of various forced labor camps throughout the conquered territories and in Japan. • What is the importance of eyewitness testimony in the discussion of prisoners of war and slave laborers during the Asia Pacific War from 1931-1945? • What is presently being investigated and discussed in relation to POWs and slave labor? • What is the position of the Japanese government today in regard to an apology for mistreatment and other war crimes and atrocities? 	<p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The Japanese Imperial Army committed atrocities against the Allied Forces and civilians in conquered territories during the Asia Pacific War through an organized system. • The testimony of both victims and perpetrators confirms the atrocities. • The Japanese government currently continues to avoid this piece of their history in education and the media, so there is no national consciousness related to the historical facts of the Japanese atrocities committed during the Asia Pacific War. • Victims continue to petition the Diet (The Japanese Parliament) for an official apology and compensation for slave labor using Germany as a model. • Several countries, including the United States, have passed resolutions condemning Japanese atrocities during the Asia Pacific War. <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Although the victims of Japanese atrocities have many supporters, current economic and political relationships among nations stand in the way of a concerted effort to press Japan for an apology. • An apology on the part of the Japanese government today will give justice to the victims who survived and honor the memory of those who were murdered. <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Conduct research on topics related to the Japanese atrocities including an examination of eyewitness testimonies of those who were victims and perpetrators – the Bataan Death March, POW experiences, Palawan Island, Japanese Forced Labor System. • Respond to eyewitness testimonies. • List the ways that the Japanese treatment of POWs violated the treaty signed at Geneva Convention in 1929. • Understand that protections for civilians during wartime were outlined in a treaty signed at Geneva Convention in 1949. 	<p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Use internet to research the organization and treatment of Allied POWs during the Asia Pacific War. • Conduct research and list the Allied countries who fought against the Japanese in the Pacific Theater and document the types of atrocities committed against them. • Investigate the Bataan Death March and write a brief report. • Research the atrocities committed by the Japanese on the island of Palawan in December 1944, when 145 American POWs were murdered. • Investigate the origins of the Japanese Forced Labor System and chronicle the development of the system in Japanese occupied territories and in Japan. • Report on the numbers of slave laborers used by the Japanese government and private industry throughout the war. • Research examples of prisoner of war treatment in Japanese POW camps. Include the types of labor (coal mining, manufacturing, road and rail construction), locations, length of detention, escape attempts. • List the country/national origin of the civilians and soldiers in the forced labor system. • Research the “hell ships” that were used to transport POWs to Japan. Describe the conditions on the ships and the resulting casualties. • Use a blank map of the Asia Pacific Theater and mark the locations of forced labor camps throughout the conquered territories and in Japan. • Recount the experiences of several victims of the Japanese and juxtapose with the testimony of the perpetrators who have come forward to report their experiences. • Using current news articles, research the current position of the Japanese government on their treatment of POWs and civilians during the Asia Pacific War and the response of the world community

**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Students will conduct research to respond to guided questions presented in this unit.
- Students will read Handouts #2 and #3. They will respond to survivor testimony using guided questions.
- Class discussion of critical issues using formats such as fish bowl or debate.
- Students will read excerpts from sources listed in bibliography or view DVDs to enhance learning and understanding of ethical and moral issues during the Asia Pacific War and related to Japan's policies today.

Unit 7—Handout 1

Survivor Testimony of Geng Zhun, Forced Labor Survivor and Leader of Hanaoka Uprising, Interviewed in 2006

Had you negotiated for better relations in the camp?

Yes, twice. Once after our first request, we received horse bones for soup, but it had little effect because we were starving. We were frustrated, but we were determined to live because we wanted to return to our wives and families. Over time, Kajima (the Japanese company he was working for as a forced laborer) increased the harshness of the treatment. The quality of the food worsened.

Were there any doctors or death certificates?

Despite the presence of medical clinic, there was really no medical service. People were sick because they were starved and overworked. Kajima then started to make it even worse by having the prisoners work 16 hours a day. Even in death there was no honor; bodies were cremated all together.

Why was there an uprising?

The idea for the Hanaoka Uprising was initiated in March, 1945. By then, there were very poor conditions in the camp. Forced laborers were eating roots and leaves to survive. Many were killed because these were often poisonous. Added to starvation was the torture. Prisoners were hit with a whip made of ox genitals. This was seen as a great injustice and a major insult to the Chinese people. It was an affront to our dignity. At this point, our motivation was to protect the dignity of the Chinese people. We understood that this would be a last stand. We knew the chances of any success were slim. Japan is an island nation. Our plan was to retreat to the shore and then commit suicide there.

How did you communicate in the camp?

It was a great challenge because we were constantly watched over, but at noon we would have a ten minute break. This was an opportunity to smoke. The Japanese supplied us with cigarettes, but matches were scarce so we would save them and light our cigarettes off of others. During these exchanges, some of the prisoners told me that they could not endure this anymore, that they would follow me and jump into fire if they needed to.

Why did the Japanese people in Hanaoka consider the uprising just, as shown by the town's decision to establish a monument for the Hanaoka prisoners?

The uprising was originally planned for June 27, but it was changed. We had two Japanese overseers who were kind to us (one was nineteen years old and the other was forty-five). We found out that those two were supposed to be working on June 27. We knew that overseers would be killed in the uprising and we didn't want to kill these kind people. So, despite the risk, we delayed the day of the uprising.

We had three younger prisoners find out what day these overseers would not be working. They found out that it was June 30, so we decided to do it on the day. The delay was dangerous because it meant there was a higher likelihood that word would get out.

When the people of Hanaoka found that out, they were impressed that we did not kill indiscriminately. Also, we were an uprising of prisoners with nothing to use against Japanese guards with guns.

What happened when your colleagues in prison visited you?

After the uprising, the Chinese prisoners were sent back to the camp and I was sent to prison. There were rumors that I was executed. The U.S. occupying troops eventually liberated the camp and at that time, the Hanaoka prisoners were told that I was still alive and in Akida prison. I was told that I had to stay there because of the pending war crimes tribunals, but I did have relative freedom in the prison after that time.

When my fellow prisoners heard that I was still alive and in prison, they came to visit me. They told me that China was one of the victors and that they were now much better off. The Chinese laborers could go out of the work-site. I was worried that the Chinese prisoners, who were full of anger, might avenge the Japanese

policy of loot all, kill all and burn all. So, I gave them orders not to hurt the Japanese people. To go out, they needed three or more people. In this way, I felt there would be less of an opportunity for them to commit bad things. I didn't want them to bring shame to the Chinese people.

Why were you put in prison? Was it because of your leadership skills?

I was kept in prison and placed on trial for murder. It was not to separate me. As a brigade leader, it was difficult. Some Chinese leaders placed in prison became conspirators with the Japanese. But, for me as a soldier, I treat my fellow soldiers as a brother. They follow me as I lead.

Why did you stay in Japan after the war ended?

The prison authority released me to the Chinese embassy, but the Chinese embassy did not come to my aid for five months (two of these months were before the war ended and three were after). Once they came to get me, I went to Tokyo and Yokohama for the war crimes tribunals to testify to what happened to us in Hanaoka. I was allowed to briefly go home before the Yokohama tribunal. This was an exception made for me. Normally, once you file a complaint you have to stay. I was allowed to return home briefly because I was suffering from headaches and injuries.

When were you united with your family?

As a prisoner of war, prior to Hanaoka, I was injured in the stomach. My family thought I was dead because my compatriots had told them they thought I was dead. In reality, I was captured. My family never quite believed I was dead. As soon as I was free, I wrote home. In total, I was away for two years. In November 1946, I returned home. When my family heard, they couldn't believe it.

Were there any spiritual or philosophical thoughts that helped sustain you during this time?

I'm not superstitious. I don't believe in God. I believe in my conscience. If I believe it is good, I should do it. I believe that men are kind-hearted. My wife always believed that I would come back to her.

What lessons would you like us to take back to our students?

Teachers should endeavor to improve their own quality, personal righteousness and integrity. It is important for students to know the disasters that war will bring to humanity. You should show the importance of peace. Treasure peace! Teachers should serve as examples to their students.

Years after the event, do you have any health or emotional issues?

After the war, we returned to our homeland. Forced laborers pursued different careers and enjoyed freedom. We were separated though, and had little opportunity to talk. I became a farmer. It is important for us to struggle to build a country that cannot be attacked again.

Unit 7—Handout 2

Survivor Testimony of Mr. Xie Leiming, Forced Labor Survivor, 78 years—Interviewed in 2006

I'm 78 years old. I was born in 1928 and live in Hunan Province. In 1943, when I was about fifteen years old, I was taken from here by Japanese soldiers. I was captured for three days. At the time, we were scared. One person tried to escape, but he was caught and beaten to death. I became very afraid.

We were taken to Beijing. It was winter time in Beijing and it was very cold. We had only light clothing. After, Beijing, we were taken north to a camp that had an electrical fence. Someone tried to escape and he was electrocuted. Others also tried to leave, but they all died. There were six or seven of them.

After a few days, a ship arrived in port. The Japanese tied two people together with ropes. We were then deported to another city in China. From there, we traveled across the Yellow Sea between China and Japan. Because Allied planes were bombing, our ship tried to hide from the bombs. Therefore, a trip that normally lasts a few days took us one month. On the boat, there was not enough fresh water or food. Some people were sick. Even before they died, they were thrown overboard. Sometimes, the Chinese prisoners would take the Japanese leftover food, but they would be severely beaten for doing so.

After our journey we went to Nagasaki into a disinfection tent. From here, we were sent to the coal mines.

In the beginning, we had to study the Japanese names for mining. I was assigned to operate a crane. At first, I was working side by side with a Japanese operator, but soon I was on my own. Once, when the Japanese operator and I were working our crane, we got unhooked. Even though both of us had been operating the crane, I was the only one who was beaten.

Another time, we were going down into the pit. We had batteries for our lights, but my battery leaked. A Korean worker threw the liquid waste away, but at the end of my shift, I had to return everything (all of our batteries had serial numbers on them). I was beaten and received a severe injury for not returning the dead battery. One of our Japanese overseers was a good guy! He said I should get some rest after my injury, but the other said no. I had to work with my head in bandages.

Another man was working and fell in the snow. He never rose again.

Someone else stole a potato and was beaten to death on the spot for doing so.

During a Japanese festival, they held a martial arts challenge. They invited the forced laborers to fight, but we were so starved that none of us were interested. A few laborers were forced to fight, but they did very poorly. Then, one tall, thin man who we all called "skin and bones" stepped in. He beat a few of the Japanese. After that day we never heard from him again.

When the Allies began bombing, our treatment got worse. We would only get watery congee, and even then we were lucky to get it. If you were sick, you were sent to the "sick ward." But, there no one was ever given food and few survived. They either died of illness or starved to death. We called it the "death ward."

Once the Japanese generals realized that the war was coming to an end, our treatment got worse. Our Chinese deputy brigade leader said that he would rather die fighting than starve to death. On August 13th, our camp rioted. We had a 15% fatality rate. The first thing we did was to take some food. After, we wanted to hold a memorial service for the dead. We tried to appeal to the Buddhist tradition in Japan, but it didn't work and we were not allowed the memorial.

Now, I would like recognition of this atrocious time in history. We want justice. They destroyed our family.

Unit 7—Handout 3

Survivor Testimony of Mr. Zhang Quanyou, Forced Labor Survivor, 75 years—Interviewed in 2006

I was thirteen years old when I was taken as a forced laborer. I was born and raised in Hunan Province. I was born November 28, 1931. I am now 75 years old.

In 1942, because of famine in Hunan, I went to Shanxi Province but I was captured there. Thinking about this time still makes me cry! The Japanese army said I was a guerilla. They tied us by the arms. One person tried to escape, but he was killed on the spot. We were moved to another area. I became sick with fever and I was not treated.

During captivity we were not allowed to go out. We even needed to ask to go to the toilet. If we didn't, we would be beaten and killed. Our living conditions were very poor. We were all covered with fleas. We were given serial numbers for identification. Because I was thirteen, I received even poorer quality food. Some people in the camp had the job of disposing of the dead bodies. I witnessed this. Every day, ten to twenty people died. The burial workers told me they filled dry wells with the corpses.

After three to four months, we were told we were going home. Instead, the train brought us to Beijing. The next night, we were sent on a boxcar. It was July and there were around 70 of us in the car. Fortunately, I was the last to get on so I could get a bit of air. Before getting into the boxcar, I had grabbed a broken teapot. This was fortunate because on the way, I collected and drank my own urine to survive.

It was a very short trip, but around forty people died along the way. Once we arrived at this new place, we lived in a common shelter. We were stripped naked every night to prevent escape.

We were then sent on a boat to Japan. As we left, some prisoners realized we were being sent away from China and they jumped in the water. They were fished out of the water and killed by the Japanese. We were put on a cargo ship carrying coal. Once we were out to sea, some of the prisoners escaped by simply jumping off the boat.

We disembarked at a port in Japan close to Tokyo. There were armed guards present to prevent us from escaping. In the evenings, the Allies would bomb the port. The planes looked almost like swallows.

During the firebombing of Tokyo, this port was destroyed. Workers were then sent to three different ports. I was sent to a port close to Hanaoka. Here, rations were poor and of horrendous quality. Our job was to unload ships. We carried very heavy weights using bamboo. We unloaded a lot of copper from China. These were looted metals and it made us very homesick. When we were tired and slipped, we were beaten. I was beaten with an iron rod and I still have the scar on my hand.

We were forced to labor even after surrender. We rioted and broke through the gates. The Japanese could do nothing to stop us.

After the war, we were sent to Akida Prison, which we used as our living quarters. We were then sent home.

It has been over seventy years and Japan has still not acknowledged what it did.

Unit 7—Handout 4

Survivor Testimony of Lester Tenney, POW and Survivor of the Bataan Death March, 2005

Dr. Lester Tenney survived the Bataan Death March (April 1942, Philippines). After arriving at Camp O'Donnell he escaped into the jungles of the Philippines. He was recaptured days later. He survived the “hell ships” when he endured a month long voyage in the hold of a ship from the Philippines to Omuta in Japan. There, he was a slave laborer in a coal mine. He witnessed the atomic bomb blast at Nagasaki from the prison camp across the bay from the city. The war ended for him a day later when Japan surrendered.

Article:

“15 August 2005 – Sixty Years Ago Today the POWs in Japan Were Freed
War Has Ended But Not the Memories” by Lester Tenney

(op-ed piece published in the *San Diego Union Tribune*)

Sixty years ago today, World War II came to an abrupt end, similar in many respects to the abrupt beginning on that fateful day in December, 1941. Between the beginning of this war and its formal ending on Sept. 2, 1945, there were many events that have remained in our memory, events of horror and deprivation, events of death and dying, events of pain and suffering, events of happiness and humility.

During the period between the fall of the Philippines and the end of hostilities there was the Bataan Death March, where thousands more who were healthy enough to become slave laborers were forced to travel to Japan on Hell Ships on which the Japanese forbade Red Cross markings to identify them as carrying American POWs. American planes and warships, not knowing that Americans were on board these freighters, bombed and torpedoed them, turning them into sailing coffins, putting thousands of Americans into a watery grave. Those of us who survived this ordeal ended up in Japan, forced to shovel coal in dangerous coal mines, or working untold hours in zinc mines or on loading docks, or forced to manufacture war supplies for the enemy. These tragic events took the lives of hundreds more Americans who waited patiently for the war to end. It was these tragic events that caused us to bring a lawsuit against the Japanese companies that enslaved and abused us. Yet we were turned back, turned back by our own State Department, which chose to defend the Japanese actions.

You see, the war has ended, but the memory lingers on.

Let me explain. My fight against the Japanese company that abused and tortured me is not about money. It has never been about money. It has been about honor, dignity and responsibility. Like the great country of Japan, we too take pride in our honor and dignity, but it was taken from us, and now we want it restored, restored by those who violated our rights as human beings. We want those who abused us and stole our honor to accept their responsibility, which would be the honorable thing to do. And as we all know, Japan sees itself as the epitome and creator of the meaning of honor. The Supreme Court, after hearing from our State Department, recently decided not to allow our case to be heard in a court of law. I would hope that in spite of the court's decision, Japan will want to solve the problem of responsibility, which will then restore its noble place among nations and show the world that honor and responsibility are the ingredients necessary to entitle it to a seat on the United Nations Security Council.

If Japan, and the companies that abused American POWs, do not accept responsibility, they should never be allowed a seat and a vote on the Security Council. Without an offer of remorse, without a meaningful apology, giving Japan a seat on the council would be a travesty of injustice. Japan could never undo the wrong

it committed against us survivors without first accepting its responsibility and atoning for its actions. I have asked myself often these past 60 years what was it that caused Japanese soldiers to slaughter thousands of men on the Bataan March, to shoot them, bayonet them or decapitate them for not walking fast enough, for not bowing low enough, or for simply wanting a drink of water?

I have also wondered many times, was it greed that caused the companies to allow their employees to beat us with pick-axes, shovels and hammers, to break our bones, to maim some of us for life or kill so many by failing to provide us with adequate food or needed medical care?

But alas, our country's friendship with the Japanese has created an unwillingness on their part to come to grips with their past and apologize for their transgressions during their ill-fought campaign.

But now, this, the 60th anniversary of the end of hostilities, may be a good time for the Japanese government to come forward and issue an apology so badly needed to close a sad chapter in Japan's history. If Japan is truly our friend, then as a gesture of friendship, it should commit itself to restoring its honor by apologizing for placing us into servitude, stealing our honor and breaking our bodies.

I have learned to forgive; I have made peace with myself. Now I want those responsible for my servitude and maltreatment to accept their responsibility. You see, hating, I have found, destroys us spiritually, just as the fighting destroyed us bodily.

So I will forgive, if they will accept responsibility.

Unit 7—Handout 5

Questions for Discussion

1. Is the use of prisoners of war (POWs) for labor just? Why might some people argue that it is? Why might some people argue that it is not?
2. Is it just to remove POWs from their homeland for forced labor?
3. Should the Japanese government be held responsible for the treatment of POWs in camps that were benefiting Japanese companies?
4. Read the article “The Hanaoka Incident: Corporate Compensation for Forced Labor” written by Uchida Masatoshi, Attorney and uploaded on May 2, 2001. (<http://www.iwanami.co.jp/jpworld/text/hanaoka01.html>) Examine the issue of whether a Japanese company of today should be held responsible for what the company did during wartime over seventy years ago? Boycotts have been used in the United States against Japanese companies to raise awareness about this issue. Is this a good idea?
5. Why did POWs and forced laborers still struggle to survive despite overwhelming odds against them?
6. How did Mr. Geng win the support of the local people?
7. How can one retain his or her principles in the face of adversity (as Mr. Geng did)?

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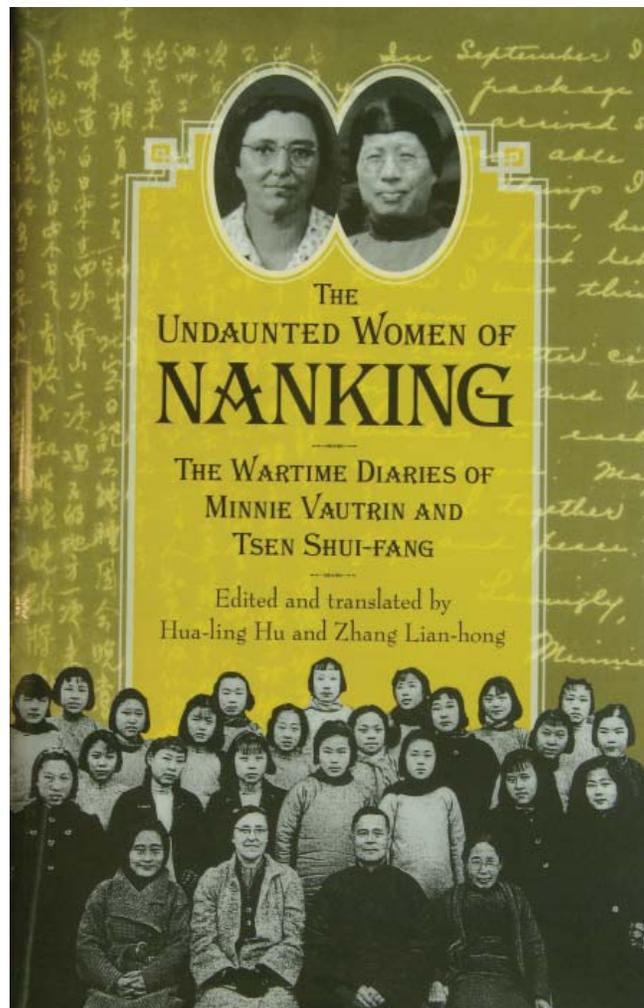
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Unit Eight

Rescuers and Upstanders



The Undaunted Women: Minnie Vautrin and Tsen Shui-fang

The Nanking Massacre and Other Japanese Atrocities, 1931-1945

INTRODUCTION to UNIT 8

Rescuers and Upstanders

As in the Holocaust, many individuals during the Nanjing Massacre tried to the best of their ability to help those in desperate need of medical care, protection, and sanctuary. At times their lives would be endangered, and in several cases this rescue work would cost them their lives. The common thread of these altruistic individuals is a comment by all: “You would have done the same thing.”

One of the most famous of those individuals who would defy the Japanese Imperial Army was John Rabe, a German diplomat who established the International Safety Zone in Nanjing. He explained his reasons thus: “There is a question of morality here. I cannot bring myself for now to betray the trust these people have put in me, and it is touching to see how they believe in me.”

Minnie Vautrin, another upstander, a dean at Jinling (Ginling) University recounted the horrors of the war in her diary in 1937:

There probably is no crime that has not been committed in this city today. Thirty girls were taken from language school last night, and today I have heard scores of heartbreaking stories of girls who were taken from their homes last night—one of the girls was but twelve years old. Food, bedding, and money have been taken from people. . . . I suspect every house in the city has been opened, again and yet again, and robbed. Tonight a truck passed in which there were eight or ten girls, and as it passed they called out “*Giu ming! Giu ming!*”—save our lives. The occasional shots that we hear out on the hills or on the street, make us realize the sad fate of some man—very probably not a soldier.

Another rescuer, Reverend John Magee, filmed the atrocities committed by the Japanese Imperial Army at peril of his own life, realizing that these atrocities had to be documented. Magee had the 16mm film smuggled out of China so that the world would know what was happening in Nanjing.

In addition to the Westerners in the Nanking International Safety Zone, a number of Chinese rescued many of those in danger. For example, Tsen Shuifang, an administrator at Jinling University and a nurse, worked with Dean Vautrin protecting and saving refugees. Tsen Shuifang was only one of many Chinese who rescued their fellow citizens.

These rescuers and upstanders remind us of the importance of standing up for others. The true test of a society is the ability to protect the rights of the smallest minority and teach each generation to have compassion, empathy, tolerance, and understanding for all human beings.

The Nanking Massacre and Other Japanese Atrocities, 1931-1945

Unit 8—Rescuers and Upstanders

BRIEF SUMMARY OF UNIT: Students will examine the role of various rescuers of Chinese victims during the Japanese War on China in the Asia-Pacific War, 1931-1945.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

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| 6.2.12.A.6.a | Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues. |
| 6.2.12.A.6.b | Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights. |
| 6.2.12.C.4.c | Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars. |
| 6.2.12.D.4.i | Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved. |
| 8.1.8.E.1 | Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem. |

<p>ESSENTIAL QUESTION THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • Students will investigate and identify the various rescuers in the city of Nanking. <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • Who is in your Universe of Obligation? • What is an upstander? • Who were the upstanders and rescuers in Nanking? • Were there Western as well as Chinese rescuers? • What motivated these rescuers? • Why did the Japanese allow the Westerners to rescue their Chinese enemies? • Did the rescuers achieve their goals. 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • What was the International Safety Zone? • Who were the Western rescuers? • Who were the Chinese rescuers? • What was the response of the rescuers’ governments? • What was the response of the Japanese? <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Rescue means attending to people’s physical needs, such as the need for food, water, and shelter as well as the more dramatic instances of rescue. • Rescuers come from all ages, classes, religions, and gender. <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Discuss the characteristics of rescuers. • Explain the phrase the “Power of One.” 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Understand the reasons that rescuers risked their lives in defiance of the Japanese Imperial Army to save the Chinese in Nanking. • Understand the motivations of these rescuers. • Understand the long term effects of the massacre on these rescuers. • Understand that learning about the sufferings of individuals and groups far from our own families and societies helps us to humanize “the other” and contribute to the possibilities of peace.
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SUGGESTED SEQUENCE OF LEARNING ACTIVITIES, INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:

- Create an identity chart for somebody you consider to be a hero. Include biographical informal, personality traits, strengths, weaknesses, motivations etc.
- Record your answers to the following: What is a hero? What action did your hero take? What motivated your hero to act? What obstacles did your hero face?
- Explore the various incidents of bravery and defiance demonstrated by Chinese and non-Chinese to save the citizens of Nanjing.
- Investigate the names of the people who were rescuers of the citizens of Nanjing: Minnie Vautrain, John Rabe, John Magee, George A. Finch, Lewis Smythe, James McCallum, Robert Wilson, Dr. Miner Searle Bates, Xu Chuanyin, Chen Rong, and Tsen Shuifang.
- Create an identity chart for one of the individuals found among these rescuer profiles.
- Record your answers to the following: What action did the rescuer take? What motivated the rescuer to act? What obstacles did the rescuer face? What choices did the rescuer have? Try to think of at least three courses of action open to the rescuer.
- Share your findings with the class and discuss: Do the Nanking rescuers share common identity traits? How do the rescuers compare to your ideal heroes? What do you think motivates some people to help others? What prevents others from doing so? Do you think these values are innate or learned?
- Read the diary of John Rabe. Write journal entries as you are reading. Discuss his opportunities and obstacles in saving Chinese people in Nanjing.
- Read the diary of Minnie Vautrain and Tsen Shuifang. Write journal entries as you are reading. Discuss their opportunities and obstacles in saving Chinese people in Nanjing.
- Do you think gender makes a difference in a person's opportunities or in the obstacles the person confronts when rescuing?
- Write a short essay (3 to 4 paragraphs) about one of the rescuers. Why do you think that person risked his or her life to save the Chinese?
- Write a short essay (3 to 4 paragraphs) reflecting on the following: Think about a time when you witnessed the unjust, biased or prejudiced treatment of another person. Describe the event and the circumstances related to it. How did the event affect the person targeted by the injustice? How did it affect the person responsible?
- Look for ways that you can make a positive difference in someone's life. Iris Chang called this the "Power of One."

Unit 8—Handout 1

Definitions

Define the following terms:

- victim
- perpetrator
- bystander
- rescuer.

Identify an example of each term from:

- 1) the Nanking Massacre and
- 2) your life or community.

Identify a historical or contemporary situation where an individual moved from a bystander role to become a perpetrator.

Identify a historical or contemporary situation where an individual moved from a bystander role to become a rescuer.

What could cause an individual to move from one part of the spectrum to another?

Unit 8—Handout 2

Characteristics of Rescuers

Those that have studied rescue have been unable to identify specific traits shared by helpers or rescuers. Nechama Tec in studying the Holocaust has characterized rescuers as having had a high level of individuality and a commitment to helping the needy. Samuel and Pearl Oliner have suggested that rescuers were more likely to have had close family relationships and a caring, non-authoritarian upbringing. *Altruism*—unselfish regard for the welfare of others—does not appear to be linked to factors such as age, sex, class, education, or religion.

It appears that most individuals did not seek out opportunities to rescue but responded when faced with desperate need or a direct request for help. Some rescuers may have been motivated by friendship, some by financial gain, and others simply by moral or religious conviction.

Most who helped are reluctant to acknowledge that what they did was in any way extraordinary or heroic. It is common for rescuers to assert that they only did what they had to, that it was their duty, and that they simply could not have acted otherwise.

People's actions during the Nanking Massacre challenge us to think about the responsibility of individuals, groups, and nations today. The stories of rescue tell us something about the nature of human response during moral crisis and provide evidence that opportunities to fight injustice did and can exist.

—Adapted from the Teacher's Guide produced by the Vancouver Holocaust Education Centre.

Questions:

Do you know any rescuers?

What are or where their characteristics? Discuss with your group.

Unit 8—Handout 3

Universe of Obligation

In 1945, the horrors of World War II, including the Japanese atrocities in Asia-Pacific, the new and frightening power of the atomic bomb, and the Nazi genocide of Jews and of others deemed unworthy to live shocked the consciences of people all over the world. As First Lady Eleanor Roosevelt said, “In the end . . . we are ‘One World’ and that which injures any one of us, injures all of us.” After the war, diplomats and politicians created not only the United Nations as an international organization, but also the Nuremberg Trials, the International Military Tribunal Far East (IMTFE), the Genocide Convention, and the Universal Declaration of Human Rights in the hope of preventing future atrocities. Each of these initiatives aimed to redefine the responsibilities of all governments and individuals toward other people in the world; they required a shift in the way people and nations understand what sociologist Helen Fein calls their “universe of obligation.” **Fein defines this important concept as the circle of individuals and groups “toward whom obligations are owed, to whom rules apply, and whose injuries call for [amends].”** Her ideas refer specifically to how nations perceive their responsibilities to citizens.

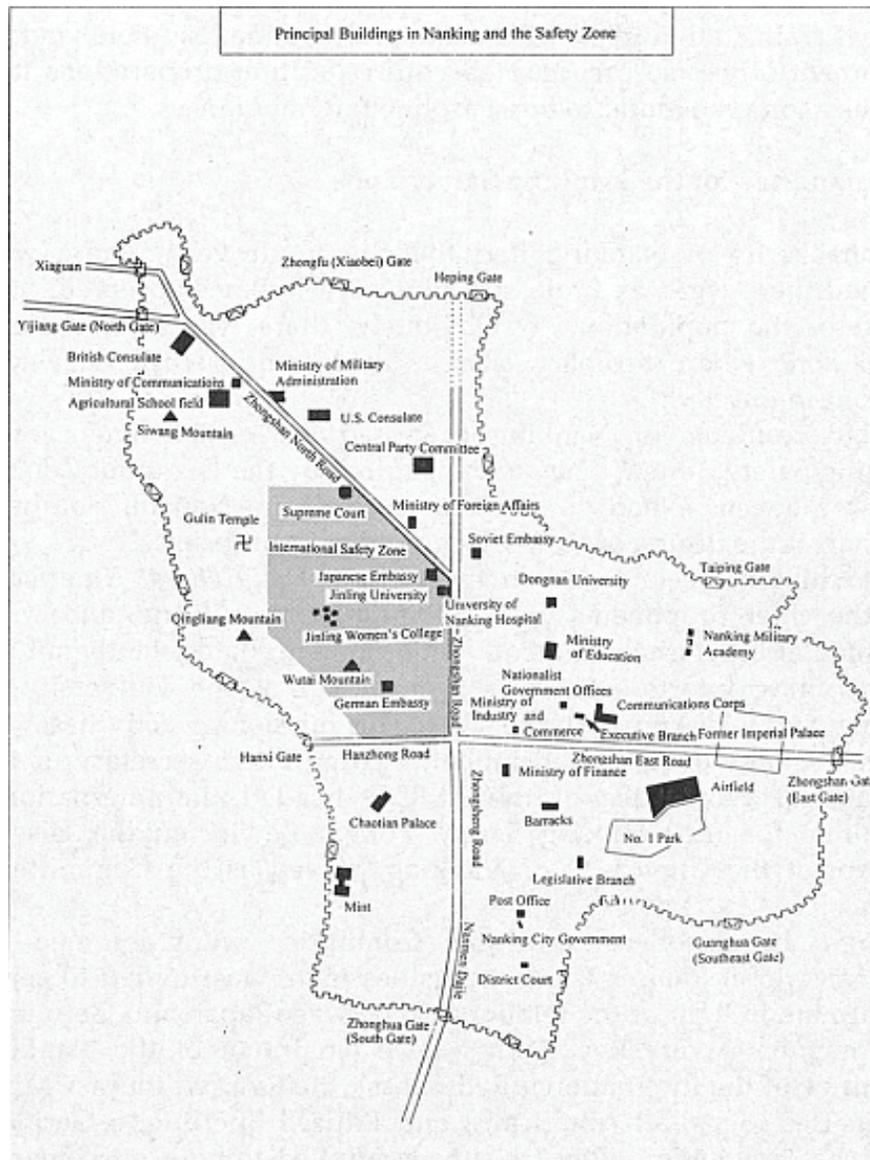
Like nations, individuals develop their own universes of obligation and responsibility.

Questions for Discussion

1. Who is in your “universe of responsibility?”
2. What individuals and groups might you include?
3. Where would your universe of obligation begin? Where might it end?
4. Under what conditions might your universe of responsibility shift?
5. In whose universe of responsibility do you reside?
6. How do individuals, groups, and nations demonstrate their universes of obligation or responsibility?
7. In these conversations, consider the following: What is the difference between a right and a responsibility?
8. To what extent is there a difference between a nation’s “universe of obligation” and that of individuals and groups?

Source: Facing History and Ourselves. http://www.facinghistory.org/resources/lesson_ideas/udhr-2-universe-obligation-0

Unit 8—Handout 4



Nanking International Safety Zone in shaded area cctv

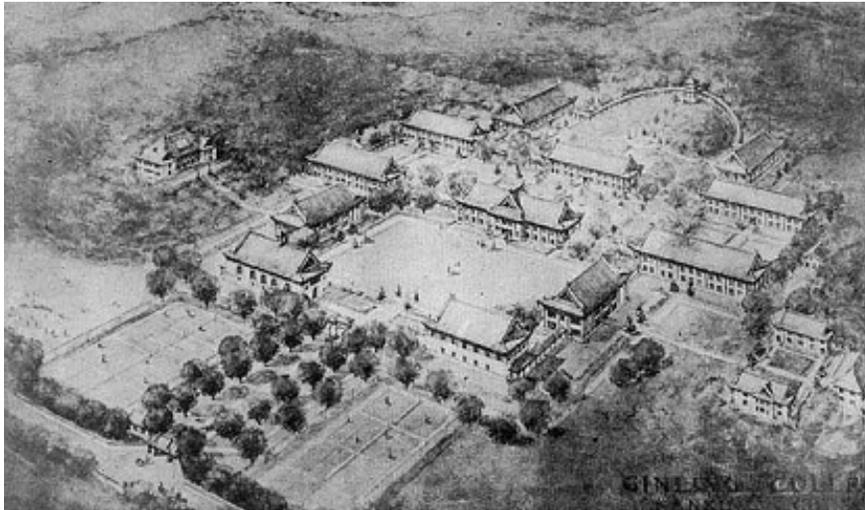
The International Safety Zone was a neutral area established inside of Nanking in 1937 to shelter Chinese refugees whose lives had been threatened and homes destroyed by the invading Japanese Imperial Army. Many of the Nanking Safety Zone committee members also served on The International Red Cross Committee of Nanking. These brave individuals who opted to stay behind and help included: Germans, Americans, Austrians, Brits and Russians. In addition, a number of Chinese worked to saved those in danger.

The International Safety Zone was bordered by roads on all four sides, with an area of approximately 3.86 km² with 25 refugee camps centered around the US Embassy. This is approximately the same size as Central Park in New York (3.4 km²). Using Red Cross flags for identification, refugee camps were established at Jinling Women's University, the University of Nanking, Siemens Shelter, and in other shelters within the Safety Zone, for example in houses that companies, such as Texas Oil Company, or Westerners had donated.

This demilitarized zone for Chinese civilians was set up on November 22, 1937, on the eve of the Japanese breakthrough in the Battle of Shanghai. Following the example of Jesuit Father Robert Jacquinet de Besange in Shanghai, the foreigners in Nanking created the Safety Zone, managed by the International Committee for the Nanking Safety Zone led by German businessman and Nazi party member, John Rabe. The zone and the activities of the International Committee were responsible for saving the lives of many thousands of Chinese civilians during the Nanking Massacre.

The City of Nanking affirmed the existence of the Safety zone, sent cash and food, and staffed security personnel in the zone. On December 1, 1937, Nanking Mayor Ma Chaochun ordered all Chinese citizens remaining in Nanking to move into the Safety Zone. Ma fled the city on December 7. When Nanking fell on Dec 13, 1937, the Safety Zone housed over 250,000 refugees. During the massacre the committee members found ways to provide these refugees with the basic needs of food, shelter, and medical care.

The Japanese army did not recognize its existence, but they promised that as long as it remained demilitarized the Japanese army would not invade the area. The Japanese army did not subject the Safety Zone to concentrated air bombardment or shelling. Only a few shells landed in the Zone throughout the siege, wounding about 40 refugees.



Perspective view of Jinling Women's University (Jinling Women's University) for Girls, Nanjing.
Source: Far Eastern Review (1920), 237

The members of the International Committee for the Nanking Safety Zone managed to persuade the Chinese government to move all their troops out of the area. According to Miner Searle Bates, one of the American missionaries, "The Chinese authorities agreed to the idea of the Zone, though the military were naturally reluctant to move out of the area before the very last minute." Bates described the Japanese position on the Safety Zone in this way, "The Japanese authorities never formally recognized the Zone, but did say that they would not attack an area which was not occupied by Chinese troops. On this narrow margin of agreement, the Chinese promise to evacuate the area and the Japanese statement that they would not intentionally attack an unoccupied place, the Safety Zone was finally put through."

Unit 8—Handout 5

Timeline of the Nanking Safety Zone

22 November 1937 - The International Committee for the Nanking Safety Zone is organized by a group of foreigners to shelter Chinese refugees.

12 December 1937 - Chinese soldiers are ordered to withdraw from Nanking

13 December 1937 - Japanese troops capture Nanking

14 December 1937 - The International Committee for the Nanking Safety Zone lodges the first protest letter against Japanese atrocities with the Japanese Embassy.

19 February 1938 - The last of the 69 protest letters against Japanese atrocities is sent by the Safety Zone Committee to the Japanese Embassy and announces the renaming of the committee as the Nanking International Relief Committee.



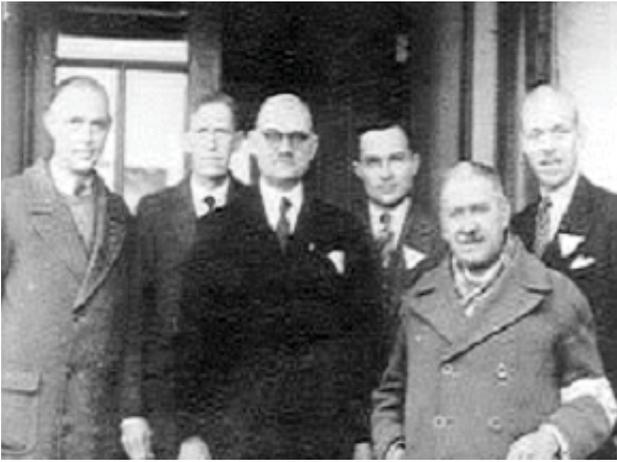
Refugees in University of Nanking. March 1938



Two children of the Rev. and Mrs. C.T. Chiang of a mission in Nanking, standing at the gate of No. 25 Lo Chia Road. The placards on the wall are posters from the American Embassy and the Chinese Military Commander of Nanking, certifying the premises as American property.
Yale Archives

Unit 8—Handout 6

Members of the International Safety Zone Committee



Some members of the Safety Zone Committee

Left to right: Ernest Forster, W. Plumer Mills, John Rabe,
Lewis Smythe, Eduard Sperling, George Fitch, December 15, 1937

Of a group of about twenty-two Americans and Europeans who remained in the city, fifteen formed the International Safety Zone Committee. (It is unclear exactly how many western nationals remained in Nanking because different individuals and groups left the city at different times; some during the fall of Nanking, some during the massacre and some after the massacre ended.) The group, composed of missionaries, doctors, journalists, and businessmen, established a Safety Zone. The missionaries were primarily Americans from the Episcopal, Disciples of Christ, Presbyterian, and Methodist churches. On numerous occasions, they risked their lives by intervening to prevent the execution of Chinese men or the rape of women and young girls. Whenever Japanese soldiers entered the Zone, they were closely shadowed by one of the Westerners. The Westerners repeatedly refused to comply with demands made of them by Japanese Army soldiers, placing themselves between Japanese soldiers and Chinese civilians.

Committee members frequently contacted Consul-General Okazaki Katsuo, Second Secretary (later Acting Consul-General) Fukui Kiyoshi and Attaché Fukuda Tokuyasu to deal with the anarchic situation. As well as protesting to the Japanese embassy on almost daily basis, Miner Searle Bates, John Magee, and George A. Fitch, the head of the YMCA at Nanking, actively wrote of the chaotic conditions created by the Japanese troops, mimeographed or retyped their stories over and over and sent them to their friends, government officials, and Christian organizations so as to let the world, especially the American public, know what was going on in the terrorized city.

They hoped that the U. S. government would intervene, or at least apply the Neutrality Act of 1937 to the “China Incident,” which would have made it illegal for any American business to sell war materials to Japan.

A letter of Bates to the American Consul in January 1938, for instance, explained how the Safety Zone had been “tenaciously maintained” and needed help “amid dishonor by soldiers, murdering, wounding, wholesale raping, resulting in violent terror.”

Fitch succeeded in smuggling the films shot by Magee out of China when he temporarily left the country in January 1938. That year he traveled throughout the United States, giving speeches about what he witnessed in Nanking along with the films that showed haunting images of Chinese victims.

The Committee sent 61 letters to the Japanese Consulate which reported various incidents which occurred during the period starting Dec 13, 1937 to Feb 9, 1938. These letters are quoted in H.J. Timperley’s book *What War Means: Japanese Terror in China*. (Compiled and edited by H.J. Timperley / Victor Gollancz, July 1938).

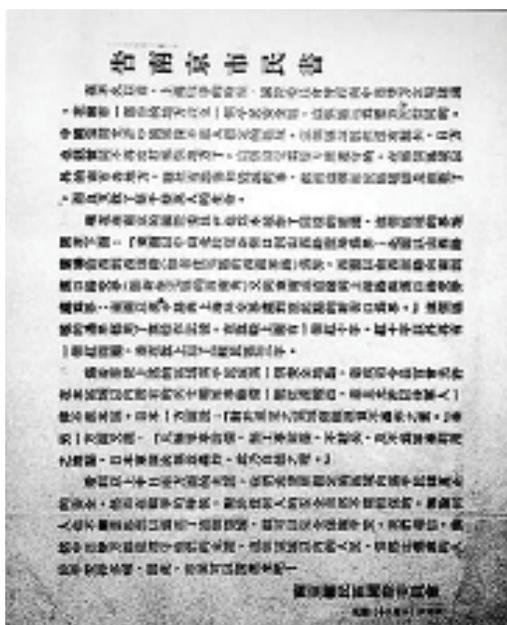
In the United States the Committee on the Far East of the Foreign Missions Conference received scores of letters from those missionaries in Nanking. After weeks of consideration, they decided to release the letters in February 1938 despite the possible adverse effect on the Christian movement in Japan, which led to the eventual publication of their letters in some magazines such as *Readers' Digest* in mid-1938. Today many of the missionaries' private diaries and letters that elaborately depicted the scale and character of the Nanking Atrocities are collected at the Yale Divinity School Library.

In late January 1938, the Japanese army forced all refugees in the Safety Zone to return home, and claimed to have "restored order." On February 18, 1938, the Nanking Safety Zone International Committee was forcibly renamed "Nanking International Rescue Committee," and the Safety Zone effectively ceased to function. The last refugee camps were closed in May 1938. John Rabe and his International Committee were credited with saving 50,000 - 250,000 lives despite the ongoing massacre.

SELECTED MEMBERS OF THE INTERNATIONAL SAFETY ZONE COMMITTEE

<u>Name</u>	<u>Nationality Occupation</u>	<u>Organization</u>
Miner Searle Bates	American professor	University of Nanking
Miss Grace Bauer	American missionary	Drum Tower Hospital
Chen Francis	Chinese professor	Jinling Women's University
George A. Fitch	American missionary	Nanking YMCA
Ernest H. Forster	American missionary	St. Paul Church
<i>J.M. Hansen</i>	Danish businessman	Texas Oil Co.
Christian Kröger	German	Carlowitz of Nanking
<i>J. Lean</i>	American businessman	Asiatic Petroleum Co.
Li Chuin-nan	Chinese	Red Cross Committee
Lowe, Walter	Chinese	Red Cross Committee
<i>Iver Mackay</i>	British businessman	Butterfield and Swire
John Magee	American missionary	American Church Mission
Rev. W. Plumer Mills	American missionary	American Church Mission
James McCallum	American missionary	Jinling University Hospital
P. H. Munro-Faure	British businessman	Asiatic Petroleum Co.
<i>J.V. Pickering</i>	American businessman	Standard-Vacuum Co.
John Rabe	German businessman	Siemens Co.
Charles Riggs	American professor	University of Nanking
<i>P.R. Shields</i>	British businessman	International Export Co.
<i>G. Schultze-Pantin</i>	German businessman	Shingming Trading Co.
Rev. Shen Yushu	Chinese Pastor	Red Cross Committee
Lewis S. C. Smythe	American professor	University of Nanking
Eduard Sperling	German businessman	Shanghai Insurance Co.
C.S. Trimmer	American physician	University of Nanking
Tsen Shuifang	Chinese	Jinling Women's University
Mary Twinem	Chinese-American	Jinling Women's University
Minnie Vautrin	American missionary	Jinling Women's University
Robert O. Wilson	American doctor	Nanking Hospital

Names in italics left before the siege.



A Letter to the Citizens in Nanking by the International Safety Zone Committee, appealing to the refugees to come to the Zone.

Selected Rescuer Profiles

John Rabe



John Rabe, a German business man and the leader of the Nazi Party in Nanking, a diabetic, who had resided in China since 1908 and in Nanking since 1931, working for the Siemens China Company.

He became Chair of the International Safety Zone Committee. During the massacre, he housed 650 refugees in his private residence and sent protest letters to the Japanese Embassy. To most of the Chinese in Nanking, Rabe was a hero and became known as “the living Buddha of Nanking.” Iris Chang referred to Rabe as the “Oskar Schindler of China.”

When Rabe returned to Germany, he wrote to Adolf Hitler, telling him about what he had witnessed in Nanking, hoping Hitler would prevent further atrocities by the Japanese Military. Two days later, the Gestapo (Nazi State Police) arrested him. Rabe was later released but warned never to talk publicly or publish anything about the events that took place in Nanking. Rabe lived in poverty for the last three years of his life, and was supported by the food and money sent to him every month by the residents of Nanking in appreciation of his heroic acts.

Minnie Vautrin

Minnie Vautrin, an American missionary, moved to Nanking from Illinois in 1912 on behalf of the United Christian Missionary Society. She became the chairman of the education department at Jinling Women's University when it was founded in 1916, the first university granting bachelor's degrees to female students in China. Vautrin devoted her adult life to the education of Chinese women at Jinling Girls University in Nanking and to helping the poor. When most of the faculty left the country in 1937, Vautrin became Dean of Jinling and took charge of the campus for the duration of the Japanese siege. There were many teachers, students, and thousands of people who could not leave, and she voluntarily shared their suffering for four and a half months. She saw much cruelty and violence, yet she met tasks with calmness and courage. She was called the "Angel of Nanjing" by the Chinese.

During the massacre, Vautrin turned the university into a sanctuary for 10,000 women and worked tirelessly to help establish the Nanking International Safety Zone. Vautrin's only weapons to repel the Japanese soldiers from the university were an American flag, prayers, wits, and immense courage and moral strength. Vautrin returned to the United States in 1940. Weary and stressed from the emotional strain, Vautrin took a furlough from her work. A few months later, haunted by the images she seen and feeling responsible for not being able to save more lives, Vautrin committed suicide. Her diaries, like Rabe's, are a gold mine of information on the Japanese atrocities in Nanking. After the war, the Chinese government awarded Vautrin, posthumously, The Emblem of the Blue Jade, the highest national honor, for her heroic sacrifices during the Nanjing Massacre.



nj1937.org

Dr. Miner Searle Bates

Dr. Miner Searle Bates grew up in Ohio, and with a 1916 Rhodes Scholarship he went to study at Oxford University. He served the YMCA in Mesopotamia until the end of WWI, and then returned to Oxford for graduate work. His missionary work then brought him to the University of Nanking as a professor of history. When many fled at the beginning of the siege, he was promoted to Vice-President of the University. He became an organizing member of the Nanking International Safety Zone Committee. Bates wrote many letters of protest to the Japanese Embassy soon after the fall of Nanking and throughout the massacre. He also risked his life on many occasions attempting to protect and save the lives of the Chinese people in the Safety Zone. In 1946, he testified at the trial of Japanese war criminals at the Far East Military Court and went on to work for good relations and understanding between the United States and the New China.



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Grace Bauer (?- 1976) No photo

Grace Bauer was director of training of laboratory technicians from 1919 to 1941 at Drum Tower Hospital (a university hospital, also known as Kulou Hospital) and was a member of the International Committee for the Nanking Safety Zone. She had studied at Johns Hopkins University and in Beijing in order to help others more. Bauer engaged in relief work, caring for the wounded, in the compassionate spirit of the hospital. Grace Bauer showed the unconditional love for others that had called her to dedicate her life and work at the Drum Tower Hospital for people in need. Bauer was one of fourteen Americans honored by the Chinese government with the Emblem of the Blue Jade.

George Ashmore Fitch (1883-1979)

George A. Fitch was born in Soochow, China, in 1883, the son of Presbyterian missionaries George F. and Mary (McLellan) Fitch, and he traveled to the U.S. to become a priest. He graduated from the College of Wooster, Ohio in 1906, and Union Theological Seminary in New York with a Bachelor of Divinity in 1909. He was ordained in the Presbyterian Church in 1909 and went to China to work with the YMCA in Shanghai, soon transferring to the Nanking branch. When the Nanking Massacre occurred in 1937-1938, Fitch, who was head of the YMCA there, served as director of the International Committee for the Nanking Safety Zone. He recorded his observations in a diary and filmed some of the atrocities committed by the Imperial Japanese Army in Nanking in December 1937, the first documentation of the events to leave the city, causing a sensation and outrage in Shanghai.



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John G. Magee

John G. Magee moved to China in 1912 after being ordained as a minister of the Episcopal Church in the United States. During the rape of Nanking, Magee set up a make-shift hospital to take care of wounded soldiers and refugees. Magee filmed the Japanese atrocities he witnessed in Nanking on a 16mm camera, and smuggled them out at great personal risk. His footage later became key evidence at the International War Crimes Tribunal for the Far East (IMTFE). This visual documentation, along with the diaries of other Westerners, is an invaluable resource.

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James H. McCallum

James H. McCallum arrived in China in 1921. He worked with the church and boys school at South Gate in Nanking until 1937. He was a member of the International Committee for the Nanking Safety Zone and is described as working night and day driving the hospital ambulance to save wounded civilians and soldiers. After the massacre, the McCallums continued working in Nanking but were eventually placed under house arrest by the Japanese, then repatriated on the *MS Gripsholm*. After the war he was co-secretary for Disciples of Christ in China with Dr. Luther Shao. He presented an affidavit in the War Crimes Trial in 1946.



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Dr. Lewis S. C. Smythe

Lewis S. C. Smythe, with a Ph.D. from the University of Chicago, moved to Nanking when the United Christian Missionary Society appointed him to teach sociology at the University of Nanjing, where he taught from 1928 until his return to the United States in 1951, except for the years of war 1944-46.

In 1937 his wife and children left the city to attend an American school in Kuliang. He was a member and secretary of the International Committee, recording the atrocities of the massacre, which he reported with John Rabe the chairman almost daily to the Japanese embassy in protest. From

December 1937 to February 1938, Smythe wrote sixty-nine letters to the Japanese army, protesting their actions. At the end of March 1938, he conducted a census with the help of students called "War Damage in the Nanking Area." He was a witness at the war crimes trial in 1946 and filed an affidavit with expert documentation.

Dr. Robert O. Wilson



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Dr. Robert Wilson was an American physician, born in Nanking, China, in 1906, the son of a Methodist missionaries. He obtained his medical degree at Harvard Medical School in 1929 and returned to Nanking to work at the University of Nanking Hospital. Along with Minnie Vautrin and John Rabe, he was instrumental in establishing the International Safety Zone. During the Nanking Massacre, Dr. Wilson was the only surgeon remaining in the city and treating victims. After the surrender of Japan, Dr. Wilson testified at the International Military Tribunal for the Far East (IMTFE) about the atrocities he had witnessed during the Nanking Massacre.

Source: http://edmontonalpha.org/study_guide.pdf
Nanking Massacre Project - Yale Divinity School Library

Unit 8—Handout 7

Chinese Rescue Workers in the Nanking Safety Zone By Professor Zhang Lianhong - Translated by Monica Brick Courtesy of Victor Yung, NJ-ALPHA



Front row: Miss ?, Miss Rachel Wong, Miss Minnie Vautrin, Mrs. S.F. Tsen, Miss Chi;
Rear row: Rev. C.T. Chiang (ACM), Catechist Fan (ACM), Rev. John Magee (ACM); Dean Tong (ACM),
Mr. Francis Ch'en (Ginling), Mr. Li (Ginling), Rev. Paul Tong (ACM)
Yale Archives: Forster, Ernest & Clarissa Photographs

Before the assault by the Japanese army, most Chinese with a higher social standing had already left Nanking. However, there was yet a handful of well-educated Chinese, who for one reason or another, stayed behind. They assisted twenty-two westerners to help rescue Chinese and manage the Nanking International Safety Zone. Many refugees also volunteered to help with the management, sanitation, and law enforcement within the Zone.

In general, Chinese rescue workers in the Safety Zone can be categorized into three groups:

1. Upper class Chinese who had very close relationships with Westerners, such as Chen Rong, Xu Chuan-yin, Han Xiang-lin, and Qi Zhao-chan. They were intellectuals, fluent in foreign languages and possessed an elevated social status. During the Nanking massacre, they worked directly with Westerners in the International Committee to handle various issues. Within the Zone they arranged and coordinated the relief distribution; moreover, they functioned as the communication bridge between refugees and Westerners, and outside the Zone, they served as interpreters helping Westerners to negotiate with the Japanese. Those Chinese made significant and irreplaceable contributions to the Safety Zone.

2. Middle ranking Chinese management personnel, included special committee members in the Safety Zone, a majority of the directors of refugee shelters, and other administration staff. They were the backbone of the Safety Zone. Their conscientiousness and hard working efforts greatly helped the smooth operation of the entire rescue. Westerners praised the assistance and work done by the safety zone administration staff. The Administrative Director of the Nanking Safety Zone International Committee, American Protestant missionary George A. Fitch, said that the Zone workers were all volunteers, who did a superb job in maintaining order, preparing food, and keeping up sanitation.

3. Safety Zone sanitation workers and policemen. Approximately 1500 registered International Committee employees who were in reality refugee volunteers. They came forward and offered their services when the Safety Zone was first established. Some of them were murdered after the Japanese seized the city, but most of them strived on during the occupation.

Chinese rescue workers in the Safety Zone labored frequently under tremendous difficulty and stress. For unlike Westerners, if they did not handle matters with extreme discretion, they would easily be singled out by Japanese soldiers and killed. Therefore, not only did they work very hard, they had to be on constant alert for possible Japanese cruelties. After witnessing the Japanese atrocities, seeing how fellow Chinese were brutalized and slaughtered, the only thing the Zone workers could do was to hide the hatred in their hearts and endure the disgrace as well as the insults in order to complete the tasks at hand. In short, the Chinese workers were important components of the rescue undertakings; nothing could have been accomplished in the Safety Zone without their strenuous efforts.

Because there is still data that has yet to be unearthed and analyzed, it is not an easy task to learn systematically about the Chinese rescue workforce. Below is a list of Chinese rescue workers assembled from the currently available files and Westerners' published diaries:

1. Various committee members in the Safety Zone

Westerners were the major leaders of the International Committee in the Safety Zone. However, Westerners were hindered by a language barrier, and it was also impossible for them to have a full grasp about every aspect of the situation in Nanking. Therefore, large numbers of Chinese were needed to assist the salvage work of the International Committee. According to the data collected, personnel working for affiliated organizations under International committee were the following:

- Xu Chuan-yin(Vice-President, the Nanking Branch of the Red Swastika Society [philanthropic society]; Vice-President, the International Red Cross; and the only Chinese member of the Nanking International Relief Committee)
- Li Chun-nan (Vice-President of Nanking Branch of the International Red Cross; President of Nanking Red Cross)
- Xie Jin-kuan (member of the Sanitation Committee)

2. Middle ranking Chinese management personnel

There were twenty-five refugee shelters scattered around Nanking city. With the exception of Minnie Vautrin, the Shelter Director of Jinling Women's University, most of the other shelter directors were Chinese. Unfortunately the names of those directors were not well documented; as a result, the list below is far from complete.

Zhao Yong-kui (Director, Army Academy shelter)
Lu Cheng-mei (Director, Military warehouse shelter)
Zhao Tang-rong (Director, German-Chinese Club shelter)
Zhang Kong-sheng (Director, Quaker Church shelter)
Zheng Da-cheng (Director, Hankong Road Elementary School shelter)
Jiang Zheng-yun (Director, Gingling High School shelter)
Ling En-zhong (Director, Gao's Tavern shelter)
Kong Ping-liang, Wang Cheng-xu (Directors, Military Chemistry Plant shelter)
Wang You-cheng (Director, Shanxi Road Elementary School shelter)
Mao Qin-ting (Director, Oversea Chinese Club shelter)
Dong Kui-chen (Director, Judiciary School shelter)

Jing Zhe-qiao, Xu Kai-ji (Director, Silkworm Factory shelter)
 Shen Jia-yu (Director, Agriculture School shelter)
 Kuo Jun-de (Director, Bible Preacher Training school shelter)
 Tao Zhong-liang (Director, Jinling Seminary College shelter)
 Qi Zhao-chang (Director, Jinling College shelter)
 Liang Kai-chun (Director, College Library shelter)
 Chen Luo-meng (Director, Shuantang shelter)
 Chang Hai-yu (shelter staff)
 Ji Mei (shelter staff)
 Wang Ling (shelter staff)
 Wang Yu-hui (shelter staff)
 Sai Zhu-fu (shelter staff)
 Li Duan-ting (shelter staff)
 Xi Ru-yuan (shelter staff)
 Luo Bo (shelter staff)
 Yao Yuan-fu (shelter staff)
 Xiao Ma (shelter staff)
 Yang Chun (shelter staff)

3. Assistants for Westerners and Workers in the schools, churches and hospitals

Wu Jing-yi (Lecturer, Jinling Women's University, Biology Department; Minnie Vautrin's special Assistant)
 Huang Zi-liang (staff of Former Chinese Mobile Military Surgical Hospital; Jinling Women's University, Gate Guard)
 Jiang Sheng-tai (Teacher, Jinling Women's University)
 Cheng Rui-fang (Dorm Superintendent, Jinling Women's University)
 Li Xian-rong (staff, Jinling Women's University)
 Chen Zhong-yi (Dean of Agriculture Department, Jinling Women's University)
 Chen Frances (Office Administrator, Jinling Women's University)
 Luo Wei (Manager of the Capital Hotel; Vice-President of Nanjing Branch of International Red Cross)
 Shen Yu-Shu (Preacher, member of Nanjing Branch of International Red Cross; Director of Safety Zone Sanitation Committee)
 Tang Zhong-mo (Chief of Chinese Secretaries in Safety Zone)
 Chen Rong (Professor, Jinling Women's University; interpreter for the International Committee)
 Han Xiang-lin (Director of Food Committee; Director of Siemens shelter)
 Ma Pu-ying (staff of International Committee in the Safety Zone)
 Ma Si-hua (staff of International Committee in the Safety Zone)
 Tian Xian (staff of International Committee in the Safety Zone)
 Wang Ping-sheng (staff of International Committee in the Safety Zone)
 Kuang Cheng-fa (staff of International Committee in the Safety Zone)
 Shan Yuan-kuan (staff of International Committee in the Safety Zone)
 Cheng Rui-fang (staff of International Committee in the Safety Zone)
 Zhu Shou-yi (Relief supply distributor in the Safety Zone)
 Liu Yun-hai (post calamity Investigator in the Safety Zone)
 Xu Jin-de (Ambulance Driver, Red Cross)
 Li Wen-yuan (Driver, International Committee)
 Yuan Chun-rong (Police officer, Safety Zone)

H.K. Wu (Police officer)
 Y.H.Yong (Chief of Police)
 Wang Xing-long (member of the Housing Committee; former superintendent of the City Police, arrested and killed by the Japanese Army)
 Sun Yao-san (member of the Food Committee)
 Zhu Jing (member of the Food Committee)
 Cai Chao-song (member of the Food Committee)
 Chao Lao-wu (member of the Food Committee)
 Xiao (member of the Food Committee)
 C. C. Meng (member of the Food Committee)
 Zhou Bao-xin (member of the Food Committee)
 Charles Ji (member of the Housing Committee)
 Zhu Shu-chang (member of the Housing Committee)
 Owen C. C. Zhu (member of the Housing Committee)
 Xu Hao-lu (member of the Housing Committee)
 Wang Ming-de (member of the Housing Committee)
 Y.S. Chang (member of the Housing Committee)
 Ren Ze-qin (member of the Housing Committee)
 Cao Zhi-chang (member of the Housing Committee)
 Wu Guo-jing (member of the Housing Committee)
 Su Cheng-yuan (member of the Housing Committee)
 Wang Yu-cheng (member of the Housing Committee)
 Xie Sheng (member of the Housing Committee)
 Wu Ke-qin (member of the Housing Committee)
 Wang Xing-lang (member of the Housing Committee)
 Meng Cai-dao (member of the Sanitation Committee)
 Ma Sen (member of the Sanitation Committee)
 Min Jian-de (member of the Sanitation Committee)
 Li Ze-cheng (staff, Jinling Women's University)
 Wang Qing-ji (secretary for Minnie Vautrin)
 Lin Sheng (staff, Jinling Women's University)
 Chen Tai (staff, Orphanage)
 Xu Zhen-zhi (Professor, Jinling Women's University)
 Shao Yuan-han (Director, Nanjing Y.M.C.A.)
 Chen Shi-yu (secretary, Y.M.C.A., Assistant for George Fitch; General Manager for all shelters)
 Xu Qing-liang (staff, Y.M.C.A.)
 Shi Li-sheng (staff, Y.M.C.A.)
 Deng Tai-cheng (Chinese secretary, American Embassy)
 Chen Fan-sheng (Pastor, Jinling Women's University)
 Reverend Fan (Pastor, Protestant Episcopal Church in Jinling Women's University)
 Reverend Tang (Pastor, Protestant Episcopal Church in Jinling Women's University)
 Lu Xiao-ting (Pastor, Protestant Episcopal Church)
 Cheng Ru-lin (Pastor, Protestant Episcopal Church)
 Reverend Jiang (Pastor, Protestant Episcopal Church)
 Dr. Paul Dong (Pastor, Protestant Episcopal Church)
 Dr. Su (Doctor, Nanjing Drum Tower Hospital)
 Dr. Tang (Doctor, Nanjing Drum Tower Hospital)

Dr. Chang (Doctor, Nanjing Drum Tower Hospital)
Chen Yuan (Nurse, Nanjing Drum Tower Hospital)
Ms. Chang (Nurse, Nanjing Drum Tower Hospital)
Wu Zhen-zhu (staff, Nanjing Drum Tower Hospital; adopted daughter of an American missionary couple)
Wang Ming-de (staff, Bible Preacher Training school)
Kong Qin-xin (Director, Red Swastika Hospital)
Zhou Wen-bo (Accountant, Siemens; General Tang Sheng-zhi assigned him the responsibility of caring for the injured Chinese soldiers)
Long William (Interpreter, Siemens; General Tang Sheng-zhi assigned him the responsibility of caring for the injured Chinese soldiers)
Luo Fu-xiang (Sales, Siemens; real name Wang Guan-han, former Chinese air force pilot, saved by the International Committee)
Zhang Fu-gen (staff, Siemens)
Sun Long-sheng (staff, Siemens)
Xu A-si (staff, Siemens)
Zhang Yi-kuan (staff, Siemens)
Cai Zi-liang (worker, Siemens)
Tong Xi-kun (worker, Siemens)
Zhang Kuo-zhen (housekeeper for John Rabe)
Cao Bao-lin (cook for John Rabe)
Ge Wen-hai (driver for John Rabe)
Liu Han-chen (driver for John Rabe)
Chang Ze-de (doctor, Red Cross Hospital affiliate with Ministry of Foreign Affairs)
Dr. Tu (Director, Red Cross Hospital affiliate with Ministry of Foreign Affairs)
Dr. Cao (doctor, Red Cross Hospital affiliate with Ministry of Foreign Affairs)
? D. G. Graham (Jinling High School)
? Larsen H.S. Hu (Jinling Women's University Hospital)

Unit 8—Handout 8

Diary Entries for December 24, 1937

George Ashmore Fitch

December 24, 1937

Complete anarchy has reigned for ten days—it has been hell on earth . . . to have to stand by while even the very poor are having their last possessions taken from them—their last coin, their last bit of bedding (and it is freezing weather), the poor ricksha[w] man, his ricksha[w]; while thousands of disarmed soldiers who had sought sanctuary with you together with many hundreds of innocent civilians are taken out before your eyes to be shot or used for bayonet practice and you have to listen to the sounds of the guns that are killing them; while a thousand women kneel before you crying hysterically, begging you to save them from the beasts who are preying on them; to stand by and do nothing while your flag is taken down and insulted, not once but a dozen times, and your home is being looted and then to watch the city you have come to love and the institution to which you have planned to devote your best, deliberately and systematically burned by fire—this is a hell I had never before envisaged. (Fitch)

John Rabe

December 24, 1937

This morning I carefully packed up the red advent star that we lighted yesterday evening and gave it as a Christmas present, along with a Siemens calendar notebook, to the ladies of Kulou Hospital [Drum Tower Hospital]. Dr. Wilson used the opportunity to show me a few of his patients. The woman was admitted because of a miscarriage and had bayonet cuts all over her face is doing fairly well. A sampan owner who was shot in the jaw and burned over most of his body when someone poured gasoline over him and then set him on fire managed to speak a few words, but he will probably die in the course of the day. Almost two-thirds of his skin is burnt. I also went down to the morgue in the basement and had them uncover the bodies that were delivered last night. Among them a civilian with his eyes burned out and his head totally burned, who had likewise had gasoline poured over him by Japanese soldiers. The body of a little boy, maybe seven years old, had four bayonet wounds in him, one in the belly about as long as your finger. He died two days after being admitted to the hospital without ever once uttering a cry of pain.

I have had to look at so many corpses over the last few weeks that I can keep my nerves in check even when viewing these horrible cases. It really doesn't leave you in a "Christmas" mood; but I wanted to see these atrocities with my own eyes, so that I can speak as an eyewitness later. A man cannot be silent about this kind of cruelty! . . .

Everyone's competing to make this a happy Christmas for me. It's really touching! Chang bought some Christmas roses and has decorated the house with them. He even managed to find a fir tree that he wants to decorate and he just came around grinning with joy carrying six very long candles that he rounded up for me somewhere. Everybody likes me suddenly. And it used to be, or so I thought, that no one wanted to have much to do with me, or might I have been wrong there? How strange, my dear Dora, my dear children and grandchildren! I know you're all praying for me today. I feel as if I am surrounded by loving thoughts. That does a man boundless good after all that I've had to go through these last two weeks. Believe me, I have a prayer in my heart for all of you as well. The terrible crisis that has overtaken us all here has restored my childlike faith. Only a God can protect me from these hordes whose deadly games include rape, murder, and arson. . . .

I'll close today's entry with this prayer in my heart: May a gracious God keep all of you from ever having to face a crisis like the one in which we now find ourselves. I do not regret having stayed on here, for my presence has saved many lives, but all the same, my suffering is indescribable. (Rabe 92-3)

Tsen Shuifang

December 24, 1937

Yesterday the soldiers guarding the gate were better. [The situation] on the streets is improving. Those bad soldiers left and went to Hsu Chow [city north of Nanking] to fight. The day before yesterday [the Japanese authorities] said they would protect people. It's difficult to enforce. I don't think they will do it. Every day [the Japanese soldiers] loot outside and take everything, even searching for a few cents, including coins [they take] from women. They are extremely poor.

Today a certain Japanese staff officer came here with several Chinese to find prostitutes. If prostitutes would engage in their profession outside, the soldiers would not frequent the refugee camps to find nice girls to molest. This kind of talk has some merit. There are a number of prostitutes here, so [we] let them look, and several Chinese in the group could identify prostitutes. During two days recently, some Japanese prostitutes arrived. Under the circumstances, [the soldiers] can do whatever they like. [Chinese] people being humiliated is the government's fault. It is really sad. . . .

I have to hide the diary every time after I write, fearing it will be confiscated by the Japanese soldiers. So does Vautrin. Today, another child died after a long illness. Every day, there are births, deaths, and sicknesses. They are unavoidable among some ten thousand people. (Hu and Zhang 64-5)

Minnie Vautrin

December 24, 1937

The day before Christmas! About ten o'clock I was called to my office to interview the high military advisor for the ____ division. Fortunately he had an interpreter with him, an old Chinese interpreter for the Embassy. The request was that they be allowed to pick out the prostitute women from our ten thousand refugees. They said they wanted one hundred. They feel if they can start a regular licensed place for the soldiers then they will not molest innocent and decent women. After promising they would not take any of the latter, we permitted them to begin their search, the adviser sitting in my office during the search. After a long time, they finally secured twenty-one. Some, they think, made off when they heard such a search was to be made and some are still in hiding. Group after group of girls have asked me if they will select the other seventy-nine from the decent girls—and all I can answer is that they will not do it if it is in my power to prevent it.

This evening at 6:30 we had a simple Christmas service there with only ourselves and Mrs. Tsen's daughter-in-law and four children. The little children enjoyed the simple gifts,—it was wrong not to have something for them, although the grandmother did not approve. Tomorrow we will use the room four times for other groups.

At 4:30 went over to the University [of Nanking] to check the report that a number of weeping women had been brought to me. They were told that a number of men have been selected out from the refugees and are to be killed unless they are identified at once.

Many women are faced with terrible dilemmas—to stay with their husbands and be raped by soldiers when their husbands are turned out of house at point of bayonet; [or] to come to Ginling [Jinling], and leave their husbands—the latter then runs risk of being carried off and killed.

Stray groups of soldiers have almost ceased to come to the campus since we have the guard and patrol at

the gate. This lessens the strain for me a great deal.

Great fires still light up the southern and eastern sky. Evidently all shops are being thoroughly looted and then burned. I do not want to see Nanking because I am sure it is a desolate waste. People say conditions in the city are somewhat better. Still no connection with outside world—I learned this from calling at American Embassy today. (Hu and Zhang 63-4)

Questions for Discussion

1. Compare and contrast the diary entries. Write down what you see as the similarities and the differences of the rescuers' experiences. Discuss this with a group of 3 or 4. Choose a recorder to take notes during your discussion and a spokesperson who will report a summary of your findings to the class.
2. Does anything in the diaries surprise you? Explain fully.
3. Write a brief description of their backgrounds and what they witnessed and the work they did in Nanking. Share with your group.
4. What happened to these rescuers after Nanking? Shouldn't good things happen to people who do good? Explain your answer.

Unit 8—Handout 9-1

John Rabe (1882-1950)



nj1937.org

John Rabe was born on November 23, 1882, in Hamburg, Germany. His father was a sea captain. Rabe pursued a career in business, serving as an apprentice with a merchant in Hamburg and then worked in Africa. In 1908, Rabe traveled to China, and by 1910, he was employed in the Beijing office of the Siemens China Corporation.

In 1927, Japanese troops were sent to China to obstruct attempts by the Kuomintang (KMT) to unify the country. In June 1928 officers in the Kwantung Army (the Japanese Army unit stationed in Manchuria) began an unauthorized campaign to secure Japanese interests and precipitate a war with China. Both the Japanese high command in Tokyo and the Chinese refused to mobilize.

In September 1931, conspirators in the Kwantung Army staged the Manchurian Incident, blew up a section of railway track in the south of Manchuria, and then blamed Chinese saboteurs. With the Japanese Government powerless to intervene, the Kwantung Army mobilized, taking nearby Mukden (now Shenyang) then, in January 1932, attacking Shanghai, south of their territory in Shandong Province. A truce was reached in March 1932. The Japanese then established the puppet state of Manchukuo, centered in Manchuria and headed by the last Chinese emperor, Pu Yi.

Meanwhile, in November 1931 Siemens transferred Rabe to their office in Nanking. Now the company's senior representative in China, he sold telephones, turbines, and electrical equipment to the Kuomintang government.

The Japanese military effectively took control of the Japanese Government in May 1932, when the prime minister was assassinated. Manchukuo was formally recognized by the military-controlled regime.

In Germany the Nazi Party seized power on January 30, 1933, when Adolf Hitler was appointed chancellor. The Nazis quickly took control. Rabe joined the Nazi party, becoming head of the local party branch in Nanjing. In November 1936, Japan and Germany signed the Anti-Comintern (Communist International) Pact, an agreement to fight the spread of communism. Italy joined a year later.

The Second Sino-Japanese War broke out on July 7, 1937, following a skirmish between Chinese and Japanese troops outside Beijing. Chinese forces evacuated Beijing on July 28. The Japanese overran Tianjin, or Tientsin (100 km southeast of Beijing), on July 30 and then attacked Shanghai on August 13. After a three-month siege, Shanghai fell, and the Kuomintang forces withdrew to the northwest towards their capital Nanking. The Japanese pursued, looting, burning, and killing, as they advanced.

The foreign community and much of the Nanjing's Chinese population, including the government, were evacuated from the city during November 1937. Rabe was ordered by Siemens to leave. He sent his family away but refused to go himself.

Instead, he stayed behind with several dozen other foreign nationals (mostly German and American missionaries, scholars, doctors, and businessmen) to establish a temporary Safety Zone to provide Chinese refugees with food, clothing, and shelter during the confusion that was anticipated when the Japanese entered Nanking. Rabe was made head of the 15-member international committee that was founded on November 22, 1937, to administer the zone. Twenty-five hostels were established in an area in the western district of the city, with centers located in all of the foreign embassies and at the University of Nanjing. Rabe also opened his own property, which would shelter about 650 refugees.

On December 1, the international committee was authorized by the mayor of Nanjing to take over the administration of the city once he and his staff evacuated.

The Japanese ground assault on Nanjing began on December 10, 1937, after the Chinese troops assigned to defend the city refused to withdraw. When Nanjing finally fell on December 13, 1937, just hours after the Chinese forces had fled, the Japanese began a bloodthirsty massacre that lasted for six weeks.

Rabe and other members of the International Committee met the Japanese as they entered the city and attempted to explain the situation within the Safety Zone, asking that its boundaries be respected. However, their appeal had limited effect.

“If I had not seen it with my own eyes, I would not have believed it,” Rabe wrote in his diary on that day. “They (Japanese soldiers) smash open windows and doors and take whatever they like I watched with my own eyes as they looted the café of our German baker Herr Kiessling Of the perhaps one thousand disarmed soldiers that we had quartered at the Ministry of Justice, between 400 and 500 were driven from it with their hands tied. We assume they were shot since we later heard several salvos of machine-gun fire. These events have left us frozen with horror.”

The Rape of Nanjing (in Chinese, *Nanjing Datusha* or Great Nanjing Massacre) resulted in the indiscriminate murder of between 200,000-350,000 Chinese civilians and surrendered soldiers. It was the worst single massacre of unarmed troops and civilians in the history of the 20th century.

Japanese troops looted and burned the city and surrounding towns, destroying more than a third of the buildings. Chinese captives were tortured, burnt alive, buried alive, decapitated, bayoneted, and shot en masse.

Between 20,000 and 80,000 Chinese women and girls of all ages were raped. Thousands were murdered after their ordeal. Thousands more were forced into sexual slavery. It was one of the worst ever recorded single cases of mass rape.

About 250,000 Chinese found refuge in the safety zone, which quickly became a permanent rather than a temporary facility. Among the refugees were Chinese soldiers who were unable to leave the city during the general retreat. The Japanese demanded that they be handed over and forcibly entered the safety zone on several occasions to apprehend suspects.

Rabe and his fellow zone administrators attempted to stop the atrocities occurring in the city while working to ensure that the refugees within the safety zone were fed and nursed. They also petitioned international governments to intervene and document the events for the world media.

Rabe used his Nazi credentials to prevent the atrocities wherever possible. He wrote repeatedly to Hitler asking that something be done to stop the killing. Along with other members of the international committee he recorded the actions of the Japanese troops and passed on reports to the Japanese embassy, which was also lobbied to intervene. Rabe recorded his experiences in his diary:

Groups of three to ten marauding soldiers would begin by travelling through the city and robbing whatever there was to steal. They would continue by raping the women and girls and killing everything and everyone that offered any resistance, attempted to run away from them, or simply happened to be in the wrong place at the wrong time. During their misdeeds, no difference was made between adults and children. There were girls under the age of eight and women over the age of 70 who were raped and then, in the most brutal way possible, knocked down and beat up. We found corpses of women on beer glasses and others who had been lanced by bamboo shoots. I saw the victims with my own eyes; I talked to some of them right before their deaths and had their bodies brought to the morgue at Kulo Hospital so that I could be personally convinced that all of these reports had touched on the truth.

You would have thought it impossible, but the raping of women even occurred right in the middle of the women’s camp in our zone, which held between 5,000 and 10,000 women. We few foreigners couldn’t be at all places all the time in order to protect against these atrocities. One was powerless against these monsters who were armed to the teeth and who shot down

anyone who tried to defend themselves. They only had respect for us foreigners - but nearly every one of us was close to being killed dozens of times. We asked ourselves mutually, "How much longer can we maintain this "bluff"?"

On December 19, Rabe writes,

Six Japanese climbed over my garden wall and attempted to open the gates from the inside. When I arrive and shine my flashlight in the face of one of the bandits, he reaches for his pistol, but his hand drops quickly enough when I yell at him and hold my swastika armband under his nose. Then, on my orders, all six scramble back over the wall. My gates will never be opened to riffraff like that. ... The 300 to 400 refugees here in my garden - I no longer know how many there really are - Have used straw mats, old doors, and sheets of tin to build huts for a little protection from the snow and cold.

And on January 30,

My car is stopped on Hankow Road by a group of about 50 Chinese, who asked me to rescue a woman whom a Japanese soldier had led away to rape. ... I find the house completely looted, the floor covered with all sorts of debris. In one of the open rooms is a coffin on a bier, and in the room adjoining, lying on a floor covered with straw and junk, I see the soldier, who is about to rape the woman. I manage to pull the soldier out of the room and into the entryway. When he sees all the Chinese and my car, he pulls away and disappears somewhere in the ruins of nearby buildings. The crowd stands at the door, murmuring, but quickly disperses when I tell them to, so as not to attract more Japanese soldiers.

The 1,200-page diary was forgotten after the Second World War, but later resurfaced to furnish proof that the atrocities at Nanjing did occur.

It is estimated that more than 250,000 were saved by the actions of Rabe and the other Safety Zone administrators, who were subjected to constant threats and intimidation, including violence, from the Japanese.

The atrocities at Nanking set an example that left the Chinese population throughout China terrorized.

Meanwhile, the Kuomintang (KMT) and CCP joined to fight the common enemy, although the alliance began to break down late in 1938.

On February 28, 1938, Rabe left Nanjing, travelling to Shanghai and then on to Germany, where he worked to alert the government and people to the events in China. He presented lectures in Berlin, showing photographs, reports and an amateur film of the Japanese violence. However, when he wrote to Hitler asking him to use his influence to persuade the Japanese to end the atrocities, Rabe was arrested and interrogated by the Gestapo (internal security police) for three days. He was released from custody following intervention from Siemens but was barred from lecturing or writing about the Rape of Nanjing again. He was, however, allowed to keep his documentary evidence, excluding the film, which was confiscated. Rabe continued to work for Siemens, which posted him briefly to the relative safety of Afghanistan.

In post-war Germany, Rabe was denounced for his Nazi Party membership and arrested first by the Russians and then the British. However, subsequent investigations exonerated him of any wrongdoing. Rabe was "de-Nazified" by the Allies in June 1946 but lived in poverty. Monthly food parcels and money sent from grateful colleagues in China partly sustained his wife and him, but after the KMT was defeated by the CCP in 1949 the deliveries stopped.

At the war crime trials held in Tokyo from May 1946 until November 1948, the International Military Tribunal for the Far East [IMTFE] convicted over 4,000 Japanese officials and military personnel. Of the 28 "class-A" defendants brought to trial only two, General Matsui Iwane (the commander-in-chief of the Japanese forces responsible for the Rape of Nanjing) and Hirota Koki (the Japanese foreign minister at the time), were convicted for the Nanking atrocities. Both were sentenced to death and executed.

War crime trials were also held in Nanking, although only four Japanese Army officers, including Tani Hisao, a lieutenant-general who personally participated in acts of murder and rape, were tried for crimes relating to the Nanjing massacre. All four are sentenced were to death and executed.

In 1950, John Rabe died of a stroke.

Postscript

Japan continues to downplay or deny the crimes against humanity committed by its military during the Second Sino-Japanese War and the Second World War. A new secondary school history textbooks released by Japan's Ministry of Education at the start of 2005 describes the massacre at Nanjing as an "incident" with relatively few casualties. The invasion of China is called an "advancement." References to the mass rape and sexual enslavement of women and girls are not included. The release of the revised textbook sparked demonstrations in China. Demonstrators mobbed Japanese government buildings and businesses within China, calling on Japan to admit to and apologize for its war crimes.

Can a Nazi be a hero? The whole world seems to believe that Nazi Party member Oskar Schindler was a hero because of his work to save the lives of 1,200 Jews. John Rabe played the key role in saving the lives of more than 250,000 Chinese. On this comparison alone, Rabe ranks as a major hero of the 20th Century.

He was, however, by all accounts a far more dour figure than the charismatic Schindler, and far more sincere in his commitment to Nazi ideals. Speaking at one of the lectures he delivered in 1938, Rabe was reported to have said, "Although I feel tremendous sympathy for the suffering of China, I am still, above all, pro-German and I believe not only in the correctness of our political system but, as an organizer of the party, I am behind the system 100 percent."

Yet after the war Rabe was said to have maintained that he never heard news of Nazi outrages while he was in China and only remained a member of the party to secure the subsidy he received from the German Government to finance a German School in Nanjing.

Rabe's colleagues appeared to have been impressed by his character but puzzled by his political beliefs. Robert O. Wilson, a missionary and doctor who worked in China in the 1930s, wrote of Rabe: "He is well up in Nazi circles and after coming into such close contact as we have for the past few weeks and discover(ing) what a splendid man he is and what a tremendous heart he has, it is hard to reconcile his personality with his adulation of Der Fuhrer."

Source: John Rabe Homepage by Thomas Rabe
<http://www.john-rabe.de/english/cv/cv.htm>

John Rabe and International Safety Zone Memorial Hall in Nanjing, China

On November 1, 2006, Louisa Lim, *National Public Radio*, reported on the opening of the John Rabe and International Safety Zone Memorial Hall in Nanjing, China. The house where John Rabe sheltered 600 Chinese civilians has been turned into a museum and international research center for peace and reconciliation. The museum commemorates the actions of a German businessman who saved lives during the 1937 Japanese invasion of the city, known as the "Rape of Nanking."

Source: NPR <http://www.npr.org/templates/story/story.php?storyId=6415407>

Unit 8—Handout 9-2

Tsen Shuifang (1875-1969)



Born in 1875 in Wuchang, Hupei Province, Tsen Shuifang graduated from the Wuchang Nursing School. After graduation, Tsen Shuifang was a nurse and then administrator at the local Methodist Women's Hospital. From 1910 to 1924, Tsen was director of dormitories and then principal at St. Hilda's High School. In 1924, she moved to Nanking where she was employed as the director of dormitories at Jinling Women's University in charge of students' room and board. In addition, she was the university's nurse.

In November as the Japanese soldiers marched toward Nanking, most of Jinling's staff fled. However, at age sixty-two, Tsen stayed to assist Minnie Vautrin to protect the campus. Indeed, Vautrin named Tsen to her Emergency Committee. Tsen helped pack Jinling's books and valuables to send to safer locations. She helped Vautrin burn papers that the Japanese might misinterpret. Tsen also bought rice and other staple goods to feed the remaining staff in case of a siege. Moreover, Tsen found time to attend to the wounded Chinese soldiers housed outside the city wall.

In December 1937, when Jinling was designated as a refugee site, Tsen helped Vautrin to clear eight buildings on Jinling's campus for the refugees. When the Japanese soldiers were raping and looting, Tsen helped Vautrin guard the gate to the university. After 10,000 women and children flooded the refugee camp, Tsen with Vautrin managed the camp. As the only nurse in Jinling, she provided first aid to the refugees, delivering babies and attending the dying. In addition, she helped Vautrin teach classes for refugee children and widows without job skills.

Tsen stayed in Jinling after Vautrin returned to the states in 1940. On April 8, 1946, Tsen submitted written statements to the IMTFE that conducted the Tokyo War Crimes Trials. (Hu and Zhang 10-13)

Like Vautrin, Tsen kept a daily diary, starting on December 8, 1937, and ending on March 1. Tsen Shuifang's diary is the only known account by a Chinese national written during the massacre and not written after the fact. Her diary is written from a unique perspective: a woman witnessing the atrocities being committed in Nanking and relatively powerless to help anyone outside the gates of Jinling University refugee camp.

Unit 8—Handout 9-3

Wilhelmina (Minnie) Vautrin (1886-1941)

Charred bodies tell the tales of some of these tragedies. The events of the following ten days are growing dim. But there are certain of them that lifetime will not erase from my memory and the memories of those who have been in Nanjing through this period. —From Minnie Vautrin's Dairy



Minnie Vautrin was born on September 27, 1886, in Secor, Illinois. Her father, Edmund Vautrin was a blacksmith; her mother, Pauline Lehr Vautrin, died when Minnie was six years old. Vautrin worked her way through the University of Illinois with a major in education, graduating with high honors in 1912. She trained as a teacher in Champaign at the University of Illinois, where she became involved in missionary activities. In 1912, at age twenty-six, Vautrin was commissioned by the United Christian Missionary Society as a missionary to Hofei, China, where she served as a high school principal for four years. Upon her arrival in China, she was moved by the pervasive illiteracy and inferior status among Chinese women and resolved to devote her life to promote women's education and help the poor in her community.

In 1918, Vautrin returned to the U.S. and in 1919 was awarded her master's in education from Columbia University. Vautrin returned to China, becoming the chairman of the education department of Jinling Women's University in Nanking in 1919. She served as acting president of Jinling Women's University when President Matilda Thurston returned to America for fundraising. According to Hu and Zhang, "at Jinling, Vautrin devoted herself to promoting women's education and improving the university's curriculum. Also, she launched a 'good neighbor' policy to serve the poor in the vicinity of the university. She guided her students to open an elementary school and establish a free clinic for the poor of the neighborhood" (5-6).

At the outbreak of the Second Sino-Japanese war in July 1937, Vautrin defied the American embassy's order to evacuate the city. In December 1937, the capital city of Nanking fell to Japanese forces, and soldiers marauded through the streets looting, raping tens of thousands, and killing an estimated 300,000 civilians. Vautrin was again called on to take charge of the university campus, as most of the faculty left Nanking for Shanghai or Chengdu, Szechwan Province.

Minnie Vautrin became known in China as the "Living Goddess" or the "Goddess of Mercy" because she set aside her personal safety to protect the lives of the powerless, saving over 10,000 Chinese women and children. In December of 1937, when the Japanese army invaded the city during the Second Sino-Japanese, with only the protection of American flags and proclamations from the U.S. Embassy, Vautrin made Jinling Women's University a sanctuary for women and children. Risking her life, Vautrin confronted armed soldiers who stormed the campus and refused to let troops ransack the school or seize the refugees.

In 1938, the Chinese government covertly awarded her the Order of the Jade.

After the siege ended in March 1938, Vautrin devoted herself to caring for the refugees and helping the women locate husbands and sons who had been taken away by the Japanese soldiers. She taught destitute widows the skills required to make a meager living and provided the best education her limited resources would allow to the children of Nanking.

Minnie Vautrin's writings provide a detailed account of the situation in Nanking under Japanese occupation. Wednesday, 15 December 1937

It is so difficult to keep track of the days—there is no rhythm in the weeks any more. From 8:50 this morning until 6 this evening, excepting for the noon meal, I have stood at the front

gate while the refugees poured in. There is terror in the face of many of the women—last night was a terrible night in the city and many young women were taken from their houses by the Japanese soldiers. Mr Sane came over this morning and told us about the condition in the Hansimen section, and from that time on we have allowed women and children to come in freely; but always imploring the older women to stay home, if possible, in order to leave a place for younger ones. Many begged for just a place to sit out on the lawn. I think there must be more than 3,000 in tonight. Several groups of soldiers have come but they have not caused trouble, nor insisted on coming in. . . .

The Japanese have looted widely yesterday and today, have destroyed schools, killed citizens, and raped women. One thousand disarmed Chinese soldiers, whom the International Committee hoped to save, were taken from them and by this time are probably shot or bayoneted. “

Thursday, 16 December 1937 (Three days after the fall of the city to the Japanese):

‘Tonight I asked George Fitch [a Chinese-born American missionary head of the YMCA in Nanking] how the day went, and what progress they had made toward restoring peace in the city. His reply was ‘It was hell today. The blackest day of my life.’ Certainly it was that for me too.

Last night was quiet, and our three foreign men were undisturbed, but the day was anything but peaceful. . . . There probably is no crime that has not been committed in this city today. Thirty girls were taken from Language School last night, and today I have heard scores of heartbreaking stories of girls who were taken from their homes last night—one of the girls was but 12 years old. Food, bedding and money have been taken from people - Mr Li had \$55 taken from him. I suspect every house in the city has been opened, again and yet again, and robbed. Tonight a truck passed, in which there were 8 or 10 girls, and as it passed they called out “Giu ming” “Giu ming” — save our lives. The occasional shots that we hear out on the hills, or on the street, make us realize the sad fate of some man - very probably not a soldier. . . . Djang Szi-fu’s son, science hall janitor, was taken this morning, and Wei has not returned. We would like to do something but do not know what we can do—for there is no order in the city, and I cannot leave the campus.

Mr John Rabe [Nazi party member and head of the Safety Zone] told the Japanese commander that he could help them get lights, water and telephones service but he would do nothing until order was restored in the city. Nanking is but a pitiful broken shell tonight—the streets are deserted and all houses in darkness and fear.’

I wonder how many innocent, hard-working farmers and coolies have been shot today. We have urged all women over 40 to go to their homes to be with their husbands and to leave only their daughters and daughters-in-law with us. We are responsible for about 4,000 women and children tonight. We wonder how much longer we can stand this strain. It is terrible beyond words.

The “strain” would continue for eight more weeks.

In the last entry of her diary, April 14, 1940, Minnie Vautrin wrote: “I’m about at the end of my energy. Can no longer forge ahead and make plans for the work, for on every hand there seems to be obstacles of some kind. I wish I could go on furlough at once, but who will do the thinking for the Exp. Course?”

Suffering from psychological trauma from the massacre, Vautrin had a nervous breakdown in 1940 in China and returned to the United States for medical treatment. She was admitted into a mental institution and underwent electroshock therapy. A year to the day after she left Nanking, believing herself a failure, she ended her life.

Questions for Discussion

Answer the following questions individually and then meet with a group of 3 or 4 and share your answers.

Read the biographies of Rabe, Tsen, and Vautrin.

- Is there anything in their earlier lives that prepared them for what they would face in Nanking?
- Do they share any of the characteristics we saw in the Description of Rescuers handout?

Unit 8—Handout 9-4

Honda Introduces Resolution

Honoring “American Goddess of Mercy” Minnie Vautrin

Tuesday, 26 September 2006 19:00

WASHINGTON, DC – Today, Congressman Mike Honda (CA-15) introduced a resolution before the U.S. House of Representatives honoring the life of Minnie Vautrin, an American missionary who courageously, and at the risk of her own life, stood against the Japanese imperial army during its infamous 1937 Rape of Nanking, China in defense of innocent civilians. The resolution’s text follows:

Mr. Speaker, I rise today to honor Minnie Vautrin, an American woman and missionary whose heroism changed the course of history during World War II.

Our country has seen countless acts of heroism in the face of war atrocities both in our country and abroad. Japan’s violent occupation of then-capital Nanking, China, historically known as the Rape of Nanking, claimed the lives of hundreds of thousands of innocent Chinese men, women and children and left its mark on history as one of the most brutal massacres and crimes against humanity of the 20th Century. An estimated 300,000 Chinese civilians were killed, and an estimated 20,000 women were raped, with some estimates as high as 80,000.

Minnie Vautrin, a missionary who worked at a women’s college in Nanking, courageously stood against the Japanese imperial army. A native of Illinois, she was one of the few Americans in the region when the Japanese army invaded Nanking.

By using the American flag and proclamations issued by the American Embassy in China maintaining the college a sanctuary, Minnie helped repel incursions into the college, where thousands of women and children sought protection from the Japanese army. She often risked her own life to defend the lives of thousands of Chinese civilians.

Her devotion during this horrific event earned her the nickname “American Goddess of Mercy” among the people of Nanking, where she is fondly remembered. Her heroic actions and unparalleled efforts to save lives deserve to be recognized. Sadly, her story is relatively unknown.

That is why I, along with fourteen of my colleagues, am introducing a resolution honoring her sacrifice, courage, humanity, and commitment to peace and justice during the violent Rape of Nanking. Minnie Vautrin’s story defines patriotism and heroism in the midst of war, and the introduction of this resolution honors her achievements today, the 120th anniversary of her birth.

Mr. Speaker, I commend my colleagues for joining me in honor of this phenomenal yet unsung heroine. To the thousands of innocent men, women and children whose lives were spared because of Minnie Vautrin’s bold courage, she will never be forgotten.

—Source: Mike Honda, 15th Congressional District website

Question:

Why did it take seventy years for Minnie Vautrin to be recognized by the U.S. for her heroism? Comment in writing. Share with another person.

Unit 8 — Handout 9-5

Iris Chang, Upstander



Iris Chang [was] one of the nation's leading young historians. Her latest, widely acclaimed book focuses on Chinese immigrants and their descendents in the United States—their sacrifices, their achievements and their contributions to the fabric of American culture, an epic journey spanning more than 150 years. But even before the publication of *The Chinese in America: A Narrative History*, Chang had established herself as an invaluable source of information about Asia, human rights, and Asian American history.

In her international bestseller, *The Rape of Nanking*, Chang examines one of the most tragic chapters of World War II: the slaughter, rape and torture of hundreds of thousands of Chinese civilians by Japanese soldiers in the former capital of China. Stories about Chang's grandparents' harrowing escape were part of her family legacy and prompted her to embark on this ambitious project, for which she interviewed elderly survivors of the massacre and discovered thousands of rare documents in four different languages. Published by Basic Books on December 1997 (the 60th anniversary of the massacre) and in paperback by Penguin in 1998, *The Rape of Nanking*—the first, full-length English-language narrative of

the atrocity to reach a wide audience—remained on the *New York Times* bestseller list for several months and was cited by Bookman Review Syndicate as one of the best books of 1997.

Iris Chang's many accolades included the John D. and Catherine T. MacArthur Foundation's Program on Peace and International Cooperation Award, the Woman of the Year award from the Organization of Chinese Americans, and an honorary doctorate from the College of Wooster. Chang wrote for numerous publications, such as the *New York Times*, *Newsweek* and the *Los Angeles Times*, and has been featured by countless radio, television and print media, including *Nightline*, the *Jim Lehrer News Hour*, *Charlie Rose*, *Good Morning America*, *C-Span's Booknotes*, and the front cover of *Reader's Digest*. Chang also lectured frequently before business, university and other groups interested in human rights, World War II history, Cold War history, the Asian American experience, Sino-American relations, and the future of American civil liberties.

Iris Chang was born in Princeton, New Jersey, and grew up in Champaign-Urbana, Illinois, where she earned a bachelor's degree in journalism from the University of Illinois in 1989. She worked briefly as a reporter for the Associated Press and the Chicago Tribune before completing a graduate degree in writing from the Johns Hopkins University and launching her career as a full-time author and lecturer.

Source: Iris Chang Papers, University of California, Santa Barbara
<http://www.library.ucsb.edu/speccoll/collections/cema/chang.html>

Assignment:

Research more about Iris Chang. Why is she called an upstander? Who coined this term? Write a brief essay about Iris Chang as an upstander.

Unit 8—Handout 10

Exercise and Questions for Discussion

Exercise:

Take a position on one side or the other. Defend your position.

1. Life is a constant struggle: those not powerful enough to rise to the top deserve whatever they get.
2. People find it easier to do evil than to do good.
3. Most people are likely to conform rather than act on their own individual values.
4. Most people would prefer to rely on miracles than to depend on the fruits of their own labor.
5. Most people need something to worship.
6. Most people avoid the truth if it is painful.
7. War is the natural outgrowth of human nature.
8. Most people need authority to tell them what to do.

Questions for Discussion:

1. What is a hero? What qualities do heroes have? Think of people you think of as heroes and explain why you feel the way you do. These people can be personal heroes in your life, heroes you have seen in movies or read about in books. Get into groups of four. Each group member should pick a hero and defend his/her choice.
2. How is it that “ordinary people” are capable of extraordinary actions, whether they are extraordinarily good or bad? What circumstances allow for this?
3. What are the risks of being a hero? Are they worth it?
4. Why did Magee have to smuggle his videos out of Nanking? Why are visual/video documentations so powerful?
5. What questions would you like to ask members of the Nanking International Safety Zone Committee such as Minnie Vautrin, Tsen Shuifang, or John Rabe?
6. No one likes to be different. It is difficult to stand up to your peers and disagree with them. Think of a time in your life when you stood up for what you believed—even in the face of ridicule from your peers. Describe the situation either in writing or with 2-3 others in a group.
7. One man/woman can make a difference. In America today, people sometimes feel like they can't make a difference. Everything is so big, powerful, and difficult to change. But it can be done. Think of situations in your own life or lives of your family or friends where one person's help has made a difference. Share, or write about this experience.
8. In the 1930s many Americans feared that immigrants would compete for scarce jobs. What was the economic situation in the U.S. in the 1930s? Can you understand why Americans might have had an anti-immigration attitude? What is the economic situation today? How do Americans feel about immigrants today? Compare and discuss.

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Unit Nine

The Tokyo War Crimes Trials



The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION TO UNIT 9

The Tokyo War Crimes Trials

Following the unconditional surrender of Japan on September 2, 1945, the United States and its wartime allies pursued their goal of punishing the Japanese perpetrators of crimes against humanity, war crimes, and crimes against peace. The groundwork for the Tokyo War Crimes Trials, International Military Tribunal for the Far East (IMTFE), had been laid during several wartime conferences beginning at Cairo, Egypt in 1943. Similar trials were already beginning in Nuremberg, Germany against Nazi perpetrators of similar crimes. The Second World War had led to the death of more than sixty-million people, many of whom were civilians murdered by the aggressive Axis Powers. Justice was now to be served on those accused of committing the terrible crimes in the Asia-Pacific War.

General Douglas MacArthur created the International Military Tribunal for the Far East (IMTFE), more commonly called the Tokyo War Crimes Tribunal, in 1946. Eleven countries participated in the initial trials of twenty-eight Japanese defendants, including nine civilians and 19 professional military men between May 1946 and November 1948. Additional trials were subsequently held in other countries, including the Soviet Union. The results of these trials, however, would be very different from those of the Nuremberg Trials. Cold War pressures would dictate not only an early end to the trials, but also severe limitations on the individuals indicted as well as evidence presented. Unfortunately, these limitations set the stage for Japanese denial of the guilt of individuals and the complicity of the Japanese Imperial Army and Government in the horrendous crimes committed. This denial continues to the present day.

The purpose of this unit is to shed light on the Tokyo War Crimes Trials and to provide support to the victims and survivors who have not yet seen justice.

Students will be asked to examine and assess the guilt and/or responsibility of various Japanese defendants. In addition, they will examine the framework of the trials and attempt to understand the reasons behind decisions made and verdicts reached. Students should then be able to determine to what degree the Tokyo War Crimes Tribunal succeeded in its mission.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 9–Tokyo War Crimes Trials

BRIEF SUMMARY OF UNIT: The United States and its wartime allies tried Japanese leaders for murder and conspiracy to commit murder, war crimes, crimes against humanity, and crimes against peace. The trials, motivated by a desire to bring justice to the victims of Japanese crimes, were marred by Cold War compromises that allowed many of the guilty to go unpunished. Japanese denial today is linked to the failure of the International Military Tribunal for the Far East.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

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| 6.1.12.A.11.e | Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides. |
| 6.1.12.D.11.e | Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations. |
| 6.2.12.A.4.d | Assess government responses to incidents of ethnic cleansing and genocide. |
| 6.2.12.A.6.a | Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues. |
| 6.2.12.A.6.b | Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights. |
| 6.3.12.A.1 | Develop a plan for public accountability and transparency in government related to a particular issue(s) and share the plan with appropriate government officials. |
| 8.1.8.E.1 | Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem. |
| 8.2.8.C.2 | Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation. |

ESSENTIAL QUESTION THAT WILL FOCUS TEACHING AND LEARNING:	ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:	ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):
<ul style="list-style-type: none"> • How did the International Military Tribunal Far East (IMTFE), also called the Tokyo War Crimes Trials, attempt to provide justice to the victims of atrocities committed by the Japanese? • How successful was the IMTFE in carrying out its mission? <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • How and by whom were the IMTFE conducted? • What historical and legal justification did the Allies have for the trials? • Who were the defendants and with what crimes were they charged? • What verdicts were reached and what were the sentences given to each defendant? • How did American concerns about the Soviet Union affect the trials? • How are the IMTFE trials similar to and different from the Nuremberg Trials? • How do the IMTFE trials contribute to the current Japanese denial of guilt and responsibility for the atrocities against the Chinese and others during the Asia-Pacific War? • How successful was the IMTFE in carrying out its mission? • What is the source of the current controversy over Yasukuni Shrine? 	<p>A. STUDENTS WILL KNOW:</p> <ul style="list-style-type: none"> • The United States and its allies conducted trials of selected Japanese civilian and military leaders. • The historical and legal basis for the International Military Tribunal. • The Japanese leaders were charged with Murder, Conspiracy to Commit Murder, Crimes against Peace, War Crimes, and Crimes against Humanity. • How the onset of the Cold War affected the International Military Tribunal for the Far East. • The results of the trials. <p>B. STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • The work of the IMTFE was impacted by the start of the Cold War. • The results of the trials bolster Japanese denial of guilt and responsibility. • The victims of Japanese atrocities continue to protest and demand Japanese acknowledgement and apology for the crimes committed against them. • The tension between Japan and the victims of atrocities have been increased by the current controversy over Yasukuni Shrine. <p>C. STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • List the nations that participated in the War Crimes Tribunal. • Identify the Japanese defendants and their roles in the atrocities committed. • List and define the charges against the defendants. • State the verdicts reached by the IMTFE. 	<p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Develop and apply personal definitions of responsibility, values and morality. • Explain the difference between a crime and a war crime. • Research the historical and legal basis for the establishment of the International Military Tribunal. • Investigate which defendants were involved in the Nanjing Massacre, their indictments and subsequent sentences. • Determine whether the sentences were suitable for each defendant’s charges. • Organize a Mock Justice Tribunal. • Examine the International Agreements related to the Compensation Claims of the victims who were persecuted by the Japanese. • Analyze the demands of the victims of the Japanese atrocities.

**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Students will conduct Internet and non Internet research to respond to guided questions in this unit.
- Students will complete handouts #1 and #2. They will discuss their responses in small groups and then share their results with the entire class.
- Students will read handouts #3 and #4. They will then conduct a Mock Justice Trial using handout #5.
- Students will read handouts #6 and #7 and #8 and respond.
- Students will view the DVD *Yasukuni* and discuss the tension between victims and the Japanese.
- Students will read excerpts from sources listed in the bibliography and/or view DVDs to enhance their learning and understanding of the legal, ethical and moral issues involved in the Asia -Pacific War and Japan's policies today.

Unit 9—Handout 1

Assessing and Defining Responsibility

1. Define what the term *responsibility* means to you. Now list ten responsibilities you have.
2. If you were a judge, how would you assess the responsibility of the people listed below for what happened during the Asia–Pacific War from 1931 to 1945?

Indicate one of the following:

1. Not responsible
 2. Minimally responsible
 3. Responsible
 4. Very responsible
-
3. What penalty, if any, do you believe is appropriate for each of the following?
____ 1. Emperor Hirohito of Japan
____ 2. General Hideki Tojo who was the wartime Prime Minister and War Minister of Japan
____ 3. Lt. Zenji Abe who was a pilot who bombed Pearl Harbor
____ 4. Admiral Yamamoto who planned the attack on Pearl Harbor
____ 5. General Iwane Matsui who commanded the army that committed the Nanking Massacre
____ 6. Owners who operated the Mitsubishi factory complexes that employed slave labor
____ 7. General Shiro Ishii, who was the commander who oversaw the experiments in Unit 731
____ 8. Doctors who performed the experiments on the victims at Unit 731
____ 9. Captain Shizuo Yoshi, who used cannibalism on American pilots
____ 10. Soldiers who raped and murdered Chinese civilians in Nanking
____ 11. A worker in a plant that made Anthrax that was used on victims at Unit 731
____ 12. Kamikaze pilots who failed in their mission to destroy American naval ships
____ 13. A Japanese diplomat for the Japanese government
____ 14. Guards at the Japanese coal mines who guarded American soldiers used as slave labor
____ 15. Captain Junsaburo Toshino, who commanded the “Hell Ship” *Oryoku Maru*

Unit 9—Handout 2

Making a Difference

I try to make a difference:	Evidence from self and others
I take action to help improve our community.	by:
I speak up against racism and intolerance.	for example:
I support human rights and am willing to take action to help.	for example:
I have ideas about how to make the world a better place.	for example:
I take action to influence politicians or other decision-makers to make changes our community/world needs.	for example:

OVERALL RATING. Choose the overall description that best fits the evidence above.

Not yet within expectations Tends to focus on self and own needs; shows little interest in helping others; often apathetic or negative.

Meets expectations (minimal level) Shows some sense of community; may support positive actions organized by others, but without much commitment.

Fully meets expectations Takes responsibility to work for an improved community and world; increasingly willing to speak out and take action.

Exceeds expectations Shows a strong sense of community and optimism that own actions can make the world a better place; finds opportunities to take action

The assessment rubric is based on the British Columbia Standards for Social Responsibility.

Unit 9—Handout 3

War Crimes and International Law

One of the most important steps toward justice for victims of war has been the recognition by nations around the world of war crimes and crimes against humanity. Over the past century, nations have struggled to define rules of war to ensure protection of the basic human rights of those caught in conflicts. Canada has played an important role in these developments, as a member of the international groups defining these laws, as a participant in international war crime tribunals, and as one of the nations most active in supporting United Nations' peacekeeping missions around the world.

Following are excerpts from some conventions related to war and peace. For the complete documentation of these conventions, visit the International Red Cross web site (www.icrc.org/ IHL.)

First International Rules of War

The first international rules of war were set down in the Geneva Conventions and the Hague Conventions. They covered the treatment of the wounded, prisoners of war, and civilians in wartime.

1864 The Geneva Convention of 1864 established the International Red Cross and laid down the rules for treatment of the wounded in war.

1899 and 1907 The Hague Conventions of 1899 and 1907 established as international law many of the customary laws of war that existed before World War I.

October 18, 1907 Hague IV (Convention Respecting the Laws and Customs of War on Land)

Until a more complete code of the laws of war has been issued, the High Contracting Parties deem it expedient to declare that, in cases not included in the Regulations or adopted by them, the inhabitants and the belligerents remain under the protection and the rule of the principles of the law of nations, as they result from the usages established among civilized peoples, from the laws of humanity, and the dictates of the public conscience

Article 3: A belligerent party which violates the provisions of the said Regulations shall, if the case demands, be liable to pay compensation. It shall be responsible for all acts committed by persons forming part of its armed forces.

October 18, 1907 Annex to Hague IV

Article 4: *Prisoners of war are in the power of the hostile Government, but not of the individuals or corps who capture them. They must be humanely treated. All their personal belongings, except arms, horses, and military papers, remain their property.*

Article 6. *The State may utilize the labor of prisoners of war according to their rank and aptitude, officers excepted. The tasks shall not be excessive and shall have no connection with the operations of the war.*

Work done for the State is paid for at the rates in force for work of a similar kind done by soldiers of the national army, or, if there are none in force, at a rate according to the work executed.

The wages of the prisoners shall go towards improving their position, and the balance shall be paid them on their release, after deducting the cost of their maintenance.

Article 21: *The obligations of belligerents with regard to the sick and wounded are governed by the Geneva Convention.*

Article 23: *In addition to the prohibitions provided by special Conventions, it is especially forbidden:*

(a) To employ poison or poisoned weapons;

(b) To kill or wound treacherously individuals belonging to the hostile nation or army;

(c) To kill or wound an enemy who, having laid down his arms, or having no longer means of defense, has surrendered at discretion;

(e) To employ arms, projectiles, or material calculated to cause unnecessary suffering;

(g) To destroy or seize the enemy's property, unless such destruction or seizure be imperatively demanded by the necessities of war;

Article 25: *The attack or bombardment, by whatever means, of towns, villages, dwellings, or buildings which are undefended is prohibited.*

Article 27: *In sieges and bombardments all necessary steps must be taken to spare, as far as possible, buildings*

dedicated to religion, art, science, or charitable purposes, historic monuments, hospitals, and places where the sick and wounded are collected, provided they are not being used at the time for military purposes.

Article 46: *Family honor and rights, the lives of persons, and private property, as well as religious convictions and practice, must be respected. Private property cannot be confiscated*

Refinement to the Rules of War

After World War I, international laws were further refined as they applied to civilians, prisoners of war, and wounded and sick military personnel. An important one is the Geneva Convention Relative to the Treatment of Prisoners of War, 1929. The Geneva Convention of 1929 was signed by Japan but not ratified because of Japanese military objections.

July 27, 1929 Geneva Convention Relative to the Treatment of Prisoners of War

Article 2: *Prisoners of war are in the power of the hostile Government, but not of the individuals or formation which captured them. They shall at all times be humanely treated and protected, particularly against acts of violence, from insults and from public curiosity. Measures of reprisal against them are forbidden.*

Article 82: *The provisions of the present Convention shall be respected by the High Contracting Parties in all circumstances. In case, in time of war, one of the belligerents is not a party to the Convention, its provisions shall nevertheless remain in force as between the belligerents who are parties thereto.*

The Need for Further Refinements

By the end of the Second World War, it was clear that the existing conventions had not been enough either to control the aggression of ambitious nations, or to cover the terrible consequences to civilian populations trapped by war. Two days after the bombing of Hiroshima, new rules were set in place defining wars against peace, war crimes and crimes against humanity. The new laws became the basis for prosecuting the German and Japanese governments - the main aggressors in the war – at the International Military Tribunals in Nuremberg and Tokyo.

August 8, 1945 Charter of the International Military Tribunal

(a) Crimes against peace:

(i) Planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances

(ii) Participation in a common plan or conspiracy for the accomplishment of any of the acts mentioned under

(b) War crimes

Violations of the laws or customs of war include, but are not limited to, murder, ill-treatment or deportation to slave-labor or for any other purpose of civilian population of or in occupied territory, murder or ill-treatment of prisoners of war, of persons on the seas, killing of hostages, plunder of public or private property, wanton destruction of cities, towns, or villages, or devastation not justified by military necessity.

(c) Crimes against humanity:

Murder, extermination, enslavement, deportation and other inhuman acts done against any civilian population, or persecutions on political, racial or religious grounds, when such acts are done or such persecutions are carried on in execution of or in connection with any crime against peace or any war crime.

Formation of the United Nations

To further ensure that world peace would be preserved after World War II, the United Nations was formed. The Charter of United Nations held all member nations to a commitment not to act aggressively against another member and to settle their disagreements by peaceful means. Canada was

one of the founding members of the UN.

June 26, 1945 Charter of the United Nations

Article 2(3) *All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered*

Article 2(4) *All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.*

Stronger Rules Established

As the world came to terms with the terrible consequences of the Second World War, the members of the United Nations committed themselves to stronger rules that would protect the rights of civilians both in times of war and of peace. The horrors of the Holocaust led to the Convention on the Prevention and Punishment of the Crime of Genocide. This was followed by the Universal Declaration of Human Rights in 1948 and the Geneva Convention Relative to the Protection of Civilian Persons in Time of War.

December 9, 1948 Convention on the Prevention and Punishment of the Crime of Genocide

Article 27: *Protected persons are entitled, in all circumstances, to respect for their persons, their honor, their family rights, their religious convictions and practices, and their manners and customs. They shall at all times be humanely treated, and shall be protected especially against all acts of violence or threats thereof and against insults and public curiosity.*

Women shall be especially protected against any attack on their honor, in particular against rape, enforced prostitution, or any form of indecent assault.

Article 148: *No High Contracting Party shall be allowed to absolve itself or any other High Contracting Party of any liability incurred by itself or by another High Contracting Party in respect of breaches referred to in the preceding Article.*

Principles of International Law

In 1950 the International Law Commission of the United Nations adopted the Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal. These include the recognition (Principle VI) of the definitions established by the Charter of the International Military Tribunal of crimes against peace, war crimes, and crimes against humanity.

1950 Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal

Principle II: *The fact that international law does not impose a penalty for an act which constitutes a crime under international law does not relieve the person who committed the act from responsibility under international law.*

Principle III: *The fact that a person who committed an act which constitutes a crime under international law acted as Head of State or responsible Government official does not relieve him from responsibility under international law.*

Principle IV: *The fact that a person acted pursuant to order of his Government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him.*

Principle VII: *Complicity in the commission of a crime against peace, a war crime, or a crime against humanity as set forth in Principle VI is a crime under international law.*

Non-Applicability of Statutory Limitations

In 1950 the International Law Commission of the United Nations adopted the Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal. These include the recognition (Principle VI) of the definitions established by the Charter of the International Military Tribunal of crimes against peace, war crimes, and crimes against The United Nations adopted the Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes against Humanity on 26 November 1968. This convention addresses the world concern about the application of domestic law relating to the period of limitation (legal expiry date) for ordinary crime, since it prevents the prosecution and punishment of persons responsible for those crimes. This forms the legal basis for the claims of victims and survivors against the Japanese government for war crimes and crimes against humanity committed during the Asia-Pacific War. (Excerpts from the Convention are presented in Handout 4.3: International Agreements related to Compensation Claims).

Enforcement of the Rules of War

In spite of efforts to regulate warfare and promote peace since the end of World War II, millions of people have lost their lives to war, and millions have become victims of crimes against humanity. To halt such atrocities and for redress in the former Yugoslavia and Rwanda, ad hoc international tribunals for the prosecution of persons responsible for genocide and violations of international humanitarian law were set up in 1993 and 1994.

On July 17, 1998, nations gathered in Rome and adopted the Rome Statute of the International Criminal Court. This is an attempt by nations to enforce international laws of war and peace by setting up a permanent international criminal court to bring individual perpetrators of the most serious crimes to justice. (A Canadian, Philippe Kirsch, was elected the first President of this court in 2003.) Of course, the elimination of war remains the best safeguard against human rights violations. The Preamble of the Rome Statute speaks of the hope of the world for peace and its urge to stop any acts of inhumanity. It states:

***Conscious** that all peoples are united by common bonds, their cultures pieced together in a shared heritage, and concerned that this delicate mosaic may be shattered at any time,*

***Mindful** that during this century millions of children, women and men have been victims of unimaginable atrocities that deeply shock the conscience of humanity, Recognizing that such grave crimes threaten the peace, security and well-being of the world,*

***Affirming** that the most serious crimes of concern to the international community as a whole must not go unpunished and that their effective prosecution must be ensured by taking measures at the national level and by enhancing international cooperation,*

***Determined** to put an end to impunity for the perpetrators of these crimes and thus to contribute to the prevention of such crimes,*

***Recalling** that it is the duty of every State to exercise its criminal jurisdiction over those responsible for international crimes,*

***Reaffirming** the Purposes and Principles of the Charter of the United Nations, and in particular that all States shall refrain from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the Purposes of the United Nations, ...*

***Resolved to** guarantee lasting respect for and the enforcement of international justice.*

Unit 9—Handout 4

Organizing a Mock Justice Tribunal

The Task

Imagine that you are part of an international tribunal that has been given the task of deciding how justice can be served for the victims of Japan's war crimes and crimes against humanity during the Asia-Pacific War. The tribunal will hear arguments from victims' advocates (the prosecution) and from the government of Japan (the defense) on the following question:

“Has Japan settled its obligation with regard to war crimes against humanity committed by Japanese Imperial forces?”

The tribunal judges will then issue their judgment on the question and recommend any action they feel is necessary on the part of the government of Japan to restore justice.

You will take part in the Recovery of Justice Tribunal in one of the following roles:

- as a member of the team representing victims and survivors (the prosecution)
- as a member of the team representing the government of Japan (the defense)
- as a member of the tribunal (judges)

Preparing for the Tribunal Hearing

First meet with the other members of your group and read through the directions (below) that apply to your group. Then, based on those instructions, your group can begin researching the information needed for the hearing.

Tribunal members: This group has a unique responsibility because they must stay completely neutral during the trial. Discuss how you will ensure a fair trial in which the evidence from both sides is considered and weighed. Then decide how you will reach a verdict (by majority vote? by reaching consensus? by secret ballot?)

To prepare for the arguments of the prosecution and defense teams:

- Review Handout 3 (War Crimes and International Law) and Handout 7 (International Agreements Related to Compensation Claims) so that you are familiar with relevant international law
- Review the other handouts in this resource to be familiar with the issues under discussion
- Decide what other information you need to be prepared for the hearing and divide up the research tasks among members of your group
- Consider researching the work of real international tribunals and examining how other nations have dealt with the issues of redress and reconciliation (for example, the Canadian government's settlements with Japanese Canadians who were interned during the Second World War, the South African Truth and Reconciliation Commission, the German government's agreement with Israel for compensation of the victims of the Nazi regime, the war tribunals related to the Balkans).

Prosecution Team: This group needs to be familiar with the war crimes and crimes against humanity committed by the Japanese Imperial forces during the Asia-Pacific War.

To build a convincing case that Japan has not settled its obligations:

- Assign some members of your team as “witnesses” who present their testimonials directly to the tribunal. Use the details from the handouts for Lessons 2 and 3 to create eye-witness accounts.
- Be sure your team’s presentation addresses Japan’s obligations under international law. Review Handout 3 (War Crimes and International Law) and Handout 7 (International Agreements Related to Compensation Claims) and be sure presentations do not rely on appealing to the judges’ sympathy.
- Read Handout 6 (What Victims and Survivors Want) to be clear about what you are asking for.

Defense Team: As the defense, your task is to represent the interests of the government of Japan to the best of your ability. To do so convincingly:

- You must be familiar with what victims want, what the government of Japan has already done, and why the Japanese government refuses to do more. *Review Handout 3 (War Crimes and International Law) and Handout 7 (International Agreements Related to Compensation Claims) so that you are familiar with the relevant international law. Then use Handout 8 (Japan’s Response) to help build your defense. Decide what additional research your team needs to do to make its case. Then divide the research tasks among your team members.
- As your presentation will follow the prosecution’s, you will need to anticipate their arguments and be well prepared to address the prosecution’s claims. It is necessary to do this ahead of time, as you will not have time to prepare arguments during the activity.

Conducting the Hearing

The tribunal process follows this order:

1. *Presentation of the prosecution’s case against Japan (8 minutes):* The prosecution addresses its argument to the tribunal and then answers questions from tribunal members.
2. *Presentation of the defense (8 minutes):* The defense presents its argument to the tribunal and then answers questions from the tribunal members.
3. *Rebuttal by the prosecution (2 minutes):* The prosecution has the opportunity to present to the tribunal its response of any points raised by the defense.
4. *Rebuttal by the defense (2 minutes):* The defense responds to the prosecution’s rebuttal.
5. *Closing Statements (2 minutes each):* Each side provides a clear and persuasive summary of: the evidence it presented; the weaknesses of the other side’s case; the application of the law to the case; and why it is entitled to the result it is seeking.
6. *Deliberation and verdict of the tribunal:* The tribunal recesses to deliberate their verdict and then returns to class to announce their decision and their reasons for it.

Unit 9—Handout 5

What Victims and Survivors Want

The following summarizes information from various publications and web pages about what the victims and survivors of the Japanese atrocities want.

1. Survivors want a full and sincere apology resolution to be passed by the Upper House and the Lower House of the Japanese parliament (the Diet).
2. They want compensation for the damages and suffering inflicted.
3. They want the Japanese government to follow the example of Germany and make commitments such as the following to ensure that such atrocities never happen again:
 - provide school education on humanity issues of the Asia-Pacific War
 - establish museums for public education on crimes against humanity in the Asia-Pacific War
 - legislate a national day of remembrance for victims of Japanese Imperial forces' aggression and atrocities
 - public denial of war crimes committed by the Japanese imperial forces is to be outlawed
 - legislate domestic laws to prosecute, for crimes against humanity, the many Japanese war criminals who escaped war crime trials after the end of the war

The following are quotations from various associations supporting victims and survivors:

“Although they expressed their regret and sorrow about what they did to Koreans whenever the Japanese Prime Ministers had diplomatic meetings in Korea, especially with respect to Korean women during the colonization period, this was challenged and denied by Japanese cabinet members.” (The Korean Council for the Women Drafted for Military Sexual Slavery by Japan)

“The Peace Treaty was a compromise between the principle that Japan was liable to pay compensation for violations of the law for which it was responsible and the recognition of the reality that the condition of Japan in the aftermath of the war was such that it could not be expected to pay full compensation at that time. The Allied States therefore waived most of their claims on the Inter-State level in order to assist Japanese recovery. It is entirely compatible with that approach that they intended to leave open the possibility of individuals bringing claims in the Japanese courts but based upon international law once that recovery had taken place.” (The Association of British Civilian Internees Far East Region)

“The individual human rights of the Hong Kong Veterans are not affected by the Peace Treaty as the governmental representatives of the countries who were the signatories to the Treaty had no authority or mandate to release these basic legal rights...” (The War Amputees of Canada in association with the Hong Kong Veterans Association of Canada)

“While my report [study report for UN Sub-Commission on Human Rights on systematic rape and sexual slavery during armed conflict] welcomes the expression of atonement and support from the people of Japan, it maintains that the Asian Women Fund does not satisfy the legal responsibility” of the Government of Japan toward the survivors of Japan military sexual slavery. The Fund has been the focus of a great deal of divisiveness and controversy, and a majority of survivors have not accepted it. So long as it is seen as vehicle for Japan to avoid its legal obligation to pay compensation, all the good that the Asian Women Fund tries to do will be under a cloud of suspicion and resentment.” (Gay J. McDougall, Special Rapporteur of United Nations Commission on Human Rights)

“If Japan’s ‘Peace Exchange Fund’ is used to propagate Japanese culture, then it cannot be used as a means of atonement for Japanese war crimes.” (The Korean Council for the Women Drafted for the Military Sexual Slavery by Japan)

Unit 9—Handout 6

International Agreements Related to Compensation Claims

San Francisco Peace Treaty of 1951

Article 14(a) of the treaty

“It is recognized that Japan should pay reparations to the Allied Powers for the damage and suffering caused by it during the war. Nevertheless, it is also recognized that the resources of Japan are not presently sufficient if it is to maintain a viable economy to make complete reparation for all such damage and suffering and at the same time meet its other obligations.”

Article 14(b) of the treaty

“Except as otherwise provided in the present treaty, the Allied Powers waive all reparation claims of the Allied Powers, other claims of the Allied Powers and their nationals arising out of any actions taken by Japan and its nationals in the course of the prosecution of the war, and claims of the Allied Powers for direct military costs of occupation.”

Convention—Applicability of Statutory Limitations to War Crimes and Crimes against Humanity

(Adopted and opened for signature, ratification and accession by General Assembly of the UN resolution 2391 (XXIII) of 26 November 1968, entry into force 11 November 1970).

The Preamble of the convention states:

“Noting that the application to war crimes and crimes against humanity of the rules of municipal law relating to the period of limitation for ordinary crime is a matter of serious concern to world public opinion, since it prevents the prosecution and punishment of persons responsible for those crimes.

“Recognizing that it is necessary and timely to affirm in international law through this convention the principle that there is no period of limitation for war crimes and crimes against humanity and to secure its universal application.”

Article I of the convention states:

“No statutory limitation shall apply to the following crimes, irrespective of the date of their commission:

(a) War crimes as they are defined in the Charter of the International Military Tribunal, Nuremberg, of 8 August 1945 ... for the protection of war victims;

(b) Crimes against humanity whether committed in time of war or in time of peace as they are defined in the Charter of the International Military Tribunal, Nuremberg, of 8 August 1945 . . . even if such acts do not constitute a violation of the domestic law of the country in which they were committed.”

Additional References: www.aplconference.ca/resource/html

Unit 9—Handout 7

Japan's Response

Japan's Position on Compensation

The San Francisco Peace Treaty (1951) between Japan and 47 nations (including United States) and other subsequent agreements have settled all compensation issues between states (Articles 14(a) and 14(b) of the Peace Treaty). Japan paid compensation to the military and civilian prisoners of wars of the Allied Powers in accordance with treaties between countries.

Examples of compensation paid out are as follows:

- \$1.50 for each imprisoned day paid to the former imprisoned Canadian Hong Kong veterans
- £76 to each British military prisoner of war and about £48.5 to each **adult** civilian internee
- \$1 (US) for each day of internment for the United States military and civilian prisoners of war and \$0.50 (US) for child internees.

According to Japan's domestic laws, the legal expiry date (statutory limitation) is 15 years for legal responsibility of the most serious crimes. More than 50 years has passed since the end of the Asia-Pacific War, so Japan has no legal obligation to victims of atrocities that were committed so long ago.

The governments who signed the San Francisco Peace Treaty had agreed to waive their own citizens' right to make claims (Article 14(b) of the Peace Treaty). Since treaties govern relations between states, individual prisoners of war have no legal right to claim further compensation directly from the Japanese government.

In 1995, the Japanese government supported the establishment of the Asian Women's Fund. Its primary aim is to settle compensation of the so-called "comfort women" issue. The fund gets donations from the Japanese public and distributes them to each former "comfort woman"—about \$19,000 (US). With the financial support of the government, it extends welfare and medical services to victims.

In 1995, Japan established the Peace, Friendship and Exchange Initiative to support historical research into relations between Japan and other countries and also to support exchanges with those countries. Approximately \$1 billion (US) over ten years would be allocated to this project.

A No War Resolution that expressed Japan's apology was adopted by the Lower House of the Diet (Japanese Parliament) in 1995. This was to commemorate the 50th anniversary of the Asia-Pacific War.

“The Lower House resolves as follows:

On the occasion of the 50th anniversary of the end of World War II, this House offers its sincere condolences to those who fell in action of wars and similar actions all over the world.

Solemnly reflecting upon many instances of colonial rule and acts of aggression in the modern history of the world, and recognizing that Japan carried out those acts in the past, inflicting pain and suffering upon the peoples of other countries, especially in Asia, the Members of this House express a sense of deep remorse.



Memorial Peace Bell in Nanjing

Unit 9—Suggested Bibliography

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Unit Ten

Japanese Denial and International Reaction and Redress



Japanese Prime Minister Junichiro Koizumi at Yasukuni shrine 2005 - *China Daily*



A Japanese boy visits the Yasukuni war shrine 2007

NO WAR. PEACE AND HUMAN RIGHTS NOW!



From Upper Left: Grandma Ahtu; Comfort Women after Liberation; Survivor of Anthrax attack; Wang Xuan at Anti-Biological Warfare Demonstration.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

INTRODUCTION to UNIT 10

Japanese Denial and International Reaction and Redress

In the previous unit, an examination of the of the Tokyo War Crimes Trials saw many of the perpetrators escape punishment for the atrocities that they committed because of the ensuing Cold War. Thus a significant political force in Japan today tries to play the victim as a result of the dropping of the atomic bomb by the United States on August 6, 1945, and again on August 9, 1945. The debate about whether the United States should have dropped the bomb is a moot point. The fact is the Japanese Imperial Army attacked Manchuria in 1931 and set up a puppet government and biological warfare units in Manchuria in 1932. The unprovoked attack at Marco Polo Bridge in 1937 by the Japanese Imperial Army resulted in war and other atrocities in the rest of Asia until the end of World War II.

Unlike Germany, Japan has not accepted responsibility for their actions during WWII. An examination of Japanese history books would not find a mention of the atrocities committed by the Japanese Imperial Army. Germany has faced its complicity in the murders during the Holocaust, and by German federal law, students must be educated three times on the crimes committed by the Nazis in World War II. This has not happened in Japan. There has been little if any mention by the present Japanese Government about the following: The Nanjing Massacre, biological and chemical experimentation and warfare which was perpetrated on innocent Chinese people and POWs from many different countries, the comfort women used by the Japanese Imperial Army, and the forced labor of thousands and perhaps millions who worked in horrendous conditions for as little \$.02 a day for long hours without minimal food and medical supplies, as required by the Geneva Convention. The Japanese Government, under the authority of the Emperor of Japan, prided itself on being one of the most cultured and civilized societies in the 20th century. Yet it saw the bastardization of the Bushido Code before the war and unmentionable and barbaric behavior by its officer corps that were unchecked by the high command.

As of March 2, 2007, the present Japanese Prime Minister has denied the use of coerced “comfort women,” forced slave labor in or out of Japan, or any of the other atrocities committed by the Japanese Imperial Army. The Prime Minister and his sympathizers have prided themselves on removing these events from Japanese history books used to educate the next generation of Japanese children. The Germans have taken the complete opposite approach to their past under Nazi rule, requiring all children in the primary, elementary, and secondary levels to study these past events.

The Nanking Massacre and Other Japanese Military Atrocities, 1931-1945

Unit 10—Japanese Denial and International Reaction and Redress

BRIEF SUMMARY OF UNIT: Students will investigate the continued denial of atrocities by the post-war and current Japanese governments, the international reaction, and the efforts at redress.

LINK TO CONTENT STANDARDS:

See Appendix C for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies.

6.1.12.A.11.d Analyze the decision to use the atomic bomb and the consequences of doing so.

6.1.12.D.11.e Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.

6.2.12.A.4.d Assess government responses to incidents of ethnic cleansing and genocide.

6.2.12.A.6.a Evaluate the role of international cooperation and multinational organizations in attempting to solve global issues.

6.2.12.A.6.b Analyze the relationships and tensions between national sovereignty and global interest in matters such as territory, economic development, use of natural resources, and human rights.

6.3.12.A.1 Develop a plan for public accountability and transparency in government related to a particular issue(s) and share the plan with appropriate government officials.

8.1.8.E.1 Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.

<p>ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING:</p> <ul style="list-style-type: none"> • Students will investigate the continued denial of atrocities by the post-war and current Japanese governments, the international reactions to these denials, and the efforts at redress. • Students will investigate current legal efforts to force the Japanese government to (a) recognize the crimes committed, (b) formally apologize for the acts, and (c) remunerate the victims for their pain and suffering. <p>GUIDING QUESTIONS:</p> <ul style="list-style-type: none"> • What was the San Francisco Treaty of 1951? How is it connected with Japanese denial? • How does the Japanese government deny the Nanking Massacre? • Do any Japanese admit that the massacre occurred and that hundreds of thousands of Chinese civilians and POWs were murdered? • Why has the Chinese government not cut diplomatic ties with the Japanese to force the Japanese to apologize? • What efforts are being made to force the Japanese to (a) recognize the crimes committed, (b) formally apologize for the acts, and (c) remunerate the victims for their pain and suffering. • What are the current redress movements? 	<p>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <p>A: STUDENTS WILL KNOW:</p> <p>The reasons that unlike the German government after the Holocaust, the Japanese government is denying the Nanking massacre.</p> <p>The San Francisco Peace Treaty of 1951 Current redress movements</p> <p>B: STUDENTS WILL UNDERSTAND THAT:</p> <ul style="list-style-type: none"> • Eyewitness testimony in current litigation against the present Japanese government is essential. • Historiography and the role of the Historian • Historical revisionism and denial • Denial regarding the Nanking Massacre • Eurocentric trends in History and WWII as a global war • The importance of historical records, sources, evidence and their uses • The meaning of activism • Different levels and types of activism. • The meaning of Humanitarianism • The Power of One • The importance of redress and political activism <p>C: STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Explain what redress means. • Explain the necessity for redress. • Explain what redress would look like. 	<p>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):</p> <p>STUDENTS WILL:</p> <ul style="list-style-type: none"> • Students will recognize the importance of eyewitness testimony in current litigation against the present Japanese government. • Students will understand the U.S. and the Chinese government's role in the Japanese denial. • Students will understand the importance of the The San Francisco Peace Treaty of 1951. • Students will understand current redress movements. • Students will understand the role they can play in forcing the Japanese government to redress the Nanking Massacre.
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**SUGGESTED SEQUENCE OF LEARNING ACTIVITIES,
INCLUDING THE USE OF TECHNOLOGY AND OTHER RESOURCES:**

- Research current newspaper, magazine and internet news sites regarding the following: The Nanjing Massacre, Comfort Women, Slave Laborers and Treatment of POWS, Chemical And Biological Warfare, Medical Experiments, and Japanese Imperial Army Atrocities such as: rape, torture, cannibalism, sadism, and murder.
- Investigate web pages for newspapers and magazines which have information related to encouraging the Japanese Government to formally apologize for their war crimes. Students and teachers are encouraged to use resources such as *The New York Times* (US), *The Times* (UK), *Time Magazine*, *Newsweek*, *US News and World Report* and others to better validate the material.
- In small groups, read the Survivor Testimonies of any three of the survivors and rescuers and discuss your feelings about them, what they experienced, and the importance of having these testimonies for future generations available to document the crimes committed.

Unit 10—Handout 1

Historiography / Historical Revisionism / Denial

Historiography

- The study of how knowledge about historical events is obtained and transmitted, sometimes called “the history of history”
- Involves examining the writing of history and the use of historical methods and sources
- Examines elements such as authorship, bias, style, interpretation, source and evidence use, as well as the intended audience
- Historiography can also refer to a body of historical work about a specific topic, for example, the Historiography of China

The Role of the Historian

- To accurately portray an event, determine historical facts and establish historical truth historians must establish the following:
 - From whose point of view is the event portrayed?
 - What is considered a historical fact?
 - What is historical truth?
- Can be influenced by the bias of the historian’s culture and times
For example: Early Colonial History was written from a racist point of view, which is now discredited, but was accepted as fact during the time it was written.
All historians are products of their cultures and times, just as all historians are influenced by their values and world views.

Historical Interpretations

- Different interpretations can arise, depending on sources, interpretations and intended audiences

Historical Revisionism vs. Denial

- Historical Revisionism is the re-interpretation of initial orthodox views about evidence and meaning surrounding a historical event. The Assumption is that the currently accepted version of a historical event needs significant changes in interpretation
- Legitimate historical revisionism involves refining existing knowledge about an historical event. It involves examining new evidence and re-examining existing evidence. It does not deny that a historical event happened
- Legitimate historical revisionism is peer-reviewed and draws on a wide variety of appropriate sources.
- Denial rejects the entire foundation of the historical evidence and denies that the historical event took place – involves a distortion of the historical records; for example, illegitimate methodology and research tactics are used; only select sources are considered and sources that refute the denial are ignored.
- Denial is often deliberately mislabeled as historical revisionism to make it seem academically legitimate
- Often there is a lack of distinction between revisionists and deniers, with both being referred to as “revisionists.”

Denial of historical events often provokes efforts of legitimate scholarship to unearth the truth of an historical event

- All genocides of the 20th Century have been denied.
- All genocides of the 20th Century have qualified academic scholars working on establishing the truth and countering the denial.

Denial of the Nanking Massacre

- Denial is often described as “Historical Revisionism” and deniers are often referred to as “Historical Revisionists”
 - Attempt to legitimate denial with reference to academia
 - Historians engaged in legitimate historical revisionism are simply called historians
- Motivations include the following:
 - Political – the prestige of a nation
 - Psychological – avoidance of guilt or culpability
 - Legal – avoidance of prosecution
 - Ideological – denial based on a belief
- Japanese Government officially denies the Nanking Massacre and the existence of Japanese Military Sexual Slavery during WWII
- Many other countries officially deny historical events, often for nationalist or political reasons: for example, Turkey officially denies the Armenian Genocide, and Iran officially denies the Holocaust
- Forms of denial of the Nanking Massacre:
 - Complete denial, claiming that civilian deaths are a part of war
 - Disputes over numbers killed, arguing that the number of people killed does not amount to a massacre
 - Distortion and Re-Writing of history; instead of writing “Japan invaded China,” writing “Japan entered China.”
 - Justifying Japan’s military imperialism as protecting Asia from racist and imperialist Western practice
 - Minimizing what occurred: Calling the Nanking Massacre the “Nanking Incident”

Eurocentric trends in history and WWII as a global war

- The events of WWII in Europe are well-known and commonly taught in history classes – why are the events of WWII in Asia less well known and taught less frequently?
 - The Rape of Nanking was front page news in 1937, Western journalists published reports about the massacre. However, until Iris Chang published the *Rape of Nanking* in 1997, few people cared to remember WWII atrocities in Asia.
 - Importance of examining WWII as a global conflict
 - WWII start date is commonly assigned to 1939 when Germany invaded Poland, but fighting in Asia started as early as 1931.
- Much of Asia and Africa was divided into colonies or spheres of influence by Western Powers. When the ruling power went to war, the colonies had to assist.
- Global Alliances
 - Axis Alliance: Germany, Italy and Japan
 - Allies: The British Empire and Commonwealth countries, France and French colonies, Canada, Poland, Australia, etc. Eventually included: Belgium, Netherlands, Denmark, Norway, Luxemburg, the U.S.A. and the U.S.S.R., among others
- The U.S.A. was officially neutral in WWII, until Japan raided Pearl Harbor
 - Hitler declared war on the U.S.A. and the U.S.A. officially entered the war in Europe on December 11, 1941.
 - The Allies decided on the “Europe First” strategy – to win the war in Europe before focusing on war efforts in Asia.
 - It was the Japanese raid on Pearl Harbor that ultimately brought the U.S.A. into

the war in Europe.

Importance of historical records, sources, evidence and their uses

- What constitutes historical sources? What makes a source reliable? Why is it important to have multiple and varied sources?
- How can one account for differences in historical records?
 - **Lack of evidence: often documents are deliberately destroyed, lost in the destruction of war or never existed**
 - **Different interpretations of the same sources: every historian can interpret things differently based on his/her intent, audience and personal influences or biases**
- Iris Chang used many sources in her research and examined all perspectives of the massacre
 - **Interviews with Chinese survivors**
 - **Interviews with Japanese soldiers**
 - **Personal diaries: John Rabe's diary, Minnie Vautrin's diary, the diary of a Japanese soldier**
 - **Video footage**
 - **Photographs**
 - **Official government and military records**
- Iris Chang's the *Rape of Nanking* narrates the events of the Nanking Massacre from three different points of view
 - **The Japanese interpretation**
 - **The Chinese interpretation**
 - **The interpretations of foreigners in Nanking**

Question:

What kinds of sources do you use when researching?

Unit 10—Handout 2-1

Activism

Activism: intentional action to bring about change. Activism can be the following:

- social, political, economic, environmental, peace or justice oriented
- involve strikes, protests, rallies, petitions, writing letters, or blogging
- occur locally, regionally, nationally, or internationally
- be individual or collective

Examples of activism include the following:

- Iris Chang's dedication to voicing survivor experiences through researching and writing her book *the Rape of Nanking*
- Survivors' attempts to have the truth heard
- Scholars in China who dedicate extra time to working on research about the Nanking Massacre
- Peace activists in Japan who continue to work for peace and reconciliation
- John Rabe and members of the Nanking International Safety Zone who sent protest letters to the Japanese embassy during the Nanking Massacre
- Members of the Nanking International Safety Zone who stood up to and refused to comply with Japanese Imperial Army orders and intimidation
- Rev. McGee taking video footage of the atrocities during the massacre
- The Global Alliance organizing the photo display that caused Iris Chang to pursue her research with such passion
- Dr. Wong and members of the Association for Learning & Preserving the History of WWII in Asia (ALPHA) organizing book tours to bring Iris Chang to Canada
- Dr. Wong and the ALPHA producing *Iris Chang – the Rape of Nanking* docudrama
- NJ-ALPHA sponsoring educator study tours to Shanghai and Nanking

Question:

Do you know any activists? Discuss.

Unit 10—Handout 2-2

Humanitarianism

Humanitarianism: concern about, and action to promote human welfare; often manifested through philanthropic activities and interest in social reforms

- John Rabe, Minnie Vautrin, and members of the International Safety Zone Committee were engaged in humanitarian acts of saving the lives of those in the Nanking International Safety Zone
- Dr. Norman Bethune, a Canadian physician, treated both Chinese and Japanese soldiers wounded in China during WWII

The Power of One – One individual can make a difference

- Iris Chang's actions in researching and writing her book the *Rape of Nanking* are what brought awareness of the Nanking Massacre to the West
- Minnie Vautrin and John Rabe are examples of ordinary people whose actions made a huge difference

Questions:

1. Do you know any philanthropists? Discuss.
2. Do you know an individual who has made a difference in his or her community, the state, the country, or the world?

Unit 10—Handout 3

Redress and Peace Activism

1. San Francisco Peace Treaty of 1951
 - Signed between Japan and 48 other nations
 - Victim nations, such as Burma, China, India, Korea and the U.S.S.R. were not party to treaty
 - Signatory nations waive claims for Japanese Reparations
 - This treaty is often used as justification not to provide compensation to victims of WWII in Asia, such as Comfort Women or Forced Slave Laborers
2. The United Nations Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes Against Humanity states that there is no time limit on war crime atrocities
3. Issues of redress and compensation are still in Japanese courts to this day in 2009
 - Victims seeking redress include former Comfort Women, Slave Laborers and POWs
 - As recently as March 2009 the Tokyo High Court dismissed a law suit filed by victims of China's Hainan province – the victims had been seeking damages and apologies from the Japanese government for having been forced into the Japanese Military Sexual Slavery System of “Comfort Women”
4. International Redress Movement for “Comfort Women”
 - Many international grass-roots movements have been organized to promote the issue of the International Redress Movement
 - In March of 2007 the Japanese Prime Minister openly and publicly denied that Japan had forced women into sexual slavery during WWII, provoking a reaction from the international community; as a result
 - Parliamentary Motions, acknowledging the extent of the Japanese Comfort
 - Woman Sexual Slavery system, demanding an official apology from Japan were passed in the following countries:
 - The U.S.A. in July 2007
 - The Netherlands in November 2007
 - Canada in November 2007
 - The European Union (E.U.) in December 2007
 - The Philippine in March 2008
 - South Korea in October 2008
 - Taiwan in November 2008
5. Toronto ALPHA – the Toronto Association for Learning & Preserving the History of WWII in Asia – is a volunteer, community based organization formed in 1997
 - ALPHA's mission and mandate includes:
 - Ensuring the truthfulness of historical records about WWII in Asia and promoting global awareness and recognition of this history, such that reconciliation and peace can be achieved
 - Fostering education about humanity and racial harmony, particularly for younger generations, with a focus on WWII atrocities in Asia
 - Promoting education about Asian WWII atrocities
 - Pursuing justice for the victims of WWII in Asia
 - For more information visit www.torontoalpha.org or www.njalphabet.org
6. Organizations such as B.C. ALPHA, NJ ALPHA, the Global Alliance (GA) for Preserving the History of WWII in Asia, and many other international NGOs which have been working very hard on issues of peace and reconciliation. New organizations like Edmonton ALPHA and Japan ALPHA have also become active.

Source: *Study Guide for Teachers* Iris Chang—The Rape of Nanking http://edmontonalpha.org/study_guide.pdf

Unit 10—Handout 4

Reflections on the Rape of Nanking

Broadcast Date: Dec. 12, 1997, CBC

Go to the following website:

http://archives.cbc.ca/war_conflict/war_crimes/clips/16791/

Take notes while listening. Respond to the broadcast in writing and share yours with a group of 3 or 4 students. Appoint a spokesperson who can then share the group's response with the rest of the class.

Summary: In December 1937, the Imperial Japanese Army marched into the Chinese capital of Nanking and began a six-week campaign of murder, rape, looting and arson that has gone down as one of the most savage war crimes in history. Sixty years later, some Chinese historians, both young and old, worry that this dark chapter of history may one day be forgotten. In this 1997 report, Winnie Hwo explains the history behind the Nanking massacre and explores the importance of speaking for the estimated 300,000 people silenced during the brutal Japanese invasion.

Unit 10—Handout 5-1

Japanese Denial

At the Hiroshima museum it is easy to feel victimized
But we must realize that we were aggressors too.

—Murakami Hatsuichi, curator

Discussions of Denial, Reconciliation, and Redress

Read the following three articles by Jones, McLoughlin, and Selden. Make notes as you read. Then summarize the articles' main points. Share these with your group (3 or 4) first, appointing a recorder to record your insights. After your discussion, a spokesperson, appointed by the group, should then present the group's consensus to the class.

Denial of the Rape of Nanking by Adam Jones

A conscious attempt has been made by “revisionists” in Japan to deny or downplay the involvement of the Japanese military in massive atrocities during World War II. In September 1986, the Japanese education minister, Fujio Masayuki, referred to the Rape of Nanking as “just a part of war.” In 1988, a 30-second scene depicting the Rape of Nanking was removed from Bernardo Bertolucci's *The Last Emperor* by the film's Japanese distributor. In 1991, censors at the Ministry of Education “ordered textbook authorities to eliminate all reference to the numbers of Chinese killed during the Rape of Nanking because authorities believed there was insufficient evidence to verify those numbers” (Chang, *The Rape of Nanking*, 208). And General Nagano Shigeto, a Second World War veteran appointed justice minister in spring 1994, told a Japanese newspaper that “the Nanking Massacre and the rest was a fabrication.”

Until the recent resurgence of interest in the Nanjing Massacre, the atrocities and their survivors had been largely forgotten. “After the war some of the survivors had clung to the hope that their government would vindicate them by pushing for Japanese reparations and an official apology. This hope, however, was swiftly shattered when the People's Republic of China (PRC), eager to forge an alliance with the Japanese to gain international legitimacy, announced at various times that it had forgiven the Japanese.” Despite the fact that “the PRC has never signed a treaty with the Japanese relinquishing its right to seek national reparations for wartime crimes,” no such reparations have been sought—or offered. Overseas Chinese have, however, mounted increasing activist efforts. “The 1990s saw a proliferation of novels, historical books, and newspaper articles about the Rape of Nanking. . . . The San Francisco school district plans to include the history of the Rape of Nanking in its curriculum, and prints have even been drawn up among Chinese real estate developers to build a Chinese holocaust museum.” (Chang, *The Rape of Nanking*, 223-24.) Chang concludes her book, itself an important contribution to the revival of interest in these ghastly events, with a call for justice, however delayed.

Japan carries not only the legal burden but the moral obligation to acknowledge the evil it perpetrated at Nanjing. At a minimum, the Japanese government needs to issue an official apology to the victims, pay reparations to the people whose lives were destroyed in the rampage, and, most important, educate future generations of Japanese citizens about the true facts of the massacre. These long-overdue steps are crucial for Japan if it expects to deserve respect from the international community—and to achieve closure on a dark chapter that stained its history (Chang, *The Rape of Nanking*, 225)

Source: Adam Jones, Gendercide. http://www.gendercide.org/case_nanking.html

Unit 10—Handout 5-2

China Waits—Justice, Apology, and Reconciliation: China, Japan, and World War II (1931-1945)

by Maryann McLoughlin

At the end of WW II in August 1945, China (as well as other Asian countries) had expected an apology from Japan for Japan's war crimes, in particular for the Rape of Nanking, Japan's experimental germ warfare program, for the horrors suffered by Chinese "comfort women," and for the Japanese treatment of POWs, particularly POWs used as slave laborers. China is still waiting.

China (and Japan) has seen the efforts Germany has made to apologize and to pay reparations in order to achieve some closure for the atrocities committed by Germany in Europe during WW II. Germany has not only apologized for the past but has looked toward the future; Germany has a superior education program in place along with laws that protect all its citizens against hate crimes and prejudice. China continues to wait.

The United States is initially to blame for the failure of Japan to confess its blame and apologize. Immediately after WW II, the United States felt that it was important not only to get Japan back on its feet as a democracy but also to have Japan as a bulwark against the "Reds." The U.S. was fearful of Stalin, and of China and Korea becoming Communist. The U.S. wanted a democratic ally in the Pacific where it could have military bases, even after the occupation was over. Indeed, to this date, the US has military bases on mainland Japan and Okinawa.

Another reason Japan did not apologize is that the US had dropped bombs on Hiroshima and Nagasaki, so many Japanese saw themselves as the victims instead of the victimizers. Moreover, at the International Military Tribunal Far East, only a few high-level generals were prosecuted and punished. For example, General Matsui, who was horrified at what was done at Nanking while he recuperated from a tuberculosis attack, was tried and hanged. Emperor Hirohito and Prince Asaka, his uncle, were left to live comfortable lives, even though they had as much to do with the massacre at Nanking as had Matsui. Matsui and a few others like him were fall guys. General MacArthur who oversaw the occupation told the US government that Hirohito should not be brought to trial because leaving him on the throne would simplify MacArthur's occupation and pacification of Japan.

So China waited. And still waits. There have been efforts since 1945 to reconcile, to educate, to achieve closure; however, especially in recent years, the Japanese seem to be going in the opposite direction of justice and apology. For example, Prime Minister Koizumi went several times to the Yasukuni Shrine, a shrine that glorifies the war criminals of WW II and is a symbol of Japan's militaristic past. (This action of Koizumi's is similar to Reagan's visit to Kolmeshöhe Cemetery in Bitburg, West Germany, where Waffen-SS are buried along with American soldiers.)

Additionally, many Japanese school textbooks are revisionist, covering up Japan's aggressive and brutal behavior during the war. These coupled with an upsurge in Japanese nationalism and calls to create a Japanese military do not seem to create an atmosphere of justice and reconciliation between Japan and China and Chinese victims.

What would justice look like? Justice would mean that Japan would settle the suits filed by Chinese victims such as the one filed by Li Xouyin, a civilian survivor of the Nanking massacre who was raped multiple times as well as stabbed thirty-seven times by Japanese bayonets. Justice would mean that the Japanese Diet would enact legislation recognizing the WW II war crimes of the Japanese. Justice would mean that reparations would be paid to the victims—the "comfort" women who were forced into wartime brothels, Chinese victims of Japanese medical experiments, rape victims of the Nanking massacre, slave laborers deported from China (and Korea) to labor in Japanese mines, and to the ill-treated POWs, for example, those on the Bataan Death

March.

It is amazing to me that these reparations have not been paid. Three generations have passed since WW II. During most of this time, Japan has been extremely prosperous, yet the Japanese governments continue to deny reparations to poor people to whom this money would mean much to their health and quality of life. Iris Chang, in *The Rape of Nanking*, writes that even a little money would enable these by now very old victims to buy air-conditioning.

Why apologize? An unconditional apology would mean that Japan could achieve closure for this nightmare time in their history. An apology would readmit Japan to the international community. It would mean their dignity and self-esteem would be restored. Finally, an apology would mean the end of hostility from Chinese victims as well as other Asian victims. As late as 1997, when I was in China, I heard middle-aged Chinese talk about how much they hated the Japanese. These were my contemporaries who had not experienced war crimes first hand but had learned from their parents and grandparents to hate the Japanese for what was done during WW II. An apology would help to eliminate the Chinese distrust of Japan and create stronger bonds between these two countries.

What would reconciliation be? The Japanese must acknowledge their responsibility and express remorse for what they did. They must come to terms with the past. There needs to be dialogue—a complex process but an important part of the peace building process.

China waits.

Works Consulted: Chang, Iris. *The Rape of Nanking: The Forgotten Holocaust of World War II*.
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Unit 10—Handout 5-3

Japanese and American War Atrocities, Historical Memory and Reconciliation: World War II to Today by Mark Selden *Asia-Pacific Journal: Japan Focus, April 21, 2008*

The Nanjing Massacre and Structures of Violence in the Sino-Japanese War

. . . Substantial portions of the Nanjing Massacre literature in English and Chinese—both the scholarship and the public debate—treat the event as emblematic of the wartime conduct of the Japanese, thereby essentializing the massacre as the embodiment of the Japanese character. In the discussion that follows, I seek to locate the unique and conjunctural features of the massacre in order to understand its relationship to the character of Japan's protracted China war and the wider Asia Pacific War.

Just as a small staged event by Japanese officers in 1931 provided the pretext for Japan's seizure of China's Northeast and creation of the dependent state of Manchukuo, the minor clash between Japanese and Chinese troops at the Marco Polo Bridge on July 7, 1937 paved the way for full-scale invasion of China south of the Great Wall. By July 27, Japanese reinforcements from Korea and Manchuria as well as Naval Air Force units had joined the fight. The Army High Command dispatched three divisions from Japan and called up 209,000 men. With Japan's seizure of Beijing and Tianjin the next day, and an attack on Shanghai in August, the (undeclared) war began in earnest. In October, a Shanghai Expeditionary Army (SEA) under Gen. Matsui Iwane with six divisions was ordered to destroy enemy forces in and around Shanghai. The Tenth Army commanded by Gen. Yanagawa Heisuke with four divisions soon joined in. Anticipating rapid surrender by Chiang Kai-shek's National Government, the Japanese military encountered stiff resistance: 9,185 Japanese were killed and 31,125 wounded at Shanghai. But after landing at Hangzhou Bay, Japanese forces quickly gained control of Shanghai. By November 7, the two Japanese armies combined to form a Central China Area Army (CCAA) with an estimated 160,000-200,000 men. [5]

With Chinese forces in flight, Matsui's CCAA, with no orders from Tokyo, set out to capture the Chinese capital, Nanjing. Each unit competed for the honor of being the first to enter the capital. Historians such as Fujiwara Akira and Yoshida Yutaka sensibly date the start of the Nanjing Massacre to the atrocities committed against civilians en route to Nanjing. "Thus began," Fujiwara wrote, "the most enormous, expensive, and deadly war in modern Japanese history--one waged without just cause or cogent reason." And one that paved the way toward the Asia Pacific War that followed.

Japan's behavior at Nanjing departed dramatically from that in the capture of cities in earlier Japanese military engagements from the Russo-Japanese War of 1905 forward. One reason for the barbarity of Japanese troops at Nanjing and subsequently was that, counting on the "shock and awe" of the November attack on Shanghai to produce surrender, they were unprepared for the fierce resistance and heavy casualties that they encountered, prompting a desire for revenge. Indeed, throughout the war, like the Americans in Vietnam decades later, the Japanese displayed a profound inability to grasp the roots and strength of the nationalist resistance in the face of invading forces who enjoyed overwhelming weapons and logistical superiority. A second reason for the atrocities was that, as the two armies raced to capture Nanjing, the high command lost control, resulting in a volatile and violent situation.

The contempt felt by the Japanese military for Chinese military forces and the Chinese people set in motion a dynamic that led to the massacre. In the absence of a declaration of war, as Utsumi Aiko notes, the Japanese high command held that it was under no obligation to treat captured Chinese soldiers as POWs or observe other international principles of warfare that Japan had scrupulously adhered to in the 1904-05

Russo-Japanese War, such as the protection of the rights of civilians. Later, Japan would recognize captured US and Allied forces as POWs, although they too were treated badly. [6]

As Yoshida Yutaka notes, Japanese forces were subjected to extreme physical and mental abuse. Regularly sent on forced marches carrying 30-60 kilograms of equipment, they also faced ruthless military discipline. Perhaps most important for understanding the pattern of atrocities that emerged in 1937, in the absence of food provisions, as the troops raced toward Nanjing, they plundered villages and slaughtered their inhabitants in order to provision themselves. [7]

Chinese forces were belatedly ordered to retreat from Nanjing on the evening of December 12, but Japanese troops had already surrounded the city and many were captured. Other Chinese troops discarded weapons and uniforms and sought to blend in with the civilian population or surrender. Using diaries, battle reports, press accounts and interviews, Fujiwara Akira documents the slaughter of tens of thousands of POWs, including 14,777 by the Yamada Detachment of the 13th Division. Yang Daqing points out that Gen. Yamada had his troops execute the prisoners after twice being told by Shanghai Expeditionary Army headquarters to “kill them all”. [8]

Major Gen. Sasaki Toichi confided to his diary on December 13:

... our detachment alone must have taken care of over 20,000. Later, the enemy surrendered in the thousands. Frenzied troops--rebuffing efforts by superiors to restrain them--finished off these POWs one after another. ... men would yell, “Kill the whole damn lot!” after recalling the past ten days of bloody fighting in which so many buddies had shed so much blood.

The killing at Nanjing was not limited to captured Chinese soldiers. Large numbers of civilians were raped and/or killed. Lt. Gen. Okamura Yasuji, who in 1938 became commander of the 10th Army, recalled “that tens of thousands of acts of violence, such as looting and rape, took place against civilians during the assault on Nanjing. Second, front-line troops indulged in the evil practice of executing POWs on the pretext of [lacking] rations.”

Chinese and foreigners in Nanjing comprehensively documented the crimes committed in the immediate aftermath of Japanese capture of the city. Nevertheless, as the above evidence indicates, the most important and telling evidence of the massacre is that provided by Japanese troops who participated in the capture of the city. What should have been a fatal blow to “Nanjing denial” occurred when the Kaikoshu, a fraternal order of former military officers and neo-nationalist revisionists, issued a call to soldiers who had fought in Nanjing to describe their experience. Publishing the responses in a March 1985 “Summing Up”, editor Katogawa Kotaro cited reports by Unemoto Masami that he saw 3-6,000 victims, and by Itakura Masaaki of 13,000 deaths. Katogawa concluded: “No matter what the conditions of battle were, and no matter how that affected the hearts of men, such large-scale illegal killings cannot be justified. As someone affiliated with the former Japanese army, I can only apologize deeply to the Chinese people.”

A fatal blow ... except that incontrovertible evidence provided by unimpeachable sources has never stayed the hands of incorrigible deniers. I have highlighted the direct testimony of Japanese generals and enlisted men who documented the range and scale of atrocities committed during the Nanjing Massacre in order to show how difficult it is, even under such circumstances, to overcome denial.

Two other points emerge clearly from this discussion. The first is that the atrocities at Nanjing—just as with the comfort women—have been the subject of fierce public controversy. This controversy has erupted again and again over the textbook content and the statements of leaders ever since Japan’s surrender, and particularly since the 1990s. The second is that, unlike their leaders, many Japanese citizens have consistently recognized and deeply regretted Japanese atrocities. Many have also supported reparations for victims.

The massacre had consequences far beyond Nanjing. The Japanese high command, up to Emperor Hirohito, the commander-in-chief, while closely monitoring events at Nanjing, issued no reprimand and meted

out no punishment to the officers and men who perpetrated these crimes. Instead, the leadership and the press celebrated the victory at the Chinese capital in ways that invite comparison with the elation of an American president as US forces seized Baghdad within weeks of the 2003 invasion. [9] In both cases, the ‘victory’ initiated what proved to be the beginning not the end of a war that could neither be won nor terminated for years to come. In both instances, it was followed by atrocities that intensified and were extended from the capital to the entire country.

Following the Nanjing Massacre, the Japanese high command did move determinedly to rein in troops to prevent further anarchic violence, particularly violence played out in front of the Chinese and international press. Leaders feared that such wanton acts could undermine efforts to win over, or at least neutralize the Chinese population and lead to Japan’s international isolation.

A measure of the success of the leadership’s response to the Nanjing Massacre is that no incident of comparable proportions occurred during the capture of a major Chinese city over the next eight years of war. Japan succeeded in capturing and pacifying major Chinese cities, not least by winning the accommodation of significant elites in Manchukuo and in the Nanjing government of Wang Jingwei, as well as in cities directly ruled by Japanese forces and administrators. [10]

This was not, however, the end of the slaughter of Chinese civilians and captives. Far from it. Throughout the war, Japan continued to rain destruction from the air on Chongqing, Chiang Kai-shek’s wartime capital, and in the final years of the war it deployed chemical and biological bombs against Ningbo and throughout Zhejiang and Hunan provinces. [11]

Above all, the slaughter of civilians that characterized the Nanjing Massacre was subsequently enacted throughout the rural areas where resistance stalemated Japanese forces in the course of eight years of war. This is illustrated by the *sanko sakusen* or Three-All Policies implemented throughout rural North China by Japanese forces seeking to crush both the Communist-led resistance in guerrilla base areas behind Japanese lines and in areas dominated by Kuomintang and warlord troops. [12] Other measures implemented at Nanjing would exact a heavy toll on the countryside: military units regularly relied on plunder to secure provisions, conducted systematic slaughter of villagers in contested areas, and denied POW status to Chinese captives, often killing all prisoners. Above all, where Japanese forces encountered resistance, they adopted scorched earth policies depriving villagers of subsistence.

One leadership response to the adverse effects of the massacre is the establishment of the comfort woman system immediately after the capture of Nanjing, in an effort to control and channel the sexual energies of Japanese soldiers. [13] The comfort woman system offers a compelling example of the structural character of atrocities associated with Japan’s China invasion and subsequently with the Asia Pacific War.

In short, the anarchy first seen at Nanjing paved the way for more systematic policies of slaughter carried out by the Japanese military throughout the countryside. The comfort woman system and the three-all policies reveal important ways in which systematic oppression occurred in every theater of war and was orchestrated by the military high command in Tokyo.

Nanjing then is less a typical atrocity than a key event that shaped the everyday structure of Japanese atrocities over eight years of war. While postwar Japanese and American leaders have chosen primarily to “remember” Japan’s defeat at the hands of the Americans, the China war took a heavy toll on both Japanese forces and Chinese lives. In the end, Japan faced a stalemated war in China, but one that paved the way for the Pacific War, in which Japan confronted the US and its allies.

The Nanjing Massacre was a signature atrocity of twentieth century warfare. But war atrocities were not unique to Japan. . . .

Professor Selden’s article goes on to discuss America’s history of atrocities. You can read the full text at the following website:

<http://www.britannica.com/bps/additionalcontent/18/33966931/Japanese-and-American-War-Atrocities-Historical-Memory-and-Reconciliation-World-War-II-to-Today/fulltext>

Endnotes to portion of article included:

[5] The following discussion of the Nanjing Massacre and its antecedents draws heavily on the diverse contributions to Bob Tadashi Wakabayashi, ed., *The Nanking Atrocity 1937-38: Complicating the Picture* (New York and London: Berghahn Books, 2007) and particularly the chapter by the late Fujiwara Akira, "The Nanking Atrocity: An Interpretive Overview," available in a revised version at Japan Focus. Wakabayashi, dates the start of the "Nanjing atrocity", as he styles it, to Japanese bombing of Nanjing by the imperial navy on August 15. "The Messiness of Historical Reality", p. 15. Chapters in the Wakabayashi volume closely examine and refute the exaggerated claims not only of official Chinese historiography and Japanese deniers, but also of progressive critics of the massacre. While recognizing legitimate points in the arguments of all of these, the work is devastating toward the deniers who hew to their mantra in the face of overwhelming evidence, e.g. p. 143.

[6] Utsumi Aiko, "Japanese Racism, War, and the POW Experience," in Mark Selden and Alvin So, eds., *War and State Terrorism*, pp. 119-42.

[7] Presentation at the Tokyo International Symposium to Commemorate the Seventieth Anniversary of the Nanjing Massacre, December 15, 2007.

[8] Yang Daqing, "Atrocities in Nanjing: Searching for Explanations," in Diana Lary and Stephen MacKinnon, eds., *Scars of War. The Impact of Warfare on Modern China* (Vancouver: UBC Press, 2001), pp. 76-97.

[9] The signature statement was that of George W. Bush on March 19, 2003: "My fellow citizens, at this hour, American and coalition forces are in the early stages of military operations to disarm Iraq, to free its people and to defend the world from grave danger... My fellow citizens, the dangers to our country and the world will be overcome. We will pass through this time of peril and carry on the work of peace. We will defend our freedom. We will bring freedom to others and we will prevail."

[10] Timothy Brook, *Collaboration: Japanese Agents and Local Elites in Wartime China* (Cambridge: Harvard University Press, 2005).

[11] Tsuneishi Keiichi, "Unit 731 and the Japanese Imperial Army's Biological Warfare Program," John Junkerman trans., Japan Focus.

[12] Mark Selden, *China in Revolution: The Yen'an Way Revisited* (Armonk: M.E. Sharpe, 1995); Chen Yung-fa, *Making Revolution: The Chinese Communist Revolution in Eastern and Central China, 1937-1945* (Berkeley: University of California Press, 1986); Edward Friedman, Paul G. Pickowicz and Mark Selden, *Chinese Village, Socialist State* (New Haven: Yale University Press, 1991); Chalmers Johnson, *Peasant Nationalism and Communist Power: The Emergence of Revolutionary China* (Stanford: Stanford University Press, 1962). In carrying out a reign of terror in resistance base areas Japanese forces anticipated many of the strategic approaches that the US would later apply in Vietnam. For example, Japanese forces pioneered in constructing "strategic hamlets" involving relocation of rural people, torching of entire resistance villages, terrorizing the local population, and imposing heavy taxation and labor burdens.

[13] Yuki Tanaka, *Japan's comfort women: sexual slavery and prostitution during World War II and the US occupation* (London ; New York : Routledge, 2002). This systematic atrocity against women has haunted Japan since the 1980s when the first former comfort women broke silence and began public testimony. The Japanese government eventually responded to international protest by recognizing the atrocities committed under the comfort woman system, while denying official and military responsibility. It established a government-supported but ostensibly private Asian Women's Fund to apologize and pay reparations to former comfort women, many of whom rejected the terms of a private settlement. See Alexis Dudden and Kozo Yamaguchi, "Abe's Violent Denial: Japan's Prime Minister and the 'Comfort Women,'" Japan Focus. See Wada Haruki, "The Comfort Women, the Asian Women's Fund and the Digital Museum," *Japan Focus* for Japanese and English discussion and documents archived at the website.

Unit 10—Handout 6

Efforts at Redress

The Japanese Position

The Japanese do admit that some atrocities and murders happened, for example, at Nanking; however, they dispute the numbers and will not proffer a formal, unambiguous apology nor will they pay reparations to the victims. Their prime ministers continue to go to the Yasukuni Shrine, a symbol of Japan's militaristic past.

Why?

- The Japanese claim that they were assuring their self-preservation and the stability of East Asia.
- By admitting to atrocities they place the emperor, the state, and the ruling government in a bad light. Some of the current Japanese leaders are relatives of the wartime leaders. They do not want to shame the emperor or the state.
- The Japanese see themselves as victims—the U.S. and Great Britain cut off their oil supply and especially because of the atomic bombings of Hiroshima and Nagasaki.

What have the survivors done to seek redress?

They have demonstrated and law suits have been filed:

- By comfort women
- By survivors of germ warfare
- By survivors of the Nanking Massacre
- By POWs forced to work as slave laborers

Other Efforts Seeking Redress:

Global Alliance and NJ-ALPHA

- Efforts to educate about the Pacific War and Japanese atrocities
- Study Tours to China to study the massacre sites and germ warfare units
- Conferences and workshops

Rape of Nanking Redress Coalition

- A multicultural group that includes Japanese Americans
- Japanese soldiers who served in China during this period have come forward to testify about their crimes. Some have allowed access to their wartime diaries.
- Japanese have put together exhibits to show their fellow citizens what happened in China.
- Japanese citizens have demonstrated along with Chinese, Koreans, and American POWs.

Why is Redress Important?

- Because of the lasting distrust and even hatred of many for whom the memory of Japanese atrocities is still painful, Japan should make a “sincere, unambiguous apology and pay reparations to its victims although compensation will not erase the pain and suffering” (Li 240).
- Japan must come to terms with the past and educate Japan’s youth about their war past.
- Redress is the only way that the international community can achieve closure and reconciliation with Japan’s past.

Drawing the line between the past & the present and the present & the future

- The events of the past still affect us today:
- Survivors are still impacted by the effects of WWII
- Denial of the Nanking Massacre and other war atrocities by the Japanese Government has often complicated international relationships between Asian countries
- For reconciliation between nations that were formerly enemies to happen, it is important that the current generation not be blamed for the deeds of previous generations.

Unit 10—Handout 7

Read the following articles about lawsuits by survivors:

International Herald Tribune March 11, 2001

CHINA/JAPAN: Chinese Survivors Recall Horror of Japan's Germ Warfare Attacks

By Doug Struck *Washington Post Service*

TOKYO The old Chinese men were nervous. It had taken them six decades to get here. They told the Japanese court about their relatives, the victims of Japan's germ warfare, the targets of Japan's still unpunished medical experimentation unit in World War II.

They told how the bubonic plague dropped by Japanese Imperial Army Unit 731 had spread from village to village from 1940 to 1942. How it rode with the mourners of one funeral back to their homes to cause the next. How it caught the father of 8-year-old Ding De Wang at a rural wedding, and in two days gripped him in convulsions and turned his body hideously black.

"He couldn't say anything to me before he died," said Mr. Ding, now 68. "All he could do is look at me and cry."

Mr. Ding and three other Chinese witnesses told their horrific stories to a mostly empty courtroom last week. They are plaintiffs in a lawsuit brought by 180 Chinese citizens alleging that crimes against humanity committed by the notorious medical experimentation unit have gone unacknowledged and unpunished.

The suit, first filed in 1997, has received little attention in Japan. It is given scant chance of winning, and its impact has been numbed by ponderous progress; there have been only five hearings in the case and no decision is expected until year's end. But most aggravating to the plaintiffs is the refusal of the Japanese government to address the allegations. Against piles of mounting evidence the Japanese government insists it does not know what the wartime unit did.

"Almost 50 years after the war, the Japanese government has not admitted or apologized for the existence of Unit 731 or their experiments," said Keiichiro Ichinose, a lawyer for the plaintiffs. "The cruelty of what happened is equal to that of the Nazis."

The charge gets to the heart of lingering resentments in Asia that Japan has not adequately faced up to its wartime invasions of Korea, China and Southeast Asia.

Some of the worst brutality involved Unit 731, based in northeast China, which carried out grotesque medical experiments on thousands of prisoners. The unit tested and developed biological weapons, spreading bubonic plague, cholera and typhus. The Chinese government says the diseases killed 270,000 civilians, although that estimate is largely guesswork.

Mr. Ichinose and a handful of Japanese scholars have joined the Chinese plaintiffs because they say they fear that Japanese historians will erase the unit's crimes from historical records.

"In Japan, there is a strong reactionary historians' group," said Takao Matsumura, a professor at Keio University who has joined the suit. "They are trying to educate the younger generations with a strange historical philosophy" that negates Japanese guilt.

The Japanese Education Ministry in 1965 ordered a textbook author to delete references to Unit 731 - as well as references to Japan's invasion of China and massacre in Nanjing - because there was "no credible scholarly research" to corroborate them. The order led to a 32-year legal fight that ended when the Supreme Court said the ministry was wrong.

"Even if we don't win the case, by filing the lawsuit, a lot of historical facts become revealed and become clear," Mr. Matsumura said.

For the Chinese witnesses at the trial, the motivation is more personal. “Neither the Japanese government nor the Japanese people had the right to violate our lives,” said Zhou Hong Gen, 71, a retired municipal worker who said he lost 15 family members to the plague.

“The Japanese government committed a crime against us,” he told the court last week. “Shouldn’t they be responsible for this? This is why I came from China to Japan.”

The suit is part of a worldwide trend to seek legal redress of history. Claims from prisoners and victims of Japan’s wartime activities have been filed around the world, but in Japanese courts, they have consistently been dismissed.

Government lawyers have offered no rebuttal to the testimony presented in court, claiming that there is no legal jurisdiction for the case. But the plaintiffs are heartened that the Tokyo District Court has not thrown out the case.

“Through this trial, this is the first time the whole grand picture of damage caused by Unit 731 has been revealed,” said Makato Ueda, a professor at Rikkyo University in Tokyo.

The government was forced to acknowledge the existence of the unit a decade ago, but has refused to acknowledge the unit’s actions.

“We do not have enough evidence or documents to say what experiments took place,” said Kenko Sone, an official in the China bureau of Japan’s Foreign Affairs Ministry. “We have not been able to confirm clearly what happened with Unit 731.”

That explanation contradicts painstaking evidence compiled by historians and journalists, and the vivid testimony in this court case. Yoshio Shinozuka, 76, who was drafted at age 15 to perform chores in Unit 731, testified in November that he had helped prepare biological weapons and had witnessed experimentation on human prisoners.

Mr. Shinozuka said he helped cultivate fleas on rats - and then bottled the fleas using a contraption made from a bathtub in a third floor room. The fleas were then infected with the plague, mixed with wheat to draw rats that would be carriers, and dropped by airplane on several civilian areas in China.

Mr. Shinozuka said he also helped doctors who injected bubonic plague into prisoners and then cut them open to see the effect of the disease.

Few members of the unit have faced consequences for their actions. Some officers became pillars in the Japanese medical establishment after the war. Lower-ranking unit members lived out quiet lives, chastened by the vows they took upon entering the unit never to discuss its activities, on pain of death.

Source: *International Herald Tribune* Posted on 2001-03-11

Verdict in another lawsuit by Wang Xuan and 180 Chinese plaintiffs:

One of the plaintiffs, Wang Xuan, lost nine relatives in a 1942 plague outbreak after the notorious Unit 731 of the Japanese Imperial Army, based in the northeastern Chinese city of Harbin, scattered lethal microbes over her village in east China’s Zhejiang Province.

August 30, 2002 Tokyo District Court

Judges agreed that the accusations were accurate but ruled that Japan would neither formally apologize nor pay any compensation. They based their ruling on an agreement made in 1972 between China and Japan when diplomatic relations were normalized. This 1972 agreement stated that China would give up claims for compensation involving wartime related damages. Appeal filed May 20, 2003.

A Japanese high court on Tuesday **rejected compensation appeals** by 180 Chinese victims of Japan’s World War II biological warfare program (*China Daily*, July 20, 2005).

Women's International War Crimes Tribunal 2000

The Emperor Hirohito was posthumously brought to justice when the presiding judge proclaimed him guilty of the responsibility for the Japanese military's sex enslavement of women during WWII.

House Resolution 121, July 30, 2007

United States House of Representatives House Resolution 121 (H.Res. 121) is a resolution about "comfort women" which Mike Honda, a California congressman of Japanese ancestry, introduced to the American House of Representatives in 2007. It asks that the Japanese government apologize to "comfort women" and include curriculum about them in schools.

This resolution was passed on July 30, 2007.

Unit 10—Handout 8

Questions for Reflection

1. Who should decide what gets put into official educational curricula? Who should decide what gets left out?
2. Which forces have attempted to bury this part of history and with what motivations? Which forces are trying to bring this history to light and with what hopes?
3. “There is the injustice of the massacre; the second injustice is if we don’t know of it.” What is your opinion about this statement?
4. Why has Japan never apologized or compensated victims of the Nanking Massacre and of the other Japanese atrocities during WWII? What reasons do they have to deny the massacre and other war crimes?
5. What is your reaction to the statement that many deny that this massacre ever happened?
6. Is it possible, after such atrocities, to move on to Peace and Reconciliation? Why, or why not, and how can this be done? Why might it be important?

Unit 10—Handout 9

The Controversy in Japan: Another Phase of the Controversy

By M. Kajimoto

In August 1993, four years after the demise of Emperor Hirohito, a significant transformation took place in Japan's official stance on the nation's role during World War II.

That month, Hosokawa Morihiro became the first prime minister who did not represent the long-dominant Liberal Democratic Party (LDP) in 38 years.

Immediately after he took office, Hosokawa formally announced, "It [the Sino-Japanese War and the Pacific War] was a war of aggression, and it was wrong."

On August 23, in his maiden policy speech to the Diet, Hosokawa apologized for Japan's past aggression and colonial rule for the third time.

"I would thus like to take this opportunity to express anew our profound remorse and apologies for the fact that past Japanese actions, including aggression and colonial rule, caused unbearable suffering and sorrow for so many people," said Hosokawa.

In 1995, the Diet passed a resolution on Japan's responsibility for World War II that acknowledged the nation's guilt for "acts of aggression" and "colonial rule." However, the compromise statement was criticized in some Asian countries due to its lack of the word "apology" and of any reference to specific brutal acts committed by Japanese troops during the war.

The same year on August 15, the 50th anniversary of the end of WWII, Prime Minister Murayama Tomiichi went much further than the resolution by stating:

During a certain period in the not-too-distant past, Japan, through its colonial rule and aggression, caused tremendous damage and suffering to the people of many countries, particularly those of Asia. In the hope that no such mistake will be made in the future, I regard, in a spirit of humanity, these irrefutable facts of history, and express here once again my feelings of deep remorse and state my heartfelt apology.

"Such a conciliatory domestic environment," writes historian Yoshida Takashi, the co-author of *The Nanjing Massacre in History and Historiography*, "provoked intense challenges" from Japanese conservatives and nationalists.

Senior LDP politicians such as environmental agency chief Sakurai Shin and education minister Shimamura Yoshinobu continued to make statements that played down Japan's wartime aggression between 1994 and 1995.

When interviewed by a national newspaper, *Mainichi*, in May 1994, newly appointed justice minister Nagano Shigeto told the paper that the Pacific War was a war of liberation and the Nanjing Massacre was a mere "fabrication."

His perception of Japan's involvement in WWII and his remarks on this specific historical incident infuriated the Japanese people as well as people in China and South Korea. Two national newspapers, *Asahi* and *Yomiuri*, criticized Prime Minister Hata Tsutomu for not taking immediate action. Consequently, Nagano was forced to resign only ten days after taking office. Hata subsequently sent a letter of apology to his Chinese counterpart, Li Peng, and telephoned South Korean President Kim Young Sam.

At this point in the mid-1990s, the Nanking Atrocities once again came forward in the political arena, creating a foundation for another phase of ongoing polemic. The vanguard was a professor of education at Tokyo University, Fujioka Nobukatsu. Frustrated by the "pervasive Tokyo War Crimes Trial view of history" and "masochistic" descriptions of Japan's imperial past in school textbooks approved by the Ministry of Education, Fujioka and his collaborators co-founded *Jiyushugi Shikan Kenkyukai*, or the Association for the Advancement of A Liberalist View of History, in January 1995, and *Atarashi Kyokasho wo Tsukuru Kai*, or the Society for Creating New History Textbooks, in December 1996, aiming to revise what he dubbed

Japan's "masochistic education" in history. Fujioka and the two groups enjoyed large support from a variety of individuals including 62 lawmakers from the LDP, academics and novelists. Among other things, Fujioka questioned the death tolls of the Nanking Atrocities in the textbooks. He indicated the figures of hundreds of thousands were "groundless" and criticized especially those textbooks that quoted the number of "200,000" or "over 100,000" without attribution.

Claiming to have been persuaded by "thorough and innovative" research on the topic by Higashinakano Shudo, a professor of intellectual history at Asia University, Fujioka later concluded that there was no massacre in 1937 Nanking.

Throughout 1999, Fujioka and Higashinakano continued to contribute articles and essays to magazines and newspapers that sternly condemned other historians and reckoned the Nanjing Massacre as a latter-day fabrication.

Meanwhile, the two organizations founded by Fujioka also cooperated in disseminating Fujioka and Higashinakano's view on the Nanking Atrocities. For instance, on July 31, 1999, the Association hosted a symposium in Tokyo that called the Nanjing Massacre "the biggest lie of the 20th century."

On January 23, 2000, a citizens' group called "The Group to Rectify One-sided Wartime Exhibitions" organized a conference also dubbing the Rape of Nanking "the biggest lie of the 20th century" in the semi-public Osaka International Peace Center (commonly known as Peace Osaka in Japan).

Unlike the previous symposium or any other comparable forums, this particular conference, which invited Higashinakano as one of the key panelists, engaged keen attention from the media worldwide, especially in China.

About a week before the event took place, Chinese newspapers such as *Renmin Ribao* and *China Youth Daily* began reporting on the provocative title and the meeting's intention to play down the Atrocities.

Beijing officially urged Tokyo to take action to stop the forum. While assuring China of the Japanese government's stance that the Nanjing Massacre was an undeniable fact, the Foreign Ministry said that it had no right to intervene in an event organized by citizens.

In Nanking, one day after the conference was held, about 500 people gathered to protest at the Memorial Hall for Compatriot Victims of the Japanese Military's Nanjing Massacre. "The conference broke Chinese people's hearts," says Zhu Chengshan, the director of the Memorial Hall. It was the worst in the recent controversy. They conspicuously denied the historical fact and even labeled it 'the biggest lie' in the 20th century. Does freedom of speech mean that you can say anything to hurt people? "Does freedom of speech mean that you can say anything to hurt people?" asks Zhu Chengshan. (Interview by author on March 24, 2000.)

In China the mass media harshly criticized the event in their newspaper articles, editorials, and TV programs. Many local newspapers reprinted the editorial piece in *Renmin Ribao* titled "Who's fabricating the 'lie'?" written by Zhu. In the headline for its editorial piece *China Youth Daily* even used the term, "riben guiji," a derogatory expression meaning Japanese devils. Shanghai TV made a lengthy news document titled "Wrath of Nanjing."

In Japan there was a difference of opinion about the event. Some argued that as long as it is not illegal, anyone should be allowed to speak one's opinion freely. They said because Peace Osaka was a semi-public institution, the door must be open for everyone. Thus no one had the right to stop the event. Others argued that since the Peace Osaka was established "not to forget the tremendous damage inflicted by Japan on people in China and other Asia-Pacific countries as well as people in Korea and Taiwan under colonial rule," the administrators of the facility should have stopped any event that contradicted the principle. They said it was too harmful to be protected under freedom of speech and pointed out that if it had been in Germany, the conference would have been a punishable crime.

About two and a half months later in Peace Osaka, those Japanese who were against the theme of the previous conference organized another meeting called "What the Nanjing Massacre calls for from Japan."

This forum, which was held on April 8, 2000, also attracted media attention in Osaka and in Nanking. The forum was reported by the Chinese media as a rebuttal to the decision made by the Peace Osaka. The panel urged public officials to face Japan's past deeds squarely. Among the panelists were Zhu and Yoshida Yutaka of Hitotsubashi University.

Yoshida Yutaka, Interview by author on February 24, 2000.

Yoshida Yutaka is a historian at Hitotsubashi University. He has published various books and articles on the Imperial Army's involvement in wartime atrocities. He has done extensive research on the Army records and other historical evidence of the Nanking Atrocities in Japan.

Q: In the United States the Nanking Atrocities are often typified in the context that Japan has never admitted the evildoings of their countrymen during World War II. It seems many people, including some newspapers and scholars, believe Japanese in general don't acknowledge the Rape of Nanking. Some even say the Japanese government has been trying to cover things up and gloss over the history. What do you think of that claim?

Yoshida: It is not entirely groundless to claim that Japan has been avoiding owing up to the past. But it is not like 1960s or 1970s anymore. The society has gone through a major change. For instance, today every textbook mentions the Nanjing Massacre. On several occasions the Japanese government has officially acknowledged that large-scale atrocities took place. Yes, there are a variety of voices in Japan now. But I personally think the debate whether it actually happened or not ended when Kaikosha [a war veterans' organization holding some 18,000 members] admitted the fact and apologized for it in mid-1980s. Since then our task has shifted to the analysis of the historical context of the Nanjing Massacre.

Q: But it is also true that in Japan there are still people who deny that the Nanking Atrocities ever happened, isn't it?

Yoshida: Yes, but their argument is primarily based on an arbitrary interpretation of international law, which even conservative scholars wouldn't agree with. They say executing plain-clothes soldiers and stragglers are not massacres. But as I indicated in my research, it is indisputably unlawful to kill them without any legal procedure. It seems even right-leaning scholars are criticizing the interpretation of the law by the 'denying camp.' So I think they will have to take it back soon. Frankly, I do not want to be bogged down in today's controversy. It simply lacks the most important aspect of the historical analysis, which is, why it happened. What drove the Japanese troops to go on the rampage in the way they did in Nanjing, that's what the research should be about.

Q: In Japan, some people question the credibility of certain historical materials relating to the Nanking Atrocities. Do you think it is an attempt to downplay the atrocities or an academic inquiry?

Yoshida: We should be aware of the limitation of historical material. Any evidence does not reflect all the facts in one piece. So we should put them together in perspective. Better yet, we can only come up with an image. We cannot reconstruct the past exactly as it happened no matter what evidence we have. What disturbs me most is that those 'deniers' are using the materials we have gathered over a long period of time, or the ones Kaikosha collected, and just twist things around. In the academia of history, they are not productive; rather, they are living in the world of interpretation.

I must say I learn a lot even from some conservative historians when they try to prove their point with their own research and with new evidence they unearthed. Although my view of a certain historical incident such as the Nanjing Massacre may differ from their view, I can still discuss details in a scholarly fashion. But those 'deniers' have their conclusions first. Then they lay down the available evidence to back up their belief, which inevitably forces them to interpret the material in a way no one else would do.

Q: In your recent writing on this topic "Did no one really know about the Nanjing Incident?", you indicated the Emperor might have known what was going on in Nanking. Are there any new findings to suggest that?

Yoshida: I didn't mention this in that paper but I have known for quite some time that Hallet Abend [*New York Times* correspondent in Shanghai] wrote in his book *Pacific Charter* that the Emperor knew about the Nanjing Massacre. According to the book, a high civilian Japanese official told Abend that he informed the Emperor of the atrocities in Nanjing. But it seems there is too much dramatization in his book. It tells us that this official spent two hours on his knees at the Emperor's feet, whispering into the Emperor's ear what had happened following the capture of Nanjing. His feet became numb and he had to have assistants massage his legs. It is hard to take at its face value, isn't it? The story is too dramatic to be true.

I would say it is probably a safe bet to assume this high official was Hidaka Shinrokuro, an able diplomat in Shanghai who was well known among foreigners there. A biography of Hirota Koki [then foreign minister] tells that he and Hidaka discussed the conditions in Nanjing. Hidaka in fact testified about what he knew about the atrocities in the Tokyo War Crimes Trial. Since he returned to Japan once in the beginning of 1938, it is quite likely that he reported the information he had at the time to the government. But there is no evidence that he reached the Emperor. Abend's book isn't enough to verify the fact. So I simply quoted the chamberlain to the Emperor [who wrote that many in the administration knew about what happened and recalled the Emperor often saying "The Army is different from what it used to be during the Russo-Japanese War"]. The Emperor might have known, but it is not proven.

Source: Kajimoto, M. *The Nanking Atrocities*. 2000. Web. 20 July 2010. <http://www.nankingatrocities.net/>

Questions:

1. Discuss the Japanese attitudes toward the Nanking Massacre as depicted in this article.
2. Respond to the interview of Yoshida Yutaka. Share your respond in a group of three or four.

Unit 10—Handout 9

Japan's last vets of Nanking massacre open up France: International News 16 May 2010

AFP—Sawamura broke into a cold sweat when he was ordered to bayonet a Chinese peasant as soldiers crowded around the spectacle, taunting him to execute the captive.

“You captured him, so you get rid of him,” his lieutenant barked, yanking the 21-year-old soldier toward his writhing victim, only days after Japanese troops had overrun the Chinese city of Nanking in December 1937.

“I stumbled forward and thrust the blade into his body until it came out on the other side,” said Sawamura, who is now 94 years old. “We were told not to waste bullets. It was training for beginners.

“I have told myself for the rest of my life that killing is wrong,” said the veteran of the Imperial Japanese Army, who declined to give his surname, in an interview with AFP at his home in Kyoto.

Sawamura is one of a fast-dwindling number of Japanese former soldiers who took part in the Nanking massacre, considered by historians the worst wartime atrocity committed by the Japanese army in China.

Historians generally estimate about 150,000 people were killed, thousands of women raped and thousands of homes burned down in an orgy of violence until March 1938 in what was then the capital of the Chinese Nationalist government.

In a joint study by a Japan-China history research committee released this year, China said the true number was above 300,000 victims, while Japanese scholars estimated that anywhere between 20,000 and 200,000 were killed.

Sawamura—who now spends his days tending his plants and decorating his house with his grandchildren's pictures—is one of the last Japanese alive who played a part in the massacre in the city now called Nanjing.

Few veterans have ever spoken about what in Japan remains largely a taboo subject, and most have taken their testimonies quietly to their graves.

But this year, in a last-ditch effort to keep their dark memories alive, Japanese activist Tamaki Matsuoka released a documentary, *Torn Memories of Nanjing*, in which veterans speak for the first time on film about the mass killings and rapes.

Assignment:

In a brief essay of one or two paragraphs, respond to this article about Sawamura, a former Japanese soldier who participated in the Nanking Massacre. Share your response with a group of three or four.

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- The Inheritance of War*. DVD. Ashley Karras and James W. Parkinson, 2009.
- Torn Memories of Nanjing*. DVD. 2010.

Websites

- http://edmontonalpha.org/study_guide.pdf
- http://www.gendercide.org/case_nanking.html

Appendix A

Timeline of Origins and Events of The Asia-Pacific War, 1931- 1945

- 1894** The first Sino-Japanese War begins.
- 1895** Shimonoseki Treaty. After defeat in the Sino-Japanese War, China unwillingly cedes Taiwan to Japan and pays a financial indemnity.
- 1902** The Anglo-Japanese Alliance is signed. Japan and Great Britain agree to assist one another in safeguarding their respective interests in Asia. The Alliance is renewed in 1905 and 1911.
- 1905** Upon Russia's defeat in the Russo-Japanese War of 1904-05, the U.S. mediates the Treaty of Portsmouth. The treaty forces Russia to give up its concession in the southern Manchuria to Japan and recognizes Japan as the dominant power in Korea. China unwillingly signs another treaty with Japan, recognizing Japan's imperialistic rights in southern Manchuria. After the Treaty of Portsmouth, the Taft-Katsura memorandum is signed between Japan and US. This agreement recognizes US control of the Philippines.
- 1907** Some major conventions on the laws of war are made in the Hague Conference of 1907, including the Hague IV: Laws and Customs of War on Land.
- 1910** Japan's "official" annexation of Korea.
- 1914 - 1918** World War I starts. Japan as one of the Allied countries against Germany occupies Shantung Peninsula of China, and assumes the imperial rights of Germany in that region.
- 1926** Hirohito becomes Emperor of Japan.
- 1929** The Geneva Convention Relating to Prisoners of War
- 1931** The Japanese Imperial Army launches a full-scale attack on Manchuria, northeast China.
- 1932** The Japanese Imperial Army seizes Manchuria and establishes the puppet state of Manchukuo. Japan establishes biological warfare units in Japan and China.
- 1933** The League of Nations declares the Manchukuo is not a legitimate state and calls for the withdrawal of Japanese troops. Japan withdraws from the League in protest. Expanding from Manchuria, the Japanese Imperial Army gains control of much of North China.
- 1937** "Marco Polo Bridge Incident." Japan's full-scale invasion of China begins. Peking (now Beijing) and Shanghai are captured. When Nanking (now Nanjing), the capital, falls, the Japanese military commits the Nanking Massacre. The military sexual slavery system for the Japanese military expands rapidly after the Nanking Massacre.
- 1939** World War II starts in Europe with the attack on Poland.
- 1940** Japan moves into northern Indo-China (now Vietnam, Laos, and Cambodia). Japan joins the Axis Alliance with Germany and Italy
- 1941** Tojo Hideki becomes Prime Minister of Japan. Japan raids Pearl Harbor on December 7. British Malaya and Hong Kong are simultaneously attacked. The Pacific phase of World War II begins. Hong Kong falls on December 25. Of the 1,975 Canadian soldiers sent to defend Hong Kong, 290 are killed in action and 1,685 are captured and interned by the Japanese military. 267 die in internment.
- 1942** Forced relocation and internment of Japanese Americans in the United States and Japanese Canadians in Canada begin. By May 1942, Japan has gained control over wide territories including Hong Kong, Philippines, Vietnam, Laos, Cambodia, Thailand, Burma (now Myanmar), Malaya (now Singapore and Malaysia), Dutch East Indies (now Indonesia), and many other Pacific islands.

- 1945** The first atomic bomb is dropped on Hiroshima on August 6, 1945. The Soviet Union declares war on Japan on August 8, 1945. The second atomic bomb is dropped on Nagasaki on August 9, 1945. Japan surrenders on August 15, 1945. World War II ends.
- 1946** The Charter of the International Military Tribunal for the Far East is formulated and the Tribunal is set up to prosecute instigators of the War.
- 1951** The San Francisco Peace Treaty is signed between Japan and 48 other nations. Some states are not parties to the Treaty, including Burma, China, India, Korea, and the Soviet Union.

Appendix B

Timeline of Events of The Nanking Massacre

- Early 1937** Japanese planes begin dropping bombs on Nanking. There are more than 100 flyovers.
- September 25, 1937** The most horrific bombing occurs from 9:30 a.m. – 4:30 pm. Five hundred bombs are dropped, and over 600 citizens of Nanking are killed. A refugee camp was also hit, which resulted in over 100 deaths. The Nanking Central Hospital was bombed, along with radio stations, power plants, and water works.
- November 20, 1937** Japanese forces begin their approach to Nanking and the city falls into chaos.
- November 23, 1937** Three fronts are created by the Japanese Imperial Army in their attack on the city: Eastern front, Central front, and the Western front. The Eastern front of Japanese troops appeared along the railway from Shanghai to Nanking. The Central front was the railway from Nanking to Hangzhou. The Western front began in Changde, Xuandcheng and Wuhu and circled Nanking.
- December 1937** The three fronts reach the outside of the city early in December.. The battle breaks out between the Nanking Garrison Army and the Japanese Imperial Army. The Chinese Army, with about 100,000 soldiers under General Tang Shenshi abandons its position.
- December 12, 1937** Misty Flower Terrace was attacked and fell to the Japanese. At 2:00 p.m., the gate of Zhonghua was stormed, and Nanking was then open to the invading Japanese troops.
- December 13, 1937** Japanese troops under General Iwane Matsui occupy the city, and Phase I of the Nanking Massacre begins.
- December 14, 1937** Tank battalions and artillery battalions led the way into Nanking. People in the street were massacred, and many troops went on a killing rampage. Japanese troops were instructed to, “Kill all, rape all, loot all.” Japanese troops opened the gate of Yijuang, and charged to the Xhongshan Wharf and the Xiaguan Railway Station.
- December 16, 1937** Over 5,000 refugees were bound together and taken in trucks to Xiaguan station to be murdered.
- December 17, 1937** General Matsui exclaimed that the Japanese troops were being disrespected by the Chinese because they were shutting their doors and closing their shops to the invaders.
- End of December** The clearing of the streets begins. The horrors of the Rape of Nanking are occurring throughout the city as people are brutally murdered, women are raped and tortured, and many are transported out of the city to be massacred by Japanese troops along the Yangtze River.

- January, 1938** The world learns of the Nanking Massacre, but is unaware of the scope of brutality and horror.
- February 1938** The bodies are either burned or buried in mass graves that were discovered many years after the war.

Source: U.S., Department of State, Publication 1983, *Peace and War: United States Foreign Policy, 1931-1941* (Washington, D.C.: U.S., Government Printing Office, 1943), pp.3-8

Appendix C

Writing Standards 9-12

1. Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
2. Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.
3. Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.
4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)
5. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.
6. Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.
7. Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.
8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.
9. Draw evidence from literary or informational texts to support analysis, reflection, and research.
10. Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

Reading Standards 9-12

1. Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.
2. Determine two or more central ideas or themes of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.
3. Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.
4. Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the cumulative impact of specific word choices on meaning and tone (e.g., how the language of a court opinion differs from that of a newspaper); analyze how an author uses and refines the meaning of a key term or terms over the course of a text.
5. Analyze and evaluate the effectiveness of the structure an author uses in his or her exposition or argument, including whether the structure makes points clear, convincing, and engaging.
5. Determine an author's point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness, or beauty of the text.
6. Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.
7. By the end of grade 9, read and comprehend literary nonfiction in the grades 9–10 text complexity band proficiently, with scaffolding as needed at the high end of the range. By the end of grade 10, read and comprehend literary nonfiction at the high end of the grades 9–10 text complexity band independently and proficiently.
8. By the end of grade 11, read and comprehend literary nonfiction in the grades 11–CCR text complexity band proficiently, with scaffolding as needed at the high end of the range. By the end of grade 12, read and comprehend literary nonfiction at the high end of the grades 11–CCR text complexity band independently and proficiently.

Speaking and Listening Standards 9–12

1. Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
2. Integrate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, orally) in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data.
3. Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.
4. Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.
5. Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.
6. Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See grades 9-10 & 11-12 Language standards 1 and 3 for specific expectations.)

Language Standards 9–12

1. Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.
2. Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.
3. Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.
4. Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 9–10 reading and content and grades 11–12 reading and content, choosing flexibly from a range of strategies.
5. Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.
6. Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

