



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

1931-1945

VOLUME 1

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

Maryann McLoughlin, Richard Stockton College, 2008 Study Tour

Rosemarie Wilkinson, Raritan High School and Kean U, 2008 Study Tour

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

Units of Study

Introduction	To the Teacher	1
Unit 1	Prejudice and Discrimination	3
Unit 2	Atrocity, Massacre, Genocide, and Holocaust	25
Unit 3	Japanese Imperialism	47
Unit 4	The Nanjing Massacre	73
Unit 5	Rescuers and Upstanders	113
Appendix A	Timeline of the Asia-Pacific War, 1931-1945	150
Appendix B	Timeline of the Nanking Massacre	152
Appendix C	NJ Core Standards for Writing, Reading, Language, Speaking, and Listening	154

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!

unm.edu

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.
--	--	--

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

Unit 1—Suggested Bibliography

Furman, Harry, Ed. *The Holocaust and Genocide – An Anthology for Students*. New York: Anti-Defamation League, 1983.

I'm Not Prejudiced. New York: Anti-Defamation League, n.d.

The Shadows Between Friends. New York: Anti-Defamation League, 1991.

VHS and DVDs

A Class Divided. Videocassette. "Frontline" PBS, 1987.

Beyond Hate: Trilogy. Dir. Bill Moyers. Videocassette. Mystic Fire Video, 1992.

Children in the Crossfire. Videocassette. Vestron Video, Shaefer-Karpf, 1984.

Love Hate Prejudice Peace. WNET, Channel 13. New York PBS, n.d.

Racism 101. "Frontline" PBS, n.d.

The Eye of the Storm. Videocassette. Mt. Kisco, New York: The Center for Humanities, 1970.

The National Hate Test. Videocassette, USA Networks, China Train Productions, 1998.

The Shadow of Hate: A History of Intolerance in America. Dir. Charles Guggenheim. Videocassette. Southern Poverty Law Center, 1995.

Websites

http://www.adl.org/what_to_tell/whattotell_intro.asp

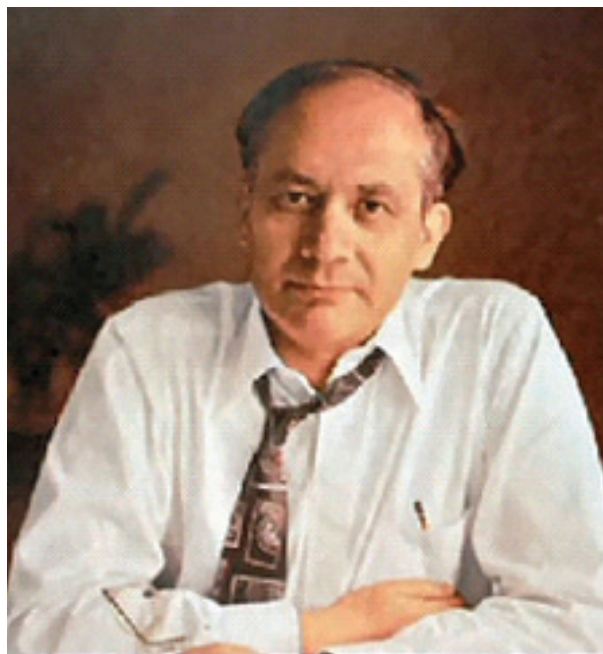
<http://www.colorado.edu/conflict/peace/problem/prejdisc.htm>

<http://remember.org/guide/History.root.stereotypes.html>

<http://www.understandingprejudice.org>



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.

<p>ESSENTIAL QUESTIONS THAT WILL FOCUS TEACHING AND LEARNING</p> <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>ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:</p> <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>ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING:</p> <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
When planning or carrying out an attack, distinction must be made between civilians and combatants and between civilian objects and military objectives.	Civilians and combatants who are <i>hors de combat</i> must be protected and treated humanely.	The only legitimate objective of war is to weaken the enemy's military forces.	Certain categories of people and objects must receive additional protection.
<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

civilian: any person who is not a combatant

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.)

civilian object: any object that is not a military objective

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.)

combatant: member of armed forces, member of an armed group under the orders of a party to the conflict

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

***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

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

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

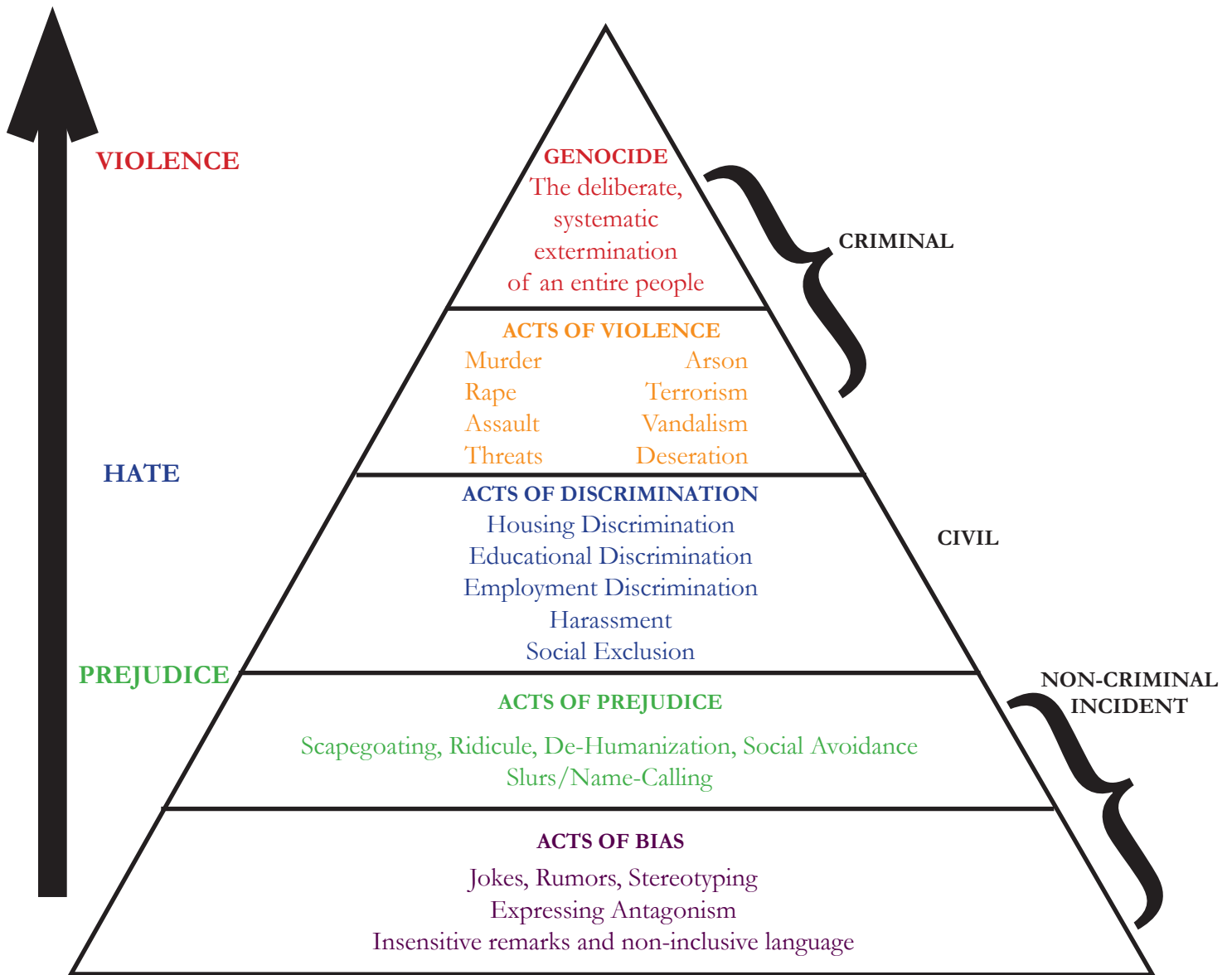
Which are Genocides?

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

Bauer, Yehuda. *A History of the Holocaust*. New York: Franklin Watts, 1982.

Chang, Iris. *The Rape of Nanking*. Boston: Basic Books, 1997.

Charney, Israel. *Genocide: Conceptual and Historical Dimensions*. Philadelphia: U of Pennsylvania P, 1994.

Cheadle, Don and John Prendergast. *Not on Our Watch: The Mission to End Genocide in Darfur and Beyond*. New York: Hyperion Books, 2007.

Churchill, Ward. *A Little Matter of Genocide: Holocaust and Denial in the Americas, 1492 to the Present*. San Francisco: City Lights Books, 1997.

Drakulic, Slavenka S. *A Novel about the Balkans*. New York: Penguin, 1999.

Gold, Hal. *Unit 731 Testimonies*. Boston: Tuttle Publishing, 1966.

Gourevich, Philip. *We Wish to Inform You That Tomorrow We Will Be Killed with Our Families*. New York: Farrar, Strauss, Giroux, 1996.

Harris, Sheldon. *Factories of Death: Japanese Biological Warfare, 1932-1945 and the American Cover-Up*. New York: Routledge P, 2002.

Hovannisian, Richard G. "Determinants of Genocide: Armenians and Jews as Case Studies." *The Armenian Genocide in Perspective*. New Brunswick, NJ: Transaction Books, 1987.

Maclear, Michael. *The Ten Thousand Day War*. New York: Avon Books, 1981.

Nyiszli, Miklos. *Auschwitz: A Doctor's Eyewitness Account*. New York: Arcase , 1993.

Porter, Jack Nusan. *Prejudice*. New York: Anchor Books, 1993.

Power, Samantha. *A Problem from Hell: America and the Age of Genocide*. New York: Basic Books, 2002.

Totten, Samuel, and Milton Kleg. *Genocide/ Human Rights*. Hillsdale, NJ: Enslow, 1989.

DVDs

American Justice. "War Crimes." VHS. The History Channel, 1994

Defying Genocide: Choices That Saved Lives. DVD. Committee on Conscience,
United States Holocaust Memorial Museum, 2005.

Ghosts of Rwanda. DVD. PBS Home Video, 2005.

The Armenian Genocide. DVD. Two Cats Productions Limited, 2006.

The Devil Came on Horseback. DVD. (Brian Steidle), 2007.

The Triumph of Evil. VHS. Frontline, 1999.

Witnessing Darfur/Genocide Emergency. DVD. Committee on Conscience,
United States Holocaust Memorial Museum, 2004

Websites

<http://www.angelfire.com/mi2/genocide>

<http://www.archives.gov/iwg/japanese-war-crimes/intorductory-essays.pdf>

<http://infoplease.lycos.com/spot/kosovo1.html>

<http://www.kosovo.com/english/news180699>

http://www.members.iinet.au/Duncan/massaces_pacific.html

<http://www.nj-alpha.org>

<http://www.npr.org/programs.atc/o10126.kosovo.html>

<http://www.nytimes.com/learning/general/featuredarticles/990212friday.html>

<http://www.oneworld.org/ips2/mar99/1709068>

<http://www.savedarfur.org>

<http://www.state.nj.us/njded/holocaust>



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.
--	--	--

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-Prosperity 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 WWI, 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.

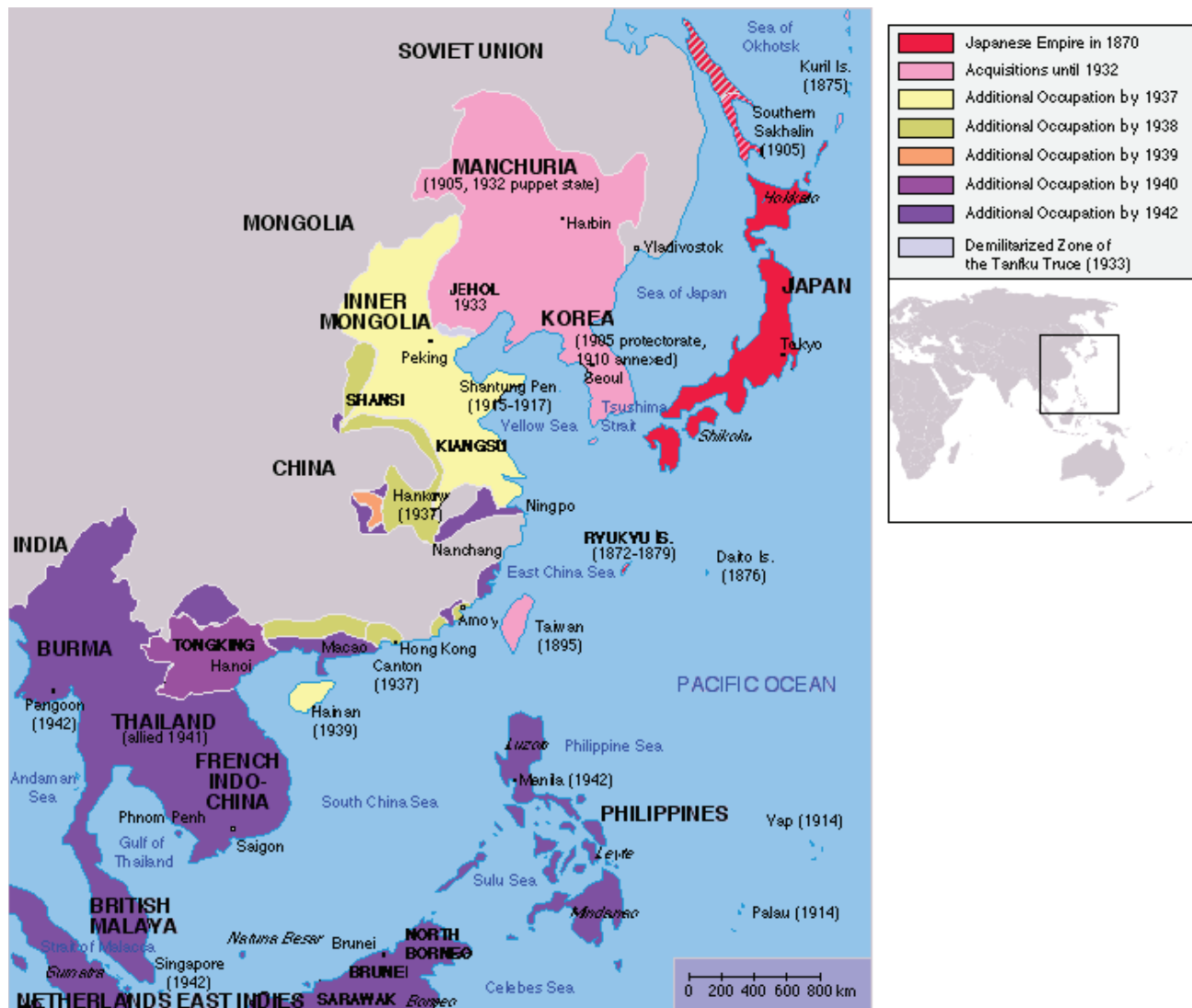
Map of China 1933—#1



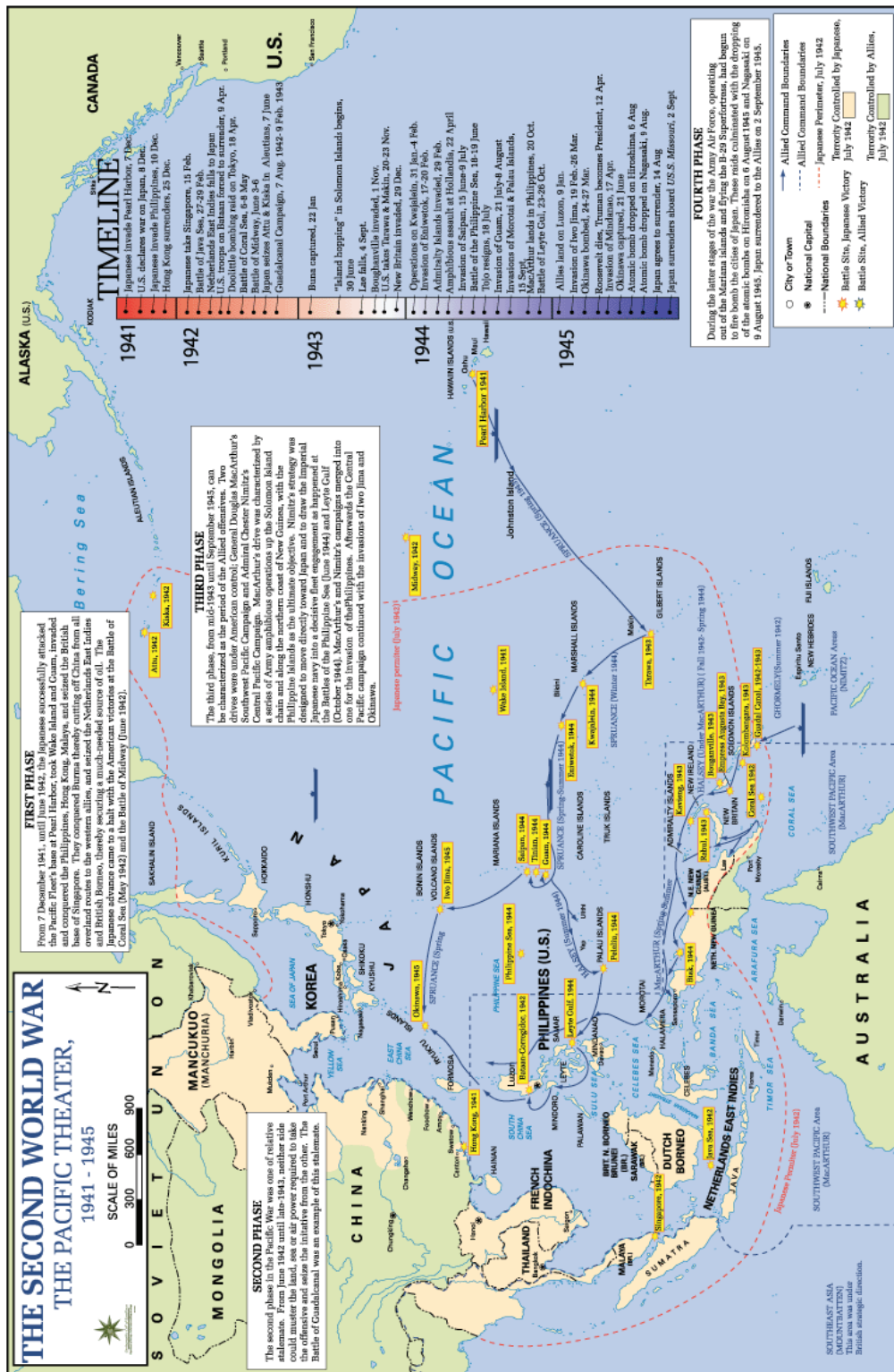
asia wwii

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.
 wwarii.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.

Unit 3—Suggested Bibliography

- Browne, Courtney. *Tōjō: The Last Banzai*. Cambridge: Da Capo P, 1967. The Pacific War Online Encyclopedia: Japan. 2007-2010. Web. 27 June 2010.
- Costello, John. *The Pacific War: 1941-1945*. New York: Harper Perennial, 2002.
- Drea, Edward J. *Japan's Imperial Army: Its Rise and Fall, 1853-1945* (Modern War Studies). Lawrence: UP of Kansas, 2009.
- Ford, Daniel. *Flying Tigers: Claire Chennault and His American Volunteers, 1941-1942*. New York: Harper Collins, 2007.
- Gatu, Dagfinn. *Village China at War: The Impact of Resistance to Japan, 1937-1945*. Vancouver: U of British Columbia P, 2008.
- Gruhl, Werner. *Imperial Japan's World War II*. New York: Transaction, 2007.
- Hsiung, James C., and Steven I. Levine, eds. *China's Bitter Victory: The War With Japan, 1937-1945*. Armonk, NY: M.E. Sharpe, 1997.
- Hung, Chang-Tai. *Resistance in Modern China, 1937-1945*. Berkeley: U of California P, 1994.
- Iriye, Akira. *The Origins of the Second World War in Asia and the Pacific*. New York: Longman, 1987.
- Lone, Stewart. *Provincial Life and the Military in Imperial Japan: The Phantom Samurai* (Routledge Studies in the Modern History of Asia). New York: Routledge, 2009.
- Russell, Edward F. *The Knights of Bushido: A History of Japanese War Crimes during WWII*. New York: Skyhorse, 2008.
- Paine, S.C.M. *The Sino-Japanese War of 1894-1895: Perceptions, Power, and Primacy*. New York: Cambridge UP, 2006.
- Prague, Gordon with Donald M. Goldstein and Katherine V. Dillon. *At Dawn We Slept: The Untold Story of Pearl Harbor*. New York: Viking Penguin, 1991.
- See, Lisa. *Shanghai Girls: A Novel*. New York: Random House, 2009.
- Tansman, Alan, ed. *The Culture of Japanese Fascism*. Durham, NC, Duke UP, 2009.
- Tillman, Barrett. *Whirlwind: The Air War Against Japan, 1942-1945*. New York: Simon & Schuster, 2010.
- Toland, John. *The Rising Sun: The Decline and Fall of the Japanese Empire, 1936-1945*. New York: Modern Library, 2003.
- Turnbull, Stephen. *Samurai—The World of the Warrior*. New York: Osprey, 2006.

DVDs

- Japan's War in Colour*. DVD. Rhino Theatrical, 2005.
- Pearl Harbor*. DVD. Touchstone/Disney, 2001.
- The Sun*. DVD. Kino International, 2010.
- They Filmed the War in Color: The Pacific War*. DVD. Koch Vision, 2006.

Tora! Tora! Tora! (1970). DVD. 20th Century Fox, 2005.

Why We Fight (1943). "Prelude to War," Chapter 1. DVD. Also online.

Why We Fight (1944). "Battle of China," Chapter VI. DVD. Also online.

Websites

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

<http://www.asia-wwii.org/history.html>

http://www.bbc.co.uk/history/worldwars/wwtwo/japan_quest_empire_01.shtml

http://www.fepow-memorial.org.uk/Historical_Introduction.htm

<http://www.fordham.edu/halsall/mod/modsbook45.html>

<http://www.history.navy.mil/photos/events/wwii-pac/pearlhbr/pearlhbr.htm>

<http://www.japan-guide.com/e/e2130.html>

http://www.metmuseum.org/special/samurai_armor/images.asp

<http://www.pearlharbormemorial.com>

<http://www.russojapanesewar.com/index.html>



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-Prosperity 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.

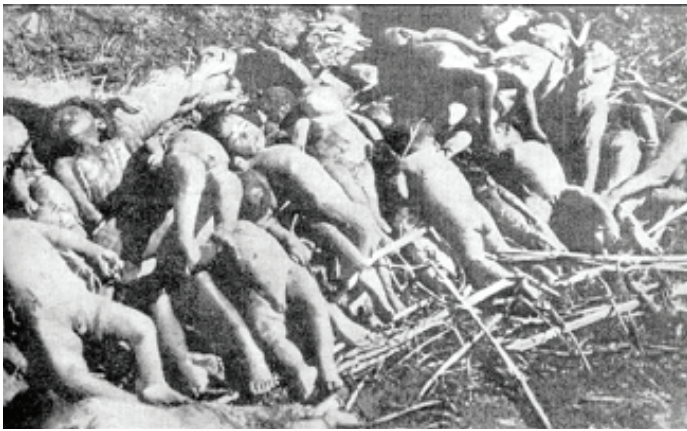
In addition to other brutalities, the Japanese wanted to steal the cultural heritage of the Chinese. The Japanese had set up a special committee for sorting transporting and cataloguing looted books. The loss was devastating: 897,178 volumes from public and private libraries in Nanjing—a priceless collection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

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.”

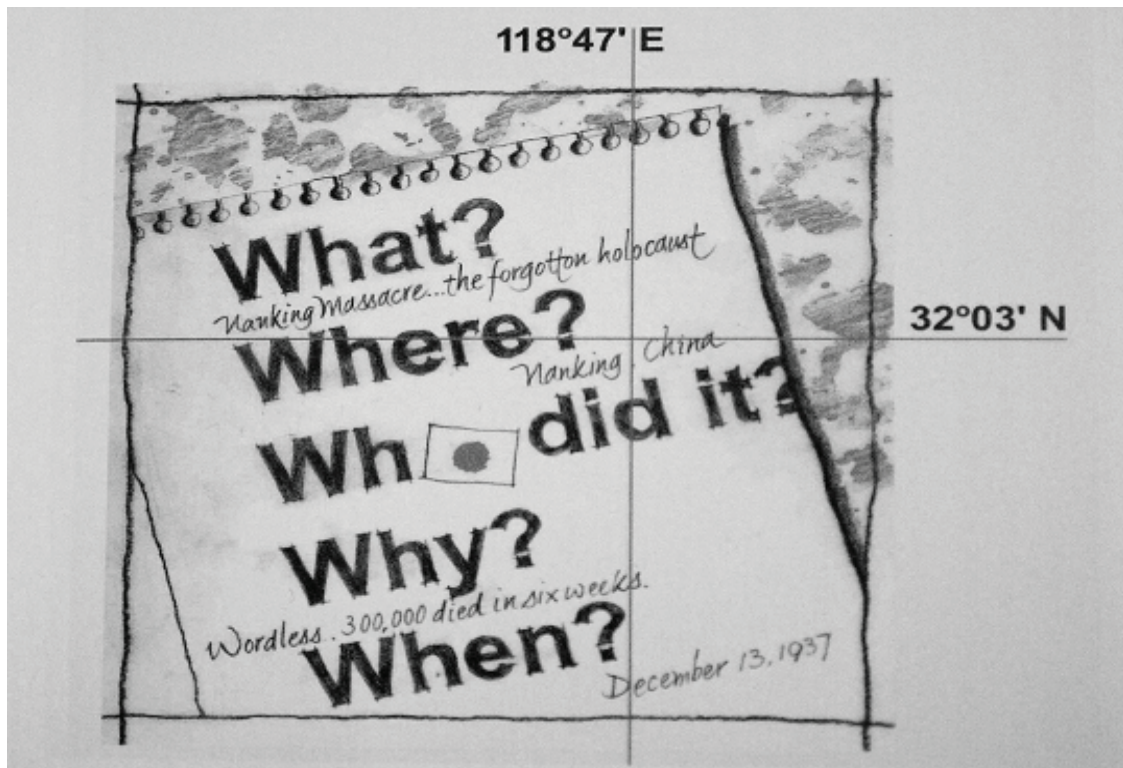
Prior to the fall of the city, many Chinese fled the approaching troops, and all foreign citizens were ordered to evacuate. A group of twenty-two European and American expatriates, however, refused to leave. Despite devastating air strikes and the threat of an oncoming army, these Westerners—including 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



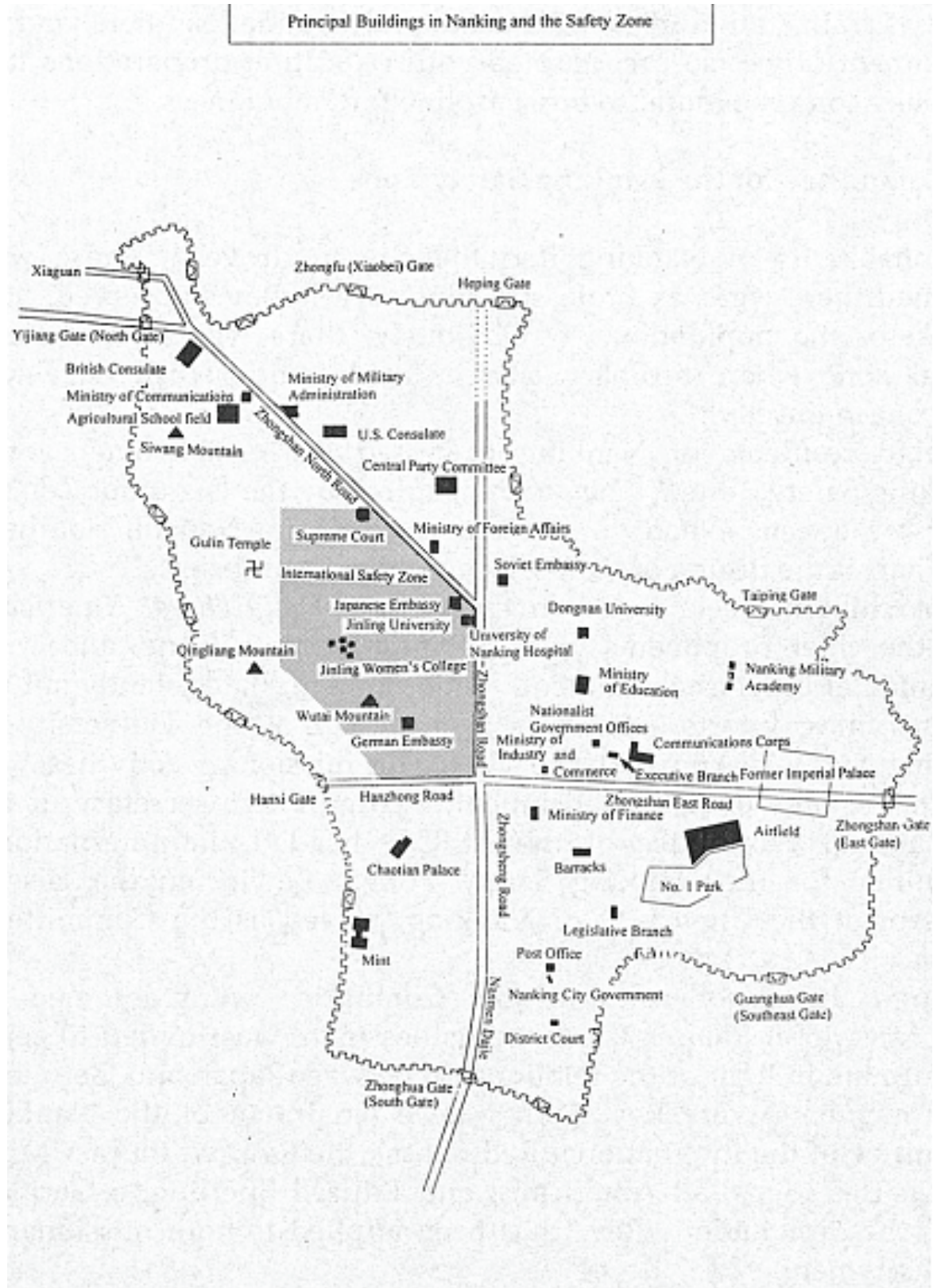
A contemporary map of Nanjing (Nanking). At the time of the massacre there was no bridge across the River Yangtze (or Chang Jiang). The Nanjing Yangtze River Bridge, built in 1968, in the northwest of the city, was the first bridge over the Yangtze River.

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 millennia, 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 world 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 engulfs 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 be tempted to violate their agreements and the rights of others will desist from such a course. 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* [*Meihsia*] 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 onto 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. Bothers, 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:

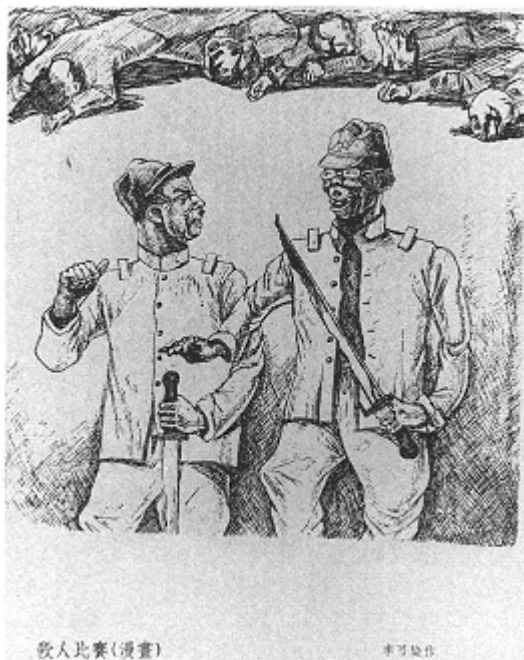
- The Japanese Imperial Army had suffered a long-term decline of discipline. In the climate of more liberal trends in the 1920s Taisho period, officers responded by demanding absolute obedience of recruits through inhumane means. That in turn, it is argued, led to the need for those recruits to transfer 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?

Unit 4—Suggested Bibliography

- Audens, W. H., and Christopher Isherwood. *Journey to a War*. New York: Paragon House, 1990.
- Brook, Timothy. *Documents on the Rape of Nanking*. Ann Arbor: U of Michigan P, 1999.
- Chang, Iris. *The Rape of Nanking : The Forgotten Holocaust of World War II*. New York: Penguin, 1999.
- Gruhl, Werner. *Imperial Japan's World War Two, 1931-1945*. New Brunswick, NJ: Transaction, 2007.
- Hsu, Immanuel C.Y. *The Rise of Modern China*. Oxford: Oxford UP, 2000.
- Hu, Hualing. *American Goddess at the Rape of Nanking: The Courage of Minnie Vautrain*. Carbondale: Southern Illinois UP, 2000.
- Hu Hualing, and Zhang Lianhong, eds and trans. *The Undaunted Women of Nanking: The Wartime Diaries of Minnie Vautrin and Tsen Shuifang*. Carbondale: Southern Illinois UP, 2010.
- Hung Changtai. *War and Popular Culture: Resistance in Modern China, 1937–1945*. Berkeley: U of California P, 1994.
- Jansen, Marius. *The Making of Modern Japan*. Cambridge: Harvard UP, 2000.
- Honda, Katsuichi. *The Nanjing Massacre: A Japanese Journalist Confronts Japan's National Shame* (Studies of the Pacific Basin Institute). Armonk, NY: East Gate Book, 1999.
- Li, Peter, ed. *Japanese War Crimes: The Search for Justice*. New Brunswick, NJ: Transaction, 2003.
- The Nanking Massacre*. Toronto: Toronto Alpha, 2007.
- Qi, Shouhua. *When the Purple Mountain Burns*. San Francisco: Long River P, 2005.
- Rabe, John. *The Good Man of Nanking: The Diaries of John Rabe*. New York: Vintage P, 2000.
- Russell, Edward F. *Knights of Bushido: A History of Japanese War Crimes during WWII*. New York: Skyhorse, 2008.
- Vautrin, Minnie. *Terror in Minnie Vautrin's Nanjing : Diaries and Correspondence, 1937-38*. Ed. Suping Lu. New York: U of Illinois P, 2008.
- Wilson, Sandra. "The 'New Paradise': Japanese Emigration to Manchuria in the 1930s and 1940s." *The International History Review* 17. 2 (May 1995): 249-286.
- Xu Zhigeng. *Lest We Forget: The Nanjing Massacre*. New York: Acacia P, 1997.

Ye Zhaoyan. *Nanjing 1937 : A Love Story*. Trans. Michael Berry. New York: Columbia UP, 2002.

Young, Shi and James Yin. *The Rape of Nanking/ Japanese Carnage in China During World War II*. New York: Random House, 1997.

Zhang Kaiyuan, ed. *Eyewitnesses to Massacre : American Missionaries Bear Witness to Japanese Atrocities in Nanjing*. Danbury: M. E. Sharpe, 2001.

DVDs

History —Special: Rape Of Nanking with Host Arthur Kent. DVD. A&E Television Networks, 2008.

May and December. DVD. U333, 2002.

Nanking. DVD. Thinkfilm, 2008.

Nanking! Nanking! (City of Life and Death). DVD. Media Asia, 2009.

Iris Chang and The Rape of Nanking. DVD. Toronto ALPHA, 2008.

John Rabe. Majestic Film Verleih, 2009. DVD, 2010.

Websites

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

http://edmontonalpha.org/study_guide.pdf

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

<http://www.fordham.edu/halsall/mod/nanking.html>

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

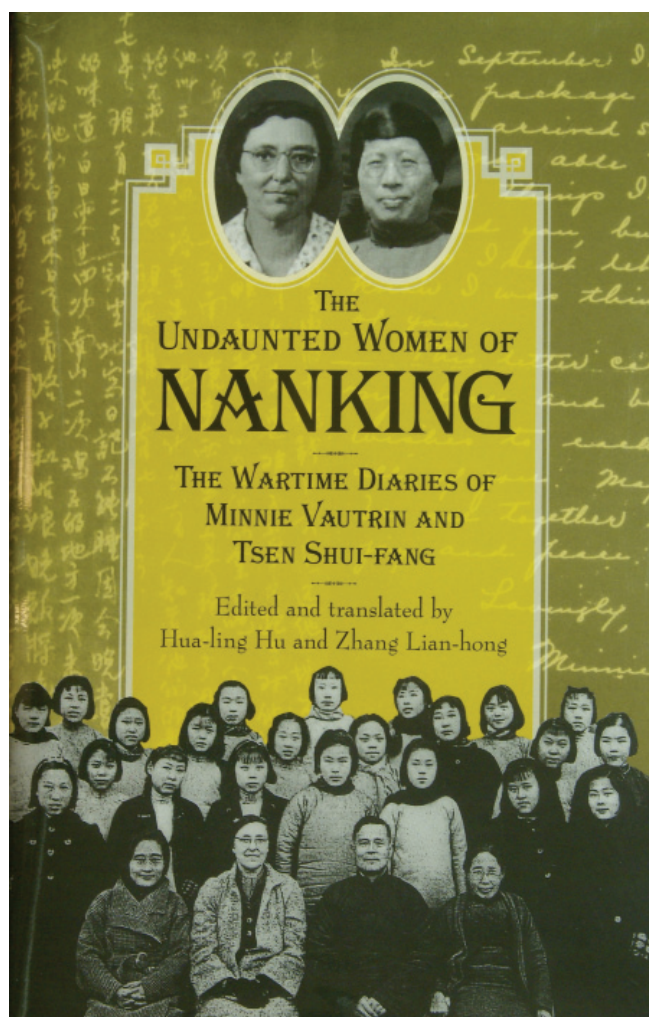
<http://www.library.yale.edu/div/Nanking>

<http://www.nj1937.org/english>



Unit Five

Rescuers and Upstanders



The Undaunted Women: Minnie Vautrin and Tsen Shui-fang

The Nanking Massacre and Other Japanese Atrocities, 1931-1945

INTRODUCTION to UNIT 5

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 5—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.

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.

ESSENTIAL QUESTION THAT WILL FOCUS TEACHING AND LEARNING:	ESSENTIAL KNOWLEDGE, SKILLS, AND ENDURING UNDERSTANDINGS:	ASSESSMENT (EVIDENCE OF KNOWLEDGE AND UNDERSTANDING):
<p>• Students will investigate and identify the various rescuers in the city of Nanking.</p> <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>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>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.

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 Vautrin 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 5—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 5—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 5—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.

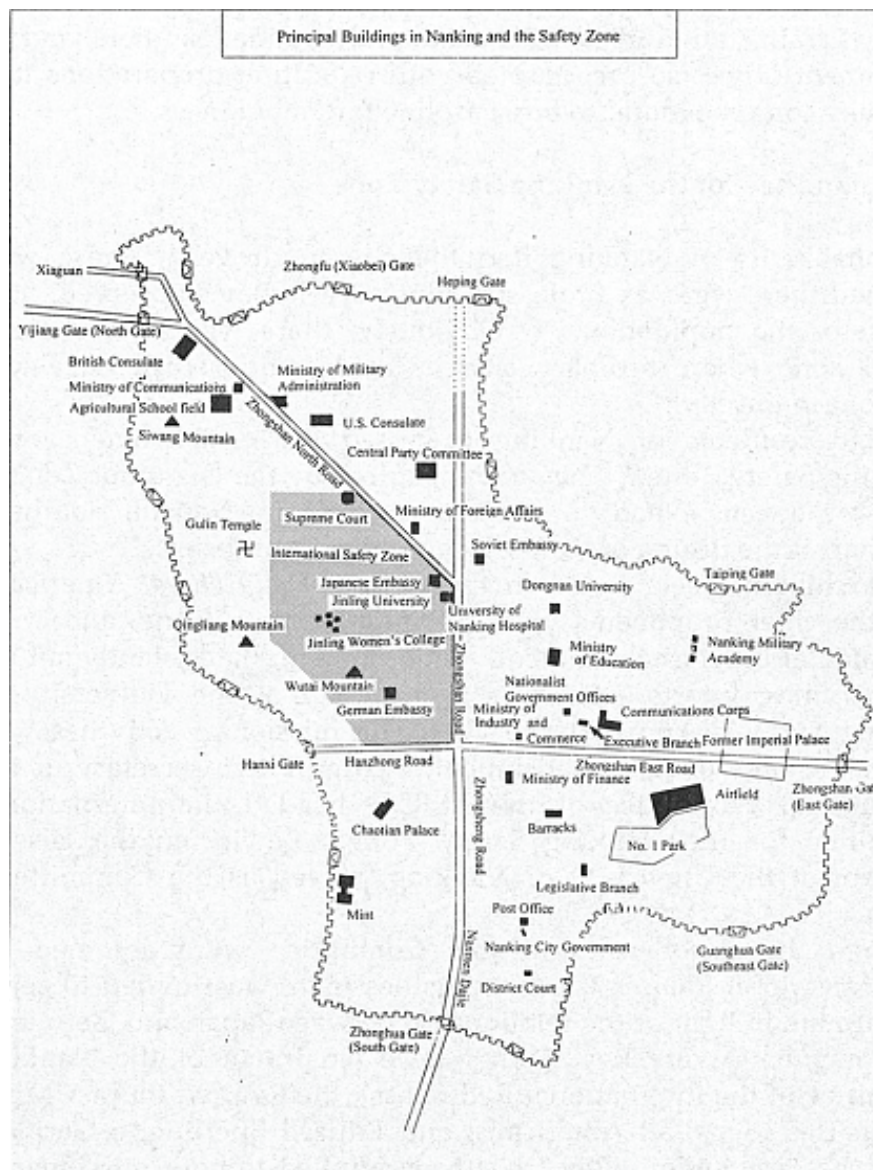
Like nations, individuals develop their own universes of obligation and responsibility.

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 5—Handout 4



Nanking International Safety Zone in shaded area cctv

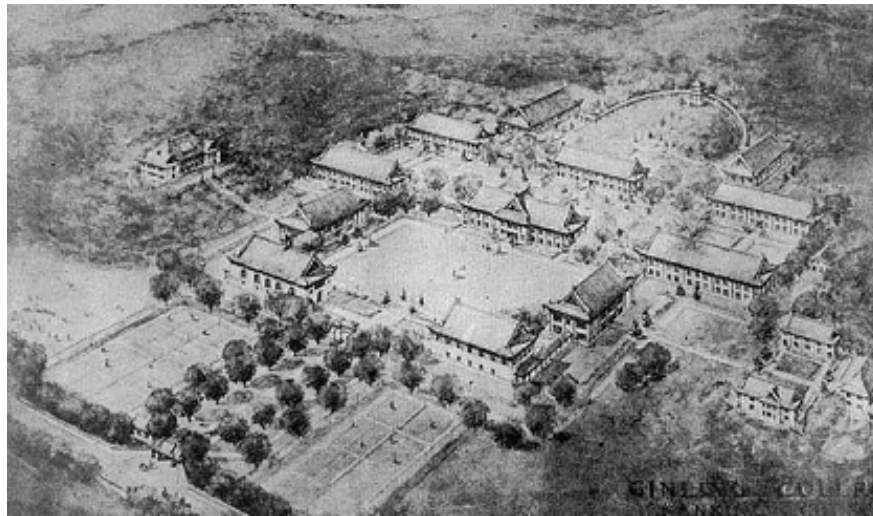
The International Safety Zone was a neutral area established inside of Nanking in 1937 to shelter Chinese refugees whose lives had been threatened and homes destroyed by the invading Japanese Imperial Army. Many of the Nanking Safety Zone committee members also served on The International Red Cross Committee 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 Jacquinot 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 5—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 5—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).

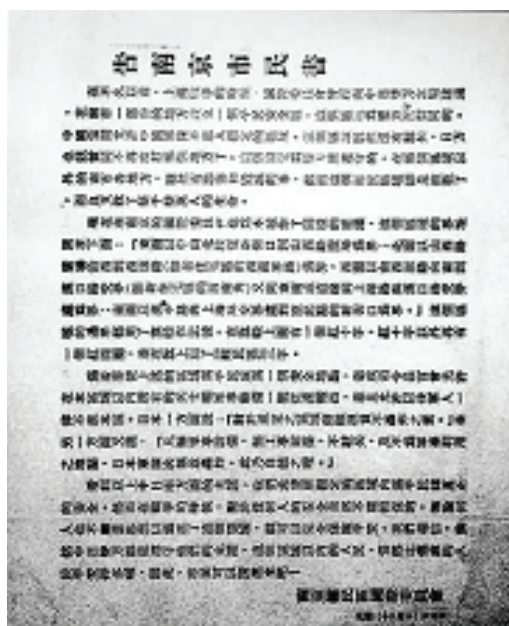
In the United States the Committee on the Far East of the Foreign Missions Conference received scores of letters from those missionaries in Nanking. After weeks of consideration, they decided to release the letters in February 1938 despite the possible adverse effect on the Christian movement in Japan, 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.



nj1937.org

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. Wary 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.

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.



library.yale.edu

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.



library.yale.edu



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.

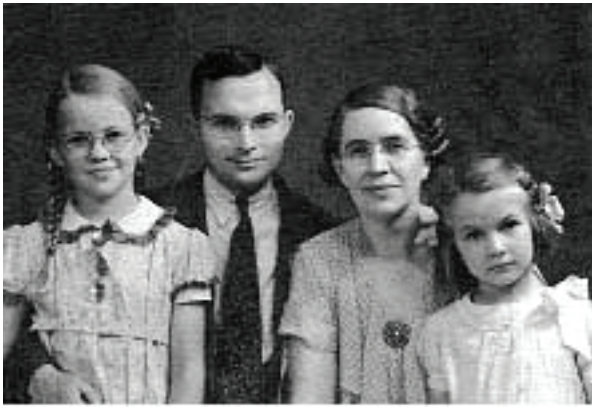
library.yale.edu

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.



library.yale.edu



library.yale.edu

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



library.yale.edu

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 5—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 5—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 5—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 5—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 5—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 5—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 5— 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 5—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.

Unit 5—Suggested Bibliography

- Brook, Timothy. *Documents on the Rape of Nanking*. Ann Arbor, MI: U of Michigan P, 1999.
- Chang, Iris. *The Rape of Nanking*. New York: Basic Books, 1997.
- Chang, Kai-Yuan, ed. *Eyewitness to Massacre*. London: Eastgate Books, 2000.
- Fitch, George A., and Geraldine T. Fitch. *My Eighty Years in China*. Taipei: Mei Ya Publications, 1967.
- Hu, Hualing. *American Goddess at the Rape of Nanking: The Courage of Minnie Vautrin*. Carbondale: Southern Illinois UP, 2000.
- Hu Hualing, and Zhang Lianhong, eds and trans. *The Undaunted Women of Nanking: The Wartime Diaries of Minnie Vautrin and Tsen Shuifang*. Carbondale: Southern Illinois UP, 2010.
- Oliner, Samuel P. & Oliner, Pearl M. *The Altruistic Personality: Rescuers of Jews in Nazi Europe: What Lead Ordinary Men and Women to Risk Their Lives on Behalf of Others?* New York: The Free P, 1988.
- Rabe, John. *The Good Man of Nanking: The Diaries of John Rabe*. New York: Vintage, 1998.
- Shuhsi, Hsu. *The War Conduct of the Japanese in 1938*. London: Kelly & Walsh, 1938.
- . *Documents of the Nanking Safety Zone*. London: Kelly & Welsh, 1939.
- Tec, Nechama. *When Light Pierced The Darkness: Christian Rescue Of Jews In Nazi-Occupied Poland*. New York: Oxford UP, 1986.
- Timperley, H. J. *Japanese Terror in China*. New York: Modern Age Books, 1938.

DVDs

- John Rabe (The Death of a City)*. DVD. Strand Releasing, September 2010.
- Nanking*. DVD. Velocity / Thinkfilm, 2008.

Websites

- http://www.nj1937.org/english/show_massacre.asp?id=24
- <http://www.historyplace.com/worldhistory/genocide/nanking.htm>
- <http://www.library.ucsb.edu/speccoll/collections/cema/chang.html>
- <http://www.library.yale.edu/div/spc/Vautrin.pdf>
- http://www.nankingatrocities.net/Terror/terror_02.htm
- <http://www.vhec.org/teachersguides.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.

