Peace Education:
Voices from Japan on War and Peace

Funded by a generous grant from the
Freeman Foundation

Five College Center for East Asian Studies
18 Henshaw Ave, B1, Room 201, Smith College
Northampton, MA 01063
www.fivecolleges.edu/fcceas
Through the accidents of history, peace education has a long history in Japan. Schools, museums, NGOs, and individuals all contribute to the basic goals of peace education—learning from the past and cultivating mutual understanding between cultures so that citizens will make rational future choices regarding violence and nonviolence. Ten teachers traveled from Tokyo to Hiroshima and then Nagasaki, Japan from June 22-July 5, 2017 to listen to the voices of those who witnessed or who help transmit the experiences of the Tokyo fire bombings (March 9-10, 1945) and the atomic bombing of Hiroshima (August 6, 1945) and Nagasaki (August 9, 1945). On our return to the U.S., the educator participants create lesson plans for use in classrooms, and we share them here in hopes that the power of these ten may be multiplied many times over.

The lesson plans presented in this volume reflect lessons learned from all of the places we visited and all of the people who helped us on our journey.

We are particularly thankful to those who shared their personal stories. In Tokyo Ms. Nihei Haruyo recounted her experiences as a survivor of the Tokyo fire bombings, and Mr. Maruta Kazuo told us about what happened to him during and after the atomic bombing of Nagasaki. In Fukuoka, we had the honor of meeting and hearing from Sasaki Masahiro, the older brother of Sasaki Sadako and the founder of Sadako Legacy (http://www.sadako-jp.com/). Seeing one of the cranes that Sadako herself folded is something that we will never forget. In Hiroshima, Wada Kazue shared with us her precious recollections of repatriation to Hiroshima from Korea in late 1945 and her life in immediate post-war Hiroshima.

In Hiroshima we received a warm welcome from the members of the hospitality association at Honkawa Elementary School, who taught us about Japanese calligraphy and tea, then gave us a private tour of their peace museum. We also enjoyed watching the swim class and hearing the music class sing about peace. The ninth-grade students from Hiroshima University Mihara Junior High School guided us on a day-long exploration of the Hiroshima Peace Memorial Museum and Hiroshima Peace Memorial Park, followed by discussions about peace. These students are involved in the Peace Guide Project, originally funded by the United States-Japan Foundation, in which the students learn to discuss peace issues in English and understand other cultures. Both the teachers and the students came away with messages to take back to their respective classrooms. Our time in Tokyo was enriched by visits to three museums: The Center of the Tokyo Raid and War Damages, the Showa Museum, and the Memorial Hall and Great Kanto Earthquake Memorial Museum.

With gratitude, we would like to acknowledge the following people who were instrumental in our journey to understanding peace education: Hayakawa Norio, Nakamura Girls’ High School, Tokyo; Oba Yasushi and Ikezono Yumi, Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims; Maekawa Tomoko and Kai Kazumi, our expert guides in Nagasaki; Yuki Kenji, English teacher and
coordinator of the Peace Escort program at Mihara Junior High School attached to Hiroshima University; professor Fukazawa Seiji for his continued support of the Mihara program; and the many hosts and volunteers who coordinated our visit to Honkawa Elementary School. Additional thanks to Wada Kazue’s grandson, Shotaro Yatsu, who facilitated our meeting with his grandmother. We were also pleased to have Mount Holyoke College alumna and author Holly Thompson join us for a day in Tokyo as she researched material for an upcoming book.

And finally, we wish to thank Fujimoto Yoko for traveling with us and enriching our experience by generously helping us to understand all that we saw and did.

Anne Prescott
Study Tour Leader
Director, Five College Center for East Asian Studies

John Frank
Study Tour Curriculum Coordinator

On behalf of the study tour members:

Frank Beede
Jeff Delezanne
Rita Hartgrove
Sheila Hirai
Stephanie Krzeminski
Jennifer Levesque
Lori Locker
Amy Luce
Micky Miller
Wendy Wright

Note: Japanese names throughout this publication are given in the Japanese order of family name followed by the given name (e.g., Yamawaki Yoshiro). Exceptions are for people who are well-known outside of Japan (e.g., Prime Minister Shinzo Abe), or those who prefer to use the English name order in English-language publications.

These lesson plans, with the original color photos and live hyperlinks, may be downloaded from www.fivecolleges.edu/fcceas.

Cover photo: Japan Study Tour 2017 members at Honkawa Elementary School, Hiroshima, Japan
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Author/Institution</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frank Beede, Antioch High School (Antioch, CA)</td>
<td><em>The End of World War II: The Children of Japan Remember</em></td>
<td>1</td>
</tr>
<tr>
<td>Jeff Delezenne, Clinton High School (Manitou Beach, MI)</td>
<td><em>Investigative Report – What Happened?</em></td>
<td>24</td>
</tr>
<tr>
<td>Rita Hartgrove, Integrated Arts and Technology High School (Rochester, NY)</td>
<td><em>Eye for an Eye Makes Everyone Blind</em></td>
<td>38</td>
</tr>
<tr>
<td>Sheila Hirai, Staples High School (Westport, CT)</td>
<td><em>Role of Hibakusha in Spreading the Message of Peace</em></td>
<td>62</td>
</tr>
<tr>
<td>Stephanie Krzemsinki, Oswego East High School (Oswego, IL)</td>
<td><em>Why Grow? Resiliency: An End of Unit Self Study &amp; Analysis</em></td>
<td>74</td>
</tr>
<tr>
<td>Jennifer Levesque, Lansingburgh High School (Troy, NY)</td>
<td><em>1868-Today: Conflict and Peace in Japan through the Lens of Shinto</em></td>
<td>97</td>
</tr>
<tr>
<td>Lori Howard Locker, Joseph C. Wilson Foundation Academy (Rochester, NY)</td>
<td><em>Omoiyari</em></td>
<td>115</td>
</tr>
<tr>
<td>Amy Luce, Hermon High School (Hermon, ME)</td>
<td><em>Perspectives of War and Peace: A Focus on the Impact of War on Civilians and the Changing Landscape of War with the Use of Atomic Weapons on Hiroshima and Nagasaki</em></td>
<td>122</td>
</tr>
<tr>
<td>Micky Miller, Corydon Central High School (Corydon, IN)</td>
<td><em>The Atomic Bomb: The Decision to Drop and Its Impact on Foreign Policy</em></td>
<td>147</td>
</tr>
<tr>
<td>Wendy Wright, Lansing Central School District (Lansing, NY)</td>
<td><em>Voices for Peace, Sadako and the Thousand Paper Cranes</em></td>
<td>152</td>
</tr>
</tbody>
</table>
The End of World War II: The Children of Japan Remember
Grade 10
World History

Frank Beede
Antioch High School
Antioch, California

INTRODUCTION

In the final eight months of World War II the Army Air Force targeted 67 Japanese cities, and dropped over 157,000 tons of conventional bombs on military targets that were often integrated into population centers. Many of those bombs were incendiary (fire bombs) and intended to destroy large swaths of civilian housing. Ultimately, the bombing campaign would culminate with the use of atomic weapons on Hiroshima and Nagasaki on August 6th and 9th, 1945. In the end, it is estimated that over 333,000 people were killed in the combined bombing campaigns, and 21% of the surviving population were left homeless. Although many younger children had been evacuated to the countryside; middle school aged students and older were employed in factories due to labor shortages. As they endured the bombings they collected their thoughts and experiences in journals, pictures, and paintings, many of which survive to this day. Historians have often focused on the use of atomic bombs and the morality of their deployment, but scant attention has been given to the civilian population that withstood this onslaught from the air other than casualty numbers. This lesson seeks to highlight the destructive nature of World War II on Japanese civilians through the stories and images of the children of Japan.

ESSENTIAL QUESTION

Is civilian loss of life in time of war ever acceptable?

OBJECTIVES

Students will analyze ten primary source documents from late World War II, three drawn by the children of Japan that demonstrate the destructive force of war. Students will record their analysis, and synthesize their findings into an academic paragraph that addresses the essential question.

TIME REQUIREMENT

1-2 class periods

MATERIALS

- overhead projector
- Bell Ringer transparencies
- primary source documents
- Source Graphic Organizer
- Academic Paragraph Rubric
STANDARDS

COMMON CORE STANDARDS

**CCSS.ELA-LITERACY.RI.9-10.7**

Analyze various accounts of a subject told in different mediums (e.g., a person's life story in both print and multimedia), determining which details are emphasized in each account.

**CCSS.ELA-LITERACY.RH.9-10.1**

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

**CCSS.ELA-LITERACY.RH.9-10.9**

Compare and contrast treatments of the same topic in several primary and secondary sources.

PROCEDURE

1. Prior to the lesson students will have obtained a general knowledge of the World War II’s progress and conclusion.
2. Bell Ringer: Display Transparency A (Tokyo Firebombing Damage) on the overhead projector and ask students to describe what they see? Where do they think the picture was taken? What city do they think it is? Describe what it would have been like to endure that level of destruction on the ground. Note: Do not correct students if they say it was Hiroshima or Nagasaki. This photo will be examined again at the end of the lesson.
3. Display Transparency B (Cities of Japan that were firebombed) on the overhead projector. Describe the firebombing missions and note that comparable, contemporary sized US cities are located next to the Japanese cities on the map. Highlight a city that is where you are located or near your school to provide students a connection and context.
4. Story Telling: Using Document 1 (Katsumoto Saotome’s Story) complete a dramatic reading of this personal account of the Great Tokyo Air Raid of March 9-10, 1945
5. Class Discussion: Students will write down what parts of the story stood out to them. They will next pair-share with their partner. The teacher will then facilitate a class discussion asking one student from each pair to verbally report out their thoughts.
6. Gallery Walk: Students will use the Primary Source Graphic Organizer (Document 2) to review the primary source documents located on the walls around the classroom that depict events from the Allied bombing campaign of Japan in the final eight months of the war. Documents 3-12 should be displayed in locations around the room to facilitate the flow of students from one station to another.
7. Reflection: Display Transparency A that was used as a Bell Ringer to open the class. Ask the students to describe what happened in the photo, again in a group discussion format. Inform students that the photo was taken of Tokyo after the March 9-10, 1945 air raid.

ASSESSMENT

Pass out the academic paragraph graphic organizer (Document 13) and rubric (Document 14). Students will utilize their notes on the primary sources and classroom discussion to complete the academic paragraph graphic organizer which addresses the essential question of the lesson, and then write their academic paragraph utilizing the organizer and rubric as a guide. Academic paragraphs are due next class.
REFERENCES


APPENDIX

TRANSPARENCY A

<table>
<thead>
<tr>
<th>Japanese City</th>
<th>% of City Destroyed</th>
<th>American City of Equivalent Size</th>
<th>Japanese City</th>
<th>% of City Destroyed</th>
<th>American City of Equivalent Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akashi</td>
<td>50.2</td>
<td>Lexington</td>
<td>Nagasaki</td>
<td>35.6</td>
<td>Akron</td>
</tr>
<tr>
<td>Amagasaki</td>
<td>18.9</td>
<td>Jacksonville</td>
<td>Nagoya</td>
<td>40</td>
<td>Los Angeles</td>
</tr>
<tr>
<td>Aomori</td>
<td>30</td>
<td>Montgomery</td>
<td>Nishinomiya</td>
<td>11.9</td>
<td>Cambridge</td>
</tr>
<tr>
<td>Chiba</td>
<td>41</td>
<td>Savannah</td>
<td>Nobeoka</td>
<td>25.2</td>
<td>Augusta</td>
</tr>
<tr>
<td>Choshi</td>
<td>44.2</td>
<td>Wheeling</td>
<td>Numazu</td>
<td>42.3</td>
<td>Waco</td>
</tr>
<tr>
<td>Fukui</td>
<td>86</td>
<td>Evansville</td>
<td>Ogaki</td>
<td>39.5</td>
<td>Corpus Christi</td>
</tr>
<tr>
<td>Fukuoka</td>
<td>24.1</td>
<td>Rochester</td>
<td>Oita</td>
<td>28.2</td>
<td>Saint Joseph</td>
</tr>
<tr>
<td>Fukuyama</td>
<td>80.9</td>
<td>Macon</td>
<td>Okayama</td>
<td>68.9</td>
<td>Long Beach</td>
</tr>
<tr>
<td>Gifu</td>
<td>69.6</td>
<td>Des Moines</td>
<td>Okazaki</td>
<td>32.2</td>
<td>Lincoln</td>
</tr>
<tr>
<td>Hachioji</td>
<td>65</td>
<td>Galveston</td>
<td>Omura</td>
<td>33.1</td>
<td>Santa Fe</td>
</tr>
<tr>
<td>Hamamatsu</td>
<td>60.3</td>
<td>Hartford</td>
<td>Omuta</td>
<td>35.9</td>
<td>Miami</td>
</tr>
<tr>
<td>Himeji</td>
<td>49.4</td>
<td>Peoria</td>
<td>Osaka</td>
<td>35.1</td>
<td>Chicago</td>
</tr>
<tr>
<td>Hiratsuka</td>
<td>48.4</td>
<td>Battle Creek</td>
<td>Saga</td>
<td>44.2</td>
<td>Waterloo</td>
</tr>
<tr>
<td>Hiroshima</td>
<td>41.8</td>
<td>Seattle</td>
<td>Sakai</td>
<td>48.2</td>
<td>Fort Worth</td>
</tr>
<tr>
<td>Hitachi</td>
<td>72</td>
<td>Little Rock</td>
<td>Sasebo</td>
<td>41.4</td>
<td>Nashville</td>
</tr>
<tr>
<td>Ichinomiya</td>
<td>56.3</td>
<td>Springfield</td>
<td>Sendai</td>
<td>21.9</td>
<td>Omaha</td>
</tr>
<tr>
<td>Imabari</td>
<td>63.9</td>
<td>Stockton</td>
<td>Shimizu</td>
<td>42.1</td>
<td>San Jose</td>
</tr>
<tr>
<td>Isezaki</td>
<td>56.1</td>
<td>Sioux Falls</td>
<td>Shimonoseki</td>
<td>37.6</td>
<td>San Diego</td>
</tr>
<tr>
<td>Kagoshima</td>
<td>63.4</td>
<td>Richmond</td>
<td>Shizuoka</td>
<td>66.1</td>
<td>Oklahoma City</td>
</tr>
<tr>
<td>Kawasaki</td>
<td>35.2</td>
<td>Portland</td>
<td>Takamatsu</td>
<td>67.5</td>
<td>Knoxville</td>
</tr>
<tr>
<td>Kobe</td>
<td>55.7</td>
<td>Baltimore</td>
<td>Tokushima</td>
<td>85.2</td>
<td>Ft. Wayne</td>
</tr>
<tr>
<td>Kochi</td>
<td>55.2</td>
<td>Sacramento</td>
<td>Tokuyama</td>
<td>48.3</td>
<td>Butte</td>
</tr>
<tr>
<td>Kofu</td>
<td>78.6</td>
<td>South Bend</td>
<td>Tokyo</td>
<td>39.9</td>
<td>New York</td>
</tr>
<tr>
<td>Kumagaya</td>
<td>55.1</td>
<td>Kenosha</td>
<td>Toyama</td>
<td>95.6</td>
<td>Chattanooga</td>
</tr>
<tr>
<td>Kumamoto</td>
<td>31.2</td>
<td>Grand Rapids</td>
<td>Toyohashi</td>
<td>67.9</td>
<td>Tulsa</td>
</tr>
<tr>
<td>Kure</td>
<td>41.9</td>
<td>Toledo</td>
<td>Tsu</td>
<td>69.3</td>
<td>Topeka</td>
</tr>
<tr>
<td>Kuwana</td>
<td>75</td>
<td>Tucson</td>
<td>Tsuruga</td>
<td>65.1</td>
<td>Middletown</td>
</tr>
<tr>
<td>Maebashi</td>
<td>64.2</td>
<td>Wilkes-Barre</td>
<td>Ube</td>
<td>20.7</td>
<td>Utica</td>
</tr>
<tr>
<td>Matsuyama</td>
<td>64</td>
<td>Duluth</td>
<td>Ujiyamada</td>
<td>41.3</td>
<td>Columbus</td>
</tr>
<tr>
<td>Mito</td>
<td>68.9</td>
<td>Pontiac</td>
<td>Utsunomiya</td>
<td>43.7</td>
<td>Sioux City</td>
</tr>
<tr>
<td>Miyakonojo</td>
<td>26.5</td>
<td>Greensboro</td>
<td>Uwajima</td>
<td>54.2</td>
<td>N/A</td>
</tr>
<tr>
<td>Miyazaki</td>
<td>26.1</td>
<td>Davenport</td>
<td>Wakayama</td>
<td>50</td>
<td>Salt Lake City</td>
</tr>
<tr>
<td>Moji</td>
<td>23.3</td>
<td>Spokane</td>
<td>Yawata</td>
<td>21.2</td>
<td>San Antonio</td>
</tr>
<tr>
<td>Nagaoka</td>
<td>64.9</td>
<td>Madison</td>
<td>Yokkaichi</td>
<td>33.6</td>
<td>Charlotte</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yokohama</td>
<td>57.6</td>
<td>Cleveland</td>
</tr>
</tbody>
</table>
“Katsumoto! Get up!” At the sound of my father’s voice, I jumped out of bed. The same instant, a ray of light that made my eyes swim streaked across the south window, followed by an eerie roar that seemed to pierce the earth. I remember the shock of that moment as if it happened last night. Grabbing the first aid and emergency bags by my pillow, my air-raid hood, and my only treasure, a cloth pouch containing old coins, I rushed down the stairs…

There was a reason for my quick response. It was March 10, Army Day. It had been rumored that the enemy was planning a huge air raid to coincide with this special day. As if to confirm those fears, a fierce northwesterly wind had been blowing since the previous evening. The flames reflected in the glass of the window and the deafening roars and explosions were enough for even a child to realize it was serious. I went outside to look. In every direction—east, west, south, and north—the dark sky was scorched with crimson flames. The steady roar of the B-29s’ engines overhead was punctuated by piercing screeches followed by cascading sounds like sudden showers. With each explosion, a flash of light darted behind my eyelids. The ground shook. Flames appeared one after another. As our neighbors looked outside their air raid shelters defiantly holding their bamboo fire brooms, they cursed when they saw how fiercely the fires were burning. They were helpless against the raging flames. Fire trucks, sirens wailing, were already speeding toward the fires, but what could they do in this gusting wind and intensive bombardment? Even in the eyes of a child, the situation seemed hopeless. …

In the crimson sky, black smoke was gathering in a dense fog and sparks were swirling about. It was a blizzard of sparks. Circling serenely above the pillar of flames, the B-29 bombers continued to pour down their incendiaries. First a bright blue flash shone in the sky, then countless trails of light fell and were absorbed in the black rooftops, from which new flames rose up. “My, how beautiful!” exclaimed my sister. Strangely I still remember that incongruous remark. At that moment, as if to suppress my sister’s admiration, a metallic explosion rang out. Suddenly I saw the huge form of a B-29 flying very low above the rooftops. Its belly opened wide and several black objects fell screeching to the ground. I instinctively covered my face. When I looked up again flames were rising all over the neighborhood. Then I heard my father’s voice from below: “Katsumoto, what are you doing?” Bring down the futons from upstairs and put them on the cart!” This was how I first encountered the Great Tokyo Air Raid of March 10.

At that time, a 12-year-old boy such as myself should not have been in Tokyo. Most schoolchildren in the capital city had been evacuated to the countryside. But because I was born in the first three months of the year, I had been moved up to the senior class after graduating from national elementary school and became what is now called a junior high school student. As a result I avoided evacuation and was placed in the youngest class of mobilized students. Together with most of my friends, I was busy working every day making hand grenades to be thrown by Japanese soldiers in their suicide attacks. But what use could a runny-nosed schoolboy be at a military ironworks? War is so cruel. For a poor working family like mine, residing in Mukojima ward in the Shitamachi district, there was nowhere to escape to and no time to get away when the air raid struck. All we could do was cower in a corner of this low-lying region of the imperial capital. It was my fate to directly experience the horrors of the Great Tokyo Air Raid. …

Most of us already knew the war was going badly. Japanese troops had been decimated in suicide attacks on Attu Island, the southern island of Guadalcanal had fallen, and the Mariana Islands of
Saipan, Guam, and Tinian had all become U.S. frontline bases by the end of 1944. The U.S. armed forces were relentlessly closing in on the Japanese mainland. On the day of the U.S. army landing on the southern coast of Iwo Jima on February 19, 1945, the Japanese defenders were bombarded with as many as 8,000 shells in one day and driven to the north of the island. If Iwo Jima fell and the Americans reached Okinawa, an invasion of the Japanese mainland would be imminent. To camouflage the retreats, the Imperial Headquarters used the expression “change in course,” while the slogan “fight to the death” was replaced by “let them cut your flesh so that you can sever their bones.” For the B-29s, it was now a 1,500-mile flight to Tokyo from the air base in Saipan. They arrived in waves, their bellies filled with explosive and incendiary bombs. Up to March 10, the B-29s bombing Tokyo had flown at a height of at least 10,000 meters and, although they had dropped large quantities of explosive and incendiary bombs, these had been aimed primarily at military targets in the city. The Great Tokyo Air Raid in the low-lying Shitamachi district was the first time the U.S. air force moved from targeting the main industrial districts that were the basis of Japan’s military capability to low-altitude indiscriminate incendiary bombing that targeted civilians. Tragically, there was also a very strong wind that day. From around noon on March 9, a northwesterly wind blew under overcast skies, becoming even fiercer from the evening into the night. Snow that had fallen two or three days earlier still remained on the ground in places, and the sudden gusts of wind in the streets cut through you like a knife. …

… At 10:30 p.m. on March 9, an air-raid standby alert was issued… According to this information from the Eastern Army-controlled zone, B-29s circling the Boso Peninsula had entered the air space of Tokyo from the south of the peninsula and, without incurring any damage, had changed direction and were now flying far out over the ocean.

As the radio announcer repeated the message, I breathed a sigh of relief. A moment later, my father, dressed in his black uniform, suddenly came in and muttered, “It’s over.”

“Isn’t it Army Day tomorrow, dad?” I asked. “Yes, but I don’t think they’ll be doing anything special,” replied my father. As he said this, I vaguely remember him putting down his bamboo water gun and heavy-looking steel helmet next to his pillow. It might seem strange for a grown man to have a water gun, but this type was one meter long with a diameter of ten centimeters and was issued only to the heads of firefighter groups. It had the imperial chrysanthemum crest branded on it at the end of the barrel. My father took his water gun with him on firefighting drills. When all the participants had gathered, they would hang a red cloth from the roof of a two-story house to represent the fire. Then they aimed the water gun, shouted out in unison, and shot a jet of water at the cloth. It was all right when they hit the target but when they missed, the cloth just hung there limply and they had to try again until they got it right. Until the night of March 10, everyone had been led to believe that they could defy incendiary bomb attacks with water guns, bucket relays, and fighting spirit. Feeling relieved that it was a false alarm, my parents, two older sisters, and I had gone to bed. During that brief respite, the massive indiscriminate firebombing raid scheduled for Army Day began. We loaded our most important belongings onto a handcart and made our way down the Mito-kaido road, then turned left and headed south. …

The road was overflowing with people escaping with their various belongings, all of them heading south. We would have needed great conviction to go toward the wind in the opposite direction from that advancing wave of people. There were raging fires in the Asakusa district to the north and we could see fires burning in every direction. The only place that still seemed relatively dark was the Azuma-cho area in the southeast. My father held the handles at the front of the cart, my mother and I pushed it from behind, and my two sisters ran at the sides as we made for that dark place. …

One incendiary bomb skimmed past the shoulder of a woman near me, lodged itself in a telegraph pole, scattered sparks, and turned into a pillar of fire. Roofs of houses spewed flames, wooden fences and telegraph poles burned, and even the brick-and-mortar warehouses of factories were engulfed in the inferno. Located between the Nakagawa and Kitajuken kanals, Azuma-cho contained many factories. It
seemed that these were being targeted because all around us pillars of flame were shooting up into the dark sky. Desperately trying to escape the smoke and flames, we ran through the maze of back alleys, only to emerge in the same place we had started. …

“We’re surrounded by fires.” At that moment the roof of a house collapsed in front of us with a tremendous rumbling sound and a hot wind roared over us as if blown by bellows. Carried by the north wind, black smoke and flames swept over the road devouring everything in their path. …

“Is everyone all right?” yelled my father as we ran. “We’re okay!” I shouted back, sweeping away the smoke in front of me with my cotton work gloves. My judo robe, which I had soaked with water just a few moments earlier, was already bone dry. I was fighting for breath, could only see about five meters ahead, and no longer knew who was running where. Then, just in front of me, I saw flames flickering. Someone’s back was on fire. “Mum, your backpack!” I screamed. Without replying, my mother threw her burning backpack down on the ground. It turned into a ball of fire and was sucked downwind. After we had run under several signals along the railway track and over an iron bridge across a drainage channel, we saw that the fires around us were dying down. Many people were sitting or lying exhausted on the tracks. The flames had not yet reached that area and I could see the shining black roofs of the nearby houses. Finally realizing that we had somehow escaped death, my strength suddenly ebbed away and I felt like I was being sucked into the ground. My father said we were still in danger, so we went down Meiji Street past the Terajima Crossroads, making straight for the Sumida River. Like everyone else, we instinctively headed for water. Countless people perished in rivers and canals that night. Making our way through burning buildings that looked like they might collapse at any moment, we eventually reached a small park near Shirahige Bridge. By now we had no strength left, but then we noticed that the night sky was turning white and dawn was breaking. Our faces were black with soot. The fingers of my gloves were burned off and only the cloth on the backs of my hands remained. The handcart my father had been pulling and our luggage had vanished. Gone too was the pouch of old coins I had tied to my belt. Shocked that I had lost my only treasure, I wanted to retrace my steps to look for it but my father stopped me. …

The fires started to die down at about five o’clock in the morning. Dawn broke at six. The fierce wind had finally abated a few hours earlier. Like a clot of blood the sun rose unsteadily in the east, yet the sky remained strangely dark. My parents, sisters, and I had managed to escape to a corner of a park near Shirahige Bridge. After my mother treated the burns on my hands with the ointment from my emergency bag, I went on my own to the foot of the bridge just a couple of minutes away. The Kubota Ironworks, where I had been working just the day before, was near the bridge facing the Sumida River. What had become of the factory and my classmates and teachers who worked there? … It was deathly quiet, except for the sound of a sheet of paper attached to the gate fluttering in the breeze. I read the handwritten message. To All Factory Staff Don’t be discouraged by a little thing like this! Let’s rebuild our factory right away. Keep fighting! The enemy is desperate too! Child though I was, I felt a kind of emptiness as I gazed at those words. Was the enemy really as desperate as we were? I continued walking to the bridge. From the river I heard men’s voices shouting “One, two, three, heave!”

When I got to the quay of the Sumida River, I could only stare in horror. On the stone wall of the smoldering quay were several civil defense corpsmen in khaki uniforms with cloths wrapped over their heads and tied under their chins. From a gap where the wall had collapsed they made their way backward and forward over the logs on the water’s surface. Shouting instructions to each other, they were pulling dead bodies out of the water. Looking down, I saw that the river was full of burned and drowned corpses. The men were reeling in the bodies with hooked poles. They bound the stiff corpses with ropes, hauled them up onto the quay, and laid them down in rows like tuna at a fish market. Then I noticed that my father was standing behind me. “Take a good look, Katsumoto,” he said. “Look and never forget. This is what war is.” I clearly remember the way he spoke, muttering the words under his
breath. Exhausted by his struggles and privations, he died shortly after the war ended. The frightful scene we witnessed in the Sumida River and my father’s despairing voice have always stayed with me. …

The whole area was pervaded by such a sickening stench that we had to open our mouths and breathe in gasps. The ruins were crowded with victims like us. With scorched faces and bloodshot eyes, many of them could hardly see. There was an endless stream of refugees from the fires—people using their leggings as bandages, people with burned cheeks, split lips, and mouths hanging open, people with handcarts and bicycle carts carrying burned futons and clothes soaked in water. We too were part of this procession of ghosts. …

We turned into a side street and walked through Mukojima-Hyakkaen Gardens. This was a scenic spot well known in Tokyo for its flowers blooming all year round, but now the branches of the trees were all burned black and covered with futons and clothes. When we reached the Terajima crossroads, we saw something quite unexpected. Only the buildings at the corner where we lived were still standing. What a stroke of luck! The schools, factories, cinema, and fire station were all gone. All around us were burned out ruins and reddish brown scorched earth. Just one row of buildings including our house had been left untouched. “Look, there’s our house!” cried my mother, and we all ran towards it. When we opened the front door, we heard the feeble meowing of Tomi, our tortoiseshell cat, who ran up to us and snuggled against our legs.

But our neighbors Mrs. Torii and her son would never return. We had encountered them during our escape with futons wrapped around them and wooden clogs hanging from their waists … What had become of them? The watchmaker’s store where they lived had also been undamaged by the fires. From outside we could hear the ticking of the wall clock and cuckoo clock, keeping the time like living beings. Thinking they might have returned, I peered into the store. At the sight of the pendulums swinging back and forth, I suddenly felt afraid and returned to our house. Although they had the foresight to take all those clogs with them so that they could walk back over the scorched ground, Mrs. Torii and her son Iwao had perished in the inferno.
WHICH ONE’S GRAVE?

END OF WARFARE OR END OF CIVILIZATION?

Source: Wellerstein, 2012; Chicago Tribune August 12, 1945
Source: Wellerstein, 2014; Atlanta Constitution, August 8, 1945
Source: Wellerstein, 2014; Chicago Tribune, August 8, 1945
Photo 43.—Japanese photo showing bodies of people trapped and burned as they fled through a street during the attack of 9-10 March. Note that automobiles and bicycles were also trapped and burned.

Source: Koyo, 1947; photo from March 1945
Source: Asia-Pacific Journal, 2011
Source: AtomicHeritage.org, 2014
**Essential Question:** Is civilian loss of life in time of war ever acceptable?

<table>
<thead>
<tr>
<th><strong>THE TOPIC SENTENCE:</strong></th>
<th>The topic sentence introduces the main points for the paragraph and addresses the essential question.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THE FIRST MAIN POINT:</strong></td>
<td>The next sentence presents the first point found in the topic sentence:</td>
</tr>
<tr>
<td><strong>SUPPORT FOR THE FIRST POINT:</strong></td>
<td>Quotations, examples, logic, explanations, or ideas:</td>
</tr>
<tr>
<td><strong>SUPPORT FOR THE FIRST POINT:</strong></td>
<td>Quotations, examples, logic, explanations, or ideas:</td>
</tr>
<tr>
<td><strong>THE SECOND MAIN POINT:</strong></td>
<td>The next sentence refers to the second point mentioned in the topic sentence:</td>
</tr>
<tr>
<td><strong>SUPPORT FOR THE SECOND POINT:</strong></td>
<td>The type of support used does not have to be identical:</td>
</tr>
<tr>
<td><strong>SUPPORT FOR THE SECOND POINT:</strong></td>
<td>The type of support used does not have to be identical:</td>
</tr>
<tr>
<td><strong>THE CONCLUDING SENTENCE:</strong></td>
<td>The concluding sentence summarizes the points introduced in the topic sentence and discussed/proven in the paragraph. Similar words are used to show a direct relationship with the topic sentence.</td>
</tr>
</tbody>
</table>
# ACADEMIC PARAGRAPH RUBRIC

<table>
<thead>
<tr>
<th>Categories of Performance</th>
<th>Beginner (1)</th>
<th>Basic (2)</th>
<th>Intermediate (3)</th>
<th>Advanced (4)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Topic sentence/main idea</strong></td>
<td>No evidence of a main idea. The paragraph lacks clarity and cohesion.</td>
<td>Topic sentence is present but poorly written. The main idea is not entirely clear.</td>
<td>Topic sentence is complete. The main idea is clearly stated.</td>
<td>Topic sentence is strong and clearly states the main idea. Stimulates interest.</td>
</tr>
<tr>
<td><strong>Main Points/supporting sentences</strong></td>
<td>Random ideas are hard to follow. Less than three complete sentences.</td>
<td>Limited details to establish interest in the topic. Short, choppy sentences that lack flow.</td>
<td>Each main point has three or more sentences. Mostly related details but not all sentences are complete and focused.</td>
<td>Consistent development of main ideas. Creates interest through details and varied sentence structure.</td>
</tr>
<tr>
<td><strong>Concluding sentence</strong></td>
<td>There is no concluding sentence that connects to a main idea.</td>
<td>The sentence is incomplete and does not sum up the paragraph.</td>
<td>The sentence is complete and adequately sums up the paragraph.</td>
<td>The sentence is complete and restates the main idea effectively.</td>
</tr>
</tbody>
</table>
Investigative Report - What Happened?
Grades 9-11
U.S./World History

Jeff Delezenne
Clinton High School
Manitou Beach, Michigan

Topic: March 9-10, 1945 firebombing of Tokyo
Lesson Duration: One 50-minute class period
Lesson Objectives:

1. Students will be able to explain what occurred in Japan on March 9-10, 1945 in Tokyo.
2. Students will be able to articulate the difference between the impact of firebombing and atomic bombing.

Standards:

1. Common Core State Standards, English Language Arts - Literacy.RH.9-10.1
   Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
2. Common Core State Standards, English Language Arts.RH.9-10.2
   Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

Summary of Tasks / Actions

1. (3-5 minutes) Place three dead body chalk outlines on the classroom floor. If available, consider using caution tape to attract attention to the area. Read this statement to students - “People died here. It is up to you to use the presented evidence to determine what happened.” (Note: Students are not to utilize the Internet for this portion of the activity)
2. (10-15 minutes) In groups of three, students have one minute to review each image/quotation (Appendix Two) before the teacher instructs each group to move to the next image/quotation on the classroom walls. Students should make individual notes by listing three memorable points about each image and excerpt. The teacher should remove the Appendix Two URLs before displaying the material to students.
3. (5-7 minutes) Each group of students answers the questions of the Group Investigative Report Summary (Appendix One). Each group member will write down their answers individually, but the group should collaborate and discuss its findings.
4. (5-7 minutes) Direct students to reconfigure groups, and discuss with members of another group their answers to the Group Investigative Report Summary questions.
5. (10 minutes) Class discussion - What Happened?
   Students will likely respond that the images and quotations they had just reviewed dealt with the subject of the atomic bomb. The photos and quotations of this lesson were specifically selected to reflect this similarity. Despite student confusion, consider not informing the students of the source of the photos and documents, until after all the tasks are completed.
6. (Remaining class time, if available) Students will need to complete the discussion post online (See Discussion Post). Students consult these websites:
   (Firebombs, USA+Japan – “A dynamic map of the top 69 Japanese cities bombed by the United States during World War II, linked with American cities of similar population size.”)

b.  https://www.youtube.com/watch?v=g5Dqv7iFiZc&t=43s.
   (105,400 dead in one night: American firebombing of Tokyo remembered” – “70 years ago, on the night of 9 March, 1945 the United States launched the single most deadly bombing raid in the history of mankind by devastating the Japanese capital of Tokyo”.)

7.  (5 minutes) Start the next class period by debriefing discussion post/class activity.
8.  Possible extension activity - read Night of Flames, by Haruyo Nihei (copy provided)

Materials / Equipment:

- Pencil/pen
- Student Internet access
- Copies of photos and textual excerpts, taken from “Evidence” section of this lesson (Appendix Two), individually placed on walls around the classroom.

Assessment:

- Discussion post - What did you learn today? (Appendix Three)
Appendix One

Group Investigative Report Summary

Directions: Please write down what you notice in each image. Be specific.

Image 1 -

Image 2 -

Image 3 -

Image 4 -

Image 5 –

Image 6 -

Image 7 -

Excerpt 1 -

Excerpt 2 -

Excerpt 3 -
1. What similarities did you notice in the images/excerpts? Justify your answer with specific evidence.

2. What do you believe happened that created these images and excerpts? Justify your answer with specific evidence.
Appendix Two

Evidence

1. [Image 1](http://abcnews.go.com/International/photos/70th-anniversary-firebombing-tokyo-29502039/image-29502127)

2. [Image 2](http://www.kevinpezzi.com/blog/images/Tokyo_firebombing.jpg)


7. [Image]

8. “It was a hellish frenzy, absolutely horrible. People were just jumping into the canals to escape the inferno,” said Kase, 89. He said he survived because he did not jump in the water, but his burns were so severe he was in and out of hospital for 15 years.

9. "I saw melted burnt bodies piled up on top of each other as high as a house," Ms. Motoki said. "I saw black pieces, bits of bodies everywhere on the ground and burnt corpses in the water. I couldn't believe this was happening in this world." Motoki Kisako, aged 10.

10. "I remember seeing other families, like us, holding hands and running through the fires," she recollected. "I saw a baby on fire on a mother's back. I saw children on fire, but they were still running. I saw people catch fire when they fell onto the road because it was so hot." - Haruyo Nihei

[Links to sources]
Appendix Three

Discussion Post
What did you learn today?

Directions - complete the discussion post online or on paper, and be prepared to discuss tomorrow, at the beginning of class.

1. View [http://blog.nuclearsecrecy.com/misc/firebombsusa/](http://blog.nuclearsecrecy.com/misc/firebombsusa/) and compare Japanese to American cities being firebombed, what was your initial thought? Justify with evidence why this firebombing campaign was a good or bad idea.

2. Watch [https://www.youtube.com/watch?v=g5Dqv7iFiZc&t=43s](https://www.youtube.com/watch?v=g5Dqv7iFiZc&t=43s) and describe three things you learned in the video and about the Tokyo Firebombing.

3. Read [http://www.japantimes.co.jp/opinion/2002/09/30/commentary/great-tokyo-air-raid-was-a-war-crime/](http://www.japantimes.co.jp/opinion/2002/09/30/commentary/great-tokyo-air-raid-was-a-war-crime/). Do you agree or disagree with the author that the Great Tokyo Air Raid was a war crime? Justify your answer with evidence from what you have learned.
Night of Flames, by Nihei Haruyo

Let’s play again tomorrow!

The town was a solid sea of flames. The winds of the raging fires roared “go-go-“. The ashes danced all around and struck me. But they weren’t really ashes, they were 12 inch red-hot pieces of kindling that were falling on us, chasing after us. I heard the hyu-hyu-za-za sound of the incendiary bombs as they fell around me like rain. In the middle of this people were trying to get away from the flames being fanned by strong winds. My hair was on fire, my clothes were on fire, children being carried on the backs of adults were on fire…. People who were on fire were walking and trying to escape. People who couldn’t walk stood where they were and burned to death. People were engulfed by flames of crimson lotus flowers.

In just two and a half hours in the early morning hours of March 10, 1945, the Tokyo firebombing scorched the earth and snatched away the lives of 100,000 people in the shitamachi (downtown) area of Tokyo. It was just one battleground….

At that time I was a little girl of 8 in a family of 5 people living in Kameido in what is now Edogawa (formerly Jōtō-ku).

The night of March 9 was a simple one like any other night spent under the dark electric lights; after our family ate dinner and listened to the news on the radio, we laid down on our beds. I remember the song “O-yama no Sugi no Ko” streaming from the radio. Our bedtime routine was to take off our clothes and put them next to our pillows, add our backpacks and air-raid hoods, place our shoes on top, and then go to sleep. If we put them like this, even if it was pitch black, we could easily get dressed, put our backpacks on our backs and cover our heads with our air raid hoods. In my backpack I had the things that were most important to me—my favorite sweater and a pair of underwear, and also some rock candy.

I’m not sure what time it was, but father’s voice suddenly popped out. “This isn’t like other days. Get up!!” I sprang out of bed and quick as can be changed my clothes, put my backpack on, covered my head with the air raid hood, put my shoes on, and ran outside. It was eerie; at that time it was still dark in the Kameido area and there weren’t any flames, but it was cold and the wind was really strong. But to the south, toward Suna-cho, I could see that the sky was completely red. From down below an ominous “fire cloud” appeared to be silently, stealthily gathering its courage. The children I had been playing with that day were also apprehensively looking at the sky with their air raid hoods covering their wary eyes. My good friend Masao-chan properly outfitted himself and worked with all his might to put out the fires with water set aside for fighting fires. Masao was the middle child of 6 in his 9-person family. He was very smart and kind and we went to and from school together.

Chiba Highway (now the Keiyo Highway) was right in front of our house and just on the other side of it there were two railroad lines running along an embankment, the JR Musashino line and the Onagigawa Line. Two families shared a bomb shelter that was on a footpath. My mom, younger sister and I rushed into that bomb shelter. My father was standing watch outside the air raid shelter. My older brother had been mobilized to another location and he didn’t return. Shaking, we huddled together with our neighbors.

Above me I could hear the sound of people running frantically, bullets pinging off of things, and children screaming and crying. Amidst all of that I heard the voice of my father, who was standing watch outside. “If you go back you’ll burn up! Hurry up and get out!”

My mother, younger sister and I started to leave, but the woman next to us held me back and said, “Get back here. If you go out there, you’ll burn to death!” But I shook free from here and clinging to my mother, we left the air raid shelter. We climbed up the embankment and stared at our house as it burned.
Everything—the sky, the ground, the things around us—was engulfed in howling flames. The ashes were chasing us, blowing on and beating us without mercy. In the midst of this was a stream of people who were being fanned by strong winds as they ran toward Kameido Station.

The blaze burned brightly and made a roaring sound as it engulfed house after house. People burned as they ran. Children being carried on the backs of people burned and died. Mothers ran holding the hands of their burning children. Children who fell down were consumed by the flames that covered them. Fire trucks were spraying water, but they had absolutely no effect on the fires. Then there was no more water. Before long the fire turned on the firemen, and they burned to death as they stood there with their hoses that didn’t have any water coming out of them.

There was a horse on death’s door that was running away from someplace as it pulled a cart piled high with luggage. The fire from the burning luggage roared as it spread to the horse, which stood stock still. The man who had been driving the horse cart stood beside the horse holding the reins, and he was burning as well.

Before long, the fire moved down from the dry grass on the river bank, and my parents, my sister and I raced toward the station in the middle of the surging sea of fire. On the way, my air-raid hood caught on fire. My father yelled, “Take off your air-raid hood!” and I let go of his hand to untie it from under my chin. Just then a strong wind hit me and I was sucked into the blaze and blown away.

Everything was on fire, so I don’t know how I got away, but suddenly I was in a pitch black place. That was the only place that wasn’t on fire. There was something like a big, tall stone building. There was a person standing in the shadow of the building who was on fire. The fire didn’t look red to me. It looked green. The rising green blaze looked like the fluttering sleeves of a beautiful long-sleeved kimono (furisode). The person stared at me and then reached out to me. I thought “I’ll put the fire out for you” as I staggered toward the person with my hand outstretched. But I didn’t have my air raid hood to ward off the fire, and I didn’t have my backpack. I didn’t have on a coat or shoes, either. I put out both of my hands with the intention of brushing away the fire. As I did that, I heard a woman’s voice behind me. “Hey! If you go in there you’ll die!” I felt like I was being pulled back from that place.

Then I bumped into something. It was so hot….It was a bent telephone pole and it was bright red. The heat brought me back to my senses; “Dad’s not here, and neither is Mom.” That was the first time that I really experienced “heat.” For the first time, at the moment I thought “It’s hot! “ I realized that my parents, my sister and my house were all gone.

And then all of a sudden someone grabbed my arm. “Dad? Dad? Is that you Dad? Is that you Dad?” I kept asking over and over again, but I couldn’t hear the answer. All I knew was that someone kept pulling me hard. As I walked I kept repeating over and over again “Dad? Dad?” but I couldn’t hear a response. For some reason I suddenly stopped moving and crouched down. I immediately began to lose consciousness, and as my body became heavy, I became painfully sleepy. I heard clanging sounds far and near. Sometimes I surfaced a little and heard voices. It seemed as if there were two men’s voices screaming in call and response:

“We’re Japanese!”
“You can’t die in a place like this!”
“I’m alive! I’m alive!”
“Japanese spirit…Japanese people.”
“Japanese spirit…Japanese people.”

I wonder how long I spent like this. Finally the flames started to subside and it got slightly lighter around me. Someone dragged me out from the bottom of a pile of bodies. Then I noticed that it was my father. My father spent the whole night calling for me amidst the raging fires. I said “Dad” and then he muttered “move this,” and then I faded away again. I thought, “Where in the world am I? What happened?”
As far as the eye could see, there was nothing. Just what appeared to be dirty white smoke, or a hazy mist, drifting and swaying. There was no sound, and nothing was moving. Here and there pale flames wavering. Suddenly, I looked down at my feet and saw that the people who had been heaped on top of me were dead and almost completely burned like charcoal.

I narrowly averted death because I had been protected by so many dead people.

Soon father came back with my mother and sister. Their hair and heads were hideously burned, their clothes were tattered, and they dragged their bare feet along. I stood in stark contrast to them. With my 5-year-old sister crying and saying, “my feet hurt…ouch!” the four of us went searching for my older brother where our house used to be. There was nothing left in the ruins of the fire except for a single water pipe sticking out. A little water trickled out when we turned the faucet. We drank the water out of our hands, but it was gritty. But it was cold so it tasted good. A young person who looked like a brown rat came—it was my older brother. For the first time, father spoke; “well, now we’re all together.” The five of us tottered on unsteady feet as we headed for the evacuation spot.

The entire surface of the ground was covered with heaps of dead bodies. Some were nestled together in piles, some were scattered around…but there was nothing other than bodies. Some were black as coal, some no longer were in the shape of a body, and some were burnt black on top but were skin colored on the bottom. There were children who were still wearing their hararamaki (sleep bands) with their eyes closed, a baby burnt black which lying face down as it was embraced by its mother, a mother turned face up while firmly holding her baby in her arms…these were all scattered about like broken poles, making it difficult to walk. We tiptoed over and around to avoid stepping on them. A tiny, tiny baby was moving its limbs and it was laying in the path crying “Mi…Mi…” like a cicada. I stopped without thinking, and father said, “Not at a time like this” and pulled me by the hand. I looked back as I continued on my way. To this day I haven’t forgotten that, even if I was just a child, I let a baby die.

My sister had a large burn on her calf, but we didn’t notice it at the time. My good friend Masao died that day. His mother, brother, sister and grandmother also died. The entire family of the woman beside me in the air raid shelter who told me not to go out, and my friend, Hisayo (?), they all died. They were my really good friends with whom I had been playing school and war just the day before. They were the friends to whom I had said “see you tomorrow” when my mother had called me to dinner in the evening. Our kind neighbors, all of their lives had been snuffed out.

In this way, on this day so many people who were so close to me died.

The war continued. We had lost everything—our home, food, clothing. Our friends and relatives took care of us, but we still had to face harsh, bitter days. During this time my sister’s burn got worse and maggots appeared in the affected area. There were no doctors and no medicine. My mother used chopsticks to pull the maggots out while saying, “I’m so sorry, I’m so sorry.” My sister screamed as she said, “You didn’t do this to me, mom, it was the Americans.” One day our mother heard that there was a doctor in Ichikawa. She couldn’t bear the puss dripping from my sister’s leg anymore, so the three of us headed off.

There were lots of people with burns waiting for the doctor. We waited and waited, and finally it was my sister’s turn. The doctor said, “Do you have any oil?” My mother replied, “Oil? No, we don’t have any. The doctor turned us away coldly saying, “Well, if you don’t have any oil, I can’t do anything.” My mother prostrated herself on the floor and bowed, saying, “Please, I beg you to look at her. We struggled to save her from the fire. Please do something.” But the doctor persisted; “I won’t examine those who don’t bring their own oil.” Just as my mother gave up and started to go home, a man who had a small bottle of oil said, “Here, use this.” He was also a patient with burns. It was a time when you would do anything so that you would live. But in spite of that, my sister is connected to and owes her life to this gentle, compassionate man, who had never seen us before, who gave us his one precious bottle of oil that he had brought for his own treatment.
To this day, my sister has horrific scars on her legs, but she has both legs and she’s healthy. She worked as an elementary school teacher until her retirement. Mr. Tanaka died of old age, and his square face will live in my heart forever.

(Text of testimony of Nihei Haruyo, translated by Anne Prescott, provided by Nihei Haruyo prior to her presentation to the Five College Center for East Asian Studies 2017 Japan Study Tour members at the Center of the Tokyo Raids and War Damage, June 24, 2017.)
Resources


Lesson Duration:
One to three days of 45 minute class periods.

Lesson Objectives:
Students can describe and analyze, “What is peace?”
Students can explain the importance of continual peace in my school, neighborhood, and world.
Students can analyze elements of a peace education curriculum and their implications.

Summary of Tasks / Actions:
Day 1
5-10 minutes - Do Now/Grapple: Students are asked to define in words or pictures what they think “peace” looks like in their school, neighborhood, and the world.

5-10 minutes - Group discussion of answers. Instructor can use a large sticky note, smart board, or chalk board to gather group notes.

15 minutes - a. Teacher leads the discussion and shares examples of how their own school teaches and defines peace. (Use examples of their school or school district’s student code of conduct and/or school’s behavioral expectations.) b. Teacher provides examples of peace in their neighborhood/city/town from local newspapers or television stories. c. Teacher provides examples of how various nations and global organizations, define or demonstrate peace. (United Nation’s resolutions, Japanese use of the symbolic crane, national peace educational initiatives, including Japan.)

5-10 minutes - Closure: Students are asked to fold one or two origami cranes.

Homework: Students are asked to give away their crane(s) to a “stranger.” Students will then write a short reflection about how giving the crane to a stranger made them feel and how it made the “stranger” feel, receiving this gift from someone they did not previously know.

Days 2-3
5 minute- Grapple: Students are asked to respond to the following learning target - I can describe and analyze, “What is peace?”

5 minute for each station - activity: Using the “Jigsaw” instructional strategy, make copies of this lesson’s “Peace Education” material and place in the center of classroom desks or tables.
Station 1…copies of Honkawa Elementary School Peace Museum Brochure
Station 2…copies of Sasaki Masahiro’s remarks
Station 3…copies of Peace Education in Nagasaki City
Station 4…copies of Peace Circle implementation
Station 5…copies of Envisioning Nagasaki pages 503-4
Station 6…copies of author’s photos from Hiroshima Peace Park, Nagasaki Peace Park and Tokyo Memorial to the Victims of the Tokyo Air Raids

Students will rotate from station to station, with a five minute timer set, examining and reading the material at each station. Label stations with appropriate numbers. Folders may be used to keep material for each station organized.

Students will answer the Questions for Jig Saw Activity - Peace Education questions as they rotate from station to station.

10 minutes- finish up “follow-up questions”

Homework: “What can you do in your school, neighborhood, and world to promote the idea of “peace”? Write a one-page reflection, including suggestions, in response to this question.

References:

2. Excerpt of text of presentation by Sasaki Masahiro to the Five College Center or East Asian Studies, 2017 Japan Study Tour members, Fukuoka, Japan, June 30, 2017

Assessment: Students will complete Questions for Jig Saw Activity - Peace Education question sheet and hand in at end of classes. Students will be able to answer learning target questions by end of Day 3.

Applicable Lesson Standards


Civics: D2.Civ.6.6-8. Describe the roles of political, civil, and economic organizations in shaping people’s lives.
D2.Civ.6.9-12. Critique relationships among governments, civil societies, and economic markets

Geography: D2.Geo.2.6-8. Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions, and changes in their environmental characteristics.
D2.Geo.2.9-12. Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions and their political, cultural, and economic dynamics.
D2.Geo.6.6-8. Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
D2.Geo.4.6-8. Explain how cultural patterns and economic decisions influence environments and the daily lives of people in both nearby and distant places.

History: D2.His.1.6-8. Analyze connections among events and developments in broader historical contexts.
D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.
D2.His.5.6-8. Explain how and why perspectives of people have changed over time. D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people’s perspectives.
D2.His.4.6-8. Analyze multiple factors that influenced the perspectives of people during different historical eras.
D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.
Questions for Jig Saw Activity - Peace Education

Station 1:
1. Why is the material presented in a “brochure” like manner?
2. How can this help or hinder the cause of peace?
3. What is your biggest “take-away” from this brochure?

Station 2:
1. Who is Sasaki Masahiro related to?
2. Why are his words and ideas influential in Japan, especially, and the world?
3. What is your biggest “take-away” from his remarks?

Station 3:
1. How is peace education presented in Nagasaki?
2. What is your biggest “take-away” from this material?

Station 4:
1. What does restorative justice mean to you?
2. How does restorative justice play a role in peace education?
3. What do you think is the number one item from the section labeled, “What beliefs Underlie peace circles?” Why?
4. What was your biggest “take-away” from this selection?

Station 5:
1. Why would the city planners what to emphasize the idea of “peace” for their reconstructed city of Nagasaki?
2. Why was it important for business and the citizens of Japan, to be known as a city of “peace”?
3. What was the purpose of keeping some of the ruins of the city of Nagasaki after the atomic bomb was dropped? How could this promote the idea of “peace”?

Station 6:
1. Look at the photos from the Hiroshima Peace Park. What are some of the characteristics or symbols of these memorials?
2. Look at the photos from the Nagasaki Peace Park. What are the characteristics or symbols of these memorials?
3. How are these parks similar or different when representing “peace” in their respective cities?
4. How does Tokyo’s Memorial to the Victims of the Tokyo Air Raids compare to the other cities’ memorials?

After thought questions:
1. How is peace education presented in Hiroshima differently than in Nagasaki, Japan?
2. How is peace education presented in the United States different than in Japan?
3. Do you think different cities or towns in the United States would present education about peace differently? Why or why not?
4. What city in your state and in the United States would you consider a “peaceful” city? Why?
5. Do you think peace circles would work for countries at war or at odds with each other?
Honkawa Elementary School

Peace Museum

The School Building right after the Atomic Bombing

The School Building before the Atomic Bombing

Peace Museum

When the atomic bomb was dropped on August 6, 1945, Honkawa Elementary School, the school nearest the hypocenter, suffered tremendous damage.

Gutted by fire and devastated by the explosion, the school was reduced to its lower walls. The principal, ten teachers, and 400 students all lost their lives.

The "Peace Museum" is a part of the school building constructed in 1928, which was Hiroshima’s first three-story terra-cotta structure. Preserved as it appeared after the bombing, it serves as mute testimony to the tragedy.

The exhibit rooms display photographs of the atomic bombing and artifacts. The sorrows and desires of many people are quietly incorporated in each exhibit.

We hope these materials will help visitors understand the importance of peace and the sanctity of human life.

Hiroshima City Honkawa Elementary School

1-5-39 Honkawa-cho, Naka-ku, Hiroshima 730 Japan
Tel : 082-232-3431
1. Description of the School District

The school district is composed of seven neighborhoods in the center of the delta defined by the Honkawa and Tenma Rivers—respectively, the main current and a tributary of the Ota River flowing through Hiroshima. In Peace Memorial Park, on the other side of the Honkawa River, the somber presence of the A-bomb Dome and the ringing of the Peace Bell each morning and dusk call forth the desire for peace.

2. History of the School

January 1873 Founding (original building completed)
July 1928 Completion of three-story ferro-concrete school building (Hiroshima's first; one section now preserved as museum).
April 1936 Number of students: approximately 960
April 1945 All students in grade three and higher undergo group evacuation to Bingo Tokaichi and Yatski National Schools.
August 1945 School gutted and destroyed down to exterior walls.
Principal, ten teachers, and approximately 400 students killed.
February 1946 Four teachers and 45 students from Honkawa and Hinose school districts resume combined classes.
June 1947 Name changed to Hiroshima City Honkawa Elementary School.
Established in conjunction with new system Junior High School No. 6.
1950 Designated by Ministry of Education as "Peace City Memorial School".
1951 West school building and auditorium completed. (Southern wing of A-bombed school building demolished.)
October 1951 Visit by Emperor and Empress.
January 1973 Ceremony held to observe the school's 100-year anniversary.
Memorial magazine published. Stone monument with engraving of school precepts erected.
April 1988 Completion of new school building and Peace Museum.

3. August 6, 1945

In August 1945, it was announced that "Under the war-time system, summer vacation will be August 10-20." August sixth was an ordinary school day. Located a mere 350 meters from the hypocenter, Honkawa National School lost to the bombing Principal Kawasaki, ten teachers and staff, and about 400 students. It is still unknown exactly how they died.

Two students miraculously survived. It is believed that they are the only ones. Ms. Tsutsui and Ms. Kazuko Aohara (who died in the bombing) came to school together that morning. The instant they entered the ground-floor entrance way to the three-story ferro-concrete structure to change shoes, they heard a tremendous noise. At the same time, everything turned black. The two waited for daylight to return, then went out to the playground.

School had not yet started, so a number of children were playing in the schoolyard. Among them was a classmate, Ms. Takagi, who was burned black. Since nothing stood between the playground and the hypocenter, Ms. Takagi had undoubtedly been instantly charred by the thermal ray.

Neither Ms. Tsutsui nor Ms. Aohara suffered serious injury. A teacher coming from the playground was bleeding from her ear. The girls got to the nearby Honkawa River, where the intense heat of the flames forced them into the water at high tide (high tide was 8.05 am). Ms. Takagi made it with them to a small boat, but then breathed her last.
Ms. Tsutsui griely tries to describe the extremity of their experience in that inferno: "Though we were crying, we were in a daze, beyond emotion..."

In that unearthly scene of mass death and destruction, we can imagine that much of what they saw is beyond words.
4. Some Items Displayed in the Peace Museum

- Melted glass bottle
- Melted roof tile
- Melted glass plane
- Burnt can
- Ashes dug from the schoolyard
- Pot (for plants) with rope imprinted
- Burnt, warped infantry gum from 1805
Honkawa Elementary School in 1947
(studying in a destroyed classroom)

Honkawa Elementary School in 1947
(playing games)

5. Rising from the Ruins

Taken from the contribution of teacher Kameji Yamamoto (head teacher at the time) to the school's 90th anniversary commemorative publication.

Located directly beneath the explosion, our school suffered the heaviest damage of any in the city. One of Hiroshima's few concrete structures, it was reduced to its exterior walls.

Around the time tin huts began cropping up from the ruins the district, the surviving students began returning to school—still just a frame. Classes resumed on February 23, 1946.

Hirose and Kanazaki School had both burned to the ground because they were wooden structures. For the time being, the students in these districts too became students of Honkawa National School.

The resumption of classes could not mean school as usual. No windows remained in the warped iron framework. No floors, no blackboards. "Facilities" amounted to a few desks and chairs inside a cavity.

To fashion more "desks" and "chairs," we gathered bricks, piled them up, and laid board fragments across them. Inside the floorless, rough classrooms strewn with debris, students wearing torn or no shoes, enduring empty stomachs, using the barest minimum of supplies studied intently.

Rainy days found the students constantly moving their desks to find the driest place.

When wind drove the rain, most rooms offered insufficient protection, and classes had to be canceled.

On those nights the teacher who had night-watch duty pressed straw mats or door materials against the northern side of the wall-less classroom to try to block the north wind. He lined up the office desks and lay across them wrapped in a thin blanket. Without the benefit of electricity, the teacher had to tend a fire in the classroom ground through the night.

We cleared a circular area our small playground of rubble and managed to hold a modest track-and-field day with almost no supplies. On that day the emotion was high.

Sometime later, we collected the larger bones in the mound of ashes in the schoolyard and placed them in the channel along the embankment in Sorazaya-cho.

I heard that these were eventually divided up among the Hiroshima Branch of Honjō-ji Temple in Tera-machi and the Memorial Mound in Peace Park.

I pray for the repose of the souls of Principal Kawasaki, the teachers and staff, and the students.

In later years the residents of the school district cooperated to bring about the construction of the handsome, well-equipped building that is the present Honkawa Elementary School.

Materials in the Peace Museum

- Plaque: handwritten inscription: "Rest in Peace" by Professor Saito
- Photographs: 10 photos pertaining to atomic bomb damage at Honkawa Elementary School
- Photographs: 20 photos showing damage in Hiroshima city
- Artifacts: 30 items, including melted glass, burned fragments of work trusses, etc.

Made from recycled paper.
Last year, President Obama came to Hiroshima. I imagine there were people who were in favor of as well as opposed to that day. But he overcame that, came as a representative of the American people, and offered four origami cranes that he had made himself. Then he talked with hibakusha as equals and hugged them. What a beautiful sight that was! We, the Japanese people, didn’t demand an apology. His compassionate heart overcame our different stances and policies. At the end of last year, Prime Minister Abe visited the memorial site of the battleship Arizona, which was sunk in a surprise attack by the Japanese Navy. He offered sincere condolences to the people who were lost in the battle, and he vowed to renounce war and made an appeal for permanent peace.

We were able to vividly witness these historical moments. Those moments themselves will no doubt be extinguished, but we applaud and will never forget the hearts which sent forth those magnificent moments.

Hearts come in various forms. Hopeful hearts swell, persecuted hearts shrivel, hearts that are praised become tender, those that are angered harden, when they are afraid they become timid, and when they are brave they become daring.

But when they are dealt a bad hand, the heart turns in that direction as well. Humans beings hold their greatest tool hidden in their hearts…that tool is our words.

However, animals who can only say ruff or meow are better at mutual understanding.

So what’s wrong with humans? We have so many words and ways of expressing ourselves, but we limit ourselves those words that express our own points of view. Furthermore, if the heart on the receiving side does not comprehend the true intention of our words, the receiver’s heart will interpret them in a way that is favorable to itself.

Therefore immediately a wall of antagonism is built between people. Antagonism easily stands in front of people and hinders the penetration of feelings. There is only one key that will break that down. That key is a compassionate heart.

And the essence of that heart is “You rather than me”—before I speak of something, I must consider your position, your thoughts, and exert care in my conduct. It’s simple, but it’s difficult because the cost is bravery/taking care with words (this is a play on words in Japanese), and if we don’t stop to think carefully or if we lose our way, we won’t get even 1mm closer to the other person’s heart.

The mental attitude of “you rather than me” is the password to open the hearts of the citizens of the world, the security ID to open closed hearts. This year, in order to have hearts that will tear down walls of antagonism, let’s all repeat this chorus… “You rather than me.”
Peace Education in Nagasaki City
June 24, 2013

My name is Suehiro Koura. I am in charge of peace education at the Nagasaki City Board of Education. I will now begin a brief explanation of what peace education is here in Nagasaki City. Nagasaki, Hiroshima and Okinawa are the prefectures in Japan who proactively pursue peace education. This is because there three prefectures suffered great damage during World War II.

I was born, raised, and educated in Nagasaki. And coincidentally I am now working to promoted peace education in Nagasaki City. I am also a middle school math teacher. I worked as a middle school teacher in Nagasaki City until March of last year. I was actually directly involved in peace education at middle school. I arrived at the Board of Education in April of last year, learned about peace education here, and thought about a lot of things. Why can Nagasaki City be so passionate about peace education in Japan? I came up with four reasons.

I’ll start with the first.

Here in Nagasaki City we have established three main principles of peace education that don’t exist in any other city in Japan. Please look at your handout. These principles are written at the bottom half of the first page. There are many people in Nagasaki City who have differing ideologies and ideas. These three principles are critical in maintaining the neutrality of education and setting clear motives and direction for peace education. If we didn’t have these three principles there may be a teacher who changes how peace education is done or decides to opt out of it all together. If we didn’t have these three principles every time the person in charge of peace education changes a different set of policies and direction may have been forced on the schools. To us, the Three Principles of Peace Education is like what the constitution is for the country. That’s how important they are. It is not an exaggeration that peace education is being carried out in all 117 municipal schools in Nagasaki using these principles.

The second thing I thought of was the people who have been affected by the atomic bomb. Even now atomic bomb survivors are holding talks for children telling about their experience with the atomic bomb. At the Board of Education, we set aside money in the budget to ensure than an atomic bomb survivor holds one of these talks once a year at every single elementary school in Nagasaki City. By hearing the voice and seeing the facial expressions of the atomic bomb survivors and not a recording or a movie allows the children to experience how painful it must have been, the hardships faced, and the hope for peace. These lectures are an important experience for the children of Nagasaki.

The third thing I thought of was the things that were affected by the atomic bomb. Before coming here to Yamazato Middle School you all visited Atomic Bomb Hypocenter and Peace Park. This morning you also visited the Atomic Bomb Museum and the Nagasaki National Peace Memorial Hall for Atomic Bomb Victims and saw the materials there. Some of those materials were teacups, parts of buildings, and more. There are also many other remnants of the atomic bomb such as the one-legged Torii gate of the Sanno Shrine, the stole pillar of the College of Medicine for Nagasaki University, the tower of Urakami Cathedral, and the bombed-out section of Shiroyama Elementary School. There are monuments to those lost in the atomic bombs at Yamazato Elementary School, Fuchi Middle School, and also here in Yamazato Middle School. Every year a memorial is held in front of these monuments.

Using things like these, children in Nagasaki City learn about the atomic bomb. The Board of Education also provides bus fare for Grade 5 Elementary School kids living in the city to visit the atomic bomb museum. When children in middle school reach their 2nd and 3rd years they begin to learn not just about the atomic bomb in Nagasaki but also about the actions of Japanese troops in Asia during WWII.
and about peace efforts following the war. We also provide opportunities to learn through atomic bomb remnants and monuments.

The fourth I thought of was the importance of events. In Japan, August 9th is during summer vacation and the children normally do not have to go to school. However, all Nagasaki City elementary school children go to school on August 9th and participate in a peace ceremony at school including a moment of silence at 11:02am. Because I am a teacher I too participate in this ceremony along with the children every year. I have not heard that on August 6th in Hiroshima the students go to school and do this. At this ceremony on August 9, Grade 5 elementary school children do presentations on what they learned at the peace ceremony, display posters for peace, make peace slogans, sings songs for peace, and much more. Even in middle school class representatives make presentations about what they’ve learned and express their only message in support of peace.

The Board of Education also holds exhibits in middle schools with pictures of the atomic bombing as well. As written in the handout, we hold workshops, host atomic bomb survivor testimonials, and provide materials for our teachers. Research is also being undertaken at one school for a two year period in order to further improve peace education at all schools in Nagasaki City. The results of this presentation are presented to the public. In addition, children, with the support of Nagasaki City, produce and distribute the publication “Heiwa Nagasaki” to all Grade 5 elementary school students and grad 1 middle school students. Furthermore, representatives from every school once a year make a presentation for all middle school students.

Lastly, as I mentioned I teach math at middle school. I feel like my teaching has a very big impact on my student. I am sure you all do as well in your daily teaching. Teaching math and teaching peace are the same. One of the purposes of teaching math involves using numbers and shapes to develop children’s thought processes. One of the purposes of teaching peace involves using the history of the atomic bomb, war, and peace to develop children’s hearts and minds and teaching them empathy, knowledge, and kindness. According to a national awareness survey, data showed that over 90% of children in Nagasaki City want to “be useful in other people’s lives” and believe that “it is important to be kind to others.” This was the highest in all of Japan.

I believe that this is the result of our peace education for which we are quite proud. I teach to the children that, and I believe so do the majority of educators in Nagasaki, war is the greatest form of discrimination. I teach that the path to peace lies in valuing your friends, family, and one another in your daily lives. Hatred, discrimination, and disrespect end in violence and distrust. If this spreads to a national scale, it can lead to war. The citizens of Nagasaki believe that war is unforgivable and that nuclear weapons should never be used again. We take this desire of the citizens of Nagasaki and put it towards our peace education efforts.

I spoke to you all today about the many different policies of the Board of Education. Thank you for listening.
Restorative Justice Training: Peace Circles
A guide to facilitating and utilizing Peace Circles

“Doing this peace circle, I’ve been able to express myself and come up with ways to help me fix my problems. I can learn from others' mistakes and they can learn from mine. It’s a give and take situation.” – Anthony Ricks, 21

What is a Peace Circle?

A peace circle is a Restorative Justice model that, like other Restorative Justice practices, can be used to address conflict holistically and solve problems. Peace circles emphasize healing and learning through a collective group process, aiming to repair harm done and assign responsibility by talking through the problem. Peace circles combine victim reconciliation, offender responsibility, and community healing.

What does it look like?

At a peace circle, a minimum of 3 participants sit in a circle of chairs, ideally without tables or other obstructions between them. They use a talking stick to take turns speaking and determine (1) what happened and why, and (2) how it can be fixed. Peace circles can be used in a myriad of settings including schools, neighborhoods, workplaces, among family and friends, and in the juvenile and criminal legal systems.

Discussion and resolution of the problem may be achieved in a single session, but peace circles may extend into multiple sessions until genuine consensus is reached. Circle processes are simple and organic, but certainly cannot be facilitated in a pinch, and are by no means, an ‘easy way out’.

How can SPA chapters use them?

Peace Circles can be used in a myriad of ways by SPA chapters and members. You can use these circles to deal with internal conflicts, and you can also provide them as a service to other student organizations, judiciary proceedings, classes or on-campus conflicts. This will help you to build SPA’s on-campus visibility. Further, the principles Peace Circles such as listening, hearing, communicating and healing lay a perfect groundwork upon which to build yourselves as a community of activists and decision makers.

What beliefs underlie Peace Circles?

☑ Positive potential and rehabilitation.
☑ Humans are interdependent.
☑ We have a responsibility to help one another.
☑ People are inherently good even if they make bad choices.
☑ Punishment disrupts victims.
What does a peace circle do that other processes tend not to?

- Transforms relationships
- Gives everyone a voice
- Resolves conflict in a non-punitive, rehabilitative way
- Inspires taking responsibility to repair harm done
- Grows and transforms relationships (interpersonally and in communities)
- Builds consensus and empathy
- Creates opportunity for individual growth
- Allows leaders to emerge naturally
- Develops problem-solving skills
- Explores issues holistically, in context, and in-depth
- Offers a safe space of equitable power sharing and mutual respect
- Goes beyond the mundane and the ordinary

Where did Peace Circles come from?

Peace circles started to surface in the United States in the 1970s. However, they have been around much longer than that. Peace circles are largely based on talking circles and carry with them the history of cultural traditions from all over the world. Indigenous peoples of Turtle Island, Nigeria, Kenya, and Uganda, to name a few, used peace circles for conflict-resolution.

Today, communities are beginning to adopt and adapt restorative practices like peace circles to systems that, for centuries, have used more punitive, judiciary measures to address conflict and violence.

Why should I use peace circles?

- Peace circles give you the full picture by hearing every side of the story.
- Peace circles are holistic and engage multiple aspects of human life. They use logic to resolve problems and require pathos or human emotion, connection, empathy, and understanding. A peace circle can hold: anger, anxiety, distrust, hope, faith, fear, love.

Facilitation Guide

Step 1: Logistics of Peace Circles

Participants:
- At least two people involved in a conflict
- Observers or community members
- Circle Keeper
Four Stages of the Peace Circle:

These are the stages typically seen in a peace circle process.
1. Acceptance: Is the circle process appropriate for the given situation? Has everyone accepted that is a process they want to participate in?
2. Preparation: As circle keeper, conduct private conversations with involved persons to explore potential issues and to prepare all parties to participate in the peace circle process.
3. Gathering: All parties come together in the peace circle to express their feelings and find solutions.
4. Follow-up: Regular communication and check-ins are used to assess progress and adjust agreements as necessary after the peace circle is completed.

Four Basic Guiding Questions:
1. What harm has been experienced?
2. What led to the harm happening, or why was this issue experienced as harm?
3. How might this harm be healed?
4. How might this harm be prevented in the future?

For Your Personal Use

The values of listening and empathy espoused by peace circles can be applied to your daily life. You may not carry around a talking stick but you can still practice these values when interacting with friends, family, professors, and classmates, making your SPA efforts even more personal. After all, “the personal is the political”, so, by applying these values to your daily life, you are ever so slowly changing the way that the world works, chipping away at feelings of distrust and selfishness and moving towards systems of inclusion and acceptance.
Envisioning Nagasaki

The discourse of peace was ubiquitous in Japan. Prime Minister Higashikuni Naruhiko declared in September 1945 the general hope of Japan to ‘construct a nation of peace not inferior to the United States’ (Beikoku ni otoranai heiwa kokka kensetsu). ‘We will build a completely new, peaceful Japan’, he said, ‘and it will become a cultural nation (bunkakoku) of high morality’. John Dower writes that the

two most familiar slogans of the early postwar period – ‘Construct a Nation of Peace’ (Heiwa Kokka Kensetsu) and ‘Construct a Nation of Culture’ (Bunka Kokka Kensetsu) – resurrected two key themes of wartime propaganda, construction and culture, and turned them into rallying cries for the creation of a nation resting on democratic, antimilitaristic principles.

20 Nagasaki shimbun, 13 Aug. 1946.
21 Ibid., 18 Sep. 1945.
In the immediate post-war, ‘Catchphrases were like valises’, Dower notes, ‘waiting to be emptied of their old contents and filled with something new’.22 The word ‘peace’ found its way into every corner of society and culture, from festivals to reconstruction laws to the ‘Peace Constitution’ of 1946, written by the Americans. The constitution’s Article 9 forever renounced war, underlining Japan’s resolve to maintain peace. The ideas of peace and culture became intertwined as the country sought to rebuild as a demilitarized and democratic nation.

While Higashikuni did not last long as prime minister, the concept of building a nation of ‘peace’ quickly took root and persisted. The first year of reconstruction in Nagasaki, as local newspapers put it, represented the city’s ‘first step toward the historic construction of peace’. ‘Among the ruins of atomic town Nagasaki (genshi no machi Nagasaki),’ the Nagasaki shimbun reported on 4 August 1946, ‘a town of modest houses has emerged’, and the ‘city-plan of Nagasaki City, which was established in the “atomic town” of ruins and dust, embodies a beautiful dream aimed at the reconstruction of a port city of bright and virtuous peace’. Nagasaki, the paper declared, was ‘making a comeback as it slowly rebuilt its prestige as an international port, conveying its spirit of new life as far as the mountains that surround the port’.23

Some officials and townspeople understood the importance of preserving the atomic ruins as reminders of the horrors of war. Indeed, they considered it to be key to fulfilling the mission of building a nation of peace. At a city council meeting on 6 October 1945, councilman Kunitomo, who had lost his wife in the atomic bombing, declared that rallying cries for the revival of the city were not enough. As an atomic-bombed city, Nagasaki had a responsibility to do more. He argued that the city should retain the ruins of the atomic bomb that ‘snatched away the existence of tens of thousands of our countrymen’. By preserving the physical traces of the bombing, he claimed, ‘we must provide to the world research material on the menacing atomic bomb of science that laid the foundation for world peace’. ‘We have a human obligation’, Kunitomo continued, ‘to fully record the aftermath of the destruction, and preserve all important research material, such as factory ruins, scorched trees, and the crumbled Urakami Cathedral.’ These ruins, he believed, would long interest historians, much like the ruins of Pompeii. Kunitomo asserted that it was ‘the duty of a cultured nation’ to conduct the necessary preservation work.24 Even though he failed to see the irony in boasting of the connection between the atomic bomb and ‘world peace’, an idea that echoed American interpretations of the bombs, Kunitomo sought to promote peace and

22 J.W. Dower, Embracing Defeat: Japan in the Wake of World War II (New York, 1999), 176–7. All Romanization is sic.
23 Nagasaki shimbun, 4 Aug. 1946.
24 Ibid., 6 Oct. 1945. Kunitomo declared that the ‘atomic bomb of Nagasaki City put an end to the Greater East Asian War’ (dai iida sensô ni shûshifû o uta Nagasaki-shi no genshi bakudan).
memory activism, such as the preservation of atomic relics, as part of the city’s post-war mission.

The preservation of ruins presented an additional advantage in Kunitomo’s mind. He pointed out that a western scholar claimed that even though Japan was a ‘civilized nation’, it was not a ‘cultured nation’. For Kunitomo, post-atomic reconstruction was Nagasaki’s chance to help the country rise in the eyes of the world through the ‘sacrifice’ of his wife and tens of thousands of others. Preservation of the ruins would demonstrate to the world that Nagasaki and the Japanese people truly regretted their part in the war, and that the ‘noble sacrifice of tens of thousands of Nagasaki City residents has rid the world of war forever’. Preservation connected the ideas inherent in the municipal vision, and thus became a part of the early reconstruction plans. Ruins, such as the demolished Urakami Cathedral, stood as reminders of Nagasaki’s international past, the dangers of modernity, the folly of war and the importance of peace, which was a major component of post-war international culture. The composite symbolism of the ruins in Nagasaki also made the city an attractive place for historical and atomic tourism. As the city began the long reconstruction process, its path looked bright as it overcame its atomic devastation as a modern city in control of its future.


Station #6

Figure 1 - Hiroshima Bell of Peace – explanatory signage (photo by Rita Hartgrove, June 2017)

Figure 2 - Hiroshima Peace Memorial Tomb of Unknown Victims of A-Bomb (photo by Rita Hartgrove, June 2017)
Figure 3 - Hiroshima - *Korean Victims Peace Memorial* (photo by Rita Hartgrove, June 2017)
Figure 4 - Hiroshima Mobilized Students Peace Memorial (photo by Rita Hartgrove, June 2017)
Figure 5 - Hiroshima-Sadako Peace Memorial (photo by Rita Hartgrove, June 2017)
Figure 6 - *Tokyo Firebombing Unknown Victims Memorial* (photo by Rita Hartgrove, June 2017)
Figure 7 – Eternal Flame at the Nagasaki Peace Memorial Park (photo by Rita Hartgrove, July 2017)
Figure 8 - *Nagasaki Peace Park Statue*  (photo by Rita Hartgrove, July 2017)
Role of Hibakusha in Spreading the Message of Peace
Grades 8-12
U.S. History, Global Studies, Asian Studies

Sheila Hirai
Staples High School
Westport, Connecticut

Lesson Duration: One 50 to 60 minute class period

Lesson Objectives: The students will learn about the hibakusha (atomic bomb survivors), how they have spread their message of peace, and how they have impacted the anti-nuclear movement. Students will also gain insight into the power of the eyewitness.

Summary of Tasks/Actions for the lesson:

1. For the opening of the class the teacher writes the quotation from Sasaki Masahiro on the board. The class discusses the meaning.

2. The teacher can then show the map of Hiroshima and Nagasaki as a reminder for the class.

3. The teacher gives out the Student Handout Packet or makes it available on a computer. Students work with a partner or group to answer the questions by looking at the images, reading the text, and watching the video. (Approximately 20 minutes)

4. Summary: Students can discuss their answers with a group or as a class summary discussion. Summary questions are provided, but students can also create their own.

Materials/Equipment: Projector, handouts, individual student computers or a large screen.

References: In order of use. References are also provided in the Student Handout.


Assessment: (These questions are also on the last page of the student handout.

Summary Questions - Answer with a partner.

How have these individuals contributed to your understanding of the atomic bombs?

What are the different ways they are getting their message out?

Is this effective? Can you think of another time in history when victims have spoken out?

Why is it important to have first person accounts of historical events?

Look back at the map from the beginning of class. Why do you think nuclear weapons have not been used during war since Nagasaki? Will the Nagasaki victims be the last atomic bomb victims?

Additional extension –

Locate first person accounts of World War Two in Europe.

What connections do you see? What are the differences?

Inquiry- Write further questions you now have as a result of learning the hibakusha histories. Be prepared to discuss them with the class.

Common Core State Standards, English Language Arts Standards:

http://www.corestandards.org/ELA-Literacy/

CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

CCSS.ELA-LITERACY.RH.11-12.1
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
Introduction questions and discussion:

Write the following quote on the board:

“Humans beings hold their greatest tool hidden in their hearts…that tool is our words.”

July 2017 - Sasaki Masahiro: peace advocate, hibakusha, brother of Sasaki Sadako

CLASS QUESTIONS:

What does he mean?

Why are these words so important?

What does he mean by “hidden in their hearts”?

OTHER QUESTIONS TO CONSIDER:

Why are eyewitness accounts of an event memorable? Can you give an example of an eyewitness account you remember?

Why do you think survivors of the atomic bombs in Japan continue to tell their stories? Why do you think there is a special word in Japanese—HIBAKUSHA—for survivors of the atomic blasts? What is the significance of this?

(Hibakusha are generally defined as people within two kilometers of the hypocenter [Hiroshima or Nagasaki], within two weeks of the atomic blast. This also includes children that were conceived but not yet born.)
TO BE PROJECTED ON THE SCREEN FOR THE CLASS TO SEE

Map of the only two cities to have nuclear weapons used against them during war.

“The atomic bombing of Hiroshima and Nagasaki

After six months of intense fire-bombing of 37 Japanese cities, US President Harry Truman saw the atom bomb as the only weapon to force the surrender of Japan.

August 6, 1945, 8:15 am
Little Boy explodes at 600 metres above Hiroshima, immediately killing 70,000 people, Wiped out 90% of city
A total of some 140,000 people died as a direct result of the bombing.

August 9, 11:02 am
Fat Man explodes at 549 metres above Nagasaki, killing around 70,000 people, 48,000 of them immediately.

August 15, noon
Japan's Emperor Hirohito announces country's surrender.

STUDENT HANDOUT- COMPLETE WITH A GROUP, PARTNER OR INDIVIDUALLY

SOURCE 1

*Video Clip of Matsushima Keijiro provided by Hiroshima Peace Memorial Museum Peace Database.*  Watch this video clip on your computer.


1. Write a question you would like to ask Mr. Matsushima if you met him.

2. How do you think his life was changed by this experience? (Not just the day of the bomb.)

3. Reference the most significant part of his testimony. Be able to explain why you selected the section.

Excerpts:

“In Hiroshima and Nagasaki, over 210,000 people have died by the end of 1945. Even among the survivors, there are threats of cancer and leukemia. I, as a survivor from the hell, want to appeal to all of you about not to repeat the same thing.”

“Everyone, look at my face and hands carefully.” Senji showed his face and hands covered in keloids to the audience. To people of the world and to future children, we should not allow this suffering to happen again. I wish that the UN promise me we are the last Hibakusha who suffer from nuclear weapons.”

1. What is the central idea of this image and the text?

2. Do you think the UN has the power to help prevent nuclear war?

Suengaga, Hiroshi. No more HIBAKUSHAS. Translated by Sophia Swanson. (Nagasaki, Japan: Omro print, Inc., 2014), 12.
Sasaki Masahiro is a hibakusha. He was four years old, living in Hiroshima, when the atomic bomb detonated. He is the brother of Sadako. Sadako is known for her folding of cranes during her battle with leukemia, as a result of atomic bomb radiation exposure as a toddler. She died of leukemia in 1955 at age 12. The paper crane is now a symbol of peace. Masahiro has devoted himself to spreading the word of peace.

“But when they are dealt a bad hand, the heart turns in that direction as well. Human beings hold their greatest tool hidden in their hearts…that tool is our words.

However, animals who can only say ruff or meow are better at mutual understanding. So what’s wrong with humans? We have so many words and ways of expressing ourselves, but we limit ourselves those words that express our own points of view. Furthermore, if the heart on the receiving side does not comprehend the true intention of our words, the receiver’s heart will interpret them in a way that is favorable to itself. Therefore immediately a wall of antagonism is built between people. Antagonism easily stands in front of people and hinders the penetration of feelings. There is only one key that will break that down. That key is a compassionate heart.”

1. What does he mean “…that tool is our words”?

2. Do you think a compassionate heart is the key to peace? What else would you consider to be important to peace?

Origami Cranes around the World

This image is of a folded paper crane that Sasaki Sadako made before she died. She contracted leukemia as result of the atomic bomb detonation over her home in Hiroshima, Japan. Sadako believed her wish to live may come true if she folded 1000 paper cranes. Sadly, she died of leukemia. As a result of her wish to live, the origami crane has come to symbolize peace and the anti-nuclear weapons movement.

Her brother, Masahiro, presented this crane to the USS Arizona Memorial Visitor Center in Hawaii. The USS Arizona was the American battleship sunk during the Pearl Harbor attack in 1941. Other remaining Sadako origami cranes have been presented to the National 9/11 Memorial and Museum in NYC and to the Austrian Study Center for Peace and Conflict Resolution.

1. What are other things that symbolize peace?
2. Why do you think her brother gave one of her cranes to Pearl Harbor, the location of the first Japanese attack on US territory?


1. Why do you think he chose to show his scars to the world?

2. How would this photo help to get his message of peace across to others?

Story Tellers Continue to Spread the Word

Kataribe is the Japanese word for storyteller or narrator. Kataribe pass on their historical information to preserve their experiences. In this article the kataribe are the atomic bomb survivors that are passing on their information to trained volunteers. The volunteers that retell the story are called denshō-sha. Denshō-sha, the name for the one that passes on the original story, then visit school groups to share the history with the next generation.

KUNITACHI, Japan (AP) — On a recent weekend, an 84-year-old survivor of the Nagasaki atomic bombing retraced his movements on a map: the inferno during his 20-kilometer (12-mile) walk home, the "black rain" of falling radioactive particles and how he felt sick days later.

His audience of eight listened intently, some asking questions and taking notes. They hope to tell his story to future generations after he is gone, to take their listeners to the scene on Aug. 9, 1945, the way Katsura Shigeyuki saw and felt it.

In a government-organized program in the western Tokyo suburb of Kunitachi, 20 trainees ranging from their 20s to their 70s are studying wartime history, taking public speech lessons from a TV anchor and hearing stories from Katsura and another Kunitachi resident who survived Hiroshima.

"It’s been 70 years since the bombings, and we survivors are getting old. Time is limited and we must hurry," said Tanaka Terumi, the 83-year-old head of a national group, the Tokyo-based Japan Confederation of A and H Bomb Sufferers' Organizations.


1. Why are the denshō-sha being trained? Why is time limited?

2. How do you pass on your experiences?
Hibakusha stage a protest in the Hiroshima Memorial Peace Park on August 6, 2016. They are protesting North Korean nuclear weapons tests. They want international pressure on North Korea to stop the use of nuclear weapons.

1. Do you think nuclear weapons will be used in your lifetime? Why or why not?

http://www.asahi.com/ajw/articles/AJ201609100039.html
Summary Questions - Answer with a partner.

How have these individual testimonies and images contributed to your understanding of the atomic bombs?

What are the many different ways they are getting their message out? (Name at least three) Which is the most persuasive? Why?

Can you think of another time in history when victims have spoken out?

Why is it important to have first person accounts of historical events?

Look back at the map from the beginning of class. Why do you think nuclear weapons have not been used during war since Nagasaki? Will Nagasaki victims be the last atomic bomb victims?
Why Grow? Resiliency: An End of Unit Self Study & Analysis  
Grades 9-12  
World History/ Modern World History  
Stephanie Krzeminski  
Oswego East High School  
Oswego, Illinois

Topic: Resiliency & Growth: Hiroshima & Nagasaki, Japan

Keywords: Formative/Summative Assessment, Social Emotional Learning, Interactive, Group Discussion, Cross Curricular Extension: English, Poetry, Cultural Learning

Lesson Duration: three days: three 45 minute periods, and one to two homework assignments

Lesson Objectives:

1. Students will be able to define: nature, landscape, growth, environmental impact, and heat within a context of World War II - Pacific Theatre.
2. Students will be able to utilize peer teaching, editing and discussion.
3. Students will be able to apply concepts in a haiku poem.
4. Students will be able to make visual connections to the written primary sources.
5. Students will be able to demonstrate that they understand concepts by utilizing a self-made mind map.
6. Students will be able to manipulate concepts by turning their mind map into a written commentary.
7. Students will be able to self-reflect on their emotional vs. logical understanding of the concepts presented.
8. Students will be able to measure their own growth on the concepts presented.

Standards Addressed:  
(Common Core State Standards for English Language Arts & Literacy in History/Social Studies)

http://www.corestandards.org/ELA-Literacy/  
CCSS.ELA-LITERACY.RH.9-10.2  
CCSS.ELA-LITERACY.RH.9-10.4  
CCSS.ELA-LITERACY.RH.9-10.5  
CCSS.ELA-LITERACY.RH.11-12.1  
CCSS.ELA-LITERACY.RH.11-12.2  
CCSS.ELA-LITERACY.RH.11-12.6  
CCSS.ELA-LITERACY.RH.11-12.7  
CCSS.ELA-LITERACY.RH.11-12.8  
CCSS.ELA-LITERACY.RH.11-12.9

Summary of Tasks / Actions:  
Pre Assessment / Homework* (To be given PRIOR to starting this lesson):

Distribute the Growth Journals (Appendix One) to students and instruct them to open to the Beginning Self-Assessment activity. Students will compete this activity prior to beginning the opening activity for Day 1.
Day 1:
Opening Activity: Students are asked to define (space provided in *Growth Journal*) the following terms in reference to World War II - Pacific Theatre: nature, landscape, growth, environmental impact, and heat.

Tasks/Actions: 1. Students are given access* to the photo essay located in *Appendix Two* (*this should be adapted as necessary to your classroom: examples - Share document via iPads, photo-copy class set, or whole class slideshow.*) 2. Students are given 60 seconds per picture, to respond to the prompts in their *Growth Journal*. 3. Students are then given ten minutes to discuss their reactions in a small group/paired setting. 4. Groups are be given five minutes to create a compilation (space provided in *Growth Journal*) of the group member’s reactions to this photo. 5. Students will use the compilation of reactions to individually create a haiku poem (space provided in *Growth Journal*) focused on the concepts of nature and growth.

Day 2:
Opening Activity: Students are asked to peer edit another student’s haiku poem. Using the color codes listed in the *Growth Journal*, students will identify where there are relationships to: nature, landscape, growth, environmental impact, and heat. Allow five minutes for peer editors to verify the themes found in the haiku, and for student pairs to share their insights via a white board.

Tasks/Actions: 1. To extend learning, students will utilize two types of primary source documents: Newspapers and Survivor Testimony* (Refer to the end of *Appendix Two*) 2. Students are then directed to highlight using the color codes (see *Growth Journal*), where the sources show a relationship to nature, landscape, growth, environmental impact, and heat. Next, students will need to present their findings to one another within their small groups. 3. Students are then directed to use the *Growth Journals* in a small group setting where they have space to mind map how/why the primary sources relate to nature, landscape, growth, environmental impact, and heat based on their peers’ findings; allow 20-25 minutes for this portion. 4. Homework: Students will use their mind maps to create a written summary (three to five paragraphs: see *Growth Journal*) of objective findings regarding their analyses of the photo essay and the primary sources. Note: Students do not yet need to begin analyzing content or citations as evidence for personal findings.

Day 3:
Opening Activity: Students will utilize the “T Chart” in the *Growth Journal* that allow students to compare their emotional reflection (haiku) against their objective analysis (mind map). Ask students to share with small groups, and invite students to post their insights on the white board for the class. Allow 15 minutes for this class sharing.

Tasks/Actions: 1. Students will be asked to spend 25 minutes working independently to review their *Growth Journal* in addition to their class notes and video guide. Utilizing their past writings and citations from these written summaries, students will address the question in their *Growth Journal*: How does a person’s resiliency affect their ability to grow? 2. Post Assessment: Students will review their progress and personal growth and complete the using *Ending Self-Assessment* in their *Growth Journals*. 
**Materials / Equipment:**

- access to *Photo Essay* (Appendix Two)
- copies of the primary sources (Appendix Two) and *Growth Journals*
- white boards/scratch paper
- highlighters/colored pens-pencils

Further Recommendations

- Students should feel free to refer to textbook chapter/unit notes on World War II/ Pacific Theatre

**References:**

The Japan Times. “How The Japan Times reported the atomic bombings of Hiroshima and Nagasaki.” accessed August 9, 2017. [http://www.japantimes.co.jp/news/2015/08/05/national/history/japan-times-reported-atomic-bombings-hiroshima-nagasaki/#.WYiQTNPytBw](http://www.japantimes.co.jp/news/2015/08/05/national/history/japan-times-reported-atomic-bombings-hiroshima-nagasaki/#.WYiQTNPytBw) [does not work]


**Recommended for Use:**


**Assessment:**

This lesson features embedded formative and summative assessments. Formative assessments include: *Pre Assessment*, and the peer edit. Summative assessments include: Students final writing sample on Day 3 and the post assessment.
Appendix One

GROWTH JOURNAL

Resiliency: An End of Unit Self Study & Analysis

Photo: S. Krzeminski, Nagasaki Atomic Bomb Museum, July 3, 2017

Stephanie Krzeminski,

Oswego East High School, Oswego, IL

Created for the Five College Center for East Asian Studies & with special thanks to the Freeman Foundation.
Growth Journal of: _________________________

Hour: _______ 

Pre Evaluation ......................................................... _____

DAY 1 ................................................................. ESTABLISH UNDERSTANDING

Terms ............................................................... ____/ ____
Active Engagement: Photo Essay Reactions / Notes .................................. ____/ ____
Active Transmitting: Compilation of Terms ............................................... ____/ ____
Transmitting Ideas: Haiku/ Poetic Expression.......... ____/ ____
# Stretch Activities Completed (+____) ...........................................................................

Day 2 ................................................................. RETHINKING

Peer Edit of Haiku ............................................................ ____/ ____
Active Engagement: Color Coding of Primary Sources .......................... ____/ ____
Active Engagement: Peers present Primary Sources...... ____/ ____
Transmitting Ideas: Mind Mapping........................................................____
Active Transmitting: 1st Writing sample.................................................. ____/ ____

DAY 3 ................................................................. GROWTH ANALYSIS

T-Chart ................................................................. ____/ ____
Active Engagement: Independent Review/Refelction .................................. ____/ ____
Active Engagement: 2nd Writing Sample............................ ____/ ____

POST Evaluation ................................................................. ______

TOTAL VALUE EARNED: ......................................... ____/ ____
Growth Journal: Pre Evaluation

Based upon your knowledge gained from your studies on WWII, please rate, using the following scale provided, what you feel is an accurate reflection of:

--- 1 --- 2 --- 3 --- 4 --- 5 --- 6 --- 7 --- 8 --- 9 --- 10

Very Poor/ No--Bad idea    OK    Awesome/Totally Agree

The lessons learned...

∞ Origins of militarism in Japan
∞ Cause of the US entering WWII in the Pacific Theatre
∞ Treatment of Japanese Americans in the US during WWII
∞ Development and use of the atomic bombs on Japan
∞ A-bomb’s impact on individuals
∞ A-bomb’s impact on international politics

IF you rated any of the above below a 4, please indicate which areas prevented you from getting a larger understanding about WWII and the Pacific Theatre of War:

- Did you attempt to get clarification?
  - From whom: __________________________ Circle: Peer
    TA    Teacher
  o Did this provide the help you needed? If not, what did you do next?

Your Comfort in your Abilities to...

∞ Communicate your understanding of both the Allied and Axis perspectives?
∞ Address the complexities of WWII in an essay or DBQ format?

IF you rated any of the above below a 4, please check areas of confusion:
  o Vocabulary or Comprehension
  o Events
  o Timeline
    - Do you think a conference is needed to discuss improvement?
      __________________________
Your Feelings on…

∞ The justification of the US’s use of the atomic bomb as a weapon? __________
∞ The ‘fairness’ of the US’s use of the atomic bomb as a weapon? __________
∞ The legacy of the a-bomb’s impact on Japanese people? __________
∞ The modern day use of nuclear weaponry? __________
∞ Why survivors/sufferers of the a-bomb support nonproliferation? __________

Can you explain…

∞ What is resiliency?
DAY 1  WWII: PACIFIC THEATRE
DON’T JUST DEFINE THESE TERMS—ADD DEPTH & DETAIL!! PERSPECTIVE IS IMPORTANT! THOUGH THERE ARE CORRECT ANSWERS, GO AHEAD... THINK OUTSIDE OF THE BOX.

NATURE
DEFINE:

LANDSCAPE
DEFINE:

GROWTH
DEFINE:

ENVIRONMENTAL IMPACT
DEFINE:

HEAT
DEFINE:

Did you finish early? Keep Stretching...

?  What do these terms share in common?

?  What terms specifically apply to WWII and the Pacific Theatre of War respectively...

∞  In times of war, do terms like those listed above need to be seen to be understood? Why/Why not?

DAY 1  Photo Essay Reactions
Please refer to your companion piece that contains the photo essay and primary sources. You may choose to also make your notes here...
DAY 1  Photo Essay Reactions

After having examined the photo essay, you will be given time to consult your small group. Collect your groups’ responses in the space provided below. You will use this compilation to later create a new response to the essay.
DAY 1  Follow Up: Haiku

Instructions: You will create 3 Haikus (haiku is a Japanese form of poetic expression). You will want to somehow incorporate the themes of: nature, landscape, growth, environmental impact, and heat. You will want to create (on a separate page or note card) a ‘key’ that identifies these areas.

*Note: You must include four or five themes.

To help you, refer to the compilation of reactions developed in your small group.

A basic haiku consists of three lines:

1. Line comprised of 5 syllables
2. Lines comprised of 7 syllables
3. Line comprised of 5 syllables

For example:

“The mountain hid me
It braved the storm instead
Even so, it destroyed”
DAY 2  Peer Edit: Haiku
For this activity you will need a partner and highlighters/colored pens/pencils.

Pick what you feel is your best version of your haiku/poem and copy it in the space below.
DAY 2 Color Code System

Peer Editor’s Name: _________________

Assign a color to each of the words below and identify, using those colors, where there is a relationship to:

Nature

Environmental Impact

Landscape

Heat

Growth

Which of these themes did you feel was best reflected in the haiku/poem?
DAY 2 Mind Mapping

Using the same colors and words (nature, environmental impact, landscape, heat, growth) as before, identify where there is a relationship found within the primary sources included in your companion piece.
DAY 2 Follow Up: Mapping the idea to Writing about the Idea

Instructions: You will create a written summary (3-5 paragraphs) of objective (without opinion or pretext) findings regarding their analyses of the photo essay and the primary sources. Remember to keep in mind the themes of nature, landscape, growth, environmental impact and heat within the context of WWII - Pacific Theatre of War.

Note: Students do not yet need to begin analyzing content or citations as evidence for personal findings.
**DAY 3 Compare your types of Growth**

Here you will be asked to utilize the t-chart below to compare your emotional responses to your logical/objective response. Once you have analyzed your work, discuss within your small groups to find similarities or interesting differences.

<table>
<thead>
<tr>
<th>Emotional Reflection</th>
<th>Objective Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haiku</td>
<td>Mind Map</td>
</tr>
</tbody>
</table>
DAY 3 Final Understanding

Utilizing your past writings and summaries, address the question using citations as necessary:

How does a person’s resiliency affect their ability to grow?
Growth Journal: Post Evaluation

Name_____________________________

Using the following scale provided, please rate what you feel is an accurate reflection of your growth:

---------1---------2---------3---------4---------5---------6---------7---------8---------9---------10

Very Poor/ No--Bad idea OK Awesome/Totally Agree

Your Understanding of...

∞ The environmental impact of the a-bomb on Japan
∞ A-bomb’s impact on individuals
∞ A-bomb’s impact on international politics
∞ Current Nuclear Proliferation
∞ Changes and Power of current Nuclear Weapons

Your Comfort in your Abilities to...

∞ Communicate your understanding of physical, emotional, and mental impact on individuals who experienced the a-bomb?
∞ Address the complexities of the a-bomb’s use in an essay or DBQ format?

Your Feelings on...

∞ The justification of the US’s use of the atomic bomb as a weapon?
∞ The ‘fairness’ of the US’s use of the atomic bomb as a weapon?
∞ The legacy of the a-bomb’s impact on Japanese people?
∞ The modern day use of nuclear weaponry?
∞ Why survivors/sufferers of the a-bomb support nonproliferation?
Can you explain . . .

∞ **What is resiliency?**

○ *How does this definition differ from your previous definition of Resiliency?*

○ *How/Why did it change?*

∞ *Is resiliency something you choose? Explain your thoughts...*
Appendix Two

PHOTO ESSAY AND PRIMARY SOURCES

That autumn
In Hiroshima where it was said
“For seventy-five years nothing will grow”
New buds sprouted
In the green that came back to life
Among the charred ruins
People recovered
Their living hopes and courage

(Source: S. Krzeminski photo, Hiroshima Peace Museum, June 27, 2017. Original image by E. Matsumoto "Canna blooming in the scorched earth")
Let’s Consider... Landscape
In what ways does this term relate to WWII - Pacific Theatre of War?

(Source: S. Krzeminski photo of Hiroshima Peace Museum graphic display, June 26, 2017.)

(Source: S. Krzeminski photo of Nagasaki City Nagai Takashi Memorial Museum display, July 1, 2017)
Bomb Air Raid Shelter, Nagasaki, Japan
(Source: S. Krzeminski photo of Nagasaki Peace Park display, July 1, 2017.)
Bomb Air Raid Shelter, Nagasaki, Japan
(Source: S. Krzeminski photo of Nagasaki Peace Park display, July 1, 2017.)
Let’s consider... Environmental Impact
What did your small group members say about this term?

Let’s consider... Growth
What did your small group members say about this term?

Let’s consider... Resilency
What did your small group members say about this term?
Lesson Duration: Two 45-minute lessons, or one 90-minute block period

Organization of Students: Individual, Partners, or Small Groups

Essential questions:

- What aspects of Shinto allowed for the development of State Shinto during the Meiji Era?
- How did the Japanese government use Shinto to enhance its policies of militarism from the late 19th Century through 1945, and how did these policies contribute to Japanese involvement in war and conflict?
- What were the effects of the Directive for the Disestablishment of State Shinto (1945) that removed state support for Shintoism and led to the contemporary Japanese Shinto faith?
- What are some similarities/differences between State & contemporary Shintoism?
- How does the contemporary practice of Shinto in Japan today contribute to Japanese aspirations of peace and ideals of democracy?

What is the lesson objective? (Purpose)

Students will be able to identify and describe elements of the Japanese belief system of Shinto (accessing prior knowledge), analyze and evaluate texts and images, including primary sources, with regard to historical time periods in Japan, reflect upon facets of Shinto which relate to conflict vs. peace and connect with contemporary Shinto practices that advocate world-wide efforts for peace. This lesson is meant to supplement Global/US History curriculum through the lens of peace and conflict in Japan via the faith and practice of Shinto.

Terms necessary for students to successfully complete lesson: (vocabulary)

- deity - divine character or nature; god
- doctrine - a particular principal, position or policy taught or advocated, as of a religion or government
- filial piety - the important virtue and primary duty of respect, obedience, and care for one's parents and elderly family members
- imperialism - the policy of extending a rule or authority of an empire or nation over foreign countries, or of acquiring and holding colonies and dependencies
- kami - a divine being or spiritual force in Shinto
- militarism - the tendency to regard military efficiency as the supreme ideal of the state and to subordinate all other interests to those of the military
- nationalism - the policy or doctrine of asserting the interests of one's own nation viewed as separate from the interests of other nations or the common interests of all nations
Standards addressed and expectation of students: (rationale)

Common Core State Standards (CCSS)

CCSS.ELA-LITERACY.RH.11-12.1
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

CCSS.ELA-LITERACY.RH.11-12.2
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

CCSS.ELA-LITERACY.RH.11-12.4
Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.

CCSS.ELA-LITERACY.RH.11-12.6
Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

Integration of Knowledge and Ideas:
CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

Materials: (resources)

- Attachment A (two copies for each student - *Pre* and *Post Assessment for Shintoism*)
- Attachment B (*Shinto Timeline*)
- Attachment C (*Ancient Shinto* text & questions)
- Attachment D (*Probable Passage* - pre-reading activity)
- Attachment E (*State Shinto* text & questions)
- Attachment F (*Shintoism and the Japanese Nation: 1915* text & questions)
- Attachment G (*Directive for the Disestablishment of State Shinto* text & questions)
- Attachment H (*Contemporary Shinto* text & questions)
- Attachment I (*Contemporary Shinto* images - matching)
- Attachment J (Venn diagram - *Similarities & Differences - State Shinto (conflict) vs. Shinto Today (peace)* - post-reading activity).

Plan of Instruction: (procedure)

DAY 1 (45 minute period OR 1st 45-minute block)

Anticipatory Set: (the hook)

Students are reminded that religions or belief systems are part of a society and culture. These belief systems can be organized by characteristics including founder, rules of conduct or expectations, god(s) and other identifying features which help define civilizations (both ancient and modern).
In discussing the evolution of the Shinto belief system in Japan, students are to be asked to complete a pre-assessment activity requiring partners/groups to contribute what they “Know” in general about Shinto and what they “Need to Know” about Shinto (Attachment “A”). Students will circle whether their work is the “Pre” or “Post” assessment. Teacher may hold a whole class discussion of results, utilizing a classroom display of the graphic organizer and documenting student contributions. (5-10 minutes)

Teaching/Instructional Process: (input, modeling, checking for understanding)

1. Upon completing the hook, partners/groups are presented with a timeline of Shinto, which includes important milestones and basic information. Students are asked to review the timeline. (Attachment “B”) (5 minutes)

2. Once completed, students are asked to read Ancient Shinto (Attachment “C”) and answer the questions. This will provide students with additional background knowledge and will also engage prior student learning. Teacher may hold a whole class discussion to assess learning and to determine any areas for review. (10-20 minutes)

Closure: (ticket out, formative assessment)

Students are asked to complete the same graphic organizer as the hook (Attachment “A”) - blank copy. Students are asked to circle the “Post” assessment”. For the post-assessment, students should now be able to contribute more to the “Know” category, while perhaps answering some of the “Need to Know” questions from the hook. Finally, students may want to reflect upon the review of Ancient Shinto and ask additional questions they may have (“Was there a founder?” “How did Shinto work with other belief systems/religions in Japan?”). The teacher may choose to review upon completion. The data collected in the post-assessment serves as a diagnostic tool for gauging understanding of Shinto in general, and/or to gauge effectiveness of lesson by analyzing the pre/post results. (5-10 minutes)

DAY 2 (45 minute period OR 2nd 45-minute block)

Anticipatory Set: (the hook)

Students are reminded that the previous day’s lesson focused on elements of Japan’s ancient belief system, Shinto. Highlights of the religion are worship of ancestors and kami. This lesson will allow students to travel beyond the earliest centuries of Shinto, and using the timeline given yesterday as a source, students will focus on the Meiji Era of Japanese history (1868 to 1912). Students will read texts describing how State Shinto was used to inspire and support military efforts and imperialism by focusing on heightened nationalism.

Before reading and analyzing the texts, students will complete a pre-reading strategy called Probable Passage (Attachment “D”). During this activity, students may work individually, with partners or in groups. Each party will place 15 terms in categories that are intended to provide opportunities for analysis, reflection and practice organizing and classifying vocabulary. After students have completed the organizational task, they are asked to synthesize a GIST statement, in which they will use the information on the page to predict what will be the subject matter for the texts of today’s lesson. This creates interest and connections when reading the texts themselves. Students will also be able to identify any terms placed in the “Unknown” category through context. Students should be reminded that there are no “right” or “wrong” answers; instead students have to justify their placement in pre-determined categories such as “War/Conflict”. The teacher may hold a whole class discussion of results, including displaying the graphic organizer and documenting contributions. (10 minutes)
Teaching/Instructional Process: (input, modeling, checking for understanding)

Upon completing the hook, partners/groups will be presented with a series of texts with questions (Attachments “E”, “F”, “G”, “H” & “I”), which includes important milestones and basic information. Doing these activities, students will gain knowledge sequentially from the Meiji Restoration to the present. Additionally, students will gain insight completing a brief activity interpreting Shinto images representing life today in Japan. (20-25 minutes).

Closure: (ticket out, formative assessment)

In closing, students are asked to complete a Venn diagram asking them to compare similarities and differences between State Shinto and Shinto as practiced today. Students will next brainstorm in pairs or in small groups, or as a whole class. Students may use texts and other resources as provided to assist in the task. Students should be able to identify common aspects or similarities (ancestor worship, filial piety, kami, rituals, and festivals) as well as to identify differences such as militarism, propaganda, aggression (State Shinto) and civility, harmony and peace (contemporary Shinto). (5-10 minutes)

Extensions (related activities):

Students may be asked to write an argumentative essay (establishing a claim, counterclaim and rebuttal) with regard to the impact State Shinto and Shinto in ancient/contemporary forms and how these forms have impacted Japanese society with regard to conflict and peace.

References:

### Attachment A: Pre/Post Assessment for Shinto

**Circle one:** Pre *(Before Lesson)*  Post *(After Lesson)*

<table>
<thead>
<tr>
<th>Know: What I already know about Shinto</th>
<th>Need to Know: What information I would like to know</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Attachment C - Reviewing Ancient Shinto

TASK: Read the information below and answer the following questions:

The origins of Shinto and Japanese mythology combine Shinto, Buddhism, Confucianism, and to a lesser extent, Taoism and Christianity, which have all in their own ways exerted a profound influence on Japanese culture and the spiritual lives of individual Japanese. Of these, what later came to be known as Shinto, or the Way of the Gods or kami, is the oldest and deepest spiritual influence.

When Buddhism was first introduced to Japan in the 6th century, the Japanese already had their own system of spiritual beliefs and ritual practices. Under the influence of Buddhism, they came to be known as Shinto, the Way of the Kami. The word Shinto expresses the centrality of the concept of kami within the developing tradition. The kami are numberless and numinous powers or spirits inherent in nature and associated with the forces of growth and renewal. Said to number eight million, the kami were actually numberless because any person, living or dead, and any place or object could be venerated as a kami. Including emperors, courtiers and warriors as well as fearsome spirits, they customarily resided in the sky, in rocks, trees, waterfalls or islands. Their messengers included deer, foxes and other animals. Kami were probably first worshiped by individuals and communities in an open, natural setting. Later they were worshiped in palaces or specially built shrines. When shrines did come to be built, the natural setting was always important. Today shrines are found in the back streets of busy cities as well as in the countryside and mountains. Some, like Miyajima in the Inland Sea, are spectacularly located. But even those that do not enjoy a fine natural setting usually incorporate some trees or rocks. Kami are not always present in the shrine. They come as visitors when called upon by prayers and offerings. The inner sanctum of the shrine included a shintai, a receptacle, or form of the kami, often a mirror into which the kami worshiped in the shrine could enter. From antiquity, shrines were marked by entrance gates or torii.

According to Shinto mythology, the sovereigns of Japan are descended from Amaterasu Omi kami, the Sun Goddess and supreme deity of the Shinto pantheon. Major court ceremonies were the Kinensai, a spring planting festival in the second month, and Niinamesai, offering thanks for harvest.

Clearly, early Shinto did not have an elaborate philosophy or metaphysical system. Until spurred by Buddhism, it lacked texts, ethical concerns and an established artistic tradition. Its world view was positive and optimistic, concerned with the here and now rather than a remote salvation or distant afterlife. There was a strong reverence for nature and respect for simple “natural” materials, forms and processes. The natural universe was good and ethical. Human nature was dependent on harmony with the forces of nature. Shrines were not only places of ritual and prayer but also centers of dancing, merrymaking, sumo wrestling, horse racing and archery to please the gods. (Adapted from: Cultural Atlas of Japan)

Questions:

1. What elements of early Shinto included nature and natural settings?

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

103
2. Describe the *kami*:

___________________________________________________________________________________
___________________________________________________________________________________

3. How were the beliefs of early Shinto followers described? What aspects of life were they concerned about?

___________________________________________________________________________________
___________________________________________________________________________________

4. What aspects of Shinto or *kami* were related to concepts of peace and goodwill?

___________________________________________________________________________________
Attachment D: Pre-Reading Strategy - Probable Passage

TASK: Using the following terms, place each in a category below and be prepared to justify placement. Finally, summarize with a GIST statement describing what you believe the following text(s) will be about.

TERMS:

<table>
<thead>
<tr>
<th>faith</th>
<th>souls</th>
<th>patriotism</th>
<th>loyal adherence</th>
<th>triumph</th>
</tr>
</thead>
<tbody>
<tr>
<td>sun-goddess</td>
<td>knowledge</td>
<td>emperor</td>
<td>revival</td>
<td>freedom of religious belief</td>
</tr>
<tr>
<td>essence and spirit of Japan</td>
<td>dominance</td>
<td>ultra-nationalistic ideology</td>
<td>doctrine</td>
<td>militaristic</td>
</tr>
</tbody>
</table>

CATEGORIES:

<table>
<thead>
<tr>
<th>Peace/Goodwill</th>
<th>War/Conflict</th>
<th>Authorities</th>
<th>Culture</th>
<th>UNKNOWN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

GIST Statement: I think the following texts will be about

_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
**Attachment E - Introduction of State Shinto**

**TASK: Read the information below and answer the following questions:**

When Shinto was reconstructed in 1868 the Imperial legend was moved center state, and Amaterasu - who until then was only revered in parts of Japan - was promoted to be the most important of the gods. She was given a national role in the new system of State Shinto, and because of her new status, she was used to validate the role of the Emperor, not only as ruler, but as the high priest of Shinto. The political status of the Emperor changed and he became a powerful figure. Although Emperor Meiji was required to respect the law of the land, he was in fact above it. This gave the Emperor, as her direct descendant, a divine right to rule not only Japan, but the whole world. Furthermore, it became official doctrine that since the Japanese were descended from the gods, they were superior to all other races.

Although the Meiji Constitution stated that “Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief” (Meiji Constitution, Article 28), this promise of religious freedom did not do anything to reduce the dominance of State Shinto.

From then on, Japanese political, social, military and religious institutions centered themselves on the figure of the Emperor, who had now become an icon of everything good and pure and holy; the very essence and spirit of Japan. These ideas were also heavily promoted in Japanese schools. These beliefs set the political and military course of Japan until 1946. (Adapted from: “Religions - Shinto: Shinto and nationalism.” BBC.)

**Questions:**

1. What new status allowed for the Emperor to be considered the high priest of Shinto?
   ________________________________________________________
   ________________________________________________________
   _______________________________________________________

2. How did the official doctrine of Japan contribute to the idea of nationalism?
   ________________________________________________________
   ________________________________________________________
   _______________________________________________________

3. Describe how the new status of the Emperor combined with the official doctrine affected Japan’s view of their role as world powers:
   ________________________________________________________
   ________________________________________________________
   _______________________________________________________

106
**Attachment F - Snapshot of Shintoism and the Japanese Nation: 1915**

**TASK:** Read the information below and answer the following questions:

An excerpt from: “Shintoism and the Japanese Nation” written by Kitazawa Shinjiro, Oct 1915:

“In the earliest period of Japanese history the act of worship was that of government itself, the ancient term for government, matsurigoto, signifying literally “matters of worship.” Thus government and religion were the same; neither was there any distinction between religion and ethics, nor between ethics and custom. The intimate relation between Shintoism and the Imperial Family has made the faith characteristic as an original national religion of Japan. The imperial line is viewed as beginning with the sun-goddess… and the people regard themselves as descendants of this line of gods. The pious reverence for our ancestors has necessarily emphasized a feeling of sincere gratitude toward and love of the emperor of the country and has finally culminated in an intense patriotism. Every Japanese is a Shintoist in this sense…

Needless to say, it is this spirit of patriotism that made Japan what it is to-day. The great Restoration of 1868—a revolution which restored the authority of the Mikado [emperor] as supreme head of the nation - resulted in the awakening of this loyal adherence to the emperor, which was fostered by the revival of Shinto faith. The dramatic history of New Japan in the theatre of modern civilization is too well known to describe here. By strict obedience to our emperor’s command, “Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted….” It has been said that Japan won her late war with Russia by means of her efficient instruments of war, and that the victory was the work of her modern school system. But these statements are not entirely true. It is the spirit of the Japanese nation that resulted in such a triumph.” (Adapted from: “Shintoism and the Japanese Nation." The Sewanee Review.)

**Questions:**

1. **How would the author describe the “dramatic history of New Japan” in terms of nationalism?**

2. **Finding evidence from the text, what evidence do we have that nationalism and militarism are the focus of Shinto during this time period?**
Attachment G - Directive for the Disestablishment of State Shinto

TASK: Read the information below and answer the following questions:

After the abrupt end of WWII, Allied forces who occupied Japan sought to prevent recurrence of the perversion of Shinto theory and beliefs into a militaristic and ultra-nationalistic propaganda designed to delude the Japanese people and lead them into wars of aggression. Additionally, the restructuring of the Japanese education system was a key initiative in the religious reforms.

In December of 1945, the Supreme Commander for the Allied Powers [MacArthur] presented orders to the Japanese Government (Directive for the Disestablishment of State Shinto):

Provisions include:
“In order to free the Japanese people from direct or indirect compulsion to believe or profess to believe in a religion or cult officially designated by the state and
In order to life the from the Japanese people the burden of compulsory financial support of an ideology which has contributed to their guilt, defeat, suffering, privation and present deplorable conditions, and
In order to prevent recurrence of the perversion of Shinto theory and beliefs into militaristic and ultra-nationalistic propaganda designed to delude the Japanese people and lead them into wars of aggression and
In order to assist the Japanese people in a rededication of their national life to building a new Japan based upon ideals of perpetual peace and democracy,

It is hereby directed that:

a. The sponsorship, support, perpetuation, control, and dissemination of Shinto by the Japanese national, prefectural, and local governments, or by public officials, subordinates, and employees acting in their official capacity are prohibited and will cease immediately.
b. All financial support from public funds and all official affiliation with Shinto and Shinto shrines are prohibited and will cease immediately.
f. All public educational institutions whose primary function is either the investigation and dissemination of Shinto or the training of a Shinto priesthood will be abolished and their physical properties diverted to other uses. Their present functions, duties and administrative obligations will not be assumed by any other governmental or tax-supported agency.
j. The use in official writings of the terms “Greater East Asia War”, “The Whole World under One Roof”, and all other terms whose connotations in Japanese in 1945 were inextricably connected with State Shinto… is prohibited and will cease immediately.”

(Adapted from: Religions: Shinto and Nationalism)

Questions:

1. Why does this text refer to State Shinto as a “perversion of Shinto theory and beliefs”?

“[Adapted from: Religions: Shinto and Nationalism]
2. Why do the Allied forces believe that the disestablishment of State Shinto is necessary as a step towards peace and democracy for Japan? What agencies or governmental activities are affected?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

3. An excerpt from the Directive states “The purpose of this directive is to separate religion from the state to prevent misuse of religion for political ends…” Where else in history have we seen the concept of separation of church and state with regard to democracy?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________
Shinto is the native religion of Japan; early Shinto mythology indicated that the Japanese were descended from divine beings; this civil religion helped fuel nationalistic fervor during World War II (State Shinto). After World War II, the state religion was abolished and Shinto became a matter of choice. Today, many Japanese may not necessarily practice Shinto as a religion, but still, often almost unconsciously, incorporate its customs and traditions into their daily lives.

Shinto is basically the worship of, or paying reverence to, all things in nature, including one’s ancestors. Traditionally, the line between the living and the dead (kami) is permeable. Kami are worshipped at shrines, represented by a distinctive gate, or torii. Today there are over 100,000 Shinto shrines scattered throughout Japan. Shinto’s general principles are known as the “Correct Way.” Essentially practitioners seek to enhance the way of the kami by being grateful for the kami’s blessings, devoting themselves to ritual practices, seeking to serve the world and other people, leading a harmonious life and praying for national prosperity and a peaceful coexistence with the rest of the world.

Today, there are famous shrines like that of Okuninushi at Izumo-taisha. Besides the most famous shrines, every local community has small shrines dedicated to their local kami spirits. Even modern city buildings can have a small Shinto shrine on their roof. The sanctity of shrines allows for continued rituals such as purification (oharai) before entering them and making a small money offering, ringing a small bell or clapping their hands twice to alert the kami and then bowing while saying their prayer. The calendar is punctuated by religious festivals to honor particular kami. Students, new drivers, expectant mothers and others may purchase talismans called omamori which are both physical representations of prayers and offerings to shrines. Families continue to bless their children in local shrines and blessings of meals (itadakimasu) occur all across the nation. Offerings of flowers and food in places dedicated in Japanese homes (a kami-dana, or kami shelf) continue to be relevant.

Today Shinto is a part of Japanese culture as ever. While critics argue that certain rituals of Shinto are more like a performance than meaningful, it is noted that rituals do as much to bind a community, just as, or more effectively than, religious beliefs themselves. Key concepts such as purity—both physical and spiritual purity, physical well-being, harmony existing in all things, procreation and fertility, and the focus on family and ancestral solidarity, all support the concept of peace and democracy in the world today.

(Adapted from Sources: “Shinto: The importance of ritual.”, "Religion and Religious Identity in Modern Japan.”)

Questions:

1. What are some examples of how Japanese incorporate Shinto traditions in their lives today?

   ______________________________________________________________________________________
   ______________________________________________________________________________________
   ______________________________________________________________________________________

2. What key concepts of Shinto today reflect on concepts of peace and democracy both as individuals and as a group or nation?

   ______________________________________________________________________________________
   ______________________________________________________________________________________
   ______________________________________________________________________________________
Attachment I - Shinto Today through Imagery

TASK: Examine the images and use the corresponding number in the appropriate boxes within the text below.

Today, Japan’s Shinto shrines are both creators and depositories of the unique history and culture of the areas in which they are found. For instance, you can visit the Suwa Shrine for protection from bad luck and evil influences. It is found nestled right in the city streets of Nagasaki. According to tradition, the full benefit of a visit to a Shinto shrine can be attained only by walking through the sacred gates (torii).

At Shinto shrines it is important to respect cultural rituals and procedures. You will want to visit the purification font in which you will wash your hands and rinse your mouth. While walking, here you will find mythical creatures such as a “kappa” lion, a mythic animal with a bowl-shaped head who must keep his head wet or he will die. Other animals here include kitsune (fox) and a large bronze dedicatory horse. Horses are often treated as sacred symbols in Shinto shrines. At the shrine you may perform a ritual by walking three times through a large grass circle to have a long, healthy life or you can purchase an amulet called an omamori like this one to give you good luck in the arts and music. Here you can make an offering of money and before you go do not forget to use the commemorative stamp which is traditionally done in red ink!

(Source: Adapted from Suwa Shinto Shrine, Nagasaki, Japan)
Attachment J: Venn Diagram (Post Assessment)
Introduction: With the goal of creating a positive community culture within a classroom and then expanding it throughout our school and larger community, students in an American History course (although it’s not limited to history courses in general) will be exposed to a lesson designed to create mutual understanding and respect. _Omoiyari no kokoro_ translates as compassionate heart, “the essence being you rather than me” as stated by Sasaki Masahiro. Having survived the atomic bombing of Hiroshima, and later losing his sister Sadako to leukemia due to exposure, Mr. Sasaki is spreading a message of peace, and charging others to do the same. This lesson is designed for a school utilizing a block schedule with 90-minute classes, every other day, and will take two blocks to complete.

Essential Question: Why is a study of peace important in our world? (While students may be tempted to say it is not, this is a jumping off discussion point for how lives are disrupted by many types of turmoil and how in focusing on aspects of peace, we can begin to share _omoiyari no kokoro_ with others.)

Standards:
2. Common Core Reading Standards for Literacy in History/Social Studies 1, 6

Lesson Objective: Using this lens, students will explore how they can make a positive influence on their class and school, and in further lessons adapt that to the greater community. They will address both literacy skills and writing skills as they read the excerpts and then reflect and write their individual goals for the year.

Materials needed:
1. Post-it notes
2. Copies of _Sadako and the Thousand Paper Cranes_ by Eleanor Coerr (or selected excerpts)
3. Origami paper
4. Images related to Sasaki Sadako and Sasaki Masahiro, paper cranes, and memorialization of peace (a sampling included in the appendix.)
5. Quotations from Sasaki Masahiro (a sampling included here)
6. Beads and thread for sewing cranes (or jars/collection vessels, depending on preference)

Procedures: Day 1: Students will use a journal to write their response to the question “What does peace mean to you?” After five minutes to write and record, a brief class discussion will be had to share what peace means, and how it can become a focus for the school year. As a class, students will then read _Sadako and the Thousand Paper Cranes_ and discuss Sadako’s story. The day’s closing will be a Post-it note collection of how Sadako’s story demonstrated peace.
Day 2: When students enter the classroom, they are handed a single square of origami paper, and asked to write their wish, hope, or goal. The subject is to be something personal, as the wish, hope, or goal will be hidden once folded, so encourage students to be sincere in their thoughts. Class will then continue and connect by examining how Sadako used the folding of cranes as a way of wishing for healing, and hiding her own pain. Students will then learn how to fold their square of paper into an origami crane. The class cranes will be sewn together and displayed within the school as a standing reminder of hopes and wishes, and a reminder that a school community can grow and practice omoiyari.

Assessment/closing: While this lesson is designed to be independent of a history unit, there is still a focus on reading and writing within the content areas, for understanding and for purpose. Along with the Day 1 journal writing and the goal setting on Day 2, written on the origami paper, students are asked to complete a final written assignment using the information from the reading, discussion, and their own perspective. The writing assignment should be a reflection upon the student’s goals for the school year and how they can commit to spreading peace and working towards omoiyari in their life, school, and community.
Appendix

Sample images and quotations related to Sasaki Sadako and Sasaki Masahiro, paper cranes, and memorialization of peace.

Children’s Peace Monument, Hiroshima Peace Memorial Park, Hiroshima, Japan
(Photo taken by Lori Howard Locker, June 27, 2017.)
Sasaki Masahiro speaking to NCTA 2017 Study Tour, June 30, 2017 Fukuoka, Japan
(Photo taken by Lori Howard Locker.)

Photo of origami crane displays at the Children’s Peace Monument, Hiroshima Peace Memorial Park, Hiroshima, Japan. (Photo taken by Lori Howard Locker, June 27, 2017.)
(Photo taken by Lori Howard Locker.)
A photograph from an exhibit in the Hiroshima Peace Memorial Museum on the subject of President Barack Obama’s 2016 visit and message to Hiroshima. (Photo taken by Lori Howard Locker, June 27, 2017.)

Photograph of an origami paper crane made by President Barack Obama during his 2016 visit to Hiroshima’s Peace Memorial Park. (Photo taken by Lori Howard Locker, June 27, 2017.)
Photograph of origami paper cranes made by Sasaki Sadako
Hiroshima’s Peace Memorial Park Museum
( Photo taken by Lori Howard Locker, June 27, 2017.)

“We need to go in with open hearts to say I’m sorry. Only humility and apology can open hearts.”
Statement by Sasaki Masahiro as translated by Anne Prescott, presentation to NCTA Study Tour participants, June 30, 2017, Fukuoka, Japan.

“Omoiyari no kokoro—compassionate heart, the essence being you rather than me”
Statement by Sasaki Masahiro as translated by Anne Prescott, presentation to NCTA Study Tour participants, June 30, 2017, Fukuoka, Japan.

“It is not necessary to debate the justification of nuclear weapons, rather extensive learning must be to abolish nuclear weapons to find and preserve a new peace.”
Statement by Sasaki Masahiro as translated by Anne Prescott, presentation to NCTA Study Tour participants, June 30, 2017, Fukuoka, Japan.

Additional Resources:
1. Origami crane making tutorial on YouTube:
   https://www.youtube.com/watch?v=yTY-nGYYq_c
2. Presentation of one of Sadako’s cranes to the Japanese American National Museum:
   https://www.youtube.com/watch?v=9w5WomWiVBk
Introduction:

This lesson is an introduction to the Japanese home front and the atomic bombings in Hiroshima and Nagasaki during World War II. Students will analyze a variety of sources to understand the impact of war on civilians, the effects of nuclear war on Hiroshima and Nagasaki, and inferences about the role the atomic bombings have in promoting peace. Students will work in small collaborative groups to move through document stations using resources that were collected in Hiroshima and Nagasaki through the 2017 FCCEAS NCTA STUDY TOUR. Prior to this lesson students should have a basic understanding of the end of World War II, the situation on the home front in the United States, and previous experience analyzing primary and secondary sources.

Essential Questions:

Students will be able to recognize similarities and differences in home front expectations and experiences between Japan and the United States.

Students will understand the impact of atomic weapons and the geography of Hiroshima and Nagasaki.

Students will discuss the role atomic weapons have in promoting a plan for peace.

Objectives:

Students will analyze and evaluate primary and secondary sources, making inferences about the Japanese home front and the effects of nuclear war on Hiroshima and Nagasaki.

National Council for the Social Studies C3 Standards:

D2 HIS 16.6-8 Organize applicable evidence into a coherent argument about the past.

D2 HIS 5.9-12 Analyze how historical context shaped and continues to shape people’s perspectives.

D2 HIS 10.6-8 Detect limitations in the historical record based on evidence collected from different historical sources.

D2 GEO 5.9-12 Evaluate how political and economic decisions through time have influenced cultural and environmental characteristics of places and regions.
Materials:

Printed out image of Shin’s Tricycle included in the source sheets for each group.  
Printed out sets of the Source Sheets set up in stations.  
Printed out sets of the Analysis sheets for each individual student.  
Printed out Writing Prompt for each individual student.  
Print out of origami directions for paper cranes; recommended source: https://www.origamiway.com/origami-crane.shtml  
Origami paper  
Copy of My Hiroshima by Junko Morimoto, (Australia: Hachette, 1987)

Summary of Tasks:

Day 1: Home Front

1. Start the lesson by having students compile a list of ways civilians were impacted on the home front during World War II. Briefly share their responses and shift the focus from the United States to Japan. What are three things they know about life in Japan during World War II? Explain that in their stations they will be exploring the Japanese home front through provided documents.


3. Groups will move through five stations analyzing the documents and completing the source sheet.

4. Once the students have viewed all the documents they will engage in a class discussion of the evidence they collected, drawing connections to the home front in the United States.

5. Students complete a chart comparing and contrasting life in Japan and the United States during World War II, paying special attention to the role students played in the war effort.

Day 2: Atomic Bombings Hiroshima/Nagasaki

1. Students will be working in the same collaborative groups. Provide each student with the image of Shin’s Tricycle or project the image for entire class viewing. In groups students will develop three to five questions or observances they have about the image. As a class, share the questions and observances they have formulated. Explain that Shin was a three year old boy who was riding the tricycle when the atomic bomb detonated over Hiroshima. Optional hook: Read Morimoto’s My Hiroshima to the class before students begin analyzing the documents.

2. Ask students to respond to the following questions: What comes to mind when you think of nuclear weapons? What do you think happens when an atomic bomb detonates? What was life like after the bombings? Briefly discuss these questions and then hand out Source Sheet 2 to the students.

3. Groups will move through five stations, analyzing the documents and completing the source sheet.

4. Once they have viewed all of the documents, conduct a classroom discussion about the impact of atomic weapons on Hiroshima and Nagasaki. Students will respond to questions on the back of the source sheet.
Day 3: A Plan for Peace

1. Students will be working in the same collaborative groups. Ask students what words or images come to mind when they hear the word “peace”? Explain that they will be next be examining perspectives of peace in post-war Hiroshima and Nagasaki.

2. Hand out Source Sheet 3 to each student. Groups will move through the five stations, analyzing documents and completing the source sheet.

3. As a class discuss the documents. How does Hiroshima’s A-Bomb Dome encourage peace? What is the legacy of Hiroshima and Nagasaki in relation to world peace? How can the bombings in Hiroshima and Nagasaki promote a nuclear free world? Once they have completed the analysis, students will work together to create a collage illustrating their definition of peace.

4. Closing activity making paper cranes (orizuru) and creating a chain of peace.

5. Students will complete the Writing Prompt either in class or at home.

**Evaluation or Assessment:**

Students will be assessed formatively on their completed source sheets. The summative assessment for this lesson is a Five Paragraph Written Response.

Enrichment activity: Student groups design a remembrance memorial for the people of Hiroshima and Nagasaki.

**Alternative Resources:**

*The Light of Morning: Memoirs of the Nagasaki Atomic Bomb Survivors.* Translated by Brian Burke Gaffney, Nagasaki National Peace Memorial for the Atomic Bomb Victims. May, 2005


**Bibliography:**


### Perspectives of War and Peace – Japan

Source Analysis Sheet 1: The Homefront

<table>
<thead>
<tr>
<th>Station</th>
<th>Type of Document</th>
<th>Observations</th>
<th>Quotation/Summary Time Period</th>
<th>What did you find out from this document about the home front in Japan?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Station 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*On the reverse side of this sheet create a T-Chart comparing the impact of war on the United States home front and Japan’s home front.*
## Perspectives of War and Peace
Analysis Sheet 2: Hiroshima/Nagasaki

<table>
<thead>
<tr>
<th>Station</th>
<th>Type of Document</th>
<th>Observations</th>
<th>Quotation Summary</th>
<th>What did you find out from this document?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**How do these documents demonstrate the impact of atomic weapons on Hiroshima and Nagasaki?**

**Which of these documents impacts your perspective of the use of atomic weapons in war?** Explain on the reverse side of this sheet.
**Perspectives of War and Peace**  
*Analysis Sheet 3: A Plan for Peace*

<table>
<thead>
<tr>
<th>Type of Document</th>
<th>Observations</th>
<th>Quotation/Summary</th>
<th>Time Period</th>
<th>How does this document illustrate how the use of atomic weapons has been used to promote peace?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Station 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Attach your paper crane (orizuru) with an explanation of what peace means to you on the reverse side of this sheet. Create a collage illustrating your definition of peace on a separate sheet of paper.
Perspectives on War and Peace
Summative Assessment - Written Response

Students will write a five-paragraph response to the following prompt:

*Which three documents impacted you the most and helped shape your perspective of nuclear warfare, in the past or even with the current threat? Does the study of documents from the atomic bombings in Hiroshima and Nagasaki promote peace?*

Outline your five-paragraph essay below:
15 April (Sun) weather: fine

School

Today we labored until lunchtime. In the afternoon, we studied. The headmaster talked to us about posture and breathing. There was also an orientation for new students. The sun was beating down and it was terribly hot, but we put up with the heat and got through it.

Home

A lot of rations arrived today - matches, shellfish and vegetables. Because it was my family’s turn to distribute the rations, I helped too. My legs were a little tired from all that walking, but I finished everything I had to do quickly and then went to bed.

Woke up: 5am  Went to bed: 9pm  Study: 1 hour  Chores: helped distribute rations

17 May (Thu) weather: fine

School

Labor service began today, at last. Our job is to clear away seventy buildings, starting with the local courthouse. Most of the rubble has already been cleared away, but I am going to work hard and do the best job I can anyway.

Home

My legs were quite sore after today’s labor service, but who cares compared to what our soldiers are going through. I resolved to work hard again tomorrow, and wrote my diary, filled in my table of chores and went to bed.

Woke up: 5:30am  Went to bed: 9pm  Study: 1 hour  Chores: prepared dinner

14 June (Thu) weather: cloudy then fine

School

Today we went to work at Yoshijima Airport. We ploughed the fields and planted sweet potatoes and soy beans. While we were working, training fighter planes flew overhead performing marvelous, astonishing feats.

Home

My body felt a little weary today but I kept my chin up and came home on the 3.16pm ferry. I was quite bored when I got home because mother wasn’t there. But then I found a note on my desk from Mother. She wrote: ‘I’ve gone to dig up pine roots. Don’t go anywhere, I’ll be back soon.’ I felt much better after that and waited patiently for her to get home.

Woke up: 5:20am  Went to bed: 9pm  Study: 1 hour  Chores: prepared dinner
25 July (Wed) weather: fine

School

I didn’t go to school today because, just like yesterday, there was an air raid.

Home

I couldn’t go to school today because, of course, just like yesterday, there was an air raid. Today was the day of the Itsukushima Shrine Kangensai Festival/ it is usually a very lively festival, but this year it wasn’t lively at all. It was just a lonely, lonely festival with no street stalls.

Woke up: 5:25am  Went to bed: 9pm  Study: 1 hour  Chores: prepared dinner

* Moriwaki Yoko was a 12-year-old girl from the island of Miyajima, near the Japanese city of Hiroshima. Yoko was a Year 7 student at First Hiroshima Prefectural Girls’ High School ‘Kenjo’.

Day 1: Home Front

STATION 2: RATION CARD

(Source: Tokyo Showa-Kan Museum display, photograph by author)
Day 1: Home Front

STATION 3: Postcards Illustrating Blackout Procedures & Fire Safety

(Source: Tokyo Showa-Kan Museum display, photograph by author)
Day 1: Home Front

STATION 4:.editor’s note about rationing in Japan during World War Two

Rationing

Japan was running out of everything, not just food. Families had to donate metal in their homes to arms factories to be turned into bullets and parts for aircraft. There was little coal or oil, so their homes had to rely on wood fires. Children took one bath a week in freezing water, because they hadn’t the fuel to heat the baths. The government insisted on very strict food rationing: food was limited to rice and potatoes, and it had to go a long way. Anyone showing off their money was frowned upon. Women who wore brightly coloured kimonos were mocked.

Many child labourers got sick or collapsed from exhaustion. Even though she rarely complains about shortages, Yoko did suffer from extreme tiredness and dizziness, possibly due to overwork and a lack of food.

Families tried to help each other and formed little neighbourhood groups which shared food and clothing and wood. Farmers were expected to send food to the cities. If you were lucky enough to know a farmer, you could hope for more food than other people. Luckily, Yoko’s grandparents were farmers.

Gradually people realised that the US naval blockade was slowly choking and starving the nation. American war ships surrounding the country sank any Japanese ships trying to bring supplies or reinforcements home.

Day 1: Home Front

STATION 5: Postcard of Fire Damage in Tokyo

(Source: Tokyo Showa-Kan Museum display)
Day 2: Atomic Bombings Hiroshima/Nagasaki

STATION 1: Image of Aioi Bridge in Hiroshima Before and After the Atomic Bombing

(Source: Hiroshima Peace Memorial Museum display; photograph by author)
Day 2: Atomic Bombings Hiroshima/Nagasaki

STATION 2: A-Bomb Dome and Aioi Bridge in Hiroshima (present day)

(Source: photograph by author)
Day 2: Atomic Bombings Hiroshima/Nagasaki

STATION 3: Diorama of the Atomic Bombing of Hiroshima

(Source: Honkawa Elementary School [Hiroshima] Peace Museum display; photograph by author)
Day 2: Atomic Bombings Hiroshima/Nagasaki

STATION 4: Messages left on the wall of Fukuromachi Elementary School

(Source: Fukuromachi Elementary School [Hiroshima] Peace Museum display; photograph by author)
Day 2: Atomic Bombings Hiroshima/Nagasaki

STATION 5: Urakami Cathedral in Nagasaki after the Atomic Bombing

Day 3: A Plan for Peace

STATION 1: Children’s Peace Monument, Hiroshima Peace Memorial Park Inspired by the legacy of Sasaki Sadako.

(Source: photograph by author)
“The explosion of a single atomic bomb over Nagasaki typed a period at the end of the long sentence of war. I want the peace that returned at that moment and that we enjoy today to last eternally… No more atomic bombs after Nagasaki! Nagasaki, period! Peace begins from Nagasaki! These cries are on everyone’s lips. Abandon war, stop war, before anything else avoid war! To maintain peace it is necessary to present the bare truth to the people of the world. This is my motivation in taking up a pencil and beginning to write, describing the scenes of that last day in Nagasaki without any embellishments or subtractions. I do not have a single memory that is so weak that I have to make efforts to recall it. But as I portray each successive scene the faces of the dead appear, and choking on a flood of tears I find myself putting down the pencil and picking up a rosary to pray…”

Day 3: A Plan for Peace

STATION 3: Orizuru (origami paper cranes) Folding Station

The orizuru symbolizes long life, good health, and good fortune and as the story of Sasaki Sadako has spread, the paper crane has also become known as a symbol of peace.

Directions for folding paper cranes: https://www.origamiway.com/origami-crane.shtml
Day 3: A Plan for Peace

STATION 4: Memorial Tower to the Mobilized Students:
Hiroshima Peace Memorial Park

(Source: photograph by author)
Day 3: A Plan for Peace

STATION 5: “Cenotaph for the A-bomb Victims, Memorial Monument for Hiroshima, City of Peace”

(Source: photograph by author)
Shin’s Tricycle

(Photograph taken by Stephanie Krzeminski, NCTA Study Tour Member, Hiroshima Peace Memorial Museum. June 27, 2017.)
The Atomic Bomb: The Decision to Drop and Its Impact on Foreign Policy
Grades 10-12
United States Government

Micky Miller
Corydon Central High School
Corydon, Indiana

"We are not bound ... to repeat the mistakes of the past. We can learn. We can choose."
Barack Obama, 44th President of the United States

Background:
This lesson plan is designed to bring students into the minds of those who made the decision to drop atomic weapons on the cities of Hiroshima and Nagasaki in August of 1945. Students will be utilizing background information already learned in class concerning the development and implementation of foreign policy in order to determine the rationale and impact of dropping the bombs on these two Japanese cities. They will then look at the experiences of Japanese survivors of the bombing in order to gain an understanding of the human cost of war. Following an examination of President Barack Obama’s remarks at Hiroshima on May 26, 2016, students will then reflect on the decision that they believe would have been best for the United States in August of 1945.

Essential Questions:
1. Do you believe that the United States was right in their decision to drop the atomic bombs on Hiroshima and Nagasaki?
2. How did this decision impact the Japanese government and people?
3. How do you believe that the current United States government would have addressed this situation today? How would it impact current U.S. foreign policy around the world?

Lesson Length:
Three days

Objectives:
The objective of this lesson is to determine the foreign policy decisions involved in making the decision to drop the atomic bombs on Hiroshima and Nagasaki. For the sake of time, this lesson will focus on the initial use of the atomic bomb on Hiroshima.

1. Students will discuss the Potsdam Declaration as well as discuss the rationale used for dropping the bomb on Hiroshima.
2. Students will look at the impact of that decision – what happened to the people of Hiroshima? Students will read survivor testimonies and try to come up with a more complete picture of what the people of Hiroshima faced as a result of this piece of U.S. foreign policy.
3. Students will discuss the speech given by President Barack Obama in Hiroshima in May, 2016, the first appearance by a sitting U.S. president in Hiroshima. The students will discuss the reactions of the worldwide press, with a focus on U.S. and Japanese reactions.
4. Students will use what they have learned over the last three days to do a free writing assignment, with the end question determining how U.S. foreign policy might have handled this situation today, and how the policy would have been received around the world.
Standards:
National Curriculum Standards for Social Studies: Chapter 2—*The Themes of Social Studies*
https://www.socialstudies.org/standards/strands

NCSS Theme 2 – Time, Continuity, and Change
Human beings seek to understand their historical roots and to locate themselves in time. Knowing how to read and reconstruct the past allows one to develop a historical perspective and to answer questions such as: Who am I? What happened in the past? How am I connected to those in the past? How has the world changed and how might it change in the future? Why does our personal sense of relatedness to the past change? This theme typically appears in courses in history and others that draw upon historical knowledge and habits.

NCSS Theme 4 – Individual Development and Identity
Personal identity is shaped by one’s culture, by groups, and by institutional influences. Students should consider such questions as: How do people learn? Why do people behave as they do? What influences how people learn, perceive, and grow? How do people meet their basic needs in a variety of contexts? How do individuals develop from youth to adulthood? In schools, this theme typically appears in units and courses dealing with psychology and anthropology.

NCSS Theme 6 – Power, Authority, and Governance
Understanding the historical development of structures of power, authority, and governance and their evolving functions in contemporary U.S. society and other parts of the world is essential for developing civic competence. In exploring this theme, students confront questions such as: What is power? What forms does it take? Who holds it? How is it gained, used, and justified? What is legitimate authority? How are governments created, structured, maintained, and changed? How can individual rights be protected within the context of majority rule? In schools, this theme typically appears in units and courses dealing with government, politics, political science, history, law, and other social sciences.

Lesson Timeline:
Day One – The Potsdam Conference

- Students will read the Potsdam Declaration and discuss the factors in dropping the bomb (http://afe.easia.columbia.edu/ps/japan/potsdam.pdf)
- Factors in Dropping the Bomb
  - American military casualties
  - Policy of unconditional surrender
  - Emerging problems with the Soviet Union
  - Destructive power of the atomic bomb
  - Preservation of American values (we did not choose this war – the war chose us)
  - Possibility of Japanese surrender

- Class discussion – How would you rank the factors? What should be of most importance to the United States? Should the atomic bomb have been mentioned in the Potsdam Declaration? Was the Declaration clear to the Japanese? Would the United States have been open to negotiation?
- Day One Assessment – questions over the Potsdam Declaration (included in the above PDF file)
Day Two – The Impact

- The bomb has been dropped – The teacher should share with students photographs (before and after, injuries, statistics) of the atomic bombing of Hiroshima. (See the Materials/Equipment section of this lesson plan for recommended sources of photographs and information.)
- Survivor testimonies – Each student will select a survivor testimony. (See the Materials/Equipment section of this lesson plan for a recommended website and a book of Hiroshima survivor’s testimonies.) Students will then answer the following questions:
  - What has happened to this survivor? What did they experience after the bombing?
  - What changes does the survivor seem to have undergone as a result of their experience?
  - Does the story of your survivor make it possible to fully understand the experience of the atomic bomb?
- Students will then pair with another student to share the story of their survivor. What similarities exist between the two? Differences?
- Class discussion: How do you think these stories would have impacted the decision to drop the bomb, had the main players known what would have happened?
- Exit Cards: 3-2-1 Strategy
  - Three things learned in class today
  - Two questions about the atomic bombing that you still have
  - One aspect of class that you enjoyed today

Day Three – Obama’s Visit to Hiroshima & Continuing Policy

- Brainstorming: Why would a visit by a sitting U.S. President to Hiroshima or Nagasaki be controversial?
- Video of Obama’s speech - https://www.youtube.com/watch?v=tNzt7gVz56c
- Students will debate Obama’s appearance in Hiroshima
- Reactions from around the world: (The websites below were accessed August 11, 2017.)
Assessment:

For the assessment component of this lesson, students will complete a free writing activity. Free writing is a technique that helps students overcome writer’s block by giving them a topic to focus upon, but freeing them from the constraints of formal writing. For a free write, students can dismiss rules of grammar and spelling in order to focus on the topic of discussion. Free writing often produces a student’s innermost thoughts and ideas, and can be a very useful tool in overcoming student apathy. Results may often be unpublishable by conventional writing standards, but can also produce fantastic works of prose that can be much more effective in the classroom.

As thoughts following this activity are sure to be conflicted and cover a wide spectrum, a free write activity covering the essential questions may provide a thorough way in which students can reflect on their own feelings, concerning the bombings of Hiroshima and Nagasaki.

Free Write Prompts:

1. Do you believe that the United States was right in its decision to drop the atomic bombs on Hiroshima and Nagasaki?
2. How did this decision impact the Japanese government and people?
3. How do you believe that the current United States government would address this situation today? How would it impact current U.S. foreign policy around the world?

Materials/Equipment:

Day One:

Day Two:

Hiroshima photographs and background information:


Hiroshima survivor’s testimonies:

Additional References:

Book:

Websites:
The Decision to Drop the Atomic Bomb:
(The websites below were accessed August 11, 2017.)
https://www.trumanlibrary.org/whistlestop/study_collections/bomb/large/index.php
Lesson Topic – Empathy

Lesson Duration – Two class periods of 60 minutes plus optional origami paper crane lesson of one class period of 60 minutes.

Lesson Objectives: At the end of these two lessons, students will be able to;

- State that Sadako was a 12 year old girl who died of leukemia as a result of the atomic bomb that was dropped on her city when she was two years old.
- State how Sadako’s classmates used her story to promote world peace.
- State that Hiroshima is a city in Japan.
- State that an atomic bomb was dropped on Hiroshima on August 6, 1945.

Relevant Common Core Standards:

CCSS.ELA-LITERACY.RF.4.4.B
Read grade-level prose and poetry orally with accuracy, appropriate rate, and expression on successive readings.

CCSS.ELA-LITERACY.RL.4.2
Determine a theme of a story, drama, or poem from details in the text; summarize the text.

CCSS.ELA-LITERACY.RL.4.3
Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text (e.g., a character's thoughts, words, or actions).

CCSS.ELA-LITERACY.RL.4.7
Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text.
Summary of Tasks/Actions:

Day 1

- Introduce the book *Sadako and the Thousand Cranes* by Eleanor Coerr. Give background on the setting of the book. (10 minutes) The main character is a twelve year old Hiroshima Japanese girl, Sasaki Sadako, who in 1945 was two years old and living in Hiroshima. On August 9, 1945 she, along with her family, lived through the atomic bombing of her city. Later, at age 11, she develops leukemia as a result of her exposure to the atomic bomb. Sadako started folding paper cranes, influenced by a Japanese legend that by folding 1000 paper cranes, a wish would be granted. Sadako wished that she would become healthy again.
- Use the KWL method (What students already know, want to know, and ultimately learn.) to assess students’ knowledge about WW11 and the dropping of the atomic bomb on Hiroshima (10 minutes)
- Read aloud Chapters 1-6 of *Sadako and the Thousand Cranes* book. If there are additional copies, have students read along (40 minutes)

Day 2

- Review Chapters 1-6 (5 minutes)
- Read aloud Chapters 7, the end of book including the epilog (40 minutes)
- Show pictures of cranes and Children's Peace Monument in Hiroshima’s Peace Memorial Park
Children's Peace Monument in Hiroshima’s Peace Memorial Park
(Photo by author, June 2017.)
Photo of interpretive sign at the Children's Peace Monument in Hiroshima’s Peace Memorial Park.  
Photos of folded paper cranes, made in 2017 by 4th graders in Lansing, New York, and displayed at the Children's Peace Monument in Hiroshima’s Peace Memorial Park (Photos by author, June 2017.)
Day 3 (optional)

A. Begin with quotation from Sasaki Masahiro, Sadako’s older brother.

“Hearts come in various forms. Hopeful hearts swell, persecuted hearts shrivel, hearts that are praised become tender, those that are angered become hardened, when they are afraid they become timid, but when they are brave they become daring. ... Human beings hold their greatest tool hidden in their hearts, that tool is our words.”

(Sasaki Masahiro speaking to NCTA Peace Education Study Tour, June 2017, Fukuoka Japan)

B. Show students a folded crane made by Sadako’s brother, Masahiro.

(Presented by Sasaki Masahiro to NCTA Peace Education Study Tour members, June 2017, Fukuoka Japan. Photo by author.)
C. Students will write words of peace, a short poem or a message of love on the white side of the origami paper prior to folding.

D. Students will fold the paper into a crane.

E. The teacher collects the folded cranes and mails them to Wendover, Utah Airbase.

(Background information, excerpt from Japan Today, a Tokyo-based online newspaper.)

A-bomb victim's paper crane donated to WWII air base in Utah
Aug. 7, 2017 WENDOVER, Utah

A paper crane folded by Sasaki Sadako, a young Japanese victim of the Hiroshima atomic bombing who died of leukemia a decade after the attack, was donated Saturday to a former training site for World War II bomb crews.

Yuji Sasaki, 47, Sadako's nephew, donated her origami crane to Utah's Historic Wendover Airfield Museum ahead of the 72nd anniversary of the Hiroshima atomic bomb on Aug. 6, 1945. Sadako became an icon for peace after folding more than a thousand origami paper cranes while being treated for leukemia 10 years after the bombing. She died at the age of 12 in 1955.

The donation was made in a ceremony inside the hangar that once housed the B-29 Enola Gay aircraft, which dropped the atomic bomb on the western Japan city.


Additional background information about Wendover Airfield and The Peace Crane project:

http://www.wendoverairbase.com/

https://peacecraneproject.org/

(Teachers may want to send cranes to The Peace Crane project.)

Materials:

• book – Sadako and the Thousand Cranes by Eleanor Coerr
• copy of photos from Peace Memorial Park – Hiroshima, Japan
• origami paper six inches by six inches, one side white, at least one piece per student.
• pencils for writing

References:

Assessment:

Exit ticket given to students after the completion of *Sadako and the Thousand Cranes*.

Name____________________

Fill in the blanks with the correct answers. Use the words from the Word Box to help you.

<table>
<thead>
<tr>
<th>August 6, 1945</th>
<th>leukemia</th>
<th>family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenji</td>
<td>644</td>
<td>Hiroshima</td>
</tr>
<tr>
<td>12</td>
<td>1000</td>
<td>Nagasaki</td>
</tr>
</tbody>
</table>

1. In what city does the story of Sadako take place? ________________________________

2. ___________________ was Sadako’s friend who died.

3. On ________________________________, an atomic bomb was dropped on the city of Hiroshima.

4. Sadako folded __________ paper cranes before she died.

5. According to the old story Chizuko told to Sadako, if a sick person folds ___________ cranes, the gods will grant her wish and make her healthy again.

6. Sadako died from an atomic bomb related disease. Another name for an atomic bomb related disease is ________________________.