

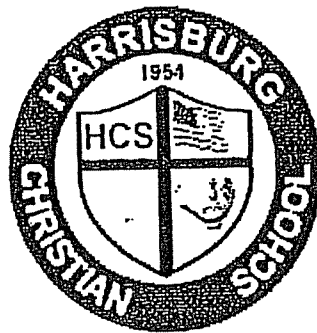
Harrisburg Christian School

Summer Reading

for students entering

English 12

College Prep



English 12
Mrs. Gordon

Summer Reading Assignment

Welcome to 12th grade English! In preparation for class, you will read *Hiroshima* by John Hersey. This book is short and is not hard to read, but don't wait until the night before school starts to begin reading it! Your assignment:

- Read *Hiroshima*.
- Follow the directions in the packet. Answer the questions (using complete sentences!), complete the worksheets and type the short essay.
- Be sure to save your essay so that you can submit it to turnitin.com after the beginning of school!

This packet, worksheets and a hard copy of the essay are due on the second day of school, **Tuesday, August 30, 2011**. These will be graded! During the first week of school, you will have a quiz on the book. After we have studied the book as a class, you will have a test on the book and will write an analytical paper.

Have fun reading and have a wonderful summer!

***Hiroshima* by John Hersey**

1. Read "Explaining Japanese Terms," "Dai Nippon: A Brief Chronology of Japanese History," and "Dai Nippon: The Japanese Viewpoint." (pages 3-7)

Explain two differences between American and Japanese culture and world view. How would these differences affect mutual understanding between the two nations? How did the differences affect the outcome of the war?

2. Read "John Hersey and Hiroshima." (pgs. 8-9) How is reading this book different from reading an account of the bomb in a history textbook? What perspective can such a narrative as *Hiroshima* give the reader?

3. Complete the vocabulary review, "Putting Words in Their Place!" (pg. 10-11)
4. After reading Chapter 4, complete "Close Reading of Chapter 4." (pg. 12)
5. Write a short essay (two typed pages) explaining your personal opinion of the bombing of *Hiroshima*.
 - Was it necessary?
 - Was there another way to win the war?
 - Under what circumstances do you believe the use of nuclear weapons to be justified?
 - Did reading *Hiroshima* change your opinion, or did it strengthen your original viewpoints? Why?

Explaining Japanese Terms

Banzai:	Its literal meaning is "ten thousand years," and before World War II Banzai was a simple wish of longevity. Today many non-Japanese regard it as the battle cry from the days in World War II when emperor worship was used to justify Japanese aggression.
Dai Nippon:	Great Japan, ruler of the world
koban:	Japanese secret police of the 30s and 40s
B-san	Japanese nickname for the B-29 bombers
Enryo:	The technique of polite obedience or acquiescence to hide inner fury
Nippon shugi:	Japanism, or national militarism as practiced under the Meiji constitution
Seppuku:	Suicide as a matter of honor, saving face, alternative to surrender to an enemy
Shinto:	Majority religion of Japan
Hakko ichiu:	Policy of bringing all eight corners of the world under one imperial Japanese roof
shogun:	Leader of the Samurai
polity:	Form of government and social organization combined
uchi harai:	Drive out and destroy all foreigners
tenno:	Name for the emperor of Japan
bushido:	Code of ethics and warfare and standards of chivalry for the Samurai
Samurai:	Warriors of the shoguns, the term was adapted in the nineteenth century as a reference to the Japanese military
kamikaze:	Japanese pilots in World War II who accepted suicide missions and had funerals before they became airborne to their naval targets in the South Pacific

Dai Nippon: A Brief Chronology of Japanese History

- 600 B.C.–1100 A.D. **Legendary and early history in which military clans war for control of territory; Buddhism is introduced from Korea; population, by 610 B.C., is counted at 5 million; the Empire is formed c. 800 B.C.**
- 1100–1600 **Wars between shoguns; wars between Japan and Korea; Kublai Khan attempts invasion of Japan, is repulsed; Marco Polo visits, takes information back to Europe; Shoguns govern the empire; Christianity introduced in 1549 by St. Xavier and by 1587 more than 200,000 native Christians are in Japan; 1250 to 1500: Japanese art flourishes; 1598: First European Christian martyrs are crucified in Nagasaki**
- 1600–1864 **Japan ruled by Tagugawa Dynasty of Shoguns; by 1723 population is 26 million; 1853: Commodore Perry visits Japan; trade and conflict with outsiders characterize final years of this time period**
- 1867–1946 **Meiji Era**
- 1868 **Resign action of Yoshinabu, the last shogun**
- 1889 **Emperor Meiji proclaims the new constitution; enforces the belief of the emperor's divinity**
- 1871 **End of feudalism in Japan; Mutsuhito and Haruko rule as emperor and princess**
- 1874–76 **War with China and war with Korea**
- 1902 **Treaty of alliance with Great Britain**
- 1904–5 **War with Russia**
- 1908 **Dispute with United States over restrictions of Japanese immigrants to California**
- 1912 **Musuhito dies and Yoshihito assumes the throne**
- 1913 **Japan's population: 53 million**
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- 1924 **Anti-American demonstrations in Tokyo over continuing restrictions of Japanese immigration to U.S.**
- 1926 **Yoshihito dies; succeeded by Crown Prince Hirohito**
- 1931 **Japan invades Manchuria; military leaders adapt the code of samurai and divinity of Emperor to promote aggression in Asia**
- 1932 **Japan invades Shanghai**
- 1933 **Japan withdraws from League of Nations**

- 1937 (Nov. 1–Dec. 12) 200,000 Chinese civilians killed by Japanese troops in Nanking, China
- 1941 Russia and Japan sign 5-year neutrality pact; Japan attacks Pearl Harbor, Hawaii on Dec. 7; United States and Great Britain declare war on Japan Dec. 8
- 1942 In the Philippines, Bataan and Corregidor fall to the Japanese; 7000 prisoners die in the Bataan death march before reaching Japanese prison at Manila
- 1942 Doolittle raids on Tokyo begin
- 1943 Battle of New Guinea, Imperial headquarters decided to send no more reinforcements, food, or supplies to Japanese and invoked the mysticism of bushido, ordering the troops to fight with courage and sacrifice their lives for the emperor; April 18, American intelligence learns that Admiral Yamamoto, who had ordered the Pearl Harbor attack, was making an air trip to visit his troops; his assassination was ordered by President Roosevelt. American P-38 fighter planes engaged the plane carrying Yamamoto in combat and destroyed it.
- 1945 Hiroshima, on Aug. 6 and Nagasaki, on Aug. 9 were destroyed by atomic bombs; Japan announced its surrender on August 14; Surrender terms signed aboard the U.S.S. Missouri, Sept. 20
- 1946 Lt. Gen. Homma, who had ordered the Bataan death march, is executed; in a radio announcement, Hirohito disavows his divinity.
- 1947 The new Japanese Constitution is adopted
- 1989 Emperor Hirohito dies
- 1990 Private papers and tapes of the late emperor are released, in which he reveals he is troubled by being referred to as a living god and is quoted as saying, "I have the same body as ordinary people, so I am not a god"
- Akihito, son of Hirohito, is elevated to the throne as emperor, amidst controversy about a secret portion of the ritual, in which the new emperor is supposed to receive divinity from the sun goddess.

"Dai Nippon: The Japanese Viewpoint"

Directions: Read this narrative for background information about Japan prior to the bombing of Hiroshima and the end of World War II. Save this narrative for review in later lessons.

From their earliest history, the Japanese considered themselves to be the natural rulers of the world. In 660 A.D. the Emperor Jimmu decreed the pursuit of "hakko ichiu," which meant all eight corners of the world under one imperial roof. This was the first declaration of polity or way of life combining government rule and social customs.

The practice of emperor worship was ingrained in Japanese society for centuries and closely allied to the code of the samurai. The willingness to accept death without a whimper and to commit suicide with the thought that by so doing one is advancing the lofty cause or pleasing the emperor are not western concepts. Most people in the western world do not live every day prepared to die. Neither do most of today's Japanese people.

However, deep in the Japanese consciousness is an admiration of that ancient philosophy, and in times of trial if it can be used to dominate the thinking of the entire nation. The romanticized samurai is with Japan yet, beneath the western clothes of those who live and work in the new Japan.

This is what we find when we examine the development of the "Imperial Way" in the 1920s and 1930s when a shrewd group of army leaders instituted the system of *Bushido*, which had lain dormant since the Meiji Restoration and an "emperor worship" that had never before existed with the fanaticism displayed in the 1920s and 1930s.

It was to follow their ancient destiny that in 1931 the ill-fated leaders of Japan plunged the nation into a struggle to dominate China and then extended their efforts to all of east Asia and the Pacific Basin. The result was what the West calls World War II and what Japanese call the *Dai-Toa.Senso* or Great East Asia War.

The kingdom of Japan is the oldest self-perpetuating government and for nearly two thousand years, until 1945, had not once been defeated in battle.

Japanese tribal chiefs, when united in the sixth century under an emperor, were called *shoguns* and wrested military control from the emperor by declaring him to be divine, so holy that it would be insulting to ask him to stoop to govern. This was the basis for the emperor worship cultivated by the military in the 1930s.

Shoguns ruled by force and maintained thousands of warriors, called samurai, who were held together by a code, similar to chivalry in the West, called *bushido*. By the thirteenth century this code was so ingrained that it persisted for five centuries.

The samurai had two occupations: war and scholarship. When they were not fighting, they usually spent their time studying or writing poetry. They were feared by other classes of Japanese society. It was necessary for all others to bow when a samurai passed by. Beheading was the penalty for those who did not bow. In war, samurai were fierce fighters. They practiced deceit, deception, and lying to gain advantage over their enemies. The use of *enryo* was also acceptable, as was torture.

When the military aggression by Japan began in 1931, Westerners were shocked by the Japanese methods of torture and the beheading of prisoners, for in the West there was little knowledge of Japan and the code of the samurai that had continued into the twentieth century.

Westerners were also shocked by the willingness of the Japanese to fight to the death, never seeing surrender as an alternative. Nor could Westerners understand the concept of suicide, the giving of one's life for the emperor or for personal honor. They had not read these words, from the Book of the Samurai, chapter 11:

"Meditation on inevitable death should be performed daily. Every day when one's body and mind are at peace, one should meditate upon being ripped apart by arrows, rifles, spears and swords, being carried away by surging waves, being thrown into the midst of a great fire, being struck by lightning, being shaken to death by a great earthquake, falling from a thousand foot cliff, dying of disease, or committing *seppuku* at the death of one's master. And every day without fail one should consider himself as dead."

After a long and bloody war in the South Pacific, Americans won the war, and the Japanese surrendered in 1945 a few days after atomic bombs fell on Hiroshima and Nagasaki.

A new Japan with a new Constitution promising democratic freedom was born.

Some believe that the desire for conquest did not end with Japan's surrender in 1945, or even with the peace treaty between the U.S. and Japan signed in 1951. Some believe that in 1952 the Japanese entered a new phase which has brought them a power of which they could not have dreamed, and a desire to become leaders in the modern world. This leadership would be waged not militarily but economically, as the Japanese set out to challenge other countries both technologically and financially.

Americans who witnessed the military rise of Japan in the 1930s and the bitter cruelties of the war in the Pacific are watching the rise of Japan as an economic power in the 1990s. Today's new Japan is modern in most respects; however, some traditions remain. As the 1990s began, Japan elevated a new emperor not a part of the past, to its Chrysanthemum Throne, yet many Japanese cheered: Banzai!

Source: Edwin P. Hoyt, *Japan's War; The Great Pacific Conflict* (New York: McGraw Hill, 1987) vii, viii 1-3.

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John Hersey and Hiroshima

The cherry blossoms were in bloom when John Hersey arrived in Hiroshima in April, 1946, less than one year after the explosion of the "Little Boy."

Hersey was no stranger to what bombs could do, so while the blooms on the smoke-blackened trees might have startled him a bit, the rubble and bombed out buildings did not. Only 31 years old (a war correspondent for *Time Magazine*), he had helped carry wounded marines from Guadalcanal. His tour of Europe had included the Warsaw Ghetto and the Nazi death camps. Now that the war was over, he had been asked by the editor of *The New Yorker* magazine to tell the story of Hiroshima. The editor, like many readers, felt that Hersey was a born storyteller; critics and reviewers agreed. The previous year, his novel about the American occupation of Italy, *A Bell for Adano*, had won the Pulitzer Prize.³

Witness to the devastation conventional war had caused around the world, Hersey's task was to tell the story of what lay ahead for the world should nuclear war occur.

For three weeks Hersey gathered information, interviewing victims, talking with those who remembered the events of August 6, 1945. If it seemed overwhelming—the agony, the suffering, the destruction and devastation—to him, what would it be like for readers?

On his journey, by chance, Hersey had browsed through the ship's library and found a book, *The Bridge of San Luis Rey* by Thornton Wilder, about a fictional disaster, the fall of a bridge in Peru. Wilder's book had just the pattern Hersey needed. It told of a cataclysmic event as it affected five individuals.

To bring the awesome scope of the Hiroshima bombing to human scale, he hoped to unreel its horrors through the eyes and ears of a half-dozen survivors, ordinary people but eyewitnesses blessed with reliable and almost photographic recall. The grisly visual details were only a part of the burden imparted by the victims; Hersey also had to deal with the impact of his interviewees on himself. "I identified with them," he recalled almost 40 years afterward, "to get the reader to identify, so the reader would be there."⁴

By August 31, 1946, a few days after the first anniversary of the atomic explosion at Hiroshima, Hersey's account of his interview appeared in *The New Yorker* magazine. For the first time, the magazine had devoted its entire issue to one subject. He had written his account at a relative's home in North Carolina, dividing the story into four parts, which took no more than a few hours to read. Yet the 26,000 words of Hiroshima had an enormous impact on all those who read it.

³Peter Wyden, *Day One. Before Hiroshima and After* (New York: Simon and Schuster, 1984), 332.

⁴Ibid.

Before Hersey's article, which later was published as the historical narrative, *Hiroshima*, the dropping of the atomic bomb on the city had been nothing more than one of the last few events in the history of World War II. After reading Hersey's accounts, it became a biography of those who were the survivors at the dawning of the atomic age.

Other books were written later, and more stories of victims and survivors emerged. Even a motion picture made for television (*Out of the Ashes*, NBC Television, 1990) rekindles the story for today's generation, but no account about Hiroshima evokes the emotional impact of Hersey's factual recollections of six people who wondered why they survived.

Putting Words in Their Place!

Directions: Using this vocabulary list, place each word in its proper sentence.

anguished	conflagration	intricately	paroxysm
apathetic	convection	ionization	phenomena
awesome	diminished	miasma	solicitous
cached	fission	nauseated	tableau
charred	incapacitated	panorama	vortex

1. By this _____ behavior, Mr. Tanimoto at once got rid of his terror.
2. From the mound, Mr. Tanimoto saw an astonishing _____.
3. Not just a patch of Koi, as he had expected, but as much of Hiroshima as he could see through the clouded air was giving off a thick, dreadful _____.
4. A mosquito net was wound _____, as if it had been carefully wrapped, around his feet.
5. . . . most of Hiroshima's citywide _____ was caused by inflammable wreckage falling on cook stoves and live wires.
6. . . . and she carried her rucksack of emergency clothing, a blanket, an umbrella, and a suitcase of things she had _____ in her air-raid shelter.
7. . . . the majority of the physicians and surgeons of Hiroshima—with their offices and hospitals destroyed, their equipment scattered, their own bodies _____ in varying degrees, explained why so many citizens who were hurt went untended and why so many who might have lived died.
8. Later, she heard someone walking on top of the wreckage above her, and _____ voices spoke up, evidently from within the mess around her: "Please help! Get us out!"

9. Father Kleinsorge, already growing _____ and dazed in the presence of the cumulative distress, said, "We haven't much time."
10. Here the trees were bare and their trunks were _____.
11. In a _____ of terrified strength, he freed himself and ran down the alleys of Nobori-cho, hemmed in by the fire he had said would never come.
12. Others were also nauseated; they all thought, probably because of the strong odor of _____.
13. an electric smell given off by the bomb's _____, that they were sick from a gas the Americans had dropped.
14. Soon he found a good-sized pleasure punt drawn up on the bank, but in and around it was an awful _____ - five dead men, nearly naked, badly burned, who must have expired more or less all at once, for they were in attitudes which suggested that they had been working together to push the boat down into the river.
15. Father Kleinsorge bound more bandage around Father Schiffer's head, moved him to a steep place, and settled him so that his head was high, and soon the bleeding _____.
16. . . the wind grew stronger and stronger, and suddenly—probably because of the tremendous _____ set up by the blazing city—a whirlwind ripped through the park.
17. The _____ moved out onto the river, where it sucked up a waterspout and eventually spent itself.
18. To Father Kleinsorge, an Occidental, the silence in the grove by the river, where hundreds of gruesomely wounded suffered together, was one of the most dreadful and _____
19. _____ of his whole experience.
20. At once they were _____ and began vomiting, and they retched the whole day.

Close Reading of Chapter 4

Directions: Complete this handout with information you learned from chapter 4 about each of the six survivors John Hersey interviewed.

1. Miss Sasaki:

2. Dr. Fujii

3. Dr. Sasaki:

4. Fr. Kleinsorge

5. Rev. Tanimoto

6. Mrs. Nakamura