



Revolution, Reaction, and Reform in the Tokyo Trials: Accountability and Remembrance through the Camera Lens of Justice

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Abstract

This paper explores the significance of photographic evidence in fostering post World War II international accountability specifically through the example of the Tokyo Trials. This paper does not take a stance on whether the Tokyo Trials were an example of victor's justice, but rather argues that the trials represented a revolution in the use of photographs and films to expose wartime atrocities, provoking widespread global reactions and contributing to major reforms striving for international peace. The paper further argues that the photographic evidence not only achieved international accountability through the establishment of new standards of peace, but through the reforms it inspired and the permanent nature of photography itself leads to remembrance. This remembrance serves as another method towards future peace, as confronting past atrocities helps serve as a warning that helps prevent their recurrence.

Keywords: Tokyo Trials, Nanjing Massacre, Remembrance, Human Rights, Revolution, Reform.

"I don't trust words. I trust pictures." – Gilles Peress

THESIS

The Tokyo Trials, held in Tokyo from 1946–1948 to prosecute Japanese leaders for war crimes, are considered a "pillar" of the post-WWII international order. Due to photographic evidence presented at the trials as well as photographs taken throughout the trials to keep a record of the proceedings, photography played a critical role in bringing war criminals to confront their responsibilities. The Tokyo Trials created a profound public memory, also expressed in post-war memorials, as well as set new standards and reforms of international accountability that paved the way for advancements such as the Universal Declaration of Human Rights (1948).

HISTORICAL BACKGROUND: PHOTOGRAPHY AS EVIDENCE

Central to the innovations of the twentieth century reinforcing social order was the evolving use of visual evidence, particularly photography, as a means of recording, validating, and reflecting reality. Although the earliest concepts of light projecting images can be traced back to the 5th~4th century BCE in the writings of ancient philosophers Mozi and Aristotle, the camera we perceive today emerged much later. These early theories laid the foundation for the first permanent photograph captured by Nicéphore Niepce

in 1826, suggesting the camera's ability to record reality rather than merely projecting images.¹

Thus, photography was introduced into legal contexts in the mid-19th century and popularized for forensic imaging by the late 19th century.² Its objectivity and ability to preserve scenes, bodies, and material traces for review made photography a powerful tool for courts seeking factual accuracy and permanency of evidence. And though forensic photography encompasses many branches, such as crime scene photography, fingerprint photography, autopsy photography, trace evidence photography, and other specialized forms alongside the development of different cameras suited for its specialized purposes, the primary purpose of forensic photography remains to record, much as it was initially employed to record evidence for legal cases and car accidents. Police officers, detectives, and crime scene investigators have relied on the use of photography to record a crime scene, injuries, physical evidence, fingerprints, and later on DNA-related materials. Through these practices

1 Harvard University Library, "Harvard's History of Photography Timeline." <https://photographpreservationprogram.hsites.harvard.edu/harvards-history-photography-timeline-text-only>

2 L. Miller, 1977. Police Photography. Anderson Publishing Co. Cincinnati, Ohio. <http://jbiocommunication.org/issues/31-2/feature4.html>

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exhibits the idea that photographic images could function as impartial witnesses, corroborating legal narratives with physical proof.

HISTORICAL CONTEXT OF THE TOKYO TRIALS

The emergence and application of photography became even more instrumental in the aftermath of World War II, a period when unprecedented atrocities demanded a reliable method capable of addressing crimes on a global scale. The Tokyo Trials, officially the International Military Tribunal for the Far East (IMTFE), were post-World War II military tribunals held in Tokyo (1946–1948) to prosecute Japan's leading political and military figures for war crimes, crimes against humanity, and crimes against peace, modeled after the Nuremberg Trials.³ Conducted by judges from 11 Allied nations under U.S. Army General Douglas MacArthur's authority, the trials convicted 28 defendants, sentencing seven (including former Prime Minister Hideki Tojo) to death. The Tokyo Trials established precedents for international law and accountability for leaders, bringing justice for atrocities like the Nanjing Massacre, and brutality against POWs, and building international legal frameworks.⁴

THE NANJING MASSACRE

The Nanjing Massacre stands as one of the most extreme instances of mass civilian slaughter in World War II. Japan invaded and took control of Manchuria, a resource-rich area in northeastern China, on September 18, 1931, foreshadowing greater atrocities which soon followed. The Mukan Incident quickly escalated tensions between China and Japan, and the Marco Polo Bridge Incident on July 7, 1937, signaled the start of the Second Sino-Japanese War, which lasted until Japan's eventual capitulation on September 9, 1945.⁵ As Chinese forces withdrew, the Japanese army marched from Shanghai down the Yangtze River to Nanjing in December 1937 with little opposition, leaving the city and its citizens vulnerable to Japanese troop invasion.⁶

ESTABLISHMENT OF THE TOKYO TRIALS

The Tokyo Trials were fundamentally revolutionary as the precursor to carry trials and punishments against the defeated nations charged for “crimes against peace” and “crimes against humanity” at a global level, creating a new

standard of international accountability in defining crimes against humanity.⁷

Though the Leipzig Trials in 1921 are often considered as the first international war crime trials, the trials were fundamentally fraudulent as they functioned less as a genuine mechanism for justice, but more as a political concession to appease the anger of the victors. Conducted in German courts under Allied pressure, the trials allowed Germany to lead its own investigation and prosecute its own accused officials, essentially undermining the credibility from the start.⁸

The trial's limited scope was one of its significant flaws, discounting the sacrifices the United States made throughout the war as it was mainly left out of the proceedings. As a result, the Germans collected eight cases to be tried: four British cases, three French cases, and one Belgian case. The 1907 Hague Convention, which governed international law during the First World War, did not explicitly define neither the phrase “war crimes” nor “war criminals,” leading to prosecutors making judgements without standardized frameworks, yet also foreshadowing the creation and highlighting the necessity of a formalized international criminal law.⁹

JAPANESE ATROCITIES COMMITTED IN THE NANJING MASSACRE

The evidence presented by the prosecution, including photographs, highlighted the strategic, systematic nature of the war crimes committed, with a particular focus on the actions of the Japanese military leadership. Although the profound magnitude and brutality of the Nanjing massacre initially led Japan to deny taking part in such activity, survivor testimonies, documentations, and photographs kept the nation accountable to its past. During the Nanjing Massacre, the Japanese army implemented the “three sparkles policy” (*sanko-sakusen*), that is, “to kill everyone, deprive everyone, and burn everyone,” strategically erasing evidence of the atrocities by physically obliterating everything.¹⁰ The violence extended beyond systematic slaughter of civilians to a deliberate destruction of property. Japanese troops engaged in widespread pillaging unrelated and did not contribute to their military success, reducing homes, businesses, and cultural sites to ruins. According to reports

7 PBS, “The Tokyo War Crimes Trials,” American Experience, <https://www.pbs.org/wgbh/americanexperience/features/macarthur-tokyo-war-crimes-trials/>

8 Anna McCollum, et al. World History (textbook). Protecting Humanity after World War I: Successes and Failures. <https://oercommons.org/courseware/lesson/87978/overview>

9 Jakob Zenzmaier, “The Leipzig Trials (1921-1927). Between national disgrace and juridical farce.” <https://ww1.habsburger.net/en/chapters/leipzig-trials-1921-1927-between-national-disgrace-and-juridical-farce>

10 Yoko Hayashi. “Issues Surrounding the Wartime ‘Comfort Women.’” JSTOR. Last modified December 1999.

3 National World War II Museum, “Tokyo War Crimes Trial,” <https://www.nationalww2museum.org/war/topics/tokyo-war-crimes-trial>, Last Accessed February 28, 2026

4 National World War II Museum, “Tokyo War Crimes Trial,” <https://www.nationalww2museum.org/war/topics/tokyo-war-crimes-trial>, Last Accessed February 28, 2026

5 USC Shoah Foundation, “Nanjing Massacre,” USC Shoah Foundation’s Visual History Archive containing 102 testimonies from Nanjing Massacre survivors. <https://sfi.usc.edu/collections/nanjing-massacre>

6 Ibid

from the Nanjing International Safety Zone Committee: “approximately 73 percent of all buildings in Nanjing were looted,” exhibiting the scale of devastation inflicted upon the city and the people.¹¹

Yet, the most infamous atrocity committed by the Japanese forces among many was the establishment of comfort stations. While running an errand for her parents fourteen years old Lee Ok-seon was “attacked and dragged into a vehicle by a group of uniformed men;” that was the last time she saw her parents.¹² She was then taken to a “comfort station” – a brothel that served Japanese soldiers – where she was “one of the tens of thousands of “comfort women” subjected to forced prostitution by the imperial Japanese army,” out of the 20,000 to 410,000 women enslaved in at least 125 brothels, of whom only 10 percent survived.¹³

The institutionalization of “comfort women” can be traced back to the Sino-Japanese War (1894-1895), when the Japanese official first sanctioned brothels for troops. During Japan’s occupation of China (1932-1945), this system soon became systematically coercive after the 1937 Nanjing Massacre, when “the Imperial Japanese Army forces brutally murdered and raped hundreds of thousands of people over a period of six weeks in the late 1937 in the Chinese city of Nanjing.”¹⁴ This event was so horrific Japanese General Okamura Yasuji formally authorized military facilitated comfort stations to prevent further rape scandals.¹⁵ Once captured, these enslaved women lived under brutal, inhumane conditions, as Lee recalls: “It was not a place for humans.”¹⁶

Postwar Japanese officials deliberately destroyed records of “comfort women” to conceal the magnitude of this system. This institutionalized amnesia and coverup frames sexual slavery as merely a “distasteful remnant of a past people would rather forget.”¹⁷ While Japan’s growing sense of shame after World War II drove them to deny its military’s systematic coercion of women forced into prostitution or “comfort women;” this refusal to affirm historical truth disregards the unbearable sufferings and sacrifices of the victims. Yet many of Japan’s military triumphs in World War II were built upon the barbarous practice of exploiting “comfort women,” whose sufferings and sacrifices remained unacknowledged

11 Feifei Li, Robert Sabella, and David Liu. *Nanking 1937 Memory And Healing*. Routledge. April 30, 2002. p. 76.

12 Erin Blakemore. “The Brutal History of Japan’s ‘Comfort Women,’” *History*. Last modified February 20, 2018.

13 Ibid

14 Ibid

15 Yoko Hayashi. “Issues Surrounding the Wartime ‘Comfort Women.”” *JSTOR*. Last modified December 1999.

16 Erin Blakemore. “The Brutal History of Japan’s ‘Comfort Women,’” *History*. Last modified February 20, 2018.

17 Ibid

for generations as it did not align with Japan’s vision of its war time glory and its untarnished national pride by shame.

During the war, the Japanese government imposed a press censorship and severe limitations on free speech in hopes that the accounts of atrocities, particularly those connected to the Nanjing Massacre, never reached the Japanese public. Bias played a role in the Japanese public’s lack of knowledge of the Nanjing massacre, as many journalists who directly witnessed the aftermath of mass killings and destruction contain heavily filtered or reshaped information to align with Japan’s imperial propaganda; rather than unveiling the truth, the news often framed the campaigns as a symbol of military heroism and national strength. Personal diaries and letters written by soldiers were also subject to censorship, and returned soldiers were instructed to remain silent.¹⁸

Foreign newspapers and magazines that attempted to report about the massacre were confiscated by police under the authority of Japan’s Home Ministry, restricting Japanese citizens’ access to outside perspectives, limiting their understanding. Through censorship and limitation on speech, Japan cultivated a controlled historical narrative to maintain its reputation and avoid confronting its wartime conduct.¹⁹

THE ROLE OF PHOTOGRAPHIC EVIDENCE IN THE TOKYO TRIALS AND IN RECORDING THE PROCEEDINGS

Yet, despite these efforts at suppression, the atrocities at Nanjing could not be obscured as survivor testimonies, documentations, and photographs capturing the brutality of the massacre continued to challenge their denial and hold Japan accountable. John G. Magee, an American missionary stationed in Nanjing and member of the International Committee for the Nanjing Safety Zone when the Japanese army raided the city, contributed remarkably towards the Tokyo Trials in the postwar pursuit of justice. Magee owned a 16mm movie camera, and with his safety at stake, transformed firsthand witness into concrete evidence in his collection of 13 reels of footage documenting widespread looting, rape, and murder against war prisoners and civilians. In Reel nine he captured a group of wounded people carried to a medical clinic, and a nurse inspected a man’s mangled hand. His hand has been shot in an attempt to protect his wife and daughter.²⁰ Furthermore, in his letters to his wife, Magee unveiled the systemic pattern of dehumanization

18 Feifei Li, Robert Sabella, and David Liu. *Nanking 1937 Memory And Healing*. Routledge. April 30, 2002. p. 85.

19 Ibid, 86.

20 Mike Cummings. “Donated film reels contain footage from the Nanking Massacre.” *Yale News*. Jan 22, 2016

<https://news.yale.edu/2016/01/22/donated-film-reels-contain-footage-nanking-massacre>

of civilians, as the Japanese troops “not only killed every prisoner they could find but also a vast number of ordinary citizens of all ages,” many of whom “were shot down like the hunting of rabbits in the streets,” suggesting that the victims were stripped of their humanity and reduced to hunting targets.²¹ He recounted the dreadful atmosphere that women lived in, as he recalled: “the streets are full of men searching for women,” and the situation escalated to the extent that multiple families crammed into single houses, packed like “sardines” into hallways and even bathrooms in desperate attempt to avoid abduction.²² Not only did John G. Magee personally testify before the Tokyo tribunals following the war, but his photographs, films, and letters also served as tangible evidence of the damage done during the Nanjing Massacre.

REMEMBRANCE

The significance of photography extends beyond mere documentation of crimes. The permanence of visual records also fosters remembrance through public education. The Memorial Hall of the Nanjing Massacre Victims by Japanese Invaders, established on the very same ground where the remains of the victims were found and opened in 1985, is a national museum dedicated to commemorating the roughly 300,000 civilians and surrendered soldiers killed during the Nanjing Massacre of December 1937 to January 1938.²³ The museum preserves and displays wartime photographic collections, including hundreds of donated photos showing Japanese military occupation and atrocities, and also the only known video clip of the massacre generously donated by American missionary John Magee in 1937.²⁴ Unlike oral testimonies, which fades with the witnesses, these photographs, films, and other visual evidence gives permanence to the event; this everlasting nature not only allows these photos to play pivotal roles in trials, but also allows the image to continue to resonate across time and in educating people. Furthermore, the memorial accepts images and documents from victims, third-party witnesses,

21 John Magee, “Letter of John Magee to wife recording events from 8 Dec 1937 (Wed) to 5 Feb, 1938, “American Missionary Eyewitness to the Nanking Massacre, 1937-1938 published by Yale Divinity School Library

https://www.alpha-canada.org/wp-content/themes/bcalpha-theme/Testimonies/Nanking/Eyewitness1_Magee.pdf

22 Ibid

23 The Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders. www.19371213.com.cn/en/about/museum.

24 The “37-minute” Version Video Clip by John Magee Donated to the Memorial | the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders. www.19371213.com.cn/en/information/news/hotnews/202007/t20200717_2260353.html.

and even former Japanese soldiers, such as the wartime diary of NishikoEikaku, who witnessed the carnage of the Nanjing Massacre, highlighting the neutrality and corroborative depth.²⁵ Moreover, the Memorial Hall transforms abstract, impersonal mortality statistics into vivid human stories through portraits and personal narratives, fostering a sense of empathy and deeper connection between the reader and the victim.

Unsurprisingly, the Nanjing Memorial has a section dedicated to remembering the women who were subjected to sexual enslavement called the Nanjing Museum of the Site of Liji Lane Sex Slaves Station.²⁶ The photographs and visual documents of the comfort women and comfort stations allow visitors to confront this shameful and dehumanizing chapter in human history. December 13 is China’s National Memorial Day, and this institutionalized collective mourning ensures that the memory of the Nanjing Massacre is ingrained within everyone’s heart.²⁷

CONCLUSION

Although Japan’s process towards fully confronting their aggressive war history has been slow and uneven, the evidence and memory of the Tokyo Trials continues the pursuit of justice. While official recognition has been partial and contested, yet there have been moments of acknowledgement. As in 1993, nearly five decades after World War II, Japan partially acknowledged its atrocities, admitting that the military’s involvement “severely injured the honor and dignity of many women.”²⁸ The statement offered “sincere apologies and remorse” for the “immeasurable pain and incurable physical and psychological wounds,” of comfort women, owing to the need to “face squarely the historical facts and take them to heart as lessons of history.”²⁹

One major turning point was the work of journalist Honda Katsuichi, whose book: *The Nanjing Massacre: A Japanese Journalist Faces Japan’s National Shame* after his travels to China, details the accounts of the large-scale killing of Chinese civilians and disarmed soldiers and created a big

25 ABC News (Australia). “Forgotten Japanese War Diary Returns Home.” YouTube, 21 Sept. 2011, www.youtube.com/watch?v=0irwWZxZrpk.

26 Nanjing Museum of the Site of Liji Lane Sex Slaves Station | the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders. www.19371213.com.cn/en/about/museum/202512/t20251226_5751973.html.

27 National Memorial Day for Nanjing Massacre Victims - Ministry of National Defense. eng.mod.gov.cn/2025xb/H_251589/F/16426887.html.

28 Ministry of Foreign Affairs of Japan, “Statement by the Chief Cabinet Secretary Yohei Kono on the Result of the Study on the Issue of ‘Comfort Women.’” Last modified August 4, 1993.

29 Ibid

sensation in Japan.³⁰ Though the impact was immense, his works provoked strong backlash from conservative critics who sought to minimize or deny the atrocities, most notably through works like *The Illusion of the Nanjing Massacre*. Despite these counterattacks, the controversy of this topic itself ensured it would remain relevant and within the public sphere.

Yet, a deeper question arises throughout this process for justice: to what extent should the responsibility for the wartime aggression extend to those born after the war? Especially when the Japanese government and the earlier generations failed to fully reckon their actions, and does this responsibility burden them with a sense of guilt and shame? Accountability should not demand for the transmission of guilt and shame, but rather it demands transmission of a clear historical understanding.

The purpose of remembrance, therefore, is not to impose collective shame, but to instead cultivate collective responsibility. And by examining Japan's wartime atrocities in China, we transcend our focus beyond national blame towards an insight: only through self-reflection on these historical events and our universal tendencies of human behavior in war can our society prevent the recurrence of such inhumane activity. Remembrance is an ethical commitment, for the betterment of our future.

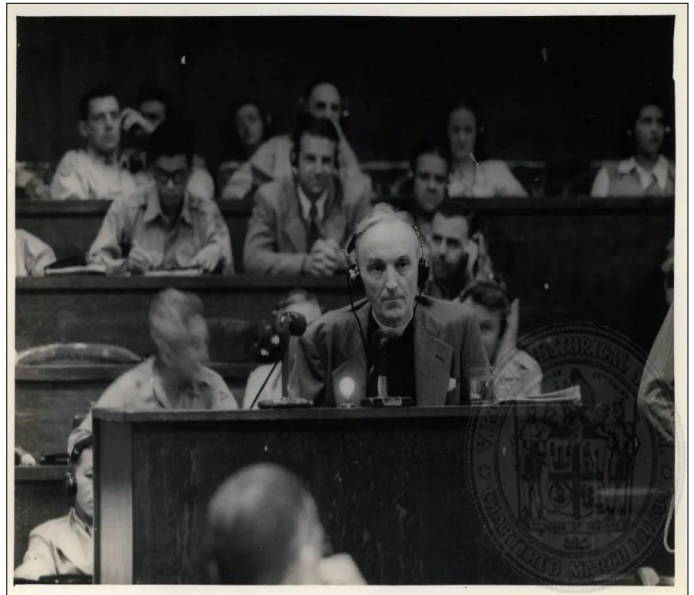
APPENDIX A



My Modern Met, "A camera obscura device." Photograph. <https://mymodernmet.com/camera-obscura/>

30 Phyllis R. Parker. "The Nanjing Massacre: A Japanese Journalist Confronts Japan's National Shame." *Education About Asia: Association for Asian Studies*. Volume 11:2 (Fall 2006): Rethinking Our Notions of Asia. "<https://www.asianstudies.org/publications/ea/archives/the-nanjing-massacre-a-japanese-journalist-confronts-japans-national-shame/>

APPENDIX B



The Memorial Hall of the Victims of the Nanjing Massacre by Japanese Invaders, "American pastor John Magee testifies in court." Photograph. 1946. May 9, 2025. https://www.19371213.com.cn/sylm/enlatestnews/202507/t20250725_5615623.html

APPENDIX C



Yale University Library. "Small Group of the Staff and Patients of the Refugee Hospital in Nanking, organized by the Rev. Mr. Magee (center) Summer 1938." <https://divinity-adhoc.library.yale.edu/Nanking/Images/YDS-RG008-264-0001-0001.jpg>

ANNOTATED REFERENCES

Primary Sources

1. Getty Images, International Military Tribunal for the Far East Photos and High-Res Pictures. Photographs. <https://www.gettyimages.com/photos/international-military-tribunal-for-the-far-east>

Annotation: This website provided images of the process of the Tokyo Trials and highlights the significance of photography as these photos remain to this day.

2. International Military Tribunal for the Far East, "Transcript of Proceedings: September 13, 1946 (pp. 5498--5597, inc.)" <https://www.legal-tools.org/doc/421ebe/pdf>

Annotation: This source demonstrated the process of the tribunal trials and its multifacetedness, as different factors played a role in the final decision.

3. "International Military Tribunal Far East. Defendants. Photographs by the I.P.S Photo Service". Hand written on the front is "War Criminals". Hand written on the back is "This is all the prisoners [sic] together.". Photograph. 1946-1947. Kentucky Historical Society. <https://www.kyhistory.com/digital/collection/PH/id/11605>

Annotation: A photo of the far east defendants showing how the proceedings of the trials were recorded through photos.

4. Magee, John, "Letter of John Magee to wife recording events from 8 Dec 1937 (Wed) to 5 Feb, 1938, "American Missionary Eyewitness to the Nanking Massacre, 1937-1938 published by Yale Divinity School Library https://www.alpha-canada.org/wp-content/themes/bcalpha-theme/Testimonies/Nanking/Eyewitness1_Magee.pdf

Annotation: This source provided an overview of Magee's role during the Nanjing Massacre and his contributions in preserving evidence. His letters to his wife also documented the barbaric actions of the Japanese troops to civilians, captured soldiers, and women.

5. My Modern Met, "A camera obscura device." Photograph. <https://mymodernmet.com/camera-obscura/>

Annotation: Add annotation

6. Nanjing Museum of the Site of Liji Lane Sex Slaves Station | the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders. www.19371213.com.cn/en/about/museum/202512/t20251226_5751973.html.

Annotation: This website provides a description of the Nanjing Massacre, specifically the comfort stations, as this section of the website is dedicated in mourning for the comfort women. This website is an example of a memorial for remembrance.

7. Parker, Phyllis R. "The Nanjing Massacre: A Japanese Journalist Confronts Japan's National Shame." *Education About Asia: Association for Asian Studies. Volume 11:2 (Fall 2006): Rethinking Our Notions of Asia.* "<https://www.asianstudies.org/publications/ea/archives/the-nanjing-massacre-a-japanese-journalist-confronts-japans-national-shame/>

Annotation: This source documents the story of Honda Katsuichi, who traveled to China to gather information and ultimately wrote books encouraging Japan's confrontation of the Nanjing Massacre and its profound scale. Though subtle (add word), it marks the first steps for Japan's reform.

8. The Memorial Hall of the Nanjing Massacre Victims by Japanese Invaders. Photograph. www.19371213.com.cn/en/about/museum

Annotation: This source provides a description of the Nanjing Memorial Hall, one of the major memorial sites dedicated to the Nanjing Massacre, and demonstrates the efforts towards remembering this part of our history.

9. The Memorial Hall of the Victims of the Nanjing Massacre by Japanese Invaders, "American pastor John Magee testifies in court." Photograph. 1946. May 9, 2025. https://www.19371213.com.cn/sylm/en/latestnews/202507/t20250725_5615623.html

Annotation: This source provides an overview of the process of tracking evidence for the Tokyo Trials. It includes eyewitnesses like John Magee, who testified in court. The photo "American pastor John Magee testified in court" was used as one of my appendices.

10. The "37-minute" Version Video Clip by John Magee Donated to the Memorial | the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders. www.19371213.com.cn/en/information/news/hotnews/202007/t20200717_2260353.html.

Annotation: Magee's descendants donated one of Magee's clips of witnessing the Nanjing Massacre. It is one of the most direct and powerful records of evidence that proves that the event actually occurred.

11. United Nations, Universal Declaration of Human Rights, December 10, 1948 (General Assembly Resolution 217A). <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

Annotation: The Universal Declaration of Human Rights was one of the results of the Tokyo Trials and serves as an example of how the trials were revolutionary because they led to the establishment of these basic yet fundamental human rights.

12. USC Shoah Foundation, "Nanjing Massacre," USC Shoah Foundation's Visual History Archive containing 102 testimonies from Nanjing Massacre survivors. <https://sfi.usc.edu/collections/nanjing-massacre>

Annotation: the USC Shoah Foundation provides many records of physical evidences of the atrocities Japan committed from the survivors. This website itself is evidence of remembrance of the event and an effort to educate those ignorant of the Nanjing Massacre.

13. Yale University Library. "Small Group of the Staff and Patients of the Refugee Hospital in Nanking, organized by the Rev. Mr. Magee (center) Summer 1938." <https://divinity-adhoc.library.yale.edu/Nanking/Images/YDS-RG008-264-0001-0001.jpg>

Annotation: This source is a photo of a group of staff and patients at the refugee hospital that demonstrates John Magee's contribution in providing safety and security for the people left vulnerable.

Secondary Sources

14. ABC News (Australia). "Forgotten Japanese War Diary Returns Home." *YouTube*, 21 Sept. 2011, www.youtube.com/watch?v=0irwWZxZrjk.

Annotation: This source is the story of the retrieval of a Japanese soldier's diary. The video offers a different perspective to the war.

15. Blakemore, Erin, "The Brutal History of Japan's 'Comfort Women,'" *History*. Last modified February 20, 2018. Accessed January 12, 2025.

Annotation: This source really explores the inhumane treatment towards the comfort women during the Nanjing Massacre, discussing the conditions they lived under. It also offers multiple stories from different victims of the war to help the reader better picture the image.

16. Cummings, Mike. "Donated film reels contain footage from the Nanking Massacre." *Yale News*. Jan 22, 2016 <https://news.yale.edu/2016/01/22/donated-film-reels-contain-footage-nanking-massacre>

Annotation: This source is a collection of the 13 reels of footage by John Magee. The reels' footage not only served as major evidence of the Nanjing Massacre but also the showing of these reels is a way of remembering the tragedy.

17. Doble, Rick, "A Brief History of Light & Photography" Research Gate, January 2013. DOI:10.13140/2.1.2425.2804 https://www.researchgate.net/publication/265612332_A_Brief_History_of_Light_Photography

Annotation: This timeline provides an overview of the origins of photography, early concepts of a camera, and its progressive development to modern day photography. It includes images of different camera models.

18. Duffy, Aoife, "Bearing Witness to Atrocity Crimes," *Human Rights Quarterly*, Vol 40, No. 4 (November 2018), pp. 776-814 (39 pages). Published By: The Johns Hopkins University. <https://www.jstor.org/stable/26795048>

Annotation: This source discusses the significance of photography in providing accountability for human rights. It has a broader scope not only limited to the

Tokyo Trials but a global perspective, like the judgements at Nuremberg.

19. Harvard University Library, "Harvard's History of Photography Timeline." <https://photographpreservationprogram.hsites.harvard.edu/harvards-history-photography-timeline-text-only>

Annotation: This source provides a timeline for the development of photography and camera as it is easier for a reader to perceive.

20. Hayashi, Yoko. "Issues Surrounding the Wartime 'Comfort Women.'" JSTOR. Last modified December 1999. Accessed January 1, 2025, 55.

Annotation: This article explores the moral and historical controversies of Japan's comfort women system. It explains the coercion and abuse suffered by women and discusses the ethical responsibility of the Japanese high officials. It was useful in understanding the injustice and ongoing debates about accountability.

21. Li, Feifei, Robert Sabella, and David Liu. *Nanking 1937 Memory And Healing*. Routledge. April 30, 2002.

Annotation: This book was more analytical in discussing the reasons that prompted Japan's aggression in WWII, like their imperialism ideology. It also explores the neutrality of the postwar trials and whether the descendants of the Japanese soldiers should bear the burden of the war.

22. McCollum, Anna, et al. *World History* (textbook). Protecting Humanity after World War I: Successes and Failures. <https://oercommons.org/courseware/lesson/87978/overview>

Annotation: This source compared the WWI trials to the Tokyo Trials. The Leipzig Trial acted as a foil which highlights the effectiveness and revolutionary aspect of the Tokyo Trials.

23. Miller, L. 1977. *Police Photography*. Anderson Publishing Co. Cincinnati, Ohio. <http://jbiocommunication.org/issues/31-2/feature4.html>

Annotation: This source provides a brief description of forensic photography and its wide variety, including ultraviolet photography, fingerprint photography, reconstruction photography, and more.

24. Ministry of Foreign Affairs of Japan, "Statement by the Chief Cabinet Secretary Yohei Kono on the Result of the Study on the Issue of 'Comfort Women.'" Last modified August 4, 1993. Accessed January 18, 2025.

Annotation: This source explains when Japanese officials acknowledged their crimes specifically around comfort women and expressed sincere apology and remorse to the victims. This is evidence of the result of the commitment as a world in pushing reforms.

25. National Memorial Day for Nanjing Massacre Victims - Ministry of National Defense, eng.mod.gov.cn/2025xb/H_251589/F/16426887.html.
- Annotation:** This website talks about how the day, December 13, is dedicated to the victims of the Nanjing Massacre. It is also an approach in striving for remembrance of the event.
26. National World War II Museum, "Tokyo War Crimes Trial," <https://www.nationalww2museum.org/war/topics/tokyo-war-crimes-trial>, Last Accessed February 28, 2026
- Annotation:** This source provides details of the Tokyo Trials and how the crimes were classified. The national World War II museum also provided clear statistics that highlights the immense scale of WWII.
27. PBS, "The Tokyo War Crimes Trials," *American Experience*, <https://www.pbs.org/wgbh/americanexperience/features/macarthur-tokyo-war-crimes-trials/>
28. Last Accessed February 28, 2026
- Annotation:** This is another source that provides details of how the Tokyo Trials were carried out with statistics.
29. Peace Palace Library, "The Tokyo Trial," <https://peacepalacelibrary.nl/research-guide/tokyo-trial>, Last Accessed February 28, 2026
- Annotation:** This is also another source which provides information of how the trial was conducted. It describes the tribunal's structure, the categories of charges (from Class A to C), and how prosecution opened its case and presented their evidence and witness testimonies, and the sentencing outcomes of the Japanese military leaders. This source was valuable in validating my information.
30. Zenzmaier, Jakob, "The Leipzig Trials (1921-1927). Between national disgrace and juridical farce." <https://ww1.habsburger.net/en/chapters/leipzig-trials-1921-1927-between-national-disgrace-and-juridical-farce>
- Annotation:** This source analyzes how the Leipzig Trials of WWI were ultimately a failure, highlighting how global political pressures and weak enforcement of regulations limited justice, making it useful to understand the shortcomings of WWI crimes prosecution and laying the groundwork for a future more accountable series of human rights.