

The Peace Movement from the Perspective of Japanese and Japanese American A-Bomb Survivors' Social Activism

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1. Introduction

In January 2013, for the first time, I visited Hiroshima. While at the Hiroshima Peace Memorial Museum, I was able to listen to one atomic bomb survivor's experience. The survivor's experience was emotionally intense. With tears streaming down my face, I left the museum's premises and walked outside. It was a very cold winter day. I can still remember the cold and snowy wind striking my face. Thinking about the atomic bomb survivor's personal experience, I walked through Peace Park. Then, I sat on a bench and while staring at the Atomic Bomb Dome I thought about the events taking place in Hiroshima on August 6th, 1945. In the Prologue to his book *Hiroshima Notes*, Ōe Kenzaburō writes, "The realities of Hiroshima can be forgotten only by those who dare to be deaf, dumb, and blind to them." I share Ōe's opinion.¹⁾ Before visiting Hiroshima, I believed in the peaceful application of nuclear energy. After visiting Hiroshima, I had a change of heart.

In the summer of 2014, I attended the "Hiroshima and Peace" workshop at Hiroshima City University. It was during this workshop that I became familiar with scholarship on the devastating effects the Chernobyl nuclear power plant accident

had not only in the former Soviet Union but also in Europe, and I started making connections between that accident and some personal life events. On April 26th, 1986, the day of the Chernobyl accident, I was a high school student. I lived in Torino, Italy. From my bedroom window, I could enjoy an unobstructed view of the Mont Blanc and the Alps. However, after the Chernobyl accident, I remember how we were not allowed to play outside in the schoolyard while in school, and we could not ride our bicycles for a while as well. We just could not be outside. For a long while, we could not eat fresh vegetables and drink fresh milk. We learned a new word: radioactivity.

Therefore, in 2014, in Hiroshima, I started wondering whether there was a connection between the Chernobyl nuclear power plant accident and my thyroid disease (which was diagnosed later on). I also started thinking whether there was a connection among the radioactive cloud that hovered above us in 1986 for a while; its effects on the people living below it; and the premature death of acquaintances years later.

The following year, on September 21st, 2015, to celebrate International Peace Day, I organized a Peace Symposium which was held on the campus of the university where I used to teach. On that day, the opening of the "Hiroshima and Nagasaki's

Experiences” exhibit also took place. Having learned of atomic bomb survivors residing in Southern California, I was able to invite Sarashina Junji, Hiroshima survivor, to our campus event. Sarashina’s personal experience was emotionally moving to all the university students who attended his talk, and they all had tears in their eyes.

Meeting Sarashina Junji marked the beginning of my involvement in activities with the American Society of Hiroshima and Nagasaki A-Bomb Survivors (ASA), and it also marked the beginning of my research into the history of the social movement in Southern California to request assistance from Japan for medical treatment for atomic bomb survivors residing overseas.

In my presentation, I am going to introduce the Committee of Atomic Bomb Survivors, US (CABSUS); the American Society of Hiroshima and Nagasaki A-Bomb Survivors (ASA), which separated from CABSUS in the early 1990s; ASA’s former President, Sueishi Kaz; and lastly, I will introduce the current President of ASA, Sarashina Junji.

2. CABSUS (Committee of Atomic Bomb Survivors, US) and ASA (American Society of Hiroshima and Nagasaki A-Bomb Survivors).

According to some historical records, on August 6th, 1945, there were about 3,000 Japanese American citizens in the city of Hiroshima.²⁾ Born in the United States, these American children of Japanese ancestry were sent to Japan to learn Japanese and Japanese culture. In almost all cases, they lived with their Japanese grandparents. The parents, residing in the USA, expected their children to return to the USA before turning 20

years old. According to the law, individuals with double citizenship had to choose citizenship before turning 20.³⁾

The American citizens of Japanese ancestry who returned to the USA were known as *kibei*. According to a book published in 1948 on the history of the Japanese American community in Southern California, the number of *kibei* returning to southern California after the war was about 3,000.⁴⁾ However, it is impossible to estimate how many of those that returned to the USA were atomic bomb survivors. The first written record of a Japanese American atomic bomb survivor dates back to May 16th, 1947, when Nishikawa Tohru arrived in San Francisco. The Los Angeles based newspaper *Rafu Shimpō* reported Nishikawa’s personal experience. It was the first time the Japanese community in the USA learned from an eyewitness testimony about the destruction caused by the atomic bomb dropped on Hiroshima.⁵⁾

Japanese American atomic bomb survivors carried both physical and emotional scars. They often experienced isolation. They became withdrawn. Both Japanese American survivors and Japanese survivors residing in the USA were dissatisfied with American doctors. These survivors thought American doctors lacked an understanding of how the atomic bomb affected their bodies. Many survivors believed American doctors did not know about Atomic Bomb Disease.⁶⁾

On August 6th, 1965, in the “Announcements” section of the *Rafu Shimpō*, Okai Tomoe announced the formation of the group “Friends of Hibakusha.”⁷⁾ A Hiroshima native, Okai Tomoe was an atomic bomb survivor. During the war, she resided in Ōsaka, but around July 1945, while pregnant, she returned to Hiroshima with her husband. Her husband passed away in June 1946.⁸⁾ At the beginning of the 1960s, she married a Japanese American man (who was also a *kibei*), and with

her daughter Taeko, she moved to the United States. Okai Tomoe was very vocal in bringing up the distressed conditions of atomic bomb survivors living outside Japan.⁹⁾

On October 13, 1971, the Committee of Atomic Bomb Survivors, US (CABSUS) was officially established. Shimoda Kaname (Secretary), Arai Satoru (Vice President), and Okai Tomoe (President) are considered the founding members of CABSUS.¹⁰⁾ Among CABSUS members was Sueishi Kaz who, at the time, did volunteer office work.

On October 3rd, 1967, Okai Tomoe visited Hiroshima and asked Mayor Yamada to dispatch Hiroshima-based doctors to Southern California.¹¹⁾ CABSUS' activities were limited to the achievement of two objectives. One objective was the dispatch of medical doctors from Hiroshima to provide medical health examinations to atomic bomb survivors in the United States. The other objective was to promote medical relief legislation in the United States on behalf of Japanese American atomic bomb survivors.¹²⁾

The first official medical examination took place in 1977 under the sponsorship of the Los Angeles County Medical Association (LACMA).¹³⁾ However, medical relief legislation on behalf of Japanese American atomic bomb survivors in the United States did not materialize.¹⁴⁾ Toward the end of the 1970s, there were about 1,000 atomic bomb survivors living in North America (USA and Canada). About 500 resided in California. About 300 resided in Hawaii. The rest of the survivors lived on the east coast of the United State and in Canada.¹⁵⁾

From 1977 to 1992, CABSUS carried out the organization and implementation of the health medical examinations in North America. In 1993, due to difference of opinions among CABSUS' board members on issues related to the

association's bylaws, the group split.¹⁶⁾ In 1993, the American Society of Hiroshima and Nagasaki A-Bomb Survivors (ASA) was established.¹⁷⁾

ASA is a non-profit organization. ASA supports atomic bomb survivors residing in Southern California and Hawaii. In 2012, the Southern California chapter of ASA had 263 members (some of the members resided in Arizona, Utah, and Nevada). In the Hawaii chapter of ASA, there were 100 members. ASA's goals are two-fold: to provide public services to atomic bomb survivors in North America; and to keep sharing with the wider American community what it means to be an atomic bomb survivor.¹⁸⁾ This group also assists survivors with obtaining specific documents and health examinations both in the USA and in Japan. Over a period of many years, ASA has provided support to survivors applying for the Atomic Bomb Certificate (*techō*); it has helped with requesting the dispatch of the medical envoy from Japan on behalf of survivors; and it has provided help to survivors requesting medical certificates from American doctors. ASA facilitates for all these documents to be submitted to the appropriate agency: the Consulate General in Los Angeles; the Ministry of Health, Labor, and Welfare in Japan; the Japan Public Health Association; Hiroshima Prefecture and Nagasaki Prefecture; Hiroshima City and Nagasaki City; Hiroshima Prefecture Medical Association; Hiroshima International Council for Health Care of the Radiation-exposed (HICARE); and Hiroshima District Court. Since 1992, ASA has made arrangements for the medical health examinations that take place every other year. The health examinations taking place in Southern California and in Hawaii rely on the support from local volunteers.¹⁹⁾

For the last 45 years, memorial services for the victims of the atomic bombs have taken place in Los Angeles, first at Nishihonganji Buddhist

Temple, and from 1993 at Koyasan Betsuin Buddhist Temple. Representatives from Hiroshima and Nagasaki also attend the services. Every year, a guest speaker is chosen from the community. Guest speakers are chosen according to their contribution, in the USA as well as abroad, to raise awareness about social and medical challenges atomic bomb survivors have faced. In 2014, Sasaki Sadako's older brother Sasaki Masahiro was the guest speaker. In 2016, I also had the honor of being selected as guest speaker.

From the very beginning, ASA spent a lot of time in local schools to promote peace education activities. ASA members deliver lectures recounting their personal experiences as atomic bomb survivors. Sueishi Kaz, the previous president of ASA, received from the Japanese government the title of "Special Communicator for a World without Nuclear Weapons." In order to spread their message of peace, ASA members give speeches all over the United States and they go to elementary schools, middle schools, high schools, universities, organizations and associations alike.

On August 8th, 2018, ASA received from the city of Los Angeles a Certificate of Recognition for its dedication and effort to promote world peace and a world without nuclear weapons.²⁰⁾

This year, 2019, ASA received a grant from Keiro. Established in 1961 with the purpose to provide medical care to Issei (first-generation Japanese), Keiro's current mission is to improve the quality of life of older people in the region. With the grant received from Keiro, ASA organized a lunch gathering of atomic bomb survivors at Koyasan Betsuin Buddhist Temple in Los Angeles' Little Tokyo to provide care and companionship to senior citizens.²¹⁾

In November of this year, the Japanese American National Museum in Los Angeles will open the exhibit "Under the Mushroom Cloud.

The Hiroshima and Nagasaki Experience." ASA members will play a role in this exhibit's events by conveying, in a series of public events, their personal experiences as Japanese American survivors of the atomic bombs.

3. Sueishi Kaz.

Among atomic bomb survivors residing overseas, there are also Japanese American citizens. In the early 1950s, a number of so-called "Overseas Hibakusha" lived in Southern California. These survivors did not talk about their atomic bomb experience. It was often the case that survivors' health problems would be dismissed as non-existent or made up. It was also the case that American health insurance companies could cancel survivors' health insurance policies on the basis of the "pre-existing condition" clause had these survivors stated to be atomic bomb survivors.²²⁾ In order not lose their health insurance coverage, many overseas survivors hid the details of their medical history.²³⁾ Moreover, among this group of survivors, there were many who felt it was challenging to convey details of their health issues to doctors who did not speak Japanese. Until the early 1970s, there was no reference in US history books of American civilians' presence in Hiroshima and Nagasaki at the time the atomic bombs were dropped.²⁴⁾

In the second half of the 1960s, the atomic bomb survivors residing in Southern California came together to form the aforementioned CABSUS with the intent of requesting medical relief from both Japan and the United States. CABSUS members were Japanese American citizens and Japanese citizens residing abroad. Sueishi was a CABSUS member. "From Monday to Friday, I was a full-time volunteer" she said, thus fully

participating in the association's activities.²⁵⁾ On March 31, 1977, the medical examinations for survivors residing overseas started in Los Angeles. From 1977 to 2017, Japanese doctors have visited North America twenty times. These medical examinations were also the results of Sueishi's efforts. As time went by, Sueishi started thinking about the delicate issue of how to explain to children and her own grandchildren the truth of the atomic bombs.²⁶⁾ Peace education became the most important goal in her life.²⁷⁾

Sueishi Kaz was an American citizen. She was born at Huntington Memorial Hospital in Pasadena (California) on January 26th, 1927. Her Japanese parents owned and ran a grocery store. In the fall of the year she was born, her parents decided to return to Japan, and they took up residence in Hiroshima, and more specifically in the Minami Kannon area of the city. Her younger brother was born after they returned to Japan. Her younger years were filled with happiness. She would often hear stories about America from her father. Her father would say, "America is a wonderful place. It is a rich country. In order to protect themselves, people work very hard, and there are only kind people."²⁸⁾ When the war started, food became scarce, and everyday life was difficult. Sueishi enlisted in the female volunteer corps, and she decided to work at Mitsubishi factory. Her work was mostly office work.²⁹⁾

On August 6, 1945, Sueishi was running a fever, and she took the day off from work. That day, after having breakfast, she started talking to her friend who lived across the street. In the often clear and blue summer sky, one could see the American military's B29s as they were flying above. The planes' fuselage would shine in their beautiful silver color. Sueishi would often wave at the B29s and every day she would whisper, "Good morning, angel." On that day, she also whispered

"Good morning, angel;" however, she could see something white below the plane. Because a beam of light flashed through, she immediately laid face down on the ground, and she lost consciousness. When she regained consciousness, the lower half of her body felt heavy. She had no pain; however, splinters were lodged in her hands and feet, and she was bleeding. She pulled out those splinters. Her father came out of the garden, and he had incurred severe burns all over his body. Their house had collapsed. She could see people walking as if in slow motion. There were no people running, and nobody was crying. The streets were quiet. She saw people injured. There were people with red-blistered faces, and there were charred bodies, and dead people. No one was asking for help. The riverbanks were crowded with people, and those individuals who were severely burnt jumped in the river.

Sueishi's younger brother was 16 years old. He was a student at Hiroshima Technical Junior College. That day he had class and went to school. At one kilometer from the hypocenter, he was pinned down one of the detached school buildings, and he was bleeding profusely. Afterwards, helped by a friend, he was able to return home. After a while, the black rain started to come down. That evening, Sueishi's friend's younger brother had not returned home. Sueishi decided to go with her to look for her brother. With difficulty, they finally arrived in the vicinity of Aioi Bridge. There, soldiers were lining up many corpses. Thinking back about that night, Sueishi recounted the following:

"Among the many corpses, there were the dead bodies of a mother and her child. Only the mother's back and the child's belly were the color of the skin; the rest of their skin was scorched, and it looked like it could peel off. The mother carried her child on her back, and

only the part of the skin that was in contact with one another was not burnt. Although a feeling of numbness ended up prevailing, when I saw the dead bodies of that mother and her child it was heartbreaking.”³⁰⁾

Life after the atomic bomb was full of challenges. With her family, Sueishi lived in a barrack. Her father’s health worsened, and Sueishi’s own health became an issue. Her lymph nodes swelled and hurt. She was also somewhat anemic. She laid in bed for almost one year. In the summer of 1946, her physical condition improved, and she stepped outside, and a little at the time resumed her everyday life.

Sueishi had an interest in Western dressmaking. In 1949, to study Western dressmaking, she went to Hawaii where she had relatives. Then, after graduating from Western dressmaking school, she moved to Pasadena, where she was born. She took home economics courses at Pasadena City College. After a short time, by chance, she met her future husband, a Japanese American Nisei by the name of Sueishi Masu. Masu was born in San Jose, California, and his parents were originally from Kumamoto. When she turned 30, Sueishi married Masu.

Sueishi’s health deteriorated after she got married. Nevertheless, at 31, she became pregnant. She was anxious throughout her pregnancy. Because of her personal experience with the atomic bomb, she worried about the baby’s health; however, she delivered a healthy baby girl: Christiane. For one year after giving birth, Sueishi’s health was unstable. She received a diagnosis of “neurosis.”³¹⁾ Her body was weak, and it was challenging doing work around the house. As for the diagnosis of neurosis, she started wondering whether it was the wrong diagnosis.

In the early 1960s, the atomic bomb survivors

in Los Angeles started organizing, and it was the beginning of overseas survivors’ activities. Sueishi was a member of CABSUS, and she started getting involved with the group. The group’s activities consisted of requesting medical assistance for survivors and obtaining A-Bomb Survivor Health Certificate. With these two goals in mind, she would go to Japan to appeal to the Ministry of Health and Welfare. The result was the Medical Health Examination that started in 1977.

From 1993, she was ASA member. Afterwards, she became ASA’s second president. The Japanese government conferred to her the title of Special Envoy. Her most important activity became to talk to young people about world peace. She carried out many peace education activities. She went to deliver lectures to students in elementary schools as well as to university students. She went to several Southern California elementary schools. She talked to the children, and with them she would draw peace postcards, or she would write peace letters, and she would share with them her message of peace. Moreover, she conveyed to university students all over the United States her own atomic bomb experience. She received invitations from USC, UCLA, UC Irvine, Soka Gakkai University, Brown University (just to mention a few). Her lectures would leave a deep impression on people. She was interviewed by Japanese and American newspapers, and by Japanese and American television channels. In 2011, for her world peace activities and for her talks on behalf of atomic bomb survivors, she received from the Japanese Emperor the Orders of the Rising Sun. She passed away on June 12, 2017.

She was a tenacious and strong-willed woman. When someone would say, “It is impossible,” she would usually reply, “It is possible.” She could not drive, and she was not proficient in English. However, she was able to carry out numerous

peace activities in the United States.

Although she did not want to stand out, it was because of her that many Japanese American women joined CABSUS. Sueishi worried that CABSUS and ASA would become politicized, and that individuals with political intentions would end up controlling the groups' actions.³²⁾ As for her leadership, it shows in her attending public hearings; giving speeches in public places; and in her belief in the realization of a world without nuclear weapons.³³⁾

4. Sarashina Junji.

When Sueishi passed away, Sarashina Junji became the president of ASA. When ASA was established, he held the title of Secretary. As Secretary, he was also in charge of the correspondence with representatives from the Hiroshima prefectural offices and the Hiroshima Prefecture Medical Association. Before becoming president of ASA, he was a very active member. For a long time, he attended many public events, and he gave his personal eyewitness account of the dropping of the atomic bomb.

Sarashina was born on the island of Maui, in Hawaii, on January 29, 1929. His father was originally from Takadagun, in Hiroshima prefecture (known today as Akitakata city). His father was a monk for the True Pure Land Buddhism (*Jōdo Shinshū*) chapter of Kyoto's Nishihonganji Buddhist temple. In 1916, he was appointed to Hawaii and moved to the island of Oahu with his wife. Sarashina's eldest sister (Mariko), eldest brother (Kanji), and older brother (Takuji) were born on the island of Oahu. In 1924, the family moved to Lahaina, on the island of Maui, as Sarashina's father was in charge of completing the renovation of the Nishihonganji Buddhist temple

on the island. Sarashina's older sister Tetsuko was born on the island of Maui. In 1936, the whole family moved to Honolulu, on the island of Oahu.

In 1937, with his mother, brothers and sisters, Sarashina went to Hiroshima. He was 7 years old. Sometimes, his father would go back to Hiroshima to visit. When the war started, Sarashina's mother and sisters moved to the temple in Takadagun. Sarashina settled in the school dorm of Hiroshima Prefecture First Middle School in Midori-machi. He was also employed at the Asahi weapon factory in Kannon-machi. As mobilized student, he built antiaircraft gun's bullets.

When the war started in 1941, the American FBI characterized Japanese monks at Nishihonganji temple in Honolulu as suspicious Japanese spies; accordingly, Sarashina's father was arrested. From Hawaii, his father was transferred to the mainland and moved from one internment camp to another. Sarashina's father was forced into the camps until the end of the war.³⁴⁾

In Hiroshima, his eldest brother Kanji was recruited as commissioned officer of the Japanese Imperial Navy. His brother Takuji was recruited in the Japanese Imperial Army and sent to Manchuria. When the war ended, Takuji became a prisoner of war in Russia and was sent to Siberia. He returned to Japan in 1947.

The following video excerpt is from a recording produced in 2017 by Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims. This is Sarashina as he talks about his personal experience on August 6, 1945.

“It is a day impossible to forget. Walking through the city of Hiroshima with 4 or 5 students from my dorm, at 8 o'clock in the morning, we arrived at the Asahi weapon factory in Kannon-machi. We went into the factory where we could see Mount Eba on the

other side. Then, when I exited the factory, I felt something like a very orange flash of light. And then by the same shock wave I was thrown completely on the ground. Buildings collapsing; trash flying in all directions; glass flying around. The strange thing was I did not hear the sound of the blast. Although I did not hear the blast, I remember being thrown on the ground, and making my way out of the lumber I thought to myself, "Indeed! That was a direct hit." I thought "First place to go is the doctor's office."

The doctor's office was a building with many glass windows and in there a nurse wearing a white coat, with glass all over her body and covered in blood, she was pointing to her mouth and moaning; then, I saw a 3-4 centimeter glass shard piercing her tongue and I remember how scared I felt when I pulled it out. All I could do was to give her bandages and gauzes.

When I went inside the factory where I was working, the teacher told us we were dismissed, and it was ok to go back to the dorm. With my 4-5 dorm friends, we did try to cross the bridge to Hiroshima city. Dead bodies filled up the bridges; it was almost impossible to walk because of the many corpses. In the river, there were about 500-600 people, alive and dead, floating; and there were many people lying down in the sandpits.

The city of Hiroshima was a sea of fire, and it was impossible to enter the city. Therefore, again, we returned to the factory and we spent one night there. I was thankful for the rice ball I received, because I was hungry."³⁵⁾

The following day, on August 7, Sarashina entered the city. Images of death were everywhere to be seen. The image of a dead mother hugging

her dead baby is still deeply imprinted in Sarashina's mind. When he returned to the dorm, he was told by one of the teachers to help out with the cremation of corpses. Sarashina collected wood, and the adults burnt the corpses. About four days later, he went back to Takadagun where he was reunited with his mother and his sisters. Because he was very tired, he slept for three consecutive days. In November 1945, his father was released from the internment camp, and from San Francisco, by boat, arrived in Yokohama.

Sarashina had American and Japanese citizenship; however, his intention was to return to the USA.³⁶⁾ In 1949, he returned to Maui, in Hawaii. He was in school for about three terms. Seven months later, he moved to Honolulu where he worked as an announcer for the Japanese radio station KAHU. When the Korean war started, he was recruited by the United States, and provided support to the Defense Language Institute in Monterey, California, where he was a Japanese language specialist. He taught Japanese; Japanese-English translation; and pronunciation. When the Korean war ended, he was hired by Northrop Corporation in Southern California, and he worked for this company for 30 years. After the Korean war, Sarashina married his wife Kiyoko, a Hiroshima native. Sarashina has one son and two grandchildren.

Sarashina was a member of CABSUS. In 1992, he became a member of ASA. After he retired, he became more involved with ASA activities. From 2003, he has helped with filling out the applications for A-Bomb Health Certificate. In 2017, he became the third president of ASA. This past January, he turned 90; and yet, he is always busy. This past July, he went to Phoenix, Arizona, where he told his atomic bomb experience to an audience of 300 people. In November, the health examinations will take place in Los Angeles; accordingly, he is still

very busy.

Furthermore, on November 9, he will give a lecture at the Japanese American National Museum. As for peace education activities, he goes to schools, universities, community centers and other locations; he gives his oral testimony of the atomic bomb; and he lectures in favor of a world without nuclear weapons.

The following video excerpt conveys Sarashina's message.

“As an atomic bomb survivor, I can convey the fact that the atomic bomb is a cruel weapon that kills even babies. Particularly, as a parent, I want to ask to future generation of young people, “What would you all do in the case a hydrogen bomb or atomic bomb was dropped on you?” “What would you do in the case your children did not come home?” Whatever might happen, you would want to look for your children. At the expense of sacrificing one's own life, you would want to look for your parents and your siblings; humans must find their loved ones. I am talking to you as a fact that could happen to us and that could happen to our grandchildren in the future. Now that we know how cruel nuclear weapons are, I want to convey to all of you that it is important not to use nuclear weapons to obtain world peace, and I would like to convey the following to you: were we not to act now, what would happen to your grandchildren, and to your great-grandchildren?

In fact, now, we are in a difficult position. Japanese people living in Japan, and American people living in the United States have now become sensitive to so-called atomic bombs and hydrogen bombs. Maybe these kinds of weapons are necessary for the country's defense. As a result, I think it can be said by atomic

bomb survivors how these bombs can have bad effects. Whether in the United States or in Japan, I understand very well we are in a difficult position. However, as an atomic bomb survivor, I hope for a world without nuclear weapons.”³⁷⁾

To confirm all the necessary information in my presentation, Sarashina invited me to his home, and we spent almost eight hours together. I think Sarashina would have liked to be here today. His encouraging support is very important to me.

The 2019 board members of ASA are: Sarashina Junji (President); Seino Midori (Secretary); Okabe Taeko (Auditor); Nakano Hiroko (Treasurer), Miho Darrell (Photographer and Director); Gloria R. Montebruno Saller (Honorary Director and Historian); Kakita Howard, and Seino Toshiyuki.

5. Conclusion.

In the history of humanity, the history of overseas atomic bomb survivors is a very important one to tell. It makes us think deeply about human dignity. What we can learn from overseas atomic bomb survivors' experiences and from their peace activities is that war is not the right answer, and the use of nuclear weapons is not a solution either. As for me, I shall continue to share their experiences with the atomic bomb, and were my efforts contribute to peace promoting activities, it would make me happy.

Acknowledgments: Mitsuko Yano Hays (Japanese Language Consultant).

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- 2) Rinjiro Sōdei, *Where We the Enemy? American Survivors*

of *Hiroshima* (Boulder: Westview Press, 1998), 17.

- 3) Sōdei, 57.
- 4) Sōdei, 57.
- 5) Sōdei, 54.
- 6) Sōdei, 89.
- 7) The announcement appeared in the *Rafu Shinpō* and in the *Kashū Mainichi*, two Japanese language publications in California. Sōdei, 88.
- 8) Taeko Okabe (daughter of Tomoe Okai) in discussion with the author, August 21, 2019 (La Mirada, California).
- 9) Chikako Itō, *Hazama ni ikite: gojūnen. Zaibei hibakusha no ayumi* (Walnut, California: Beikoku Hiroshima-Nagasaki Genbaku Hibakusha Kyōkai, 1995), 3.
- 10) Sōdei, 95.
- 11) Itō, 57.
- 12) Sōdei, 105-121; 164-174.
- 13) Itō, 69.
- 14) Sōdei, 164-174.
- 15) Taiji Okada, Michihiro Miyanishi, and Hiroaki Yamada. "Result of Health Survey in Atomic Bomb Survivors Residing in California." *Hiroshima Igaku* 30.9 (1977), 3-35.
- 16) Sōdei, 149.
- 17) Itō, 45-47.
- 18) This is one of the main precepts of the association's constitution.
- 19) Seino Midori (Secretary of ASA) in conversation with the author, August 31, 2019 (Rancho Palos Verdes, California).
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- 22) Sōdei, 97-98.
- 23) Sōdei, 92.
- 24) There was information on American military personnel. Gar Alperovitz, *The Decision to Use the Atomic Bomb* (New York: Vintage Books, 1996), 613.
- 25) Ryōko Ōnishi, "Watashi-tachi wa jinrui saigo no hibakusha de ate hoshii" Sueishi Kaz (1). *Nikkei bunka wa gukumu gekkanshi*. December 2005. Issue no. 368 (December 2005), 37.
- 26) Christiane Takeuchi (daughter of Kaz Sueishi) in phone conversation with the author, October 8, 2017.
- 27) Christiane Takeuchi (daughter of Kaz Sueishi) in phone conversation with the author, October 8, 2017.
- 28) Ōnishi, (December 2005), 37.

29) Ōnishi, (December 2005), 38.

- 30) Kaz Sueishi wrote her own recollections in a document she sent to Hiroshima Peace Memorial Hall for the Atomic Bomb Victims to keep on record. This document is available in the library of Hiroshima Peace Memorial Hall for the Atomic Bomb Victims. (English translation by Author)
- 31) Sōdei, 89.
- 32) Sōdei, 143-153. In personal conversations with the author, Ms. Sueishi reaffirmed time and again this point.
- 33) Sōdei, 187.
- 34) Sarashina Junji in conversation with the author, August 30, 2019 (Buena Park, California).
- 35) Hiroshima Peace Memorial Hall for the Atomic Bomb Victims, Sarashina Junji, video 10:09-14:16 https://www.global-peace.go.jp/picture/pic_syousai.php?gbID=1192&dt=191129214326 (English translation by Author)
- 36) Sarashina Junji in conversation with the author, August 30, 2019 (Buena Park, California).
- 37) Hiroshima Peace Memorial Hall for the Atomic Bomb Victims, Sarashina Junji, video 35:33-39:00 https://www.global-peace.go.jp/picture/pic_syousai.php?gbID=1192&dt=191129214326 (English translation by Author)

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