

—SUMMARY—

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

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There were American citizens of Japanese ancestry in Hiroshima on August 6th, 1945. Many of them were children. They were in Japan to learn Japanese and Japanese culture. Known as *kibei*帰米, they were expected to return to the USA after their stay. After the attacks on Pearl Harbor in December 1941, these American citizens could not return to the USA and experienced the atomic bombing of the city and its aftermath. The number of *kibei* returning to the USA after the war was about 3,000. However, it is impossible to estimate how many of those that returned to the USA were atomic bomb survivors. Japanese American atomic bomb survivors carried both physical and emotional scars. In the mid-1960s, a group of survivors came together and organized into the Coalition of Atomic Bomb Survivors, USA (CABSUS). This coalition had two main 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. In 1993, due to differences of opinions among CABSUS' members in regard to the group's bylaws, the coalition split, and the American Society of Hiroshima and Nagasaki A-Bomb Survivors (ASA) was established. ASA's goals were two-fold: to provide public services to atomic bomb survivors in North America; and to promote peace education.

Towards Understanding Atomic Bomb Survivors Living in the United States

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This paper explains points to be considered towards understanding atomic bomb survivors (*hibakusha*) living in the United States. There are *hibakusha* who migrated to the United States from Japan after the World War II. Some moved to the United States for their career or marriage. Others were originally born in the United States as the second generation of Japanese American and went to Japan before the war, and came back to the United States after the war. First, this paper explains complicated relationships between US *hibakusha* and Japanese-American community. Second, it explores the history of US *hibakusha* organization(s) and their movement. Third, it considers questions on what US *hibakusha* have in common.

A Journey to Seek the Way to End Nuclear Power Weapons
Visiting New Mexico and Washington in the United States

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I visited the State of New Mexico and the State of Washington in the United States respectively in July and in November, 2019. These states have facilities where they produced atomic bombs which were dropped over Hiroshima and Nagasaki. By visiting these places, I wanted to find clues about how to end the nuclear age.

I visited Los Alamos Institute in New Mexico. This is a place where atomic bomb projects were underway and it still plays central roles in the United States' nuclear strategies. I also visited Hanford's nuclear facility in the State of Washington. There is a reactor here where they produced plutonium which was used in the atomic bomb dropped over Nagasaki. These facilities ignore the existence of A-bomb radiation victims and even now they justify atomic bombings. What we have to do right now is turn their wrong ideas upside down.

Through my traveling, I have learned that the United States, as a nuclear superpower, has claimed a huge number of radiation victims in its own country. First, in the process of search and excavation of uranium, Native Americans were exposed to work. Secondly, a large number of people who are called Downwinders have been exposed to radiation in the process of manufacturing nuclear weapons and also of testing nuclear bombs in the Trinity Site and Nevada Desert. Thirdly, nuclear waste is being dumped in an inappropriate way, causing radiation exposure in different parts of the country. I have met people who got exposed to radiation in these places.

The United States has also repeated nuclear tests on islands in the South Pacific, exposing many islanders to radiation. On this trip, I met people from the Marshall Islands. These islands used to be Japanese colonies. The United States repeated nuclear tests there.

Through my journey I have met many nuclear radiation victims. They have common dreams; To make the world free of nuclear weapons, the world free of radiation victims, and the world which is peaceful and prosperous. I was convinced that there would be a way to build the world without nuclear weapons in the process of promoting cooperation with these people. This is what I would like to appeal in my paper.

An analysis of Japan Self-Defense Forces veterans association “TAIYUKAI” between the 1960s and 1970s using “TAIYU” newspaper articles

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The Japanese veterans association was named “TAIYUKAI” after the World War II. This paper investigates into “TAIYUKAI” in the context of the Japan Self-Defense Forces’ (JSDF) history through analyzing 20 years of “TAIYU” newspaper articles showing “TAIYUKAI”’s view of the society and the JSDF.

“TAIYUKAI” has been supported by personnels and fundings from the JSDF since its establishment. Its activities increased along with the number of the members. “TAIYU” was read by both the JSDF and the Japan Defense Agency members, and its functions were to form public opinion and represent voices of the JSDF members restricted from political activities.

Demonstrations Against the Renewal of the Japan-US Security Treaty in 1970 and
Beheiren: Focusing on the Functions of *Syukan ANPO*

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This article analyzes *Syukan ANPO*, a weekly magazine, and the thoughts of its chief editor, Oda, Makoto (1931-2007). *Syukan ANPO*, which was published by Beheiren (“Peace for Vietnam” Committee, 1965-1974) from June 1969 to June 1970, appealed to its readership regarding anti-war and anti-security treaty, as the Japan-US Security Treaty was perceived to be automatically extended till June 1970. This article first, illustrates ways in which Beheiren tried to generate a nationwide anti-security treaty movement (*Ningen no Uzumaki*) through *Syukan ANPO*, and second, it tries to understand *Syukan ANPO*’s role in the Beheiren movement.

In the late 1960s social movements in Japan were on the rise, as the country had been facing various social problems such as the Japan-US Security Treaty, campus disputes, the Okinawa reversion, and pollution. However, expansion and rapid evolution of such movements resulted in their insignificance owing to factors such as fractional conflicts, regional disparities prevailing in these movements, and polarization of political actors; the Beheiren movement was also no exception. Thus, Beheiren tried to resolve these issues by capitalizing on *Syukan ANPO*’s aspect of being a weekly magazine. *Syukan ANPO* addressed and created awareness about various political problems and issues of social movements for its readership, thereby resolving them, and creating a vigilant readership. Hence, it can be deduced that *Syukan ANPO* was extremely stimulating with respect to thinking about the relationship between modern social movements and the role of media.

Project Member of Hanpaku 1969

This paper reports the Kyoto Museum for World Peace's 125th mini exhibition *Hanpaku 1969-Antiwar Expo*. Hanpaku (Hansen no tame no bankokuhaku) was a special event organized by Kansai Beheiren (Japan "Peace for Vietnam!" Committee) group to mobilize antiwar power and spread peace culture. The post 1945 section of the Collection Research Project at the Peace Education and Research Institute, Kyoto Museum for World Peace, Ritsumeikan University has been investigating into this topic since 2018. The exhibition is an interim report and fruit of the archival research across Japan and personal interviews held in Osaka, Kyoto, Tokyo, and Fukuoka. The exhibition was held from July 17th to August 24th to commemorate the 50th anniversary of Hanpaku which took place in Osaka Castle Park.

Hanpaku 1969-Antiwar Expo illustrated the antiwar civil movement briefly as an introduction to set the context. Then, it narrated the development process of the event through newsletters and flyers from groups such as Kansai Beheiren. It also shown the scenes and the enthusiasm of the Hanpaku with pictures from a private photographer and short news film by Mainichi Productions Inc.. The exhibition concluded with various voices appearing in newsletters in 1969, reflecting upon the Hanpaku participation.

This paper documents the exhibition content, the development process, and the feed backs from the audience to open the discussion about the Hanpaku and contribute to studies developing exhibitions of contemporary history.

The Efforts of Kansai Beheiren (Kansai “Peace for Vietnam!” Committee) and
Hanpaku (Antiwar Expo)

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This paper is a record of the roundtable discussion “What Hanpaku Accomplished” held on July 20, 2019 alongside associated with the 125th mini exhibition *Hanpaku 1969—Antiwar Expo* (17 July-24 August 2019). The Peace Education and Research Institute of the Kyoto Museum for World Peace, Ritsumeikan University, started the Hanpaku project in 2018 in order to promote research on postwar movements for peace in Kansai and to disseminate materials and perform interviews about Hanpaku. The event was held as an update on this project. At a time when Osaka’s Expo ’70 was generating a great deal of interest in Japanese society, Hanpaku gathered together the antiwar culture of the period at Osaka Castle Park. The August 1969 “expo” included teach-ins, film programs, folk music concerts, demonstrations, and various exhibitions by political and social movement groups. Kenji Yamamoto, the guest speaker of the July 2019 roundtable, was a core planner of the Hanpaku. Pictures of the Hanpaku grounds taken by Koichi Kurata were shown during Mr. Yamamoto’s talk, and the participants of the roundtable engaged in vigorous discussion over records and memories of the Hanpaku.

Ritsumeikan Affiliated School Peace Education for Nurturing Active Learners
—The Ritsumeikan Teacher Peace Education Study Group and Its Peace Education Practice
in the Form of Student Work Exhibitions

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This report discusses the development within the Ritsumeikan Affiliated Schools of peace education practices through a collaboration with the Kyoto Museum for World Peace (KMWP) for the past 13 years. In 2006, Ritsumeikan affiliated school teachers together with the Division of Primary and Secondary Education of the Ritsumeikan Trust created a peace education study group under the Peace Education and Study Sector of the Kyoto Museum for World Peace, with the cooperation of Professor Akihiko Kimijima of Ritsumeikan University and the museum staff.

The study group explored the various peace education practices across the different schools within an integrated framework of inclusive peace education and global citizen education. Then in 2007 we started an exhibition of the student works from each school for introducing our practices to the public. In the exhibition, we displayed students' art works for two months every fall showing their hopes for world peace. Ritsumeikan Primary School also joined in 2008, and the exhibition has continued now for 13 years.

The 13th Annual Exhibition of Ritsumeikan Affiliated School Student Works for Peace was held from October 7th to December 13th, 2019. For the first time, we designated a theme for the exhibit, in this case SDGs Education, and going forward, the plan is for students themselves to design and manage this exhibition. We hope this challenge leads our students to become persons who will think and act independently in ways that contribute to world peace.

Communicating Difficult History with Children through Exhibitions

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How can museums communicate difficult history with children? This paper examines two Holocaust exhibitions targeting young audience.

The United States Holocaust Memorial Museum's *Remember the Children: Daniel's Story* takes constructivist approach to introduce children to historical era of prejudice, violence, and extermination. Based on thorough historical research and replicated spaces, the exhibition successfully conveys the historical experience of a fictional boy during the Holocaust and brings the audience into his world.

ANNE × AMA, Girls Under Fire in WW2, at the AMA Museum (Taiwan) is consist of two parts, the historical explanation of Ama, the former victims of Japanese military sex slaves, and Anne Frank's world. In Anne Frank's section, Anne's life is illustrated through her diary. At the end, it ties the experience of Anne and Ama through questioning the audience about issues such as positionality of victims, perpetrators, bystanders, and collaborators.

These exhibitions seek different goals and target ages. Still, both ask the audience about their perceptions to induce reflections and thoughts. The aim of these exhibitions is not about preaching historically correct view to the audience but, to lead the audience into historical questions we must face.

See, Feel, Think; Korea

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Recently, Japan-Korea relationship is becoming worse and worse. I want to know what is the fact, why this happened, so I traveled to Seoul and Gwangju, Korea. At Korea I visited many museums and heard many lectures. I wrote what I saw and felt at Korea in this essay.

First, from the exhibition of the Museum of Japanese Colonial History in Korea and the talk of curators, I introduced the Japanese invasion, colonial rule in Korea and what is the pro-Japanese faction. Then, from the exhibition of the "5·18 Archives Exhibition Hall" and the talk of stakeholders, I introduced the force of civic movement in 518 Kwagju Democratization Movement.

As a conclusion, I introduced my opinion about the most important fact at the internatioanl peace movement.