

A Soul in Sad Exile — Never-ending War of a Japanese Army Surgeon Hitoshi Nagai

1. Desperate Battlefield

On February 14, 1947, 34 remnants of a defeated Japanese troop unit surrendered to the Philippine Army after having been on the run in the jungles of Mindanao Island, the Philippines, for almost a year and a half after the end of World War II. In May 1945, U.S. forces had landed in the Cagayan area and driven the remnants to retreat into the mountainous area, including jungles and valleys. The retreat was so severe that it deprived the remnants of many lives. Although they had opportunities to surrender, the unit commander regarded the surrender-recommendation fliers distributed by the U.S. forces as an enemy trap to lure them out. Moreover, the unit commander believed that surrender was a shame to soldiers, saying: "We must never surrender." He gave the troops serving under him no choice but to continue their retreat.

Some soldiers who tried to desert were shot. Others who could not continue retreating due to illness or injury chose to commit suicide with hand grenades. Moving from one bivouac to another, hiding from their "enemies," their stockpile of rations running out, many soldiers died miserably of starvation. The Japanese military took food supply lightly and prohibited their soldiers from surrendering, which affected soldiers on the front line terribly, resulting in a wide variety of tragedies.

To survive, the starving remnants ate whatever they could, including weeds and mice. It was truly a "Desperate Battlefield." Living on the verge of starvation, the holdouts lost their humanity to such an extent that they did what was described in *Fires on the Plain*, a novel written by Shohei Ooka. One who survived the death jungle was Army Surgeon A, a first lieutenant, who had been drafted right after completing a private university medical course in September 1943 (the word "surgeon" in Japan refers to a military doctor).

2. Death Sentence

The remnants, including Surgeon A, were on the run for a year and a half. During this time, some of them engaged in repeated assaults on local residents in the Province of Bukidnon, Mindanao Island, causing more than 70 deaths. If they had accepted the end of the war a year and a half earlier, as many other Japanese soldiers had, the residents of Bukidnon and the holdouts themselves would have been spared tremendous suffering. In this sense, their surrender was "too late" and a truly deplorable tragedy for both sides.

Bukidnon residents who narrowly escaped the assaults reported torture, murder and sexual assault. Moreover, the Philippine Army discovered human bones and obtained other evidence that the remnants had practiced cannibalism. The connection between the 34 soldiers who surrendered and the terrible incidents reported attracted attention from the investigating authorities, resulting in the decision to subject the remnants to a war crimes trial.

The trial began on July 6, 1949, at the Philippine military commission located near Manila City Hall. At the trial, 18 remnants were prosecuted on charges of atrocities toward local residents on Mindanao Island following the end of the war. According to the indictment, Surgeon A and four other soldiers were charged with involvement in an atrocity suspected to have occurred in Bukidnon in September 1946. On September 20, 1949, of the 18 accused, 10, including Surgeon A, were sentenced to death by hanging and four to life imprisonment at hard labor. Three were acquitted. The prosecution of the remaining one was later rejected. Surgeon A was then 31 years old. His mother, upon hearing that her son had received a death sentence, fainted and later became ill.

3. Surviving in Muntinlupa

Japanese war crimes trials conducted by the Philippine Army continued from August 1947 to December 1949. The defendants were tried by Filipino judges mainly for murders and atrocities against Filipino civilians during the war. During the trial period of about two and a half years, approximately 150 persons were prosecuted (a total of 73 war crimes cases were tried), and 90% were declared guilty, including 79 sentenced to death and 31 to life imprisonment. Thus, the trials resulted in very severe outcomes for the Japanese defendants. After sentencing, they served their terms in the New Bilibid Prison in Muntinlupa, a suburb of Manila.

Although Surgeon A was at first devastated by the death sentence, he believed that "I will absolutely be saved from death." In his prison cell, he studied English, German and Spanish as well as medicine. He tried to "take life one day at a time." He comforted himself by painting with water-colors and playing baseball under the Southern Cross. He was emotionally supported by his Christian faith, which he developed when he was devastated soon after surrendering to the Philippine Army (he was baptized at a church in Iligan City at the end of August 1948). His encounter with Christianity offered him opportunities to reflect on the people of the Philippines, who had experienced enormous losses and suffering at the hands of the Japanese forces. When he took off the "spiritual armor" of the Japanese forces and regained the human emotions he had lost during the war, he realized that "it was not my will to join the war, but I am a member of the system called Japan and I can never be relieved of my guilt."

From late at night on January 19, 1951 to early the next morning, 14 Japanese war criminals, including 13 of the so-called Nakamura Case (the criminals in the case were sentenced to death for atrocities in Medellin, Cebu Island) were suddenly executed. The mass executions had a great impact on the remaining 60 or so war criminals on death row, since there had been no executions for more than a year and it was assumed in both the Philippines and Japan that a peace treaty would soon be concluded. A diary entry dated January 24, 1951, by a former second lieutenant sentenced to death fully conveys the despair of the condemned. "The sentences in the Nakamura Case were highly likely to be commuted. Now that they have been executed, I'm sure that the rest of us on death row have almost no hope."

Right after the executions, the remaining criminals began to write their wills. Every time darkness set in, they showered and changed into newly washed underwear in preparation for their executions. They struggled to accept their destiny, believing that "the death penalty may be executed tomorrow." Surgeon A was quite depressed, thinking: "We, the war criminals here, have been abandoned by the Emperor and our country. Why did they send us here? Japan is regaining its prosperity, forgetting about us and paying no attention to our suffering." On the other hand, every time the morning sunlight streamed in through the iron-barred window of his cell, he secretly felt joy that "I can live another day." The convicts sometimes received letters from family and friends in Japan, and received some Japanese visitors, such as Hamako Watanabe, a singer. The war criminals, continually living in the shadow of death and engulfed by loneliness, were truly encouraged and relieved by such letters and visitors. In Japan, Surgeon A's father and friends were working desperately to request that his life be spared.

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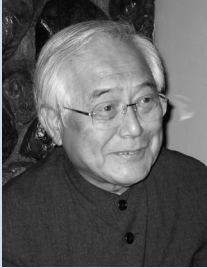
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Takashi Hiraoka, former mayor of Hiroshima

The Spirit of Hiroshima: Practicing What One Preaches

Interview by Motofumi Asai



Mr. Takashi Hiraoka played an instrumental role in establishing the Hiroshima Peace Institute during his mayoralty of Hiroshima. Even after leaving office, he has actively voiced his opinions on the situations in Japan and Hiroshima, and has engaged in grassroots activities, making it a principle to practice what he preaches. Motofumi Asai, President of HPI, interviewed Mr. Hiraoka, but due to

space limitations we cannot transcribe the complete interview. For a full understanding of Mr. Hiraoka's ideas, kindly refer to his publications, including the books, articles and the column:

- Henken to Sabetsu* [Prejudice and Discrimination], Mirai-sha
- Muen no Kaikyo* [Neglected Strait], Kage Shobo
- Kibo no Hiroshima* [Hiroshima, with Hope for Peace], Iwanami Shoten
- “Sixty Years Since Atomic Bombing and Responsibility of Journalism,” *Shimbun Kenkyu* [Study of Newspapers], August 2005, Nihon Shinbun Kyokai
- “My Perspective on Peace—In Regard to Hiroshima,” *Hiroshima*

kara Sekai no Heiwa ni tsuite Kangaeru [Thinking about World Peace from Hiroshima], Gendai Shiryō Shuppan
-“Significance of Preserving the Atomic Bomb Dome,” *The Mainichi Newspapers*, April 27, 2006

1. Japan's Responsibility as Victimizer — A-bomb Victims in South Korea

I once stated: “To acknowledge the wretchedness of Korean atomic bomb victims is to realize Japan's responsibility for what it did in the past. Assuming that the Japanese colonial rule of Korea marked the beginning of the spiritual decline of the Japanese people, overlooking the suffering of A-bomb survivors in South Korea would mean turning a blind eye to our own current decadence.” In short, the issue of A-bomb survivors in South Korea reflects the ideological decadence of Japan, the Japanese people and Hiroshima.

In November 1965, I visited South Korea for the first time to interview nine A-bomb victims in Seoul and Pusan. After returning to Japan, I began to seek ways to realize solidarity with South Korean A-bomb survivors. However, few people joined me in that effort, owing to the existence of the military

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Negotiations on compensation to be paid by Japan to the Philippines reached a deadlock, and a peace treaty between the two nations was delayed. In July 1953, however, President Elpidio Quirino of the Philippines pardoned all the Japanese war criminals, including those sentenced to death, and permitted their return to Japan (death sentences were commuted to life imprisonment, while many criminals were released with special pardons, including some sentenced to life imprisonment). On July 22, the 108 war criminals arrived at the Port of Yokohama on the *Hakusan-maru*. The criminals to be released, who had been sentenced to life imprisonment or less, upon their arrival at Yokohama went straight to a welcome-back party co-hosted by Kanagawa Prefecture and Yokohama City. In contrast, 56 condemned criminals, including Surgeon A, whose sentence had been commuted to life imprisonment, were placed in Sugamo Prison in Tokyo. Thanks in part to tough diplomatic negotiations behind the scene, on December 28, 1953, President Quirino signed special pardons for the formerly condemned criminals imprisoned at Sugamo. On December 30, those criminals, including Surgeon A, were finally set free.

4. With the Past Fading Away

In the spring of 1955, former President Quirino came to Japan to receive medical treatment. When Surgeon A and his wife visited him at the Imperial Hotel, Quirino said “I would like to thank God, who offered me the opportunity to give you the rest of your life.” Moved by that statement, Surgeon A devoted his life to the study of medicine and to regaining the 10 years he lost in the Philippines. To further cultivate his medical knowledge, he worked at his university's hospital and at his father's hospital. He later pursued his studies at a local college, where he received a Doctorate in Medical Science. As seen in the title “Japan is no longer in the post-war period” (*The Economic White Paper*, July 1956), much of the Japanese public believed by 1956 that the nation's postwar recovery had been completed, with war memories gradually fading away. However, this did not apply to Surgeon A, whose anguish remained with him always.

His wife said that his everyday life was a mixture of “light and shadow.” He spent busy days taking care of his patients, which made him temporarily forget the horrible scenes of the last battlefield agonies. At night, however, his mind kept flashing back to those horrible scenes, depriving him of sleep for many days. The horrendous scenes were imprinted on his mind: the sounds he heard when his friends hesitantly committed suicide with hand grenades, the imploring eyes of a Filipino

child asking his help before being killed by Japanese soldiers. He continuously suffered pangs of conscience for having become involved in such horrible scenes and for not stopping the tragedies. Moreover, he was full of remorse over the fact that some of the Japanese war criminals had been executed, yet he was still alive. Haunted by insomnia and nightmares, he would suddenly jump out of bed at night, crying out. At such moments, his wife sang the hymn “I'd Rather Have Jesus” to calm him.

In the latter half of the 1970s, Surgeon A visited the Philippines for the first time since his return to Japan. Following that visit, he often returned to the Philippines, especially to Mindanao and Negros islands, bringing medical supplies and conducting medical examinations for local residents, free of charge. He served as a foster parent for Filipino children living in orphanages. He did so to expiate his sins, thinking, “I don't think enough has been done to make amends for what we did to our neighbors.” Meanwhile, in the autumn of 1993, it was announced that families of the victims of cannibalism in the Province of Bukidnon, Mindanao Island, were asking for apologies and compensation for the atrocity. Although Surgeon A had begun to gain comfort by committing himself to medical volunteer activities, he was now faced again with the fact that the war victims and their families still suffered from the trauma they had experienced during the war. Again he felt the heavy weight of his guilt, which would never be erased.

The new demands from the Philippines had a great impact on his family. Feeling anguished and hesitant, in April 1999 he finally decided to visit Bukidnon, prepared to be killed by the victims' families. He chose to seek the bereaved families' forgiveness by directly apologizing to them. The victims, recognizing his courage in directly visiting them, accepted and forgave him by performing their traditional reconciliation ceremony. Thus Surgeon A, directly facing Japan's responsibility for the war, tried to make up for it in his own way.

“My war will not end until I die,” Surgeon A used to say to his wife. On February 27, 2005, his 87-year life came to an end. It is painful to confront a dark past. Surgeon A's anguished life shows us how devastating and unreasonable wars are, and warns us against the current trend in Japan and other countries to divert attention from the dark histories of their own wartime past, viewing them only from a self-serving perspective.

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authoritarian regime of then-President Park Chung Hee. Solidarity was again not achieved in 1970, when I launched a movement in support of Son Jin-doo, a South Korean A-bomb victim who had illegally entered Japan to receive medical treatment. Some Japanese A-bomb survivors refused to help him on the grounds that an illegal immigrant is a criminal, or that they thought they would receive a smaller share of state compensation if South Korean victims became eligible for the compensation program.

People began to realize the importance of solidarity with A-bomb victims in South Korea in the late 1970s, when the Park dictatorial government collapsed in South Korea and Japan's responsibility as victimizer came to the forefront as an issue in Japan. Today, partly thanks to Korean residents of Japan who have produced splendid literary works written in Japanese, people have come to recognize that ethnic Koreans play an important part in Japanese society. Despite such change, however, those engaged in nuclear abolition and A-bomb survivor relief activities remain reluctant to take up the victimizer issue, fearing that to do so might weaken the persuasiveness of their argument, as victims, against nuclear weapons.

I could hardly tolerate the hypocrisy with which Hiroshima, a city that since the war has consistently advocated peace in the world, turns a blind eye to the issue of atomic bomb victims in South Korea, while acting like an "apostle of peace." If we heed the appeal of Korean victims, we will realize the severity of our past cruelty and scrutinize our history and our present attitudes. We need to create new "Hiroshima ideas," based on the perception that Japanese A-bomb survivors are both victims and victimizers.

A major cause of Hiroshima's inability to achieve solidarity with war victims in Okinawa and other parts of Japan that were destroyed in air raids lies in the City's egoism, which emphasizes the uniqueness of its atomic bomb victim experience. In retrospect, highlighting the uniqueness of A-bomb victims while casting a veil over the victim-victimizer issue may have inhibited formation of solidarity with South Korean A-bomb survivors and all other war victims.

2. Nuclear Abolition in Japan—Hiroshima's Ability as Messenger Called into Question

Through criticism, any idea or organization is strengthened and gains progress. In Hiroshima, and in Japan, people fail to realize that the issue of A-bomb victims in South Korea is sounding an alarm regarding the ideological decadence that has been taking place here. Similar regression is also taking place in the antinuclear movement in Hiroshima.

In the 1995 Hiroshima Peace Declaration, I stated that, in keeping with the Constitution's pacifist ideals and its three non-nuclear principles (non-possession, non-manufacture and non-introduction), the government of Japan should take the lead in working toward the abolition of nuclear weapons. What I meant was: Japan should get out from under the U.S. nuclear umbrella and squarely address the issue of how peace and security should be achieved, even questioning the perceived impracticability of unarmed neutralism. (In this connection, our final goal is the elimination of so-called "structural violence" from society, states and the world, not the abolition of nuclear weapons per se.)

In Hiroshima, where ordinary citizens were killed indiscriminately like insects by the atomic bomb, reconstruction was an effort to recover the citizens' dignity as human beings. I believe that Hiroshima's appeal for the abolition of nuclear weapons should be guided by its citizens' sense of duty: they must continue to reject all forms of violence that may threaten the peace and dignity of human beings, including themselves, all the more because it was citizens of Hiroshima who underwent that tragic experience.

In reality, however, Hiroshima is a stronghold for a conservative party that embraces nuclear deterrence and advocates revision of the Constitution. This means that the majority of A-bomb victims in the constituency have supported conservative politics, in that they have appealed to the ruling parties for an aid policy. How does this phenomenon relate to the A-bomb victim's consciousness? There may be a serious defect

in the "peace" to which Hiroshima adheres. It seems that the seriousness of such a potential defect is not consciously perceived, let alone analyzed or fully understood. Hiroshima must address this challenge, if it really holds high aims.

3. Policy Proposal from Hiroshima —Expectations for Hiroshima Peace Institute

Since serving as the mayor of Hiroshima, I have held the view that Hiroshima should promote its peace movement through three approaches: 1) exchange and cooperation with other local governments and cities; 2) grassroots/citizen-level exchange; and 3) offering of proposals and opinions to the government of Japan and the international society. Through these multilevel activities, Hiroshima will be able to effectively convey its messages of peace to the world. It is reassuring to see that exchange and cooperation with other cities and local governments, which started during the mayoralty of Takeshi Araki, are gaining momentum. Grassroots- and citizen-level exchange has also made steady progress since I was mayor. When I stated in the 1997 Peace Declaration that the culture of peace generated in the process of Hiroshima's rebirth is a beacon of hope for all humanity, I was thinking of the results produced from the grassroots level exchange that was then gaining ground.

The Hiroshima Peace Institute was established to offer opinions and proposals to the government of Japan and the international society. Through the results of academic research, Hiroshima's aspirations toward peace should be conveyed to the forefront of Japanese and international politics. The Institute is expected to present concrete proposals, based on solid research results, to the government of Japan and the international society supporting the will of Hiroshima City.

The Institute should also study the steps that need to be taken to get out from being under the U.S. nuclear umbrella, and guarantee the peace and security of Japan without that umbrella. The Institute should be able to offer proposals supported by convincing research results. The governments of Japan and the U.S. will then be pressed to respond to the proposals. Such attempts have already been made by the Peace Depot, a peace movement NGO, and other organizations. However, proposals from the Hiroshima Peace Institute would be far more influential and instrumental, since the organization is backed by Hiroshima, a city widely recognized as an advocate of peace.

4. The Spirit of Hiroshima —Practicing What One Preaches

In the past, when it came to peace, everyone expressed unqualified approval. Today, it is very difficult to even talk about peace. We sometimes encounter situations reminiscent of those immediately before World War II, when anyone who spoke of peace was branded a traitor to the state. Dealing with such a reality requires firm resolve. I am not exaggerating when I say that we should be resolved to die to appeal for peace today. We have to ask ourselves how we should live to achieve a peaceful world.

Under these circumstances, it is no longer sufficient merely to preserve the Atomic Bomb Dome, for example. We should not adopt fetishistic ideas. The Dome must be preserved as a constant reminder of our determination to bring peace into the world, but if its preservation becomes an end in itself, and if the Dome is deified, it will become just an "object." We should not forget that the significance of the successful designation of the Dome as a World Heritage Site lies in the 1,680,000 signatures collected from people who aspired to preserve the Dome as a fort for peace-building.

Such aspirations for peace will be meaningless unless they lead to ceaseless, day-to-day activities aimed at blocking possible revision of the Constitution, that would allow Japan to resort to war, and rectifying problems in Japan's foreign policy. Each and every one of us is faced with the challenge of squarely addressing the various problems that threaten peace by incorporating activities into our individual ways of life. The spirit of Hiroshima is essentially the will to create a culture of peace and the practicing of what one preaches—asking ourselves how we should live to make our wishes for peace come true.

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Concealed Atomic Bomb Material in the U.S.

Hiroko Takahashi

“The Japanese survivors make up the only group of human beings in the world who have been exposed to an atomic bomb burst. For this reason the medical findings of the ABCC have important significance for scientists and for military and civil defense planning in the United States. The findings will be reported in the scientific literature and will be made available to the Department of Defense, National Security Resources Board, U.S. Public Health Service and other agencies, who will be responsible for defense and relief measures in the event of an atomic disaster in this country.” (Source: The United States Atomic Energy Commission Document)

On July 19, 1950, the U.S. Atomic Energy Commission (AEC) announced that Atomic Bomb Casualty Commission (ABCC) would continue studies of Japanese atomic bomb survivors, that is, studies of A-bomb survivors in Hiroshima and Nagasaki. This announcement came when Americans were experiencing a sense of crisis after the former Soviet Union succeeded in acquiring an atomic bomb in August 1949. Meanwhile, Japan was still under American occupation and the facts of the atomic bombings were unknown even among Japanese people. Under these circumstances, the A-bomb survivor studies were condoned by noting that “the medical findings of the ABCC have important significance for military and civil defense planning in the U.S.” In other words, Americans were using the studies of the A-bomb survivors to prepare for nuclear war.

It was not the first time the U.S. had used studies of A-bomb survivors for its own benefit. The purpose of the studies was expressed even before the U.S. occupation of Japan. Colonel A. W. Oughterson, Medical Corps, U.S. Army, Pacific, described the significance of the “study of casualty producing effects of atomic bombs” in a letter dated August 28, 1945: “A study of the effects of the two atomic bombs used in Japan is of vital importance to our country. This unique opportunity may not again be offered until another world war.” The U.S. Military Joint Commission for the Investigation of the Effects of the Atomic Bomb in Japan collected such atomic bomb research materials as medical records of A-bomb survivors in Hiroshima and Nagasaki, formalin-fixed internal organs, paraffin-fixed pathological specimens, microscopic slides, and photographs. This material was shipped to the U.S. from Kure Port in Hiroshima Prefecture in January, 1946. The Office of the Surgeon General took control of the material, classified it, and kept it in the Armed Forces Institute of Pathology (AFIP) near Capitol Hill.

In 1954, the AFIP was moved into a nuclear shelter built in the compound of Walter Reed Army Hospital at the northern end of Washington D.C. In accordance with the move, the atomic bomb research materials collected in Hiroshima and Nagasaki by the Joint Commission and the ABCC were also moved to the shelter.

These top secret materials were kept in the bomb shelter. Some of the material was returned to the Japanese government in the 1960s, but the Japanese had to wait until 1973 for all of it to be returned. As mentioned above, the information obtained from these atomic bomb materials was not made available for medical research to help A-bomb survivors. On the contrary, it was considered highly classified military information.

The ABCC, established in 1947 by decree of President Truman for long-term research on radiation effects on the human body, was never intended to treat A-bomb survivors. Rather, the ABCC was set up at the request of the military. In a letter from Secretary of the Navy James Forrestal, who played a decisive role in establishing the ABCC, to President Truman dated November 18, 1946, Forrestal wrote that studies of A-bomb survivors by the U.S. Military Joint Commission provided the U.S. with a precious opportunity to study the medical and biological effects of radiation. As seen in the letter, A-bomb survivors were mere objects, sources of data for the U.S. Later, the ABCC was placed under the control

of the U.S. National Academy of Sciences and funded by the U.S. Atomic Energy Commission established in 1947. As the statement at the beginning of this article shows, the continued study of A-bomb survivors by the ABCC was decided in 1950.

While the significance of the studies was expressed repeatedly, the research results were kept confidential. In 1950, a book entitled *The Effects of Atomic Weapons* was published as a guidebook for civil defense. It was prepared for and in cooperation with the U.S. Atomic Energy Commission and the U.S.

Department of Defense under the direction of the Los Alamos Scientific Laboratory. The book included extremely optimistic countermeasures against atomic bombs, and downplayed radiation effects. It stated that radioactive materials due to the explosion of atomic bombs were unlikely to enter the human body. Accordingly, there was no report of illnesses or disorders attributed to internal exposure to radioactivity in Hiroshima and Nagasaki, where atomic bombs were exploded at a high altitude. The Federal Civil Defense Administration, established in 1951 to implement this information strategy, spread propaganda regarding countermeasures against atomic bombs, assuring U.S. citizens that they could survive atomic bombings by taking swift action, such as taking shelter in the shadow of a large object.

As is clear from U.S. government documents, atomic bomb materials have never been used for the development of medical treatment or to help A-bomb survivors. The materials have not been used for mankind. Were the A-bomb survivors treated as guinea pigs in experiments? We can imagine that some scientists engaged in the studies suffered internal conflict in this regard. Taking into account the purpose of the ABCC, the whole concept of the organization, and the nuclear shelter where collected data was kept, one can say that atomic bomb material was collected and used for military purposes. A-bomb survivors were treated as subjects (objects, really) from which to gather the data.



The concealed nuclear storage at the AFIP

One of the most serious global effects of the 9.11 terrorist attacks in 2001 was the almost total suspension of efforts by the international community to reduce nuclear weapons in the cooperative manner observed during the 20th century. Whereas the danger of “nuclear proliferation” has been cited often to hide this reality, international surveillance of nations that had already acquired those weapons has become increasingly lax.

In addition to the few nations suspected of working on nuclear weapons, more attention should be paid to the total global stockpile of nuclear weapons, on which data as recent as May 2006 has been provided by the *Bulletin of the Atomic Scientists*, among other sources.

United States

The total stockpile of nuclear warheads in early 2006 is around 9,960, of which 5,735 are active and operational. This figure includes 5,235 strategic and 500 non-strategic warheads. The remaining 4,225 warheads are in reserve or inactive, some of which will be dismantled. The U.S. possesses the following major delivery vehicles: 500 intercontinental ballistic missiles (ICBMs), 336 submarine-launched ballistic missiles (SLBMs), and 72 strategic bombers.

Russia

It is estimated that the Russian stockpile of nuclear warheads as of early 2006 is approximately 16,000, of which 5,830 are active and operational. This figure includes 3,500 strategic warheads and 2,330

non-strategic warheads. Around 10,000 are in reserve or inactive and scheduled to be dismantled. Russia has 549 ICBMs, 192 SLBMs, and 78 strategic bombers as major delivery vehicles.

United Kingdom

The total number of warheads in early 2006 is estimated to be around 200. Since March 1998, the British have been relying on four nuclear-powered ballistic missile submarines (SSBNs), each of which can carry 16 *Trident* SLBMs with up to three warheads per missile.

France

As of 2005, a total of 348 warheads were stockpiled, of which 288 are strategic and 60 are non-strategic. France currently possesses four SSBNs, of which three are usually kept in the operational cycle with 48 SLBMs per vessel. All strategic warheads are deployed in SSBNs. All the non-strategic warheads are on missiles carried by aircraft.

China

The stockpile was estimated at 400 until the end of 2003. However, it has been reduced to approximately 200 by May 2006, of which 130 are deployed on land-based or sea-based missiles and bombers. That figure includes 20 strategic warheads for *Dong Feng-5*, an ICBM with a range of 13,000 kilometers, 60 non-strategic warheads for *Dong Feng-3*, -4, -21, 12 non-strategic warheads for *Julang-1* SLBM, and around 40 warheads for bombers. Around 70 warheads are in reserve.

Israel

The estimate of the stockpile ranges between 75 and 200, which could include nuclear bombs, missile warheads, nuclear artillery shells, and nuclear mines. Israel possesses 50 land-based *Jericho I* missiles with a range of 1,200 kilometers and 50 *Jericho II* missiles with a range of 1,800 kilometers, 25 F-15 fighters that can fly 4,450 kilometers and 310 F-16 fighters that can fly 1,600 kilometers. According to some sources, it has been preparing to arm three diesel-powered submarines with cruise missiles that can carry nuclear warheads.

India

India was estimated to possess 40 to 50 nuclear warheads in 2005. Another source estimates the stockpile at 75-110. Delivery vehicles include 171 aircraft with a range of 1,600-1,800 kilometers, 36 land-based *Agni I* ballistic missiles with a range of 700 kilometers and 36 *Agni II* missiles with a range of 2,000 kilometers. India may also be developing sea-based missiles and ICBMs.

Pakistan

Stockpile estimates range between 24 and 110. Pakistan possesses 32 F-16 fighters made in U.S., and is developing the land-based *Ghauri-1* missile with a range of 1,300-1,500 kilometers and the *Ghauri-2* with a range of 2,000-2,300 kilometers.

“Real Dangers” of Nuclear Weapons Unseen: Who Are the Free-riders?

Kazumi Mizumoto

Although total numbers differ depending on whether “reserved” and “inactive” warheads are included, there are still more than 27,000 “active,” “reserve,” “inactive,” or “to be dismantled” nuclear warheads in the global arsenal. The importance and urgency of global nuclear disarmament and elimination remains unchanged.

While the international community’s attention has been only focused on the issue of “non-proliferation” in Iran and North Korea, the three former “threshold” states—namely Israel, India, and Pakistan—have been elevated to “actual nuclear state.”

The NPT Review Conference that was concluded in May 2005 with no positive achievement is still fresh in our memory. Several reasons for its failure were noted, such as strong, unilateral U.S. rejection of nuclear disarmament under international control, and lack of concerted action by the New Agenda Coalition that took the lead in the 2000 NPT Review Conference. However, little attention has been given to the lost recognition of “nuclear dangers,” which seemed to have been shared by the international community as a whole until the 9.11 attacks.

Currently, the P-5 nations under the NPT and the three “de facto nuclear states” continue their possession of nuclear weapons, free-riding on the non-proliferation regime. The time has come for the international community to be reawakened to this serious danger.

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↘ In Japan today, we have a “Civil Protection Plan” based on the illusion that people could survive a nuclear attack by taking some countermeasures. This plan is actually being implemented, showing that Japan has learned nothing from its past nuclear disasters. The word “Kokumin hogo keikaku” (Civil Protection Plan) stems from the translation of “Civil Defense Program” in the U.S. I believe that the Civil Protection Plan is a part of an information strategy by the Japanese government to prepare for nuclear wars and abandon endangered people as the U.S. did in the 1950s.

I sincerely hope that the atomic bomb material, previously

treated as classified military information, will never be again used for the pursuit of selfish national interests or preparation for nuclear war. I hope the material will be permanently preserved and used as a precious resource by researchers, journalists, citizens and future generations doing their best to prevent nuclear war and make the world a better place for human habitation. In this way, we can give substance to the cry of the A-bomb survivors, “No more Hiroshimas, no more Nagasakis.”

Takahashi is research associate at HPI

An Exploration of the Atomic Bomb and Nuclear War in Art and Popular Culture in Japan and the United States

The first workshop of the project entitled “An Exploration of the Atomic Bomb and Nuclear War in Art and Popular Culture in Japan and the United States” was held near Chicago, U.S., on February 15th and 16th, 2006. This project challenges both artists and scholars to explore a variety of art and popular culture responses to the Bomb. The centering theme is the effect that the Bomb has had on traditional concepts of the future: the idea that there might be *no future*. This project explores film, manga, paintings, poetry, consumer goods, and a number of other media of expression that have elaborated the possibilities implicit in this breakdown of traditional narratives of the future.

The project gathers artists, analysts and historians who explore the diversity of visions evoked by the mushroom cloud hanging over the future of humanity during the last half of the 20th century. From the effect of nuclear testing on sci-fi movies during the mid-50s in both the U.S. and Japan, to the socially engaged visual discussion about power embodied in Superflat art, the atomic bomb has had a profound impact on art and on popular culture. These visions of the post-nuclear future have had a powerful effect on people throughout the world, and continue to shape their sense of the future of humankind on Earth.

The workshop was a preliminary gathering of the scholars

involved in the project. Dr. Spencer Weart, the Director of the Center for the History of Physics at the American Institute of Physics presented his plan to extend his landmark book, *Nuclear Fear*, considering nuclear images since 1988. Professor Mick Broderick of Murdoch University in Australia presented his work on nuclear ephemera. Efforts are underway to secure a gallery display space for Professor Broderick to exhibit this material during our workshop in 2007. Professor Margot Henriksen of the University of Hawaii presented her work on the nuclear identity and culture of Las Vegas, the town closest to the U.S. continental testing site. Dr. Jerome Shapiro presented his ideas on a comparison of museum representations of atomic history in the United States and in Japan. Robert Jacobs, an assistant professor at HPI, presented his work on the origin and history of the image of the Whole Earth as seen from space, and the relationship of this icon to the bombing of Hiroshima.

In addition to the outlined paper presentations, the workshop included a roundtable discussion on the role of art and popular culture in historical analysis, and on the current state of scholarship on the study of nuclear culture.

By Robert Jacobs, assistant professor at HPI

Politics of Regret: Collective Memory in Northeast Asia

Differences between Western and Eastern consciousness are most evident where feelings aroused by the past are crucial factors in the management of international relations. Many of these feelings stem from the pivotal event of the 20th century—World War II. We live today in the shadow of this war; much writing about it has provoked recriminations, regret and repentance; ambivalence and indifference. These writings and feelings are important for what they tell us about practical affairs among nations and what we need to know to improve the present body of knowledge on culture and memory.

How does an open confrontation with guilt protect new generations and sustain democracy? Can one imagine a point at which constant invocation of past wrongs backfires, inhibiting rather than promoting recognition of moral responsibility? Might a measure of silence—not total silence but partial relief from the clamor of self-condemnation—be necessary for rather than harmful to the democratic consensus? How valid is the assertion that globalization of Western democratic values sharpens the spur of regrets and compels apologies to the injured? What does the empirical evidence existing in Northeast Asia regarding war, responsibility, guilt, regrets and apologies suggest to the ongoing collective memory discourse in the West?

The 12 participants of the first workshop held at Hiroshima Peace Institute on March 7-9, 2006, tried to address the questions raised above. Ten papers in various stages were presented during the period. Collaborative group discussions followed each paper presentation in order to sound out thematic coordination and create theoretical cohesion. The interdisciplinary nature of the project posed promises, and challenges.

The following is a list of participants and paper titles:

- Donald Baker
“Exacerbated Politics: The Legacy of Political Trauma in South Korea”
- Julian Dierkes
“Who are the Japanese? How Postwar Japanese History Textbooks Define Collectivities”

- Gary Alan Fine and Bin Xu
“Who Lost China?: Blame Games, National Malaise, and the Construction of the Asian ‘Other’ in Postwar American Politics”
- Kazuya Fukuoka (collaboration with Barry Schwartz)
“Shame and Pride: A Comparative Study on Collective Memory in Japan and the U.S.”
- Akiko Hashimoto
“Memories of Defeat in Japan”
- Mikyoung Kim
“Framing Public Memory Discourse: A Comparative Study of Hiroshima Peace Museum and the Yasukuni Shrine in Japan”
- Jeffrey Olick
“Politics of Regret as Cultural Form”
- Patricia Steinhoff
“The Rise and Fall of the Leftists in Japan”
- William Stueck and Boram Yi
“Rhetoric on Foreign Troops on Our Land: A Historical Analysis of Presidential Statements on the United States Forces in Korea”
- Xiaohong Xu (collaboration with Lyn Spillman)
“Coming to Terms with the Nanjing Massacre”

By Mikyoung Kim, assistant professor at HPI



The history of aerial bombing of civilians goes back many decades. Indeed, the large-scale aerial bombing of civilians was first conducted during the latter half of World War I. It was a new strategy to bomb arsenals and workers' residential houses in enemy territory in order to break the morale of the enemy nation. Many militarists believed that this strategy would quickly bring the end to the prolonged war that seemed endless at the time. In practice, however, due to the rudimentary nature of their aircraft and aerial bombing techniques, bombs inevitably went astray, killing many civilians in their wake.

Shortly after the war, Britain initiated the extensive use of fighter-bombers developed during the war in order to suppress local revolts against British rule in its colonies and mandated territories in Asia and Africa. Around this time, Italy also adopted this policy for the same purpose in its colonies such as Libya and Ethiopia, even resorting to the use of poison gas in addition to high explosive bombs.

In the European theater of World War II, indiscriminate bombing—alias “strategic bombing”—to terrorize civilians escalated as the war intensified. Many civilians in various major cities were victimized as a result of both the Axis and Allied sides engaging in such bombing, with mass slaughter as the result. The Germans suffered particularly heavy casualties. By the end of the war, 131 German cities and towns were bombed, and approximately 600,000 German civilians were killed by indiscriminate bombing conducted by the British and the U.S. forces.

In the Asia Pacific region, it was the Japanese Imperial Navy Force that first engaged in indiscriminate bombing, starting with an attack on civilians in Shanghai in January 1932 during the so-called Shanghai Incident. Thereafter civilians in cities such as Nanjing, Wuhan, Canton and Chongqing were targeted.

As Japan began to lose the war in the Pacific, many cities on Japan's main islands became the targets of U.S. air raids. The U.S. engaged in

“saturation bombing” in a literal sense until the very end of the war in August 1945, repeatedly attacking civilians in various cities from Hokkaido to Okinawa including Tokyo, Kawasaki, Osaka, Kobe, Fukuoka and Naha. In total 64 major cities were destroyed, causing over one million casualties including half a million deaths, the majority of them civilians. Indiscriminate bombing reached its peak, however, when mass-killing atomic weapons were used to annihilate two Japanese cities—Hiroshima and Nagasaki—in August 1945.

One of the aims of this research project is to analyze closely what kind of military and moral justifications supported the aerial bombing of civilians and how it expanded and intensified through various military operations and wars during the 20th century. The project also questions why this theory justifying mass killing has persisted for so long even after the bombing of Hiroshima and Nagasaki. It is important to ask why the strategy was applied during the Korean and Vietnam Wars, and why variants of it are still used to some extent to justify the “collateral damage” of “precision bombing” in wars such as those in Afghanistan, Kosovo and Iraq. At the same time this study will explore ways to disseminate understanding of the fact that killing civilians is a crime against humanity regardless of the asserted military justifications, a crime that should be punished on the basis of the Nuremberg and Geneva principles.

On December 8th and 9th last year, a group of 10 researchers from the U.S., Australia and Japan held the first workshop in San Francisco to deal with these questions, examining important issues from the multiple viewpoints of history, ethics and international law. This project will continue until early next year.

By Yuki Tanaka, professor at HPI

Forthcoming HPI Research Forums

Title: How to Memorialize War for Peace: A Vietnam War Veteran's My Lai Peace Park Project

Speaker: Mike Boehm
Hiroshi Fujimoto
Date: July 31 (Mon.) 5:30 p.m.-7:30 p.m.
Venue: Conference Room at HPI

<Outline of the Presentation>

Boehm initiated the My Lai (Son My) Peace Park Project on a people-to-people basis in the village where the My Lai Massacre occurred. The My Lai (Son My) Massacre is a symbol of the tragedy of the Vietnam War. Boehm works to memorialize the tragedy of the war to promote peace, making the My Lai Peace Park as an expression of hope. In the HPI forum, Fujimoto will discuss the significance of the My Lai Peace Park Project, and Boehm will make a presentation on this and his other projects.

Mike Boehm is a Vietnam War veteran who served from 1968 to 1969. Since 1992, he has initiated projects to build reconciliation and mutual understanding between Vietnam and the U.S.

Hiroshi Fujimoto has an M.A. in Political Science, Meiji University, 1982, and has held the post of Professor at Nanzan University from 2001 to the present. Through study of the Vietnam War, he has examined U.S. foreign relation in the 20th century world.

◇ How to Attend: Contact HPI for reservations, which can be made by phone, fax, and email by July 27.

Title: What Do Americans Think about the Bombing of Hiroshima and Why?

Speaker: Dr. Robert Jacobs
Date: September 6 (Wed.) 5:30 p.m.-7:30 p.m.
Venue: Conference Room at HPI

<Outline of the Presentation>

Many citizens of Japan do not understand the feelings and thoughts of Americans regarding the dropping of the atomic bombs on Hiroshima and Nagasaki. Dr. Jacobs will describe the thoughts and debates about this subject in the United States from the period immediately after World War II to the present. He will focus especially on current beliefs in America about the use of nuclear weapons on Japan. In addition, Jacobs will provide an analysis of the sources of these thoughts and opinions and discuss their impact on issues such as continued weapons stockpiling and global nuclear proliferation.

Dr. Robert Jacobs is an assistant professor at HPI with a research specialization on American thought, attitude and culture surrounding the development and use of nuclear weapons. He joined HPI in October of 2005.

◇ How to Attend: Contact HPI for reservations, which can be made by phone, fax, and email by September 4.

International Symposium

Life Out of Death: Bringing Hibakushas' Lessons into the 21st Century

During the last 60 years, survivors of the nuclear holocaust have been confronted with importunate psychological problems in addition to the various illnesses caused by radiation. How can we learn from their experiences in overcoming such problems? And how can we effectively utilize them to build a peaceful society? Faced with the "weathering of the Hiroshima experience," we need to consider these questions seriously. The bombing of Hiroshima and Nagasaki and their indescribable consequences produced various psychological effects both on the Japanese and Americans. They have also created numerous forms of anti-nuclear culture in both nations. The Symposium will focus upon these issues and explore the direction that younger generations might take in pursuing peace in the future.

Panelists : Robert Lifton Psychiatrist, Distinguished Professor Emeritus, City University of New York, U.S.
Betty Lifton Psychologist, U.S.
Rika Kayama Psychiatrist, Professor, Tezukayama Gakuin University
Robert Jacobs Assistant Professor, Hiroshima Peace Institute
Coordinator : Yuki Tanaka Professor, Hiroshima Peace Institute

Date : November 4 (Sat.), 2006 1:30 p.m. - 5:00 p.m.
Venue : Himawari Hall, second basement, International Conference Center, Hiroshima Peace Memorial Park (1-5 Nakajima-cho, Naka-ku, Hiroshima)
Host : Hiroshima Peace Institute
Collaborator : Hiroshima Peace Culture Foundation

Lecture by Professor Robert Lifton

Prior to the symposium, there will be a lecture by Professor Robert Lifton, whose name is familiar to many citizens of Hiroshima as the author of the book *Death in Life: Survivors of Hiroshima*. A question and answer session will be included in the lecture, and we hope for your participation.

Title : The Wisdom of Survivors: Hiroshima and Beyond
Date : November 2 (Thur.) 6:00 p.m. - 8:00 p.m.
Venue : Memorial Hall, Hiroshima Peace Memorial Museum (1-2 Nakajima-cho, Naka-ku, Hiroshima)

Synopsis : The psychological process experienced by Hibakusha in confronting and overcoming problems as survivors of a nuclear holocaust will be closely analyzed by comparing it with attitudes of Jewish survivors of Auschwitz and American veterans towards the wars in Vietnam and Iraq. Through this analysis, the wisdom of survivors will be appropriately examined and evaluated.

Further information for making reservations for the symposium and lecture will be available in October.

D I A R Y

February 24, 2006 - June 30, 2006

◆**Feb. 24-Mar. 10** Kazumi Mizumoto visits Cambodia as member of reconstruction and aid project in Cambodia, organized by Hiroshima Prefecture and JICA.
◆**Mar. 1** Hiroko Takahashi gives lecture on "U.S. Nuclear Test and Concealed Information on Radiation Exposure" at March 1 Bikini-Day conference in Hiroshima by Japan Council Against Atomic and Hydrogen Bombs (Gensuikyō) in Hiroshima.
◆**Mar. 5 -12** Yoshiaki Sato visits Germany and Netherlands for research on international courts and tribunals.
◆**Mar. 7** Yuki Tanaka gives lecture on "Japan's Kamikaze Pilots and Contemporary Suicide Bombers" at Orfalea Center for Global and International Studies, California University.
◆**Mar. 9** HPI President Motofumi Asai gives lecture on "Civil Protection Plan and Hiroshima/Nagasaki" at meeting on Civil Protection Plan, organized by Nagasaki Prefectural Government Center in Nagasaki.
◆**Mar.11** Asai gives lecture on "Peace Constitution and Hiroshima" at workshop for Japan's Constitution, organized by Forum for Life, Living and Peace, in Hiroshima.
◆**Mar.14** Tanaka gives lecture on "Terror From the Sky" to group of visiting students from the University of Minnesota at Hiroshima Peace Culture Foundation.
◆**Mar.22** Mizumoto summarizes visits to Cambodia in February and March at workshop for reconstruction and aid project in Cambodia, organized by and held at Hiroshima Prefectural Government.
◆**Mar.24** Takahashi reports on "Atomic Bomb Materials in the U.S." at 2nd Annual War and Peace Workshop "Culture and Conflicts" organized by Graduate University for Advanced Studies.
◆**Mar.29** Mizumoto attends as committee member 4th conference of core members of Hiroshima International Peace Forum, organized by Hiroshima Prefecture, in Tokyo.
◆**Mar.30** Asai gives lecture on "On Peace by a Newcomer to Hiroshima" at workshop organized by Association for International Education and Peace, at Hiroshima Peace Memorial Museum/Tanaka gives lecture on "Japan's Kamikaze Pilots and Contemporary Suicide Bombers" at Center for Dialogue, La Trobe University in Australia.
◆**Apr. 5** Asai holds talks with Akira Yamama, chief director at Hiroshima Institute for Peace Education in Hiroshima Institute for Peace Education.
◆**Apr. 5 - 7** Mikyoung Kim visits South Korea for research on Korea-Japan history textbook issues and gives lecture (on 6th) on "Historical Perception and History Textbook" at the 5th Korean Textbook Forum in Seoul, South Korea.
◆**Apr. 8 /10** Mizumoto gives lecture on "The Importance of Having a Dream" at "Spring Breeze" Camp in Saeki Ward for freshmen of Hiroshima Kokutaiji High School.
◆**Apr. 9** Narayanan Ganesan gives lecture on "Evolving Democratic Political Party System in Thailand" at annual meeting of the American Association for Asian Studies, San Francisco.
◆**Apr. 16** Asai attends celebration of 60th anniversary of the establishment of "Kinoko Kai," a group of people with microcephaly caused by atomic bomb, in Hiroshima.
◆**Apr. 24** Takahashi attends Exploratory Committee for Renewal Plan of Hiroshima Peace Memorial Museum.
◆**May 3** Asai gives lecture on "Japan's Constitution as Beacon for the World" at gathering marking 60th anniversary of Japan's Constitution, organized by Suwa Regional Meeting on Japan's Constitution, in Nagano.
◆**May 5 - 8** Asai visits China to discuss academic exchange with Institute of International Studies, Tsinghua University.
◆**May 11** Asai gives lecture on "International Situations Surrounding Nuclear Weapons and Expectations for Civil Movements" at workshop on peace, organized by Hiroshima Prefectural Federation of Consumers' Co-operative Union in Hiroshima.
◆**May 13** Asai serves as panelist at symposium on Japan's Constitutional Revision in forum "What Should We Do? Japan's Constitution and Pacifism" in Okayama.
◆**May 16** Asai visits Momiji Welfare Organization "Momiji Workshop" and Yumetopia, facility for the disabled.
◆**May 22** Asai participates in roundtable conference with 7 A-bomb Survivors' Organizations at Hiroshima Prefectural Culture Center.

◆**May 24** Asai participates in Forum for Institutes Engaged in A-bomb Survivors' Medical Care at Hiroshima Medical Association Hall/Mizumoto gives lecture on "Development of Learning Program to Deepen Recognition of A-bomb Experiences and Sense of Peace" for Peace Education Course organized by and held at Hiroshima City Education Center.
◆**Jun. 1** Asai gives lecture on "Civil Servants and Article 9" at inauguration gathering of Article 9 Association for Civil Servants organized by the preparatory committee in Hiroshima.
◆**Jun. 3** Asai gives lecture on "Hiroshima and Japan's Constitution" at workshop for Japan's Constitution organized by Hiroshima Medical Co-operative in Hiroshima/Takahashi gives lecture on "Lucky Dragon Incident and Anti-nuclear Movement" at Hiroshima Peace Forum organized by Hiroshima Peace Culture Foundation in Hiroshima Peace Memorial Museum.
◆**Jun. 7** Makiko Takemoto gives lecture on "Pacifism and Democracy in Germany" at international conference "Democracy, Human Rights, Peace in Gwangju and Hiroshima" organized by Institute of Humanities and Social Sciences, Honam University, South Korea.
◆**Jun. 9** Mizumoto gives lecture on "Current State and Tasks of Peace Research" at training session for Level II registered nursing care managers organized by Hiroshima Prefectural Nursing Association.
◆**Jun. 10** Asai gives lecture on "On Abolition of Nuclear Weapons and Grassroots Movement's Roles" at general assembly of Fukuoka Association for Pursuing Non-nuclear Government in Fukuoka/Takahashi chairs "Global Hibakusha" Sectional Meeting organized by Peace Study Association of Japan at Meiji Gakuin University, in Tokyo.
◆**Jun. 11** Asai gives lecture on "On So-called Revisions of the Fundamental Law of Education and the Constitution" at workshop for Fundamental Law of Education and Japan's Constitution organized by Fukuyama Association for Japan's Constitution and Fundamental Law of Education in Fukuyama City, in Hiroshima.
◆**Jun. 17** Tanaka gives lecture on "Japan's War Responsibility and Hiroshima" to students enrolled in Peace Study Course on Hiroshima and Nagasaki at Waseda University, Tokyo/Takahashi gives lecture on "Problems of U.S. Information Control of the Atomic Bombs" to overseas students of Sophia University at Hiroshima Peace Memorial Museum.
◆**Jun. 21-Jul. 2** Scherrer visits Mongolia for research on indigenous and nomadic people's issues and their relationship with the state.
◆**Jun. 24** Mizumoto gives lecture on "A-bomb Experiences in Hiroshima and Current International Peace" and chairs group discussion at Hiroshima Peace Forum organized by Hiroshima Peace Culture Foundation at Hiroshima Peace Memorial Museum.
◆**Jun. 26** Mizumoto and Takahashi attend annual meeting of research group on reference materials at Hiroshima Peace Memorial Museum.
◆**Jun. 29** Mizumoto gives lecture on "Hiroshima and Peace" at training program for teachers from Bosnia and Herzegovina organized by Hiroshima International Center and JICA at Hiroshima Prefectural Government.

- Visitors to HPI -

◆**Mar.10** Norma Quixtán, Secretary of Peace, Republic of Guatemala.
◆**Mar.15** Dr. Ananda Shastri, associate professor, Department of Physics & Astronomy, Minnesota State University and 21 students.
◆**Mar.22** Dr. Kazuo Takahashi, professor, International Christian University, Rumiko Aruga, coordinator, Rotary Peace Center, International Christian University, and Cathy Brown and 3 other scholarship recipients.
◆**Apr. 19** Dr. Volodymyr Tykhyi, Academy of Science in Kyiv, Ukraine, Dr. Yuri Shcherbak, former Ukrainian Ambassador to the U.S., and Dr. Tetsuji Imanaka, assistant professor, Kyoto University Research Reactor Institute.
◆**May 12** Dr. Gregg Supernovich, professor, Department of Comparative Literature, Castleton State College, Vermont, U.S.
◆**Jun. 14** Dr. Andrea Bartoli, founding director, Center for International Conflict Resolution, Columbia University and Mikio Tajima, professor emeritus, Kwansei Gakuin University.
◆**Jun. 21** Dr. Ken-ichi Ikeda, associate professor of faculty of literature, Chuo University, and 4 students.
◆**Jun. 29** Shingō Fukuyama, secretary general, Japan Congress Against A-and H-Bombs.

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