

**The Mission for Hibakushas**  
**--Needs for building consensus for the Reconciliation**  
**between the A-bomb dropper and the Sufferers--**

<http://www.a-bombsurvivor.com/PDF/abomb.documents/consensus.jpn.pdf>

No matter how seriously and eagerly the Hibakushas try to speak of the horror and misery of the nuclear weapon, not even a step forward of the non nuclear movement seems to be true. The President Obama said in his speech in Prague, August 10,2009, that its abolishment would never come within his life. He recently came to state that the United States would preserve the safe and effective measure for the nuclear deterrent. He even repeated that the United States would never take the lead to abolish the nuclear weapon.

Why is it that the mechanism of the abolishment of a nuclear weapon does not work? As one of the Hibakushas, though less knowledge of the international political issues, would like to be bold enough to speak something which no Hibakushas ever spoke in the past, and make an appeal to the people of the world.

I have been in this country Philippines in a year at the age of 78 with the hope that, after the silence of 65-year, I wrote a series of a-bomb testimony from an angle that nobody ever spoke in the past. I have written an English document of the testimony in some 10,000-word with its Japanese translation and made its disclosure in my website.

It might be simple minded for me to say that even though the human beings are aware of the horror of nuclear weapons by words, we are apt to overlook it as a matter of others, not for themselves until the disaster comes to us, in reality. Some countries try to possess it as a means for a deterrent or as a power for a better negotiation. The outcome of such game would be clear.

The "End of the World" depicted in the testament might be something that is brought about by the hands of the human beings themselves. It would be not until the human beings on all on the Earth face the real incurable radio active contaminated diseases after the retaliatory a-bombings that we really come to be aware of its danger with the final consensus for the ban to be made.

Who and which countries and how could open the mouth to find the way to avoid making such an unhappy thing and that in the most persuadable and logical way? My advocacy is that the countries and the sect of people are the United States and Japan, the former the a-bomb dropper and the latter the sufferer. My strong appeal is that the both countries and peoples are the very ones destined to be concerned to present it on behalf of all the mankind.

The both countries, in spite of such a friendly and indispensable relationship each other ever since the end of the war, have never come to try to think of it nor come to realize of its importance as a sense of obligation for the human being.

Some 68-year has passed with no trial of making what is called "reconciliation" between the two from either side.

What I want to emphasize is that the both countries, which were involved for the first time in the human history by the atomic bomb, are in the best position to take the initiative to send the message for the nuclear ban, by telling to the world that the both countries reached "The spirit of reconciliation" with which to persuade the world.

As regards the "spirit reconciliation", my theory is entirely different from that of the one the former Mayors of Hiroshima and Nagasaki stated to the word of President Obama, who said to the NHK interview, "...I would like to have the honor of visiting the a-bombed cities some day during my Presidency..." The Mayors said "the reconciliation that the a-bomb survivors have long held". We, the survivors, have never talked about it in the past nor even try to do it after 68-year elapse. I am the only one trying to make more emphasis on it.

Therefore, with my strong denial of the "reconciliation" advocated by the former Mayors, I would like to go on with this spirit.

As far as the a-bomb issue is concerned, there has been no discussion from the historical viewpoints of why and how the a-bomb was used between the nations concerned, United States and Japan.

When we say, "The historical verification", there is one example in recent days made between China and Japan on the issue of Japan-China War. The report was open on 31 January 2010, recognizing that the War was invasive from Japan, admitting the Nanking Massacre.

The report writes about behind of the story that the Japanese scholars were hesitant to use and admit the word of "invasion" with the fear of the Japanese public pressure. It was in the last stage that the word was put in the report.

As for the number of the Nanking massacre, the report wrote, "the both admitted a big massacre was made", though the number of the dead was not clearly shown to be left for future study. This massacre was made before the a-bomb. My advocacy is why not the next for the historical verification for it? It was in the last stage that the word was put in the report.

My feeling is that there must be made the historical study of the a-bomb drop between the dropper and the sufferers so that the both come to the reconciliation after the blank of 68 years. I am not a politician nor do I belong to any organization, but one of the survivors with a young brother killed by the a-bomb with hatred against America. I sincerely wish and advocate the needs of the both sit-and-talk for finding a way of reconciliation.

I strongly believe that there must be the reconciliation between the two

countries directly concerned with the atomic bomb, the United States and Japan. Without it there could be no consensus expected for the real ban of it. A well known writer wrote that the reconciliation something that is made before the opponent dies. However, it would be cruel when we think of that more than 200,000 were killed by the bomb and still some hundreds thousand survivors are alive.

The real meaning of reconciliation is never the one like saying one-sidedly, "I will forgive you or forgive me". The both need to face each other straight going back to the very beginning of the issue and try to understand and talk with the spirit of mutual concession and even be humble to try to understand each other what each did in the past before entering the War. There would be a need for the both to admit some historical fact that leads to fight each other as a human being.

However, the issue is quite tough to come to a mutual understanding since the both fought each other with so many sacrifices. The most important thing is to think which should open the mouth first for the reconciliation. If we expect it from the strong side, which is the a-bomb dropper, winner of the War, USA, it would mean to expect her to present the "letter of apology".

The only solution for materializing as the reconciliation between the a-bomb dropper, the winner, and the sufferers, the loser, is, I believe, that the latter is in a position to open its mouth first for it with a humble and thoughtful attitude toward the dead souls, and before they die. The average age of the sufferers is 79, almost of my own age, some 250,000 in the number. Who else could make that courageous voice raise!?

There would come out the voices of objection from a political viewpoint. However, one has to remember that this voice comes out from the survivors who have only ten or twenty years to live in the rest of their lives. The aged Hibakushas are qualified to say something. They should be allowed to open their mouths to say, "Let us die in peace together with dead souls that we came to a reconciliation after the elapse of 68-year."

The next question is with which and in what attitude, we should try to step into the reconciliation talk to the a-bomb dropper, America? As an a-bomb survivor myself, I would like to point out the following two factors for knocking at the door of reconciliation, and they are;

One is to try to speak to them what the reasons for the war were. The surprise attack at the Pearl Harbor?

Or the American oil embargo to Japan? Or even the American's worry against Japanese strategy she took against the Russia, etc.

The reflection of those historical factors is the things the a-bomb survivor could open their mouths with.

The other is that the a-bomb survivors are the very sect of the Japanese, who could strongly say something to the a-bomb dropper from the following three viewpoints to make the reconciliation come true.

**The first viewpoint is as follows:**

Hiroshima and Nagasaki both have histories of being flourishing military cities. Therefore, we the citizens of Hiroshima and Nagasaki need to stop and think that we, too, took part in the war either directly or indirectly, by manufacturing weapons or sending soldiers abroad from the cities. When we consider those factors, we need to be modest about thinking of the sins of war itself, especially what type of weapon is sinful or not. When we consider this historical background, would it be too harsh or cruel to say that we might have been destined to accept a sort of "atonement for one's sins"

**The second viewpoint is as follows:**

Self-awareness is necessary when considering the following conditional statement: "If Japan had ever developed the atomic bomb ahead of the United States, she would have used it." It is a fact that the Japanese government was preparing the atomic bomb, regardless of whether we now think it inhumane or not. Japan too had an evil heart and was trying to develop the condemned atomic bomb. This historical factor should not be ignored.

**The third viewpoint is as follows:**

For the victims, it is necessary to accept the fact that the atomic bomb drop did end the war, and that it did save the lives of both Americans and Japanese. It is important for the Hibakushas to try to have tolerance for this manner of thinking. Also, the deceased Hibakushas played a role in saving the lives of both peoples by acting as a "sacrifice for human beings," like Jesus Christ on the Cross. The spirit of the dead, therefore, should not be kept as a victim in agony or one with a negative attitude. If this interpretation could be accepted by the people concerned and sent out to the world, everyone would be aware that we are alive because of their sacrifice. If we ever were to understand and respect this interpretation, wouldn't it be possible for us to realize that it is our job to keep peace among nations and never use the atomic bomb again?!

Herein the Philippines, I happened to watch VOA TV "Pearl Harbor Survivor", in which appeared some ex-soldiers who survived from the surprise attack by the Japanese and the pilots of the Hiroshima and Nagasaki a-bombing in the interview. One of them said definitely, "If Japan makes apology of the surprise attack at Pearl Harbor, we would make the apology for the a-bomb."

I was very strongly impressed by that word of the American ex-soldier. This should never be accepted as one of the opinions or the voices of an American. There in we could find one way of the solution of coming to the reconciliation between the two.

The next problem is which or who would open the voice of this sort. My advocacy

is to make the first approach from the side of the a-bomb survivors under the above mentioned "three viewpoints". There would be a way to open a series of meetings like the one made between Japan and China as mentioned before. Far more important thing to make is that the first move should be made by the a-bomb survivor themselves, and I am the first one to try it.

Coincidentally, I find a similar spirit of reconciliation in the words of President Obama when he said to the family of the dead at the eighth anniversary of the 2001 September 11 terrorist attack in Pentagon.

He said;

**"Let us renew the true spirit of that day. Not the human capacity for evil but the human capacity for good --not the desire to destroy but the impulse to save and to serve and to build,"** (President Obama)

What else could we call his words as? The humane voice beyond the agony" is my heart. This word of the President is nothing, but, I firmly believe, the one we the a-bomb survivors should say to us Japanese for the reconciliation with the A-bomb dropper.

My desire is to appeal to the President, who has that sublime and noble heart, that it is about the time for the both countries try to come together for reconciliation with spirit of "Let us forgive each other, but never forget."

At the end of this document and with a new desire for the President Obama for his promise of visiting the a-bombed cities during his Presidency, I would like to ask President again that his visit would be best made on the occasion of "70th-2015 of the a-bombed cities", which is a sort of very memorial and good periodical annual year for for blessing like the Rotary and Lions clubs make for their anniversary event like 10<sup>th</sup>, 15<sup>th</sup>, 20<sup>th</sup> and so on. I would be my pleasure that if the readers of this document would kindly raise the voice of this appeal whenever they have opportunities.

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