

Article

Contemporary Peace Education in Peace Museums Student Visits to Hiroshima and Nagasaki

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Abstract

My research objective was to find the modern role of peace education in peace museums via visits to Kyoto, Hiroshima, and Nagasaki with my students from the United States, Japan, China, and Korea. Our trips started in 1995 when we saw an atomic bomb exhibit in the Smithsonian Institution – without inclusion of the horrific humanitarian results such as photos of the suffering survivors. My students also visited the Kyoto Museum for World Peace, the Hiroshima Peace Memorial Museum, the Nagasaki Atomic Bomb Museum, and the Oka Masaharu Memorial Nagasaki Peace Museum during August 4-10. Our methodology was participatory: Under my guidance, we visited, toured, and explored the peace museums with my international students. One of my observations was that peace museums could play a more important role in promoting a better understanding of history and a better education for peace and reconciliation. My students had different historical backgrounds, and their visit of peace museums helped them learn the historical viewpoints of people in different cultures. This was promoted by the communication between my American students and Japanese students as well as between my Chinese/Korean students and Japanese students. Our outcome - a better understanding of history via contemporary peace education in peace museums - will lead to promoting greater reconciliation and eternal peace.

I. Introduction

In 1995, the Enola Gay – the US plane that dropped atomic bombs - was exhibited at the Smithsonian Institution to commemorate the 50th anniversary of the bombings. However, artifacts and photographs of atomic bomb survivors were not part of this exhibit although some of these photographs were displayed at American University in Washington, D.C. At that time, a peace trip to Hiroshima was also started by Professor Atsushi Fujioka of Ritsumeikan University and Professor Peter Kuznick of American University. They added a trip to Nagasaki in 1996. Their class was named “the most creative and innovative” summer program in North America by the North American Association of Summer sessions according to the following web site: <http://peacephilosophy.blogspot.jp/p/hiroshimanagasaki-summer-tour-2012.html>.

In 2011, students of my class called “Peace Studies Seminar” started to join these professors. My students came from various countries such as China, the Republic of Korea, England, and Thailand.

Students in various countries tend to have different historical concepts.

American students tend to learn that the atomic bombing was necessary without learning the results such as the terrible suffering of the atomic bomb survivors from the effects of radiation, heat rays, and the atomic blast itself.

Japanese students were taught the simple facts of the atomic bombing, and modern history tends to be skipped at school because it's often excluded in entrance examinations to universities. However, children in Hiroshima and Nagasaki usually study the historical facts of these bombings and the awful suffering of atomic bomb survivors - although they did not learn very much about the result of Japan's aggression and their responsibility for the suffering of people in China and Korea.

Chinese and Korean students were taught that World War II ended because the atomic bombs were dropped on Hiroshima and Nagasaki and thus their suffering from Japan's aggression was relinquished. They did not learn the humanitarian results of the atomic bombing - the painful aftermath experienced by the victims of atomic bombs. They only learned about Japan's aggression of other Asian countries and how much people suffered from Japan's aggression.

Big gaps of knowledge of historical concepts between Chinese and Korean students and Japanese students exist – unknown to them.

How did they communicate about their different histories during our visits? And, what happened to the versions of their historical concepts after our visits?

This article will carefully examine these questions in light of education for peace and the various roles of peace museums.

II. Divergent Concepts of History

Student Concepts of Atomic Bombing

The trip to Hiroshima and Nagasaki in 2013 was different from our annual trip because Oliver Stone participated in a seminar in Nagasaki. He is a well-known American film director who received three Academy Awards for his work on the films such as “Platoon” and “Born on the Fourth of July” about the Vietnam War (in which Mr. Stone had been a participant). He also produced films that criticized corruption and conflicts of American government. A book called *The Untold History of the United States* was written by Oliver Stone and Peter Kuznick, a professor of history and director of the award-winning Nuclear Studies Institute at American University. It was published in 2012 and converted into a documentary film series which was broadcast via the Showtime cable network in the United States in 2012. NHK TV in Japan also broadcast this documentary in 2013.

It's shocking that “erroneously convinced that the bombs had ended the war, 85% of the American public approved of their use,” according to Kuznick & Stone. These authors also wrote that it's unknown to most of the public that “many U.S. top military leaders

considered the bombings either militarily unnecessary or morally reprehensible." For example, Truman's chief of staff, Admiral William Leahy, who chaired the meetings of the Joint Chiefs, proclaimed as follows: "The Japanese were already defeated and ready to surrender. ... The use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. In being the first to use it, we adopted an ethical standard common to the barbarians of the dark ages." It may be surprising for Americans to learn that it was not necessary to drop the atomic bombs on Hiroshima and Nagasaki when they read testimonies such as these of their past leaders.

These authors also clarified what made Japan decide to surrender was definitely not the atomic bombing but the Soviet's entry into the war: "Though the atomic bombs certainly contributed to the Japanese decision to surrender, they were ancillary to U.S. island hopping, bombing, and blockade and to the dramatic impact of the Soviet invasion - which convinced the Japanese leaders that even holding on for the last decisive battle on the Japanese mainland was no longer a viable option."

Gar Alperovitz, an American historian, also criticized the atomic bombing saying, "Quite simply, it is not true that the atomic bomb was used because it was the only way to save the 'hundreds of thousands' or 'millions' of lives as was subsequently claimed." He also insisted that it was not necessary to use the atomic bombs: "It is clear that alternatives to the bomb existed and that Truman and his advisers knew it."

Why then were atomic bombs used?

Some writers also suggest that because huge sums were spent developing the new weapon that the US political leadership found it impossible not to use it. Most relevant to the omission at the Smithsonian Institution is substantial scholarly acceptance of the idea that diplomatic issues – especially the hope of strengthening the West's hand against the Soviet Union – played a significant role in the decision.

What Alperovitz might have meant by "alternatives to the bomb" was Truman's hidden guarantee for the continuation of the emperor system that was written into the Potsdam Declaration. Alperovitz insisted, "We must also note that all along – as Truman subsequently acknowledged on many occasions – it appears to have been clear to those concerned that in the end the Emperor would in any event almost certainly have to be retained to command a cessation of the fighting and to maintain internal order." (Five days after the bombing of Hiroshima, the Emperor's position was in fact assured by the President.)

According to some historians, this condition was deleted by President Truman from his draft of the Potsdam Declaration in order to drop the atomic bombs as experiments. An atomic bomb made from uranium-235 was dropped on Hiroshima on August 6, 1945 while an atomic bomb made from plutonium-239 was dropped on Nagasaki on August 9, 1945. Why were two different types of the atomic bomb used while Japan was seeking to end the war with Soviet Union mediation? It's clear that the atomic bombs were used as a human experiment because historians Kimura and Kuznick wrote: "a test of plutonium type atomic bomb was successful, but it had not been used during actual fighting."

Moreover, the ABCC (Atomic Bomb Casualty Commission) was founded in Hiroshima in 1947 yet health examinations of atomic bomb survivors were done without any

treatment. Perhaps this means that atomic bomb survivors were treated as guinea pigs.

A student also asked Oliver Stone how the two authors of their book started to write it. Professor Peter Kuznick said that he showed Stone's films at American University and that his students suggested they meet Oliver Stone. Professor Atsushi Fujioka mentioned in his book review that it was an interesting combination of an artist and a historian. My students were very impressed by watching the film of "The Untold History of the United States" when it was shown to them. Since only a part of the film on the atomic bombing was shown, they said that they also wanted to watch other parts of the film. It appears that their historical concepts were greatly changed by the film.

Testimonies of Atomic Bomb Survivors

Although there are differences in the historical concepts on the atomic bombing among students in the United States, Japan, China and Korea, they seem to learn much about the horror of nuclear weapons by listening to the testimonies of atomic bomb survivors in Hiroshima and Nagasaki. My students were described as the last generation who can listen to atomic bomb survivors because the survivors are getting old and are dying. My students also started to think that they needed to disseminate the atomic bomb survivors memory to other people, especially to children and young people so that nuclear weapons would never be used again.

The following are a few of the responses of my students to Japanese atomic bomb survivors testimonies.

A student wrote an essay that she was most impressed by Koko Kondo's story. She was a victim of atomic bombing in Hiroshima when she was only eight months old. Her father is the Reverend Mr. Kiyoshi Tanimoto, whose experiences in Hiroshima are vividly described in John Hersey's book called *Hiroshima*. It was published by *The New Yorker*, a leading American weekly magazine, in its August 31, 1946 issue - almost a year after the atomic bombing. It describes what life was like for atomic bomb victims who survived. Since Koko Kondo was an infant when the atomic bomb was dropped on Hiroshima, she has no memory of that time. However, she said that she learned the horror of an atomic bomb watching burn scars that seemed to pull tight in the faces and bodies of neighbors. She often thought of getting revenge on the pilot of the Enola Gay for dropping the atomic bombs - revenge for killing and injuring so many people in Hiroshima.

When she was ten, she went to the United States to attend a TV program where her father met Robert Lewis, a co-pilot of the Enola Gay. Her father had taken twenty-five women who were going to have an operation for burns to the United States. Koko was very shocked to meet Robert Lewis because she learned that tears had been in his eyes when he was asked a question about his thoughts after the atomic bombing by a TV newscaster. Lewis even wrote, "What have I done?" in his diary. And, it's sad that Lewis' attitude was criticized by his own government and that he was committed to a mental hospital.

Koko Kondo gradually became convinced that Lewis had also suffered from the atomic bombing, and her hatred toward him then disappeared. She pronounced to my students, "War hurts both sides leaving only sadness" - with tears in her eyes. From learning about all of this, one of my students wrote that she learned that tremendous courage was

necessary to forgive enemies you had previously hated.

My students also listened to Mrs. Keiko Ogura who was about 2.4 km away from the epicenter of the atomic bombs. She founded the Hiroshima Association of Translators for Peace in 1984 and has been actively informing foreign visitors of the results of the atomic bombings – including using English as her second language. She said to my students, “Foreigners come to see what happened in Hiroshima and also to learn how people recovered their energy by overcoming hatred.” One of my students said that Mrs. Ogura taught her that it’s important that a tragedy be seen as a good chance to make a better future. One student from Turkey said, “It would be normal to think of revenge after an atomic bomb was dropped because people suffered so much. But it’s wonderful that atomic bomb survivors have been working hard to abolish nuclear weapons.” I believe that it’s very important to learn from the direct experiences of atomic bomb survivors because they know the real and the tremendous physical and mental pain that resulted from the bombings.

As another example, in Nagasaki, Mr. Sumiteru Taniguch (age 84) talked about his horrible experiences by showing his photograph of his back which had been seriously burnt. He said, “I almost died after the atomic bombing. However, I decided to live after going through many operations because I need to convey the horror of atomic bombs to future generations.” After listening to him, one student wrote, “I’d like to convey atomic bomb survivors strong messages for peace to the next generation.”

My students also attended an informal peace ceremony at Shiroyama elementary school in Nagasaki; they later were participants in an official Nagasaki peace ceremony. This school was rebuilt only 500 meters away from the epicenter of the atomic blast - where many children and teachers had previously died as victims. A part of the school building is used as a peace museum so that children and citizens can learn what happened there on August 9, 1945. All of the pupils of the school attended the peace ceremony and a representative of each class made a pledge for peace. They sang peace songs which made my college students feel that: “We want to protect such lovely children.” One student said that she could realize why atomic bomb survivors had been working so hard for the better future.

How is it possible to convey the absolute horror of nuclear weapons and the preciousness of peace to the next generation? Peace museums have been and continue to play a vital role to promote peace education and history education for peace.

Before they went to Hiroshima and Nagasaki, my students visited Kyoto Museum for World Peace at Ritsumeikan University. In our trip to Hiroshima and Nagasaki, we visited the Hiroshima Memorial Peace Museum, the Nagasaki Atomic Bomb Museum, the Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims, and the Oka Masaharu Memorial Nagasaki Peace Museum.

What were my student reactions to these peace museums?

III. The Roles of Peace Museums

To answer that important question, the major peace museums that we visited will be briefly explained and my student responses will follow.

Peace Museums that Students Visited

In 1992, Ritsumeikan became the first university in the world to open a peace museum. This museum not only shows the history of war and peace movements, but it also helps visitors learn about what they can do to promote peace. According to its honorary director, Professor Ikuro Anzai: "Having a goal and devoting our energies to achieving it makes life worth living. However, there are many things in the world today that prevent us from leading such a life. While it's important for governments and the United Nations to work to eliminate these problems there is much that ordinary people, working as individuals and through non-governmental organizations, can do to help. It's our hope that the exhibits will serve as a place where we can think about what can be done for peace." I truly believe that the Kyoto Museum for World Peace is a comprehensive peace museum in Japan.

The Hiroshima Peace Memorial Museum was founded in 1955 in Hiroshima. Their aim is to ensure that the stark truth of the nuclear bombings is passed down to future generations and to spread "the spirit of Hiroshima." The latter promotes the realization of the total abolition of nuclear weapons and eternal world peace.

In their east building, the story of Hiroshima before and after the atomic bombing is displayed. In the main building, the story of August 6, 1945, when one of the atomic bombs was dropped, is explained using photographs, the leftover belongings of atomic bomb victims, and other artifacts. The emphasis is clearly placed on the visualizing the atomic bombings and the atomic bomb survivors' suffering. In a vivid contrast to this straightforward truth-telling, Japan's aggression against its neighbors such as Korea and China is barely visible. Additional details on the museum and the Peace Memorial Park are available via: <http://www.pcf.city.hiroshima.jp/>

The Nagasaki Atomic Bomb Museum was also founded in 1955 in Nagasaki City. The purpose of the Nagasaki Atomic Bomb Museum is "to disseminate the reality of the atomic bombing and our citizens wishes for peace in Japan and the world and to contribute to the abolition of nuclear weapons and the realization of peace" according to the returned questionnaire which I received. As for the exhibition, the section as a prelude to the main exhibits introduces the scenery and customs of Nagasaki just before the atomic bombing. A clock that stopped at 11:02 a.m., the moment of the explosion on August 9, is displayed to show how the entire population was destroyed in an instant. By exhibiting the scene of Nagasaki just after the atomic bombing, this section clearly shows the fearsome and devastating power of atomic bombing. The section called "Toward a World free from Nuclear Weapons" provides visitors with an opportunity to think about key issues related to war, nuclear weapons, and peace as a means to create a new world order devoid of all nuclear weapons. Documentary films related to the atomic bombing are offered in the Video Room. And, a Q&A corner is included - with an excellent reference system to find

documents such as Nagasaki's Peace Declaration. Here is the museum's web site: http://www1.city.nagasaki.jp/abm/abm_e/index.html.

The Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims was founded in 2003 in Nagasaki City by the Japanese government. Its mission is "to convey the hardship of the atomic bomb victims to the future generations and pray for peace" according to *Muse* magazine. *Muse* is the newsletter of the Japanese Citizens Network of Museums for Peace and has been edited by Masahiko Yamabe, Ikuro Anzai and myself twice a year in Japanese and in English. It's available on the web site of the Center of the Tokyo Raids and War Damage: <http://www.tokyo-sensai.net/>.

The main functions of this museum's Memorial Hall are to provide places to pray for those who died after exposure to the atomic bombings and to encourage people to contemplate peace. The Nagasaki Peace Memorial Hall museum maintains archives of materials on the atomic bombings and radiation illnesses and serves as a center of international cooperation and exchange. Their web site is written in English, Chinese, Korean, and Japanese: <http://www.peace-nagasaki.go.jp/eng/ftop.html>. Also, a testimony of the atomic bombing in Hiroshima by my father is available in English at this peace museum.

The Oka Masaharu Memorial Nagasaki Peace Museum was founded in 1995 in Nagasaki City by Japanese citizens. According to the museum guide, its mission is "to shed light on Japan's aggression through the presentation of historical facts and to keep alive the legacy of the late Rev. Oka Masaharu who devoted his life to calling Japan to account for damages and suffering by Japan's aggression." Their museum plays an important role in peace education with an emphasis on Japan's aggression - in spite of the criticism of nationalists. It's impressive that German conscientious objectors used to work there and that the members of the peace museum have been working hard for reconciliation with Chinese victims of Japan's aggression. Details are available on their web site in English and Japanese: <http://www.d3.dion.ne.jp/~okakinen/>.

Responses to the Peace Museums

My students and I visited five peace museums and learned what happened in Hiroshima and Nagasaki and about the Japanese aggression in China and Korea during World War II. Public peace museums such as the Hiroshima Memorial Peace Museum, the Nagasaki Atomic Bomb Museum, and the Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims placed an emphasis on the atomic bombings - the victim side of Japan during the war. The same can be said about other public peace museums according to my 2001 questionnaire.

On the other hand, Oka Masaharu Memorial Nagasaki Peace Museum is a private peace museum where there is – by comparison to the public ones - total freedom of speech. The public peace museums display exhibitions on Japan's victim side of the war only without showing Japan's aggression. This is because the criticism of public museums by nationalists has resulted in censored exhibitions of Japan's aggression since the 90s.

One exception is the Kyoto Museum for World Peace, a private museum. This museum

has retained its freedom of speech as a result of being on a university campus. Their exhibitions are based on peace research and are well balanced, which means that both the victim and the perpetrator sides of Japan are exhibited. Visiting the Kyoto Museum for World Peace was a good start of our preparations for our trip to Hiroshima and Nagasaki.

What were my student responses to all of these peace museums?

My American students were shocked about what they learned via the exhibitions in the Hiroshima Memorial Peace Museum and the Nagasaki Atomic Bomb Museum. This is because they had learned that the atomic bombings were falsely justified to end World War II. One American student mentioned that he had not learned the real human toll of the atomic bombings: how so many Japanese people suffered by either losing their life or by enduring permanent damage to their bodies and minds.

My Chinese and Korean students also had learned that the atomic bombs ended World War II. Nonetheless, they too were shocked to discover how horrific the damage was to the people and environment of Japan.

As for my Japanese students, even they were shocked: not by learning more about the bombings but to learn about Japan's aggression (such as was displayed in the exhibits in the Oka Masaharu Memorial Peace Museum). They had never studied Japan's aggression such as the infamous Nanjing Massacre or about how the Japanese military forced Korean and Chinese women to work as sex slaves. One of my Japanese students said that it was important to understand their country's crimes against humanity – one of the first steps to understanding history and creating a peaceful world.

My students from Japan, China, the Republic of Korea, and the United States learned the history of World War II from different cultural viewpoints. They began the process of greater understanding and respect of one another.

IV. Conclusion

Our visits to Hiroshima and Nagasaki promoted better understanding of history as a viable means for peace and reconciliation. Atomic bombing survivors are getting older and older, and it's difficult to listen to their testimonies. Under such circumstances, peace museums continue to play important roles to promote peace education. It's encouraging to see a student who changed her attitude toward her grandmother. She was not interested in listening to her experiences during World War II, but she said that she began to think of listening to her story after visiting Hiroshima and Nagasaki. She even said that she would need to convey what she learned from atomic bomb survivors to the next generation. Professor Peter Kuznick said that our visits were a life-changing experience for American students. The same thing can be said about my students from Japan, China, and Korea.

Lastly, it's regrettable that Japanese students did not have the chance to learn what happened to American soldiers and US citizens in Pearl Harbor. It would be worth considering a future visit to study the effects of Japan's attack on Pearl Harbor. Exhibitions at the Arizona Memorial were quite impressive when I visited them in 2014 during the International Conference on Education in Hawaii. I thought that I might feel guilty being Japanese when I visited there, but it was quite surprising to see perspectives of Japan and

the United States at the Arizona Memorial. For example, there was a small paper crane folded by Ms. Sadako Sasaki who passed away when she was twelve years old. This is because she was exposed to radiation when she was two and suffered from leukemia. It was also impressive to see the history of Japanese-Americans who were put into concentration camps during World War II. Japanese students could learn much from the exhibitions at the Arizona Memorial. This is another prime example of how peace museums are essential in promoting peace education for a better future.

Acknowledgement I would like to express my deep gratitude to Professor Mark Singer for his kind assistance with editing this article.

Appendix

The following is introduced at the Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims, which is mentioned above. Some of my students taking a class called Peace Studies Seminar go to Nagasaki and read this article.

My Father's Experience as an Atomic Bomb Survivor in Hiroshima

My father, Kazunori Yamane, was about 2.5 km away from the epicenter of an atomic bomb when it was dropped on Hiroshima on August 6th 1945. He seldom talked about his experience when I was a child. I wanted to know what really happened to him and I asked him to write an article on his experience in 1977 when I was a high school teacher in Hiroshima. He agreed and wrote an article of "To Kazuyo from father." He was a teacher at that time and his article was published in a book entitled "Record of Teachers as Atomic Bomb Survivors in Hiroshima for Children". His experience was so horrible that it seemed that he did not want to remember it and talk about it to his children.

First, I'd like to mention his experience in Hiroshima based on his article. He was in hospital in Mitaki, Hiroshima which was in the north of Yokogawa station before an atomic bomb was dropped on Hiroshima. He had been sick, but he was getting well at the end of July. He was a soldier and the hospital belonged to the army. He was in charge of taking care of rabbits that were kept at the hospital. There was no alarm for an air raid by U.S. bombers in the morning on August 6th 1945 and he was mowing grass for the rabbits with two other soldiers. When he heard the roar of a bomber, he thought that the sound was strange because there was no siren for warning. When he looked at the sky, he saw something flashing high up in the sky. When he said, "There it is!" pointing at it, he was blown by the blast into a rice field crying without knowing what happened to him. He asked the two comrades how they were and stood up and found the wooden hospital completely destroyed. He saw fire starting in Hiroshima City. He heard an explosion and guessed that some kind of bomb was dropped and decided to escape to a mountain nearby. Soon it started raining heavily.

Before long it stopped raining and they went back to the hospital where he saw bloody

nurses and comrades who were helping injured people. Father started to help them and carried heavily injured people on a stretcher to a mountain. Shortly bloodstained people in rags and tatters started to escape from Hiroshima City to the countryside. Some people fell down and said, "Soldiers, please give me some water" and "Help!" Others died without drinking water that father brought. He was busy rescuing injured comrades and people until the sunset.

When he was going to sleep on a blanket under a pine tree, he found his arms and insteps blistering. A nurse said that he got burnt and gave the blister a prick with a pin. He began to have high temperature and could not walk. The nape of his neck was burnt and he had to lie on his back all the time. He began to know the sights of misery listening to his comrades' talk. "It was just like hell, or I don't know what to say...it was a terribly cruel sight that is hard to imagine," he expressed.

His burnt arms and legs matured and it was very painful when gauze was exchanged. There were injured people without gauze and the burnt parts were crawling with maggots. His temperature was as high as 40 degree centigrade and it lasted for a week. Some comrades started to pass away and even those who went to Hiroshima City and talked about the situation suddenly passed away, which made my father think that he would die soon. He thought that he could survive because he was in hospital and nurses took good care of him.

On August 15th when Japan was defeated, he was carried to a truck on a stretcher and was taken to Hiroshima Station where he was carried to a train. He could see Hiroshima City destroyed by the bomb and the fire as far as he could see from the window of the train. He was taken to an elementary school in Ibarashi which was used as a temporary hospital. He had to sleep on a mat all the time because he could not walk. Citizens were also in the classroom and father often heard injured people groaning. His comrades looked fine, but some of them began to lose their hair, have their gums bleed and have stigmas one after another. His burnt arms and legs began to get better and he began to be able to walk little by little. He felt very good when he had his body washed for the first time in a stream near the school.

He returned to the army and was released from the army at the end of September. He went to Yokogawa Station by truck and walked to his home in Koi walking along a railway. His house was half destroyed and his father was sick. It was said that it would be impossible to live in Hiroshima for 75 years and his parents decided to move to Oshima in Yamaguchi Prefecture where his sister married and lived. He became a junior high school teacher and met my mother who was also a teacher, and this is how I was born.

He wrote what he wanted to say to me in his article as follows: the war left many deep scars that cannot be healed on people. The scars are so big that it is inestimable. We can only imagine what really happened at that time seeing various records. I'd like you to help

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every child understand how important peace is so that the same mistake will never be repeated in the future.

Now I have been promoting peace education teaching Peace Studies and working as the vice director of Kyoto Museum for World Peace. I hope that not only Japanese students but also international students will visit the peace museum on campus more and think what they can do for peace.

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平和博物館における平和教育 —— 広島と長崎への旅 ——

アメリカの原爆投下 50 周年の 1995 年、米国国立スミソニアン博物館では原爆搭載機「エノラ・ゲイ」が展示され、被爆者の写真などは展示されなかった。その後立命館大学藤岡惇教授とアメリカン大学ピーター・カズニック教授が、8月に両大学の学生を広島と長崎へ連れて行くことになった。さらに著者が担当している Peace Studies Seminar の受講生（留学生が多い）も参加するようになった。日本、アメリカ、中国、韓国などの学生の歴史観は異なるが、平和博物館を訪問することにより、異なった視点で歴史を学び、平和と和解について考えるよい機会となっている。アメリカ、中国、韓国の学生は、原爆によって戦争が早く終わって良かったと考える傾向があるが、広島平和記念資料館や長崎の原爆資料館へ行ったり、被爆者の話を聞くとショックを受ける傾向がある。他方日本人の学生は、岡まさはる記念長崎平和資料館へ行って、初めて日本の侵略の事実を知り、驚く傾向がある。広島と長崎の平和資料館へ行く前に、立命館大学の国際平和ミュージアムの訪問をして、歴史を総合的に学ぶようにしている。日本の真珠湾攻撃について展示しているハワイのアリゾナ記念館の展示は、日本とアメリカの両方の視点を入れた展示に変えられている。もし日本人の学生が訪問する機会があれば、そこで学ぶことが多いであろう。平和のための博物館は、平和教育において果たす役割が大きいからである。

キーワード：平和 博物館 平和教育 歴史観 和解

(山根 和代, 立命館大学国際関係学部准教授, 国際平和ミュージアム副館長)