

## **Fostering Awareness of the Significance of Hiroshima and Nagasaki among Exchange Students from North America and Europe**

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### **Abstract**

The purpose of this paper is to examine the contemporary significance of Hiroshima and Nagasaki as a living witness of human history in order to foster the awareness of this great human tragedy in the 20<sup>th</sup> century among exchange students from the West. The exchange students were from overseas universities affiliated with Konan University, located in Kobe Japan. 75 of them took my class (International Education and Japan) between 2009 and 2012 as one of the Japan Studies courses. This course has consistently focused on the legacy of Hiroshima and Nagasaki as a point of departure for a peaceful world in the 21<sup>st</sup> century. Most of these students already had personal views regarding the use of atomic bombs in 1945 which were strongly influenced by their own history education in their home countries. However, through the study of Hiroshima and Nagasaki as a process of international education for peace in class, along with field trips in Hiroshima, especially Hiroshima Peace Memorial Museum, I have found some visible transformation in their attitudes towards the issues of atomic bombs, as reflected in their final research papers. Although the number of respondents is limited, the results of this study indicate the contemporary significance of Hiroshima and Nagasaki for Western students. Despite the fact that some of them have subconsciously been influenced strongly by *Orientalism*, the Western-centered conception of Japan in Said's context, I believe it is my mission as a Japanese professor of international education to involve our exchange students in the discussion of some of the most tragic events in human history including the atrocities of Japanese soldiers in order to cultivate a peaceful sense of humanity in their hearts. Hiroshima and Nagasaki, together with the recent tragedy of the Fukushima nuclear power plants, which melted down following the aftermath of the Great East Japan Earthquake in 2011, still have universal implications for sustainable human survival. We are still learning from history that we have not yet learned enough from our own human history.

**Key Words: peace education, history, nuclear bombs, Hiroshima and Nagasaki**

**“The tragedy of the twentieth century is that it began with the promise of bringing an end to war as an instrument of state diplomacy but is ending as the world’s bloodiest century, with 108 million war dead.**

(Boulding , 2000, from *Cultures of Peace*)

## **1. Introduction**

History is not always kind to human beings and it sometimes repeats itself. War memories carved in the heart of peace-loving citizens should be kept, refreshed and passed on from generation to generation as a living witness to avoid the repetition of the same irreparable human mistake. Although 68 years have passed since the end of the Asian Pacific War, we have learned that we have learned too little from our own human history.

More than a half century ago, January 1961, John F. Kennedy took a sacred oath in his inaugural address as follows, “Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms—and bring the absolute power to destroy other nations under the absolute control of all nations.” This address touched our hearts and President Kennedy made every effort to avoid the nuclear conflict and possible World War III by means of direct dialogue and negotiation with Soviet leader Nikita Khrushchev when the Cuban Missile Crisis occurred October 16, 1962.

However since the tragedies of Hiroshima and Nagasaki, the world has already witnessed more than 2000 nuclear tests, including 1054 tests by the USA, 715 tests by the Soviet Union (Russia) and other tests by other nuclear weapon states. Also, according to the Federation of American Scientists (FAS) in 2012, there are 19,000 nuclear warheads in the world today and the shocking facts are that Russia has 10,000 nuclear warheads, the United States 8,000, France 300, China 240, the United Kingdom 225, Israel 80, Pakistan 90-110, India 80-100 and North Korea 10 for the sake of deterrent power and the balance of power in regional and global security.

According to Hiroshima Peace Science 9, Shohnno (1986) estimated the size of the destructive power of the totality of nuclear weapons even 26 years ago as follows:

The nuclear weapons in existence today are said to be equivalent to 20,000 megatons of TNT (trinitrotoluene powder), 1.33 million bombs of the kind exploded over Hiroshima. If these weapons were distributed over the 135 million square kilometers of the earth excluding Antarctica, there would be one Hiroshima-type bomb (equivalent to 15 kilotons of TNT) every 100 square kilometers (the approximate size of Hiroshima when it was bombed). Even thinking of these figures makes us realize that humankind could face extinction if there were total nuclear war (Shohno, 1986).

It is repeatedly said among scholars in Comparative and International Education Conferences (CIES) that the 20<sup>th</sup> century was the century of wars due to the myth of the “nation state,” and that it depends on human intelligence derived from a culture of peace whether the 21<sup>st</sup> century will be “a century of citizens” or “a century of death.” How many roads must men walk down until we reach the goal of a peaceful world without nuclear weapons? A key will be the peace and history education of each nation to foster awareness of citizens of the world without losing each individual’s national and cultural identity.

Observing the facts, subject to data and statistics, it seems almost impossible to eradicate these unnecessary nuclear weapons which cost a massive amount of money for their development, while more than one third of the world’s population is suffering from shortages of food, water, basic health and education. However, I believe that only the relevant peace education for human dignity and solidarity for the future generations at public schools and universities will be able to pave the road to a peaceful world without the threat of nuclear destruction.

Konan University, in Kobe Japan, has annually welcomed around 50 exchange students from affiliated universities overseas for more than 40 years. As a part of the Japan Studies program, I have been in charge of a class for International Education for the exchange students over the past 4 years, focusing the issue of Hiroshima and Nagasaki. The nationalities of those who have attended the class for the past 4 years are as follows: 47 students from United States (6 with Korean backgrounds, 5 with Chinese backgrounds) 10 from United Kingdom (2 with Chinese backgrounds and 1 Latvian), 9 from France, 5 from Canada (1 with Chinese background) and 4 from Germany. Some American, British and Canadian students have Chinese or Korean backgrounds with dual citizenships. Of course not a few Japanese senior students have attended the class as auditors.

The purpose of this paper is to examine the tragic legacy of atomic bombs

and to foster the awareness of the contemporary significance of Hiroshima and Nagasaki among exchange students from North American and Europe. This can be a point of departure for transforming their attitudes towards peace with transnational and transcultural perspectives.

It is true that the exchange students have already had their own views of the nuclear bombings strongly influenced by their history education and family backgrounds in their home countries. However, through the study of Hiroshima and Nagasaki as a process of peace education in my class, followed by the annual field trip to Hiroshima, directed by Konan International Exchange Center (KIEC), I have found some noticeable changes in their attitudes towards nuclear weapons and nuclear power plants, reflected in class discussions, oral presentations and their final research papers. I believe that it is meaningful for the exchange students from the West to study the legacy of Hiroshima and Nagasaki not only as a part of Japan Studies but also as a point of departure for fostering a culture of peace.

## **2. The Legacy of Hiroshima and Nagasaki in the Asian Pacific War**

Sixty-eight years have already passed since the uranium-type atomic bomb was dropped on Hiroshima on August 6 and the plutonium-type atomic bomb was dropped on Nagasaki on August 9, 1945. It is estimated that more than 140,000 precious human lives were lost in Hiroshima and 74,000 in Nagasaki. Many of them were wiped out instantly and the rest died in painful agony, suffering from radioactive after effects and leukemia by the end of the same year. The point is that 67 Japanese large cities had already been devastated by May 1945, and Japan as a nation was already in a state of extreme scarcity, and the administrative, legislative and judicial branches were not functioning independently at all then.

However, it has been a widely held opinion among American citizens that dropping the two atomic bombs was necessary to end the Asian Pacific War with a minimum of casualties among both US soldiers and Japanese civilians by avoiding a final battle on the mainland of Japan. It is true that this has been a controversial issue with divided opinions among historians, researchers and politicians across the world today. However, most history textbooks in the United States have generally justified the validity of this historical decision by President Franklin Roosevelt and Prime Minister Winston Churchill in their Hyde Park Agreement on September 18 in 1944, and implemented by President Harry Truman at the last stage of the Asian Pacific War on August 6 and 9, 1945.

However, it is also argued that there must have been a sense of “Orientalism” (Said, 1978) especially viewing Japan as a ‘Yellow Peril’, among the political and military leaders of the US government and media. Orientalism in this context is a system of dominating, destroying and reconstructing Japan as the “best student” of the US for the coming cold war between the US and Soviet Union. In terms of American Orientalism, the US could not become a good teacher of Japan in the power politics theater from 1931 to 1945 along with European Powers, and consequently Japan became the “worst student” of Western Powers during this period.

In TIME Magazine, Chua-Eoan (1995) wrote about discrimination against Oriental races by the US media which was found in the Hearst tabloids as follows:

By 1924 an anti-Japanese immigration act had been passed. From the 1890 through the 1940s, the Hearst newspapers were especially rabid about the “yellow peril.” And when the war finally did come, one of the Hearst tabloids declared, “The war in the Pacific is the World War, the War of the Oriental Races against the Occidental Races for the Domination of the World.”

We could easily imagine the explicit and implicit existent of Orientalism, especially the US-centered conception of Japan among US citizens, which was symbolized by the words of the Secretary of War and that of the local media. It is understandable for the US citizens of that time to nurture US Orientalism as Japanese people then were the most fanatic and conceivable enemy for the US. Even Ruth Benedict (1946), the famous cultural anthropologist who promoted cultural relativism, described Japanese people in the war time as, “the most alien enemy the United States had ever fought in an-all-out struggle. In no other war with a major foe had it been necessary to take into account such exceedingly different habits of acting and thinking” (1946, P.2).

General justification of using the atomic bombs in the most charged days between Japan and USA is based on the voice of Henry Stimson, the Secretary of War at the time of World War II. He said, “We estimated that if we should be forced to carry this plan to its conclusion, the major fighting would not end until the latter part of 1946, at the earliest. I was informed that such operations might be expected to cost over a million casualties, to American forces alone” (2009).

While explaining such justifications he also emphasized that, “I felt that to extract a genuine surrender from the Emperor and his military advisers, they

must be administered a tremendous shock which would carry convincing proof of our power to destroy the Empire” (Stimson 2009). There might have been US centered-conception of Japan as a sort of Orientalism in his words and acts.

However, the sensational history book, *Japan, a Mirror of Americans* by Helen Mears (1948) gave a completely different view of Asian Pacific War and argued the invalidity of the two atomic bombings unlike Stimson, the Secretary of War in 1945. What is vital is that Mears’ research in 1946 shows some historical facts unlike so many historical interpretations about the Asian-Pacific War and the use of atomic bombs on Hiroshima and Nagasaki.

Helen Mears was a historian and was teaching Japan Studies at Michigan University and North Western University during the war. She was assigned as a research member of (General Headquarter) GHQ in 1946. Based on her research, she wrote a book entitled, *Japan, Mirror for Americans*, which was banned from being translated into Japanese for 4 years by the US Government until San Francisco Peace Treaty became valid in 1952. What does this prohibition of translation into Japanese mean in the most liberal and democratic country? Mears (1948, p.78) clearly stated the misleading nature of the US policy involved in using atomic bombing as follows:

Mr. Stimson referred apparently to the fact that very large numbers of Japanese were killed during the war. He neglected, however, to note that they were killed, not because of their fanatic love of fighting, but because they were vastly overmatched. In indicting the Japanese as a militaristic race, we have reasoned in reverse. We used the fact of our own superior power as proof of Japanese fanaticism. We even used the atom bomb as further proof. We made the baseless charge that we needed to use a powerful new weapon in order completely to subdue them. And then we considered our act in using the bomb as further proof of our charge. If we Americans want peace in the future we should be somewhat more critical of the conduct of our foreign policy. It is not only the Japanese people who can be “misled” into the appearance of desire for world conquest.

(Mears, 1948, p.78)

Mears also emphasized that the war campaign on both sides distorted the real entity of both nations and the American public did not know much about the causes and effects of atomic bombs and the objectives of American Occupation in 1945. Mears (1946) discussed the response of Fortune Poll of June, 1945 as

follows.

“According to this poll, some 84 percent would reject any Japanese peace offer that stipulated “No Occupation.” Only 10 percent would be willing to accept surrender without it. This was a measure of wartime fear and hatred of the Japanese, for at this time the public had no knowledge of the atomic bomb, and it was widely believed that the Japanese would “fight” to the last man to defend their islands against an invading army” (1946, P.50).

Observing the danger of wartime propaganda and the issue of punishment after the unconditional surrender of Japan, Mears objectively questioned the US policy in 1945, and it has been worth questioning involvement of the US foreign policies in solving international disputes since the Vietnam War, Iraq War and even in the 21<sup>st</sup> century. Mears (1946) questioned the issue of punishing Japan in term of cultural relativism.

In punishing Japan, however, all the people—men, women, and children—are included in a blanket condemnation based on evidence compiled from wartime emotional propaganda and never re-examined. Our right to punish the whole Japanese people rests on extremely shaky grounds. We have never asked if we were guiltless enough and wise enough to act as impartial judge. We have never heard the Japanese side of the argument. We have not studied Japanese history except that popularized in our war propaganda, and have wholly ignored the Japanese and Asiatic point of view. We have not asked if the Japanese were guilty, in fact, as charged, of being savage, aggressive people who have always wanted to conquer the world. We have lumped all the Japanese people together, leaders and ordinary civilians, the military and civilian war leaders, and ordinary civilians alike. No, as a matter of fact, we have made a distinction between them-- the distinction of giving the most obvious war criminals, the military and civilian leaders, the form of a trial to determine the kind and extent of their guilt. The people and their civilization we condemned without even a pretense of a hearing. Since American civilization is based on our respect for individual rights and individual dignity, a program of mass punishment, without a hearing is wholly contrary to our concept of law and justice (1946, P.54).

It is amazing to know that Helen Mears made such objective research as

a member of GHQ in 1940s, the time of the most charged days between the two countries, full of war campaigns and distorted propaganda on both sides influenced by the US Orientalism and Japanese militarism. There is much we can learn from her voice and attitudes in terms of peace education and cross-cultural communication to avoid future wars and conflicts.

The legacy of Hiroshima and Nagasaki can be seen in Official Guidelines for the Teaching of Peace Education (1968) by Hiroshima Municipal Board of Education. Peace education in the city aims to “Develop in students an understanding of the fact and significance of the city of Hiroshima which suffered the first instance of the catastrophe of an atomic bombing, engender an awareness both of Hiroshima’s mission and responsibility in the world, and also develop a sentiment and desire for peace.”

Hiroshima and Nagasaki have a high moral ground to let all humanity know about the greatest human tragedy in the 20<sup>th</sup> century as a living witness for global peace. A letter to leaders of Nuclear-weapons and secretary General of the United Nation by The Society of Atomic-Bomb Victims (2011) declares a peace message to the world as follows:

The organization, Mayors for Peace, (from 5,003 cities, including Hiroshima and Nagasaki, in more than 151 countries) is promoting a plan for eliminating nuclear weapons by 2020. The NPT (Treaty on the Non-Proliferation of Nuclear Weapons) was confirmed in May, 2010. The New START (Treaty between USA and Russia on Measures for the Further Reduction and Limitation of Strategic Offensive Arms) came into effect in February, 2011. But progress towards abolishing nuclear weapons seems to be delayed. On the contrary, more and more countries have become nuclear-weapon states. We cannot dispel the fear that nuclear weapons may be used someday... Please eliminate nuclear weapons that could kill a huge number of citizens of another country and your own country, and that would leave serious aftereffects on numerous citizens who survived the bombing. We sincerely wish for you to abolish every nuclear weapon.

(The Society of Atomic-Bomb Victims 2011)

Japanese people bear a heavy responsibility to share the historical facts with people of the world as a living witness of Hiroshima and Nagasaki which have gone through unbearable human disasters as the first two cities in human history to be subjected to atomic bombing. More than 210,000 people lost their lives in



Hiroshima and Nagasaki, including those who were wiped out on the spot and those who died in unbearable agony by the end of 1945.

What has made it worse since 1945 is that the subsequent nuclear arms race and nuclear monopoly between the United States and Soviet Union (now Russia), is still continuing, along with the competitive acquisition of modern nuclear weapons by more than 8 nations even in the 21<sup>st</sup> century. Despite the repeated nuclear tests and technological development, it is not too much to say that we have been unexpectedly fortunate to know that no government and terrorist group has employed it yet. But we are still not free from possible nuclear conflicts or wars.

When we naively close our eyes toward the darkness of modern human history, we cannot see a peaceful morning light in the long tunnel of nuclear races. Although the legacy of Hiroshima and Nagasaki has had a deterrent power to prevent us from repeating the same human error, the Fukushima nuclear power plants melted down with enormous radiation caused by a natural disaster and human arrogance on March 11, 2011. It seemed as if it had been the will of nature in the land of gods. The people of the world, including all the survivors of atomic bombs in Hiroshima and Nagasaki, were stunned with parallel fear at the devastated sight of the Fukushima nuclear plants.

It is true that historical views and interpretations of the facts in Hiroshima and Nagasaki have been informed and shaped by the history education of each country. However, war memories of the victims and the peaceful citizens should be kept alive, vivid, relevant, urgent and constantly passed on to the future generations for the sake of human survival and coexistence. This must be the human legacy to pass on to the peaceful future, as the unbearable pain of all the war victims in the Asian Pacific War is beyond imagination. Peace is not given but it must be earned from historical lessons, and we have to keep it for the purpose of human solidarity and coexistence.

### **3. Approval/Disapproval of Using Atomic Bombs in 1945**

Benedict (1946) described the nature of Japanese people in 1940s as follows in her masterpiece, *Chrysanthemum and Sword*, which had a great influence on the Occupation policy of Japan by the US government and the survival of the Emperor system as a symbol of Japanese nation, not as a divine power.

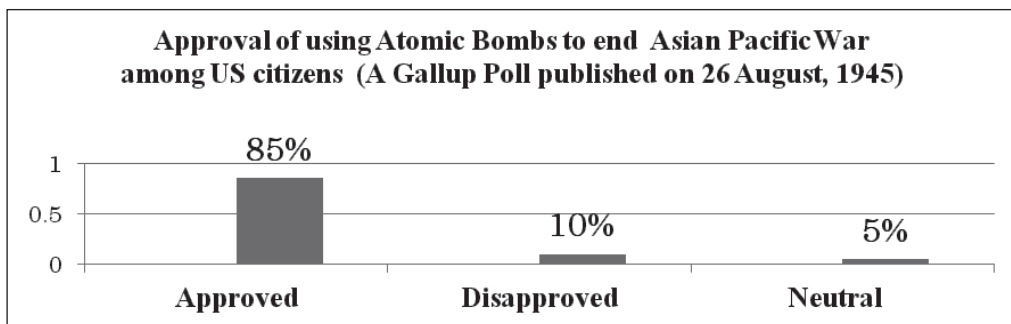
The Japanese are, to the highest degree, both aggressive and unaggressive, both militaristic and aesthetic, both insolent and polite, rigid and adaptable, submissive and resentful of being pushed around, loyal and treacherous, brave and timid, conservative and hospitable to new ways. They are terribly concerned about what other people will think of their behavior, and they are also overcome by guilt when other people know nothing of their misstep (1946. P.3).

The most crucial issue in 1940s is that many nations did not know others obsessed with worn-out dogma and war propagandas resulting from Orientalism and Occidentalism without enough cross-cultural understanding and communication among nations. Benedict emphasized the handicaps of the 20<sup>th</sup> century as follows:

One of the handicaps of the twentieth century is that we still have the vaguest and most biased notions, not only of what makes Japan a nation of Japanese, but of what makes the United States a nation of Americans, France a nation of Frenchmen, and Russia a nation of Russians. Lacking this knowledge, each country misunderstands the other .... The lenses through which any nation looks at life are not the ones another nation uses (Benedict, 1946. p. 13-14).

According to a Gallup Poll in 2005, Moore (2005) confirmed that the report of a Gallup Poll published on 26 August 1945 showed 85 percent of US citizens approved and 10 percent disapproved of dropping atomic bombs in 1945 as Graph 1 shows:

**Graph 1.**



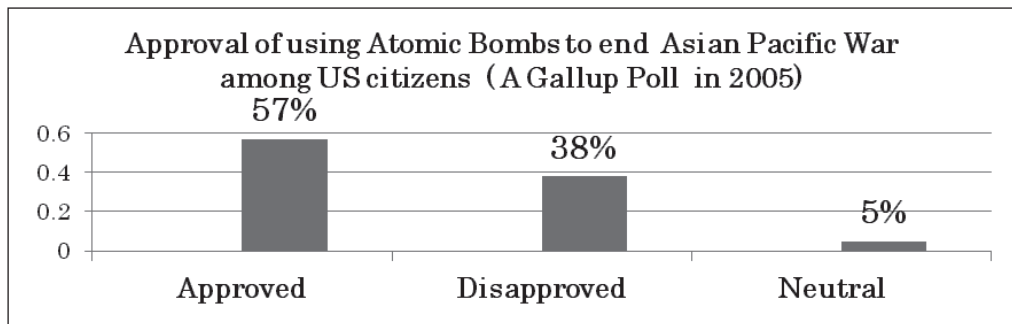
We can see how the majority of US citizens in 1945 approved of the using of atomic bombs to end the Asia Pacific war without knowing much about the causes

and effects of the two different types of nuclear bombs.

However, the New York Times Magazine bravely reported the fact of the greatest human tragedy in an article by John Hersey called “Hiroshima”, which was also broadcast by ABC Radio in 1946. Then most US citizens were terrified at the report of atomic bomb casualties and the size of destruction and devastation in both cities. Consequently the positive response about the atomic bombing has gradually changed and we found that in 1990, 53% of US citizens approved it, 41 % disapproved and 6% showed “neutral.” Six decades after the United States dropped atomic bombs on Hiroshima and Nagasaki, which effectively ended World War II, a majority of Americans (57%) approved the use of the bombs, while 38% disapproved and 5% showed “Neutral” in 2005 (Moore, 2005).

Graph 2 shows the approval of using atomic bombs to end the war in 1945 among US citizens in 2005.

**Graph 2.**



Moore (2005) in Gallup Poll in 2005 reported as follows:

The views expressed around the 60th anniversary of that historic event, the only time atomic weapons have ever been used in war, are not much different from the views expressed 10 years ago around the 50th anniversary. But the approval rate differs substantially from the overwhelming support Americans gave just a few days after the bombs were dropped in August 1945. At that time, 85% said they approved and just 10% disapproved. A major factor in President Harry S. Truman's decision to bomb Hiroshima and Nagasaki was that the bombs would hasten the end of the war and thus save American lives. Today, 80% of Americans believe the bombs did in fact save American lives by shortening the war. Ten years ago, the percentage was slightly higher, at 86% (Gallup Poll 2005 by

Moore).

It is interesting to know that the poll reported that the positive views about the atomic bombing differs depending on gender, political party and age differences. The poll shows as follows:

The poll shows that men are much more likely than women, and Republicans are more likely than Democrats, to express positive views about the bombing in Japan. To a lesser extent, older people are more positive than younger people. Overall, 73% of men, but only 42% of women, approve of the bombing. Similarly, 73% of Republicans, 53% of independents, and just 47% of Democrats approve. An irony here is that it was a Democratic president who made the decision to drop the bombs, though now Democrats give the least support among the three partisan groups. The large gender gap is not due solely to the fact that men disproportionately identify as Republicans and women as Democrats. Even within the party faithful, there are large differences in views between men and women. Among Republican men, 87% approve of the bombing, compared with 60% of Republican women -- a gender gap of 27 percentage points. Among independents, the gap is even larger, at 40 percentage points (71% of men approve vs. just 31% of women). And among Democrats, the gender gap is 26 percentage points (63% of men approve, as do 37% of women) (Moore, Gallup Poll 2005).

The point is how the history regarding Hiroshima and Nagasaki has been taught in public schools in the USA. According to the historical explanation on Hiroshima and Nagasaki in the 6 history text books for the 6<sup>th</sup> graders written by Professor Harsh, University of Virginia, and compiled by Vardaman (2005), the content about Hiroshima, Nagasaki, and the surrender of Japan stands on the side of approval of using two atomic bombs to end the war. It explains as follows:

Meanwhile, despite the defeat of Germany, the Japanese refused to surrender. Beaten on all fronts, Japan had retreated from the territories it had conquered in China and Southeast Asia. But it still had two million soldiers inside Japan itself. Japanese civilians, too, were being armed to resist an invasion. President Truman knew that the Japanese were trained to fight to the death. He believed that Japan could be invaded only at a huge cost in American lives. So in order to force the Japanese to surrender, Truman ordered the dropping of two atomic bombs on Japan. The first bomb was dropped on August 6, 1945, on the city of Hiroshima.

In the first flash of the giant fireball, eight thousand people died in a single moment. Tens of thousands more died later, from burns or from the effects of radiation. Most of the city was burned to the ground. Even after the bombing of Hiroshima, the Japanese government rejected American demands for surrender. Three days later a second atomic bomb was dropped, this time on the city of Nagasaki. Finally, the Japanese government, fearing the destruction of the whole country, agreed to surrender to the Allies. World War II was over. In six years of conflict, some forty million people around the world had lost their lives. A terrifying new weapon had ended one of the most terrible wars in the history of the world (Vardaman, 2005).

This US history book for the 6<sup>th</sup> grade explains the necessity of using two atomic bombs on Hiroshima and Nagasaki to end the war as if there were no choice but to drop the atomic bombs. It is self-evident that the opinions of innocent US school children are automatically shaped by the historical view of the atomic bombing on the side of US international policy. Also, in a high school history textbook, *American History* by Jack Abramowitz (1971) used in Seattle Public High Schools where I used to work in the 1980s, the atomic bombings are described as follows.

In mid-1944 Allied troops landed in France and swept westward, while Russian troops moved toward Germany from the east. Germany was forced to surrender in May, 1945. In August the United States dropped atomic bombs on Hiroshima and Nagasaki, and Japan was compelled to *capitulate*. After six terrible years of the war the nations of the world prepared for reconstruction and peace. The four years of war in which the United States participated had produced many changes, including the following: The United States emerged as the leading world power. The United States was now deeply committed to the idea of world cooperation to preserve world peace (Abramowitz, 1971, p.594).

This description provides US high school students with justification for the US using atomic bombs in Japan and the glorification of the US as a post-war leading world power which can preserve international peace and cooperation. This consistent historical interpretation described in these US history textbooks in public schools has had a certain influence on the historical views of elementary school children and high school students in the US, although many history

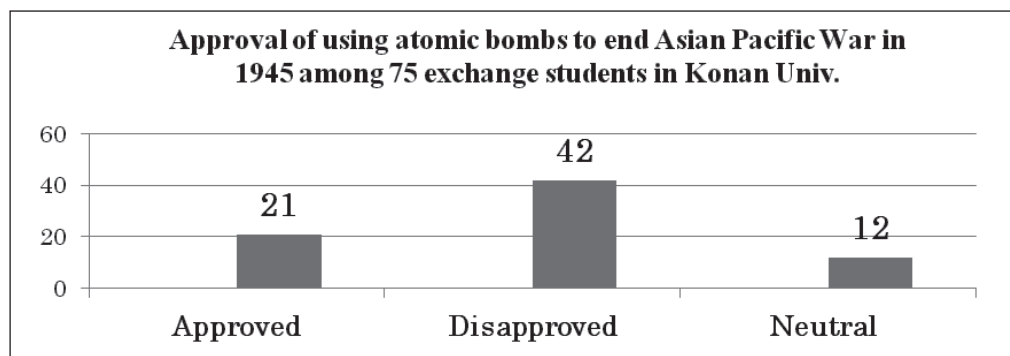
teachers might better have guaranteed open discussion on the issue of Hiroshima and Nagasaki from pro-con perspectives.

#### **4. Hiroshima and Nagasaki in International Education for Peace for Exchange Students from the West at Konan University**

We know that there have always been pro/con arguments regarding the use of the two atomic bombs at the end of Asian Pacific War in 1945. After studying this issue in class as a process of international education for peace through class discussion based on several historical documentaries, historical materials from the National Diet Library and relevant DVDs, I required exchange students to write a research paper on “Hiroshima and Nagasaki.” Analyzing all their final research papers, I found divided opinions among the exchange students in Konan University regarding the necessity of using the atomic bombs by the US government on August 6 and 9, 1945. I found the following pro/con attitudes towards the approval of using atomic bombs to end the war through their research papers after a 5-week lecture and class discussion on the Asian Pacific War, focusing on Japan’s fanatical invasion of Asia and the Pacific, Japanese soldiers’ atrocities and the issue of Hiroshima and Nagasaki, followed by a field trip to Hiroshima each year.

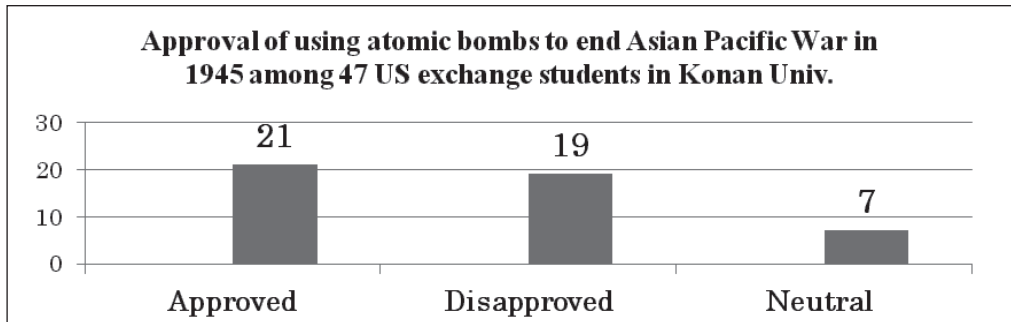
Among 75 exchange students, 28.0% (n=21) approved the necessity of using atomic bombs by the US government in Hiroshima and Nagasaki to end the war. On the other hand, 56.0 % (n=42) disapproved using the atomic bombs in Hiroshima and Nagasaki to end the war. Of course, 16.0% (n=12) students showed “neutral” attitude involved in the hindsight and foresight of this issue. Graph 3 shows the response of using the atomic bombs by the US government in Hiroshima and Nagasaki to end the Asian Pacific War in 1945.

**Graph 3.**



Also Graph 4 shows the approval or disapproval of using atomic bombs to end the war among the exchange students from US in class. The difference in each response is distinctive.

**Graph 4.**



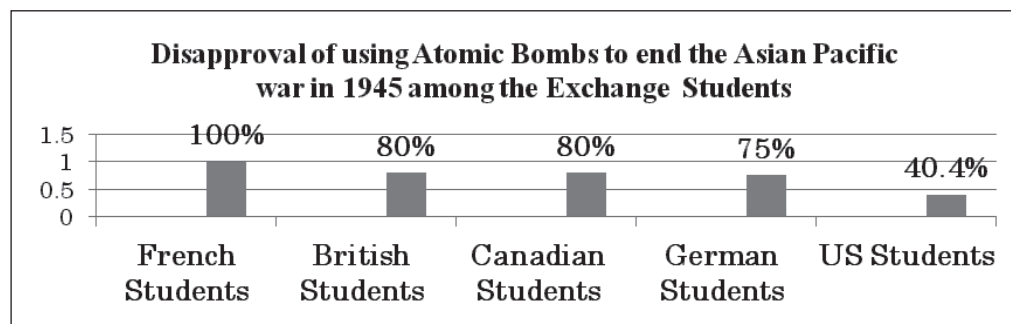
As for the US students, despite the fact that the majority of them have had their history education justify the use of atomic bombs to end the tragic war, 40.4% (n=19) US students out of 47 disapproved the use of atomic bombs, while 44.7% (n=21) US students approved the use of atomic bombs to end the war. 14.9% (n=7) US students responded “Neutral.” What surprises us is that 4 out of 6 US students with Korean backgrounds support the use of atomic bombs to end the war. This is partly due to the fact that Japan’s unconditional surrender right after the atomic bombing largely affected Korea’s independence from Japan in 1945, after the 35-year disgraceful colonization of Korea by Japan. On the other side, 5 US students with Chinese backgrounds are relatively critical of using atomic bombs to end the war in terms of human rights and environmental ethic. The reason is partially due to the fact that 3 students were born in and had education in the USA with Taiwanese family backgrounds. Another two students were born in Hong Kong and later emigrated to the USA with their families.

To be more specific, 9 French students (100%) out of 9 are against the use of atomic bombings and 8 British students out of 10 (80%) are against it, 4 Canadian students out of 5 (80%) are against it, 3 German students out of 4 (75%) are against it. Generally most European students disapprove the use of Atomic bombs to end the war. There are several reasons that I found through discussion with them. One reason is that they learned more about World War II in Europe than about the Asian Pacific War. Another reason is that they are basically anti-US “unipolarism” which sometimes ignored the role of the United Nations. What

impressed me most is that one French student in class insisted that “In France we have learned history not directly from history text books or teachers. We have been educated to look directly at history and find out our own answers and historical interpretations by ourselves. There has been neither the indoctrination of historical views nor nationalistic history education in France.” I feel ashamed of Japanese history education mainly focusing on rote memorization of historical events rather than analyzing the causes and effects of them, albeit history education in Japanese public schools is far from being nationalistic.

Graph 5 shows the percentage (rate) of disapproval of using atomic bombs to end the Asian Pacific War among exchange students from Europe and North America.

**Graph 5.**



Despite the limited number of respondents in this study, it is worth noting that the majority of European and Canadian students (83.75%) disapprove of the use of atomic bombs to end the Asian Pacific War in 1945. Especially all French students are against it, albeit France depending for her energy from nuclear power more than any other advanced country. On the contrary, it is important to know that only 40.4 % of US students disapprove the use of the atomic bombs. It is interesting to know that the percentage of disapproval of it among the US students in this program is very close to the average American citizens today (38% disapproval in Gallup Poll in 2005).

The point is not to judge various historical interpretations regarding dropping the atomic bombs on Japan, but to explore the possibility of fostering the awareness of peace culture in the heart of each exchange student, which will affect their families, communities and society in the near future. I found many students, regardless of nationalities, tend to look forward to the future rather than judging



who was responsible for the atomic tragedies or who was to be blamed. They are more concerned about not repeating the same great tragedy against human lives in terms of “No more Hiroshima, Nagasaki and Fukushima.” This must be the privilege of the younger generation who try to learn from human history, as we have learned from history that we have not yet learned enough from our own history since 1945.

### **5. Pro Opinions regarding Using Atomic Bombs in Hiroshima and Nagasaki to End the War by the Exchange Students**

The main reason why the USA used the atomic bombs in 1945 was to survive in the power politics by means of a nuclear monopoly among the major world powers. Other reasons were to end the war with minimum casualties for both American soldiers and Japanese civilians, to gain US leadership in the post-war geopolitical context, to possess US superiority in the post-war nuclear armed race, to show Orientalism, the American-centered conception of Japan in Said’s context, to prove the reason for having spent the tremendous amount of money by the US government in order to develop two different kinds of nuclear bombs (uranium and plutonium).

Ham (2011) wrote as follows in the Chapter 23, WHY, in his latest book *Hiroshima and Nagasaki* as follow.

In the immediate aftermath of the bombing, American consciences were settled: the weapon had avenged Pearl Harbor and Japanese atrocities, avoided a land invasion, saved hundreds of thousands of American lives and ended the war—so believed an emerging consensus. The targets were ‘military,’ Washington repeatedly assured the public. The media caressed the bomb as the savior of mankind—only 1.7 per cent of 595 newspaper editorials in 1945 opposed the use of the atomic bomb. The press and public mutually reinforced their satisfaction at a job well done. Asked whether they approved or disapproved of the atomic strikes, 85 per cent of Americans said in a Gallup Poll published on 26 August 1945 they approved. The responses of men and women, young and old, middle- and working-class, fetched the same result (Ham, 2011, p. 459).

We can see how the majority of US citizens in 1945 approved the atomic bombs to end the war without knowing much about the causes and effects of the two different nuclear bombs. The response of US citizens to the use of atomic bombs

became different as they came to know the reality of the casualties and destruction of Hiroshima and Nagasaki.

### **Approval: Pro-Opinions by exchange students:**

#### **“The atomic bombs were the perfect solution” by Oliver Swann, University of Illinois, USA**

I think, personally, that the atomic bombs were the perfect solution. Terrible, yes, but the solution that fit what was desired. The atomic bombs had an effect on Japan that was entirely different from anything else that could have been done – and I don’t mean that in the sense of the range of destruction and suffering that was caused by them. I believe that, would America have destroyed more through conventional bombing (or fire bombing, or any other method) and killed more people than they did with the atomic bombs, the atomic bombs still would have been more effective in ending the war... Whether you believe the bomb is good or bad, or should or shouldn’t have been dropped is really pretty irrelevant. I think, before you learn anything from what happened, you need to accept that what happened did happen. You can still believe whatever you want. (Oliver Swann, 2010, Senior, University of Illinois, USA)

#### **“I still feel, at that time the bomb should have been used.” by Daniel Ocasio, New York State University at Buffalo, USA**

If America did not successfully be the ones to defeat Japan, Japan itself maybe to this day a communist state or like the Korean peninsula, split into two parts. Japan could possibly be a nation such as North Korea, and not the economic world leader it is today.

(Daniel Ocasio, Senior, 2009, New York State University at Buffalo, USA)

#### **“The atomic bomb was necessary, not to convince Japan to surrender, nor to end the war faster, but to give America sole occupation of post-war Japan.” by Ryan Well, University of Illinois, USA.**

I believe that the only acceptable reason to drop the atomic bomb was to change the post-war situation. The former USSR and America had already begun having relationship problems before Franklin D. Roosevelt's death. In the countries the USSR had a lot of influence, there were lots of problems. For example, the standard of living between East and West Berlin was staggering. If America allowed the USSR to have joint occupation in Japan, Japan would not have been

able to regain itself as easily. The amount of lives potentially lost is also important to understand. America had already committed to fire-bombing civilian targets, and the loss of Japanese life would have been comparable to the atomic bomb. So, in conclusion, the atomic bomb was necessary, not to convince Japan to surrender, nor to end the war faster, but to give America sole occupation of post-war Japan.

(Ryan Well, 2010, Junior, University of Illinois)

**“I believe that the foresight of the United States was correct in wanting to conclude the war as quickly as possible.” by Thomas Michener, University of Hawaii, USA**

I believe that the foresight of the United States was correct in wanting to conclude the war as quickly as possible. In addition to saving lives overall, the post-war actions of the USSR prove telling for what could have happened had the war been prolonged, thereby giving them more say in the Pacific War peace process. By destroying two cities in the course of three days, the US prevented Japan from being subjected to massive post-war Soviet retaliation and, I believe, ironically, ultimately helped Japan in the long run.

(Thomas Michener, 2009, Senior, University of Hawaii)

**“As a Korean American, I think it would have caused more casualties if the war lasted too long.” by David Seong, Korean American from University of Illinois, USA**

As we noticed in the class, lots of countries had different views on Hiroshima and Nagasaki bombing. It was interesting to see how European countries’ viewpoints were different from Asian countries and America’s viewpoints. There are people who agree that Hiroshima bombing was necessary. I agree too. As a Korean American, I think it would have caused more casualties if the war had lasted too long. Still now, people claim, because of this, they believe the war has ended sooner than they expected, which eventually helped Korea’s independence from Japan’s ruling.

(David Seong, 2010, Junior , University of Illinois)

## **6. Disapproval: Con-Opinions on Using Atomic Bombs in Hiroshima and Nagasaki to End the War by the Exchange Students**

The main reason for the disapproval of using atomic bombs in 1945 is that it goes against The Geneva Convention in terms of human rights and ethics along with the massive destruction of natural environment.

Despite the fact that the majority of US citizens approved the decision of dropping two atomic bombs in Japan to end the war (85% approved in 1945), many American church leaders declared their disapproval of using the atomic bombs. Ham (2011) wrote that “The Federal Council of Churches was among the most vociferous, branding the atomic bombing of Japan ‘morally indefensible’; in so doing, America had ‘sinned grievously against the law of God and the Japanese people.’” (Ham. 2011 p. 461)

### **Con-Opinions by the Exchange Students**

Maximilian Gartz, a German student from University of Kelon, Germany disapproved the use of atomic bombs for two reasons in his research paper on Hiroshima and Nagasaki as follows:

**“Looking at these numbers, or even better, going to one of the two cities and having a look at pictures and descriptions of victims, there is no reason that could have been strong enough to justify the attacks. “ by Maximilian Gartz.**

In January 2010, I came to Hiroshima during a trip through Japan. There, I visited the Hiroshima Peace Memorial Museum, where I saw many very moving exhibits regarding this event. Many pieces influenced my opinion about the usage of the atomic bombs heavily. Amongst others, original documents of the U.S. government, which document what politicians and scientists said about the necessity of the atomic bomb usage. Many of these files prove that the United States actually dropped the bombs because of two major reasons. The first reason was that the government wanted to use the new weapon to justify the enormous costs of its development. The Manhattan Project, how the development of the nuclear bombs was called, cost the U.S. government about 2 billion dollars, in the time from 1939 until 1945 (Gosling 1999: 16). The second probable main reason was the demonstration of military power to the world and especially to the Soviet Union. After the war in Europe, it became clear that a conflict between the USA and the Soviet Union was unavoidable. In my opinion, both of these reasons are unacceptable and also the one, propagated by supporters of the usage, that the bombs shortened the war and saved millions of American lives are not convincing and do not justify the use of this weapon in any way. 1945, the Japanese army was already mostly defeated and all big cities with their infrastructure were destroyed. There is no way that the rest of the population would have resisted to or even defeated the American troops. Germany, where the same spirit of “fighting until

the end” was propagandized, was also defeated without using these weapons. The argument that the nuclear bombs saved millions of American soldiers is not comprehensible and sound, because of the many civilians who died. It seems cynical to me. Using this argumentation values American lives higher than Japanese and this is no acceptable position a democratic government can argue for, from my point of view. In Hiroshima and Nagasaki, about 92,000 Japanese people died directly when the bombs were dropped and about 130,000 during the next year, due to consequential damages. Looking at these numbers, or even better, going to one of the two cities and have a look at pictures and descriptions of victims, there is no reason that could have been strong enough to justify the attacks. “ *Never think that war, no matter how necessary, nor how justified, is not a crime.*” - Ernest Hemmingway –

(Maximilian Gartz, 2010, senior, from University of Kelon, Germany)

Sang Kyu (Sam) Ahn, a Korean-born American student from University of Illinois, clearly discusses the issue of using atomic bombs with mixed feelings from his Korean, American and Asian backgrounds as follows:

**“The usage of an atomic bomb by any person against another person is immoral regardless of the reason.” by Sang Kyu (Sam) Ahn.**

The usage of an atomic bomb by any person against another person is immoral regardless of the reason because the atomic bomb is a force of indiscriminate destruction that destroys schools and hospitals, and kills civilians and children. As a person who received American education for the past 10 years, I was fed up with all the propaganda one could take about how “the atomic bombs were necessary to save American (and other) casualties”, “the atomic bombs were a necessary evil to end the war”, “democracy for the world was at stake”, and all the other justifications that the US could muster through its mass media and education. However, not being born an American and having my ancestral roots in Asia (specifically South Korea), I considered all sides regarding the usage and effect of the atomic bomb: the American side that used the bombs, the Japanese side that received the bombs, and the Korean side where 1 out of every 7 atomic bomb victim is assumed to be of Korean ancestry. Taking all sides and all races and nationalities into consideration, and especially the nature of the power of the atomic bomb, I believe that the usage of the atomic bomb was unjustified.

(Sang Kyu (Sam) Ahn, 2009, senior, from University of Illinois, USA)

Nan Jiang, a science student with Chinese background from University of Illinois discusses the issue of atomic bombings from an environmental point of view. As he had education in China before he emigrated to the US with his family at the age of 14, it is worth noting his clear opinion against nuclear bombing as a science student of University of Illinois, USA. He discusses as follows:

**“Not only did the atomic bombs annihilate both Hiroshima and Nagasaki, it also left behind calamitous emotional scars.” by Nan Jiang.**

In November 1954, five months before his death, Albert Einstein summarized his feelings about his role in the creation of the atomic bomb: "I made one great mistake in my life... when I signed the letter to President Roosevelt recommending that atom bombs be made; but there was some justification - the danger that the Germans would make them." I believe that the atomic bombing of Hiroshima and Nagasaki was an implacable mistake made by the United States. And such unnecessary and immoral action should not be repeated in the future. Prior to the dropping of “Little Boy” and “Fat man”, atomic bomb developers were aware of the dangers of such lethal weapon. Once the atomic bomb explodes, two different types of radiation are generated: ionizing and non-ionizing radiation. Ionizing radiations occurred in the forms of radioactive decay: alpha, beta, and gamma. This type of radioactivity would cause disruption of the biological system, DNA mutation, and cancer. The second type of radiation generated is at a lower energy state and do not carry enough photons of energy to ionize atoms and molecules. The scientists who were developing the atomic bombs were fully aware of such potential hazard. Furthermore, the dropping of both atomic bombs were completely unnecessary for the United States to claim their victory over Japan. In fact, many of the U.S. generals including General of the Army Douglas MacArthur, Fleet Admiral William D. Leahy, Brigadier General Carter Clarke, and Fleet Admiral Chester W. Nimitz, disagreed with the necessity of the bombing. In his letter to President Truman, Fleet Admiral William D. Leahy stated that: "The use of the atomic bombs at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already defeated and ready to surrender because of the effective sea blockade and the successful bombing with conventional weapons." Clearly, from the admiral and other generals' point of view, conventional bombing and sea blockade had been very effective and if this were to continue Japanese people will have no choice but to surrender.

In conclusion, an atomic bomb is more than just a devastating weapon. It is also a force of psychological destruction. Such a perilous weapon should not be used for any reason or at any cost. Not only did the atomic bombs annihilate both Hiroshima and Nagasaki, they also left behind calamitous emotional scars. This hideous act of United States shall be remembered forever.

(Nan Jiang, 2010. Junior, University of Illinois – Urbana Champaign, USA)

Stephanie Chow, from Saint John’s University, New York, USA opposed the use of atomic bombs to end the war as follows:

**“It was wrong and racist for the U.S. to have dropped the bombs on Japan.” by Stephanie Chow.**

My opinion is that it was wrong and racist for the U.S. to have dropped the bombs on Japan. I did a research paper in high school on this theme and even before my paper I thought it was wrong. However, after doing the research paper, I learned how President Truman's advisors including the bomb creators advised against dropping the bomb. He knew that Japan was going to surrender within a few days so he was in a hurry to drop the bomb as a warning to the world. It was not fair that Japan had to suffer in such an extreme way. Also, one bomb was more than enough but he had to rush the second bomb in. The bombs were also dropped in the most heavily concentrated residential areas and when it was suggested that they should target military bases instead, the idea was rejected. I do not think that just because Pearl Harbor was bombed that the U.S. has a right to go bombing Japan back. It is just like what happened after 9/11. It is very immature for our leaders to act in such a way. If America thinks the enemy is so bad, they should not follow their actions. (Stephanie Chow, 2009, Junior, Saint John’s University, US)

Corentin Courtois from University of Tours, France, discussed the issue of Hiroshima and Nagasaki in term of ethical issue as follows:

**“Even if it is in war time, human being should never be the subject of any experiments, unwillingly, especially lethal ones.” by Corentin Courtois**

The ethical problem is that, even if it is in war time, human beings should never be the subject of any experiments (unwillingly) especially lethal ones. War is not a game. A bomb is not a toy. A country should not behave as a little spoiled and (too) powerful boy who wants to try his new game at all costs without even considering the consequences. Especially when those are scaled in human lives.

The unseen consequence is also that where using a weapon of such powers, this is not only between countries anymore, this concerns the whole world (and more generally with atomic weapon), as long as it's not an island like Japan. A bomb dropped on a country is also dangerous for his neighbors because of the radioactive cloud. France has been hit by the radioactive cloud from Chernobyl and people still have problems linked to it and as long as one country will use it even one single time, it is already too late.

Country presidents spent and will spend millions, trillions in it where they could have been helping their people with problems as famine, poverty or unemployment as we can see nowadays in North Korea or India. Just after Hiroshima the race has begun. It is probably what motivated USSR so much to be able to have the same kind of destructive power and/or dissuasive power.

(Corentin Courtois, 2010, Junior, from University of Tours, France)

Anna Quinn, from University of Pittsburgh emphasized that to prevent the occurrence of World War III, not simply because such a war would mean the extinction of all humanity, but because we must learn to value human life, we must turn to history. Anna raised the issue of the Smithsonian Museum, discussing as follows in her research paper entitled “Fear Versus Understanding: Lessons from the Past.

**“It saddens me to admit that there are still Americans who would look away from the past.” by Anna Quinn**

With a grandfather who served during the Allied landings on Normandy, from a young age I can remember being told that the end of the war—that is to say, the bombings of Hiroshima and Nagasaki—saved American lives. Perhaps my grandfather thought the war was a situation in which the ends justified the means; perhaps it was an issue of perspectives. Although roughly a quarter to a fifth of a million lives were brought to an end at Hiroshima and Nagasaki combined, and despite the fact that a vast majority of those killed were civilians, because the label “enemy” was so firmly attached to the Japanese, the lives lost became almost inconsequential...

As a citizen of the 21<sup>st</sup> century, though, what I am capable of doing is recognizing the wrongdoings committed by those who, in carrying power, were also trusted to do right by that power. Instead of supporting understanding among peoples, regardless of nationality, however, the government allowed, even encouraged, an atmosphere fueled by hate. It saddens me to admit that there are still Americans



who would look away from the past. For example, the exhibit of the Enola Gay at the Smithsonian was originally designed so as to include the facts and figures regarding the bombing of Hiroshima and the aftermath of using an atomic weapon. The Washington Post, which has decidedly conservative views on foreign policy, steadfastly opposed the exhibit, explaining: It is important to be clear about what happened at the Smithsonian. It is not, as some have it, that benighted advocates of a special interest or right-wing point of view brought historical power to bear to crush and distort the historical truth. Quite to the contrary. Narrow-minded representatives of a special-interest and revisionist point of view attempted to use their inside track to appropriate and hollow out a historical event that large numbers of Americans alive at that time and engaged in the war had witnessed and understood in a very different—and authentic—way. (“An Exhibit Denied”)

I understand that there was wide support for the use of the bomb in the months following Japan’s surrender. But I do not believe that we must remain chained to this opinion, one that was formed before a majority of American citizens were informed of the consequences of using a nuclear weapon. The Enola Gay exhibit was not designed to “revise history,” but to, as the Smithsonian’s mission statement declares, “tell visitors what the [exhibit] object is and the basic facts concerning its history. Over the 27 years of its existence, the museum has carefully followed an approach which offers accurate descriptive data, allowing visitors to evaluate what they encounter in the context of their own points of view” (“Statement on Exhibition”). The process of reflection is the most valuable, as well as the most necessary, tool. Without it, there is no opportunity to learn.

(Anna Quinn, 2011, Junior from University of Pittsburgh, USA )

## **7. Transforming Attitudes among Exchange Students through the study of Hiroshima and Nagasaki**

We can find some important questions, ambivalence, inner conflicts, mixed feelings and a transformative attitude towards this very sensitive issue of nuclear bombs among some exchange students through the peace study of Hiroshima and Nagasaki. Daniel Ocasio, Christopher Lamm and Julienne Fang seriously expressed their honest thoughts and feelings as follows. I could see a certain transformation of attitudes towards the nuclear bombings in some paragraphs of their research papers as follows:

**“These days, I still feel, at that time the bomb should have been used however, I wish for the sake of humanity that it’s never used again” by Daniel Ocasio, New York State University at Buffalo, USA**

I can remember back in 2002, when my high school teacher asked our class “do you think we should have used the atomic bomb?” and my answer was most definitely yes. At the time I took no consideration for others, just that America needed to win the war. These days, I still feel, at that time the bomb should have been used; however, I wish for the sake of humanity that it’s never used again. 200,000 people may not seem like a lot to the world population, but that’s 200,000 lives that mean everything to someone else.

(Daniel Ocasio, 2009, senior, New York State University, USA)

**“Why did the United States drop the bomb onto a city instead of making a public demonstration of its destructive power in an uninhabited area?” by Christopher Lamm, from University of Arizona, USA**

Despite the many reasons for dropping the atomic bombs on Hiroshima and Nagasaki, I still have one thing about this issue which I cannot comprehend: Why did the United States drop the bomb onto a city instead of making a public demonstration of its destructive power in an uninhabited area? One possible explanation for this is that since the Japanese fought seemingly irrationally and in ways which defied our conventional understanding of war, the United States could not know for sure that a demonstration would phase the Japanese in the same way that proving nuclear capabilities on a city would cause. It is clear that the United States took great care to attempt to accurately assess the reaction that the Japanese would have to the nuclear strike. Two bombs were developed and deployed to make it clear that we could produce more than one, and that there would be more to follow presumably. Clearly this had been a decisive factor in the Emperor’s decision to surrender under the Postdam Agreement.

(Christopher Lamm, 2012, Junior, from University of Arizona, USA)

**“However, I’m living decades after the war and my opinion is a little torn with the repercussions and reflections” by Julienne Fang, University of Illinois, USA**

I am a little torn as to whether or not the atomic bombs were justified. My way of thinking is this: if I lived at the time of World War II, then yes I think that dropping the bombs was justified. Being Taiwanese/Chinese-American, Japan at the time was the enemy and thinking of all the atrocities that they did from the

Rape of Nanking to Taiwan's occupation to what I've heard from my grandparents, then it was kind of an eye for an eye situation. Also, I think saving American troops should be the main priority and by not sending them to Japan directly definitely prevented American casualties. However, I'm living decades after the war and my opinion is a little torn with the repercussions and reflections. There are always countless hanging questions as to what would have happened if we did not drop the bombs. How many lives could have been saved or lost if America did not drop the bombs? Were there other, less populated areas to target that would have received the same end result? I stand that at the time the atomic bombs were the right thing to do, however now there are way too many questions and 'what if' situations that I'm not sure the actions are justified anymore. In the end, war is just ugly and what happened has happened. How America, Japan and the rest of the world handles it decades after the war is up to each country.

(Julienne Fang, 2009, Junior, University of Illinois, USA)

Including these three opinions, 12 exchange students among those who responded as "Neutral" have mixed feelings with transformative attitudes towards the automatic approval and repercussion of the dropping of atomic bombs on civilians to end the war. Their hearts are still debating. These neutral opinions are also very important on the process of international education for peace and conflict resolution in terms of the hindsight and foresight of history.

## **8. Towards Peace**

Has the 21st century learned from the history of the 20<sup>th</sup> century? Modern wars since the middle of the 20<sup>th</sup> century have destroyed more innocent civilians, natural environment, buildings and property, which have also brought about the destruction of moral identity among those involved. Noddings (2012) reports the escalation of civilian deaths in the 20<sup>th</sup> century as follows, "In World War I, 95 percent of those killed in war were soldiers, 5 percent were civilians; In World War II, 52 percent were soldiers, 48 % civilians; in the Korean War, 16 percent were soldiers and 84 % were civilians." He continues that there were 2 million deaths in the Vietnam War and 58,000 were American soldiers. Well then, how many civilians were killed in Vietnam? How can we avoid this repeated human tragedy of war towards our future? The key answer lies in to the power of human solidarity and peace-loving conscience fostered by respect, love and human

dignity for others through relevant peace education at homes and schools. Towards a peaceful future, Anna Quinn (2011) from University of Pittsburgh, USA discusses as follows:

Looking towards the future, it is integral that we strive to avoid repeating the mistakes of the past. But we must do more than merely try. It is our duty as human beings to treat others with kindness and respect. For Americans, this means to go beyond merely claiming that we've learned from the 'dirty Jap' posters of the past that littered both streets and minds with hate. To prove that we are capable of acknowledging the past, regardless of what blights it. And to take measures to ensure that the government continues to maintain the role it was intended to fulfill; namely, to be a representative of its people. It is my hope that people will learn to trust, rather than malign; to listen, rather than to deny; and to love, rather than kill. Perhaps I am, painfully, an optimist; but only by doing this can we continue towards a brighter future.

(Anna Quinn, 2011, Junior, University of Pittsburgh, USA)

Anna Quinn has been working for Public Schools in Nagasaki City for The Japan Exchange and Teaching Program (JET Program) sponsored by the Ministry of Education and Science since September 2012. She also is involved in English and Peace Education as an American young teacher who has gone through international education for peace at Konan University in Kobe, Japan. It seems that her destiny has happened to assign her to Nagasaki City, the representative peace city along with Hiroshima in Japan, as a peace-loving young American citizen who can trust, listen, respect and love others. History is not unkind to her and her mentor.

Corentin Courtois, from University of Tours, France discussed the future towards peace as follows:

We should now learn from the million of Japanese people who died from this mistake in human history. Learn that dissuasive power should stay dissuasive. Learn that communication and thinking are by far the most important link in human relations, and it should be the same in international relations. Learn that we can't decide who is going to die to fulfill an experimental research. Learn that

war is not a game and should be avoided as much as possible by finding (or at least try to) the answers (or agreements) to the problems before dropping a bomb (or declaring the war in general). Unfortunately, this sad day will still be in our memory to remind us what horrible things mankind did, is able to do, and should never ever be done again.

(Corentin Courtoi, 2010, Junior, University of Tours, France)

Karhim Kim, Korean American from University of Illinois states as follows:

In April 2007, it was officially presented in the General Assembly of the United Nations as a joint submission by the governments of Costa Rica and Malaysia, but has still not been adopted” (Kodama 2010, 35). If successful, this treaty will “prohibit the development, testing, production, stockpiling, transfer, use and threat of use of nuclear weapons” (Kodama 2010, 35). However, with “United States spending \$40 billion dollars a year and now that there are nine countries with nuclear arsenals and over forty more nations capable of producing them” (Cameron and Miyoshi 2005, 45), the road to abolition of nuclear weapons still seems very far away. Lessons to be taken away from Hiroshima and Nagasaki are countless. But what we need to really focus on is to work towards peace to make sure no such tragedy will happen ever again. I think it is about time that we started thinking about what we can do now instead of thinking about why we did what we did in the past. The past is the past, and it cannot be changed. However, we can change the future in the present.

(Karhim Kim, 2011, Junior, University of Illinois, USA)

Alana Swiss, a Jewish American from University of Pittsburgh discusses the significance of developing more personal relationships with a reverence for other cultures. She shows a positive direction for international education for peace as follows:

Most American citizens were unaware of the power and effects of the atomic bomb and were unclear on why the decision had actually been made. Many people, soldiers and citizens alike, are vastly uneducated when their country is at war. Their opinions are created via propaganda and media that their country provides; it is not an intelligently formed opinion like it should be. Even more so in the time of World War II, most soldiers were not even aware of why they were

being ordered to press a button that would end the lives of thousands. The only way to resurrect this issue is an increase in education. It is important to understand where other people are coming from and be able to look at situations from many different points of view. If we can understand why people think the way they do and stop trying to force them into another style of living, then perhaps we can avoid conflict and discuss in a civil fashion the issues that set us apart. This is what makes international education so vital to our future coexistence. We need to develop personal relationships around the world and create many international friends. Only then will we gain an appreciation and a reverence for other cultures.

(Alana Swiss, 2011, Junior, University of Pittsburgh, USA )

David Seong, Korean American from University of Illinois, USA wrote in his paper on Thoughts about Hiroshima Bombing. He concludes this paper towards the future of coming generations as follows:

History is like a mirror. It reflects how we look and behave and give us time to think about it. We can learn lessons from history (the past) while we use it to guide ourselves to the future. What already happened has happened. However, there is clear difference between just giving it up and facing the consequences and reality of it. I miss ancient times when Korea, China, and Japan were close friends, supporting each other. What has happened in World War II and other wars should not be repeated ever again, and that is a promise to keep for our future generations.

(David Seong, 2010, Senior, University of Illinois, USA)

Finally Bence Feher, from University of Pittsburgh, USA concludes regarding our attitudes towards peace involved in Hiroshima and Nagasaki as follows:

But what is most important here, and my final overall point to this paper, is that it makes no sense to discuss whether the bombs were justified or who is to blame, but instead to learn from their use and use it to mold the future for a safer world not just without atomic weapons, but without war. The bombs dropped on Hiroshima and Nagasaki were a display of the destructive power that humans possess. We need to accept this in awe and humbly bow down and back away from that direction. We have seen what we as humans can do from the deepest, darkest corners of our minds; now we must do everything we can to make sure

nothing like that ever happens again. (Bence Feher, 2010, Senior, University of Pittsburgh, USA)

In January 2009, Barack Obama took a sacred oath again as follows, “With old friends and former foes, we will work tirelessly to lessen the nuclear threat, and roll back the specter of a warming planet.” In order not to make this sacred oath a pie in the sky, all the nations of the world should work together towards a simple goal for human survival and coexistence without being controlled by the massive power of nuclear threat and destruction.

It has become quite meaningful for the whole world to know the result of the presidential election of the US on November 6, 2012. The US citizens chose a more equal society with better social welfare, health care, environmentally friendly industries and less military expenditure rather than a more free and competitive society with a stronger economy, stronger military presence and leadership in the world. It was also based on the expectation of the world that Obama received the Nobel Prize for Peace in 2009, followed by The European Union in 2012.

January 21, 2013, Barack Obama declared the necessity of tolerance, opportunity, human dignity and justice as principles of peace in his Inaugural Address not only for the US citizens but also for the citizens of the world as follows:

But we are also heirs to those who won the peace and not just the war; who turned sworn enemies into the surest of friends -- and we must carry those lessons into this time as well...

We will support democracy from Asia to Africa, from the Americas to the Middle East, because our interests and our conscience compel us to act on behalf of those who long for freedom. And we must be a source of hope to the poor, the sick, the marginalized, the victims of prejudice -- not out of mere charity, but because peace in our time requires the constant advance of those principles that our common creed describes: tolerance and opportunity, human dignity and justice (Obama, 2013).

Observing politically torn and environmentally fragile world in the 21<sup>st</sup> century, we should heed Obama’s sincere voice of transforming hostile enemies into peace-loving friends in his sacred address in this politically challenged time.

There are a lot of positive implications regarding a peaceful world without nuclear weapons in the 2012 Nagasaki Peace Declaration by Tomihisa Taue, Mayor of Nagasaki City on August 09, 2012.

**Humankind has senselessly engaged in wars repeatedly throughout history. However, even during wartime there are certain unacceptable actions. Under current international humanitarian law, it is regarded as a criminal act to kill or injure children, mothers, civilians, injured soldiers, or prisoners of war. Moreover, the law unequivocally bans the use of poisonous gases, biological weapons, anti-personnel landmines and other inhumane weapons that indiscriminately cause suffering to people and significantly impact the environment...**

**To ensure that Nagasaki is the last city ever to be a victim of a nuclear attack, it is essential to definitively ban not only the use of nuclear weapons but everything from their development to their deployment. A new approach is required that goes beyond the confines of the existing Nuclear Non-Proliferation Treaty (NPT) and we have already determined several methods of doing so.**

**One method is the Nuclear Weapons Convention (NWC). In 2008, United Nations Secretary-General Ban Ki-moon expressed the need for the NWC. For the first time, the NWC was mentioned in the Final Document of the 2010 NPT Review Conference. The international community must act now by taking the first concrete steps towards concluding the NWC.**

**The creation of Nuclear Weapon-Free Zones (NWFZ) is another realistic and concrete method at our disposal. Most of the lands in the Southern Hemisphere are already covered by these zones, and this year efforts are being made to organize a meeting to discuss the creation of a Middle East Nuclear Weapon-Free Zone. To date, we have repeatedly called on the Japanese government to work toward the creation of a Northeast Asia Nuclear Weapon-Free Zone. Along with enacting the Three Non-Nuclear Principles into law, the Japanese government must promote efforts such as these, address the serious challenge presented by nuclear weapons in North Korea, and demonstrate leadership as the only atomic bombed country in the world.**

**In April 2012, the long-awaited Research Center for Nuclear Weapons Abolition (RECNA) was established at Nagasaki University. RECNA is**



**expected to serve as a hub for networking and disseminating information and proposals pertinent to the abolition of nuclear weapons. With the establishment of RECNA, we here in Nagasaki are determined more than ever to further our work to fulfill the mission tasked to us as an atomic bombed city.**

**Reaching out to the youth is vital in realizing a world without nuclear weapons. Starting tomorrow, the Global Forum on Disarmament and Non-Proliferation Education will begin here in Nagasaki co-sponsored by the Japanese government and the United Nations University.**

**Nuclear weapons were born out of distrust and fear of other countries as well as the desire for power. Nagasaki will also be emphasizing peace and international understanding education to help create a world where future generations can live in a society based on mutual trust, a sense of security, and the notion of harmonious coexistence.**

**The accident at the Fukushima Daiichi Nuclear Power Plant operated by the Tokyo Electric Power Company, Inc. shook the world. We here in Nagasaki will continue to support the people of Fukushima as it brings us great sorrow that every day they still face the fear of radiation. In addition to speeding up restoration of the affected areas, we call on the Japanese government to set new energy policy goals to build a society free from the fear of radioactivity and present concrete measures to implement these policies. We cannot postpone the issue of the disposal of the vast amount of nuclear waste generated from operating nuclear plants. It is up to the international community to cooperate and address this problem.**

**The average age of the remaining atomic bomb survivors now exceeds seventy seven. We ask once again of the government to listen to the voices of those suffering with utmost sincerity and make efforts towards the enhancement of additional support policies.**

**We offer our sincere condolences for the lives lost in the atomic bombings, and pledge to continue our efforts towards the abolition of nuclear weapons hand-in-hand with the citizens of Hiroshima and all people in the world who share our goal for a nuclear free world (Tomihisa Taue, Mayor of Nagasaki City on August 09, 2012).**

This Peace Declaration in 2012 results from the spirit of Article 9 of the Japanese Constitution in 1946. Since the end of World War II, Japanese people

have been repeatedly taught that the pillar of our peace education lies in the philosophy of the Japanese Constitution, which forever renounces war. This is true of the lofty Preface and Article 9 (Nakamura, 2006. p.4).

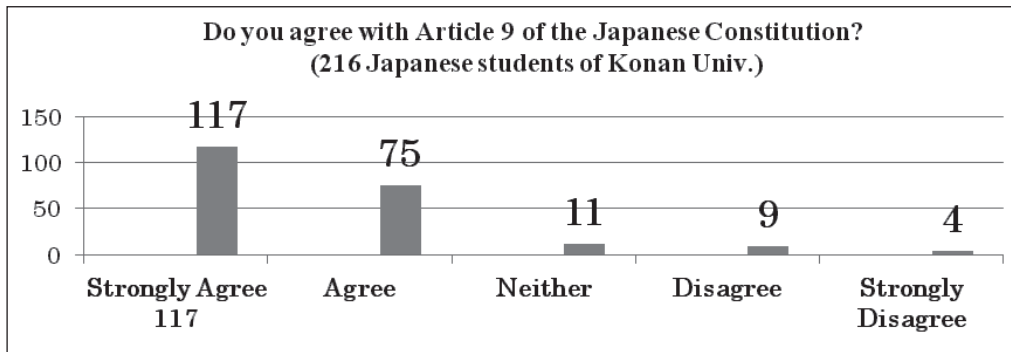
Moreover, it is encouraging for peace educators to know that there has even been a global movement to develop the spirit of the Constitution of Japan, especially Article 9, into the constitution of the world. Overby (2001, p.5) states that the only way to save this planet is to spread the message of “Article 9 of the Japanese Constitution” among all the people in the world.

Article 9, Chapter II, of the Constitution renounces war as follows:

**Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.** (The Article 9, Chapter II, The Constitution of Japan, since 1946).

The word “peace” appears frequently in the Constitution and Japanese people have taken the word seriously as a point of departure for a peace-loving nation for the past 67 years. The Japanese people have been proud of the Constitution, especially Article 9.

In response to the author's questionnaire on Article 9 of the Japanese Constitution given to 216 Japanese university students taking “Kokusai Rikai”, Global Citizenship Education at Konan University from 2004 to 2008, the majority of the students (88.9%) (n=192) agree with Article 9 and want to keep it as it is. 54.18% (n=117) strongly agree and 34.72% (n=75) agree. The point is that only 6% (n=13) of the students disagree with Article 9 (1.8% strongly disagree and 4.2% disagree). Also, many students (62%) disagree with the revision of Article 9 (Strongly Disagree=36% and Disagree=26%). Graph 6 shows the response to the agreement of Article 9 of the Japanese constitution among 216 Japanese university students of Konan University.

**Graph 6.**

The main reason is that most of the students learned the significance of peace during their visit to Hiroshima Peace Memorial Museum, Nagasaki Atomic Bomb Museums or Okinawa Peace Memorial Museum as a school event (annual school excursion) when they were elementary or junior high school students.

Along with visiting Hiroshima, Nagasaki and Okinawa as a school event, it is also peacefully educational for Japanese people to visit and look at what Japanese soldiers did to POWs during the war. In 2009, together with my English friend who visited Hiroshima together, I visited the National Memorial Arboretum at Alrewas, Staffordshire, UK. I found a permanent exhibition of many Allied POWs. I also learned that quite a few Japanese students from Japanese sister city also visited there not to forget the tragic facts caused by Japanese soldiers during the war. Seiker (2002) who was a POW of the Japanese from 1942 to 1945 states in his book, *Lest We Forget: Life As A P.O.W.* as follows:

The atrocities depicted in my sketches are just some of the inhuman practices carried out only by the Japanese as matter of course, or just plain amusement. Many Allied POWs are still today suffering from mental and physical disorders. After many years of peace and civilized living the nightmares continue... I am often asked by well meaning people whether I can forgive or forget. The question of forgiving is perhaps one of religious belief and conscience, but to forget is a dangerous road to tread... We survived war and we survived hell. It is my hope that future generations never have to face what we went through, but should the need arise, I hope they will be blessed with another such generation of men and women. (p.8, p.52)

As time passes by, people could forgive us for our crimes but we should not forget what people have gone through as war legacy. This is an attitude to learn from history and live on historical lessons.

In Germany, for example, according to *Education on The Holocaust And On Anti-Semitism* (2006) by the Office for Democratic Institutions and Human Rights (ODIHR), Holocaust education is mandatory in all 16 federal states and it forms a major component of the module German and European History in the 20<sup>th</sup> Century (2006, p.85). As for Japan, as Duus (2008, p.44) emphasizes, “The Japanese textbooks make no attempt to glorify or justify the war to portray Japan as the “victim” of outside forces, or to offer an apologia for wartime atrocities.” He continues that “the war story told in Japanese history textbooks is entirely consistent with Japan’s postwar rejection of military force as an instrument of foreign policy” (2008, p.1). Japanese people should not forget our war legacy both as assailants and victims with reflective and soul-searching views of history, not necessary too much masochistic ones.

Also, when we pass on to subsequent generations the legacy of war, including individual stories, we should not confuse the attitudes of individuals with those of whole nations, as Webb (2012) states as follows:

If we can heal the harm that is done by individuals (we can never blame an entire nation for the ramifications of war – that would be like saying if one person in a family commits a crime then the whole family should go to jail). Sadly, there are those who judge not the individual but entire nations by 'a few'. Also we ourselves committed many acts of violence as, with all wars, violence begets violence. Of course it is natural to feel guilt. I regret any pain caused to any nation or a life that was lost, as one life lost is one too many and many wars are fought on misunderstandings (Webb, 2012).

It is true that the legacy of war and the trauma of war are achingly painful for any individual and family involved in war, however as Webb points out, passing on the irreparable war legacy to future generations not by political indoctrination but by having respect for human lives and regret any pain caused to any nation or a life that was lost, will be essential for peace education. War legacy should be historical lessons for all humanity not to repeat the same irreparable mistake.

We have learned from human history that violence and force cannot destroy the

will and dignity of people in the long run. Knowledge and human education could be the best weapons against violence and force. Said (2003) states as follows in his lecture at the American University in Cairo before he died. It is worth heeding his voice as he consistently kept sending a peace message against Iraq War.

**You cannot deal with others without profound knowledge of his or her culture, society and history. Force never works, because you can never destroys the will of people and the power of people. Idea is equality, coexistence and sustainable life. The present is our battle ground and knowledge is our main weapon (Edward Said, 2003).**

In conclusion, what is really vital is to listen, trust, care and love others rather than killing. We are born to love others by nature. We are not born to hate and kill each other. In the 21<sup>st</sup> century I am firmly convinced that personal relations are getting more important than diplomatic relations as the world has been dramatically globalized. We cannot stop this global flow which leads us to live in a more multicultural and cohesive society. It is clear that peace education will never allow any promising young people, responsible middle-age people and honorable elderly people to participate in the process of direct and structural violence in the name of the myth of “nation state” and the greed of “national interest.”

In terms of “world citizens,” Nussbaum (1997, p.9) confirms that “the sterner, more exigent version is the ideal of a citizen whose primary loyalty is to human beings the world over and whose national, local, and varied group loyalties are considered distinctly secondary.” We have known a peace story which proved the primary loyalty to human beings rather than national loyalty. Chiune (Senpo) Sugihara, the first Japanese diplomat in Lithuania had issued transit visas in the direction of the United States to 2,140 Jewish refugees including 300 children on his own decision, ignoring the strict order from the Japanese government in 1940, and consequently he saved their precious lives. Although Sugihara was arrested by the Soviets in 1944, and on returning Japan in 1947 he lost his position in the foreign ministry of Japan, he proved his loyalty to humanity and he was given the title "Righteous Among the Nations" by the Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem in 1985.

The truth is that we are all members of the human species on this fragile planet and we cannot choose our neighbors. This is what we have learned from our history in order to pass on the future generations, isn't it? One of the goals

of international education should be to cultivate a peaceful sense of humanity as citizens of the world in the heart of promising students that reaches beyond nations and generations. Thus, for the intellectual students and teachers involved in peace education, as Said (1993, p.44) emphasizes, the task should be explicitly to universalize the crisis, to give greater human scope to what a particular race or nation suffered, and to associate that experience with the sufferings of others.

Our peaceful future depends on, as Jin (2008, p.305) states, promoting a global ethic of universal love, forgiveness and reconciliation. The idea is that educators today should foster love for peace, empathy, compassion and respect for others in the hearts of the next generations through the witness of war legacy as historical lessons, rather than serving for the war system, creating pro-war competitive high-achievers. Schroder (2010, p.59) concludes that “Good peace education used by all the governments of the world, the global civic society, and the international community, can therefore, change the current culture of contest and violence and allow us to move beyond.” Cultivating a peaceful sense of humanity should be universalized in any educational context for the sake of our own peaceful coexistence.

## **9. Conclusion**

I have been involved for several years in international education for peace for Japanese university students, specifically those who are aiming to be teachers in public schools, and 3,400 invited participants from developing countries at Japan International Cooperation Agency (JICA) for the past 18 years. Currently I am also involved in peace education for exchange students from the West. One thing I have learned is that today’s young people are more transnational, transcultural and peace-loving than the previous generations.

In this paper I have reviewed the contemporary significance of Hiroshima and Nagasaki as a living witness of human history specifically for the exchange students from the West at Konan University between 2009 and 2012. The value of international education for peace lies in the process and transforming of attitudes among students and professors. I found the significance of the pro-con discussion on the issue of Hiroshima and Nagasaki together with promising exchange students from North American and Europe. Both sides listened to opposing and different opinions based on their research papers on this nuclear issue without resorting to worn-out dogma and recrimination. With a serious classroom

atmosphere during a series of problem-solving discussions and presentations, the classroom came to transform itself like an international conference with more than 9 nationalities and multicultural/ethnic backgrounds. The key concept in this class is to liberate our minds from the bondage of ethnocentric and nationalistic views of the world, developing imagination, sensitivity and respect for the suffering of all humanity as citizens of the world.

My students seemed to find out a transcultural consensus for a culture of peace in this class. One thing that has become certain is that, whether we approved or disapproved the validity of dropping the atomic bombs in two Japanese cities to end the tragic war in 1945, all the exchange students in my class seemed to have a mutual consensus that there be no use of any atomic bombs as a means of solving international disputes or conflicts in today's world in the age of the 21<sup>st</sup> century. Because it goes beyond national interest and it is not a matter of "nation state" but a matter of "human survival."

Another fruit of peace education for the exchange students is that they could reexamine our historical interpretations of the significance of Hiroshima and Nagasaki once again in Japan, along with their field trips to Hiroshima and The Peace Memorial Museum sponsored by Konan International Exchange Center (KIEC).

We have found that 56% of the exchange students from the West (2009-2012) disapproved the decision of dropping atomic bombs to end the war in 1945, and 40.4 % of the US exchange students disapproved of it. This disapproval percentage is very similar to the average rate of US citizens' disapproval (38%) in a Gallop Poll in 2005. What impressed me is that 83.7% of exchange students from Europe disapproved it.

On top of the pro-con discussion with the valid evidence on the tragedy of nuclear weapons and power in class, we have found a certain transformative attitude towards this global issue among exchange students from the West through their research papers and oral presentations as I have discussed. These results are worth studying more in terms of international education for peace and geopolitical context between EU and US.

In conclusion, I believe that, as Hall (1976, p.2) states, "The future depends on man's being able to transcend the limits of individual culture." I am also firmly convinced that the future of world peace rests on how we educators can foster the awareness of the contemporary significance of Hiroshima and Nagasaki along with Japanese atrocity in Asia and Pacific Basin among promising students

regardless of nationality, religion, political conviction and historical views for the purpose of cultivating a peaceful sense of humanity for human solidarity. The voices of “No more Hiroshima”, “No more Nagasaki” and “No more Fukushima” should not be silenced. There should be global resonance of these voices for the sake of human survival on this planet.

**“We must learn to live together as brothers, or we will perish together as fools.”**

**Martin Luther King, Jr.**

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\*Quotations from the final research papers on “Hiroshima and Nagasaki” by the exchange students from North America and the European Union to Konan University between 2009-2012. I have got a permission of the copyright of quotations from the final research papers from these exchange students.

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Stephanie Chow from Saint John’s University, USA.

Thomas Michener from University of Hawaii, USA

## Appendix1:

**Evaluation of the Class (International Education and Japan)** by the exchange students: Scores (all scores are out of 5): (2009-2012)

	<b>Average Scores</b>
How do you rate the course organization?	4.2
How do you rate the course materials?	4.0
How do you assess the amount of effort you put in to prepare/study for this class?	3.5
How do you rate the clarity of expectations from the instructor?	4.4
How do you rate the competence and qualifications of the instructor?	4.6
How do you rate the evaluation methods used?	4.3
Field trip (rate only if your class took a field trip).	4.0
Responsiveness of instructor to student concerns.	4.7
Overall course rating.	4.3
Instructor rating overall.	4.6

**Comments:** these comments were copied directly from the student evaluations

### **Critical Comments on this class:**

- \* At times I felt like there was not enough talk about America. It was always “European Union” and this concept of Asian Union.
- \* We spent too much time on topics; we could move at a faster pace. More reading assignments
- \* The content and object of the course is very interesting and worthwhile. Koji-sensei is also a fascinating person to listen to, with an impressive background. However, the way he conducts the class is too personal and demanding for my taste. Even though participation is part of the grade, I’m a little afraid of being called on because I don’t necessarily have a strong opinion on the subject at hand, let alone one coherent enough to relate to the whole class. I understand the need for the students’ personal views in the class, but I don’t enjoy that aspect of it.
- \* As much as the man likes to say otherwise, I found the teacher quite unreceptive to contrary opinion. Also, in class, he would prioritize hearing the testimony of non-Americans. I can kind of get that because the class had an American majority, but I don’t see how non-Americans are benefiting from that. He often used the phrase “international people,” citing the importance of building relationships with them, and generally seemed to ignore the fact that, to (for example) Europeans, Americans are foreigners and interacting with them is

just as beneficial to a European as interacting with a Congolese or Chinese, etc. The class often focused on violent, environmentally hazardous, or otherwise deplorable acts committed by the American government or “the West” in general. All in all, to be honest all I feel like I gained from the class was a feeling of having been accused. I very well could have aced the course by not attending, as could have anyone, seeing as the only academic exercise was a final essay at the end of the course. Although facts were included in lessons, a great deal of the course consisted of hearing the teacher’s quite liberally charged opinions, which at least in my case were largely unsolicited.

\* I mean no disrespect, but this was honestly one of the least organized and most pointless classes I have ever taken. I think I may have gotten stupider from taken this class. Koji is super-friendly and a really great and reasonably interesting person, but this class was absolutely pathetic. Nothing was really expected of us, and I can’t in good conscience say that we ever actually discussed international relations. The class was, essentially, a cover for “peace education” and “complaining the world”. It would have been really great if the teacher could have actually, I don’t know.....taught us something?

### **Positive Comments on this class**

- \* The most interesting, enlightening, and informative course I’ve ever taken. Koji sensei really cares about the world, his students and making a better world through education. Don’t change a thing.
- \* The instructor was always very passionate about topics discussed and encouraged students to express themselves. He is quite knowledgeable on the several things talked about throughout the course and often made students feel that they were an important part of international studies.
- \* Probably my best experience this year, it changed my life and my way to the world around me.
- \* I thoroughly enjoyed the discussion in this class. Deep conversation and debate with points of view from all over the world was very interesting and beneficial experience to me as a human being. I learned many new and interesting things about Japan and the world in this class and will carry the things I learned for the rest of my life. Keep this class, or at least this professor teaching similar types of classes. He truly understands the importance of letting the students run a class.
- \* Koji-sensei is a very interesting and well-travelled professor. It was really nice having such a passionate and lovely teacher. He definitely inspired me

to do more with myself and made me want to become more involved with international politics. He always provided lots of interesting printed material and used power-point and videos in his lectures to make them more involving.

- \* Well, Koji-sensei is just so passionate, he is one of those rare teachers able to transmit his passion to the students. He has our attention during the whole class I think, it is so rare to meet teachers like this. This class is the best thing I had I think in Japan, from which I learned the more, because it is really leaning about how is the world, about life, giving inspiration for life and strong messages, really learning and exchanging ideas. I would have loved my year here being as moving as this class! The field trip at JICA was also so inspiring, people making the conference really gave strong messages and clarified also me about what I want to do later. It really good to discover this library we have free access with books in many languages! I have been back there since!
- \* This class was really fun and interesting. We were able to cover tons of different topics and sensei really encouraged our discussion and engagement in the class.
- \* Koji-sense's classes were always different and enjoyable. I admire him for freely expressing his ideas whilst allowing others to do the same.