

# Why Does the Narrative of the First Use of Atomic Bombs Tend to Focus on Hiroshima and Ignore Nagasaki?



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More than seven decades after the end of World War II the public's fascination with the atomic bombs on Hiroshima and Nagasaki shows no signs of diminishing. Although the basic elements of the story have now permeated mankind's collective consciousness, the drama and historical significance of the events surrounding the first use of atomic weapons continues to captivate and perplex subsequent generations.

## **1. Introduction**

In the summer of 1945, the U.S. military dropped atomic bombs on Hiroshima and Nagasaki. The shared experience of being victims of atomic bombings led both cities to become the center of attention in terms of the atomic bomb-related subjects. Likewise, the pain and suffering that people endured in both cities from exposure to radiation was virtually identical, and several memoirs written by *hibakusha* (atomic bomb survivors) reflect this shared agony. Indeed, many of these memoirs reveal that the nature and level of suffering between residents of Hiroshima and Nagasaki was virtually indistinguishable. Residents of both cities describe the brutal nature of the destruction wrought by the bombs and the pain of parting with friends and family members who lost their lives.

Although the level of human suffering caused by the Hiroshima and Nagasaki bombings was equally horrific, over the past seven decades the bombing of Hiroshima has come to dominate the narrative surrounding the decision to develop and deploy atomic bombs in World War II. There are examples that reveal a preference for focusing on Hiroshima at the expense of Nagasaki. For instance, on May 27, 2016, U.S. President Barak Obama made a historic trip to Hiroshima. During his visit President Obama gave a memorial address to the victims of WWII

emphasizing the need to establish “a world without nuclear weapons.”<sup>1</sup> But why did President Obama ignore Nagasaki? Likewise, the bulk of books and articles published about the Manhattan Project and the atomic bombs focus on Hiroshima but tend to dismiss Nagasaki.<sup>2</sup> There are many other examples in which Hiroshima overshadows Nagasaki. Indeed, Japanese philosopher Shinji Takahashi refers to Nagasaki as a *rettō hibaku-chi* (an “inferior bombed city”) when discussing the disparity between Hiroshima and Nagasaki.<sup>3</sup>

This begs the question: During the past seventy years, as politicians, authors and historians have examined and re-examined the first use of the atomic bomb, why have events in Hiroshima consistently overshadowed events in Nagasaki? A careful examination of the available evidence indicates there are four important factors that have caused Hiroshima to hold such prominence: 1) geographical differences; 2) municipal politics; 3) artistic and literary expression; and 4) the existence of symbolic ruins.

## 2. Geographical Differences

First, the difference in the relative epicenter of the bombs that struck each city caused a different post-war attitude toward the atomic bomb to emerge in Hiroshima than in Nagasaki. In

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<sup>1</sup> Liptak Kevin, & Griffiths James, “Obama in Hiroshima calls for “world without nuclear weapons.”, CNN, 27 May 2016, <<http://www.cnn.com/2016/05/27/politics/obama-hiroshima-japan/index.html>> (10 Dec 2016).

<sup>2</sup> Here are there examples;

Hogan Michel J. (Ed.), *Hiroshima in History and Memory* (New York: Cambridge University Press, 1996),

Fujiwara Kiichi, *Senso wo Kioku Suru 戦争を記憶する* (Tokyo: Koudansha, 2001), and

Newsweek Nihonban, *Amerika to Hiroshima Genbaku wo Meguru Sorezore no Monogatari* (Tokyo: CCC Media House, May 2016).

Hogan’s book *Hiroshima in History and Memory* includes only Hiroshima in its title though the book discusses both Hiroshima and Nagasaki. Additionally, Kiichi Fujiwara’s book *Senso wo Kioku Suru* discusses only Hiroshima as the place the atomic bomb was dropped. Moreover, Newsweek Nihonban (Newsweek Japan) issued on May 2016 includes Hiroshima in its title and uses the the picture of the Atomic Bomb Dome on its cover. The number of pages mentioning Hiroshima is higher than those about Nagasaki.

<sup>3</sup> Takase Tsuyoshi, *Nagasaki Kieta Mouhitotsu no “Genbaku Dome” ナガサキ 消えたもう一つの「原爆ドーム」* (Missing Atomic Bomb Dome in Nagasaki), (Tokyo: Bungeishunju, 2013), p. 262.

Hiroshima, the bomb was aimed at its city center, which is also the geographical center of the city. The general weather conditions and clear visibility allowed the crew of the *Enola Gay* to successfully drop the *Little Boy* uranium bomb precisely on target, which caused a great deal of damage to the entire city of Hiroshima. Because there was huge impact on the population and buildings of the entire city, people in Hiroshima generally shared the same fate and could unite around this shared tragedy. Later, this same sense of unity led residents to share their stories with the world in a cooperative manner. In contrast, the *Fat Man* plutonium bomb dropped on Nagasaki missed its intended target and exploded in the Urakami District located in the northern part of the city. Although the bomb caused enormous damage in Urakami, the damage in the Nagasaki city center was relatively small.<sup>4</sup> This fact creates the difference in the perception of victimization among people in Nagasaki in regards to the bomb. Later, this difference prevented Nagasaki from making the active post-war action as Hiroshima had done. Besides, the Christian history of Urakami made the case of Nagasaki more complicated. There was a gap between Christians in Urakami and those in other parts of Nagasaki City.

Hiroshima was one of the biggest cities in the Chugoku district. It was a large city with several educational institutions and a prosperous business district. In terms of military, several army troops had stayed there until the war ended.<sup>5</sup> Moreover, a large navy and shipbuilding yard city, Kure, was located in the south of the city.<sup>6</sup> The U.S. had targeted the city center of Hiroshima and they bombed the target perfectly. As the result, Hiroshima was defeated greatly. Before the bomb was dropped, 60% of all the buildings in Hiroshima city had been placed within

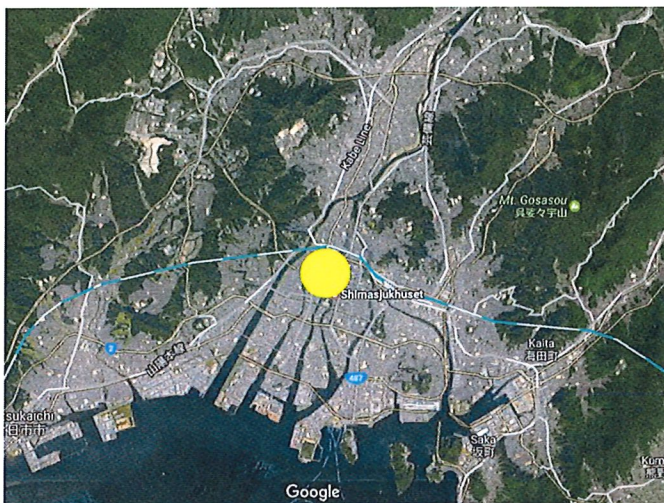
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<sup>4</sup> Hiroshima-shi • Nagasaki-shi Genbaku Saigaishi Chousa Iinkai (The Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki), Genbaku Saigai - Hiroshima • Nagasaki 原爆災害—ヒロシマ・ナガサキ (Hiroshima and Nagasaki the Physical, Medical, and Social Effects of the Atomic Bombing), (Tokyo: Iwanamishoten, 2005), p. 38.

<sup>5</sup> *Ibid*, p. 7.

<sup>6</sup> *Ibid*.

2km radius from the ground-zero, 85% of all them had been placed within the a three kilometer radius.<sup>7</sup> Then, the bomb destroyed 100% of the buildings within the radius of 1km from the ground zero, 98.8% of them within the radius of 1 or 2 kilometers, and 91.2% within the radius of 2-3 kilometers.<sup>8</sup> In total, approximately 90% of the buildings in Hiroshima were destroyed by the bomb.<sup>9</sup> These catastrophic damages of Hiroshima enabled its citizens to share the same sense of victimization throughout the whole city.



**The yellow point shown above designates the both the target point and ground zero at Hiroshima.**

When it comes to Nagasaki, it is more complicated than Hiroshima. Nagasaki City is one of the biggest cities in Kyushu district. Having flourished by trading with China and European countries, Nagasaki had a long history as an international trade port of Japan. Additionally, they had the big navy dockyard of Mitsubishi Heavy Industries in their southern part.<sup>10</sup> It is said that the torpedo used at Pearl Harbor was made in this factory.<sup>11</sup> Then, U.S.

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<sup>7</sup> *Ibid*, p. 12.

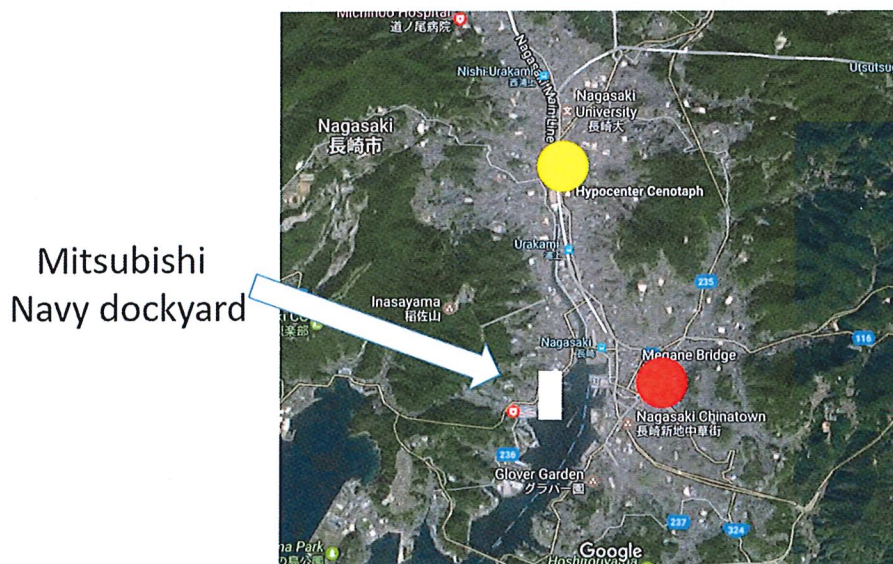
<sup>8</sup> *Ibid*, p. 14.

<sup>9</sup> *Ibid*, p. 13.

<sup>10</sup> *Ibid*, p. 37.

<sup>11</sup> Okuda Hiroko, Genbaku no kioku - Hiroshima/Nagasaki no shisou 原爆の記憶—広島/長崎の思想 (Memory of A-bomb - though of Hiroshima and Nagasaki), (Tokyo: Keio Daigaku Shuppankai, 2010), p. 12.

dropped the bomb on this city. They had chosen the Tokiwa Bridge, which is the city center of Nagasaki and only two kilometers from the Mitsubishi factory, as the target of the bombing. Partly due to the cloudy weather of Nagasaki, however, the bomb was dropped on the Urakami Business District, which is four kilometers north of the city center and the place a lot of Christian were living. Because there are hills between Urakami district and the city center, the failed bombing gave a big damage on Urakami, but only a small damage on Nakajima the city center of Nagasaki.<sup>12</sup> This makes the destruction of Nagasaki relatively small. Although more than 90% of building was destroyed by the bomb in Hiroshima City, it was only about 40% in Nagasaki and most of them happened in Urakami.<sup>13</sup> This imbalance of damage within Nagasaki prevented people living there from collectively sharing the feeling of victimization like people in Hiroshima did.



The red point shows the intended target and the yellow point shows actual ground zero at Nagasaki.

<sup>12</sup> Hiroshima-shi • Nagasaki-shi Genbaku Saigaishi Chousa Iinkai (The Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki), *Genbaku*, p. 38.

<sup>13</sup> *Ibid*, pp. 13, and 39.

In addition, what makes people overlook Nagasaki was not only the imbalance of damage, but also the history of the Urakami District. Urakami is an area of Nagasaki that contains the largest Christian community in Japan because of Nagasaki's historical connection with European countries. But this history contains some darkness. According to the book *Nagasaki no Rekishi (The History of Nagasaki)*, Christianity was introduced to Nagasaki as a result of trade with Portugal in the middle of 16<sup>th</sup> century.<sup>14</sup> Once the Christian culture had been established, it was prohibited at the end of the 16<sup>th</sup> century due to the central regime's concern about the rapid growth of Christianity.<sup>15</sup> Though the prohibition was eased for a while, it was strictly prohibited again by the *Kinkyorei* (Edict against Christianity) from 1614 to the end of 19<sup>th</sup> century.<sup>16</sup> During that long period of prohibition, Christianity in Nagasaki gradually moved to Urakami as a *Kakure kirishitan* (a Hidden Christian).<sup>17</sup> These hidden Christians had been persecuted for more than 250 years until Christianity was approved at the end of 19<sup>th</sup> century. This long history of oppression toward Christians in Urakami caused bitter feelings among people in Urakami and a big gap between them and those outside the district. Thus, when the bomb was dropped on Urakami, a lot of people in other parts of Nagasaki City treated the bomb as the tragedy happened to the different people. Nagasaki's atomic bomb was reported as the Urakami's atomic bomb by the Nagasaki Newspaper when the bomb was dropped.<sup>18</sup> This way of the local newspaper coverage indicates that people in Nagasaki had treated the bomb as the event happened only in Urakami.<sup>19</sup> Therefore, the imbalance of damage and the existence of

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<sup>14</sup>Seno Seichiro, Saeki Kouji, Gono Takashi, Shinkawa Tokio, & Komiya Kiyora, *Nagasaki-ken no Rekishi 長崎県の歴史 (History of Nagasaki Prefecture)* (Tokyo: Yamakawa Shuppansha 1998), Chapter 5.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*, Chapter 6.

<sup>17</sup> *Ibid.*

<sup>18</sup> Okuda, *Genbaku*, pp. 31-32.

<sup>19</sup> *Ibid.*

religious gap between Urakami and Nagasaki city center made the story of Nagasaki more complicated and failed to form a unity among people.

These different attitudes toward the Atomic bomb caused by the context of each ground zero created a difference in post-war actions of these two cities. Hiroshima was more united than Nagasaki; and it behaved actively to revive the city and spread out the message about their tragedy while authorities in Nagasaki were less proactive. That is one of the reasons why the narrative of the first use of atomic bombs tends to focus on Hiroshima more than Nagasaki.

### **3. Political Difference between Hiroshima and Nagasaki**

Hiroshima chose to reconstruct the city by utilizing the atomic bomb politically as Nagasaki chose to reconstruct by neutralizing the image of the atomic bomb. Because of this difference, the image of Hiroshima as a bombed city has been exaggerated more and more and that of Nagasaki has weakened over the course of time. Hiroshima made the Japanese central government to enact the *Hiroshima Heiwa Kinen Toshi Kkensetsu Hō* (Hiroshima Peace Memorial City Construction Law) so that the city could get money out of the government for reconstruction. In order to pass this law, the city portrayed the experience of the bomb with a strong emphasis on peace. By doing so, Hiroshima tried to act in accordance with the attitude of the Japanese government and SCAP GHQ (General Headquarter of the Supreme Commander for the Alliance power), both of which had aimed to bring peace to the country, and the intentions of the U.S. government which had desired to show the bombing as a necessary means to end the war and make peace.<sup>20</sup> Finally, the city managed to pass the law and reconstructed city with the

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<sup>20</sup> Naono Akiko, Genbaku Taiken to Sengo Nihon - Kioku no Keisei to Keisho 原爆体験と戦後日本—記憶の形成と継承 (Atomic Bomb Experience and Post-War Japan - Formation and Succession of Memory), (Tokyo: Iwanamishoten, 2015), pp. 71-75.

aid obtained from that law. On the other hand, Nagasaki has not politically taken advantage of the tragedy occurred in the city. It is partly because its lack of sense of victimization and indifference to the tragedy that happened mainly in Urakami. But also because it chose to get benefit from their strong relations with a munitions industry, the Japan Self-Defense Force, and the United States Force Japan in Nagasaki. Nagasaki has benefitted a lot from the existence of those industries and bases in Nagasaki. Thus, it was not desirable for Nagasaki to cry out as an “antiwar” or “antinuclear” city because those claims could alienate these military related business and bases located in the city.<sup>21</sup> Therefore, they did not repeatedly state that the city had been a victim of the bombing and because of this difference of how to utilize their experiences politically, Hiroshima became more popular than Nagasaki.

Hiroshima city’s municipal leaders aimed to get *Hiroshima heiwa kinen toshi kensetsu hō* (Hiroshima Peace Memorial City Construction Law) through the Diet so that they could obtain an aid from the Japanese central government. Hiroshima Peace Memorial City Construction Law is the special law, which force the government to make a financial aid and grant former military land to the city so that the city can hasten the reconstruction.<sup>22</sup> Hiroshima made every effort to pass it. During this process, they created the logic associating peace with the bomb.<sup>23</sup> The process to issue the law was as follows: Hiroshima City made the law by itself and sought action from the government. At the outset, the government declined Hiroshima’s demand to pass the law because it could not treat only Hiroshima as a special case.<sup>24</sup> There were many other cities destroyed by the war. Then, Hiroshima showed the following three reasons

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<sup>21</sup> Okuda, *Genbaku*, pp. 106-108.

<sup>22</sup> Hiroshima Shi, “Hiroshima Heiwa Toshi Kensetsu Hō 広島平和記念都市建設法,” n. d. , <<http://www.city.hiroshima.lg.jp/www/contents/1391050531094/html/common/52eb2301007.htm>> (10 Dec 2016).

<sup>23</sup> Okuda, *Genbaku*, pp. 90-91.

<sup>24</sup> *Ibid.*

why the law is meaningful.<sup>25</sup> Firstly, reconstruction of Hiroshima as the “Peace City” can be the symbolic undertaking to establish “Peace Country” which was stated in the new constitution.<sup>26</sup> Secondly, helping “Atomic Bomb Destructed City Hiroshima” can be an action to meet the conscience of the world.<sup>27</sup> And thirdly, this project can be the protocol of modern city planning.<sup>28</sup> For these three reasons, Hiroshima City exaggerated the accordance of the law with the direction of the central government.<sup>29</sup> In addition, Hiroshima sought action not only from the Japanese government, but also from GHQ (SCAP), MacArthur, and foreign correspondents, to promote the law<sup>30</sup>. Finally, their actions bore fruit and the law was enacted in 1949. Japanese sociologist Naono points out that the law was beneficial not only for Hiroshima city, but also for the Japanese Government, GHQ, and the U.S. Government, because the law associate peace with the atomic bomb.<sup>31</sup> For the Japanese government, the reconstruction of Hiroshima as a “Peace City” served to its policy to become a “Peace Country.”<sup>32</sup> Similarly, for GHQ the aim of the law was in accordance with its policy to make Japan a “Peace Country.”<sup>33</sup> Because the law connects the atomic bomb to the concept of “peace,” it was beneficial for the U.S. government to justify its decision to drop atomic bomb to call peace.<sup>34</sup> This rhetoric to associate peace with the bomb was used not only for the Japanese government, GHQ, and the U.S. government, but also for Hiroshima citizens. For the local referendum of this law, the Hiroshima City advocate the

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<sup>25</sup> *Ibid*, p. 90.

<sup>26</sup> *Ibid*.

<sup>27</sup> *Ibid*.

<sup>28</sup> *Ibid*.

<sup>29</sup> *Ibid*.

<sup>30</sup> Hiroshima Shi Gikai, “Hiroshima Heiwa Kinen Toshi Kensetsu Hō no Seitei 広島市議会 - 広島平和記念都市建設法の制定,” n. d. ,  
<<http://www.city.hiroshima.lg.jp/www/gikai/contents/1267685864348/index.html>> (10 Dec 2016).

<sup>31</sup> Naono, *Genbaku*, pp. 71-75.

<sup>32</sup> *Ibid*, p. 74.

<sup>33</sup> *Ibid*.

<sup>34</sup> *Ibid*, p. 73.

necessity to establish “Peace City” on Hiroshima.<sup>35</sup> Therefore, the city promoted its bitter experience actively in the context of peace throughout the process of enacting the law. However, several problems related to the peace image of the law are pointed out. Although the city pushed the law by emphasizing the image of peace, that image was utilized arbitrarily by the city to obtain financial aid. Japanese peace studies scholar Noriko Sado describes the law as the means to get money from the Japanese government and it is irrelevant with peace essentially.<sup>36</sup> Thus, it is not too much to say that the word “peace” was added to the law’s name just in order to pass the Hiroshima special law through the Diet. Besides, Hiroshima City abused their citizens to establish an image of “peace.”<sup>37</sup> The city’s municipal leaders ordered *Hibakusha* and people in need living in shacks to leave their homes in order to make a peace memorial park.<sup>38</sup> Furthermore, after the city compiled stories about *Hibakusha*, the city erased the parts which contained the criticism toward the city’s policy to make development without paying attention to each *Hibakusha*.<sup>39</sup> As these cases indicate, the image of peace was partly made up by the city arbitrarily for the sake of reconstruction and development. Although there is controversy whether the peace advocated by Hiroshima was the real peace as we commonly know in general terms today and was it helpful for each *Hibakusha*, it is true that through the establishment and

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<sup>35</sup> Senba Kibou, “Hibi no Soushitsu, Heiwa no Kenden 日々の喪失、平和の喧伝 (Loss of Everyday life, Trumpeting of Peace),” Gendai Shisou “Hiroshima” no Shisou - Ikutsumono Sengo- 現代思想 特集〈広島〉の思想 -いくつもの戦後- (Modern Thought: Thought of Hiroshima - Variety of Post-War), vol. 44-15, August 8月号, (2016), pp. 121-124.

<sup>36</sup> Sado Noriko, “Kaku Hibaku Toshi Karano Hasshin 核被爆都市からの発信 (Sending Out Messages From a City that Has Been Nuclear Bombed),” In Okinawa Daigaku Tiiki Kenkyuujyo 沖縄大学地域研究所 (University Okinawa Regional Research Center) (Ed.), Senso No Kioku wo Dou Keisho Suruknoka - Hiroshima, Nagasaki, Okinawa Karano Teigen 戦争の記憶をどう継承するのか—広島・長崎・沖縄からの提言 (How to Succeed the Memory of war - Suggestions from Hiroshima, Nagasaki, and Okinawa) (Tokyo: Fuyo Shobou, 2012), p. 44.

<sup>37</sup> Naono, Genbaku, Chapter 3.

<sup>38</sup> *Ibid*, p. 76.

<sup>39</sup> *Ibid*, pp. 87-88.

effectiveness of law, Hiroshima became popular with the image of peace.

On the other hand, Nagasaki took the way to keep a certain distance from the bomb so that they could earn the benefit from the military related industries and bases. Nagasaki, which flourished with munitions industry and navy basement before and during the war, still has a strong connection with that business.<sup>40</sup> As Nagasaki 'City', Mitsubishi's dockyard, the former navy yard, has continued building warships after the war.<sup>41</sup> For example, it built the first warship of the Maritime Self-Defense Force after the war.<sup>42</sup> Besides, in recent two decades, the dock has received five orders of so-called 1.4 billion dollar Aegis cruiser.<sup>43</sup> Thus, the economic benefit from the dockyard is enormous for the city. Moreover, as Nagasaki 'Prefecture', they have a strong connection with Japan Self-Defense Forces and the USFJ (United States Forces in Japan).<sup>44</sup> It has the second largest number of Self-Defense installations and the third largest number of USFJ installations in Japan.<sup>45</sup> Since Nagasaki has been taking advantage of its strong relationship with the military industry, advocating peace aggressively like Hiroshima contradict with their benefit. Communication studies scholar Okuda argues that Nagasaki have two faces.<sup>46</sup> One is to the world that it has expressed the superficial will of peace as the place where an atomic bomb was dropped.<sup>47</sup> Another one is to the Japanese government that it has acted in the accordance with the government's security policy of the Japan and the U.S. Security Treaty and stayed under the American nuclear umbrella.<sup>48</sup> However, this negative attitude toward utilizing the experience politically had already begun before the revival of military related business in

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<sup>40</sup> Okuda, *Genbaku*, p. 107.

<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.*

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*, pp. 107-108.

<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*, p. 107.

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*, pp. 106-107.

Nagasaki and it means their lack of unity as the victim is also related to this passiveness, too. Hiroshima City once invited Nagasaki City when Hiroshima City had tried to make the special law for the reconstruction.<sup>49</sup> However, Nagasaki City municipal leaders declined the invitation.<sup>50</sup> They were negative to highlighting the experience of being bombed to make the special law.<sup>51</sup> Finally, shortly before the law was enacted, Nagasaki City participated the movement launched by Hiroshima City and passed another law.<sup>52</sup> But still, this passive attitude of Nagasaki to enact the law indicated its low sense of victimization compared to Hiroshima. In sum, Nagasaki has received advantages by staying quiet to the bomb and also its lack of unity has prevented it from acting actively.

Therefore, in order to acquire the benefit, Hiroshima City has used the bomb politically while Nagasaki City has kept a certain distance from that. Hiroshima City has sold peace, which enabled it to reconstruct and develop itself. Moreover, its activeness indirectly brought the later development of peace tourism. On the contrary, Nagasaki City has continued to keep its relations with military and its lack of unity made the city passive to send out the bomb's story. Because of these differences between the political attitudes of two cities, Hiroshima became more well known as a city that has suffered from the atomic bombing.

#### **4. Artistic and literary expression**

The depictions of atomic bomb in literature and painting tend to differ between two cities. Those in Hiroshima usually convey brutality and anger toward the bomb. On the other hand, those in Nagasaki are famous with Takashi Nagai, who depicts the bomb with the concept of Christianity and a prayer. Because of this difference, the so-called image *Ikarino Hiroshima*

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<sup>49</sup> *Ibid*, p. 91.

<sup>50</sup> *Ibid*.

<sup>51</sup> *Ibid*.

<sup>52</sup> *Ibid*.

*inorino Nagasaki* “Angry Hiroshima and Praying Nagasaki” has been amplified. Since anger is a relatively extrovert emotion and prayer is a relatively introvert, Hiroshima had a superiority over Nagasaki in terms of appeal to the society via various writing and artworks. Thus, Hiroshima have become more popular than Nagasaki.

There are a lot of famous pieces of atomic bomb in Hiroshima which describe the brutality of the bomb. Sankichi Toge was exposed to the bomb in Hiroshima and later published *Genbaku Shishu (Collection of Atomic Bomb Poems)* in 1951.<sup>53</sup> His poems are full of anger toward the bomb. He was also a member of the Japanese Communist Party.<sup>54</sup> In 1963, 10 years after his death, the monument of his poem was built in Peace Memorial Park in Hiroshima.<sup>55</sup> On the monument, “Preface” of his poem is written in both Japanese and English.<sup>56</sup>

|                    |                                       |
|--------------------|---------------------------------------|
|                    | Give Back the Human<br>Sankichi Toge  |
| ちちをかえせ ははをかえせ      | Give back father, give back mother,   |
| としよりをかえせ           | Give grandpa back, give grandma back, |
| こどもをかえせ            | Give my sons and daughters back,      |
| わたしをかえせ わたしにつながる   | Give me back myself,                  |
| にんげんをかえせ           | Give back the human race,             |
| にんげんの にんげんのよのあるかぎり | As long as this life lasts, this life |
| くずれぬへいわを           | Give back peace                       |
| へいわをかえせ            | That will never end.                  |
| 峠 三吉               |                                       |

This poem is also recited at Hiroshima Peace Memorial Museum. This poem’s strong message shows resent of Hiroshima vividly.

<sup>53</sup> WEB Hiroshima Bungaku Shiryoushitsu, “Purofiiru プロフィール,” n. d. , <<http://www.library.city.hiroshima.jp/touge/profile/index.html>> (10 Dec 2016).

<sup>54</sup> *Ibid.*

<sup>55</sup> WEB Hiroshima Bungaku Shiryoushitsu, “Yukari no Supotto Shoukai ゆかりのスポット紹介,” n. d. , <<http://www.library.city.hiroshima.jp/touge/spot/index.html>> (10 Dec 2016).

<sup>56</sup> WEB Hiroshima Bungaku Shiryoushitsu, “Yukari no Supotto Shoukai.”

Mr. and Mrs. Maruki's art works on Hiroshima are also popular with their strong message of anger. They published the illustrated book *Pikadon* and draw the painting *Genbaku no zu* (*Picture of A-bomb*). Their unique brush-painting style emphasizes the mercilessness of the bomb. Mr. and Mrs. Maruki also became members of Japanese Communist Party after the war.<sup>57</sup>



“Picture of A-bomb, Part 2, Fire,”<sup>58</sup>

Atomic bomb manga *Hadashi no gen* (*Barefoot Gen*) written by Kenji Nagasawa is another popular piece of writing. It is a *manga* based on author's atomic bomb experience in Hiroshima. Through the description of the experience of a protagonist and change in his family, the book conveys the cruelty and bitter story of the bomb. The book became popular in Japan with its strong story and TV animation, TV drama, and movies. The book has been translated into more than eleven languages. As seen, those works in Hiroshima usually have a message of rage and brutality.

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<sup>57</sup> Genbaku no Zu Maruki Bijyutsukan, “Maruki Husai Nenpu 丸木夫妻年譜,” n. d. , <<http://www.aya.or.jp/~marukimsn/top/history.html>> (10 Dec 2016).

<sup>58</sup> Genbaku no Zu Maruki Bijyutsukan, “Genbaku no Zu Daini Bu 《Hi》 原爆の図 第2部 《火》,” n. d. , <<http://www.aya.or.jp/~marukimsn/gen/gen2.htm>> (10 Dec 2016).

On the contrary, those made in Nagasaki have amplified the image of Nagasaki as a prayer. Among the pieces related to Nagasaki, those made by Takashi Nagai are overwhelmingly popular. He was Christian and working at *Nagasaki Ika Daigaku* (Nagasaki Medical School) in 1945.<sup>59</sup> He participated the rescue operations after the bomb was dropped.<sup>60</sup> After that, until he died in 1951 with leukemia, he wrote a lot of books and letters related to the bomb. Among his books *Kono Ko wo Nokoshite* (*Leaving This Child Behind*), and *Nagasaki no Kane* (*The Bells of Nagasaki*), he put forward his argument about the atomic bomb on Urakami. He stated that atomic bomb was dropped on Urakami, not Nagasaki, because God chose Urakami with his affection and the bomb is the divine blessing from the god.<sup>61</sup> <sup>62</sup> Therefore, people in Urakami have to struggle with it and have to offer thanks to God.<sup>63</sup> His argument connected the image of Nagasaki with prayer and Christianity. After he published his book, it sold explosively with his distinguished sense of writing and made him very popular. *Kono Ko wo Nokoshite* which was published in August of 1946 became the number nine best-seller in Japan in 1946.<sup>64</sup> *Nagasaki no kane* which was published in April of 1948 became the number four best-seller in 1949.<sup>65</sup> Later, *Nagasaki no Kane* was adapted into a movie and the theme song of the film grew in popularity.<sup>66</sup> As Nagai became popular, the image of Nagasaki as a prayed has spread widely. Today, there is Nagasaki Nagai Takashi Memorial Hall at the place he was living. Visitors can see his memorial hall, the small cabin *Nyokodo* which he lived in during his later years, and a

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<sup>59</sup> Takase, *Nagasaki*, pp. 93-94.

<sup>60</sup> *Ibid.*

<sup>61</sup> Nagai Takashi, *Konoko wo Nokoshite* *この子を残して* (*Leaving These Children Behind*) (Tokyo: SAN PAOLO, 2005), pp. 27-30.

<sup>62</sup> Nagai Takashi, *Nagasaki no Kane* *長崎の鐘* (*The Bells of Nagasaki*) (Tokyo: SAN PAOLO, 2005), pp. 143-148.

<sup>63</sup> *Ibid.*

<sup>64</sup> Takase, *Nagasaki*, p. 96.

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*, p. 97.

library that he established in 1950 which is still in use today.<sup>67</sup> The memorial hall embodies his struggle during the atomic bomb medical rescue operations and his attitude to live forward after the tragedy with the understanding of the atomic bomb as a blessing from God within the Christian framework. The popularity of Nagai has made the image of Nagasaki atomic bomb understood within the scope of Christianity and a prayer.

As expected, there have been some people in Nagasaki who oppose to Nagai's point of view. For example, his follower doctor, Tatsuichiro Akizuki had confessed his disagreement with Nagai. Same as Nagai, he was in Nagasaki as a doctor when the bomb was dropped and served for the medical treatment operation.<sup>68</sup> He became a Christian after the war.<sup>69</sup> He stated that he cannot follow Nagai's argument that, "People in Nagasaki have to struggle with atomic bomb because it is divine grace."<sup>70</sup>

Even more, Japanese journalist Tsuyoshi Takase points out the contribution of GHQ to the popularity of Nagai. He argues that the reason he could publish his book on the atomic bomb even during the censorship of GHQ is because his argument could justify the decision to drop atomic bomb and it was beneficial for the U.S.<sup>71</sup> In short, although there are some contrary opinions, the overwhelming popularity of Nagai transforms the image of Nagasaki into a prayer.

To sum up, because of the two different messages given by the writings and other art, people's image of two cities has been differentiated. While people in Hiroshima have shown their anger on their artworks, those in Nagasaki, especially Nagai, have preferred to emphasize

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<sup>67</sup> Nagasaki Genbaku Shiryoukan, "Nagai Takashi Kinenkan 永井隆記念館," n. d., <<http://nagasakipeace.jp/japanese/abm/insti/nagai.html>> (10 Dec 2016).

<sup>68</sup> Takahashi Shinji, Nagasaki ni Atte Tetsugaku Suru · Kan - 3 · 11 Go no Heiwa Sekinin 長崎にあつて哲学する · 完—3 · 11 後の平和責任 (Philosophize at Nagasaki, the End - Responsibility of Peace after 3.11), (Tokyo: Hokuju Shuppan, 2015), pp. 27-28.

<sup>69</sup> *Ibid*, p. 36.

<sup>70</sup> *Ibid*, p. 38.

<sup>71</sup> Takase, Nagasaki, pp. 100-107.

the religious side of the story. The image of anger on Hiroshima is more extrovert and understandable than Nagasaki's prayer, which is another reason why Hiroshima became more well known than Nagasaki.

## 5. Symbolic Ruins

Hiroshima has the Atomic Bomb Dome (Hiroshima Peace Memorial) but Nagasaki does not have vvvzsa comparable symbolic structure. Having remains from the war years is important since they show a tangible impact of the atomic bombs, which enable people to remember those years. The symbol makes the story of Hiroshima easy to be recalled and the nonexistence of symbols makes the Nagasaki easy to be forgotten. However, this does not suggest that Nagasaki did not have any symbol. Urakami Cathedral in Nagasaki that was seriously damaged by the atomic bomb was razed in 1958.

In Hiroshima, there is still Atomic Bomb Dome as the notable atomic bomb ruin. The ruin has served as a symbol to convey the atomic bomb's brutality and the importance of peace.



**“Atomic Bomb Dome,”<sup>72</sup>**

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<sup>72</sup> Hiroshima Shi, “Gozaou Shu 画像集,” n. d. ,  
<<http://www.city.hiroshima.lg.jp/www/dome/contents/100500000024/index.html>> (10 Dec 2016).

The dome was originally built in 1915.<sup>73</sup> The building initially served to promote Hiroshima's industry and was used to host a variety of exhibitions.<sup>74</sup> During the summer of 1945, the bomb was dropped only 160 meters away from the dome.<sup>75</sup> Every other building in the vicinity of the dome was completely destroyed. The dome narrowly escaped total destruction due to its unusually strong construction, although everyone inside the building died either from the shock of the bomb or from the smoke and heat created by the subsequent fire.<sup>76</sup>

Today, we have taken for granted the preservation of the dome but there had been a huge discussion regard to the preservation or scrap until the 1960s. At first, the number of opponents was higher than the number of proponents in terms of preservation of the dome. The opponents made statements like "the dome made me recall the unpleasant memory of atomic bomb" or "the dome is similar to the waste and its land should be used for the city's rehabilitation."<sup>77</sup> Japanese Peace studies scholar Sado insists that, reconstruction of their industry and business was more important than the advocacy of anti-nuclear for people in Hiroshima right after the end of the war.<sup>78</sup> On the other hand, proponents insisted that the dome should be preserved from the perspective of history and sightseeing.<sup>79</sup> But even among a tourism industry, which could have taken the advantage of the dome as a tourist spot, the attitude toward the preservation was split

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<sup>73</sup> Hiroshima Shi, "Genbaku (Genbaku) Do-mu to Yobareru Made 原爆 (げんぱく) ドームと呼ばれるまで," n. d. , <<http://www.city.hiroshima.lg.jp/www/dome/contents/1005000000016/index.html>> (10 Dec 2016).

<sup>74</sup> *Ibid.*

<sup>75</sup> Hiroshima Shi, "Hibaku 被爆," n. d. , <<http://www.city.hiroshima.lg.jp/www/dome/contents/1005000000002/index.html>> (10 Dec 2016).

<sup>76</sup> *Ibid.*

<sup>77</sup> Sado, "Kaku Hibaku Toshi," p.43.

<sup>78</sup> *Ibid.*, p. 44.

<sup>79</sup> Okuda, *Genbaku*, pp. 355-356.

into two due to their uneasy feelings toward the bomb and its victims.<sup>80</sup> Then, in 1960, when the natural collapse of the building became a realistic possibility, the demand for its preservation increased.<sup>81</sup> Finally, in 1966, the Hiroshima City Council unanimously approved the preservation and the cost of the preservation was covered by public donations.<sup>82</sup> Japanese history sociology scholar Fukuma argues that the raise of anti-war atmosphere during the Vietnam War and the increase of the argument related to a nuclear weapon influenced the movement toward the preservation.<sup>83</sup> Since that time the dome has become a symbol of peace, a monument against nuclear weapons, and a historical site on the World Heritage List as of 1996. This existence of this symbol has contributed to the efforts to make Hiroshima a memorable city with a bitter history.

On the contrary, Nagasaki does not have a similarly significant symbolic monument. Urakami Cathedral was located 500 meters northeast of ground zero and narrowly survived the shock of the blast<sup>84</sup> although every other building near the cathedral was destroyed. This was very similar to what happened in Hiroshima. This cathedral was originally built by Christians living in Urakami beginning in 1925 and took about 30 years to complete.<sup>85</sup> Therefore, the ruin of the cathedral had a rich history with roots in both Christianity and the Nagasaki atomic bomb.

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<sup>80</sup> Fukuma Yoshiaki, "Hiroshima・Nagasaki to Kioku no Ba no Nejire- 「Hibaku no Konseki」 no Poritekkusu- The Postwar History of the Sites of Memories on "Hiroshima" and "Nagasaki" 広島・長崎と「記憶の場」のねじれ: 「被爆の痕跡」のポリティクス The Postwar History of the Sites of Memories on "Hiroshima" and "Nagasaki." Ritsumeikan Daigaku Jinbun Kagaku Kenkyūjo Kiyō 立命館大学人文科学研究紀要, 110 (2016), p. 117.

<sup>81</sup> *Ibid*, pp.126-127.

<sup>82</sup> *Ibid*.

<sup>83</sup> *Ibid*, pp. 127-129.

<sup>84</sup> Nagasaki Genbaku Shiryoukan, "Urakamitenshudo 浦上天主堂," n. d. , <[http://nagasakipeace.jp/japanese/map/zone\\_tenshudo/urakami\\_tenshudo.html](http://nagasakipeace.jp/japanese/map/zone_tenshudo/urakami_tenshudo.html)> (10 Dec 2016).

<sup>85</sup> *Ibid*.

Despite these important historical ties, the cathedral was razed in 1958.<sup>86</sup>



“Urakami Cathedral”<sup>87</sup>

There was a discussion about the preservation of the cathedral, same as the case of Atomic Bomb Dome in Hiroshima. During the discussion, the attention of Nagasaki citizens had been low and many demanded to pull it down.<sup>88</sup> But Takase points out the influence of the U.S. intervention was crucial regarding to the decision to scrap the cathedral. According to Takase, the discussion and the intervention related to the ruin was as follows: There was the *Genbaku shiryō hozon iinkai* (Atomic Bomb Related Historical Memory Preservation Committee), which served as the advisory organ for the mayor of Nagasaki regarding to the atomic bomb historical

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<sup>86</sup> Takase Tsuyoshi, “Nagasaki Kieta Mouhitotsu no “Genbaku Dome” ナガサキ 消えたもう一つの「原爆ドーム」 (Missing Atomic Bomb Dome in Nagasaki),” In Okinawa Daigaku Tiiki Kenkyūjyo 沖縄大学地域研究所 (University Okinawa Regional Research Center) (Ed.), *Senso No Kioku wo Dou Keisho Suruknoka - Hiroshima, Nagasaki, Okinawa Karano Teigen 戦争の記憶をどう継承するのか—広島・長崎・沖縄からの提言* (How to Succeed the Memory of war - Suggestions from Hiroshima, Nagasaki, and Okinawa) (Fuyo Shobou, 2012), p.128.

<sup>87</sup> Nagasaki Genbaku Shiryōkan, “Urakamitenshudo 浦上天主堂,” n. d. , <[http://nagasakipeace.jp/japanese/map/zone\\_tenshudo/urakami\\_tenshudo.html](http://nagasakipeace.jp/japanese/map/zone_tenshudo/urakami_tenshudo.html)> (10 Dec 2016).

<sup>88</sup> Fukuma, “Hiroshima・Nagasaki to Kioku,” p. 115.

memories established in 1949.<sup>89</sup> This committee had released a report demanding the preservation of the cathedral every year from 1950 to 1958, the year the cathedral was pulled down.<sup>90</sup> At first, Mayor Tsutomu Tagawa (1851-1867) followed the advice from the committee and made plans to preserve the cathedral.<sup>91</sup> People who were promoting the Urakami Cathedral were also willing to preserve remains of the cathedral by working cooperatively with the city.<sup>92</sup> But two big events changed the situation in an opposite way. First, Nagasaki City's relations with its sister-city St. Paul changed Tagawa's mind.<sup>93</sup> In 1955, St. Paul proposed a sister city affiliation with Nagasaki and they became sister cities.<sup>94</sup> With regards to this event, St. Paul invited Mayor Tagawa to the city and when he arrived in St. Paul, he not only visited the city but also travelled across the U.S. for a month in 1956.<sup>95</sup> Then, after he came back to Japan, he changed his mind and started to insist on pulling down the cathedral and denied the historical value of it.<sup>96</sup> Takase argues that Tagawa might be won over by the U.S. to pull down the ruin.<sup>97</sup> Accordingly, Takase claims that the U.S. political power played an important role in the mayor's mind change. In order to prevent the pull down by the mayor, however, the city assembly issued a policy to preserve it. Second, a large donation from the U.S. changed the Cathedral's attitude insists that a new cathedral might have been built with donations in the place of the old cathedral if it had been pulled down.<sup>98</sup> A short time before Tagawa visited the U.S., the bishop of Urakami Cathedral – a man named Aijiro Yamaguchi – visited the U.S. and Canada for ten months in

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<sup>89</sup> *Ibid*, p. 117.

<sup>90</sup> *Ibid*, p. 118.

<sup>91</sup> *Ibid*, p. 123.

<sup>92</sup> *Ibid*, p. 124.

<sup>93</sup> Takase, Nagasaki, Chapters 5 and 6.

<sup>94</sup> *Ibid*, p. 125.

<sup>95</sup> *Ibid*, p. 137.

<sup>96</sup> *Ibid*, p. 154.

<sup>97</sup> *Ibid*, p. 235.

<sup>98</sup> *Ibid*, pp. 180-181.

order to solicit contributions to build a new cathedral.<sup>99</sup> During he was in the U.S., he and the cathedral (bishops) had also changed their minds, and started to recommend razing the old cathedral as the best course of action.<sup>100</sup> Although the city asked them to preserve it, those who were in charge of the cathedral decided to pull down the old one and build a new one on the same land.<sup>101</sup> Regarding to this, Takase argues that there is a high possibility that a large donation from some organization in the U.S. had laid down the groundwork to scrap the old one.<sup>102</sup> Although there is no evidence for that, the story about the condition to pull down the old cathedral has been handed down among Urakami cathedral's bishops.<sup>103</sup> Therefore, Takase insists that the decision to pull down the ruin was decided by the intervention made by the U.S. through the sister-city affiliation and the large donation.

Although Nagasaki City has lost its symbolic ruin, the city erected a Peace Statue in Nagasaki Peace Park in 1955.<sup>104</sup> It is a huge statue that stands 9.7 meters high.<sup>105</sup> Even if the statue conveys the message of peace, however, it does not symbolize the damage caused by the atomic bomb. The loss of the cathedral ruin has become a disadvantage for Nagasaki.

In conclusion, the Atomic Bomb Dome has functioned as a symbol to recall the story of Hiroshima but Nagasaki has lost its symbol. This difference became a big disadvantage for Nagasaki compared to Hiroshima. Every year, on August 6 and August 9, Japanese newspapers feature articles about the atomic bomb experience. They usually use the picture of the dome for Hiroshima and the picture of the statue or a praying Christian for Nagasaki. Hiroshima is

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<sup>99</sup> *Ibid*, pp. 162-165.

<sup>100</sup> *Ibid*, Chapter 7.

<sup>101</sup> *Ibid*, 158.

<sup>102</sup> *Ibid*, pp. 180-181.

<sup>103</sup> *Ibid*.

<sup>104</sup> Nagasaki Genbaku Shiryoukan, "Heiwakinenzou 平和祈念像," n. d. ,  
<[http://nagasakipeace.jp/japanese/map/zone\\_negai/heiwa\\_kinenzo.html](http://nagasakipeace.jp/japanese/map/zone_negai/heiwa_kinenzo.html)> (10 Dec 2016).

<sup>105</sup> *Ibid*.

sending out a stronger message than Nagasaki. The existence of the visible symbol in Hiroshima makes people to recall and understand the story easily. Therefore, because of the difference between the existing symbols in two cities, Hiroshima became more popular than Nagasaki.

## **6. Conclusion**

Taking all the points mentioned above into consideration, even though Hiroshima and Nagasaki shared similar experiences in the past, the social context they are placed have differentiated over the course of time.

First is the difference of the ground zero. In Hiroshima, because the bomb was dropped on the city center, its citizens could share the sense of victimization. On the other hand, the bomb that was planned to drop on Nagasaki city center was dropped by mistake on Urakami, where many Christians were living. As a result, the collective sense of victimization was not strong enough in Nagasaki. Because of this difference, Hiroshima became more active than Nagasaki in sending out its message as being a victim of the atomic bomb.

Second is the difference between politics in Hiroshima and Nagasaki. Hiroshima chose to acquire aids for its reconstruction from the Japanese central government by utilizing its experience of the bomb. In contrast, Nagasaki took the way not to show its experience vividly in order to keep its connection with the munitions industry, the Self-Defense Forces of Japan and the United States Forces in Japan. Because of this difference in their political policies, Hiroshima proactively advocated its experience, while Nagasaki hesitated to exaggerate the experience.

Third is the difference between how literature and art works in two cities illustrated the issue. There are a lot of famous atomic bomb related arts and books from Hiroshima, which

convey the anger toward the bomb. Those in Nagasaki are popular with Takashi Nagai and his view that the bomb was divine. Therefore, compared to Nagasaki, Hiroshima had sent out a stronger message as being the victim of the bomb.

The final factor is the difference between the symbolic ruins existing in two cities. Hiroshima kept some remains from the bombing, known as Atomic Bomb Dome. It has functioned as the symbol to recall and remind people of the bomb and its brutality. Nagasaki eliminated its crucial symbolic ruin, Urakami Cathedral in 1958. This difference became a disadvantage for Nagasaki to share its experience with the world.

Because of these four differences, the social contexts of the atomic bomb experiences of each city were differentiated and as the result, the narrative of the first use of atomic bombs tends to focus on Hiroshima and ignore Nagasaki.

# Bibliography Essay

I researched the difference of social contexts in which Hiroshima and Nagasaki have been placed after they were bombed. For that, I gathered materials related to the atomic bombs and post-war Japan. Through my research, I have relied extensively on collections of books, articles, documents, and web pages written in Japanese. Those Japanese sources enabled me to analyze my topic from Japanese as well as those two cities' domestic points of view.

There are a lot of Japanese books and articles which related to Japanese post-war society and the two atomic bomb experiences. Among them, the number of materials that discuss Hiroshima and Nagasaki separately are fewer than those that discuss the two cities together as "the atomic bomb experience." Those materials which discuss the two cities together tend to put their focus on *hibakusha*'s experiences of being bombed and how those experiences had been memorized and changed in post-war Japanese society as a whole. On the other hand, those materials which discuss those cities separately usually keep a certain distance from *hibakusha*'s experiences themselves and put their focus on the perspectives of atomic bomb experiences in each city and the differences between those cities.

Additionally, the majority of those materials which treat those cities separately argue the differences between in how these cities dealt with the ruins and how the local and national policies played the role during the recovery process. The number of those which discuss the differences from a variety of perspectives are few. Moreover, those materials that depict the two cities respectively argue the differences of the two cities' actions and situations, but not much about the results of these differences except for the cases regarding the existence of a ruin.

The most useful material for me was the book, *Genbaku no Kioku - Hiroshima/Nagasaki no Shisou* 原爆の記憶—広島/長崎の思想 (*Memory of A-bomb - Thought of Hiroshima and Nagasaki*), written by Japanese communication studies scholar Hiroko Okuda. This book argues the differences of Hiroshima and Nagasaki's post-war actions in regard to politics, memorial museums, events, and ruins. There was a lot of good analysis of Hiroshima and Nagasaki in her book and they helped me to compare the two cities directly.

In regards to a political use of the atomic bomb, there were several materials discussing Hiroshima's effort to pass the "Hiroshima Peace Memorial City Construction Law" and the city's created image as a "Peace City." Japanese sociologist Akiko Naono analyzes Hiroshima's principle to connect peace with the atomic bomb critically in her book *Genbaku Taiken to Sengo Nihon - Kioku no Keisei to Keisho* 原爆体験と戦後日本—記憶の形成と継承 (*Atomic Bomb Experience and Post-War Japan - Formation and Succession of Memory*). Additionally, Japanese researcher Kibou Senba argues critically about Hiroshima's use of peace toward its citizens in his article "Hibi no Soushitsu, Heiwa no Kenden 日々の喪失、平和の喧伝 (Loss of Everyday life, Trumpeting of Peace)." Moreover, peace studies scholar Noriko Sado's speech "Kaku hibaku toshi karano hasshin 核被爆都市からの発信 (Sending out messages from a city that has been nuclear bombed)" describes well Hiroshima's attitude on utilizing the bomb politically from her point of view.

On the other hand, those examples related to the atomic bomb's political use in Nagasaki was difficult to find compared to those written about Hiroshima. Within the reach of my research, Okuda's argument about the passive attitude of Nagasaki to pass the law together with Hiroshima and the city's relation with military related benefits were the only resource

written about Nagasaki in regard to its political use of the bomb. Even from this scarcity of the materials, Nagasaki's inactiveness is indicated.

Web pages of public sectors and museums were useful to collect information especially about arts and ruins related to the bombs. I used the website written by WEB Hiroshima bungaku shiryoushitsu WEB 広島原爆資料室, Nagasaki genbaku shiryoukan 長崎原爆資料館, Genbaku no zu maruki bijyutsukan 原爆の図丸木美術館, Hiroshima-shi gikai 広島市議会, and Hiroshima-shi 広島市. Those written by Hiroshima-shi and Nagasaki genbaku shiryoukan had the automatic translation function for foreign language speakers so that they can understand.

In regards to the ruins, Japanese history sociology scholar Yoshiaki Fukuma, and Japanese Journalist, Tsuyoshi Takase, provide the reasons Hiroshima preserved the Atomic Bomb Dome and why Nagasaki does not have such a symbol. Fukuma's article "Hiroshima・Nagasaki to Kioku no Ba no Nejire - 「Hibaku no Konseki」 no Poritekkusu- The Postwar History of the Sites of Memories on "Hiroshima" and "Nagasaki" 広島・長崎と「記憶の場」のねじれ: 「被爆の痕跡」のポリテクス The Postwar History of the Sites of Memories on "Hiroshima" and "Nagasaki" describes the difference of process in each city to preserve and scrap their ruins and backgrounds of the discussion in each city. From his article I was able to understand how people in Hiroshima and Nagasaki treated their ruins soon after war, which is a different way from the current situation. In addition, Takase's book *Nagasaki Kieta Mouhitotsu no "Genbaku Dome" ナガサキ 消えたもう一つの「原爆ドーム」 (Missing Atomic Bomb Dome in Nagasaki)* analyzes the reasons why Urakami Cathedral was torn down. The book is

claiming the existence of the United States intervention in regards to the decision to tear it down and traces back historical records in Japan and in the US in regards to the decision to tear it down. But his way to analyze the history is not thorough and he fails to find clear evidence which proves the existence of the US intervention in regard to that decision. Nevertheless, his research is thought-provoking about what had happened in Nagasaki after the war ended.

In order to analyze the role of Tatsuichiro Akizuki in Nagasaki, I referred to the visiting professor of Nagasaki University Shinji Takahashi's book *Nagasaki ni Atte Tetsugaku Suru · Kan - 3 · 11 Go no Heiwa Sekinin 長崎にあつて哲学する · 完—3 · 11 後の平和責任 (Philosophize at Nagasaki, the End - Responsibility of Peace after 3.11)*. In his book, he does valuable research about Akizuki's life and thought from Takahashi's personal relation with Akizuki and Akizuki's writings. In the later part of his book, he connected Fukushima with Hiroshima and Nagasaki in the context of peace and nuclear power. His argument about two significant nuclear related events happened in Japan; the nuclear bombing event and the nuclear power plant accident, may make the Japanese reconsider their view point about nuclear power.

In my essay I argued the reason why Hiroshima is more focused than Nagasaki when people talk about atomic-bombing by analyzing the difference of social contexts in which the two events were placed. Since I relied heavily on Japanese materials, my argument largely consisted of Japanese domestic perspectives. Because the social context of those two events were weaved mostly in Japan, the method to analyze from the Japanese domestic point of view was inevitable. If I have further opportunity, I would like to do research about how the structure of Hiroshima's dominance over Nagasaki has transmitted and amplified into the world by

analyzing foreign materials and media coverage.

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