

論文内容の要旨

専攻名	多文化社会学 専攻	氏名	黒崎寛子
題名	在米日系アメリカ人被爆者 90 年の軌跡 「沈黙」から「非核の希求」へ		
<p>本論文は、在米日系アメリカ人被爆者（在米被爆者）の据石和江さん(2017 年没)の生涯を、ライフヒストリー法を用いて分析する。「原爆神話」が根強い米国において彼女の人生は長い時を経て、被爆体験について「沈黙」を通じた時期から、「非核」を訴えるまでに変遷した。どのような体験が彼女の人生にインパクトを与えて、そうした変遷をもたらしたのかの因果関係を明らかにすることが研究目的である。</p> <p>まず、残されたライフドキュメント(故人が遺した手紙や手記・日記などの私的資料、新聞記事や関連団体の記録などの公開資料、生前のインタビュー映像など)を用いて年表を作成し、90 年の人生を再構築した。分析資料は独自に収集した史資料も含めて多岐にわたり、フォード/ カーター大統領への在米被爆者救済に関する陳述文や国務省からの返信といった資料価値の高い一次資料も含まれる。</p> <p>把握されている限りでは、在米被爆者は多い時で約 1000 人いたとされる。だが、複合的な社会的・歴史的背景の影響で、長らく沈黙を貫いた。在米被爆者が米国で本格的に社会的活動を始めたのは 1970 年頃だった。沈黙期間中も原爆症に苦しんだが、医療支援などを求めて行動した被ばく者たちは限られていた。社会的活動の中で突出していたのが、積極的に被爆証言活動を始めた据石さんである。当初は、在米被爆者救済を目的に被爆証言等を行った彼女だが、最終的には非核を目指す証言をした。</p> <p>収集資料や情報・記録から再構築した人生を整理・分析した結果、据石さんの行動や被爆体験・証言が複数の節目で変化してきたことを確認できた。本研究では、こうして浮かび上がった変化に沿って、90 年の人生を 4 つの時代(1: 生誕から 1960 年代末、2: 1970 年代、3: 1980 年代、4: 1990 年代以降、没年まで)に区分し、分析・考察を行った。そし</p>			

て、各時代区分において「反復のある話」に特に注目し、彼女の「個人的な時間」（個人の人生にとって、特別な意義のある出来事が詰まった時間）を特定した。次に、据石さんのどのような「個人的な時間」や米国・世界の社会・歴史的事象(外的環境)が「沈黙」から「非核活動」へと据石さんを動かしたのかについて、その因果関係を探るためにインパクト分析を行った。

リサーチクエスチョンは「沈黙から医療支援要望、非核活動へと変遷した据石さんの人生において、どのような『個人的な時間』が存在し、それらがどのように人生にインパクトを与えて、人生を変えてきたのか」と設定し、ライフドキュメントを用いたライフヒストリー法で、その解を求めた。

60年代末までの「個人的な時間」には、(1) 広島での被爆体験や、留学先のハワイで浴びせられた日本人差別の言葉、被爆が原因の体調不良の長期化、高額医療費と保険加入の拒否、日系アメリカ人との結婚、アメリカ人アイデンティティの自覚、アメリカ社会での日系コミュニティ差別、米国・日系コミュニティの被爆者への無理解や無関心が存在した。70年代の「個人的な時間」には、(2) 日系人医師のトーマス・野口さんとの出会い、他の在米被爆者との交流、在米被爆者団体(CABS)加入、日系コミュニティの在米被爆者後援、米政府に対する在米被爆者援護法制定要望運動の失敗が存在した。80年代の「個人的な時間」には、(3)米政府に対する援護法制定要望運動への見切りや、一般アメリカ人に対しての、平和を目的とした被爆証言活動の開始、原爆投下機の機長とのテレビ対談や、夫マスさんの死亡、TMI 原発事故(79年)を受けた米国内での放射線被害への関心の高まり、米ソ核軍拡競争を受けた米国内外の反核運動の盛り上がり、日系コミュニティのリドレス運動の成功があった。90年代から亡くなる2017年までの「個人的な時間」には、(4)冷戦終結、核軍縮の時代、所属団体の変化(CABS→ASA)、アメリカ人の責任としての被爆証言、みんなのおばちゃんとしての被爆証言、そして、日本政府からの在外被爆者への支援拡大があった。

次に「個人的な時間」の人生へのインパクトについてである。60年代末までの「個人的な時間」=(1)は、他の在米被爆者と同様に据石さんについても被爆体験に関する「沈黙」の選択というインパクトをもたらした。70年代の「個人的な時間」=(2)は、「米政府に対する在米被爆者救済の訴え」を目的に、被爆証言を開始する「沈黙打破」へと転換するインパクトをもたらした。80年代の「個人的な時間」=(3)は、「アメリカ人として被爆証言を一般アメリカ人に語る」選択へと人生が新たな展開を見せるほどのインパクトを与え

た。90年から没年までの「個人的な時間」=(4)は、かつては拒否していた「被爆証言を通じた非核活動」へと踏み出すという更なる展開をもたらすインパクトを与えたと結論付けた。1つのパーソナルヒストリーではあるが、この1つが在米被爆者全体を把握するために必要な1ピースとして役立ち、在米被爆者集団について理解を深めることに貢献すると考える。

論文内容の要旨

専攻名	Department of Global Humanities and Social Sciences	氏名	Hiroko Kurosaki
題名	90 Years of a Japanese American A-Bomb Survivor in the U.S. From "Silence" to "Non-Nuclear Advocacy"		
<p>This thesis examines the trajectory of the late Kaz Suyeishi, a Japanese American Atomic Bomb Survivor in the United States (hereafter collectively named as American survivors) who died in 2017 by employing the life history method. In the U.S., where the Atomic Bomb Myth remains entrenched, her life has evolved over a long period, from a period of "silence" about her A-bomb experience to an appeal for "denuclearization." This thesis aims to shed light on the causal relationship between the experiences that impacted her life and brought about such a transition.</p> <p>At first, a chronology was created to reconstruct her 90-year life by utilizing personal life documents (such as letters, memoirs, and diaries written by the deceased, public documents such as newspaper articles and documents preserved by the related organizations, and video interviews). The collected materials vary widely. It contains valuable primary documents such as the Committee of Atomic Bomb Survivors in the United States of America's (CABS) statement to Presidents Ford and Carter regarding the relief of American survivors and the correspondence from the Department of State.</p> <p>As far as is currently known, there were at the most 1,000 A-bomb survivors in the U.S. However, they remained silent for a long time due to the complexity of their social and historical circumstances. It was not until around 1970 that American survivors began to engage in full-fledged social activities. Although they suffered from A-bomb diseases during the years of silence, only a handful of American Survivors were willing to take action to improve their status. One person who made a prominent contribution was a woman named Mrs. Suyeishi. Initially, she gave her A-bomb testimony to help American survivors. However, she ultimately testified in pursuit of a non-nuclear world.</p> <p>As a result of sorting and analyzing Mrs. Suyeishi's life reconstructed from all kinds of available collected materials, the transitions of her behavior and A-bomb testimonies at several milestones have been identified. This research divided her 90-year life into four periods: (1: from her birth to the end of the 1960s; 2: the 1970s; 3: the 1980s; and 4: from the 1990s onward until her death) and analyzed and considered them according to the transitions that arose. In each period, special attention was paid to "stories with repetition" by examining how she discusses the topic, and her "personal time" (time that contains events of special meaning in an individual's life, as defined in this research) was identified. After revealing her "personal time" for each period, impact analysis was conducted to examine what kind of "personal time" and</p>			

social and historical events in the U.S. and the world (external environment) propelled Mrs. Suyeishi from "silence" to becoming involved in the "anti-nuclear movement," and to explore the causal relationship between them. To this end, this thesis developed the following research question: "What kind of 'personal time' existed in Mrs. Suyeishi's life, and how did it impact and change her life from thereon?" The answers were explored by employing the aforementioned life history method using archival materials.

The results revealed that Mrs. Suyeishi's "personal time" until the late 1960s included (A): the experience of the atomic bombing in Hiroshima, the language used by a Caucasian man that reminded her of her war experiences in Hawaii, where she studied abroad, prolonged illness due to exposure to the A-bomb, high-priced medical bills and denial of health insurance, marriage to a Japanese American, awareness of her identity as an American, discrimination against the Japanese American community, and a lack of understanding and indifference toward the American survivors both in the U.S. and the Japanese American community.

In the 70s, her "personal time" included (B): meeting with Dr. Thomas Noguchi, a Japanese American doctor, interactions with other American survivors, joining the Committee of Atomic Bomb Survivors in the United States of America (CABS), sponsorship of American survivors by the Japanese American community, failure of the effort to petition the U.S. government to enact a medical relief program for American survivors, and the onset of the government of Japan's support for American survivors.

In the 80s, her "personal time" included (C): giving up on the demand for the U.S. government to enact a relief act, the beginning of peace-oriented A-bomb testimony activities for the American public, a television interview with Paul Tibbets, the death of her husband, the growing concern about radiation risks in the U.S. following the Three Mile Island nuclear accident (1979), the rise of the anti-nuclear movement in the U.S. and around the world in the wake of the U.S.-Soviet nuclear arms race, and the remarkable success of the Redress Movement in the Japanese American community.

As for the final period that composes Mrs. Suyeishi's life, her "personal time" from the 1990s to her death in 2017 included (D): the end of the Cold War, the era of nuclear disarmament, a change in the affiliated organization from CABS to the American Society of Hiroshima-Nagasaki A-Bomb Survivors (ASA), A-bomb testimony as an American responsibility, A-bomb testimony as everyone's grandmother, and the commencement of full-fledged support for overseas A-bomb survivors by the government of Japan.

This thesis finally examined the impact of "personal time (A), (B), (C), and (D)" on Mrs. Suyeishi's life to clarify the overall research question: "What kind of 'personal time' existed in Mrs. Suyeishi's life, and how did it impact and change her life from thereon?" "Personal time (A)" led to her and the American survivors' "silence" over the A-bomb experience. "Personal time (B)" resulted in the impact of "breaking the silence of A-bomb experiences" in her life and started her A-bomb testimony to "appeal to the U.S. government for relief for American survivors. "Personal time (C)" impacted Mrs. Suyeishi's decision to pursue her A-bomb testimony to the American public as an American. Lastly, this paper concluded that "Personal time (D)" made an impact on her getting involved with "non-nuclear activities through her A-bomb testimonies," which she had refused to do in the past. Although the author of this thesis

only focused on one personal history, by offering a window into the life of one of the more prominent American survivors in postwar America, the research findings ultimately contribute to a better and more extensive understanding of the whole picture of American survivors, and therefore can be viewed as an indispensable piece.