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Title: Geri Handa Interview
Narrator: Geri Handa
Interviewer: Naoko Wake
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<Begin Segment 1>

NW: So probably, I could ask you about how you see the, the role of the Friends of Hibakusha, including, you know, members like yourself in this larger project. So, you mentioned earlier that you have to work with the CABS; then you have to contact those people and there's a planning committee. But, how do you see the, the importance, the significance there of the Friends of Hibakusha in this entire picture?

GH: Well, you know, one of the things that . . . we participate in this project is because we want to continue to support the survivors in a way that fills their needs and at the same time, work with others who, um, who perhaps feel the same way. And the whole idea, the bigger picture of this is the whole humanitarian aspect of it. And I think that we're all in agreement with, all the people that we, you know, from the medical society to the hospital, the, the medical center, all the volunteers, you know, that's—there's—I mean, everyone's view is that: the humanitarian aspect of it. And the caring, you know, providing them an actual service that is needed. And I, I think that's what keeps everybody going. You know?

NW: Sure.

GH: Yeah. And I think that's what everyone sees as the benefit of working on this project together. Because without everyone working on it together, it wouldn't be as successful as it has been over the years. And, also, I think we've developed enough relationships and friendships so that it becomes very personal. So when it becomes very personal, uniquely *hibakusha* themselves, we have the interaction with them, we meet the medical team members, and also the other supporting organizations and all the different individuals. It becomes a very personal project too, and that's, makes it even more meaningful. Yeah.

NW: Yeah.

GH: And I think Barry, it was so sweet of him. Barry Loller, he's the, you know, medical director at the medical health clinic, and he was saying that this is, this is our mission, this is why we're here, you know?

NW: Right.

GH: This is the purpose of what we do; to serve others and especially those in need. And this is probably one of the more important projects that we participate in, and they've been involved since 1995.

NW: Right.

GH: So . . .

NW: It's been long time.

GH: I was—I really appreciated him saying that.

NW: Yeah. Yeah. Like you said, the same project really involves different kinds of people from all kinds of different backgrounds . . .

GH: Right.

NW: . . . and, my understanding, correct me if I'm wrong, but my understanding is that Friends of Hibakusha is just that. So, they are friends of *hibakushas* . . .

GH: Yes.

NW: . . . not necessarily *hibakushas* themselves . . .

GH: No.

NW: . . . right? And then there are CABS, who is the organization . . .

GH: Of survivors.

NW: . . . of the survivors themselves, and then there are medical teams, both from American and Japanese sides.

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<Begin Segment 2>

NW: What do you see as, um, challenges working with people who are from different backgrounds. And I'm sure sometimes, there would be different kinds of priorities, or different kinds of interests involved in that. How do you see those challenges in this work?

GH: Well, I think one of the things that, you know, especially with the medical visit, it's, it's something that is, you know, a defined, um, a period of time. So, preparing for it, working on it, and then afterwards, doing the follow up for it is, you know, already predetermined.

NW: Right.

GH: So, we already know how much time possibly it's going to take, and it's not, and it's—even though it's ongoing, it's something that you, you know, your time and your commitment is only for a short period.

NW: Right, right.

GH: So, I think that makes it a lot more easier to involve more people. And, um, and everybody knows their role.

NW: Right, right.

GH: Everybody has a role, and they know what they're supposed to be—to do.

NW: Yeah.

GH: And so, I think that makes it so much easier: it's clearly defined. And I think when it's clearly defined, then you know, well, whether you have the time or you don't have the time. You can actually say beforehand.

NW: Right, right. Yeah.

GH: And you can either commit yourself or not. And I think that's what makes everything work. Yeah.

NW: Yeah.

GH: And I, and I think for those people who, like, some of the volunteers and organizations they've been involved for years. It's, it's also because the people who have been involved are still involved. From the very beginning was . . . some people have changed, but basically, it's the same people. It's, there's been that consistency over time. And I think for, like, the volunteers and the survivors, when they, when they see each other, it's, it's like a luh-li – mini-reunion, you know?

NW: Right. Sure. That's the impression I got as well.

GH: 'Cause you've come to know each other.

NW: Yeah, yeah.

GH: And then, for the survivors, it's really important for them to see other survivors. And it's a time for them to just kind of, you know, see that "Oh, gee, you're still around!" you know? "It's nice to see you."

NW: Yeah, yeah.

GH: And, and I think for the, for the, volunteers themselves too, they've come to know each other and then also they've come to know the survivors. So, it's something that I think every two years, we have a chance to do that. To reconnect.

NW: Yeah. So that's something that you can look forward to, even though, it's a lot of, you know, work to do. But, I, I see what you mean when you said that, you know, there are certainly clearly defined roles for everybody. So, everybody knows what they're expected of doing.

GH: They know what to expect . . .

NW: Yeah.

GH: . . . and what they're going to be doing and what their participation is. And, so that's what I think has made it easier, easier.

NW: Yeah.

GH: And so when it comes to a kind of adjusting in case something were to happen that's kind of unusual, whatever . . .

NW: Yeah, like a urine examination.

GH: . . . it's, yeah. It's yeah, it's yeah. It's, you know, okay.

NW: So, miscommunication might take place, but because people are used to doing it, that can be taken care of as well.

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<Begin Segment 3>

NW: Now, let me sort of completely, sort of, switch the gear here, and probably ask you a question about yourself a little bit. Because, you are obviously one of the main organizers of this effort and I really like to know you as a person who had a motivation to do this. It's a lot of effort that a person can put into. So, I'm wondering if you can tell me a little bit about yourself by telling me things like where you were born, and when you were born, and how you were growing up as a young child, probably something like that. Yeah.

GH: Well, I, I was born in San Jose, California, in 1948, March 3rd, 1948. And, um, so growing up in San Jose was like growing up in a small community, and my parents have always been involved in the church, and, and . . .

NW: Which denomination?

GH: The, the, the Buddhist church.

NW: Buddhist church, okay.

GH: San Jose Buddhist Church. Buddhist church.

NW: Yeah.

GH: And so we, we grew up in that kind of environment. So, it was, um, you know, very kind of supportive environment. Church is located in Japantown, San Jose Japantown. And so, we always had the feeling of connection with community. And so when I decided to leave San Jose, but I was always involved in the community work, to go to school, um, UCLA School of Social Welfare. Um, that was in the early '70s. I had a chance to, when I got there, to work in, um, the main focus was on community organizing, and so I worked. One of the areas that I worked in as a student social worker was Keiro Nursing Home.

NW: Yeah.

GH: And then, and then, my main project was in organizing or helping to organize Asian seniors. Yeah. As a coalition. And so, um, I worked on an Asian senior council and so I worked with Filipino, Korean, Japanese, Samoan, Chinese, you know. And then, whenever we met, it was like having an Asian UN, because you know, we'd, they'd all be . . .

NW: Right.

GH: . . . speaking different languages . . .

NW: Exactly.

GH: . . . we'd have to have interpreters and, and then we'd have to work together to define what we wanted to do, and, and . . .

NW: Right.

GH: . . . what the goals of the organization would be. And at first I was really kind of nervous because, I thought "Well, you know? A lot of these people probably remember the war and their common enemy was Japan."

NW: Right. That's right. Absolutely.

GH: The Chinese, the Filipino, and, and Koreans.

NW: Koreans, of course.

GH: Also. So I thought, "Oh my gosh, is this going to work?" You know?

NW: What year was it? Was it . . .

GH: It was in the . . .

NW: You were born in 1948, so '60s sometime?

GH: It was, actually 1971.

NW: 1971.

GH: We went, when I was going to school.

NW: Okay.

GH: '71 to '73. But anyway, so during that period of time, we tried to do this, and, and, I was, you know, young and naïve and gung-ho, so I thought, you know, we'd be able to do this.

NW: Yeah?

GH: And, I worked with, and I got to meet so many other people who were working within those various communities, but I loved working with the seniors!

NW: Right.

GH: And one time when we were meeting, oh, they were arguing and things like that, and I think it was probably because of all the feelings they had because of the war. One senior citizen spoke up and he said - and he was Filipino - he says "When we, before, in the past, you know, we might have been enemies. But we are here in America, and we have to learn to work together because we have something in common: we are all seniors here in America, and there are certain things that we face, which is common in terms of, because of language, sometimes we do not get the services we need, and, you know, we all must work together to, to find some common goal." And after that, everybody in, all [?], it was all translated, in the different languages . . .

NW: Wow.

GH: . . . everybody applauded. So we were ready to move on.

NW: It was a little delayed, but then everybody understood it.

GH: So they all understood that, yes, there's one thing we all have in common: we're all seniors in America, you know, and all of us speak different languages, which is something that we all know that if we speak a different language, sometimes we are not able to communicate what we mean, and so therefore we need bilingual services.

NW: Right, right. That's something common as well.

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<Begin Segment 4>

GH: Yes, and then we also need to make sure that we have senior citizens' centers to provide services for us.

NW: Right.

GH: And also, meals. Ethnic meals.

NW: Right, right.

GH: You know, that we are very comfortable with. So there are certain things that they often felt "okay this," they can agree on. And, and I wanted to make sure that all the seniors, they . . . the organization was actually run by the seniors themselves, you know. We were there to assist but they themselves would come up with the goals and direction and what they wanted. So that worked out very well, and because of that, I got to meet all these different key leaders within the community and also within the senior organizations.

NW: Right.

GH: And so, I would go to the Filipino community senior center, the Chinese, the Korean, and, you know . . .

NW: Did you take care of Japanese seniors as well?

GH: . . . Japanese, yeah.

NW: Right, yeah.

GH: So, during that whole period of time, I got to work with another group of volunteers, who we decided, well in Japan, in Little Tokyo, there was an unserved need for seniors, for meals. And, and serving ethnic food.

NW: Right, yeah.

GH: So for five years, we would serve meals once a month, we'd go shopping in the morning, to the maybe, to the produce market, or, and pick up things to make for the meal and then we'd prepare that evening so that it could be served the next day.

NW: Right, right.

GH: And so, and we invited all those seniors that lived in Little Tokyo, the ones that lived, well maybe alone, you know, and living in the hotels or, you know, in the area, and people who, who we felt, probably because of their income, couldn't always have a warm meal, you know? So we did that for five years, and finally after five years, it got funded.

NW: Ohoho. [laughs]

GH: Yeah.

NW: Well, congratulations.

GH: And so now they, they . . . it's still going on -

NW: It's still going on?

GH: Yeah, in fact, they've expanded it and it's serving other communities too, you know. And, and at that time, it was, it was during that time that they had all this resurging of Sanseis trying to find their identity, their roots, and so . . .

NW: Are you Sansei as well?

GH: Yes. And so they developed senior centers, you know, they're called pioneer centers. And they, these young people all worked with the, you know, seniors, to provide, like, say for example, health fair, services for the seniors, you know, transportation, all those things. And bilingual services, you know, social services.

NW: Right. Right.

GH: So, it was all kind of working together at that time.

NW: Yeah.

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<Begin Segment 5>

GH: And so that was kind of an exciting time, too, because it was all the time, too, the larger ethnic communities were trying to find their role and changing what was available in terms of education about all the different ethnic groups, you know.

NW: Uh-huh. Yeah.

GH: And, so, all that was kind of all working together at that time in the '70s, and so . . .

NW: Was it all like a, sort of awareness meeting going on campus at that time?

GH: Well, there was awareness in terms of, you know, becoming more involved with your ethnic communities.

NW: Right.

GH: And identity. And the school I was going to, the UCLA School of Social Welfare . . .

NW: Right.

GH: . . . at that time, recruited actually more ethnic students, and so the, the ethnic students were in the majority and the white students were in the minority.

NW: Right.

GH: And so then that's when our school went on strike, and there was a possibility of the school losing its accreditation if, you know, we continued to do the strike.

NW: Oh, God.

GH: And we had certain demands that we wanted the school to meet in terms of more ethnic diversity, in terms of educational materials, you know, practicum, you know, experience. So they did all that, you know.

NW: So you made some important accomplishments on that front as well . . .

GH: Well, you know at that time, it was a period of time when all that was going on elsewhere too.

NW: . . . changing education is very significant. Right, right, yeah.

GH: And so, that was a part of my experience there in LA, Los Angeles.

NW: So it must have certainly inspired you to do something more to, let's say, working with seniors and so forth.

GH: Oh yeah. Well, I was, even before I went to Los Angeles for school, I was involved in helping with a group called Asians for Community Action in San Jose.

NW: Ah, right, right.

GH: And this was working with young students from the college, San José State, and Asian American Studies.

NW: Ah, I see.

GH: So, they would do community service work, and one of the areas that they were, wanted to do was community organizing in the, um, Japantown area, and so they came up with, you know, senior services and things like that, you know. So I was involved in . . . because I was from San Jose, and because I was involved in a lot of different things, I was kind of like introducing some of the key leaders to, to the group, Asians for Community Action.

NW: Right, right. So you were sort of a resource person to make connections.

GH: And that was, yeah. Yeah.

NW: Yeah.

GH: That was it. And I was just kind of in a supportive role, but that was before I left. And so, after I left, they'd started doing a lot of different things and out of their involvement came Yu-Ai Kai, which is the Japanese American senior center.

NW: Right.

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<Begin Segment 6>

GH: And so when I came back, from UC Los Angeles, I started working with the San Jose Japanese American Citizens League . . .

NW: Oh yeah, I see.

GH: . . . which is located in Japantown, San Jose Japantown. And at that time, I met the Asian law students from Santa Clara University, and they wanted to develop an information referral service, and because of my previous work in doing community organizing, one of the things I suggested was that they go door to door and introduce themselves, and even though they don't have any real services to provide, just to introduce themselves and let them know that they're interested in providing services and what kinds of services that they, that was needed in the community. Because we were also very close to the Filipino senior, um, senior group too, and so

that's what they did, and eventually they developed Asian Law Alliance, which is still in existence now.

NW: Right, right, right. Uh-huh.

GH: And, which is very similar to Asian Law Caucus. So they work closely with Don Tamaki, who is involved in with the Asian Law Caucus, and he helped them to, and supported them to have developed the group, Asian Law Alliance, and similar, you know, similar . . .

NW: Asian Law Alliance, yeah, okay.

GH: Yeah. Asian Law Alliance. And then, so, and it's still going on. It's still there. So I got to meet the students there, and got to know them. They all, kind of, after they graduated, we all moved on, except for Richard Konda, who still is with the Asian Law Alliance, he's the executive director.

NW: Really?

GH: So . . . but they, you know, I, I said, "You know, one of the things that you may . . . it would be very helpful is if you got involved in maybe serving on the Yu-Ai Kai board or, you know, maybe volunteered to do something with them, you know, so they get to know you guys, you know?" And just getting more involved in the community. And then, so when I was, after I came back, because of my experience in working with the hot meals program for all those years, I said "Well, maybe this is something that could be, could be happening in San Jose too."

NW: Right.

GH: It was seniors in San Jose, Japanese seniors. So, I went before the Yu-Ai Kai board, and they got very excited about the idea of maybe doing a, kind of a, pilot program, a meals program, a hot meals program. So I got together with a group of other volunteers, and most of them were young mothers, and, but they wanted to, you know, do something in the community, so . . .

NW: Are they all Asian Americans?

GH: They're all, mostly Japanese, Japanese Americans.

NW: Oh wow, are they all . . .

GH: Third-generation.

NW: Third-generation, interesting.

GH: And so, um, we said "Well, hey, let's develop a pilot hot meals program, once a month, you know. We can serve in Western Methodist church or Buddhist church, or go back and forth. And, and prepare the meals," things like that. So we did that. And out of that, you know, the mothers would get together and, and they provided, they said that they could use childcare, so that while they're volunteering with the hot meals program, the children will be taken care of.

NW: Right, right.

GH: And they would provide childcare.

NW: They have to have that.

GH: And, and, it worked out great. It was really great because the mothers wanted to do something, they wanted to provide the service, and they didn't have to worry about their children, the children were right next door or wherever.

NW: Right.

GH: Close-by. And, um, out of that, maybe the mothers decided, well, maybe they can go back to work or go back to school or, you know, do something else.

NW: Oh, God, yeah.

GH: And so they got their taste of doing something, working in the community . . .

NW: Yeah, yeah, absolutely.

GH: . . . and also providing a service that was . . . they enjoyed. Providing a service to the seniors.

NW: Yeah.

GH: So, that's what happened there, and then after about a month or so, the county was set up, the county was looking for, to fund a hot meals program. And they said "Well, we understand you have a pilot program going here . . .

NW: Right.

GH: . . . We'd be interested in funding it, but it'd be on a daily basis."

NW: Wow.

GH: And so we said "Oh my goodness, that's a change."

NW: "Is this really happening?"

GH: So, they were able to get the funding for that.

NW: Wow. Did it pay for all the things that you wanted it to, or did it actually help you to expand?

GH: No, it paid for, it was paid for the, at least for the hot meals program on a five day a week basis. So, staff and all that, and for the cost of the meals and things. So, they were able to, you

know, do that and they expanded and now, they, you know, they have their own building and things like that.

NW: They have their own operation, yeah, yeah.

GH: And I know, unfortunately, because of the funding cuts and budgets, um, you know, they had to cut back in terms of their hours, you know.

NW: So is this all happening in 1970s or well into . . . yeah, okay. So you are already done with your graduate work, um, college work at UCLA, but then you are already established in this sort of career in community organization.

GH: '70s, '80s, yeah, yeah.

NW: Right, yeah.

GH: It's . . .

NW: Now . . . yeah, go ahead.

GH: . . . so I've always been involved in community work.

NW: Right, yeah.

GH: It's been something of a passion of mine, I've enjoyed doing it.

NW: Yeah, yeah.

GH: And then, and then I work with the, I went to work with the Asian health services in Oakland, and they provide, um, you know, medical services to non-English or monolingual Asians in Oakland, Alameda County. So I worked with them for a while, and then came back to, and then went, came to San Francisco, started working for Kimochi.

NW: Right, right. Yeah, I'm aware of that.

GH: So, yeah.

NW: So, do you work currently there for Kimochi or?

GH: No. No-no-no-no.

NW: Were you married at the time or?

GH: Well, I got married in 1982.

NW: Okay.

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<Begin Segment 7>

NW: So, around the time you came back to San Francisco? I think I'm really impressed and struck by how you said that when you were working on Asian seniors who share, who might have been enemies during the war, but now we are here in America, we share certain kind of things, those are very important things to share. Do you think it was important that you were America-born American in doing this kind of community work because you are not from Japan, or you are not from Philippines, and you speak in English, that's your, I understand it's your first language, right? So then you are working in this American organization and they are all in America, right? So I find it's very interesting that, you know, here you are, you are in America, and then you are working as an American when you are trying to bring all kinds of different kinds of people together, but also you are working for Asians. There are two interesting things going on.

GH: Yeah, yeah. Well, you know what? I've always felt that even though we have, we've, there's a certain amount of diversity, there's also some things that, that are, we have, some things that we share that are in common. So you find the, that, those things that are in common and you work together to reach certain goals so that everyone receives what they need, you know? And I, I think once that is clearly defined, then everyone will have that goal to work together because in working together you're able to accomplish much more.

NW: Right, right.

GH: And so, I think that's one of the things that it doesn't matter, even if you're, if you can speak the language, or not, if everyone comes into the same agreement, and then you find other people who support that as well, then, you know, then you're working towards the same goal. So that's the way I approach, you know, what we're doing with the medical examinations, same thing. And it's just different people I'm working with. It's primarily Japanese, and, but in working with, you know, other Asian groups, I find that, you know, we're all here in America. [laugh] We all have faced certain things that are, you know, difficult for us. And then having grown up with my, my grandmother, who lived with us, who was mostly Japanese speaking, I could understand some of the frustrations of not being able to communicate, you know, and there, and the language that's, you know, different from yours. But if you try to listen and try to understand what is going on, I think with that, people feel your sincerity, and, and feel that, I think a certain amount of trust, so they will also work with you, too. Because they understand you're not in it for yourself. You're in it so that everyone hopefully will gain from it, you know.

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<Begin Segment 8>

NW: So, you remember your grandparents, grandmother very well.

GH: Oh yeah.

NW: She was a first generation.

GH: She lived with us, so.

NW: Oh, she did. Okay. Was it also in San Jose?

GH: Yes, in San Jose.

NW: How about your parents? What did they do?

GH: Well, my parents, they were Nisei.

NW: Right.

GH: So, but they always had a close connection with communicating in Japanese, and, of course, that means going to the Buddhist temple, you always had exposure to more, I think more of the traditional Japanese things and, and especially ministers, some of them, they only spoke Japanese, so sometimes you'd have to go to a service and all they spoke was Japanese, so you were kind of like, "Oh, I'm trying to understand what they're trying to say." And I, and I maybe felt that a lot of times, doing that was really good because some of the things that you say in one language is difficult to communicate into English.

NW: Oh yeah. You feel like you are translating it, but you are not, really.

GH: Yeah. And a lot of it is, it comes by feeling and, and knowing it means, you know, much more. It's a much more deeper meaning than in English, and you can possibly translate something that, you know, *kimochi*, and, and words that, oh yeah, you get a good feeling but no, not more than just exactly that either.

NW: Not exactly!

GH: You know, and, *ganbatte* and you know all those things, you can't really translate it literally into English, but the, there's a feeling behind it all as well, there's an emotional feeling that's attached to it, and those things, you can't always pick up, you know? But if you live, or if you try to understand the culture and also the language, you can understand it and have a more deeper understanding of it.

NW: Right, right.

GH: So I, because you know that, you know that whether you speak Korean or Chinese or whatever; there's something, some things that are difficult to translate into English, there's a feeling, a much deeper feeling to that, the meaning of that word or phrase that, you know, you can appreciate it, and you can understand it. Because there's probably something that's comparable in another language other than English.

NW: You might not have a right word for that in that particular language, but you know it's probably there.

GH: Yes, it's there.

NW: Yeah, yeah.

GH: And so that's why, you know, it was important to have the Asian seniors work together because the one thing they do understand, is that they, although they have different languages, the, um, the, whatever experience they have here in America, some of them are very similar, in terms discrimination, in terms of some of the ways that the misunderstanding because of the lack of communication, all those things, you know, are very strong, emotional feelings, you know, and that we experience that and we know what it feels like. And I think that comes from a very deep, you know, deep feeling. And so when you can touch on that, then you know, that yes, we all have that in common. We've experienced that, definitely, you know, because we're here. And so, and I think that's, that's something that creates a very strong bond, too. Once you realize that yes, irregardless of the war and all this kind of thing, you know, we've faced so many things other than that because of we're, we're here in America.

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<Begin Segment 9>

NW: Do you think then, this sort of pure awareness as an Asian American person living in the States and living as an American citizen, but you know, wanting to work with people from different Asian backgrounds and trying to share some of the similar concerns they all experience because of, you know, commonalities: being senior and also being discriminated against and so forth. Do you think you gradually came to the awareness that, you know, you want to do something about it, or do you think that someone, even, you know, one individual or probably your parents changed the course of thinking? In other words, I thought that, I'm wondering if you kind of . . .

GH: Where that came from?

NW: Yeah, where it came from, and then how you kind of came to terms with that, because at age of three, you weren't thinking that way, you know, but here you are in San Jose, you are really working actively, I just kind of wonder how it came about.

GH: Well, you know what, when you, when you care enough about something, and you find other people who also care, then you work together and it doesn't matter what background you come from, all you know is, or you feel that, you know, you share this common feeling, or of helping others, maybe. And so, then you work towards finding ways to work together, you know? And . . .

NW: When did you start to think in that way?

GH: When did I start thinking that way?

NW: Yeah, and you know, take, doing all of those things are pretty remarkable, I mean, in my opinion, it is, so you can just wake up in the morning, and, you know, do . . . Well, probably that's the way it was for you.

GH: Well, I, I think what it was is, you'd, you'd have to develop relationships and, and once you develop relationships, you get to know people, and you get to know a little bit about them. You haven't been able to really live in their shoes, but you know that they maybe have had some difficulties or whatever. And so, irregardless of that, they probably overcome many things, and so you, you just come to appreciate people and their experiences, and I, and I think we, maybe, then you kinda develop the trust, and, and then you find things maybe you can work together on. And I, I, I don't know . . . hm, when that happened. Well, I, I think what it is, is maybe because I'm the oldest.

NW: You are the oldest of the siblings?

GH: I'm not . . . I have another sister, a sister, a younger sister; we're only fifteen months apart. And so, being the oldest, I always, I think I was always kinda put in a role or put myself in a role of taking care of my sister and, and, so then, my mother, she was the youngest, so sometimes, I found myself telling her things like "Oh mom, you know, a mother is supposed to be able to comfort their kids" [laugh].

NW: [laugh]

GH: And so she would get upset at me and say "Who's the mother here?" and I'd go "Oh, you're the mother" and so I, I found myself though, kinda in that role. So I think that's one of those things, maybe having that, kind of growing up in that way, I got used to taking care of things, or taking care of people or, you know, just, just doing that thing, that role. And so, and then in doing so, you have to kind of work together on things, so you always work together. And I think maybe it may come from just growing up in, you know, mostly Japanese, Japanese American kind of environment, so you know, I always felt supported, I've always felt, I've always felt loved, you know? And, and I think maybe it comes from there. That, you know, irregardless of what I do, I'm always going to be accepted and loved.

NW: That's a great feeling to have. Yeah.

GH: Yeah.

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<Begin Segment 10>

GH: And so I remember one time I went to India, we were travelling on a Buddhist pilgrimage, and so, we were just going, you know, we'd, everyday, we'd just do our *sutra* chanting and, and, you know, and one day I found that I had lost this watch and this ring. The ring had been given to me by a friend [?] and the watch had been given to me by my parents. And I, it was lost, or got, you know, anyways, missing. And so I just felt really bad about it. I felt so bad and so even though I was going around, you know, chanting, all I was thinking about was . . .

NW: A little absentminded?

GH: Hmm, oh my, you know. And then, and then, all of a sudden, while I was chanting, I felt this like [makes wind blowing noise], you know, kind of wind blow, and then I heard this voice “You have lost and yet you have gained.” And I said “I know exactly what I’ve lost, what have I gained?”

NW: Yeah, right. That’d be the question.

GH: “What does that mean?” And then I said “Well, what did those things mean to me?” And, you know, those things were given to me by somebody who cares for me, who loves me. And then I said “Well, those are just things, but that doesn’t mean that I’ve lost their love, you know?” And so I said “Yeah, that’s right!”

NW: You were thinking about it and feeling bad because you care about this person.

GH: And so with that realization, I told my friend. I said “Donna, I had this kind of insight.” And then so, it was a full moon, and she says “Great! Well then, we should offer thanks to the Buddha,” you know. And I said “Oh yeah, let’s do that.” So we were, just happened to be very close to the Buddhist kind of a temple . . .

NW: When was that?

GH: In India.

NW: Yeah. When was it?

GH: I, I can’t exactly remember; it was the 1970s.

NW: So you were young, yeah.

GH: Anyways, and so, so then I said “Well, yeah. Let’s do that.” So we happened to meet this Indian family and they said, “Well, you know, you have much to be thankful for! Here are some candles and, you know, to offer thanks.” And so they, and so we went, and we offered our thanks and then we realized that we got separated from the rest of the group. And so we saw the family again, and we told them where we were staying and, oh, very simple. We stay on this road and at the end of this road is the hotel we were staying at. Oh, great. So that’s what we did: we went back on the road, and, sure enough, at the end of the path was our hotel. And we said “Oh, that’s amazing.” But, you know, things like that would happen to us, you know, while we were traveling throughout India. And so, always different things, you know, people you meet, you just come to realize that, working together with others seems to get you so much further than working alone.

NW: Yeah, I can see that.

GH: You have a choice: either to work alone, or work with others.

NW: Isn’t there a different kind of project from, you know, just working on one thing, just all by yourself, it’s your project, but it’s not a collaboration.

GH: Not really. It's not really my project, it's really something that belongs to everyone, and if people are going to step up and take leadership, ownership of it, that's something better.

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<Begin Segment 11>

NW: Do you think it's important that you're a woman? I mean, you are working on all this, and men could have done it, of course, but as it happened, you're a woman. Do you think that, the fact that you're a woman mattered one way or another in all of your work?

GH: Um, maybe. I mean, you know, charm has something to do with it [?] the ability to just kind of be friendly and, you know, just kind of encourage and, and, you know, you know, just be supportive. I think that probably has something to do with it, too. But, in essence though, it has to mean something to the person you're working with as well. So if you find that in common, then that's what you work with. Because then it's something bigger than yourselves.

NW: Well, I'm wondering though, you know, you were talking about how you became involved in the Asian American communities, and I understand this is the 1970s, and that's around the time the women's movement was also gaining its in force, and just like Asian Americans, many of them anyway, felt that they were treated in a different way in American society. There are many women who felt that way, and you are a woman. And I just wondering if you got, in some way, influenced by this, because many changes are taking place and that's a very interesting era for that reason.

GH: Uh-huh, uh-huh. Well, let's see. Because, you know, it was during that time too, you know, you had like ethnic power, you know, and like establishing your, you know, your identity, you know, either as a woman, or within a certain ethnic group or whatever. I think all that probably had something to do with it, but also, you had to be aware of the culture and how things are done. And you had to be very respectful. And I think, even though you want certain things, you wanna make sure that people understand that, you know, you wanna be respectful, too. That's because I was primarily working with Asian seniors and, of course, they're very traditional, most of them. And, and the role of the woman, and what they, um, how they're supposed to behave and all that, you don't always take on a leadership role. But, I found that within each ethnic group, the women are always very strong. Yeah. And once you establish, um, trust and, and work together, especially with the women, and they confer, in terms of "Yes, we agree that these certain things need to be done."

NW: Right, right.

GH: They will help you to get it done.

NW: Right, yeah.

GH: So you build alliances, allegiances, with those, you know, who want to work together with you to achieve those goals, and I think then you have that commitment, so it's, it's, I think that's how it works and so I've always found that building of that relationship and trust is really key,

whether it's a man or a woman. You need to do that, because it has to go beyond yourselves, you know. I mean, maybe it starts of as "Oh, yes I love being in the limelight," or "I want to take on the leadership role, I love doing these kinds of things, and I love the recognition," that's part of it. But on a deeper level, if they understand and you understand, it goes beyond yourselves. Then I think it, you know, the commitment will be much longer, too. And then you, and you have an impact on their life and they have an impact on your life, because of that experience.

NW: Yeah, I can certainly see that. I mean, Friends of Hibakusha is a great example as far as I can see.

GH: Really? Oh, we're just a small organization but . . .

NW: Yeah, but still.

GH: . . . we've been able to, to, interestingly enough, with a lot of different folks, which I appreciate. And a lot of them are, you know, in leadership roles too. I, when we started out, we worked with a lot of attorneys, you know, at first.

NW: Attorneys, yeah, yeah.

GH: And then most of the leadership had either been . . .

NW: Oh, because of the law or, like the medical bill, or?

GH: Well, because of the, the Committee of Atomic Bomb Survivors, they were trying to push a lot of different legislation through, you know, the legislation.

NW: Yeah, California Legislation, right.

GH: And so, but, and also federal.

NW: Right.

GH: But we just like, you know, we just like, it just never worked. Because the United States did not want to assume any responsibility, and they also felt conflict, you know. And so, the bills and everything, even after a decade, they never passed. And, and so because of that, I think the legal community was very interested in what we were doing, and then Don Tamaki, he was one of, you know, he was the one with the Asian Law Alliance and also the Asian Law Caucus. He became involved with the Asian, with our group, FOH, and then we had, we had Ron Wakabayashi who was with the, who was the executive director of the Japanese American Citizens League, he also got involved in, and um, Dennis Hayashi, who was also an attorney, now he's a judge. So, we, we've had always really interesting people who are involved, you know, on a political level as well as just in doing community services, too. Involved . . .

NW: Yeah, those are two different levels of things, but yeah. It's crucial that they work together. Right.

GH: Did I send you the chronology of FOH?

NW: Um, I have some, but I don't think I received it from you, so I'm gonna remind you, so chronology . . .

GH: I have to update it.

NW: Okay, that's good. So, I'm gonna write it down, so chronology of um . . . right. The name of the planning committee that we talked about earlier, I'm gonna remind you of those things. There may be more, but.

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<Begin Segment 12>

NW: So, tell me a little bit about what it means to you to work on survivors with Japanese background, so I, I understand, based on what you already told me so far. So you are very engaged with, working with people, with group of people and are you particularly, you are very much a specialist working with senior people, and I see how those things can be brought together in your work for Friends of Hibakusha. But, you know, like you said, CABS had a really, in a way, unsuccessful effort to obtain, federal government's, um, compensations for American *hibakushas*, and you could say it's a very difficult time. And I have a feeling that people were really disappointed with that. Do you think of this as a sort of a unique project, because, you know, it's in a way unique, because there aren't many American survivors and the American government doesn't want to really pay for them. How do you see that sort of aspect of that engagement, I guess that's what I'm asking.

GH: Well, you know, one of the things that I know is that although the American government doesn't want to take or assume any responsibility, the Japanese government has, you know, at least the Hiroshima Professional Medical Association first. And then, and then, they took on that challenge and that commitment to serve the overseas, you know, *hibakusha*. And then eventually, the government, the Japanese government, began to play a more defined role. But, and I think their commitment is as long as there is *hibakusha* in the world, they'll continue, you know, to serve them. And so with that in mind, I always feel very appreciative, you know, because of what's going on now within Japan, I mean, to continue that commitment is, you know, is pretty remarkable.

NW: Right, right, absolutely.

GH: But, at the same time, because of what's happening with Fukushima, and, you know, I think there's a lot we can learn, from what's happened, and of course, what happened with Chernobyl, you know. I understand that they had asked the Japanese radiation and research foundation to kind of help, and, and kind of share, you know, what's going on with the possibility of radiation exposure over a period of time. And, and I think that's probably going to be ongoing. And, you know, I think there's going to be a lot to learn about, you know, in terms of alternative energy use and conservation out of this experience, coming out of, coming out from Japan. In fact, that's going on now. And, so there's a lot we can learn from this whole thing, too. I really feel that

that's what it is. It's more of an exchange of ideas, and, and learning from the experience. And hopefully, it might mean, you know, others, in terms of for the future.

NW: Yeah, I certainly agree with you, but I guess what I'm kind of trying to ask you about is how you see the lack of American government support for the kind of work that you do despite the fact that you're American working for people who are American citizens and living in America, and one can, an outsider may look at it and say, wow, this is really challenging place to be. I just wonder if you think about it at all, or if it's not a conflict, it's not a problem. But I just wonder how you, yourself, see that.

GH: Well, you know, the one thing that's historical and the whole world knows, is that the United States was the first one to drop the atomic bomb. History does not change that. And, and the fact that once everyone, I mean, the United States has also, thanks to Obama, has also come to acknowledge that, and the role that they played in, in actually opening the Pandora's box to other countries actually beginning to use the atomic, you know, weapons.

NW: Absolutely, yeah.

GH: Well, I think, since then and because of maybe the experience, there has not been another bomb that has been dropped on other civilians.

NW: Civilians, right.

GH: And I think that's something, that maybe, hopefully, will continue to, to, to be. Because right now, I mean, what we have in the arsenal is so much more powerful than the atomic bombs that were dropped on Hiroshima and Nagasaki.

NW: Exactly. Right.

GH: We could destroy the world.

NW: Right. More than one time.

GH: So . . . yes, yes. And so, I think with that kind of legacy, hopefully, you know, people will still continue to think about it before they do something like that. I know that Japan is very nervous about North Korea and, you know, of course there's Iran, and, you know, but, at the same time, I think people are much more aware that this is something that can destroy all of us, not just one country. And at the same time, I feel that the younger generation too, hopefully will look at the fact we don't always have to enter a war in order to exchange ideas, or you know, political differences. We can actually, maybe, hopefully, do it in a different way, yeah. But, at the same time, it is frustrating that the *hibakusha*, well, you know, actually, there's over one million of all *hibakusha*, and that includes those service, those military people, personnel, who were exposed in terms of the testing, the uranium ore miners, the, you know, the people who were exposed, like in the Marshall Islands, things like that.

NW: Absolutely.

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<Begin Segment 13>

GH: So, there's more than just the *hibakusha*, I mean, who . . . and of course there are *hibakusha* in Japan. And, and then who also live in, you know, South America and also in Korea and, you know. So there's more than just the American *hibakusha*, and, and so, I think that's why the commitment is, for the Japanese is that they will go and serve *hibakusha* wherever they are. But I think, you have to go with what you have, right now, and so we just work with what we have right now. Otherwise, the frustration of trying to get, everyone is trying to get something, and right now, all the governments are actually in a bind in terms of money. And so, I think, that's how I probably would answer that. You work with what you have right now, and I think what we have is, we're so fortunate to have. I mean, I was amazed at what the Japanese government has still committed to providing these kinds of services.

NW: Right, yeah. In a way, like you said, given the economy, right now, it's amazing that they're doing it. But, uh, again, correct me if I'm wrong, but my understanding is that Japanese government really needed to take a long time before they started to pay compensation for *hibakushas* overseas. My understanding is that, you know, for Koreans living in Japan, there was a compensation a long time ago, but for Koreans living in Korea, that was another matter. The same thing applies to American *hibakushas*, right? So it's really recent that the Japanese government actually started to pay, and even though the medical checkups were supported by the medical associations rather than the Japanese government.

GH: Right, right. So even though it takes a long time, eventually, something will happen. And so thanks to the commitment of the Hiroshima Professional Medical Association, and to the, that's what it takes. It takes sometimes forever to get anything done. But the commitment was there. And so over time, people see that commitment and they see the need, so if you can stick with it, eventually something will happen.

NW: So, it's important to stick with it and continue, keep on going, keep on going, just like you got funding for community works you did, first it was without funding, but later on there was a support.

GH: To keep going, it is important to stick with it, to continue with it and that's . . . and what keeps you going is you know that it's important and so you committed to doing it and finding others who also share that same commitment and then you continue to do it.

NW: Right.

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<Begin Segment 14>

NW: Do you think things could be different or change in the future? Let's say American government attitude towards *hibakushas* or nuclear weapons in general. Either way.

GH: I think that, I, especially the weapons, I think that's beginning to change, and I think because of, there's also, you know, a lot of conflict in the world right now, and part of it has to

do with, things are changing very rapidly and I think what we need to do is, is support those changes that, you know, support the people who are in need, and at the same time begin to understand that maybe we need to look at things a little bit differently. Because the world is changing. And, and on top of that, the environment is changing. That's gonna affect everyone! Not just you immediately, your country or whatever. But, the world! What are we going to do if we run out of water, fresh water? And what are we going to do when, when the, you know, the weather changes or the climate changes and then also the temperature of the waters change. Freshwater becomes saltwater. Warm . . .

NW: You can't just be thinking of your national interest anymore.

GH: No, you can't. And I think that's what we have to do. We have to take a more worldly view and I think one of the things that changes your world is because of the internet, because of, you know, just the way things are communicated, you know, Facebook and, there's a whole chain, a social network, right? And I, I think maybe in some ways the world is becoming closer. And so I, I think young people want to communicate in that way. They can't wait to communicate, they wanna communicate now. And, and I think that's even, well, to me, the key would be actually to travel. I would always encourage people to travel.

NW: Right, yeah.

GH: Because that always will probably change your perspective, at least make, you know, makes you look at the larger picture? And maybe appreciate those things that you've taken for granted.

NW: Right, right. Absolutely, yeah.

GH: Because, when I see, you know, like people in the poor countries, they love going to school, you know, but it's so expensive for them or because of the hardship of, maybe their nation is at war or something and can't go. Listen, look here at America! We're struggling to keep schools open and keeping the teachers, but do people really appreciate education as much as these other poor countries really do.

NW: Right, right, that's a irony.

GH: They walk for miles to go to school.

NW: Right, to go to school yeah.

GH: And I said "People have got to see a bigger picture," you know, especially in America. I think we, we're very ignorant of a, many things and I think, especially of other cultures, and you know, if we can appreciate other cultures, maybe have a better understanding, then we can maybe understand why certain things like whaling and all those things, and um, it's part of the culture, but if you don't understand it, then you look at it a different way. But if you understand it, then you, perhaps you won't take an attack mode, but also maybe better understanding mode.

NW: Yeah. It doesn't mean that you aren't still criticizing what you've been criticizing but there would be at least based on, based on a better understanding of what the other party's doing anyway. I think that's a good way of describing it.

GH: A better understanding, yes, yes, and you can't take away somebody's livelihood, you know, what are you going to replace it with?

NW: So, do you have answer for that? I mean, if you have an answer for that, yeah, then we can converse. Absolutely. I see your point of view.

GH: And I think . . . yeah. Because you have to look at it that way, too. If someone were to take away your livelihood, of course you're going to be upset. I mean, you don't want that to happen, but what else, would you have an alternative, do you have something else for them to do? And in this economy now, you know, people are struggling, yeah, yeah. So.

NW: Right, yeah. You know, how, speaking of, I like what you said about, you know, you encourage young people to travel and get the different perspective on things, because otherwise you'd think that your way is the mainstream and you'll never have the real sense of diversity, I really think, is that true.

GH: In Buddhism, you know, you always look at, there's so many ways to look at one thing, so many different eyes to see a problem.

NW: Right, right. I know what you mean, right.

GH: And finding the, maybe, a way to solve it.

NW: Uh-huh. So that's, that's connected, yeah.

GH: And so, you know, that's why I always think, that's why you need to have more than one person looking at something.

NW: Right, yeah. I see that, yeah.

GH: You have different, you know, different points of view, and then you maybe come up with a different conclusion. You take into consideration . . .

NW: And even your goal might be redefined as well, based on that. Yeah, yeah.

GH: Yeah, yeah.

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<Begin Segment 15>

NW: Now, I'm trying to make that point of view, somehow related to what actually happens in the medical checkup and the effort, as an effort, that the Friends of Hibakusha makes. I noticed that there used to be more Korean Americans coming to medical checkups and I think there was

only one person this year. How do you this? Is this just a matter of people just . . . dwindling down in their number because they're getting old, and some people are dying?

GH: I think that has a lot to do with it. Because I've been noticing the past two medical visits the people are becoming more frail, and people are passing away and becoming more ill.

NW: Right. How about Korean American participation, though?

GH: Korean American? I'm not sure, because I haven't really been in touch with that aspect of it, you know. But I've noticed like Mr. Hwang, who comes from Sacramento, you know, he, he was educated . . .

NW: In Japan. In Japanese.

GH: . . . in Japan. So he has a kind of a different perspective, in that sense, and uh, I really like Mr. Hwang.

NW: Yeah. He's a very nice gentleman.

GH: And I can see why, you know, he was put into the positions he was because of the way he is. You know, man of great integrity. And I really don't know in terms of why there might be fewer, but there are fewer overall, you know, coming.

NW: Yeah. Do you remember any other Korean Americans who used to come?

GH: Um, I don't, I don't remember but Mr. Hwang was one of the few and I was so glad that he did come, and I'm not sure in terms of when they go to Korea, or they, the Koreans, they serve them in Japan, how many there are either, I don't, I don't know. But, I think that's why HICARE is so important. HICARE is a program that, you know, oh thank you [to the server], that they talked about during the presentation and they came out with a lot of information. Oh, oh, my gosh.

NW: It's on me. My treat.

GH: Thank you.

NW: It's my pleasure to do that. Yep.

GH: And so I think, I think that's probably something that's good to get back to Mr., Dr. Yanagida. Dr. Yanagida's very involved in the HICARE program and is also involved with the, you know, the, he's also involved with, you know, the International Physicians for Social Responsibility or whatever that is. IPP-something-or-other.

NW: Okay. He also mentioned he went to North Korea twice.

GH: Yeah, North Korea, see. So I think it would be good to talk to him about that.

NW: Okay, yeah, yeah.

GH: He has a, probably a different perspective, too. Hitachi [?] Usui, you know, he, I really, I really enjoyed him . . .

NW: Usui, yeah. I didn't have a chance to . . .

GH: He has a PhD besides an MD and so he's really into the academics and that.

NW: Oh, really?

GH: He's written books and things like that, too.

NW: Really? So is he, was he one of the physicians who came from Japan?

GH: He actually was the general, overall team coordinator for both, but he actually, this time he went to, he came here to San Francisco two years ago, but this time he went to Honolulu and . . .

NW: I see. So of course, I didn't have a chance to meet with him. Okay, yeah.

GH: Yeah, the other team. They would begin, Dr. Yanagida works with Dr. Usui. They came and did a HICARE presentation in, um, two years ago at the Saint Mary's. In fact, I think Dr. Umekubo, he did, he was able to do a, he recorded that whole thing, presentation. I think he has it on DVD. Yeah, so if you have a chance to talk to Dr. Umekubo, are you going to be interviewing him too?

NW: No, I tried to make arrangement, but somehow there was a miscommunication, so yeah, but . . .

GH: He's going to be actually leaving on his trip this weekend. So that's why he . . .

NW: Oh! He probably doesn't work.

GH: . . . doesn't work out for him either.

NW: Yeah, okay. I will try to look into that.

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<Begin Segment 16>

NW: Now, I noticed that there are *hibakushas* who are living in the States who want to get *hibakusha techo* that prove that they are *hibakushas*, tried to apply for it, couldn't get it for various reasons. It's, it's not easy thing to do, so they get frustrated. So this one sort of a group of people who really want to get *hibakusha techo* and there are other people who really are not interested in getting *hibakusha techo* at all. Like, they might have a health problem, but they are not really interested in it, for whatever reasons. Do you have any perspective on that? I mean, what makes a difference?

GH: What makes the difference? I don't know. I think that's something you have to ask them because I, I really don't know why they choose to try to have it or not to have it. It may have to do with their background and, you know, their perspective in terms of whether or not they want to be identified as *hibakusha* or whether or not they feel at their age it doesn't really matter now because they're getting, you know, they're getting the medical, you know, help and services that they need or they're, they're working with their physicians who already know that they're survivors and, they don't have to worry about insurance because they, you know, it won't be taken away from them, especially if they have Medicare, you know, or even Medi-Cal. And then, or some of them prefer that, okay, they can take care of themselves, or they're going to Japan if they need medical services. Because that, it would be free for them, you know, and even if they don't have a *techo*, I think there's probably some information that, you know, shows that they are survivors, and at least applying for it is a good idea, if you want to. And, but I, I, which is the reason why they have the two people that, you know, did you have a chance to talk to them?

NW: No, but . . .

GH: They were interviewing first-time survivors, or first-time people and also providing information to those people who wanted information about, you know.

NW: Okay, yeah, yeah, at the station, like uh . . . I see. Yeah.

GH: They were interviewers or, you know, counselors, you know, one. So they were part of the team, and they're always part of the team, there's always two people, one person who . . .

NW: That's great, that's a wonderful idea.

GH: . . . will give you that information and then, they would also, if you want to apply, you probably could, or maybe they could tell you that it's going to be difficult or something, but at least you have somebody there, who's gonna answer you in terms of what they can do for you.

NW: That's true.

GH: And, because I know there's certain people who don't want to have a *techo* or choose not to. And I was, well, why? You could, you know. And if you have a *techo* maybe your children, you know, could receive services and things like that or whatever. But I don't know, I don't know unless you ask them personally.

NW: Yeah, yeah. Sure, I will do that.

GH: It's a personal thing.

NW: Yeah it is, I know. But I'm really curious to know, because obviously, it carries a lot of weight.

GH: And you know, I think, to follow up on that, you might talk to those two. I don't . . . did you get to them? I'll see if I can get the cards and you might be able to email them, and ask them those questions in terms of, in their findings, what have they found and something in terms of -

NW: What are their names? I think I'll just try them.

GH: I think it's Mr. Kōno and . . . they're on that list.

NW: The planning?

GH: The city.

NW: Oh, okay.

GH: The medical team list.

NW: Yeah, okay.

GH: They have that, and they're from the Hiroshima Nagasaki city.

NW: They're from the Japanese side.

GH: Yeah. They're the ones that did the [?] You know, I have a three thirty appointment.

NW: Okay, yeah.

GH: Kōno san, and Usui san. Nagasaki.

NW: Okay. Oh yeah, it's always nice to have the letters under the name spelled out in *kanji* letters, it really helps me to remember.

GH: Yeah.

NW: Alright, I won't write it down right now, but I will probably ask you later.

GH: They will be good, I think, to ask in terms of the general what they've found.

NW: Right, right, so they are actually talking to people who wanted to apply for it, the *techo*. Right. Okay.

GH: Oh, even in Japan, too.

NW: Sure. Okay, they do it in Japan as well.

GH: Yeah. Well, I don't know if these two do, but they might know.

NW: They probably have some ideas. Yeah, that's a good point. I will definitely follow up.

GH: Because, you know, just to get a bigger perspective.

NW: Let me just put it away. So I guess, I know you have to go, I don't know what time it is now.

GH: It was, did you sign one already? Oh okay.

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<Begin Segment 17>

NW: But I guess, one of my last few questions is about how you see the change in leadership or really the change over time in general. So you've been involved in this for a long time by now, and I know that there was a leadership change, in the CABS, so Kuramoto, Mr. Kuramoto to Endo, right? And then now, Mariko is going to be taking over. Do you think with or without relationship due to change in the leadership, do you think their approach changed over time?

GH: I think so, well, you know, Kanji, he was more of a, kind of a face of CABS so he was always much more visible, and Mr. Endo is not as visible, he kind of works behind the scenes.

NW: Really?

GH: And, isn't quite as visible, he, I mean, Kanji was more visible in terms of media and, and, and accessible that way, whereas Mr. Endo is a little bit more private, you know. And then Mariko is kind of in between; she's also the youngest.

NW: Hmm, that's true.

GH: There's a different perspective, because she's in-utero, so she's not really like, like experienced in terms of the atomic blast or something like that. So that's kind of a difference between that and, you know, and Mr. Endo's more, on the private side.

NW: Oh. What . . .

GH: Of course, once you get to talk to him, one to one, he just opens up.

NW: Yeah, yeah. He's very, he's very, yeah, open.

GH: But, you know, in kind of like, in media and all that kind of thing, he prefers not to have it public.

NW: Why do you think that's the case? Is it just his personality, or?

GH: I think it's personality, yeah. It's his personality.

NW: But you mentioned how, because Mariko Lindsey is a different generation, that might explain the difference in style. Do you think that matters?

GH: Yeah, and, also, you know, just the personality and also I think, um, Mr. Endo has a difference in personality in how they do things. Because then, on a one-to-one Mr. Endo's fine, I

mean, but sometimes though, he gets easily upset sometimes and that's kind of visible. So that may not always be the best thing. Yeah. And, but, I was, I always have to take into consideration the intent of the person, they always mean well but it may not come across that way. Because of the way they are, and they get easily either irritated or upset or, you know, maybe because of age that might be happening more, so I was kind of, "Hmm," and then, and then, and then Mariko, of course, being younger, you know, they'll always, and plus, you know, she's been doing a lot of different things. She has much, you know, she helps teach Japanese, she's been involved in the kind of sister city, kind of thing, so you know, with her community and their sister cities. So, you know, it's a little different, yeah, it's a little different. But she enjoys, you know, doing different things and traveling and symphony and all those things, so it's something different. And plus, I think . . .

NW: Do you mean, do you mean, more precisely that she has lots of other things going on so she might not be that centered . . . ? Okay, I understand.

GH: Yeah, yeah, yeah, yeah, yeah. And maybe that, and not that rigid sometimes, you know. But it depends too on what it is that she involved in. I know this time she was under, felt like she was under a lot of pressure because she's never done it before, that's why she felt more comfortable making sure that, you know, Kay and I were going to be there, you know, and I told her, "You'll be okay." "No, you two have to be there." "Okay, okay, if it makes you feel better, yes, okay, of course." She says "Now that I've done it, I kind of know what to do next and now I know what to expect and I met all these people, I know who they are."

NW: [laugh] That's good. Right, right.

GH: She says "Next time, I'll feel more confident." I said "Good!"

NW: So, you had sort of a debriefing time with, decompressing time with her? That's good, I think . . .

GH: We'll probably meet again, for lunch or something.

NW: Yeah, yeah. I'd definitely like to keep in touch with her because she really looks like an interesting person, but I think that you're right to say that she was under a lot of pressure, especially because it was her first time.

GH: Oh, definitely. But, so was the medical team members too, because this is their first time also.

NW: Right, right. So are you happy with the result, the way the exam went today?

GH: I think so, I think so. You always have, kind a, little glitches like "Oh no we need more this or that" or "We need something, changes," but you just kind of, if you've been doing it long enough, you just kind of, okay, go with the flow of things. You know, and you just digest. And I think having Barry there was kind of different because Barry has never been involved in coming to the medical exam and this time he had a, he had exposure to what we do.

NW: Barry?

GH: Barry Loller. He's the medical director, medical services.

NW: Right, right, okay.

GH: So he was there, which made it a little different, and of course, Dr. Umekubo, he's the supervising physician, so he's always around, so that really helped a lot too.

NW: Why do you think Barry decided to come at this time?

GH: I, well, because last time he was on vacation, so he wasn't around.

NW: So he couldn't make it. Okay.

GH: And this time, I guess he had the time to do it.

NW: Okay. That's a good thing. Well, I hope Saint Mary will be able to support this effort for a long time.

GH: I hope so, too. You know, I, I know medical services and hospitals are having a tough go right now.

NW: I think it's true to many, many places. Yeah.

GH: Hopefully, I mean their commitment is there, but you know . . .

NW: But it doesn't necessarily mean that it's capable of doing this. Whatever they want to do, so, I really do hope that it continues on, and, uh, in different locations as well.

GH: Yeah, yeah, yeah.

NW: Anything that you remain, um, that remains to be said? I mean when we talk in this way, there will probably be things that you thought I would ask you but I then I didn't and you thought I was going to say that but then I didn't have a chance to say it. [laugh]

GH: [laugh] Well, probably, I'll think about it, and then, and then I'll let you know.

NW: Okay, sure. I'll keep in touch. So, yeah, whatever comes to your mind, I'll love to know.

GH: Yeah, yeah. Okay.

NW: So, thank you very much for your time, it was very useful.

GH: No, thank you.

NW: I really appreciate that you made this so opportunity.

GH: Yeah, great, thank you for lunch, too, my goodness.

NW: Yeah, sure, my pleasure, of course.

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