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Title: Paul Satoh Interview
Narrator: Paul Satoh
Interviewer: Naoko Wake
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[Mr. Satoh's son Gordon Satoh was present at the interview, and when he speaks, he is denoted as GS]

<Begin Segment 19>

NW: Do you think of anything—or can you think of anything that you do or you think or you say . . . because of your experience of the bomb. In other words, I guess I'm wondering if there is anything that was being shaped in a significant way—one way or another—by your experience of the bomb that might have an effect even today.

PS: By my experiences, actually . . . the war—if the war cannot be avoided, at least the people have to really learn how to live with it. Um, and uh the—for people—daily life wise. So that if you can—if you can live with, you know, the uh, 70th times of the destructive power of the—the . . . that is something that you have to live and begin now. And um, so you'll be killed but if you activate the whole thing, each other will start killing each other so fast that probably Earth will be gone. The people—human beings will probably be gone within about three hours. And uh, so you know, that's—my experience is—ok, it's, we're not supposed to do this. We're not supposed to have nuclear bomb. They had to ban it. But, uh, is that realistic? If somebody comes here, and I'm going to drop the atomic bomb on your head again, would you like to prevent it? Or would you like to accept it? And, that's what I usually ask my friends. Japanese is—well we had to first—we had to prevent these people to dropping it, but then, I don't think it happens. So, in a sense, I think we have to always aware of that. You know, it's nothing—one person's effort to really stop the war. But, we have to have the world—the world without the war. And, so you know, if there is any kind of real countries that they say, they are—our national goal is to annihilate X, Y, Z countries, and that whole this is, that has to be dangerous, uh, thought that we have. And uh, I don't know how you can actually solve this as historians. Um, but, I think that probably will happen—that we have to think about how to prevent the war before—way before it happens.

NW: Mhm. Mhm.

GS: You know, when I was going to high school—I remember Mr. Rutz. You remember the history teacher that was there?

PS: Oh, I remember, yeah.

GS: I don't know what his job was. He was probably working as an intelligence officer on the side. I don't know—very unusual guy. But one thing he told us—taught us in class, and because

there was still tension at that time. It was the Cold War, the Berlin Wall had not fallen, and what he said was that mutually assured destruction is the only way to keep the world peace. That's what—that was what we were taught in school, was that mutually assured destruction, you know—And he explained it. You know, if I have a stick and another person has a bigger stick, you're probably not going to pick on the guy with the bigger stick. In fact, we have that thing that we call the shaft. He broke one so he had a second one. It was made out of walnut, about this big. But that's his teaching method. And that's—that was the philosophy of the time . . . was that, you know, mutually assured destruction was going to keep the world peace. Because there was no other way to—to really manage that. And he says, that's why we won't have another major war like they had during World War II.

NW: Mhm. So I think that one thing people have done, including U.S. survivors, um, they have done, uh, organizing work. So that, they won't be just talking about, let's say, better recognition for survivors, or more support for, let's say, medical research to find out, um, what health effect that might happen in long term. And those are investment that could happen . . . in part, or large part because people come together. And that's actually what happened for survivors in the seventies and that was actually in collaboration with groups of civil rights activists who were Asian Americans. So, as you might have heard, back in 1960s and '70s, uh, civil rights movement was very active uh, actively conducted in Asian American communities. Including people uh, who are as young as college students but are also older people as well. By then, survivors here were older, so they were not college students, but they were in their forties and the fifties in many ways. Um, I should say thirties and forties. Uh, many of them, anyway. But, have you ever heard of Asian American Civil Rights Movement? That was really huge around the time that you were studying, you know, in college.

PS: No, no. That was kind of interesting that this issue that we have. Whenever I go to Los Angeles, I go to that uh, national—the Japanese American National Museum. And, the—their concentration is, the . . . internment camps.

NW: Yes.

PS: If you look at this. And um . . . the—they have several movement in what there is Los Angeles. Their remarks is much more different from the—uh, the uh black people in Los Angeles, about this relation of harmony in the United States. The—So, I thought about that was very important to have that kind of unities among the Asians. Because whenever they—people talk about uh, the civil movement, racial equality, race relationship—they're talking about between white and black. And not—not other people in between. Asians, and the Indians, and other—the non, so called non-white. Instead are—the African American versus, so that—It's interesting. The—when you put the minority, you had to put non-Latinos. We had to put in medical forms, it's a very funny thing. You had to put your race. And uh, are you American now, are they African Americans? Caucasians? And then, the uh, non-Latin uh—I thought it's a very much funny—funny way of classifying people. But, those things are the one that causes the discrimination. In the government forms—HIPPA forms—they already have this. And, the same government that try to achieve the racial harmonies, and I think that is not really, you know, correct myself.

NW: Mhm.

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