CROWNE PLAZA

TORONTO DON VALLEY

David Sunahara [redacted]	A/R Number
	Group Code
	Folio/Invoice No. 1042346
	Reference #

Room No.	**626**	Page No.	2 of 2
Arrival	09-18-08	Cashier No.	108
Departure	09-21-08	User ID	THAO

www.CPTDV.com

Date	Description	Charges	Credits

Thank you for staying at Crowne Plaza Toronto Don Valley. Qualifying points for this stay will automatically be credited to your account. Please visit www. priorityclub.com. We look forward to welcoming you back soon.

Total	**512.59**	**0.00**
Balance	512.59	

Room GST 5	Room PST 5	Room DMF 3							
18.75	18.75	11.25	0.00	0.00	0.00	0.00	0.00	0.00	0.00

Guest Signature: _____

I have received the goods and / or services in the amount shown heron. I agree that my liability for this bill is not waived and agree to be held personally liable in the event that the indicated person, company, or association fails to pay for any part or the full amount of these charges. If a credit card charge, I further agree to perform the obligations set forth in the cardholder's agreement with the issuer.

CROWNE PLAZA TORONTO DON VALLEY
1250 Eglinton Avenue East
Toronto, Ontario M3C-1J3
Telephone: (416) 449-4111 Fax: (416) 385-6700
GST#870011962 www.CPTDV.com

Source: Nikkei National Museum, 2018-16-2-21-1
www.nikkeimuseum.org

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TORONTO DON VALLEY

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Date	Description		Charges	Credits
09-18-08	*Accommodation		125.00	
09-18-08	Room GST 5%		6.25	
09-18-08	Room PST 5%		6.25	
09-18-08	Room DMF 3%		3.75	
09-18-08	Parking 4		16.00	
09-19-08	*Accommodation		125.00	
09-19-08	Room GST 5%		6.25	
09-19-08	Room PST 5%		6.25	
09-19-08	Room DMF 3%		3.75	
09-19-08	Parking 4		16.00	
09-20-08	Cafe Bellevue - Food	#626 : CHECK #9032	40.84	
09-20-08	*Accommodation		125.00	
09-20-08	Room GST 5%		6.25	
09-20-08	Room PST 5%		6.25	
09-20-08	Room DMF 3%		3.75	
09-20-08	Parking 4		16.00	

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GST#870011962 www.CPTDV.com

Source: Nikkei National Museum, 2018-16-2-21-2
www.nikkeimuseum.org

David Sunahara

From: "CMC" [redacted]
To: "'Ann Sunahara'" [redacted] "'Chiba, Charlotte (JUS)'" [redacted]
Cc: "'Bill Kobayashi'" [redacted]; "'Sid Ikeda'" [redacted] "'Peter Wakayama'" [redacted] "'Nobi Nakamura'" [redacted]; "'Tracy Matsuo'" [redacted] "'Ken Noma'" [redacted] "Mike Murakami [redacted]
Sent: May-31-08 11:52 PM
Subject: RE: September 20 2008 20th Anniversary JC Redress Settlement Celebration

Greetings Ann!

Thank you for your email confirming your acceptance to be our Special Guest Speaker! Since our last communication, I informed everyone on the Committee about this wonderful news and they are simply delighted and very excited! You should also know that the NAJC and many others in the community greatly appreciate having access to your book, *The Politics of Racism*, as freeware on the web.

For your information, with regard to the Redress Celebration dinner, our Committee will be meeting tomorrow, Sunday, morning. At that meeting, we will likely discuss the dinner program and your presentation and whether there is a particular issue which the Committee would like you to address. We shall of course keep you informed of all relevant developments.

Cheers - Charlotte

P.S. On behalf of the Committee, I ask that you please extend to your Mother-in-law our heartiest congratulations and very best wishes for a Happy Happy 96th Birthday! Wow! 96 years of age! What a fantastic achievement!

From: Ann Sunahara [mailto:[redacted]
Sent: May 26, 2008 4:57 PM
To: CMC
Cc: Bill Kobayashi; Sid Ikeda; Peter Wakayama; Nobi Nakamura; 'Tracy Matsuo'; Ken Noma
Subject: Re: September 20 2008 20th Anniversary JC Redress Settlement Celebration

Dear Charlotte,

Thank you very much for the invitation to be the guest speaker at the 20th Anniversary JC Redress Settlement Celebration next September 20th. I am pleased to accept the opportunity to celebrate redress as a unique and precedent setting event in Canadian human rights.

Thank you also for your kind remarks about the *Politics of Racism* (I wanted to call it *Why Gi-chan?* but the publisher decreed otherwise). It is now available electronically -- with the addition a redress chapter -- as freeware to anyone who wants to learn about the history of Japanese Canadians at www.japanesecanadianhistory.ca.

I will give careful thought to my remarks. Please let me know how long you would like me to speak for and whether there is any particular issue you would like me to address.

Please keep in touch. Apart from a trip to Toronto for David's Mother's 96th birthday in June, we

Source: Nikkei National Museum, 2018-16-2-21-3-1a
www.nikkeimuseum.org

withdrawing its staff from the Ipperwash area for safety reasons. Mr. Bangs took the position that the OPP should be the spokesperson, not the Ministry of Natural Resources.

Solicitor General Runciman was also reluctant to take an active role in the occupation. It is inappropriate, stressed his EA Kathryn Hunt, for the Ministry of the Solicitor General to be involved in the day-to-day operations of the OPP. Separation between the Solicitor General and the police was stressed. Ms. Hunt felt it was important to raise this with the political staff, particularly those who were vocal at the IMC meeting. Ms. Hunt did not think Solicitor General Runciman should be designated as the government spokesperson for the occupation. The Solicitor General, however, was the Minister with ultimate responsibility for the OPP. His role was to ensure that relations between the police and government respected the operational independence of the OPP. Solicitor General Runciman conducted himself based on his understanding of his role in 1995, and he considered himself an observer throughout the Ipperwash occupation. He believed that a clear demarcation existed between policy making, which was the responsibility of the executive arm of government, and operational decisions, which was the responsibility of the police.[1] As I discuss in detail in Part II of this report, this view of the role of the Solicitor General is too restrictive.

But Dave Moran, EA to Attorney General Harnick, argued that "[we] can't have OPP speak on behalf [of the] government." He made it clear that with respect to "public carriage of the issue, we are open to direction from the centre." "The centre" was a term used by the Harris Government to describe the Premier's office.

Ms. Hutton responded: "We want to be seen as having control over this — so Ministers can't duck if scrummed — and the Premier is not averse to this being [seen] as a provincial government action." IMC members understood this to mean the Premier wanted to be seen by the public as having control of the situation, that he desired a quick resolution to the occupation, and that he was not averse to being visible on this issue. It seemed to Ms. Hipfner that the Premier would be pleased to be seen having control of the situation rather than it being left to be handled by the local police or MNR. Ms. Hipfner considered this "highly unusual" — it "surprised" her because generally "[M]inisters are advised to stay clear of any situation involving the police."

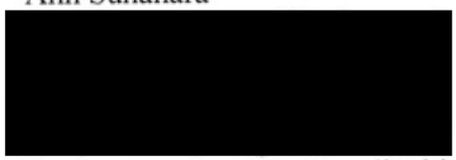
Ms. Hipfner decided to raise the Oka situation in the context of these discussions. She understood police operations had been directed by bureaucrats

1 Ministerial Control and the Ontario Provincial Police: A Discussion Paper prepared by Anne McChesney in the legal services branch of the Ministry of the Solicitor General, 1991.

Source: Nikkei National Museum, 2018-16-2-21-3-1b
www.nikkeimuseum.org
2018.16.2.21.3-1.

will be here in Ottawa all summer.

Ann Sunahara



Book: www.japanesecanadianhistory.ca

On 18-May-08, at 4:01 PM, CMC wrote:

Greetings Again Ann!

It was a great pleasure for me to speak with you on the telephone yesterday. And, on behalf of the organizing body, the Toronto/Southern Ontario 20th Anniversary JC Redress Settlement Celebration Committee ("Celebration Committee"), I wish to express our sincere appreciation and gratitude for your consenting to participate in this very important commemorative event as our Special Guest Speaker.

I believe that I speak for all of us on the Celebration Committee when I say that we are so proud and happy to have you join us in our Celebration. Without you, your indefatigable energy and commitment, and your groundbreaking research and publication, *The Politics of Racism*, the landmark victory achieved in 1988 by the NAJC in its fight for redress for Japanese Canadians could not have been as monumental a success as it was and is, or so sweet. We recognize and applaud your invaluable contributions to Canadian justice and human rights, which also include the revocation of the infamous *War Measures Act*. All Japanese Canadians, and Canadians generally, have a great deal to be thankful for and about which to celebrate.

As mentioned to you on the telephone, the event will take place on Saturday, September 20, 2008, at the Japanese Canadian Cultural Centre ("JCCC") in Toronto. Similar events are being planned by NAJC member organizations across Canada and there will be a 3-day National conference held in Vancouver.

For your information, the event is a cooperative effort of the Greater Toronto Chapter, NAJC ("Toronto NAJC"), the JCCC and other JC groups and organizations in southern Ontario. The focus and emphasis for our 20th anniversary is to commemorate and celebrate as this occasion will most likely be the last good chance for those who actually "fought the good fight" to get together and share in more intimate and personal ways the JC redress experience - to remember what we achieved, to celebrate a landmark victory and to commemorate those who are gone from us.

I have no doubt that this celebration will be an enjoyable one for you and your husband David. The preparations for it are well underway and you will be kept apprised of

Source: Nikkei National Museum, 2018-16-2-21-3-2a
www.nikkeimuseum.org

This comment was perceived by ONAS and other civil servants to limit the range of options that the IMC could contemplate to address the occupation.

Ms. Hutton did not want Chief Tom Bressette to work with the government in attempts to end the occupation. She was concerned that "if Chief Bressette worked with the government [to try] to end this specific situation, that may well put both the Chief and the government in a difficult situation." The Premier's EA believed that involving Chief Bressette would confuse or complicate the issue.

Ms. Hutton claimed that she did not know the IMC had the power to appoint a third party to engage in discussions of non-substantive issues with occupiers. The Premier's EA said she was not aware of the mandate and the powers of the IMC described in the Guidelines for Responding to Aboriginal Emergencies. This was in contrast to political staff, such as Dave Moran, EA to Minister Harnick, who knew the Committee had the power to appoint a facilitator/negotiator to engage in process negotiations.

It was clear to the Chair of the IMC, Julie Jai, and others at the meeting that the Premier remained adamant that the occupation was a law enforcement issue, not a First Nations matter. As Ms. Hutton said, it continued to be the position of Premier Harris that this should be treated as an illegal occupation rather than an Aboriginal issue. The Premier, according to Ms. Hutton, did not want third-party involvement, nor did he support negotiations with the occupiers. It was evident to Ms. Jai that the fact that the occupiers were Aboriginal, that they claimed the land belonged to them, and that a burial site existed in the park, were irrelevant considerations for the government.

12.2.3 Who Will Be the Spokesperson for the Government on the Occupation?

Uncertainty existed at the IMC as to which Ministry should take the lead in responding to the Aboriginal occupation.

The Ministry of Natural Resources clearly did not want to be at the forefront of the government's response to the occupation. "MNR views this as a police issue — MNR would prefer to take a back seat at this point," said Peter Allen, EA to MNR Deputy Minister Vrancart. The "change in tone" by MNR officials was discernible from the previous IMC meeting. They seemed somewhat "over their heads" and were reluctant to assume a lead role in responding to the Ipperwash Park occupation.

Jeff Bangs, EA to Minister Hodgson, added, "This is quickly spiralling out of MNR's hands." "The way things are escalating, the Minister doesn't want to carry this, especially with the threat to nearby lands." In fact, MNR was considering

Source: Nikkei National Museum, 2018-16-2-21-3-2b
www.nikkeimuseum.org
2018.16.2.21.3-2

developments. Of course, should you have any questions or wish to discuss any matter, please do not hesitate to contact me or Bill Kobayashi or Sid Ikeda, the Celebration Committee Co-Chairs.

Thank You So Much Again!

Our Very Best Wishes - Charlotte

Charlotte Chiba
President, Toronto Chapter NAJC
and Member of Celebration Committee
[redacted]

PS - when emailing, please post to both my email addresses.

Source: Nikkei National Museum, 2018-16-2-21-3-3a
www.nikkeimuseum.org

several people at the meeting, particularly political staff. Deb Hutton believed the situation at the park had escalated and that public safety was at risk. The police warrants and the request that MNR staff wear bulletproof vests, "coupled with potential for reports of gunfire were of concern"; "it's very disturbing to hear that civil servants are being asked to wear bulletproof vests." The Premier's Executive Assistant (EA) discerned a heightened sense of anxiety on the part of MNR staff participating at the meeting by teleconference.

Mr. Fox considered it his role to filter police information to the IMC, and he was concerned that other people at the meeting were reporting police information. He thought the information conveyed by MNR staff "increase[d] tension in the room," and clearly "modif[ied] the dynamic."

Ron Fox reached Inspector Carson by telephone during the IMC meeting. The OPP Inspector confirmed that there had been reports of gunfire during the night and that he had not mentioned this in his earlier conversation with Mr. Fox that morning. However, the police did not know whether the gunfire was from an automatic firearm. Les Kobayashi had learned about the gunfire at the OPP Command Post meeting the morning of September 6, and had relayed this information "up his chain into the MNR side." As Inspector Carson said at the hearings, Mr. Kobayashi's report of "automatic gunfire … certainly created some anxiety" as it went up the MNR "chain." Chief Superintendent Coles testified that whether the gunfire was automatic constituted information for "the police to consider" — "not some government think tank."

In my view, politicians and civil servants at the IMC meeting should not have been privy to this report about automatic gunfire. It was unverified information — the OPP were uncertain whether "automatic" gunfire had been discharged the previous night. This unauthenticated information clearly had an impact on the people at the IMC meeting. It raised their anxiety and propelled some of them to believe that the government should take immediate measures to what they perceived to be an urgent situation.

12.2.2 No Negotiations with the Occupiers

Deb Hutton made it clear to the IMC that the Premier did not want third parties to enter into discussions with the occupiers. Only the OPP and MNR should communicate with the First Nations people:

> Premier is firm that at no time should anybody but OPP, MNR be involved in discussions, despite any offers that might be made by third parties (Chief, etc.) because you get into negotiations and we don't want that.

Source: Nikkei National Museum, 2018-16-2-21-3-3b
www.nikkeimuseum.org
2018.16.2.21.3-3

From: Ann Sunahara <sunahara@magma.ca>
Subject: **Re: September 20 2008 20th Anniversary JC Redress Settlement Celebration**
Date: May 26, 2008 4:57:18 PM EDT (CA)
To: CMC [redacted]
Cc: "Bill Kobayashi" [redacted], "Sid Ikeda" [redacted], "Peter Wakayama" [redacted] "Nobi Nakamura" [redacted], "'Tracy Matsuo'" [redacted], "Ken Noma" [redacted]

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Please keep in touch. Apart from a trip to Toronto for David's Mother's 96th birthday in June, we will be here in Ottawa all summer.

Ann Sunahara
[redacted]
Book: www.japanesecanadianhistory.ca

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>
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Source: Nikkei National Museum, 2018-16-2-21-4-1
www.nikkeimuseum.org

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Thank You So Much Again!

Our Very Best Wishes - Charlotte

Charlotte Chiba
President, Toronto Chapter NAJC
and Member of Celebration Committee
[redacted]

PS - when emailing, please post to both my email addresses.

Source: Nikkei National Museum, 2018-16-2-21-4-2
www.nikkeimuseum.org

Saturday September 20, 2008
Japanese Canadian Cultural Centre
6 Garamond Court, Toronto

4:00 PM Redress History Display
5:00 PM Reception (Cash Bar)
6:00 PM Dinner
Tickets $50

For Tickets & Information:
(416) 441-2345

Guest Speaker
Ann Gomer Sunahara
Author of "Politics of Racism: The Uprooting of Japanese Canadians During the Second World War"



Also on Friday September 19, 2008 be sure to go to the
REDRESS IZAKAYA NIGHT
7:00 PM JCCC Heritage Lounge
Join us and celebrate 20 years of Redress victory!

JUSTICE IN OUR TIME

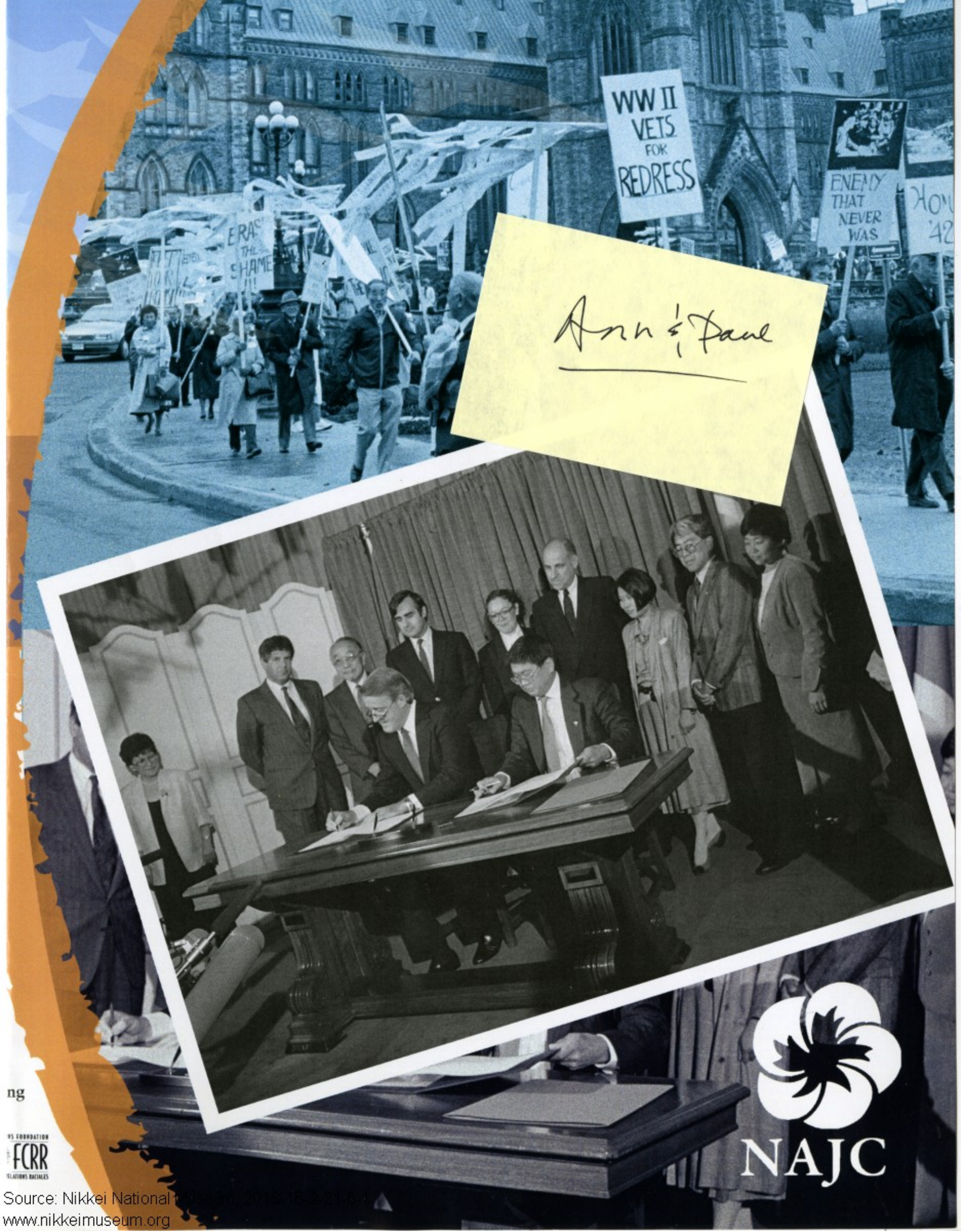
20th Anniversary Redress Celebration Dinner

"Watari Dori" (Bird of Passage) 1981, courtesy of Linda Ohama

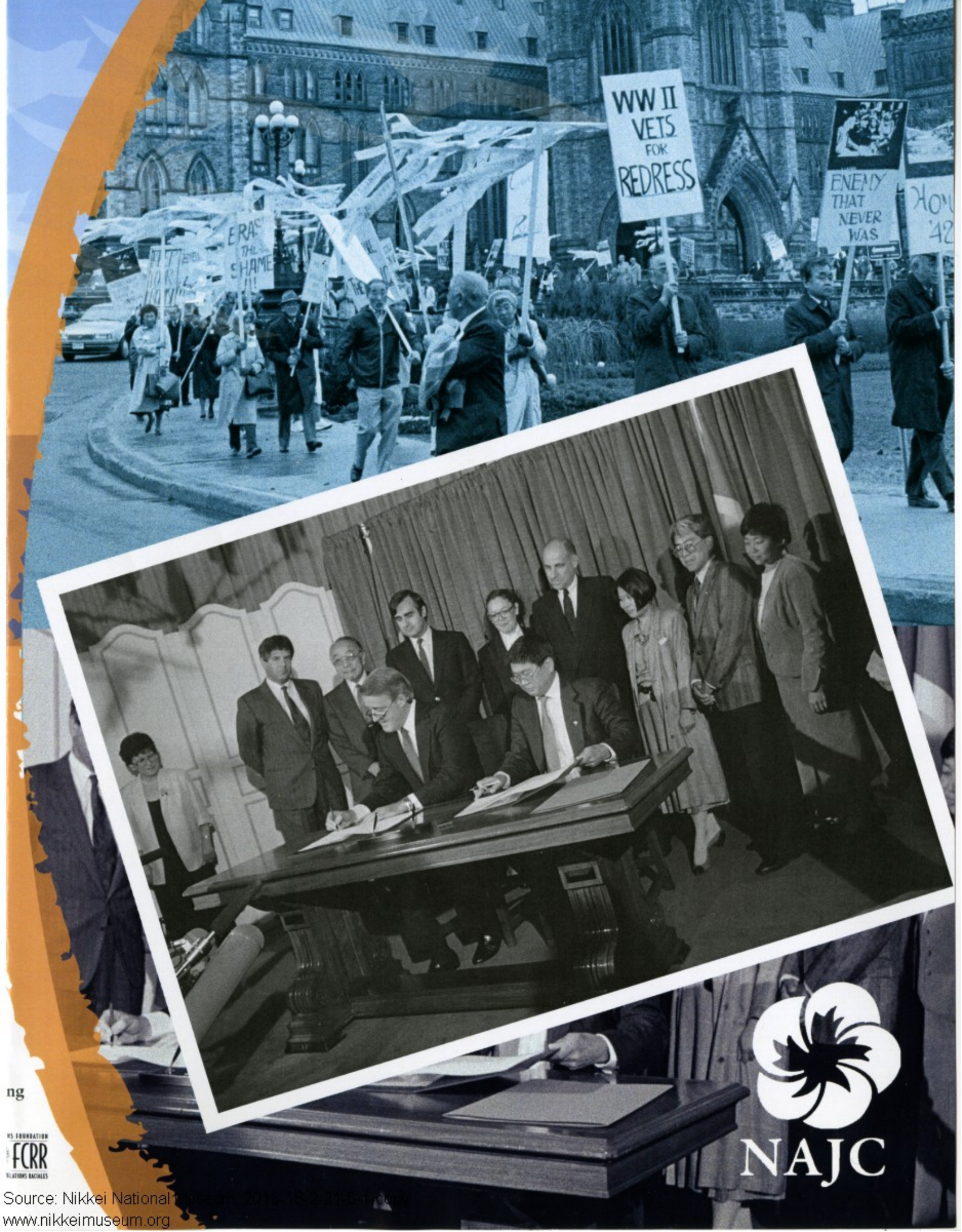


Co-presented by the Greater Toronto Chapter National Association of Japanese Canadians, Japanese Canadian Cultural Centre, Supported by Southwestern Ontario and Hamilton NAJC

Source: Nikkei National Museum, 2018-16-2-21-5
www.nikkeimuseum.org



Source: Nikkei National Museum
www.nikkeimuseum.org



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Source: Nikkei National Museum, 2015-18-2-2-15-1-0
www.nikkeimuseum.org

20th ANNIVERSARY

JAPANESE CANADIAN REDRESS SETTLEMENT

CELEBRATION

Sept. 19, 20 & 21, 2008

Vancouver & Burnaby, B.C.

For more information

www.redressanniversary.najc.ca/redress

Photo Credit: Gordon K

1906 JAPANESE HALL
VANCOUVER JAPANESE LANGUAGE SCHOOL AND JAPANESE HALL

powell street festival society
パウエル祭協会

CITY OF VANCOUVER

City of Burnaby

隣組

CRRF

Source: Nikkei National Museum, 2018-16-2-21-6-2
www.nikkeimuseum.org

Speech by M. Ann Sunahara
at the 20th Anniversary Celebration of
the Achievement of Redress for Japanese Canadians,
Japanese Canadian Cultural Centre, Toronto, Ontario
September 20, 2008

Redress : Its Effects in the First 20 Years

In the short "Redress" chapter that I added to the version of my book that is on the web as freeware – at japanesecanadianhistory.ca – I stated that it would be a minimum of 20 years before the full story of redress and its effects could even begin to be determined. I picked 20 years because that is how long government documents stay protected. It is also long enough for a change of a generation in government – to test whether the lessons learned during redress will stick, be subverted or be forgotten.

So tonight, I thought that you might like to hear about some of the effects that redress has had in the last 20 years, at least from my own, Ottawa-centric, point of view and experience from inside the federal government.

Effect on the survivors

Of course you will all know the immediate effects on the survivors:

Whenever I think about achieving redress, the memory that pops into my mind is of a gathering we had at my home on the night that the redress forms arrived in Edmonton. You see "Ottawa" had wanted we westerners to wait a couple of weeks for the application forms so some of their people could officially present them to Japanese Albertans at a series of community meetings. Well, as you can guess, the community response was to that idea was: "No way! We have waited over 40 years. We want those applications now." So Ottawa couriered them out our NAJC President, George Tsuruda, and I phoned around to some lawyer friends to ask them give up their Friday night to swear some applications. All four lawyers that I asked leaped at the opportunity to be a part of redress. By 7:00 PM we had a Punjabi Canadian, a Dutch Canadian, an philosopher and lawyer from Saskatchewan and a geneticist who happened to have a law degree sitting in my dining room with their notary public seals ready to do the job.

That's when the Issei ladies began arriving, clutching boxes of documents. We helped them to fill out and execute their applications and to select the documents to support their claim – and then David served them tea and cookies. That's when they started talking -- examining each other's documents and telling stories inspired by them. Among the documents passed around that evening was a certificate of registration of my husband's birth at the Slocan City Hospital in December of 1944. It included the address of the 400 square foot shack in the Lemon Creek Camp occupied by his parents and 8 other relatives, and the name of the midwife that birthed him. And that is how David discovered that the mid-wife who birthed him "was walking out with a Doukhobor boy" at the time. Forty-four years and later the gossip was still fresh!

Source: Nikkei National Museum, 2018-16-2-21-7-1
www.nikkeimuseum.org

Anne Scotton, the Director of the Japanese Canadian Redress Secretariat, tells me that each of the documents submitted with the redress applications was photocopied or photographed before being returned to their owners, creating an archive that future generations can use to trace their family history even if the original documents are discarded on the passing of the survivors. Of course, I hope that, when the survivors pass, that their families either keep the documents or give them to the Japanese Canadian National Museum in Burnaby, B.C. or to a local archive here in Ontario.

I am sure that each of you has your own special memories of effect of redress on those who survived to receive compensation. Memories of their sadness that someone important to them did not live to see the day. Or of their joy – and not just at the arrival of unexpected funds, which certainly helped many of them enjoy their final years – but also for the vindication it represented for the choices that they had made in the 1940's. For those who chose relocation over so-called "repatriation", it was an affirmation of their trust in Canada. For those who put aside the bitterness of their experience and re-built their lives, it was a confirmation of the wisdom of their actions. And for the young Nisei-han and Sansei, like my husband, who were old enough to know that a terrible injustice had happened to them and their parents, it was proof that Canada really had changed for the better and that they need not be as concerned for their children's future as they had been before redress.

Redress also had a major effect on the smaller communities especially out west. Before redress, none of them had the critical mass of active Japanese Canadians to build a community centre like the one that you have here in Toronto. The redress campaign not only brought the community together in Calgary and Edmonton and other smaller centres, but the community fund provided the impetus for establishing community centres with libraries and meeting space and, of course, practice space for taiko groups. These community centres also helped to draw the shin-injusha, the postwar immigrants, into the community.

***

The First Gulf War

The next time I saw the effects of redress was in late 1990 – early 1991, during the First Gulf War – when Saddam Hussein invaded Kuwait. Redress was two years old. The *Emergencies Act* that had replaced the *War Measure Act* was untested and untried. David and I had recently moved to Ottawa. I was working on contract at Justice Canada for what was then called the Privy Council Office – Justice, the division of Justice Canada that writes Acts and regulations for the federal government.

I was worried enough about the potential for abuse of the civil liberties of Muslim and Arab Canadians that I asked my Senior General Counsel not to assign me any emergency measures files. I wanted to keep myself free from professional conflict should I need to leave government to oppose measures like those that had been used against Japanese Canadians. She readily

Source: Nikkei National Museum, 2018-16-2-21-7-2
www.nikkeimuseum.org

agreed but asked me, should the need arise, to be available to explain what had been done to Japanese Canadians to those who would draft emergency measures.

I am pleased to report that a couple of weeks later she came to my office with a big smile on her face. She told me that I wásn't the only one who was concerned about abuse of power in time of emergency. Our client – the Privy Council Office – was concerned enough that the Clerk of the Privy Council had expressly tasked our division with the job of making certain that no emergency orders were tendered to Cabinet that would in any way taint the reputation of the Mulroney government in the same way that the treatment of Japanese Canadians had tainted the reputation of the Mackenzie-King government.

I do not know whether anything threatening to human or civil rights in Canada was nipped in the bud by my colleagues. The paper walls that protected me from conflict stayed in place. I do know that three of my colleagues borrowed the brief that the NAJC's legal committee had submitted in opposition to the original – terribly flawed – version of the *Emergencies Act*. They wanted to study it to better understand how a seemingly benign policy – like "protecting" Japanese Canadian property from degradation or predation by transferring it to the Custodian of Enemy Property – could be used by unscrupulous persons as a first step towards something worse – selling off all Japanese Canadian property and taking the resulting capital to repay welfare payments to the former owner. Of course, it could be that they borrowed the NAJC brief because there were so few emergency measures that they were looking for something interesting to read!

I was actually quite pleased to realize that one important redress lesson had taken root: Short term political tactics that abuse or ignore civil and human rights will come back to bite you – and to diminish a politician's place in history. The Mulroney government had learned the first lesson of redress well and was to be commended.

***

Changing the way policy is decided:

It is one thing to educate politicians; it is even better to educate bureaucrats. In our system of government, policy doesn't usually come from the politicians; very often it comes from within the civil service – a service that constantly tries to identify upcoming problems and their solutions. The most lasting effects of redress, therefore, may lie in how the redress campaign, and its implementation, changed the decision-making process of government and its attitude to use of public relations, public education and *ex-gratia* payments to solve problems. Ex-gratia payments are payments that a government makes because it is the right thing to do; not because the law requires it.

Source: Nikkei National Museum, 2018-16-2-21-7-3
www.nikkeimuseum.org

Speech by M. Ann Sunahara
20th Anniversary of Redress,
September 20, 2008

As you well know, in the 1940's when Japanese Canadians were uprooted, governments were content to use non-whites as political footballs. For politicians, it was kick Japanese Canadians; get votes. In my book, I illustrated this attitude with the slogan used by Ian Mackenzie in 1935 in the Vancouver Centre riding: "A vote for the C.C.F. was a vote to give the Chinaman and the Jap the same rights you have!". The bureaucratic equivalent was to put their heads in the sand and use the excuse that the "public" wouldn't tolerate equal treatment for non-whites – any non-whites.

Both stances became unacceptable after World War II with the revelation of the price of racism in Europe – some13 million dead in Nazi death camps. So in the 1950s and 1960s, governments switched their tactics from trying to make Canada into an overseas Britain – a white, English-speaking society -- to building a "Canadian" future in which minorities could be assimilated.

Minorities who had historically received a raw deal in Canada – Japanese, Chinese, Blacks, the few Sikhs that had made it into Canada before the First World War and, of course, Aboriginal Canadians – were expected to suppress any feelings about their past treatment and to claw their way up the economic ladder of the majority society – even if it meant shedding their culture along the way.

We tend to forget that it was only in the mid-1960's – about the time I graduated from high school – that visible minorities were again able to immigrate to Canada for any purpose other than family reunification – which did help to reunite the almost all-male Chinese population of Canada with those family members who managed to escape from Red China – or for domestic service – the route that West Indian women used to make their way to Canada. Before redress, admitting past wrongs and doing something about them was just not on. Politicians of all stripes have a natural inclination to never admit being wrong. Being wrong implies incompetence – and who is going to elect an incompetent?

In the 1970's, the thinking was that past injustices were created by past governments. Nothing could *or should* be done about them. They were not the responsibility of present governments – or present taxpayers. The job of present governments was to prevent abuse on their own watch and, if possible, to create laws that would protect Canadians from abuse by *future* governments – laws like the *Canadian Charter of Rights and Freedoms*. Fixing the past would be admitting that something had been wrong with liberal democracy which, as Winston Churchill has said, is "the worst form of government, except for all the others".

So one of the distinguishing features of the redress campaign was that it challenged the idea that you could create an abuse-free future without acknowledging and correcting the abuses of the past. Redress argued that, until and unless, a just society acknowledged past wrongs – and, if possible, corrected the fallout from those wrongs – there could be no abuse-free future because the problems generated by past abuses would necessarily continue.

Source: Nikkei National Museum, 2018-16-2-21-7-4
www.nikkeimuseum.org

A Principled Campaign

The redress campaign was successful because it was a principled campaign. It was *not* a just cry that Japanese Canadians had been victimized by nasty politicians and inept bureaucrats – although that was very true. Rather, it was a campaign that resonated with Canadians because its fundamental message bigger than that. Its message was that Canadian democracy had been undermined by preventable abuses of power. And until those abuses were acknowledged and corrected, they would remained a sword of Damocles hanging over the head of every Canadian. If the rights of one kind of Canadian could be abused, then the rights of any Canadian could be abused.

And the principles that were developed during the redress campaign are compelling. Consider the questions that you must ask to determine whether redress is appropriate:

1. Was a human or civil right abused, ignored or abrogated?

2. Was that abuse the result of a law or policy or the act or omission of a government agent or contractor?

3. Did that government have a significant connection to the victims of the abuse?

4. Is the government from which redress is sought a successor government to the one that did the wrong? By successor, I do not mean the same political party; I mean the legal successor. Successor governments inherit the good laws that their predecessors make; they also inherit their mistakes.

5. How can the wrong best be rectified?
- by an acknowledgment ?
- by a general reform of the law or the policy?
- by institutional measures or reforms?
- if the victims are still alive and identifiable, by individual compensation? or
- by a combination of any or all of the above

6. And, lastly but very importantly: How do those directly affected want the wrong to be rectified?

Good bureaucrats and policy wonks and wise politicians *love* principled decisions like redress. Because if a problem is analyzed using tested, neutral principles, then the resulting policy will be sound, and equally importantly, capable of replication. My experience in 15 years of federal public service is that good bureaucrats and wise politicians hate "political" solutions. Political

Source: Nikkei National Museum, 2018-16-2-21-7-5
www.nikkeimuseum.org

solutions always come back to bite the department that is forced to implement them – and to sully the reputation of the government that makes them.

So it should come as no surprise then, that having learned a good, workable set of principles through the redress campaign, that both bureaucrats and politicians have applied those principles to other situations.

To digress a moment, I would like to illustrate how politicians benefited from redress: People seem to either love Brian Mulroney or hate him. When we lived in Alberta, we met many people who loved him. In our years in Ottawa, we have met many others who don't. But universally, they all agree that one thing Brian Mulroney did right was to give redress to Japanese Canadians!

***

Applying the Principles of Redress

The first occasion on which I saw bureaucrats and lawyers applying the principles of redress was in the mid-1990's after I joined Health Canada's Legal Service. By some quirk of fate a number of those involved in redress at the Department of the Secretary of State had moved to Health Canada. There they were trying to find a solution to the problems faced by hemophiliacs who had been infected with HIV-AIDs through tainted blood. There were lawsuits in the works that could take years to resolve and, in the meantime, the infected persons were dying. If the problem was dealt with on a basis of strict negligence law, it was a lose-lose situation – full of complicated, time consuming and very expensive legal issues.

But the redress principles provided a more humane answer.

- a human and civil right had been abrogated – indeed a *Charter* right had been abrogated – a right to security of the person;
- the victims were infected with HIV/AIDS because of an act or omission of a government agent or contractor;
- the victims were citizens who had looked to their government to provide a safe source of blood products to treat their disease; and
- the government that was trying to give them justice was a successor government to the one under whose watch the error had occurred.

That left only the question of how to rectify the wrong *in consultation with the affected persons.* In the end, after negotiations with representatives of the affected hemophiliacs and their family members, with the medical profession and with the blood products industry, the affected persons not only got full implementation of the recommendations of the Krever Inquiry, but also money and drugs during the lifetime of the infected persons and a sum to help their families make the transition on their death.

Source: Nikkei National Museum, 2018-16-2-21-7-6
www.nikkeimuseum.org

The lasting strengths of redress come not only from the principles for deciding whether redress is appropriate, but also from seeking good, permanent solutions – not quick fixes. Good solutions require the involvement of those who are most directly affected. Those most directly affected must play an active role in working out the form that the redress should take – both because it is the democratic thing to do, and because imposing a solution is paternalism at its worst. Negotiating a solution gives control back to the persons injured by the bad law, policy, act or omission. As we women used to say in the 1960s, it empowers them. And that is one of the most important lessons to be drawn from redress – the solution must empower the injured.

As I hope you know, in the last 20 years there have been other examples of the same analysis leading to *ex-gratia* payments, including redress :

- for hepatitis C infections from blood products;
- for the Chinese Head Tax;
- for exposure to Agent Orange near Gagetown, New Brunswick – redress that includes compensation for the disabled children of the affected workers and soldiers;
- for the abuse of First Nation and Inuit children in residential schools, schools that were intended to destroy their culture; and
- most recently, for the exposure of military personnel to radiation during nuclear tests.

***

The Role of Communications in Redress

The Residential Schools settlement illustrates a new role for redress settlements: truth and reconciliation. In the next five years, the Laforme Commission should serve to educate the public, bureaucrats and politicians about the true price paid by Canada's Aboriginal peoples for the residential school policy. I also hope that it will prove to be a forum for doing more than teaching about the sordid manner in which Canada has treated its Aboriginal people over the last century. I hope that it will also be a way for Aboriginal people, and others, to propose viable solutions to the many problems facing Aboriginal communities, solutions that both respect and preserve Aboriginal culture while leading to a positive future.

Both the Krever Inquiry and the Residential School inquiry show how much things have changed in the last 20 years. Today, acknowledging an injustice is a given – a necessary step in solving the fallout from the injustice. The need to educate the public about the injustice and the possible solutions to the resulting problems is also a given – if only because a public that understands a problem will not object to paying for the solution.

By contrast, to achieve redress, *we* had to educate the public, the bureaucrats and the politicians. *We* had to teach the public, and ourselves, about the Japanese Canadian experience. *We* had to

Source: Nikkei National Museum, 2018-16-2-21-7-7
www.nikkeimuseum.org

prove to the bureaucrats and politicians that both our claims and our solutions were sound. That was how we won support for a form of redress that included abolishing the *War Measures Act*; that was how we convinced the politicians that acknowledging a wrong is an honourable action.

And we were able to do it because we were incredibly lucky to have access to such good communicators and sources through which to educate the public, politicians and bureaucrats. Joy Kogawa deserves a huge round of thanks. One of my sisters-in-law tells me that reading *Obasan* is like reading the story of her childhood. And it seems that every literate woman who was alive in the 1980's read *Obasan* and identified with Naomi. Everyone of them felt that they, through *Obasan*, had vicariously experienced the uprooting and dispersal of Japanese Canadians. Many of the businessmen and most of the bureaucrats that I have spoken to were won over by the results of the Price-Waterhouse study and by the compelling material that appeared in the daily media – thanks in a large measure to the press releases and stories compiled by Mel Tsuji and his fellow journalists.

And the bureaucrats did thoroughly check the facts. A colleague at Justice Canada told me that in the early 1980's, before the redress file was transferred to Department of Multiculturalism, Justice Canada pulled from the Archives every document that I referenced in my book – and some that I was denied access to – like RCMP records – to verify whether the facts were what we claimed they were!

Non-Japanese Canadians championed redress too – especially in the media. While there were national figures, like Global's Peter Trueman, there were also local champions. In Edmonton, we had Bill Law. Bill was the copy editor on my book when he worked for Lorimer. Fortuitously, he fell in love with an Edmonton woman and followed her west where he got a job as the producer of the afternoon CBC program. The Japanese Canadian experience was something he would use when he needed a story, educating Albertans about the redress campaign using interviews with Gordon Hirabayashi, my husband, or George Tsuruda. George's story was particularly compelling: Forced as a reluctant 16-year-old to accompany his parents to Japan in 1946, he didn't get back to Canada until after the Korean War, when the American unit that he worked for took up a collection to bring him home to Canada.

And the NAJC was especially blessed with the tag-team of Art and Roy Miki: Art, the calm, stalwart listener and conciliator who proved to be a very stubborn negotiator; and Roy, the academic speechwriter – now a Governor General Award winning poet. The communications skills of both were formidable and invaluable.

I remember well Roy's performance when we appeared before the Legislative Committee reviewing the *Emergencies Act,* the Act that was to replace the *War Measures Act*. We had only three days notice that we were to present on the last day that the committee would receive submissions before sending the Bill back to the House of Commons. Fortunately the NAJC Legal Committee had a brief prepared – one that used actual events from the Japanese Canadian

Source: Nikkei National Museum, 2018-16-2-21-7-8
www.nikkeimuseum.org

experience to test the new Act and to show that it was as bad, or worse than, the *War Measures Act.* I know that Roy had not seen the brief before he boarded the red-eye from Vancouver. By the time he reached Ottawa five hours later, Roy had read the thing, had digested all its turgid legalities, and had written an introductory presentation that literally made the committee of politicians sit up and take notice. It was a masterful exercise in communications and sent the committee back to work for three weeks during which they made 65 changes to the Act .

***

Communications matter after the fact too. I thought that you would like to know that Canadian War Museum – that magnificent building designed by Raymond Moriyama – is marking the 20th anniversary of redress by finally acknowledging redress. When I visited it last week, in preparation for coming here, I was pleased to note that the old exhibit – which implied that Japanese Canadians had been uprooted for reasons of "national security" – had been removed. The new exhibit includes a copy of the Redress Acknowledgment and a picture of Prime Minister Mulroney and Art Miki signing the document. It is positioned at eye level for a short person – I presume so children can better see it.

The rest of the exhibit consists of newspaper headlines from 1942, pictures and commentary. The pictures include an overview of the houses at Tashme, one of a Mountie processing Japanese Canadians at a settlement in the Interior of B.C. and head and shoulder shots of three prominent Japanese Canadians – including a teenaged Joy Kogawa.

It's the accompanying commentary that is the problem. It is incomplete – it makes no mention of deportation or of forcing the uprooted to live on their own capital or that Japanese Canadians waited until April 1, 1949 before they regained their freedom. But most disappointingly it blames the forced removal of Japanese Canadians on the "fears" of British Columbians. Ottawa is portrayed as merely "bowing to public pressure".

So it seems that 20 years is not a bad estimate for determining the fate of redress. Twenty years was long enough for one of our most traditional institutions to get around to acknowledging the acknowledgement of a historic wrong – even if it did so without getting the history quite right – but that is a battle for another day.

***

In closing, I want to get personal. I want to thank you, both individually and as a community, for helping me with my history of Japanese Canadians during World War II. What began for me as a self-indulgent interest in my husband's life and that of his family, grew in ways I never imagined possible. I am so happy that the marvelously skillful people behind redress were able to use my fumbling efforts as a base from which to build something as important and as principled as redress – important not just for Japanese Canadians but for all Canadians.

Source: Nikkei National Museum, 2018-16-2-21-7-9
www.nikkeimuseum.org

Canada and the Second World War



The World Crisis
Canada goes to War
Canada at Britain's side
The Battle of the Atlantic
Canada's War at sea
The War comes to Canada
The Battle for Hong Kong
Disaster at Dieppe
The British Commonwealth Air Training Plan
Bomber Command
The Royal Canadian Air Force
The Home Front
Conscription
The Italian Campaign
Canada at D-Day
The Normandy Campaign
Liberating Northwest Europe
Victory
The War against Japan
Forced Relocation: the Japanese-Canadian Story
Going Home
Counting the Cost
A Nation Transformed

1931 - 1946

FORCED RELOCATION: THE JAPANESE-CANADIAN STORY

1942-1947

In 1942, the Federal government removed Japanese-Canadians from the coastal areas of British Columbia.

Japan's early victories made British Columbians fear an attack, possibly assisted by local Japanese-Canadians, and led to racially motivated pressure for their removal from the west coast. Bowing to public pressure, the Federal government forcibly removed 22,000 Japanese-Canadians from the coastal areas of British Columbia in 1942 and relocated them inland to rudimentary settlements, road camps, and prairie sugar beet farms. So-called "resisters" were sent to military internment camps at Angler and Petawawa, Ontario. Allowed to take few possessions, the evacuees then saw their remaining property confiscated and sold by the Federal government.

In 1945, the Canadian government offered Japanese-Canadians two equally harsh options: dispersal to places east of the Rocky Mountains or repatriation to Japan. Threatened with the breakup of their families, some 10,000 Japanese-Canadians consented to repatriation, despite public protest of the government's plan. Canadian Prime Minister Mackenzie King finally cancelled it in 1947, by which time 4,000 Japanese-Canadians had already been repatriated, the other 6,000 having revoked their consent. Of those who remained in Canada, only a few Japanese-Canadians ever returned to British Columbia. The majority attempted to start new lives elsewhere in the country.

Canadian War Museum
1 Vimy Place
Ottawa, Ontario
K1A 0M8
1-800-555-5621

Created: *April 2, 2003*, Last update: *May 17, 2005*
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Important Notices

Canada

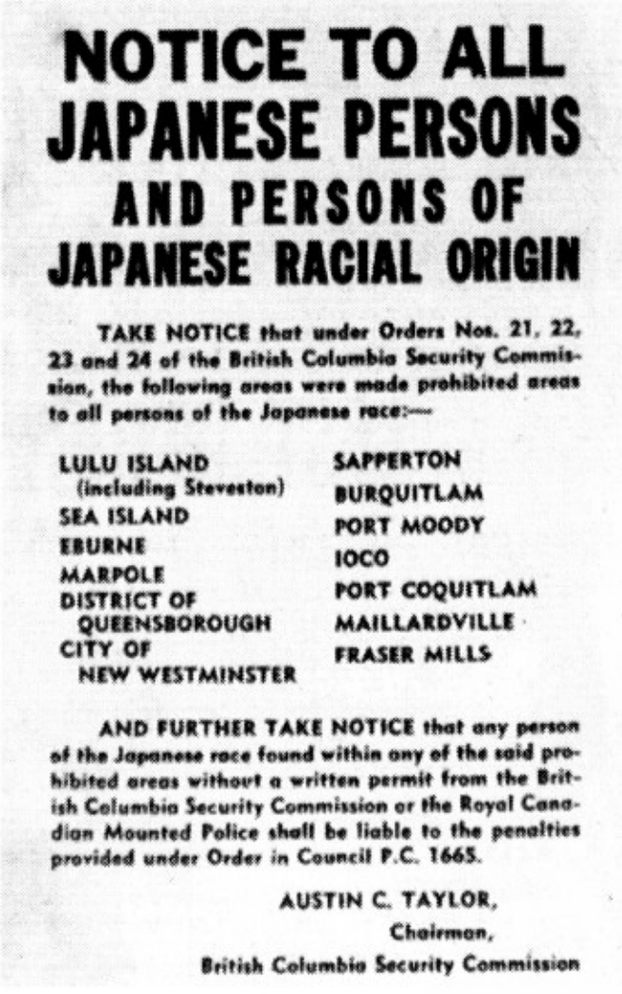
Source: Nikkei National Museum, 2018-16-2-21-8-1
www.nikkeimuseum.org

Japanese Canadian Internment

Information at the University of Washington Libraries and Beyond

Introduction

"...this government notice, from the newly established British Columbia Security Commission, announced a policy of wholesale evacuation of Japanese Canadians from the so-called coastal defense zone..."
Keeping British Columbia White, Stephen M. Beckow



NOTICE TO ALL JAPANESE PERSONS AND PERSONS OF JAPANESE RACIAL ORIGIN

TAKE NOTICE that under Orders Nos. 21, 22, 23 and 24 of the British Columbia Security Commission, the following areas were made prohibited areas to all persons of the Japanese race:—

LULU ISLAND (including Steveston)
SEA ISLAND
EBURNE
MARPOLE
DISTRICT OF QUEENSBOROUGH
CITY OF NEW WESTMINSTER
SAPPERTON
BURQUITLAM
PORT MOODY
IOCO
PORT COQUITLAM
MAILLARDVILLE
FRASER MILLS

AND FURTHER TAKE NOTICE that any person of the Japanese race found within any of the said prohibited areas without a written permit from the British Columbia Security Commission or the Royal Canadian Mounted Police shall be liable to the penalties provided under Order in Council P.C. 1665.

AUSTIN C. TAYLOR,
Chairman,
British Columbia Security Commission

Photograph courtesy of Vancouver Public Library

The evacuation of the Japanese Canadians, or Nikkei Kanadajin, from the Pacific Coast in the early months of 1942 was the greatest mass movement in the history of Canada. By the eve of Pearl Harbor, nearly 23,000 people of Japanese descent made their home in Canada, principally in British Columbia. Three-quarters of that number were naturalized or native-born citizens. The Nikkei were foresters and fishermen, miners and merchants. Except for the industrialists who profited from cheap Asian labor, much of white British Columbia regarded the Japanese Canadians with suspicion, if not rabid hostility. Over the years the Nikkei had been targets of unremitting discrimination and occasional violence.

When war was declared on Japan in December 1941, the cry to rid British Columbia of the Japanese menace was taken up in many quarters, including provincial and municipal government halls and influential local newspapers. Tensions mounted and early in 1942 the Ottawa government bowed to West Coast pressure and began the relocation of Japanese nationals and Canadian citizens alike. While this forced resettlement mirrored the wartime policy of the American government, in Canada there were some important

Source: Nikkei National Museum, 2018-16-2-21-8-2
www.nikkeimuseum.org

differences. Unlike the United States, where families were generally kept together, Canada initially sent its male evacuees to road camps in the B.C. interior, to sugar beet projects on the Prairies, or to internment in a POW camp in Ontario, while women and children were moved to six inland B.C. towns created or revived to house the relocated populace. There the living conditions were so poor that the citizens of wartime Japan even sent supplemental food shipments through the Red Cross. During the period of detention, the Canadian government spent one-third the per capita amount expended by the U.S. on Japanese American evacuees.

Not until 1949, four years after Japan had surrendered, were the majority of Nikkei allowed to return to British Columbia. By then most had chosen to begin life anew elsewhere in Canada. Their property had long before been confiscated and sold at a fraction of its worth.

Injustices suffered as a result of these policies fueled a redress movement in the 1980s which coincided with a similar movement in the United States. These efforts, while not uniformly supported by the older Nikkei community, challenged Canada to consider and affirm the depth of its oft-stated commitment to a multicultural society. In 1988, 111 years after the first Japanese entered Canada, Prime Minister Brian Mulroney formally apologized to Japanese Canadians and authorized the provision of $21,000 (Cdn.) to each of the survivors of wartime detention.

General Materials Roots of Racism Internment and Redress Related Sites

Introduction by Linda Di Biase, Collection Development Librarian, UW Libraries; bibliography compiled by Linda Di Biase and Douglas Yancey. Page designed by Douglas Yancey.

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Last updated: 3/20/00

Source: Nikkei National Museum, 2018-16-2-21-8-3
www.nikkeimuseum.org

Internment and Redress

Introduction General Materials
Roots of Racism Related Sites

The photograph to the right shows Japanese fishing boats seized by the government and corralled at Annieville Dyke of the Fraser River. Japanese fishermen were evacuated first in response to the rumors that they might actually be operating as spies, gathering information on coastal waters and areas. They were subsequently displaced to work camps without any warning.
The Exodus of the Japanese, Janice Patton



Photograph courtesy of Vancouver Public Library

Kawano, Roland, ed. *Ministry to the hopelessly hopeless.* Scarborough, Ont. : Japanese Canadian Christian Churches Historical Project, c1997.

Kawano, an Anglican priest, brings together a series of reminiscences by Japanese and English Canadians that focus on the role of Canadian Christian churches during the internment.

Call number: F1035.J3 M55 1997
Location: Special Collections PNW

Kitagawa, Muriel. *This is my Own : Letters to Wes & Other Writings on Japanese Canadians, 1941-1948.* Vancouver, B.C.: Talonbooks, 1995.

A collection of letters written by Muriel Kitagawa to her brother, Wes Fujiwara, detailing her family's displacement and the plight of Japanese-Canadians in general as they were uprooted and removed from the west coast of Canada during World War II. Also included are various statements, essays, and manuscripts on the subject. Kitagawa produced a significant amount of writing, much of it appearing in the *New Canadian* and focusing on Japanese-Canadian communities and culture.

Call number: F1035.J3 T34 1983
Location: Suzzallo General Stacks

Source: Nikkei National Museum, 2018-16-2-21-8-4
www.nikkeimuseum.org

Excerpt

Kogawa, Joy. *Obasan*. Boston: David Godine, 1982.

An award-winning work of fiction, the first by a Japanese-Canadian to explore the internment experience.

Call number: PR9199.3.K63 O2 1982
Location: East Asia Library of Congress, Special Collections PNW, Undergraduate Reserve, UW-Bothell Lib. Stacks.

Kogawa, Joy. *Itsuka*. New York: Anchor Books, 1994.

Sequel to *Obasan*, which follows the main character into adulthood, where she becomes involved in the movement for government redress.

Call number: PR9199.3.K63 I87 1994
Location: Special Collections PNW (one copy has been ordered for Suzzallo General Stacks)

Kogawa, Joy. *Naomi's Road*. Toronto: Oxford University Press, 1986.

A children's adaptation of *Obasan*.

Call number: PZ7.K8198 Nao 1986
Location: Children's Literature General Stacks

Miki, Arthur K. *The Japanese Canadian Redress Legacy*. Winnipeg: National Association of Japanese Canadians, c2003.

Outlines the role played by the National Association of Japanese Canadians in implementing the Redress Agreement and the work of the Japanese Canadian Redress Foundation to support efforts to strengthen the contemporary Japanese Canadian community.

Call number: D819 .C36 2003
Location: Suzzallo General Stacks

Nakano, Ujo. *Within the Barbed Wire Fence: A Japanese Man's Account of his Internment in Canada*. Toronto: University of Toronto Press, 1980.

Source: Nikkei National Museum, 2018-16-2-21-8-5
www.nikkeimuseum.org

Based on the author's diary for the years 1942 and 1943, when he was separated from his wife and child and interned in Angler, Ontario.

Location/Call Number: Undergraduate General Stacks (F1035.J3 N34 1981), Special Collections PNW (D768.15 .N34).

Oiwa, Keibo, ed. *Stone Voices : Wartime Writings of Japanese Canadian Issei*. Montreal: Vehicule Press, 1991.

Primarily a collection of diaries, memoirs, and letters written by four of the Issei - first-generation Japanese immigrants to Canada. Many details of their evacuation, imprisonment, separation from families and unjust treatment come to light in these personal writings.

Call number: D810.N3 C27 1991
Location: Suzzallo General Stacks

Excerpt

Omatsu, Maryka. *Bittersweet Passage: Redress and the Japanese Canadian Experience*. Toronto: Between The Lines, 1992.

Documents the fight to win official redress from the Canadian government by Japanese Canadians in light of their treatment during and following World War II. The author, an environmental lawyer and activist in the redress movement, collects histories, interviews, and personal experiences into a coherent narrative of these events.

Call number: F1035.J3 O42 1992
Location: Suzzallo General Stacks

Excerpt

Patton, Janice. *The Exodus of the Japanese*. Toronto: McClelland and Stewart Ltd., 1973.

A print adaptation of materials originally appearing on the Pierre Berton television show in Canada. Sources of information for the text include interviews with Japanese Canadians, photographs, factual narrative, and commentary by the author.

Call number: D801.C3 P37 1973
Location: East Asia Library of Congress

Source: Nikkei National Museum, 2018-16-2-21-8-6
www.nikkeimuseum.org

Sunahara, Ann Gomer. ***The Politics of Racism: The Uprooting of Japanese Canadians during the Second World War.*** **Toronto: Lorimer, 1981.**

Focuses on the events of the internment and its aftermath, including the redress movement.

Call number: D768.15 .S95 1981
Location: Special Collections PNW

Takashima, Shizuye. ***A Child in Prison Camp.*** **Plattsburg, N.Y.: Tundra Books, 1971.**

This fictionalized, first person account of one child's internment experience complements Joy Kogawa's *Naomi's Road.*

Location/Call number: Children's Literature General Stacks (940.54 T139c), Special Collections PNW (D768.15 .T34).

Last updated: 11/26/03

Source: Nikkei National Museum, 2018-16-2-21-8-7
www.nikkeimuseum.org

Veterans Affairs Canada Anciens Combattants Canada

Canada

AGENT ORANGE

Facts on the Agent Orange

Ex Gratia Payment

PDF version (/content/services/pensions/orange/fact.pdf) (**Help (http://www.vac-acc.gc.ca/general/sub.cfm?source=help/pdf)**)
63.9 KB

On September 12, the Honourable Greg Thompson, Minister of Veterans Affairs, announced that the Government of Canada is offering a one-time, tax-free ex gratia payment of $20,000 related to the testing of unregistered U.S. military herbicides, including Agent Orange, at Canadian Forces Base (CFB) Gagetown in 1966 and 1967.

Who can apply for this payment?

To qualify for the ex gratia payment, individuals must have been alive on February 6, 2006 and meet the following conditions:

1. Between June 1, 1966, and February 6, 2006, the individual must have been in the process of being diagnosed and, no later than April 1, 2009, must be diagnosed with any one or more of the following **medical conditions (http://www.vac-acc.gc.ca/general/sub.cfm?source=department/press/back_ground/ao_iom#a01)** (back)
    - chronic lymphocytic leukemia (CLL)
    - soft tissue sarcoma
    - non-Hodgkin's lymphoma
    - Hodgkin's disease
    - chloracne
    - respiratory cancer (of the lung/bronchus, larynx or trachea)
    - prostate cancer
    - multiple myeloma
    - early onset transient peripheral neuropathy
    - porphyria cutanea tarda
    - type 2 diabetes

Source: Nikkei National Museum, 2018-16-2-21-9-1
www.nikkeimuseum.org

- spina bifida;

and

2. At any time from June to September of either 1966 or 1967 the individual or, in the case of an individual diagnosed with spina bifida, a biological parent of the individual, must have:
   - worked or lived at CFB Gagetown;
   - been posted to or trained at CFB Gagetown; **or**
   - resided in a community of which any portion lay within five kilometres of the perimeter of CFB Gagetown.

You may apply on your own behalf, and/or as the **primary caregiver (http://www.vac-acc.gc.ca/general/sub.cfm?source=services/pensions/orange/qa_qr#01)** of an individual who passed away after February 6, 2006 and would have qualified for the ex gratia payment. If you are applying both on your own behalf and as a primary caregiver, you must submit two separate application forms.

How to Apply

Those who believe they may qualify can call **1-866-522-2122** for an application, or **download the application (http://www.vac-acc.gc.ca/general/sub.cfm?source=services/pensions/orange/forms)** .

The deadline for applications is April 1, 2009.

Revised January 2008

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Source: Nikkei National Museum, 2018-16-2-21-9-2
www.nikkeimuseum.org

Canada Gazette

Welcome to the official newspaper of the Government of Canada published since 1841

Notice

Vol. 141, No. 20 — October 3, 2007

Registration
SI/2007-87 October 3, 2007

OTHER THAN STATUTORY AUTHORITY

Testing of Unregistered US Military Herbicides, including Agent Orange, at CFB Gagetown Ex Gratia Payments Order

P.C. 2007-1326 September 10, 2007

Her Excellency the Governor General in Council, on the recommendation of the Minister of Veterans Affairs, hereby makes the annexed *Testing of Unregistered US Military Herbicides, including Agent Orange, at CFB Gagetown Ex Gratia Payments Order*.

TESTING OF UNREGISTERED US MILITARY HERBICIDES, INCLUDING AGENT ORANGE, AT CFB GAGETOWN EX GRATIA PAYMENTS ORDER

INTERPRETATION

1. The following definitions apply in this Order.

"Minister" means the Minister of Veterans Affairs. (*ministre*)

"primary caregiver" in relation to an individual, means the adult person who, immediately before the individual died,

(*a*) was primarily responsible, without remuneration, for ensuring that care was provided to the individual; and

(*b*) for a continuous period of at least one year, resided in the principal residence of the individual and maintained the individual or was maintained by the individual. (*principal donneur de soins*)

AUTHORIZATION

2. The Minister is authorized, on application, to make an *ex gratia* lump sum payment of $20,000 to any individual who was alive on February 6, 2006 and meets the following conditions:

(*a*) between June 1, 1966 and February 6, 2006, the individual was in the process of being diagnosed and, no later than April 1, 2009, the individual is diagnosed with any one or more of the following medical conditions, namely,

(i) chronic lymphocytic leukemia (CLL),

Source: Nikkei National Museum, 2018-16-2-21-10-1
www.nikkeimuseum.org

(ii) soft tissue sarcoma,

(iii) non-Hodgkin's lymphoma,

(iv) Hodgkin's disease,

(v) chloracne,

(vi) respiratory cancers (of the lung/bronchus, larynx or trachea)

(vii) prostate cancer,

(viii) multiple myeloma,

(ix) acute and subacute (or early onset) transient peripheral neuropathy,

(x) porphyria cutanea tarda,

(xi) type 2 diabetes (mellitus), and

(xii) spina bifida; and

(*b*) at any time from June to September of either 1966 or 1967 the individual or, in the case of an individual diagnosed with spina bifida, a biological parent of the individual

(i) worked or lived at CFB Gagetown,

(ii) was posted to or trained at CFB Gagetown, or

(iii) resided in a community, as determined by the Minister, any portion of which lay within 5 km of the perimeter of CFB Gagetown.

3. (1) If an individual dies before receiving payment, the payment shall be made to the primary caregiver of the individual, if any.

(2) If an individual dies before making an application, the primary caregiver may apply for the payment on behalf of the individual.

(3) If the primary caregiver dies before receiving payment, no payment shall be made.

APPLICATION

4. An application for an *ex gratia* payment must be made in the form provided by the Minister no later than April 1, 2009, unless circumstances beyond the control of the applicant necessitate a longer period. The application must be supported by any evidence that the Minister considers necessary.

CESSATION OF PAYMENTS

5. The Minister shall cease to make payments under this Order on October 1, 2010.

REVIEW

6. (1) An applicant who is dissatisfied with a decision may request, in writing, a review by the Minister within 60 days after receipt of the decision, unless circumstances beyond the control of the applicant necessitate a

Source: Nikkei National Museum, 2018-16-2-21-10-2
www.nikkeimuseum.org

longer period.

(2) An applicant who is dissatisfied with a decision made on review may request, in writing, a further review of the decision within 60 days after receipt of the first level review decision, unless circumstances beyond the control of the applicant necessitate a longer period.

NO CROWN LIABILITY

7. A payment made under this Order does not constitute an admission of liability on the part of the Crown.

EXCLUSION

8. This Order does not apply to members of foreign military units.

EXPLANATORY NOTE

(*This note is not part of the Order.*)

The Order authorizes the Minister of Veterans Affairs to issue one-time, *ex gratia* payments of $20,000 to individuals who meet the eligibility criteria set out in the Order. Members of foreign military units are not eligible to receive the payment.

The *ex gratia* payments under the Order shall only be issued to eligible individuals who were alive on February 6, 2006. In the case of an eligible individual who dies prior to the receipt of payment, the payment will be made to the primary caregiver, if any, of the individual. Where an eligible individual dies prior to making an application, the primary caregiver may apply on behalf of the individual. If the primary caregiver dies before receiving payment, no payment shall be made.

There shall be a two-level review process, as set out in the Order.

NOTICE:
The format of the electronic version of this issue of the *Canada Gazette* was modified in order to be compatible with hypertext language (HTML). Its content is very similar except for the footnotes, the symbols and the tables.

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Important notices

Updated: 2007-10-03

Source: Nikkei National Museum, 2018-16-2-21-10-3
www.nikkeimuseum.org

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VOL. 22 NO. 8

NIKKEI VOICE

A National Forum for Japanese Canadians October 2008



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Cuban Nikkei photographed by an Ijusha —Page 12





The plenary session at the NAJC's 20th Anniversary of the JC Redress Conference featured speakers from various communities which have achieved formal redress settlements from the Canadian government. Speakers were, from left, Art Miki, Avvy Go, Andrew Hladyshevsky, David Divine, Chief Robert Joseph, and Harbhajan Gill. Photo: Mika Fukuma

JC Enters HNIC Anthem Challenge

By CARLY YOSHIDA-BUTRYN

Rance Nakamura of Toronto was sitting on his couch back in April watching a game on Hockey Night in Canada (HNIC) when he decided he wanted to write its new theme song.

It wasn't a memorable game—he can't even remember who was playing. But as he watched the NHLers skate across the ice, all of them with the ultimate goal in mind of winning the Stanley Cup, he was inspired to write a new song.

This was months before the CBC lost the rights to the original HNIC theme song to the CTV network and launched its contest that allowed Canadians from coast to coast to write and record proposed new themes for the legendary show.

The finalists will be showcased on a CBC reality program where celebrity judges will critique the entries and Canadians will have the chance to vote for their favourites and eventually determine the winner.

While Rance's song unfortunately didn't make the top five, he's still proud of his piece and happy he entered the contest.

"Naturally I'm disappointed with the results," he said. "But hey, I gave it my best shot."

Whichever song wins out of the whopping 14,685 submissions will be replacing a 40-year-old piece of Canadian history—a song that's been dubbed by some as Canada's second national anthem—and has big shoes to fill.



Rance Nakamura Photo courtesy of Rance Nakamura

"You can't replace that song because it's such an institution," the 43 year-old said of the original theme. "But you can turn the page and start a new chapter."

Compared to many of the entries, he thinks his has something many are lacking: a professional sound. While some entries sound like a 1970s Casio keyboard recorded with a tape recorder, Nakamura mixed his in the

See HNIC THEME P. 3

Past Injustices Explored at National Conference

By MIKA FUKUMA

September 20, 2008 marked the 20th anniversary of signing of the Redress Settlement between the government of Canada and Japanese Canadians, represented by the National Association of Japanese Canadians. JCs received an official apology from PM Brian Mulroney for the injustices suffered during WW2 under the War Measures Act including confiscation, internment and dispersal. The agreement also offered compensation of $21,000; allotted $12 million for the JC community for activities to promote the educational, social, and cultural well-being of the community or human rights; provided funds for the creation of Canadian Race Relations Foundation; and accepted requests to clear the names of JCs convicted under the War Measures Act and applications for citizenship.

This past September many cities across Canada held 20th anniversary celebrations and opportunities to gather to reflect and discuss this human rights issue in a multicultural Canada.

VANCOUVER—To commemorate the September 20, 1988 JC Redress Settlement, the National Association of Japanese Canadian (NAJC), along with the Vancouver JCCA hosted a three-day conference from September 19 to 21. Japanese Canadians of all generations and from cities across Canada, as well as those of other backgrounds interested in learning about the Redress and issues surrounding the historical event attended the conference in large numbers.

The first day of panel sessions and workshops entitled Reflecting the Past in the Present was held at the Vancouver Japanese Language School. The plenary session provided various views of the issues surrounding redress. Simon Fraser University (SFU) students attending commented afterward that the sessions were beneficial to them as future educators.

The opening address was given by Arthur Miki, citizenship judge from Winnipeg, well known in the Japanese-Canadian community as the National NAJC president who led the successful redress campaign.

Miki told of the struggles by the NAJC to achieve redress and acknowledged the support of other groups and individuals. He described the achievement as "the beginning of the healing and renewed process for our community."

Noting the challenges faced today, Miki said, "Having achieved redress and now without an issue that directly affects the Japanese Canadians, there appears to be less interest in NAJC's role and even with human rights issues…(But) because there continues to be inequality, racism, discrimination in Canadian society today, our community leaders have the responsibility to speak out against violations of human rights.

"…Recently the government apology and compensation for the Chinese head tax, for the Ukrainian internment during WW1, for the redress of aborig-

See VANCOUVER P. 9

Exhibit of Works by Shizuye Takashima Opens



Dedicated curators and volunteers for the Shizuye Takashima exhibition, Learning to See, gathered at the opening at the Gendai Gallery in the JCCC in Toronto in Sept. From left, Christine Okawara, Kathy Okawara, Maiko Tanaka, Marilyn Jung, Yoshiko Sunahara, Tani Miki, Kay Sunahara, Lesley Look Hong, Anna Suzuki. The collection will later travel to BC. Full story on page 3. Photo: Yusuke Tanaka

Source: Nikkei National Museum, 2018-16-2-21-11-1
www.nikkeimuseum.org

ACROSS CANADA

SFU Names Hiromi Goto as Writer-in-Residence

BURNABY—Simon Fraser University (SFU) has announced that Hiromi Goto will be Writer-in-Residence from September 2008 to May 2009. Hiromi is an important and insurgent voice in Canadian literature, with great depth of experience as fiction writer, cultural critic, arts advocate, youth organizer, and teacher of creative writing. Her first novel, *Chorus of Mushrooms*, was the 1995 recipient of the Commonwealth Writer's Prize for Best First Book, Canada and Caribbean Region, and the co-winner of the Canada-Japan Book Award. Her most recent book, *Hopeful Monsters*, is a collection of short stories released by Arsenal Pulp Press, and her latest young adult novel, *Half World*, will be published by Penguin Canada in 2009.

During her time at SFU, Hiromi will both focus on her own writing and engage in a series of activities and events. The Writer-in-Residence program provides the opportunity to interested creative writers to consult with a professional writer for manuscript consultation and advice.



Hiromi Goto
Photo: Mika Fukuma

Buried Treasure Returned to JC Family

MAPLE RIDGE, B.C.—Sheila Nickols reported in the *Maple Ridge News* (Sept. 2) that china belonging to the Shigemi family that had once lived in Whonnock (Maple Ridge) was returned. Four family members including 91-year-old Takaaki Shigemi, his wife Hajime, and two younger family members, Gene and Ken Shigemi had travelled from Taber, AB on August 22, 2008.

Tak Shigemi's father and uncle had buried the crock of china on the family farm before being forced to leave their home in 1942. The crock was discovered last March by Ken Schmok living on the Whonnock property and he had contacted the Maple Ridge Museum.

With the help of *The History of Haney Nokai* (1963, in Japanese by Yasutaro Yamaga), translated by the late Bill Hashizume of Toronto in 2006, the Museum staff contacted five housholds in Taber, AB. It turned out the families were all related to the Whonnock family.

According to Nickols, the Shigemis "generously left some pieces at the Maple Ridge Museum, to form part of a future display about the Japanese experience in our district."

Warriors Win Again



TORONTO—Led once more by the strong arm of 47-year-old pitcher, Mike Takahashi, the Warriors team won their 4th straight baseball championship in Toronto in early September.

Iron Mike, as he's called, threw a 3-0 shutout over the once, bumbling Typhoon, a team made up mostly of students and graduates with family roots in Taiwan. As recent as two years ago, the Typhoon were perennial cellar-dwellers, but recruiting and playing in two leagues has made them stronger.

For Takahashi and the Warriors, it was their 4th straight championship victory in the Toronto-based, six-team Japanese Canadian Sunday Baseball League.

For the veteran Takahashi, only 5' 4" and 140 lbs, it was the culmination of a dominating year. He wound up with a 10-1 won-lost record. He also had 78 strikeouts and allowed only 5 runs over the 11-game season.

Key hitting for the Warriors came from Takahashi, designated hitter, Osamu Shinya and captain Tadashi Kojima. Left fielder Koji Yamane had two stolen bases. First baseman Sho Takeda was voted Most Valuable Player for the team because of his RBI production and good defence.

Photo courtesy of the Japanese Canadian Sunday Baseball League; reported by Mel Tsuji

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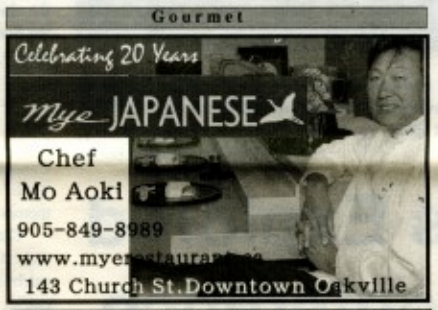
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日本語でどうぞ。
Daisuke (Dice) Shimakawa
Investment Advisor

Source: Nikkei National Museum, 2018-16-2-21-11-2
www.nikkeimuseum.org

Retired JC Professor Stays Active with Canadian Forces

By MEL TSUJI

As Japanese Canadians celebrate the 20th anniversary of Redress, Fred Sunahara smiles as he remembers the decision he made in 1942 that allowed him to avoid the humiliation of being forcibly locked up in those dreaded B.C. detention camps.

Instead, 18-year-old Fred took a train east to Ontario in search of work, while his fellow high school mates continued to their graduations.

"I didn't know better then, but my father encouraged me to go east," he said. "I could've gone to camp, but that wasn't very productive. We thought there would be a better future out here."

Fred is now 84, a respected member of the Japanese Canadian community and a board member of the Momiji Foundation in Toronto.

He is also a retired professor at the University of Toronto, one of the earliest space scientists in Canada and a still-active research consultant with the Canadian Forces at Base Downsview.

Memories of his early ordeal as a teenager caught in the grip of anti-Japanese hysteria, slowly came back as he recounted the decision to leave his family and home in Vancouver and try to pick up what pieces of his life he could retrieve in Eastern Canada.

But where was the big question. "Toronto was out of reach because we heard city council didn't want (JC) evacuees," he said.

That's why, he says, "Japanese Canadians ended up in London, Chatham and Kitchener" because they were short of labour, so jobs were available."

Firms like Hyman Tannery, Federal Steel and Gair Paper Box, he says, hired JCs. It was while working at a summer job at Gair Paper that Sunahara says he met Barry Steers. It was about 50 years later when the two would meet again, this time in Tokyo when Sunahara was a visitor at the Canadian Embassy and the man to greet him there was none other than Steers, then the Canadian Ambassador to Japan.



Fred Sunahara is seen here in a research labs at the Canadian Forces base in Downsview. Photos courtesy of Fred Sunahara

London at the time "was a pretty WASPish city, he says, but he got the start he wanted, though not the kind of work he had imagined. He got a job at Imperialle Fuels with a group of nisei working at a coal yard "shoveling coal onto trucks."

Every day, he came back from the yard his face blackened with coal dust. Not the life of a future scientist, but one he endured because a growing group of young nisei men, who had also chosen to go east rather than be expelled to the camps, brought back some of the life and culture he knew in Vancouver.

Fred remembers being paid $20 a week for a 55 hour work week, including Saturdays. But there was a benefit to that existence. The company provided apartments for Fred and the other nisei, made from a newly-renovated barn. "It was a barn, but it was nice and clean," he remembers.

But Sunahara soon found his bearings. He managed to continue his studies at London Central Collegiate, while working part-time, weekends and summers at the coal yard and Gair Paper.

Two years after leaving Vancouver, Fred graduated from high school in 1944 then enrolled at the University of Western Ontario. He later earned an Honours B.A. in Biology in 1948.

While doors were beginning to open in Ontario, Sunahara was accepted and graduated from a Ph.D. program in medical research at Western from 1948 to 1952.

He went further academically, when he pursued postgraduate studies in pharmacology between 1952 and 1954. Soon after, he was offered a job by the Canadian Armed Forces in aviation physiology, the same army that had helped declare him and other Japanese Canadians a threat to the security of B.C., after Japan bombed Pearl Harbor in December 1941.

"I had made my peace with the army by that time," he says.

Because of his background, Fred was soon in demand. In 1955, he was invited to visit Houston as a visiting scientist to help in the emerging specialty of space flight. He was also sent to work for a lab located outside Boston for an aviation research body, funded by the American Navy.

"We did a lot of flying, doing gravity-free studies," he says. "We had a modified Boeing 707 and we went to 40,000 feet to do extreme loops over the Gulf of Mexico, 15 loops going and 15 loops back, to have about 60 seconds of gravity-free status. It was very interesting and a lot of fun."

During this time, he was permanently attached to a new research lab built at the then-Downsview Air Base. He stayed there until 1961, when he left to join the Ayerst Pharmaceutical company in Montreal doing pharmacology research until 1965 when he decided to leave "because separatist unrest was making it dangerous there."

He came to join the faculty eventually as a professor at the University of Toronto where he stayed from 1965 until retirement in 1991. But he remained at the Department of Pharmacology until 1995 with the honoured title, Professor Emeritus.

But he still hasn't retired completely. He's retained as a consultant at the Canadian Forces base in Downsview on the Ethics Committee, "discussing proposals to make sure experiments are ethical."



Fred Sunahara, left, was 18 when he started as a coal shoveller in a London, Ont. coalyard in 1942.

HNIC THEME
from page 1

recording studio in the basement of his East York home.

He is a professional sound engineer and has already recorded dozens of songs that he's written, performed and mixed himself.

"I think it's pretty good," he said of his entry. "But that's not for me to decide. That's out of my hands."

Nakamura says the inspiration for his song came from the dream that every hockey player has of winning the Stanley Cup—being the team to lift it up in celebration after a hard-fought season.

"That's the place you'd want to be if you were a hockey player. The guys hoisting the Stanley Cup," he said. Hence the title of his entry, "You're in the Place I Wanna Be."

Nakamura performs all the instruments on the track, and he sings its lyrics too. He heartily belts out lines like "ride the pain train/gets you the most gain" and "maybe see you in the Hall of Fame" over a pulsing electric guitar and thumping drums.

"It sounds pretty contemporary," he said.

The pounding timpani and electric guitar riff at the beginning of the song dramatically introduce the piece. In 60 words and 50 seconds, this rock song gives off a real hockey-night arena vibe.

Nakamura posted two versions of his song on the contest website: one with vocals and one instrumental.

"Some people don't like hearing vocals with a theme song," he explains. The contest entries are available to hear online through the CBC website, and listeners can comment on any track.

Some of the comments on Nakamura's song with vocals include, "Don Cherry would be proud" and "Makes me want to go to a game." But there are some who are a bit critical of Rance's entry, saying it's "Great for a beer commercial" and more like "Degrassi background music," referring to the teen TV drama.

But Nakamura takes all the comments with a grain of salt and is unshaken by any negativity.

"I'm pretty confident with my stuff, so that doesn't really bother me," he said.

Nakamura grew up watching HNIC. He has been playing hockey since he was five-years-old, and he made it all the way to triple A. But he started to resent the fighting that became part of the game and bickering that took place off the ice between parents, and it soured his taste for the sport.

And even though he had the skills, he didn't have the size to make it big. He gave up the dream of going pro when he was 14, but he still loves to play for fun.

While we won't be humming Nakamura's HNIC theme, we might hear one of his tunes on another hit show. He's currently recording a few more songs for his third CD. He already has 11 songs written, so he's spending the rest of the season writing and recording.

When I complete this CD, I hope to pitch [it] as a songwriter and see if I can sell it or get a track onto a movie soundtrack," he said. "It is a difficult process, but no matter what the outcome, I'll continue composing music as it is the thing I love the most."

Nikkei Voice Spotlight



TORONTO—Filmmaker Makiko Ishihara, right with her filmmaker daughter, Ivy Yukiko Ishihara Oldford, debuted her first production in Toronto last month and it got rave reviews. Called the Last Chapter, Ishihara's movie, shot in the style of a documentary, examines the life she had with her estranged father. It was an intimate, passionate look at a relationship many Japanese Canadians can relate to if they were brought up by a very stern father like Ishihara. Friends, family and supporters filled the University of Toronto's Innis College film room to view the movie and applauded the production. Ishihara, who came to Canada in 1963, wrote, produced, directed and narrated the film.

It won two prizes at the 2008 Tokyo Video Festival—the Excellence Award and the Grand Prize. She won out over 2,010 entries from 53 countries. An interview with Ishihara, done by journalist Yuki Nakamura, is to be shown on Omni TV, channel 14 in Toronto on Sunday, October 26 at 11:30 p.m. It will be repeated the following Wednesday at 8:30 a.m.

Photo and report by Mel Tsuji

Shizuye Takashima Restropect Launched

By YUSUKE TANAKA

TORONTO—On September 13, 2008, after two years of tenacious research and collecting works, Gendai Gallery of the Japanese Canadian Cultural Centre in Toronto (JCCC) opened the exhibition, *Learning to See: Shizuye Takashima in Retrospect*. The works will be on display until November 16, from noon to 5 p.m., and is closed on Mondays.

At the opening event, Takashima's nickname, "Shiichan" was often heard among the nisei visitors who had known her since the prewar Vancouver days. And younger visitors looked dazzled at her "enormous scope as an artist" as Kyo Maclear, a writer, described in her curatorial introduction.

Yoshiko Sunahara, co-curator and an ijusha artist, stressed in her opening remarks that "Takashima's illustrated book *A Child in Prison Camp* has repeated editions for three decades. The book still has a strong impact and is used as the school textbook."

Dr. Archie Graham, a colleague from the Ontario College of Art, commented, "She had Buddhism in her spirit. Despite the hardships she went through, her works amazingly lack in bitterness."

Takashima travelled around the world and kept painting. "She overcame adversity due to her race, gender and physical handicap," said Maiko Tanaka, co-curator. "...That, no doubt deepened her ability to understand the feeling of others."

Jim Koyanagi, a nisei architect, recalled her strength with a story. "When some niseis were waiting at the bus stop, a white woman spitted out racial remarks. Oh boy! That petite Shiichan barked at the woman aloud and criticized her discriminatory attitude. That's her, Shiichan!"

The exhibition *Shizuye Takashima Retrospect* will be travelling to the National Nikkei Museum and Heritage Centre in Burnaby in 2010.

Source: Nikkei National Museum, 2018-16-2-21-11-3
www.nikkeimuseum.org

EDITOR'S FILE—By Mika Fukuma

Kamloops Mein-Making Impresses Editor

Last month I was missing from the *Nikkei Voice* office in Toronto for two weeks following September 10. Where was I hiding? Here's a hint. September was the month of the 20th anniversary of the JC Redress settlement. And where else was it being celebrated? In B.C., of course.

And so, having assigned the coverage of the Toronto event, I travelled to Kamloops the day after I finished the English section of the September *Nikkei Voice*.

When I visited Kamloops last summer with my sister, we took the bus. But this time I flew in. It was intriguing to see the mountains from above and I was glued to the window throughout the entire flight. I guess that's what happens to those of us who come from a place with no glorious mountains like those in B.C.

Kamloops, I must say, is full of talented and creative Japanese Canadians. And everyone is so friendly. I will probably need to go back for more interviews someday because the more I spoke to people the more I realized that there were so many in the JC community there with interesting stories.

While in Kamloops, I was privileged to receive a specially guided tour of the local Japanese Canadian Association Cultural Centre which was devastated by fire in February. Centre coordinator George Uyeda explained the changes being made including storage spaces, low flush toilets and lighting. The reconstruction seems to be coming along fine, but it was a funny feeling seeing rooms without furniture and decorations, different from how I remember the Centre last.

The 20th Redress Anniversary celebrations were held at the Kamloops Buddhist Temple for two days from Friday, September 12, and was concluded with a banquet at the Best Western Hotel. (For more on the celebration in Kamloops, including the five workshops, please see page 7.)

I must say the highlight of my stay in Kamloops was the *mein* or noodle making at the Buddhist Temple on Sunday, September 14. I wonder what other Japanese-Canadian communities actually make *mein* from scratch? I was asked if Toronto does this as well, but as much as I can remember, we "buy" our *mein*.

The way the Kamloops *mein*-making was organized was phenomenal. At the side, there were ladies on the benches kneading the dough, after the ingredients were mixed in the bowls in the kitchen. At the counter people were cutting the dough into smaller pieces and using rolling pins to flatten it out and shape them into the desired size.

Then there was a production line set up with several stations of men passing the dough several times through machines to flatten it out even further. At the end of the production line there was one spaghetti maker machine that cuts the dough into noodles.

The noodles were then placed in small bundles in a wooden container. Then off they went into the kitchen where the ladies fried them in large woks and then placed the fried *mein* into large cardboard boxes. When completely full, the boxes were carried out into the open space so that they could cool down.

This was almost a full day's job starting quite early in the morning, and is done twice a year. The group of about 30 volunteers in total used 12 bags of flour (25 pounds each). The second one at the end of the year is a larger load. Chow mein is a big fundraiser for the Kamloops Buddhist Temple and is a fast sellout. I was told that on a day closer to the sale date volunteers would once again come to cook up the meat and vegetables and package them with the noodles. The noodles are also sold separately. I would have bought a bag, but by the time I returned to Toronto they surely would have been a few chow mein crumbs.



Sho Tabata, front, at the end of the "mein-making production line" at the Kamloops Buddhist Temple in September.

A special thank-you to Roy and Betty Inouye who kindly let me stay at their place and provided me with more exciting Nikkei-related stories and knowledge. And thanks also for letting me help out with the stapling the program covers. Those with ones where the staples that are not quite in the middle were most likely done by me. The ones with the perfectly centered staples were by Roy Inouye.

* * *

On Tuesday, September 16, I headed to Vancouver on a bus for the National NAJC celebrations there. It was the infamous Greyhound bus but ours was a safe and peaceful trip.

I first stayed with Ms. Sakuya Nishimura in Burnaby. She is originally from Japan and was a frequent contributor to *The New Canadian* and now *Nikkei Images*. More recently, her writings were published in December 2007 in a Japanese book called *Sake to Ringo no Sato Kara* (From the Land of Salmon and Apples). The book tells about her 30 years in Canada since 1979.

During and slightly after the NAJC's Redress Celebration and Conference (September 19–21) held at the Vancouver Japanese Language School, the National Nikkei Museum and Heritage Centre (NNMHC), and the Alan Emmott Centre, I was kindly billeted by Craig Natsuhara's family. Mr. Natsuhara is an immigration lawyer and president of NNMHC. It was interesting to note that he coincidently knew Roy and Betty Inouye's daughter from when he was still living in Victoria. Small world again.

I am thankful to Mrs. Nishimura and Mr. Natsuhara for letting me stay at their places. What I also like about staying with people on these non-personal trips is that I can learn even more about the local JC community and the people. And once again, my trip west allowed me to put more faces to names.

(For further details of the Vancouver Redress Anniversary celebrations, see page 1. The next issue will also include more on the Kamloops and Vancouver celebrations.)

* * *

Now, back in Toronto again, what do I miss the most? I must say that it would be the warmer weather in Kamloops. It's now quite cold in Toronto but I know that's how it usually goes.



From left, Eileen Willms, Gail Jefferies, Becky Jefferies look at the materials on display at the 20th Anniversary of the Redress Settlement workshops held at the Kamloops Buddhist Temple.

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Canada

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Letters to the Editor

Searching for Letter Dealer

Dear Readership,

About eight weeks ago my good friend Ray Gionet, Chair of the Schreiber Heritage and Tourism Committee, alerted me to the fact that after 66 years, an envelope mailed from Schreiber, SW 5-4 Camp, on May1942, was being offered for sale. It had been addressed to a former Miss Kay Toyota, at Hastings Park. I contacted her and found that she did not offer the envelope for sale and in fact had never received it. Following back to the seller, it was found that he had purchased it from another dealer on Vancouver Island. To date that is as far back as we have connected the dots.

This letter is being written to see if it is possible that the dots can be connected from Hastings Park to the Vancouver Island dealer. Maybe there is someone in the Readership who can help solve this mystery.

Sincerely,
Yon Shimizu (shiny@kent.net)

RE: Sept. 22, 1988 An Important Date for JCs

Dear editor,

According to Ms. Thomson September 22, 1988 was "the date on which the process of renewal began for all Japanese Canadians. For the first time in our history, we felt enabled to contribute to Canadian society as first class citizens."

I beg to differ. There are two dates that are much more historically important to Canadians with Japanese roots. The first was June 15, 1948 when we won the right to vote, and the second was March 31, 1949, when all the civil liberty restrictions inflicted on Japanese Canadians by the War Measures Act were removed. For the last 59 years we have enjoyed all the rights and freedoms of Canadian citizenship.

I am grateful to the unsung heroes—both Japanese-Canadian and mainstream—who fought for, and won this democratic victory on my behalf.

Thanks to these genuine rights activists, Japanese-Canadians were contributing richly to Canadian society in remarkably diverse and individual ways.

I am sorry to learn that for want of an apology for a past injustice, Mrs. Thomson spent four decades of her life unable to contribute to Canadian society as a "first-class" citizen.

Lois Hashimoto
Laval, QC

Source: Nikkei National Museum, 2018-16-2-21-11-4
www.nikkeimuseum.org

Author-Lawyer Ann Sunahara Big Hit At Toronto's 20th Redress Anniversary

By KARRI YANO



The Redress Anniversary Celebration in Toronto was held at the JCCC on September 20. From left, Charlotte Chiba, NAJC Toronto Chapter president, Ann Sunahara, guest speaker, Ken Noma, JCCC Heritage Committee, David Sunahara. Photo: Mel Tsuji

TORONTO—Ontario's celebration of the 20th Redress Anniversary was held on September 20 at Toronto's Japanese Canadian Cultural Centre (JCCC). The event was jointly sponsored by the Greater Toronto NAJC Chapter and the JCCC, and supported by the Hamilton and Southwest Ontario NAJC chapters.

On entering the Cultural Centre, eyes were caught by the slogan "Justice NOW: Redress for Japanese Canadians" on the banner above historic photos and artifacts displayed from the 1980s redress campaign, including the famous photo of Art Miki and Brian Mulroney signing the Redress Settlement agreement in Ottawa on September 20, 1988.

Nisei and sansei-generation guests, as well as some yonsei, who filled the Centre's Kobayashi Hall were warmly welcomed by the emcees—NAJC Toronto Chapter president Charlotte Chiba and JCCC Heritage Committee chair Ken Noma. After talented 14-year-old Milan Seki sang *O Canada* the guests enjoyed the buffet dinner. As an introduction to the evening's proceedings, Charlotte Chiba shared some personal recollections of her family's experiences which reflected what *O Canada* had meant to them in the years of wartime internment, during the pressure-filled redress campaign, and in the present.

Next speaker was Bill Kobayashi, co-chair of the Southern Ontario Redress Anniversary Planning Committee and past Toronto NAJC president. He paid a special tribute to the local supporters of the successful redress campaign, especially to those who were no longer with us such as Roger Obata, Wes Fujiwara, his wife Misao Fujiwara, and Blackie Okuno. Bill Kobayashi then introduced the guest speaker.

Ann Gomer Sunahara of Ottawa is a retired federal government lawyer who wrote the book, *The Politics of Racism: The Uprooting of Japanese Canadians During the Second World War* (published in 1981), after extensive research into why her sansei husband David had been born in a B.C. family detention camp during that war. Her history—based on once-secret government documents—became a vital source of evidence for the redress campaign in which both Sunaharas participated.

"I stated (when the settlement was reached) that it would be a minimum of 20 years before the full story of redress and its effects could even begin to be determined," Ann Sunahara told the banquet audience. "I picked 20 years because that is how long government documents stay protected. It is also long enough for a change of a generation in government—to test whether the lessons learned during redress will stick, be subverted or be forgotten."

Sunahara recalled some fond memories of the redress campaign, and discussed the effects of redress on the JC community and those who were influential in the campaign. She also explained how the Canadian government's acknowledgement of wrongs inflicted on the Japanese-Canadian community has influenced many present government actions of today.

"Before redress," she explained, "admitting past wrongs and doing something about them was just not on. … In the 1970s, the thinking was that past injustices were created by past governments. Nothing could *or should* be done about them. They were not the responsibility of present governments—or present taxpayers. The job of present governments was to prevent abuse on their own watch and, if possible, to create laws that would protect Canadians from abuse by *future* governments—laws like the *Canadian Charter of Rights and Freedoms*…

"The redress campaign was successful because it was a principled campaign," Sunahara continued. "…It was a campaign that resonated with Canadians because its fundamental message was bigger than that. Its message was that Canadian democracy had been undermined by preventable abuses of power. And until those abuses were acknowledged and corrected, they would remain a Sword of Damocles hanging over the head of every Canadian. If the rights of one kind of Canadian could be abused, then the rights of any Canadian could be abused."

Ann Sunahara listed a set of principles that the campaign came up with in determining under what circumstances redress is appropriate. Then she gave examples from the 20 years following the JC redress settlement in which the same analysis had led to acknowledgement and occasionally compensation to other groups and issues:

Hemophiliacs who had been infected with HIV-AIDS through tainted blood products, the Chinese Head Tax, exposure to Agent Orange near Gagetown, New Brunswick, the abuse of First Nation, and Inuit children in residential schools, and the exposure of military personnel to radiation during nuclear tests.

She continued, "The lasting strengths of redress come not only from the principles for deciding whether redress is appropriate, but also from seeking good, permanent solutions—not quick fixes. Good solutions require the involvement of those who are most directly affected. Those most directly affected must play an active role in working out the form that the redress should take—both because it is the democratic thing to do, and because imposing a solution is paternalism at its worst. Negotiating a solution gives control back to the persons injured by the bad law, policy, act or omission."

She added "…*And that is one of* the most important lessons to be

See TORONTO P. 8

How Our 20-Year-Old Redress Made Canada What It Is Today

By FRANK MORITSUGU



Last month, as you know, the historic Japanese-Canadian redress settlement of September 22, 1988 turned 20 years old. In Toronto the anniversary was commemorated by a gala dinner at the Japanese Canadian Cultural Centre, attended by more than 300 persons—many of them survivors of the unique wartime experiences.

And the superb choice of guest speaker was Ann Gomer Sunahara of Ottawa. She is best known as author of the book, *The Politics of Racism*, published in 1981 with the subtitle *The Uprooting of Japanese Canadians During the Second World War*. Her readable account of that period in our history was one of the sources (Joy Kogawa's novel *Obasan* was another) that inspired the ultimately successful redress campaigners.

Ann Sunahara retired last year as a federal government lawyer. In the 1980s she had been active in the redress campaign, too. As her name suggests, she became a Japanese Canadian (so to speak) through marriage to sansei David Fumio Sunahara.

And on Saturday, Sept. 20 Ann Sunahara held her Toronto audience spellbound as she talked about the effect of our redress during the past 20 years. As one friend said later, "Her speech was long but did you notice that nobody coughed during it?"

* * *

Here are some excerpts from her speech, which also had me going back to her book to read much of it again. It's well worth re-reading.

I am sure that each of you have your own special memories of the effect of redress on those who survived to receive compensation. Memories of their sadness that someone important to them did not live to see the day. Or of their joy—and not just at the arrival of unexpected funds, which certainly helped many of them enjoy their final years—but also for the vindication it represented for the choices that they had made in the 1940s.

For those who chose relocation over so-called "repatriation," it was an affirmation of their trust in Canada. For those who put aside the bitterness of their experience and rebuilt their lives, it was a confirmation of the wisdom of their actions. And for the young nisei-han (half) and sansei, like my husband, who were old enough to know that a terrible injustice had happened to them and their parents, it was proof that Canada really had changed for the better and that they need not be as concerned for their children's future as they had been before redress.

And

Redress also had a major effect on the smaller communities especially out west. Before redress, none of them had the critical mass of active Japanese Canadians to build a community centre like the one that you have here in Toronto. The redress campaign not only brought the community together in Calgary and Edmonton and other smaller centres, but the community fund provided the impetus for establishing community centres with libraries and meeting space and, of course, practice space for taiko groups. These community centres also helped to draw the shin-injusha, *the postwar immigrants, into the community.*

* * *

Having been a government lawyer for many years, Ann Sunahara is able to describe how some politicians and bureaucrats think and behave. For instance,

Before redress, admitting past wrongs and doing something about them was just not on. Politicians of all stripes have a natural inclination to never admit being wrong. Being wrong implies incompetence—and who is going to elect an incompetent?

. . .(And) one of the distinguishing features of the redress campaign was that it challenged the idea that you could create an abuse-free future without acknowledging and correcting the abuses of the past. Redress argued that, until and unless, a just society acknowledged past wrongs—and, if possible, corrected the fallout from those wrongs—there could be no abuse-free future because the problems generated by past abuses would not necessarily continue.

Then about the redress settlement's consequential impact on Ottawa thinking:

My experience in 15 years of federal public service is that good bureaucrats and wise politicians hate "political" solutions. Political solutions always come back to bite the department that is forced to implement them – and to sully the reputation of the government that makes them.

So it should come as no surprise then, that having learned a good, workable set of principles through the redress campaign, that both bureaucrats and politicians have applied those principles to other situations.

To digress a moment, I would like to illustrate how politicians benefited from redress: People seem to either love Brian Mulroney or hate him. When we lived in Alberta, we met many people, who loved him. In our years in Ottawa, we have met many others who don't. But universally, they all agree that one thing Brian Mulroney did right was to give redress to Japanese Canadians!

* * *

There was much more to this most stimulating talk—especially Ann Sunahara's thoughts concerning future inspirations that our redress settlement can bring. I will deal with her suggestions in my next column.

Source: Nikkei National Museum, 2018-16-2-21-11-5
www.nikkeimuseum.org

EVENTS CALENDAR

Nagata Shachu Presents 10th Anniversary and CD Release Concert

TORONTO—Nagata Shachu, formerly the Kiyoshi Nagata Ensemble, Canada's pre-eminent taiko (Japanese drum) group, will celebrate their 10th anniversary with a release of a new recording, Tsuzure (tapestry), and a very special concert on November 29, 2008 at 8 p.m.

Featuring new works, a number of pieces from the CD, as well as old favourites from Nagata Shachu's extensive repertoire, this year's annual concert promises to be like no other. Featuring an arsenal of taiko (including the massive O-Daiko drum), bamboo flutes, the three-stringed shamisen and an array of gongs, cymbals, shakers and wood blocks, Nagata Shachu's 10th Anniversary Concert will take you on a musical journey beyond all borders.

Amidst a very busy touring schedule, Nagata Shachu will present their 10th Anniversary Concert for one night only, November 29, in Toronto (Ryerson Theatre, 43 Gerrard Street East). On October 31 and November 1 Nagata Shachu will be participating at La TOHU in Montreal.

Tickets for the Toronto concert are $25 to $30 for adults, and $20 for seniors and students. Purchase your ticket online at www.UofTtix.ca; or by calling 416-978-8849.

Tickets for the Montreal performances (2345, Jarry Street East) are $25, and can be purchased by calling the ticket office at 514-376-TOHU (8648), or 1-888-376-TOHU, or through the Admission Network online at www.admission.com.

For more information on Nagata Shachu, visit their website at www.kiyoshinagata.com.

Reel Asian Film Festival 2008

TORONTO—The 2008 Toronto Reel Asian International Film Festival running from November 12 to 16, 2008, will celebrate its 12th year as Canada's longest running showcase of contemporary cinema by East Asian moviemakers from around the world, including Canada. Reel Asian fosters the exchange of cultural and artistic ideals between East and West, provides a public forum for homegrown Asian media artists and their work, and fuels the growing appreciation for Asian cinema in Canada.

Reel Asian 2008 will present a diverse selection of the best feature dramas, documentaries, shorts and experimental movies from Hong Kong, Japan, Korea, Taiwan, Thailand, Malaysia, Singapore, Cambodia, the Philippines, Vietnam, USA and Canada.

One of Reel Asian's special programming includes, the Empty Orchestra exhibition (in collaboration, Reel Asian and Gendai Gallery), a two-part presentation that includes an exhibition of new interactive media work by local and international artists at Justina M. Barnicke Gallery (7 Hart House Circle) at the University of Toronto from October 16 to November 13, and live performance to newly commissioned karaoke inspired videos. The exhibition presents works by artists who embrace, challenge and query notions of karaoke as a medium of individual expression and collective identity. Artists in the exhibition include Wang Gongxin, Karen Tam, Candice Breitz and Iichiro Tanaka.

For more information and for a list of films and venues (to be announced on October 21), visit www.reelasian.com.

Road to Asia Festival

TORONTO—The Road to Asia Festival 2008 is a two-day festival on at the Japanese Canadian Cultural Centre in Toronto (6 Garamond Court), which promotes cross-cultural dialogue and understanding through artistic expression. The festival creates a thriving multicultural atmosphere by showcasing food, martial arts, dance, arts and crafts and music. On the Road to Asia, the Asian community celebrates the individuality of each culture within the context of the entire Asian region.

This year's festival will feature a rich mix of cultures of several Asian countries including: the Philippines, Indonesia, Malaysia, India, Pakistan, Thailand, China, Taiwan, Sri Lanka and Japan.

The festival takes place on November 1, and 2, 2008, from 11:00 a.m. to 5:00 p.m. Tickets are $5 for adults, $3 for seniors and students, and free for children 12 years and under. For more information, please contact the JCCC at 416-441-2345.

Toronto Japanese Garden Club Show

TORONTO—The Toronto Japanese Garden Club's 56th Annual Flower and Bonsai Show will be held at the Japanese Canadian Cultural Centre in Toronto, 6 Garamond Court on October 26, 2008, from 12 noon to 4:30 p.m. (with the official opening at 1 p.m. and demonstrations at 2 p.m. and 3 p.m.).

Admission is $5. Free for children under 12. There will be displays of chrysanthemums, ikebana, bonsai and miniature gardens together with demonstrations of bonsai and ikebana.

There will also be white elephant, plant sales and refreshments in the tearoom. For further information, please call 416-425-3161, 416-621-8176 or 416-491-5652.

Japanese Gospel Church Grand Opening

TORONTO—The official opening of the Japanese Gospel Church of Toronto (JGCT), will take place on October 25, 2008, at 301 Silver Star Blvd., Scarborough. A special bilingual program presenting the "Journey of Faith" which embraces the past, emphasizes the present and envisions the future will start at 2:30 p.m.

After 48 years of renting facilities, this is our first new church building which is highly unique since it was constructed largely by volunteer skilled tradesmen and the JGCT volunteers.

For more information, please go to www.jgct.com and click Opening Celebration, or contact Matt Shintani at 905-426-2097, or mgshintani@sympatico.ca.

Japanese Items Sale

BURNABY—Back by popular demand is the Japanese Items Sale by Pac West Import/Export Ltd, at the National Nikkei Museum and Heritage Centre (6688 Southoaks Crescent) on November 22, 2008, from 10 a.m. to 4 p.m.

There will be many unique and beautiful items from Japan including kimono, haori, yukata, obi, geta, original clothes, kimono fabric, purses, belts, scarves, hats, coin purses, wallets, cushion covers, table runners, noren, washi paper lamps, and much more.

For more info, call 604-736-0966 or email info@pacwestie.com.

Sumi-e Exhibition

TORONTO—The Spirit of the Brush, an exhibition and sale of Japanese brush paintings at the Japanese Canadian Cultural Centre (6 Garamond Court) in Toronto, will be held on November 22 and 23, 2008 (12 noon to 5 p.m.).

The official opening will be held on November 22, at 1 p.m. The weekend event, is presented by the Sumi-e Artist of Canada. Free admission.

For further information contact Gary and Connie Bist, show chairpersons, at 905-882-9433, or garybist@rogers.com.

Konko Church Udonfest

TORONTO—What's better than catching up with friends over a steaming hot bowl of udon? The answer? Nothing, really. So come on out to the Konko Church of Toronto (398 Kennedy Road) on November 15, 2008 for its annual Udonfest from 12 noon to 3 p.m.

There will be freshly cooked udon available for eat-in and take-out. Yummy baked goods, sushi, and chowmein dinners will be sold as well, so you can take some delicious treats home with you.

For more information, please contact the Konko Church at 416-261-9619.

Annual TBC Bazaar

TORONTO—The annual Toronto Buddhist Church (TBC) Bazaar will be held on November 8, 2008, from 12:30 p.m. to 4:30 p.m. (1011 Sheppard Avenue West, at Allen Road; walking distance from Downsview TTC station).

Come and enjoy a great array of take home sales and bargains galore. Join us for lunch or dinner. Don't forget to buy raffle tickets for a chance to win $2,500 cash!

Ikebana International Flower Show

TORONTO—The 27th annual Ikebana International (Toronto Chapter) Flower Show will be held on October 18, and 19, 2008, at the Toronto Botanical Garden, Garden Hall (777 Lawrence Avenue East).

The show begins at noon, with an official opening at 1:30 p.m., followed by demonstrations.

Admission is $10, and is good for both days. For ticket information, please call Ming Li Wu, at 905-607-6085.

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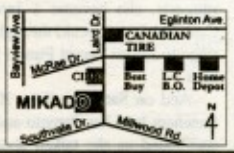
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Minister: Rev. Cindy Cooper

Source: Nikkei National Museum, 2018-16-2-21-11-6
www.nikkeimuseum.org

Redress Workshops Look at Past, Present and Future

By STAFF WRITER

KAMLOOPS, B.C.—Five workshops featuring prominent JCs from B.C. and Manitoba were held as part of the celebration of the 20th Anniversary of the Japanese Canadian Redress Settlement in this city.

The workshops were led by Henry Kojima of Winnipeg with Debbie Cairns of Kamloops; Sakaye Hashimoto of New Denver, B.C.; Tony Tamayose of Port Moody, B.C.; Randy Enomoto of Vancouver; and Jeff Chiba Stearns of Kelowna, B.C.

At an event organized by a much smaller Japanese Canadian community compared to that of Toronto and Vancouver, the workshops' focus was of larger scale, with the hopes of providing the younger generations with knowledge of the JC experience and struggles, as well as encouragement for the future.

The celebration opened on the evening of Sept. 12 with the first workshop titled "Community Development," by Past National NAJC President Henry Kojima, and Kamloops and Area NAJC chapter president.

Kojima said that community development is a complex on-going process and that "The past, present and future come in discussion with community development. And fundamentally embedded in all that, is the idea of change. Usually you don't start speaking of community development unless there are needs out there."

He listed the process to work with: Identify the needs, draw out the goals, come up with an action plan, and list the resources. Cairns then showed how this had been put into action within the Kamloops JC community during the creation of the Kamloops Raiden Taiko group. She noted, "It takes everyone working together, the ideas and everyone with the same passion to work together to make it all happen."

The audience was then divided into groups where they brainstormed to come up with a list of needs or "what the groups want happening" in their specific JC community. Increased membership participation and youth involvement were identified as the main concerns or needs.

"If you want to bring about change, you can't resist ideas," said Kojima. "In our community there's a tendency to be silent about things," he explained as he pointed out the importance of communication with others.

The workshops continued the following morning with Sakaye "Sockeye" Hashimoto telling about the "Past, Present and Future" of the Nikkei Internment Memorial Centre in the interior B.C. village of New Denver. The village had been the site of one of the inland family detention camps to where Japanese Canadians were sent during the Second World War. Hashimoto, who was born in New Denver in 1943 told about the development of this museum and interpretive centre and showed visuals of what it looks like today.

The project started in 1992 and is an example of a project funded by the JC Redress Foundation. The project was the move by the New Denver Kyowakai Society to preserve the original community hall built there in 1943 by Nikkei carpenters, as well as the Buddhist altar handcrafted by a gentleman in the Lemon Creek camp.

The site also houses the newer hall built in 1978, and shacks furnished how JC families remember them. And on display in the museum are photographs and artifacts telling the JC internment story.



Speakers and organizers of the Kamloops Redress Anniversary workshops included from left, Tony Tamayose, Betty Inouye, Sakaye Hashimoto, Jeff Chiba Stearns, Randy Enomoto, Henry Kojima, Debbie Cairns, and Roy Inouye. Photo: Mika Fukuma

For the landscaping, the society contacted the late Roy Sumi, a respected gardener in Vancouver. Although Sumi was in his late 80s at the time, "he was so eager to do this garden [that] after we phoned him, the next morning he arrived in New Denver," said Hashimoto.

The Nikkei Internment Memorial Centre opened in 1993, and is considered one of the main attractions of New Denver, averaging four to five thousand visitors a year. The museum is operated and administered by the Kyowakai Society working closely with the village of New Denver.

The Kyowakai Society is a charitable organization and is today made up of six directors and 25 members. The constitution states that members have to be of Japanese ancestry or be a spouse of. Hashimoto raised the questions whether the society should change the constitution, with the concern of who will maintain the museum when the society no longer can. But some members feel that a partnership with the village will mean that the Society will lose control of the museum.

The museum was designated a National Historic Site last year, and the audience expressed their views that there certainly should be something done.

It was suggested that perhaps the museum could represent a broader story of the community, which could give access to broader funding base and support—make it into a regional museum rather than a village one.

The next workshop by Tony Tamayose looked at "The Legacy of the Japanese Canadian Redress Foundation." The Foundation was run by the NAJC to manage and distribute funds allocated to the community development fund as part of the 1988 redress settlement.

Tamayose was the executive director and assistant to the Redress Foundation Board throughout its 12-year term. He explained that the Redress Foundation had provided 152 grants of over $17 million—$13 million for capital projects like the building of cultural centres; and $4 million for programs, cultural and educational, human rights, social services, and NAJC outreach.

Tamayose told that the redress movement had been developed by younger Nikkei writers and researchers, after the moratorium for access to the government files on the JCs was lifted in 1975. And it was many of the younger nisei and sansei involved in the Japanese Canadian Centennial celebrations in 1977 who began to join with others to create groups, and eventually the NAJC National Negotiating Committee to take an active role in seeking redress.

Referring to the example of the New Denver museum, Tamayose said, "One thing that struck me was the spirit to undertake the project. Before applying to the Foundation, they as a small group of mostly seniors committed their savings and put a deposit down on the land not knowing whether they would get more funding. This was the spirit how a lot of projects were undertaken—a lot of people who committed and really understood its importance to the community."

Randy Enomoto's workshop titled "Underneath Diversity: Reconciling Across Differences," dealt with conflict resolution and recognizing needs of groups and strategic ways of reaching solutions.

The model of "non-violent communication," developed by American psychologist Marshal Rosenberg was introduced.

During the session the audience provided their own case of a conflict situation and Enomoto with his wife demonstrated the usage of the non-violent communication model.

The purpose of the session, he explained "is to scratch the surface and share the model because in my experience, there is no problem encountering diversity. So the focus is how we work across differences and arrive at a common understanding."

He explained that in this method, you "make the observation, be careful of how to state the feelings, and be in touch with the needs. Rosenberg said, 'All violence is the tragic expression of unmet needs.' So you have to be in touch with needs to connect to feeling."

The final workshop was a presentation aimed at youth by animator Jeff Chiba Stearns. The session dealt with the issue of the high interracial marriage rate of Japanese Canadians, even in his own family. He said his next documentary film is to be called *One Big Hapa Family*.

Chiba Stearns' first film on the subject of mixed heritage, *What Are You Anyways?* (2005), dealt with his personal identity issues of growing up being half-Japanese. The exploration of the topic had turned into a journey for him. The film connected him to his Japanese Canadian roots, where he became involved with the community and learned about the wartime mistreatment. The Chiba family was never relocated from the West Coast because they were already living in the Okanagan when the war started.

The idea for his new film came about when he was at a family reunion. "I looked around at the kids and noticed they were of mixed marriage," said Chiba Stearns. He then started to think about when and how it all happened, because his grandfather's generation had mostly married people of Japanese descent.

For the upcoming film, he has been interviewing his relatives of all ages and generations including couples, asking them questions such as "Do you see yourself being in an interracial marriage?" To this, Chiba Stearns was surprised that many said "No," and the stories that came out of these interviews.

He notes though that a lot of issues have come up in making the film because the topic is "still a tricky slippery slope." But Chiba Stearns said it's an experience-based film. "No one is wrong. And the families have embraced themselves of being Canadian."

* * *

The five workshops were held at the Kamloops Buddhist Church. The windup banquet followed in the evening of Saturday, Sept. 13 at the Best Western Hotel in Kamloops.

JC 3-Pitch League:

Wietzes Toyota Wins League Championship

By BOB DOI

TORONTO—Defending champions Birchmount Collision have been game, but it was Wietzes Toyota led by Steve Yano who finished in 1st place with a fantastic 8 win, 1 loss season capturing the League Championship.

Surviving several close scares, this long-ball hitting teams' offense carried them to many high scoring wins. Three times this season they have tallied 44 or more runs. The other three teams, Back2feet, Birchmount Collision and Dundee Wealth Management were unable to keep up with this torrid pace.

The play-offs took a page from the National Hockey League, showing that regular season play is not always a sign of things to come. In the semi-finals, fourth place Dundee Wealth Management (3 wins, 6 losses; sponsored by Martin Kobayashi) captained by Glen Kawaguchi, stunned Wietzes Toyota (sponsored by Gary Brownlie) and third place Back2feet (3 wins, 6 losses; sponsored by Yim Lok) captained by Paul Takasaki defeated Rob Takasaki's secnd place Birchmount Collision Team (4 wins 5 losses; sponsored by Wayne Hosaki). The unlikely Play-off Final was won by fourth Place Dundee Wealth Management by a football type score of 44 to 33. Congratulations to everyone on a fine season.



JC 3-Pitch League 2008 Champions are the Wietzes Toyota team. Photo: Bob Doi

Source: Nikkei National Museum, 2018-16-2-21-11-7
www.nikkeimuseum.org

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IN MEMORY OF

The Arai Family,
In Memory of Douglas Kimimichi Arai

Mrs. Chiyoko Izumi, Hamilton, ON
In Memory of my late husband, Kaname Izumi

Dr. Roy Kariatsumari, Rocky Mountain, AB
In Memory of my mother, Kikuye Kariatsumari

TORONTO
from page 5

drawn from redress—the solution must empower the injured."

After her speech, Sid Ikeda as co-chair of the Southern Ontario Redress Anniversary Planning Committee presented Ann Sunahara with a commemorative plaque expressing appreciation for her contribution to the Redress campaign.

Guests were entertained by the Hunter Valentine band, an alternative band based in the Queen West area of Toronto whose young members are Kiyomi McCloskey, Laura Petracca and Adrienne Lloyd. Then talented Milan Seki sang again. The final entertainment was by a harmonica quartet consisting of four older nisei—George Tsushima, Stan Hiraki, Frank Moritsugu, and Sid Ikeda. They played oldies but goodies like *When the Saints Come Marchin' In*, and *You Are My Sunshine* with such enthusiasm that the audience responded by singing along or clapping to the beat.

Twenty-six-year-old yonsei Alex Packman, who came in from Ottawa to attend the dinner said he "was proud of the Japanese Canadian community," and that he wants to learn more about the past struggles, especially "how their fight for human rights has helped other communities."

* * *

Ann Gomer Sunahara also mentioned that a "Redress" chapter that was added after the 1988 settlement to the later version of her 1981 book, *The Politics of Racism*, is available online at *japanesecanadianhistory.ca*.



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10:30 AM Dharma School (Children's Service)
11:00 AM English Service
1:00 PM Japanese Service
1st Sunday Monthly Memorial Services 11 AM (E) & 1 PM (J)
3rd Sunday Joint Service (E & J) commemorating special services

COMING EVENTS
Oct 26 JSBTC Day Service
Nov 08 TBC Bazaar
For updates and additional info, please see website

Toronto Fukuoka Kenjinkai

Our annual social gathering
FURUSATO NO YUBE will be held on
November 29, 2008 from 1:30 to 6:30 p.m.
at the **Japanese Canadian Cultural Centre** (6 Garamond Court).

Please join us with your family and friends
Enjoy a day of Entertainment, Odori, Bingo and Fukubiki.
Fee is $15 including bento
Complimentary for members 80 and over

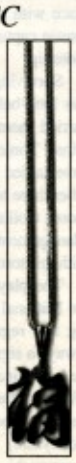
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PERSONAL NOTES

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OBITUARIES

INOUYE, Ronald Michio—Born September 5, 1920, died August 22, 2008.

Survived by wife, Kazuko (Kathy) and siblings, Evelyn, Tak, Tam, Tillie, Kay and several nieces and nephews.

A private graveside service was held at Ocean View Cemetery, Burnaby, BC, on September 2, 2008. Koden and flowers declined.

INOUYE Violet Chizuye (née Kamikura)—Born on April 26, 1931 in Vancouver, and passed away peacefully on September 14, 2008.

Lovingly survived by husband of 51 years, George, sister Alice (George), brother Roger (Joyce), sister in laws Emiko Inouye and Nobuye Kinoshita; niece Vivienne and nephew Darren.

A memorial service was held on September 27 at Seicho-no-Ie Church, Vancouver. Flowers and koden gratefully declined, please donate to the church or to a charity of your choice.

IWAMOTO, Kazuo—On August 5, 2008 in Toronto at age 90.

Devoted husband of Kay Kimi. Loving father of Geoff (Kim) and Wayne (Cristina). Devoted grandfather of Lauren, Michael, Christopher and Daniel. Kazuo will be sadly missed by brothers and sister Tom (Suzie), Wally, Yo and Monnie and by his many family and friends. Predeceased by sisters Yoneko and Hisayo.

If desired, a memorial donation may be made to the Hospital For Sick Children (www.sickkids.ca).

KATO, Kimiye Mary (née Ebata)—



Passed away on August 4, 2008 at Concordia General Hospital in Winnipeg, MB, at the age of 92.

Remaining to forever cherish her memory are her daughters Miyuki Rose (Takeo Kawasaki) and Satoye Irene (Terry Spooner); grandson Travis Kawasaki; granddaughter Angela (Ken Onysko); and great-grandson Ethan Kenji Onysko (nine weeks old—Kenji named by Mom); also many nieces and nephews. She was predeceased by her husband, Taichi (Tom) in 1985.

Kimiye was born and raised in Vancouver, BC on January 31, 1916 the youngest and the last surviving of five siblings. Taichi and Kimiye were married in 1943 in Slocan City, BC, where they had their children, during the Japanese Canadian internment. They came to Winnipeg in 1947.

In lieu of flowers donations may be made to the Manitoba Buddhist Church or to a charity of your choice.

KUMAGAI, Ray Ryuichi—Peacefully on August 28, 2008, at the age of 91 in Ottawa, ON.

Ray was born on February 25, 1917 in New Westminster, BC. He is survived by his loving wife Mutsuko Miriam (née Sumi). Ray was the eldest son of Chikara and Sato Kumagai. Survived by his brothers, Cecil, Shine, Ken, and Len and his sisters Tai, Kay, Mary and Reiko. Predeceased by his brothers George and Yosh and his sister Helen. Ray will be lovingly remembered by his many nieces and nephews.

Family and friends were called at the West Chapel of Hulse, Playfair and McGarry in Ottawa on August 31. Interment at the Highland Cemetery in Toronto will be held at a later date. Koden gratefully declined; donation to a charity of your choice in Ray's memory would be appreciated.

MAEDA Eiji—Born October 24, 1923, passed away on September 4, 2008.

Survived by his loving wife, Hiroko, of 50 years; sisters and brothers, Jessie, Hideo "Deyo" (Mitzi), Clara (Huck), Irene (George) and George (Madeline); many relatives and friends.

In lieu of flowers or koden, donations to the Richmond Hospital Foundation, 7000 Westminster Hwy, Richmond, B.C. V6X 1A2 (or charity of your choice) would be greatly appreciated. No service by his request.

MATSUMOTO, May—Peacefully passed away August 20, 2008 at Trillium Health Centre, Mississauga at the age of 85.

Predeceased by her beloved husband Ritz. Loving mother of Shelley and husband Del, Linda and husband Gilbert, Rena and husband Andrew. Dear grandmother of Jason and Megan. Cherished sister of Marie, Amie and husband Mike, George and wife Jackie.

A private family memorial service was celebrated on August 28 at the Ward Funeral Home, Weston, ON, with visitation one hour prior to service. Interment at Sanctuary Park Cemetery. In lieu of flowers, donations may be made to St. James United Church, 400 Burnhamthorpe Rd., Etobicoke or Osteoporosis Canada. Condolences may be sent to may.matsumoto@wardfh.com

MATSUNAGA, Tami—Born July 29, 1920. Passed away peacefully on September 14, 2008 at Laurel Place, Surrey, BC.

Predeceased by her husband Katsuhiko in 1973, her daughter Eileen in 1991 as well as sisters Mary and Lily and brother Harry. Survived by sons Ray and Bob (Bev), daughter Frances (Mark), son-in-law Andres, nine grandchildren and ten great-grandchildren.

A memorial service was held on September 21 at Valley View Funeral Home, Surrey. In lieu of flowers, donations to the Canadian Diabetes Association would be greatly appreciated.

NISHINA, Arthur Hiroshi—At South Huron Hospital, Exeter on August 24, 2008, Arthur Hiroshi Nishina of Exeter and formerly of Aurora in his 77th year.

Beloved husband of the late Gail (Zafer) Nishina. Dear father of Kerry Weeks and Kevin Brown of Holland Landing and David (Tad) Nishina and June Blackburn of Kingston. Dear grandfather of Steven, Daniel and Kaila; Jeremy, Bethany and David. Dear brother and brother-in-law of Micki and David Zafer and Kay and Bert Nasu all of Toronto.

Donations to the Heart and Stroke Foundation would be appreciated by the family. Condolences may be forwarded through www.haskettfh.com.

OTAGURO, Sumiye—It is with great sadness that we announce the sudden passing of Sumiye Otaguro of Toronto, surrounded by loved ones on August 30, 2008, in her 102nd year.

Beloved Wife, Mother, Grandma and Bachan of her devoted family from Toronto, Brampton, Oakville and Hamilton. Predeceased by her husband Gohachi Otaguro, sons Tsutomu "Storm" Otaguro, Minoru "Mino" Otaguro, grandson Dennis Otaguro and granddaughter Connie Nishimura. Survived by her loving daughter Chiyeko "Janet" (Yutaka Glenn) Nishimura. Cherished grandmother of Stanley (Kathy), Darrell (Judy), Rick (Yuki), Raymond, Jamie (Tracey) and David. Dear great-grandmother of Jacqueline, Kyle, Kimberly, Erica, Tyler and Lauren. Also survived by her daughters-in-law Kay (née Sakamoto) of Hamilton and Maya (née Bascello) of Toronto, and Canadian niece Kiyomi (née Araki) and her husband Albert Nishimura.

Funeral Service was held in the chapel of Turner & Porter Butler Chapel, Etobicoke on September 3.

SUGAMORI, Matsukazu (Mas)—Peacefully on September 7, 2008 at the age of 90.

Beloved husband of the late Irene (nee Isoshima). Dear brother of Toshiko Yamashita, Kim Onizuka (Shig), Sumi Medoruma (Tom), and the late Ken. Mas will be lovingly remembered by his sister-in-law Micky Sugamori and many nieces and nephews.

Friends called at the Turner & Porter "Peel" Chapel, Mississauga on September 11. Funeral Service held in the Chapel on September 12. If desired, donations to the Momiji Health Centre, 3555 Kingston Rd., Scarborough, ON, M1M 3W4, would be appreciated.

VANCOUVER
from page 1

inal veterans and also for the victims of the residential schools (for First Nations children) were modeled after the JC Redress Settlement. Most recently an apology was given to the Sikh community by the PM for the Komagata Maru incident. The (JC) redress precedence is evident of the important role that NAJC has played in Canadian society."

Following the speech came the plenary session, Redress: Never Too Late, moderated by Art Miki. The panel was an opportunity to hear from other communities that have been seeking redress for injustices by the Canadian government. They included Chief Robert Joseph of the Kwagiulth nation and special advisor to the Residential School Survivors Society, Avvy Go from Toronto representing the Chinese-Canadian community, Andrew Hladyshevsky from the Edmonton Ukranian-Canadian community, Professor David Divine from Halifax representing the Afro-Canadian community, and Harbhajan Gill for the Komataga Maru Foundation from the Sikh community.

The session was sponsored by the Canadian Race Relations Foundation (CRRF), which was born out of the JC Redress Agreement. CRRF chair Albert Lo and other directors were in attendance to support the event.

Hladyshevsky said that on May 9, 2008 the Ukranian-Canadian community and Canadian government entered a settlement agreement, the first step of recognition of interned Ukranians of the First World War, along with other East Europeans (1914–20). It was the War Measures Act used to intern the East Europeans that was later used against the Japanese Canadians during the Second World War.

Harbhajan Gill recounted the story of the Komagata Maru ship which had brought 376 Sikh passengers to Vancouver in 1914, who were then denied entry to Canada.

The Stephen Harper government issued an apology in late July, but Gill explained that the community's feelings were hurt when the PM apologized at Surrey's Bear Creek Park, instead of in Parliament. "When someone apologizes from heart it's very easy to take, but when they apologize for political reasons it's very hard to take," said Gill.

When asked by the audience about the negotiation process to reach the final agreement conditions each community took, Avvy Go explained that in the case of the Chinese head tax, there was no negotiation, as it was in the election platform.

"Up to the day, we didn't know what was going to happen," said Go. Thus there is the lingering sense that redress has not been fully achieved and Chinese Canadians are still seeking redress for the descendants of the head tax-payers.

The student teachers from SFU then asked, "As future educators how would you like us to talk about the issues in the classroom and how can it be brought into the elementary and secondary curriculums?"

Gill responded that the information about the past injustices are in fact included in the curriculum but the teachers do not have time to teach that part of Canadian history and to do so, they require more support.

Divine said that a great deal of black history in Canada is distorted and wrong and that it is necessary to replace myths and misinterpretations—a task that he is involved in. He then added that there are major community organizations with the required knowledge and he could put the student teachers in touch with them.

Then, another student teacher commented, "A lot of history we see in elementary classrooms are world-based and not Canadian-based. If we had been asked about the Holocaust, we know more about that than the issues discussed today so it was an eye opener to be here today."

The session concluded with the hope that there will be more opportunity for the various communities to gather to exchange and discuss ideas pertaining to the injustices issue.

* * *

In the afternoon, in the discussion Building Partnerships and Right Relations with Aboriginal Leaders, the group gathered in a large circle where people shared stories and thoughts on of how they could work together. And as in aboriginal tradition, the one speaking would hold an eagle's feather. The session started with two speakers.

Lorna Williams talked about being separated from her family at age seven to go to a residential school with racist teachers and losing the ability to communicate with her family.

Mary Kitagawa shared her family stories of JC internment and returning to Salt Spring Island, where they had lived before internment. Despite the racist treatment the family had to endure in the past, her siblings Rose and Richard Murakami have since donated some of their land for use for affordable housing.

Both stories were very emotional, and helped others come forward to tell some of their family experiences and feelings that had been kept inside.

During this session, a workshop was also held on the Japanese Canadian Redress Foundation. And later, a fun youth workshop, took place and required participants to write down answers to questions on identity on colourful sticky notes.

* * *

The conference's second day, In the Present, Imagining the Future, was a look at our present-day society. The session Beyond Anti-Racism was held at the National Nikkei Museum and Heritage Centre (NNMHC) in Burnaby and featured keynote speaker Dr. Philomena Essed of Antioch University in the United States, originally from the Netherlands. Her highly academic talk was a critical look at humiliation "as a cultural phenomenon."

At the same time in the Alan Emmott Centre located two buildings down the street, a workshop was held on the *ijusha* (recent immigrants) in Japanese.

In the afternoon, more panel sessions were held including one with JC writers who have committed themselves to write on Japanese-Canadian topics, as well as two youth workshops which were well received by all. All three were held at the Alan Emmott Centre. In the meantime, a workshop on Seniors Health Care was held at the NNMHC.

And in the evening the gala dinner was held with many thank-yous from the organizers, a highly enjoyable talk by Roy Miki on his experiences working with the redress movement, a keynote address by Chief Robert Joseph, and entertainment by Takeo Yamashiro and Teresa Kobayashi Tabo on the shakuhachi and koto, and a thunderous performance by Katari Taiko, Canada's first taiko group.

Vancouver's celebration was concluded on the third day with two performances: the local Chibi Taiko group, and the world premiere of the multimedia performance (of photographs, storytelling and live music) by Dr. Norihiko Kuwayama of Yamagata Prefecture, Japan, entitled *Chi Kyuu no Stage*—Frontline for Peace.

The weekend also showcased many Japanese-Canadian musical and artistic talents.

As Art Miki described in his keynote address, the weekend was indeed "the opportunity to reflect and learn more of the issues that affect us today."

Source: Nikkei National Museum, 2018-16-2-21-11-9
www.nikkeimuseum.org

NAJC Update

President's Report:

"Positive Vibes" Felt at Redress Anniversary Conference

By GRACE EIKO THOMSON

After a year of preparation, the national celebration of the 20th Anniversary of Japanese Canadian Redress Settlement is now behind us. While I have not yet had time to digest what all happened, from accounts received so far, I think we can safely say it was a memorable event, and undoubtedly credit goes largely to the volunteers who worked, with commitment, to this project's success.

For me, there were positive vibes in the air from the moment the door opened on the first day at the Vancouver Japanese Language School and Gloria Wilson, Squamish National Elder, gave us her welcoming blessing. The Dinner Program on Saturday was especially charged with magical excitement (I don't think I was the only one who felt this). Opening in the lobby with the Nishihara Kage Duo performance, and a drink or two served by our wonderful bartenders in happi coats, and moving to the dining hall, we were welcomed by Mayor Derek R. Corrigan of the City of Burnaby. A special message was offered to us by His Excellency, Ambassador Tsuneo Nishida, a rare occasion for us in the West Coast. It seems in retrospect that everyone came prepared to celebrate, as the atmosphere continued to warm with goodwill and anticipation.

The Takeo Yamashiro/Teresa Kobayashi Tabo Duo on *shakuhachi* and *koto* respectively during a dinner of Japanese food (Fujiya) was absolutely stunning, and the toast in recognition of the redress committee members given by Dr. Mona Oikawa (York University), followed by Dr. Roy Miki's delivery of his remembrances of the Redress Movement electrified the room. If that were not enough, Chief Robert Joseph's keynote address, containing a plea to JCs to participate in the Truth and Reconciliation Commission, received a standing ovation. The evening closed with a spirited, soul-awakening beat of Katari Taiko, moving us from our present into the future.

I thank the Greater Vancouver Japanese Canadian Citizens Association, and its President, Ron Nishimura for co-hosting this event. I acknowledge Cindy Mochizuki, the NAJC Event Coordinator, who did an incredible job particularly in pulling young people to this event. I thank the national member organization delegates and guests for their attendance, and give special thanks to Calgary Japanese Community Association's President Kevin Okabe for arranging the bus transportation for Calgary Kotobuki Society members to join with us.



Organizers were congratulated for their work at the 20th Anniversary of Japanese Canadian Redress Settlement Gala Dinner in Burnaby on September 20. From left, Ron Nishimura, JCCA president, Grace Eiko Thomson, NAJC National president, Cindy Mochizuki, NAJC event coordinator. Photo: Mika Fukuma

I thank the Canadian Race Relations Foundation for their support, and also collaboration in the opening plenary, *Redress: Never Too Late*, bringing together communities, which recently achieved formal redress settlements, and inviting discussion on outstanding issues as we move into the future.

Each session was filled to capacity, totaling close to a thousand for the weekend, with a large participation from youths and students. Of great importance are the messages underlying and spoken by various participants, in particular the Aboriginal speakers. Youth and *ijusha* groups expressed their need for more of such discussions.

Performances and video screenings were highlighted, and I wish to give special acknowledgement to two: one, compiled and narrated by Dr. Norihiko Kuwayama, (Yamagata Prefecture), titled *Chi Kyuu no Stage/Frontline for Peace;* the other, *Ghosts*, by Jay Hirabayashi and Kokoro Dance, a special dance produced to commemorate this event, performed on the rooftop of Sunrise Market, adjacent to the site where Japanese Canadians registered prior to their internment in 1942. In the next issue I expect to enumerate in more detail for acknowledgement all donors and sponsors while I attempt to send personal letters of thanks. In the meantime, Thank you all.

Note: A reminder of the NAJC Annual General Meeting to be held in Winnipeg this year, on the weekend of October 25. Hope to see some of you there!

JCs Visit Former Internment Sites (Part 2)

By HENRY SHIMIZU

(In the September issue of *Nikkei Voice*, Henry Shimizu told that he had taken a trip to the former internment sites with Roy Katsuyama, to celebrate the 20th anniversary of the Japanese Canadian Redress Settlement. It had been 62 years since his family had left the New Denver internment camp.

Taking a ferry from Vancouver Island on July 28, the two drove to Greenwood, Grand Forks, Kaslo, Sandon, and then arrived in New Denver.)

July 30, 2008

After breakfast, we drove over to the Nikkei Internment Memorial Centre where we met with Sakaye Hashimoto (manager) and Nobby Hayashi, the former manager. Nobby was a friend from the internment days. The Memorial Centre has two original shiplap/cedar shake houses and three buildings. One of the buildings, which was the original community hall, is now a museum with historic photographs and artifacts from the internment years.

The centrepiece is a beautiful Japanese garden with a small bridge over a dry bed. We toured the site on a boardwalk, which connects the houses and the buildings. The houses are furnished as they would have been during the internment—a virtual reality show—with two outhouses. There were several tourists viewing the Memorial Centre, some from eastern U.S. The Chamber of Commerce in New Denver told us that the Centre is the most popular attraction in this area.

Nelson Ranch is on a hill about a mile east of the town. At this site the old single men's bunkhouse with its original cedar shake wall is still standing but is now used as a barn.



At the Nikkei Internment Memorial Centre in New Denver. From left, Sakaye Hashimoto, Nobby Hayashi, and Henry Shimizu. Photo courtesy of Henry Shimizu

Sakaye took us across town to meet Mrs. Kuri Takenaka, 96 years old and still living alone. She remembered my mother in the Camp—noting that she was a very beautiful lady. Visiting her was her niece, Emi Mori who lived across the street. Both women still reside in the original renovated shiplap internment houses. These had been relocated from the Orchard to the town site of New Denver. Emi was a school teacher in Lemon Creek and when that camp closed, she moved to New Denver and stayed.

In the afternoon we drove south along the spectacular road to Slocan City. At times we were over 1000 feet above the lake. In Slocan City there are still some old false-fronted buildings along the main street. They looked like the abandoned buildings used as housing for the internees.

Driving south, there were some open fields, which were on the west side of the highway. Could they have been Bay Farm and Popoff? We later learned that the new highway had been moved further east from the old road, which had been closer to Slocan River. Further along, we encountered the sign for the Lemon Creek Lodge. Turning onto a gravel road and traveling some distance, we came to the Lemon Creek Lodge & Campgrounds. Judy and Barry Derco have operated this lodge since 1996. Barry told us that during the 90s they gave a course on the Nikkei Internment every year for the Elderhostel programme. He showed us a large photographic layout of the Lemon Creek camp, which showed the location of houses with the names of the families, bathhouses and high school. The area of the present campgrounds impinges on the site of the original internment camp. An old Japanese garden was the only remnant to survive. Barry informed us that the new highway had been placed further east of the old road. This made it difficult to identify the sites of the internment camps.

That evening we visited Tsuneko (Koko) Kokubo and Paul Gibbons, who live on the side of a mountain about 20 kilometres south of New Denver. They have built a large modern home using found lumber and material left by a timber company on their site and have their own hydro system for electricity and a water system. Koko, a talented artist, led us up a hill to a separate cabin which was her studio with its tatami floor. We enjoyed a wonderful Japanese supper made by Koko. She told us that after the internment her family had returned to the west coast and Steveston.

July 31, 2008

After breakfast, we drove to the Orchard and toured the Kohan Gardens. The garden is located along the shores of Lake Slocan. Several ponds, some with floating lilies, were scattered through the area. A teahouse stood on a lawn at the centre of the garden. Everywhere, there were different types of trees and shrubs. Benches were placed in spaces where one could sit, reflect and meditate. This garden was a joint project of the town of New Denver and the Slocan Lake Garden Society. As we drove to Nakusp, we stopped to look for some trace of the internment in Rosebery. All we could find were pieces of shiplap along a grassy knoll overlooking the beach in an open area, which was being used to store logs.

Approaching Nakusp, we detoured to the Hot Springs road. The Nakusp Hot Springs is half the size of Ainsworth, but the facility appears newer. The spring water is hot and crystal clear. Lying deep between forested mountains there is a wonderful ambience with nature. In Nakusp, we walked along the Promenade to a Japanese Garden established by the town. It was well-tended and looked out over a scenic view of Upper Arrow Lake.

As we sat down for lunch in Fauquier, we entered into a conversation with Harold Mori. Originally from New Denver, he had become a teacher, but with post graduate studies at the University of Alberta became involved with volleyball and was now an international referee in that sport. He and his wife live in Vegerville but he returns often to New Denver.

After crossing to Needles and Highway no. 6 to Kelowna, we arrived at Merritt that evening.

August 1, 2008

Driving the Coquihalla Highway to Tsawwassen, we boarded the ferry and completed our trip into the past. Both Roy and I felt that we had accomplished our goal—to re-visit the past and see what has happened to sites of the Nikkei internment after 62 years. Personally this experience has given me a chance to add an epilogue to my book, *Images of Internment*.

Editor's note: Henry Shimizu's new book Images of Internment *(Ti-Jean Press) will be released on October 12, 2008. Please see page 14 for more details.*

Source: Nikkei National Museum, 2018-16-2-21-11-10
www.nikkeimuseum.org

Toronto International Film Festival 2008:

Japanese Films Explore Life and Imagination

By KARRI YANO

TORONTO—The Toronto International Film Festival once again offered an array of Japanese films. This year's selections offered seven films reflecting the lighter and darker side of Japanese life and imagination.

Based on a story by Akira Yoshimura, *Vacation* (Kyuka, directed by Kadoi Hajime), explores the rarely talked-about issue of capital punishment in Japan. While the film doesn't make any overt judgements, it examines the human emotional side of this controversial issue, through the personal dilemma of a guard working with a prisoner on deathrow. Hirai (Kaoru Kobayashi) is a prison guard who struggles with his decision to participate in the execution of Kaneda (Hidetoshi Nishijima) in order to get a week off for his honeymoon with Mika (Nene Ohtsuka), a single mother to whom he is engaged.

While we never learn what the actual crime committed was, the film is a sympathetic look at both the prisoner and the civil servants who are involved in the ordeal. We get a rare glimpse inside the prison, and the processes involved in executions. The graphic and emotionally intense execution scene is dealt with dignity in this sensitive, moving film. We see how human lives are caught up in the system where the events take place. Death is still a ritual, even in modern Japan.

In the Q&A after the screening, director Kadoi Hajime said he wanted to bring the issue of executions to public attention, which is generally hidden away from the general society in Japan, but felt it necessary with the increase of violent crimes in Japan.

In *Tokyo Sonata*, (directed by Kiyoshi Kurosawa), salaryman Ryuhei Sasaki (Teruyuki Kagawa) can't tell his family about losing his job, and continues as though he is still employed. But everyone has secrets, and these secrets cause the slow disintegration of the family. The theme of intimate alienation hangs over the film; lives lived together but in quiet desperation against the backdrop of Japanese society: the father cannot accept his job loss, and the lengths he goes to, to deceive his family, how his sons cannot relate to him, both living in their own secret isolation, while wife and mother Megumi (Kyoko Koizumi) tries to keep it all together. Things finally hit the climax when there's a break-in, and everyone is forced to acknowledge the breakdown of the family, but this is the beginning of the healing process.

Strong images of death and reawakening permeate throughout the film. The heavy atmosphere, interspersed with dark, ironic humour that momentarily lightens the mood, is punctuated by the strong acting of all of the characters, but especially by the young Kenji (Kai Inowaki) who demonstrates a mature sensitivity in his portrayal of the isolated, loner son.

Takeshi Kitano's *Achilles and the Tortoise* begins with the Greek philosopher Zeno explaining the paradox of Achilles and the Tortoise. In a foot race with the tortoise, Achilles allows the tortoise a head start of 100 feet. Assuming each racer starts running at some constant speed (one very fast and one very slow), Achilles will have to run 100 feet, to bring him to the tortoise's starting point, but the tortoise has moved ahead by this time. Each time Achilles reaches the tortoise's new starting point, the tortoise will have advanced again. Thus, whenever Achilles reaches somewhere the tortoise has been, he still has farther to go. Therefore, because there are an infinite number of starting points, Achilles must reach where the tortoise has already been—he can never overtake the tortoise.

This is the backdrop to Machisu life in his life-long pursuit of art. We are first introduced to him as a small introverted boy (Reo Yoshioka), encouraged by his father to follow his love of painting. We follow him through his young adult life (Yurei Yanag), as he stubbornly pursues his ambition to sell his art and become famous, and into his old age (played by Kitano) where his obsession has lead him to bizarre experiments, often amusing, but sometimes dangerous, that finally cost him his family and almost his life.

A quirky work about the eternal optimist following his dream, filled with instrumental music and a quiet sweet humour that asks how far is too far to go, knowing you will never get there, but are willing to take the journey anyway.

Also screened were *Detroit Metal City* (directed by Toshio Lee), *All Around Us* (directed by Ryosuke Hashiguichi), *The Sky Crawlers* (directed by Mamoru Oshii), and *Still Walking* (directed by Hirokazu Kore-eda).



A reception was held at the Japan Foundation Toronto (JFT) Event Hall to celebrate Asian films and filmmakers featured at the 2008 Toronto International Film Festival on Sept. 9. It was hosted by the Asian Film Industry Network (AFIN), and co-presented by the Korean Film Council (KOFIC), UniJapan/J-Pitch, The Japan Foundation, and the Japan External Trade Organization (JETRO). From left, Toshio Lee (Detroit Metal City, director), Koike Kazuhiro (Vacation, producer), Hajime Kadoi (Vacation, director), Masayuki Suzuki, Japan Foundation Toronto, director. Photo: Karri Yano

Calcium Supplements: What you need to know

By Dr. AILIN OISHI-STAMATIOU



According to the U.S. Department of Agriculture, dairy products supply 72 percent, grain products 11 percent and fruits and vegetables six percent of calcium in the diet for adults. Milk drinkers get 80 percent more calcium in their diet compared to non-milk-drinkers. Apart from total calcium content, foods and supplements should be evaluated in terms of the bioavailability (how much of it is actually absorbed and utilized by the body) of the calcium they contain.

General Dosages:

The Osteoporosis Society of Canada recommended calcium intake (daily) by age:

- Ages 4 to 8: 800 mg
- Ages 9 to 18: 1,300 mg
- Ages 19 to 50 and pregnant or lactating women 18+: 1,000 mg
- Ages 50+: 1500 mg

When and How Should I Take Them?

Take all calcium supplements with meals, with plenty of water, and no more than 500mg elemental calcium at a time for optimum absorption.

Taking calcium with meals may reduce the risk of kidney stones and supplementing with calcium between meals might actually increase the risk. Taking calcium in the evening is better for osteoporosis prevention than taking calcium in the morning, based on the circadian rhythm of bone loss. Side effects of constipation, bloating, and gas are sometimes reported with the use of calcium supplements.

Interactions:

Some studies have shown that calcium competes for absorption with a number of other minerals, while other studies have found no such competition. Some doctors recommend that people taking calcium for long periods of time should also take a multi-mineral/vitamin supplement. Calcium can interfere with the absorption of phosphorus, which, like calcium, is important for bone health. Although most western diets contain ample or even excessive amounts of phosphorus, elderly people who supplement with large amounts of calcium may be at risk of developing phosphorus deficiency. To counteract this, some of the supplemental calcium should be taken in the form of tri-calcium phosphate or some other phosphorus-containing preparation.

Supplements that may be helpful for Osteoporosis:

Vitamin D's most important role is maintaining blood levels of calcium by increasing calcium absorption. Essential fatty acids increase calcium absorption from the gut, in part by enhancing the effects of vitamin D and reducing loss of calcium in the urine. Lysine supplementation increases the absorption of calcium and may reduce its excretion. Vitamin K is needed for proper bone formation and blood clotting by helping the body transport calcium. Ipriflavone promotes the incorporation of calcium into bone and inhibits bone breakdown, thus preventing and reversing osteoporosis. Boron supplemeptation has been reported to reduce urinary loss of calcium and magnesium. Strontium may play a role in bone formation, and also may inhibit bone breakdown. Silicon, magnesium and copper are important for normal bone formation and synthesis. Zinc and manganese deficiencies have been reported in osteoporotic patients.

If you are in the market for a supplement, make sure you consult with your doctor on the amount and best type of calcium you should take each day to help your body fight bone loss. Certain medicines may interact with calcium. People with prostate cancer, hyperparathyroidism, chronic kidney disease, or kidney stones should not supplement with calcium without consulting a physician.

Calcium supplements may contain one of several different forms of calcium:

Calcium Type	*Positives*	*Negatives*
Calcium Carbonate	Cost-Effective High Concentration Readily available	May cause gas, bloating and constipation
Calcium Citrate	Best choice for patients with history of kidney stone (oxalate) risk	Not tolerated by patients who cannot tolerate citric acid
Calcium Citrate-Malate(CCM)	Best choice for osteroporosis and fractures	Higher cost Low Concentration
Microcrystalline Hydroxyapatite (MCHC), a variation on bonemeal	Effective in maintaining bone mass Optimal absorption	
Calcium Lactate		Not tolerated well by patients who are lactose-deficient
Bone meal, dolomite, oyster-shell Coral-calcium	Unrefined natural organic calcium source	May be contaminated with Lead, mercury, arsenic

Chelated calcium refers to calcium that has been chemically combined with another substance: calcium citrate, calcium lactate, calcium gluconate. Little is known about the relative efficacy of amino acid chelates of calcium.

One difference between the various calcium compounds is the percentage of **elemental calcium** present. A greater percentage of elemental calcium (concentration) means that fewer tablets are needed to achieve the desired calcium intake.

Dr. Ailin Oishi-Stamatiou, BSc Hons, DC, is a licensed and registered chiropractor, who practices in Leaside, Toronto. She has a family practice focusing on natural medicine and welcomes new patients. She is bilingual in Japanese and English and can be reached at 416-425-9730.

Source: Nikkei National Museum, 2018-16-2-21-11-11
www.nikkeimuseum.org

The Images of Cuban Nikkei

Captured by an Ijusha Photographer

"To me, the Nikkeis might be my future, and yet in their eyes, I was their past..."

BY YUSUKE TANAKA

In the early 20th century, when Cuba was a major sugar supplier to the western world, 700 people immigrated from Japan to the island nation of Cuba in the Caribbean Sea. Most of them originated from Okinawa and Hiroshima. Today, there are still around 1,300 Japanese descendants whose stories are rarely heard, especially in Canada. Ijusha photographer, Kazuki Ishikura flew to Cuba in 2002 and took photos of these Cuban Japanese nisei and sansei. Ishikura is hoping to conduct more substantial research on the collective memory of these Japanese Cubans, including how they see themselves as Cubans in their socialist country.



Kazuki Ishikura

Born in Kyoto, 41-year-old commercial photographer Ishikura was enjoying his career in Japan working for some major magazines. Yet in the mid-1990s, something had evoked him in his curiosity and he started to travel around the world carrying just a backpack. His journey then landed him in Latin America.

"Like they say, *mi casa, es tu casa*. I liked their easy-going manner."

Ishikura stayed in Chile and studied Spanish for a year. There, he visited a village 1,000 kilometres south of Santiago, the capital of Chile where he met an issei woman and her family. He recalls that they were very kind to him.

"That made me wonder. How do I look in the eyes of the Nikkei?"

Visiting Argentina turned out to be an eye opening experience for him as well. He says he never felt so proud of being a Japanese than at that time. The *Hapones* were treated with such high honour by the society at large.

"I was then intrigued with this thought, that the Nikkei might be my future, while in their eyes, I was their past."

Filled with curiosity, he deeply felt that he wanted to see these Nikkei through the lens of his camera. At the end of his travels, he ended up in Toronto, Canada and got a job at the studio of renowned ijusha photographer Shin Sugino. For Ishikura, the appealing part of the job was that he could have two weeks of sabbatical break if he worked at the studio for a year.

In 2002, he finally got his chance and flew to Cuba. There, he was connected with one Nikkei after another who became the subjects of his photographs.

Ishikura ran into an old man by coincidence on the streets of a small town who turned out to be a nisei.

He learned that a nisei wearing a baseball cap with the embroidery "West Palm Beach" was formerly a professional baseball pitcher in Florida and Mexico. (Ishikura welcomes more information on him.)

And in one of his photos a sansei family is depicted, but they look as though they had completely lost their Japaneseness in their looks. To this, Ishikura comments, "Instead I sensed that they were full of pride in being Cuban farmers. Don't you feel so?"

日系キューバ人の映像

移住者写真家・石倉一毅

「日系人は僕の未来かもしれないし、僕は彼らの過去なのかもしれない・・・」

20世紀初頭、沖縄、広島等から700名ほどがカリブ海キューバの砂糖キビ畑に入植していた。現在も、その子孫1300人ほどがいるが、彼等に関してはほとんどカナダでは知られていない。2002年、その彼らを訪ね歩いて撮影した写真家がトロントにいた。移住者・石倉一毅さん（41歳）である。

京都出身の石倉さんは、日本時代は大手雑誌のカメラマンとして忙しく働いた。だが、外国に対する興味は断ち切れず、1993年から3年ほど、バックパッカーとなって何度も海外を歩き回った。カメラは持たずに「目に焼き付けた」という。チリで1年間みっちりスペイン語を勉強した。南米人の「ミカサエカサ（俺の家はお前の家）」という陽気で楽天的なラテン性が性にあったという。

首都サンチャゴから南へ1千キロ離れたところにいる日系人家庭を訪ねた。つましい生活ながら、とてもよくしてくれた。その時、「日系人って何だろう。僕も移民したら、彼らのようになるのかな」と思ったという。

アルゼンチンを訪れて、日系人の地位がとんでもなく高いことに驚いた。

「日系人は未来の僕かもしれない。一方、日系人は僕の中に自分の過去、祖先を見ているのかもしれないと思った」

俄然、日系人に興味がわいた。どんな生活をしているのか。果たして主流に受け入れられているのか。是非ともいつか写真に撮りたいと思った。

カナダに来て、移住者であり商業写真家として知られるシン・スギノと出会い、彼のスタジオに籍を得た。1年働くとサバティカル（有給休暇）が貰えるというシステムが気に入った。そして、そのチャンスがめぐってきた。2002年、キューバに飛んだ。

偶然知り合った現地の日本人に、日系人を紹介してもらった。いもづる式に30人近くが現われた。道端で話しかけた老人が偶然にも日系二世だったということもあった。

「三世になると日本的なものは消え失せていますけど、逆にキューバ人農民としての誇りさえ感じましたね。そう思いませんか」と、ある三世家族の写真を指し示しながら語る。機会を見つけて、もう一度、キューバに戻って追跡調査をしたいと考えている。（田中裕介・記）



Nisei pitcher Joe Tsutomu Nakamura who used to play in Mexico during the '40s.



Yukiyoshi Takano, a nisei Ishikura met in a ghost town,



Sansei farmer Imamura and his family



Issei Goro Naito, former president of the Japanese Association in Cuba.

Source: Nikkei National Museum, 2018-16-2-21-11-12
www.nikkeimuseum.org

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グローバライゼーションと発音しにくい名前

篠原ちえみ●トロント在住

数年前、あるクリニックで順番が来るのを待っていたところ、連続して呼ばれた名前のなかに「キエメ・シャイノヘラ」というのがあった。「やれやれ」と思いながら席を立ち、書かれた名前を確認すると、やっぱり私のだった。「チエミ」は時に「キエメ」のほかに「ジエイミ」「チャイメ」「チーミ」などと呼び名を変えられる。「自分の名前が別名のように呼ばれる可能性があるのだから、待合室ではおちおち本も読んでいられない」とは、過去の経験から私が悟った教訓のひとつで、自分の名前が日本人以外にはいかに覚えにくいかということも同様の経験から身をもって知った。

ただし、だからといって、あるパーティーで見知らぬ人に言われたように「名前をアングロナイズすれば?」ということにはならない。もちろん、そういう人たちもたくさんいる。韓国出身の「ソンヒー」は「サニー」に、中国出身の「シャオリー」は「シャーリー」という名前を自ら考案し、それ以来、同僚や顧客にすんなりとおぼえてもらえることで無駄な仕事や手間もはぶけ、かなり人生の無駄が簡略化されたようである。しかし、あのパーティーの会話にかなり立腹した私は、自分の名前に対する愛着というよりも、他人の便宜のために自分の名前を変えることに不正義のにおいを嗅ぎ付け、釈然としないのだ。


Chiemi Shinohara

US National Bureau of Economic Research が二〇〇三年に発表した調査によると、就職に際して同等の資格や条件を有しているにもかかわらず、エミリーやグレッグは、ラキシャやジャマールよりも仕事にありつける確率が高いという。いやはや、この調査結果を読んで、「ワオーそんなことがあっていいのか!」と思った人たちがいただろうか。むしろ、人口の半数以上が海外生まれというトロントでは、多くの人の反応は「やっぱりね」だったと思う。数年前、ある移民が職を求めて履歴書を送ったが、何年たっても結果は出ず、最後に名前をアングロナイズして同じ履歴書を送ると、さっそく面接を求める返事が返ってきたという記事もあった。

カレッジで勉強していたころ、クラス中が「仕事を得るチャンスを増やすために、移民は名前をアングロナイズすべきか」でディスカッションになったことがある。中国出身で名前をアングロナイズしていた数人のクラスメイトは、最初のうちは「間違って名前を呼ばれる心配もないし、名前をすぐに覚えてもらえるなど社会的に得るところが多い」と言っていたものの、名前を変える是非についての活発な意見が交わされるうちに、「私もそうだったが、ほとんどがネガティブな反応」、最後には、流れる涙を一生懸命おさえながら「必要に迫られてアングロナイズしたけれど、やはり自分の人生でこれまで培ってきたすべてを否定するようでどこか後ろめたい」と語ったものだ。

名前に対する思いは人それぞれだと思う。親から与えられた名前に親の愛情を感じる人もいるし、時やところによって自分にぴったりだと思う名前を選び、人生の新しいスタートを切ろうとする人もいる。私に関して言えば、「覚えられないのは私の名前のせいではなくて、あなたのせい。グローバライゼーション時代を生きるなら、何とかがんばって覚えてね」のメッセージとともに繰り返し名前を言い間違える人たちに対し、懇切丁寧な発音指導をしているところである。同時に、アミーナ、ファージーン、アジータ、ギリーシュの名前は何度か言い間違いをしながらも、スペルを確認するなどでしっかりと脳裡に刻んでいる。

結局のところ、時間はかかったとしても夫の両親も叔母のオルガもドクターも行きつけのクリーニング屋のおばちゃんも、最終的にはちゃんと「チエミ」と呼んでくれるようになったのだ。試行錯誤と繰り返しグローバライゼーション時代を乗り切るカギは、結局のところ、これに尽きるような気がする。

ひとり親のつぶやき

野口ひろみ

名は体をあらわす

「おかあさん、相談があるんだけど・・・」

珍しく真剣な顔で、一五歳の次女が話しかけてきた。ブラックベリーなら買わないよ、と言おうとしたが、あやういところで、空気が読めた。

「苗字を変えたいの・・・ちゃんと手続きすれば、変更できるって教えてもらったの」

ここカナダでは、子供と親の苗字が違うことなど珍しくはない。ステップ・ファミリーのみならず、実子と暮らす父母でさえ、わが子と異なる苗字を持つ場合もある。

一方、日本では、夫婦別姓の法制化が取り沙汰されこそしているが、一つ屋根の下に暮らす親子の苗字が別であることなど、考えられもしないのが現状だ。

人の名前は、その人の存在を表す大切なものだ。パスポートなどの正規書類に記載できるのは、法的に認められた姓名のみである。ペンネームなどの通称や他の国で使われる名前は通用しない。

ところが、我が家の二人の娘たちには、正式な苗字が二つある。少々複雑ではあるが、簡単に説明しよう。

日本国籍を有する親を持つ、カナダ生まれの子供たちの例に漏れず、わが娘らは、カナダと日本の二つの国籍を持っている。日本の法律では、二二歳までにどちらかの国籍を選択する、ということになっているのだが、ともかく現時点では、彼女らは合法的にカナダ人でもあり日本人でもある。


Hiromi Noguchi

離婚に伴い、わたしの苗字は、「野口」となった。日本の戸籍謄本には、わたしを筆頭として三人の娘の名前が記載されている。ここでも、わたしは、ひとり親として、りっぱな痕跡を称えている―かどうかはともかく、「戸籍筆頭者とその戸籍に記載されている子供たちの苗字は同一のものとする」という日本国民法に従い、彼女らの苗字は、一律に「野口」である。したがって、日本のパスポートには、これが使われている。

そろそろ、話の行方をお察しのことと思うが、要するに、わが娘らの正式な苗字は、日本では「野口」、そして、カナダでは父親の苗字である、という奇怪なおハナシなのだ。カナダで発行される全ての書類には、カナダの苗字が使われ、日本では、そのパスポートを含め、全てに「野口」と記載される……。

余談だが、パスポートに関しては、希望すれば、カッコ内に父親の苗字を挿入できる、という便宜上の配慮もある。しかし、正式な日本の苗字は、戸籍に記載されている「野口」のみ、だ。

「わたしねっ、カナダの苗字をNoguchi-Greavesにしたいの。それが、いちばんわたしらしい名前だと思うから・・・どう思う?おかあさん」

ハイフンの付いた名前は、実によく見かける。結婚後、夫の苗字をハイフンで追加する人も多いし、生まれたときから、両親の苗字をつなげた苗字で届け出をされる子供もいる。それぞれが、それぞれに思い入れを込めた選択であるのだろう。

自分は、野口でもGreavesでもある。自分は、日本人でもカナダ人でもある。どちらを捨てるのでも、どちらを採るのでもない。ただ自分らしく生きたい。この世でたった一人だけの自分を大切にしたい―そんな名乗りを聞いた気がした。

取材協力のお願い

カナダ人の日本人観・日本人のカナダ人観

―急増する二国間の国際結婚・事実婚に見る若者の生き方―

ノンフィクション・ライター:トロント在住　サンダース宮松敬子



近年、カナダに来る若い日本人移住者の国際結婚率は非常に高く、その数には目を見張るものがあります。2006年に行われたカナダの国勢調査でも、「異人種間結婚率が一番高いのは日本人」という結果が出ています。

数としては、日本人女性移住者とカナダ生まれの男性との結婚が一番多いのですが、もちろん、他の国から移住してきた人々と日本人とが結ばれるケースも多々あります。

このように異人種間結婚率が高いのは、日本人移住者の人口が極端に少ないという理由があります。しかしそればかりではなく、カナダが推進するモザイク文化主義によって、特に都会では、何処の国から来ても居心地良く住めるという国情のため、世界各国から来る移住者との出会いが多いことも異人種間結婚率を高めている要因と考えられます。

また若いカナダ人も、各種の理由によって訪日することが年々多くなっています。好例としてはワーキングホリデーやJETプログラムなどがありますが、それによって日本人と出会い、結婚するケースも生じているのでしょう。

しかし一方日本国内においては、若者の多様な生き方を反映し、婚姻総数自体が毎年減少(平成18年に多少増加)しています。

とは言え、数字の詳細を見ると、2006年度の婚姻総数の16組に一組(6.1%)は、夫婦の一方が外国人という結果になっており、国際結婚数は着実に右肩上がりの傾向にあります。これは、日本政府が奨励している外国人留学生の誘致や、就労のための労働人口の移入による結果と思われますが、ここにはカナダ人と日本人との結婚も加味されており、数字上昇に一役買っているわけです。

今年は日加修好80周年という記念すべき年です。2国間がこのように良好関係にあるのは、政府レベルの方々の努力のみではなく、下支えする日系人、日本人移住者の存在を無視することは出来ません。これからもますます人の往来が頻繁になり、親しい関係を続けていくであろう事は疑う余地がないことです。

この記念すべき時期に、日本からの20代~40代までの移住者、特に国際結婚・事実婚をしてカナダ生活に溶け込んでいる若い方々、或いは過去にその経験のある方たちの状況を調査して書き残しておくことは、長い日系史の一こまを浮き彫りにするという意味で非常に重要であると考えプロジェクトを立ち上げました。

この調査を通してカナダ人の日本人観、日本人のカナダ人観を引き出し、また今回対象にしている年代以降の方たち(50代以上)の体験とどう違うのかも知りたいと思っています。一方が日本人移住者に限りますが、相手が日系カナダ人の場合もこの範疇に入るとご理解下さい。

プライバシーに関しては、細心の注意を払う事をお約束致します。

私は1984年以来、カナダのニュースを日本・日系コミュニティーに報道する仕事をしており、日本でカナダ関係の本を2冊上梓しております。

つきましては今回のプロジェクトの主旨をご理解頂き、アンケート、インタビューなどのご協力を願えればと思っております。

まずemailにてご連絡いただいた後、アンケート用紙を送付いたします。

連絡先:Project Blog:http://saunders.jugem.jp/
URL:http://canadajournal.whitesnow.jp/
Email:keiko_miyamatsu@fastmail.fm

Source: Nikkei National Museum, 2018-16-2-21-11-13
www.nikkeimuseum.org

（16ページ中段中央「リドレス」から続く）

ることなく主張しつづけてきた。そこに日系リドレス運動と通じるものがあった」等と語った。

ウクライナ系カナダ人市民協会代表アンドルー・ヒラデシェブスキー氏は、第一次世界大戦中に九〇〇〇人近くのウクライナ系カナダ移民たちが、敵性国人とみなされて強制収容された事件に関して、現在も続くリドレス運動について言及した。

インド系団体コマガタ丸財団代表ハーブハジャン・ギル氏は、最近になってハーバー首相から、一九〇六年に起きた多くの移住者が入国を拒否されたコマガタ丸事件に対する謝罪がなされたが、国会で審議されてはおらず、引き続き正式謝罪を要求し続けるとの報告があった。

■「移住者」分科会

二〇日午前中は、「人種差別を乗りこえて」と平行して「移住者ワークショップ」がもたれた。

この「移住者」分科会では、各地の移住者が発言者となって現状について語った。

＊永尾アレックス（カルガリー）「国際結婚によるコミュニティの変貌」／オタワ「なでしこの会」シェンホッファー由美「多文化社会における女性移住者」／小笠原毅（BC州キャンベルリバー）「小さな町に住む移住者」／田中裕介（トロント）「日系人コミュニティの将来」

続いて、六名が感想と意見を述べ、質疑応答に移った。

小森レスリー「三世の経験」／山城猛夫「隣組を通じて世代間の協力」／竹井尚子（SFU）「伝統言語・文化の将来」／加藤恵津子（ICU・東京）「学生、ワーキング・ホリデー、就労滞在者」林光夫「日系センターの役割」。

カルガリーの新移住者協会は、日系協会の傘下に入っているが、活動は定期的なイベントなどに限られており、他方で国際結婚組が増加し、独自のグループを結成し、同移住者の会とは別のグループとして活動していること。また、カルガリーの日本語学校では、国際結婚組の増加の影響もあって、家庭言語が日本語ではない児童が急激に増えてきた。これにともない、日本語能力のばらつきが極めて大きくなり、教育者たちが対応に苦慮していることが報告された。

オタワの「なでしこの会」を代表してシェーンホッファーゆみ氏がこれまでの活動を報告した。オタワには日系人は一五〇〇名程度おり、オタワ日系人協会（OJCA）の会員は三〇〇名ほど。国政の中心地オタワの特殊性として「国家公務員の町であり、皆が新参者」であるとした。「なでしこの会」会員三〇名のほとんどが国際結婚者であること、活動は日本文化の趣味の会を楽しみながら、そこにとどまらずに社会問題も同時に取り上げていること、その際には取り付きにくさを防ぐ工夫（たとえば、タイトルを親しみやすい表現にする等）で会場に足を運ばせるようにしていることなどが語られた。

一九七一年にバンクーバー島に移住してきた小笠原氏は、他の移住者との交際などほとんどない状況で生活し、子育ての過程で人種差別を経験しや、それが子供の傷になっていることなどの苦労を語った。また、日系社会との連絡をもっと密にするためにも、日系社会の中心である日系プレースからの支援を訴えた。

トロントは、弊紙「日系の声」編集者の田中が、最近号に見るトロントを中心とする日系社会と移住者社会の変化、日本との文化交流の動向などを語った。

田中は一一月にトロントのジャパニーズ・ソーシャル・サービスが開催する国際結婚ワークショップに言及し、次の世代が成人したときのアイデンティティの問題が、これまでの二世、三世のように、カナダ人か日本人かという二分法ではなく、一人の背後に三つ、四つの民族アイデンティティを背負うことになること、カナダの多民族主義の枠組みの中で考えた時、アイデンティティは複合化し、曖昧化、選択化する傾向が強くなり、結果として、一つの「名乗り」でしかなくなること、更に、民族アイデンティティは、民族文化活動など通じて常に行動し、実行することで初めて価値をもつようになるだろうという予想、日本文化の普及と同時にカナダ文化の創造に寄与することにほかならないことなどを述べた。

パネル討論で顕著になったことは、主要都市の移住者コミュニティは一様に日本人、特に女性たちとカナダ人男性との結婚が増えており、異文化と異民族との結合による家庭の構築、子育て、子供のアイデンティティ、継承語としての日本語教育をどうするか等の問題を抱えていることである。同時に水面下で急増する離婚にどう対処するかは、都市部での移住者コミュニティが真剣に取り組まなければならない共通の問題として浮上してきたといえるだろう。また、主要都市部から遠く、日系人との接触のあまりない人たちの存在と問題点も確認された。

この後に続くコメント、質疑応答のパネルの中で、東京の国際キリスト教大学の加藤恵津子氏が、トロントとバンクーバーでの一〇年にわたる移住者、一時滞在者の動向の調査を通じて分かったことなどを語った。

一時滞在者と日系社会の接点がないと感じている若者たちが多いことから、米国サンフランシスコで実施されているような、日系会館などに定期的に弁当を持ち寄ってきて、対話の時間をつくること、一時滞在者をもっと日系のイベントのボランティアとして利用することなどを提案した。

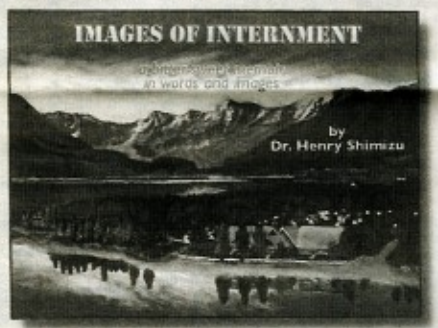
次号では、加藤氏や田中の発言内容を掲載する予定である。

（田中裕介・記）

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●リドレス記念行事の会場となった写真の建物は、一九〇六年に創立された日本語学校の名残を留めており、殆どの財産が強制的に没収された中にあって、貴重な歴史物だ。一世たちが慎重に処して公共施設として登記しておいたために、戦後も日本語学校として使用されてきた。

TORONTO INTERNATIONAL FILM FESTIVAL
2008年度トロント国際映画祭
北野武監督「アキレスと亀」
矛盾が矛盾でなくなる時


"Achilles and the Tortoise" by Takeshi Kitano Photo:TIFF

下駄履きタップダンス入りの「座頭市」で見事な殺陣を披露した後、北野武監督は自らもう暴力映画は作らないと宣言したという。その後は、迷いながらも「TAKESHIS」（05）、「監督・ばんざい！」（06）等の制作を続けた。「タケシ」の中で、タケシ扮する車の運転手が死人の転がる道路をなんとか轢き殺さないように運転するシーンがながながと続く。見ていて退屈でその意図が理解不能なのだが、暴力を回避する映画を模索して迷走するタケシ監督かもしれないと解釈すると、何故かストンと納得する。

だが、どうやらその努力は「アキレスと亀」で実を結んだようだ。少なくとも、見る側にとって、ストーリー性のあるプロットは馴染みやすい。いつものタケシ軍団のドタバタ宴会芸もある。

冒頭でギリシャ哲学者ゼノンの問答がアニメで出てくる。先行した走者に、後発の走者は決して追い付けないというパラドックスが説明される。回答は示されない。

あらすじはこうである。生糸で財をなした家庭に育った真知寿は、周囲の無責任なお世辞のせいで絵の才能があると信じ込む。ところが実家が破産し両親は自殺。彼は町工場で働く傍ら、妻でありよき理解者の幸子を得て、画家を目指すが一向に芽がでない。

夫唱婦随の果てしなくもキテレツな実験芸術が続く。愛妻も終いには匙をなげて、「もうアンタにはついていけない」と見捨てる。それでも諦めずに、自分自身が焼け焦げになる瞬間に見えてくるものこそ究極の芸術であると実行に移すのである。

最後のシーンは、焼け焦げたコカコーラの缶に二〇万円也の値札を付けて売る真知寿に、愛妻が「私がそれを買うわ」と戻ってくるのである。

そして、「やっとアキレスは亀に追い付いた」と字幕が入る。さて、これをどう解釈するか、である。

真知寿が最初から間違っていたことが一つある。芸術作品の真価と、市価は全く無関係であるということだ。コカコーラという一国家が世界に売り出した飲み物は、アメリカという先行走者なのかもしれない。その走者の後には決して追い付けない無限の矛盾だけが残されてゆく。コカコーラが世界を席巻した。これは味の真価などではなく、コカ（＝国家）の陰謀だとも言える。

そこへ他ならぬ妻が「私が買う」と出現する。愛妻が買い取ることで、実は国家の陰謀も市場価値も全部破壊されるのである。そして、真知寿は人生を駆け抜け老境に達して、やっと真の芸術作品とはなにかを理解するのである。命をかけた芸術作品である焼け焦げたコカコーラの缶は、すげなく諏飛ばされて隅田川に浮かぶゴミとなる。

監督北野武は、戦前から現代までの「時間」と「運動＝物語」を介在させることで、「アキレスと亀」の謎に答えを出そうと試みたようだ。

Source: Nikkei National Museum, 2018-16-2-21-11-14
www.nikkeimuseum.org

各国の首脳陣は、環境が急転直下する地点の間際まで人類が来ていることは知っている。生物多様性の低下、地球温暖化などの焦眉の急の政策に関して合意を取り付けようと会議をするのはそのためだ。カナダ政府も、国家規模の計画や法整備を通じて、種の保存、環境維持の重要性を認めている。政策の多くは、一〇月一四日の総選挙の公約に明記されていなければならない。

二〇〇九年一二月、カナダは京都議定書を引き継ぐ国際協定を取り決めるためにコペンハーゲンで諸外国と話し合うことになっている。二〇一〇年には、生物多様性減少を抑えるための国連会議に関する進捗状況も報告しなければならない。今後数年内にカナダ政府は、「危機に瀕する種に関する法」、「持続可能な開発の実施状況」、その他、多くの困難な環境問題を正式に審議しなければならない。

私たちに必要なカナダ政府とは、私たちに命を与え、生かしてくれているこの限りある地球をいたわることに向かってくれる政府である。地球温暖化が焦眉の急であると最初に認識して以来、既に二〇年間もの時間を浪費してきた。一〇年ほど前に京都議定書を採択し、二〇〇二年にそれを批准した。だが、それ以来、温室ガス排出量を減らすことすらあまり効果をあげていない。その上、海洋ではプラスティックが増え、汚染は悪化し、逆に魚類は減り、植物も動物も加速度的に消滅しつつある。一方で、持続可能な開発の工夫を利用するたくさんの好機を逃してきた。

●環境より経済のカナダ

この度の総選挙では少なくとも環境問題が争点の一つになっているが、世論調査によると、カナダ国民は経済と医療問題の方がより重要だと考えている。だが、これをとるか、それをとるかの問題ではない。国民の健康は、健全な経済に依存すると同時に、健全な環境にも依存しているのである。全ては繋がっているからだ。

経済問題は重要である。米国の景気低迷をみればわかることだ。それは確かにわれわれの経済にとてつもなく大きな衝撃的影響を与える。だが、中には、堅固な経済と地球温暖化対策は両立しないのだという含みを吹聴して、われわれの恐れをかりたてている政治家もいる。いったい、彼らはどこの惑星に住んでいるつもりだろう。

彼らの考え方は多くのレベルで間違っている。どこから応えてよいか選ぶのが難しいほどだ。まず、安定して持続可能な経済は、健全な環境なしには不可能なはずである。石油の欠乏、耕地面積の減少、生態系の崩壊が進み、安全な水、空気、土の入手が脅かされるにしたがって、地球温暖化、汚染、資源の減少、種と生息地の損失が進行し、それがコスト高となって既に重荷となっている医療保険制度を限界に押しやっている。

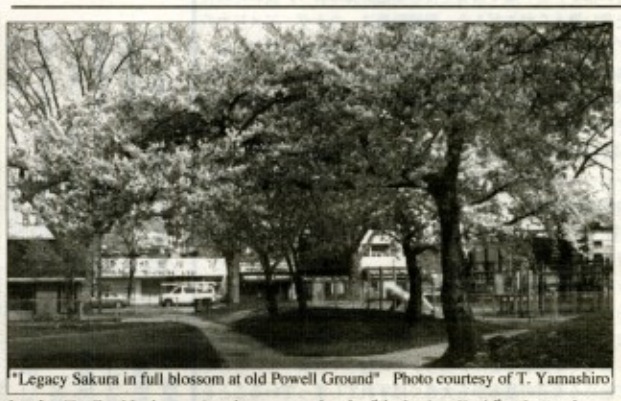
環境保全は経済を阻害すると主張するやからに分かってほしいのは、米国やカナダや、その他の国での現在の経済問題の原因は、その一つとして、環境保全措置法が原因とはなっていないということである。逆に、ドイツ、デンマークなど、早い時期に温室効果ガスの排出を規制し、エネルギー資源を再利用可能なものに転換した国は、今では実質的な経済的利益を上げており、移り気な石油市場の影響はそれほど受けていないということだ。

われわれはゴミ埋め立て地に一トンあたり九〇ドル払うことには頓着しないのに、二酸化炭素の大気汚染が一トンあたり一〇ドルくらいになるなどといったものなら、大騒ぎをして反対しかねないのである。スウェーデンでは、一トンあたり一五〇ドルの二酸化炭素税を払いながらも、高い経済成長を謳歌しているのである。

確かにカナダはちょっと立ち遅れているが、環境問題を率先して進めることで大きな経済効果が得られると認識すれば、遅れを取り戻すことはできるはずである。



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"Legacy Sakura in full blossom at old Powell Ground" Photo courtesy of T. Yamashiro

旧パウエル・グランドの日系百年記念桜の移植問題
有志たち、広く日系社会に支援を訴える

バンクーバー発ーバンクーバー市内のオッペンハイマー公園は、戦前はパウエル・グランドと呼ばれ、野球のメッカであり、また日本語学校と共に、日系人の活動の中心となっていた。戦中の強制収容時代はゴーストタウンとなり、戦後一九四九年以後、家も財産も失ってはいたが、日系人は一世を中心に少しずつ懐かしい場所に居着くようになった。

そのシニアたちをサポートする組織として隣組が組織され支援を続けた。そして、一九七七年の春、日系カナダ人百年祭を記念して同公園に植樹されたのが現在に残る桜の木一二本であった。

以来、同公園を舞台としてパウエル祭が開催されてきた。

昨年、同市の都市再開発計画にともなって、同公園が全面的に再造成されることになり、桜の伐採が浮上し問題化した。

地元の日系コミュニティ団体の有志たちは、同公園が日系社会にとっては戦前から続く数少ない歴史的名所であり、また、自国政府による強制収容などの人種差別政策に対する謝罪と補償を勝ち取った民主主義の勝利の記念として、更に、カナダに根を下ろした日本の美の象徴として、何とか桜を残そうと運動してきた。

その結果、本紙七、八月号英語面に「遺産桜の運命が決定」という見出しで、ジョージ・クマガイとKCサトーが、日系人有志と市の公園再開発委員会の話し合いの経緯を報告し、三本のみの伐採が決定したと伝えた。伐採反対運動を支援するために、パンクーバー発ーパンクーバー市内のオッペンハイマー公園は、戦前はパウエル・グランドと呼ばれ、野球のメッカであり、また日本語学校と共に、日系人の活動の中心となっていた。戦中の強制収容時代はゴーストタウンとなり、戦後一九四九年以後、家も財産も失ってはいたが、日系人は一世を中心に少しずつ懐かしい場所に居着くようになった。

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その後、市当局の歩み寄りも見られ、三本のうち一本は同公園内の別の場所に移植されることが決定した。

九月二〇日、本紙のインタビューに答えて、元隣組所長の山城猛夫さんは「桜が移植された時の生存の可能性は、専門家の意見では二五%から五〇%程度と低い。また、プレートが既に記念碑から剥げ落ちており、その修復や、日系人の歴史を刻む新しい何かもほしい」と語った。

桜の木は日本を象徴する樹木として、日系人の移住とともに北米各地に樹林されてきた歴史がある。

「一世部・三十五年史」によると、一九五八年には東京都から二千本の染井吉野の苗木がトロント市に寄贈されてもいる。

その「桜」に込められた日本の「心」は果たして北米人に伝わっているのだろうか。日系コミュニティは「桜とは何か」を検討してみる時期にきているのではないだろうか。

この遺産桜を守る有志の一人で、隣組の理事でもある移住者の柴田祐子さんが、以下のようなアピールを本紙に投稿してきた。

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一九七七年の春にオッペンハイマー公園（旧パウエル公園）に日系移民百年を記念して植樹された「桜」とその桜を植樹した「人々」について少し書いてみたい。

日系カナダ人百年記念植樹祭の原点ともいえるパイオニア一世たちの「勇気」と「寛大な精神」がなかったならば、日系カナダ人の戦後史はどのように展開したかわからない。

例えば、バンクーバー市が誇りとしている多様性を代表する行事の一つであるパウエル祭。三十余年の歴史を持つこのお祭りはバンクーバー市民だけではなくカナダ全国の日系カナダ人たちが楽しみにしている。

一九七七年四月十六日に「記念さくら」の植樹祭に参加した日系シニアたちの多くが話すのを好まなかった戦前、戦後の日系カナダ人の苦い体験を、友人や若い世代と分かち合い、励まし合い、失ったコミュニティーの再現を夢見た人たちがいた。彼らの多くが「隣組センター」の設立に関与した人々である。

双方の努力により、第二の「ふるさと」カナダに託した信頼と、希望が同公園近辺にコミュニティー作りをうながしたのである。

このようなシニア一世たちの活動が、日系カナダ人史の数十年間の空白を埋める「日系の声」と新しい「自我」を与え、日系カナダ人史をカナダの人々と分かち合う事が出来るようになったと私は思う。これは、私たち日系コミュニティーのメンバー各自が身に付けた日系カナダ人文化である。

山城氏から、三〇年前に植樹した時の苗木の領収書が見つかったと知らせが来た。一世が選んだ苗木は、「あけぼの」である。どうして「染井吉野」ではなく「あけぼの」を選んだのか。私には分かるような気がする。日系カナダ人百年祭をカナダの人々と祝うことは、一世にとって長い暗い夜、長かった冬に終止符を打った「あけぼの」、春の訪れだったのではないだろうか。パイオニア一世たちはカナダの未来の世代に夢を託して桜を植樹してくれた。

トクコ・イノウエさんを除き、植樹に加わった一世はもういない。日系文化伝統を未来の世代に残す為にも、一世の代わりに、私たちが歴史を語る時がきた。言い換えると、パンクーバー市史及びカナダ史における日系カナダ人の命であり、存在の証である「記念さくら」をカナダ人の夢として語り継ぐ時がきたのではあるまいか。



Takeo Yamashiro



Yuko Shibata

ラッシュ時の危なげな「サクラ」たちを再現
永本冬林、「期待と誤解」の体験パフォーマンス



Performance art "Sakura" created by Tomori Nagamoto. Photo: Y. Tanaka

トロント発ー10月2日から5日まで、移住者アーティストの永本冬林（ともり）（トモレノン改名）の創作によるパフォーマンス「さくら」が、ヌイ・プランシュに沸くダウンタウンのグラッドストーン・ホテルで上演された。これは東京の込み合う地下鉄を想定し、そこに「さくら」、つまり日本の少女たちを配置することで、「制服」にまつわるある種の日本女性の美、セクシュアリティの期待と誤解を再現する試み。「あそこで一番面白かった」という年配の白人女性、「奇麗だとも、面白いとも思わない」といぶかる日本人女性など、反応はさまざまだった。（田中・記）

Source: Nikkei National Museum, 2018-16-2-21-11-15
www.nikkeimuseum.org

にっけいのこえ

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《リドレス二〇周年記念ワークショップ》
バンクーバーで移住者の現状語り合う
民族少数派団体、過去のリドレス続く

一九八八年、オタワ国会上院議会でマルルー二首相（当時）が開議決定演説を行った日から数えて二〇年目にあたる九月二二日、カナダ各地の日系コミュニティで記念行事が行われた。中でもBC州バーナビー市の日系プレースで行われたイベントは、全カナダ日系人協会（NAJC）と地元の日系市民協会（VJCCA）が共同で開催したもので、一九日、二〇日と二日間にわたるものだった。

一八の全体会議、分科会、映画上映会、演奏会などが開催されたが、そのうちのいくつかを紹介する。

■全体会議

九日朝、アレキサンダー通りの日本語学校で行われた開会式と全体会議では、二〇年前の日系リドレス運動に際して、リドレス連合会にくわわり、NAJCを支援してくれた他のエスニック団体、カナダ先住民、中国系カナダ人、ウクライナ系カナダ人、インド系カナダ人、加えて、黒人系カナダ人団体の代表が挨拶に立った。

また、リドレス補償金として日系コミュニティから一二〇〇万ドルと連邦政府から同額を拠出して一九九六年に開設された、カナダ人種関係基金（CRRF）のアルバート・ロー会長からも挨拶があった。

CRRFは創立以来、セミナーや財政援助を通じて人種差別をなくすための活動を続けている。ロー会長は、「制度的人種差別は今も存在している。日系人がリドレスで見せたような忍耐強く執拗にたたかう姿勢が必要だ」と挨拶した。

全加華人協進会（CCNC）を代表してエイヴィ・ゴー氏が、人頭税運動を闘うに際して、日系リドレスの成功が大きく貢献したことに言及した。

「一九九四年、政権の交代によって手の平を返したように担当大臣が全面的にそれまでの人頭税問題を否定した。また、日系社会同様に、政府の懐柔策によって、中国系社会内部でも亀裂を生じた。CCNCはその都度、当初の個人補償の要求を撤回す

（以下は14ページ上段右に続く）

NAJC会長グレース・エイコ・トムソンからのメッセージ
リドレス二〇周年イベント報告

グレース・エイコ・トムソン●バンクーバー

一年をかけて準備してきた日系カナダ人リドレス二〇周年記念全国祝賀会が終わった。まだ十分に起きたことを消化できずにいるが、これまで聴いた感想などからすると、記憶に残るイベントとなったということは間違いなく言えそうだ。そして、この成果はイベントの成功のために尽くしたボランティアのおかげであることは間違いない。

第一日目、会場となったバンクーバー日本語学校のドアが開き、スクワミッシュ全国長老のグロリア・ウイルソンの歓迎の祈りが流れた瞬間、私は好意的な空気を感じた。

翌土曜日の晩餐会のプログラムは、特に魔術のような興奮にとりまかれた（これは私だけではないと思うが）。ニシハラ〈カゲニ〉重奏、それから飲み物がハッピ姿の給仕の手でふるまわれ、全員がディナー会場に移動。晩餐会はバーナビー市長のデレク・R・コリガンの歓迎の挨拶で始まった。西田在カナダ大使の挨拶を聞くのは、西海岸の人間には稀有なことだ。振り返ると、参加者はあらかじめ祝賀の心の準備が出来ているようにも思える。あたたかい善意と期待感が会場の空気に感じられた。



19日全体会議：左からロバート・ジョセフ（先住民）、アート・ミキ（NAJC）、エヴィ・ゴ（中国系）、アンドルー・ヒラディシェヴスキー（ウクライナ系）、デビッド・ディバイン（アフリカ系）、ハーバジャン・ギル（コマガタ丸事件）


全カナダ日系人協会　会長
グレース・エイコ・トムソン

食事の間に山城猛夫の尺八とチレサ・コバヤシの歌と琴の二重奏が流れたが、これはまことに目を見張る演奏だった。そして、リドレス運動を牽引した交渉委員会に捧げたドクター・モナ・オイカワ（ヨーク大学）による乾杯の音頭、更に、ドクター・ロイ・ミキによる、リドレス運動時のエピソードの数々は、出席者を感動させた。

■一九日夕刻、ジェイ・ヒラバヤシ（写真中央）とココロダンス・シアターによる「幽霊（Ghosts）」が、旧日本人街バウエル通り沿いの駐車場で演じられた。これはリドレス二〇周年を記念して創作された作品で、バウエル街を俳諧する強制排除された日系人たちの亡霊が描かれている。



それにたたみかけるように、基調演説に立った先住民族コミュニティを代表したロバート・ジョセフ首長が、日系人に「真実と和解のための委員会」への参加を呼び掛けた。全員が総立ちでこの提案を受け入れた。

最後の精神を高揚させ、覚醒させる「語り太鼓」の演奏は、私たちを現在から未来へと前進させるものがあった。

この場を借りてグレーター・バンクーバー日系市民協会に感謝したい。会長ロン・ニシムラは、私とともにホスト役を務めてくれた。また、シンディ・モチズキNAJCイベント・コーディネーターは、驚くほどの働きをしてくれた。特に、若い人たちをこのイベントに巻き込んでくれた功績は大きい。また、カルガリー日系人協会の会長のケビン・オカベは、カルガリー・コトブキ協会の会員たちをバスでこのイベントに参加してもらう手配をしてくれた。

カナダ人種関係基金の、初日の全体会議「リドレス・決して遅すぎはしない」への支援と協力にも感謝したい。パネル討論会では、最近、正式な謝罪と補償をカナダ政府から受け取った他のコミュニティの代表者を招聘し、いまだ解決されていない案件に関して、未来へ向けての討論へと導いてくれた。

各々の分科会はほぼ一杯になり、若者や学生の参加が多く週末の三日間で一千人に及んだ。さまざまな背景の参加者たちの発言、特に先住民代表からの発言は大きな意味合いをもっている。若者、移住者のグループは、こういった議論の場がもっと必要であると表明している。

他のパフォーマンス、ビデオ上映会もカがはいっていた。特に二つのグループに感謝したい。一つは、ドクター桑山紀彦（山形県）の「地球のステージ」。もう一つは、「ゴースツ（霊魂たち）」を舞った、ジェイ・ヒラバヤシとココロダンス劇団だった。特に、「ゴースツ」はこのイベントのために制作された作品で、サンライズ市場店の屋上の駐車場で行われた。この市場は一九四二年に日系カナダ人が強制収容のための登録をさせられた場所に隣接しているという歴史的事実を呼び戻した。

次号では、寄付者やスポンサー名などの詳細を列挙し、一方で、個人的な感謝状を個々に送るつもりでいる。ともあれ、皆さん、ありがとう。

また、一〇月二五日にウィニペグでNAJC年次総会が開催される。その時に、お会いしたいと思う。

Friendship Through Aikido : Harmony and Consideration
Master Horikoshi and his students visited JCCC
「調和と思いやり」堀越道場が訪加


Demonstration by Master Haruyoshi Horikoshi(left) and his assistant Masami Watanabe.　Photo: Y.Tanaka

トロント発-8月25日、埼玉県春日部道場から17名の堀越春芳師範館を訪れ指導した。昨年、カナダ側から埼玉県の堀越道場を訪れ、今回、カナダを訪れて交流を深めたもの。

「私は合気道を、調和と思いやりの武道とみています」と一家で道場を営む堀越師範は言う。互いに成長を促す精神修行と言い換えられるだろう。堀越師範は、カナダ、アメリカのみならず、アジア諸国、イラン、ドイツなど欧州にも指導に出かけている。

「合気道では勝ち負けを競いません。段取りの稽古を通じて、自分を受け入れながら、相手を高め、究極の人間関係のあり方を追求します。『動く禅』といわれるのはそのためです」

インタビューが柔道との違いの話に及んだ時、堀越師範は勝ち負けにこだわりすぎるオリンピックでの柔道の試合を批判した。合気道と柔道は出処は同じ武術だが、合気道は試合はしない。

「柔道の試合は重量、ルールでがんじがらめ。レスリングとあまり違いがなくなった感があります」

北京オリンピックでの柔道の試合をテレビで見ていて、いぶかしく思うことがあった。やらわちゃんでお馴染みの谷亮子さんの闘いぶりだった。彼女が「金」をとれなかったから言挙げするわけではない。日本のお家芸と言われてきた柔道が、まるで柔道着を着たレスリングになってしまっているのだ。互いに組み合って始める柔道の基本から大きくはずれてしまっていることを見せつけられた。勝敗にこだわっているため、相手をいたわる余裕など微塵もなくなっている。

「オリンピック東京大会で、ヘーシンクが対戦相手の神永選手を破って優勝した時、熱狂した関係者が駆け寄ろうとするのを制止して、彼は神永選手をいたわりました。当時は、まだ、思いやりが生きていました」

「合気道」の本質は、「愛」であると語る堀越師範。日加の調和と思いやりの交流に期待したい。（田中裕介・記）

Source: Nikkei National Museum, 2018-16-2-21-11-16
www.nikkeimuseum.org