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'88

NIKKEI VOICE

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An Exclusive Interview

Mike M. Masaoka

"We want to make the price of racism very expensive."

"Sansei and Yonsei cannot afford to be apathetic about human rights violations"

Mike M. Masaoka is considered by many to be one of the truly great contemporary Americans. As the outspoken leader of the Japanese Americans during and after the War and a tireless lobbyist for civil rights issues, he has left a lasting imprint upon the legislative history of the American Congress. His recent autobiography, THEY CALL ME MOSES MASAOKA, has been hailed by both writers and politicians as a required reading for all Americans.

NIKKEI VOICE spoke to him on the occasion of his visit to Toronto in November, 1987.

NIKKEI VOICE: Was it your group that manoeuvered the American Redress Bill through the House of Representatives?

MASAOKA: Yes, it was.

NIKKEI VOICE: Were you happy with it? The amount is only $1.2 billion.

MASAOKA: To be fair about the whole thing, we're never going to get enough money to make up for all that we went through. Lot of us old geesers don't particularly need the money. We need the symbolism or the significance of the money. As I pointed out before, in some ways a national apology is really a greater thing than compensation. To have a government officially apologize to a group of people is unheard of. But, at the same time, we know that money talks. I think most of us are sincere when we say that we want to do this, not just for ourselves — cause we're too old now — but for the protection of our future children and for other Americans so that it can't happen again. Therefore, to assure that it won't happen again, we want to make the price of racism so expensive that Congress or others who will want to do something similar again will have to pause and think. We want this money in two kinds: first, to individuals because individuals lost, and second to the community because we lost collectively too.

Now, it's not compensation for what happened to us because no amount of money will compensate for that. But this is solatium, an act of grace, an acknowledgement by the government that they've made a mistake and that they've really misjudged our character. And also, we want this money to show Americans that if America wants to be racist she has to pay for it.

NIKKEI VOICE: Do you feel that your movement will succeed? This was an authorization bill; you still have to come back with an appropriation bill. Was the success in September just a symbolic gesture?

MASAOKA: The bill passed the House almost two-to-one. It hasn't passed the Senate because we've held it up. We have 75 of 100 Senators co-sponsoring that bill. So, we're pretty sure that we can get it passed.

NIKKEI VOICE: Why are you holding it up?

MASAOKA: Because, with Wall Street in the situation that it is, with the internal debt of the U.S. as big as it is, with the problem of the trade deficit with Japan, with the problems in the Persian Gulf, to raise another problem would automatically call for a veto. We've got the votes to pass the bill, but a veto may change a lot of these things.

So, timing is very important in these things. We've held it up, more or less, because we think that if we give the legislation to the President at an awkward time, when he's been weakened, he may be forced to veto it against his better judgement.

NIKKEI VOICE: So you can control the timing of legislation in the U.S., can you?

MASAOKA: It's not so much that we're controlling the timing, as working together with the members of Congress to get the most appropriate opportunity.

NIKKEI VOICE: Aside from this very interesting difference in approach to government, what else distinguishes Japanese Americans from Japanese Canadians?

MASAOKA: We're very much alike in many ways, I think. We both want to see security for our group. We want to see greater opportunity for our children and children's children. For all Americans and Canadians, we want to see civil, social and political rights.

NIKKEI VOICE: So you see yourself as a spokesperson for all Americans.

MASAOKA: O, yes. It has to be. At our age, we don't have much left to contribute to our country or to our people, except to their future.

NIKKEI VOICE: What's your view of Canada's multiculturalism policy? Our government actively supports and encourages ethnicity, but Japanese Canadians, because of our experience during the War, are just now beginning to rediscover and redefine our identity.

MASAOKA: Today, we have something like that in America too. Before the War, the great thrust was assimilation, but today we have ethnic pluralism, as you have up here.

But one thing I like to suggest to your readers is something most Japanese Canadians and Japanese Americans do not think about much. This is how much they have already contributed to their country. Now, you know that the evacuation in both countries was a terrible thing to suffer and endure, yet out of that some good has come. The civil rights movement and drive in North America started with our evacuation. The great civil rights movement in America during the early sixties grew out of our evacuation. The Bill of Rights in Canada grew out of your incarceration. So, we've already

See "Masaoka" page 3

Takeshita's Visit Perfect Diplomacy

TORONTO — Japanese Prime Minister Noboru Takeshita's visit to Canada on January 15 and 16 was, from a public relations standpoint, a great success. The two men, Takeshita and Prime Minister Mulroney, carried off their first official meeting between them with perfect diplomacy.

The highlight of the visit was a black tie dinner hosted by the Canadian Prime Minister at the Harbour Castle Westin Convention Centre in Toronto.

The two leaders spoke to a gathering of some thousand guests. Mulroney's speech sounded familiar. He stressed the need for a strong "friendship" and "partnership" between Canada and Japan, and proclaimed that "Canada is open for business from Japan."

He praised Japan for having harmonized economic renovation with traditional values, and went on to claim that the new Free Trade Deal will make Canada more attractive to Japan.

There was no contradiction from Takeshita. He went even further, congratulating Mulroney for the initiative and assuring him that Japan is very happy about the trade deal.

The thrust of Takeshita's first speech to Canadians was obviously friendly relations. He announced that Japan will contribute $1 million to the Canada Council this year in order to improve cultural relations. He spoke of Japan's intentions to encourage more exchange programs between the two countries to improve understanding.

Under J.E.T. (Japan Education and Teaching) program, Japan will invite in the next year 80 Canadians to teach in Japan.

He pledged to do "all (he) can to help" during the upcoming Economic Summit in Toronto.

The two leaders stayed clear of any possibility of controversy. The success of their public relations meeting is suggested by the neutral tone of their joint-statement.

The next official meeting between the two men will be at the Economic Summit in June. The real test of their friendship will come when the full impact of the trade deal has been digested by both countries.

APRIL PUBLIC FORUM PLANNED BUSES CONVERGE ON OTTAWA

On April 14, 1988, there will be a rally in Ottawa to show support for the Japanese Canadian Redress movement, said Art Miki, President of the National Association of Japanese Canadians.

The gathering, said Miki, will be a public forum to show Canadians that the Redress issue has support from millions of people from across the country.

The NAJC also hopes to introduce publicly The National Coalition for Japanese Canadian Redress, a new group composed of a number of prominent Canadians who have officially given their names in support of a speedy resolution to the redress issue.

Busloads of seniors from the Japanese Canadian community will come to Ottawa to attend this public forum. It is the older members of the community who have suffered the most during the last War at the hands of the Canadian government, said Miki.

Centers such as Toronto, Hamilton, Montreal, Vancouver and Winnipeg have already scheduled busloads to travel to Ottawa during that week in April. The NAJC anticipates many more centers will organize the trip before then.

The organizers of the forum hope the visitors to Ottawa can occupy either Parliament Hill or the auditorium inside the Parliament Building for their display of unity and support. A number of the Coalition members will be invited to speak along with some of the politicians.

"We hope to have a big media coverage for this event," Miki concluded. "It is an educational event. We must generate much more awareness on the part of the Canadian public."

A NATIONAL FORUM FOR JAPANESE CANADIANS

Write to: 2240 Midland Avenue, Suite 204D
Scarborough Ontario, M1P 4R8

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

BILL C77: DISTURBING AND INSULTING

Defence Minister Perrin Beatty's Bill C77 attempts to supercede the notorious War Measures Act which the Japanese Canadians have been trying to alter or abolish. It is very clear from the text of the bill, however, that the government has failed to bring about an adequate replacement. The Emergencies Act at present is between second and third readings of the House; it is in committee. Japanese Canadians must have an open and complete debate of a measure that hits so close to their experience.

Ultimately there is nothing in the new Act to protect the individual from the arbitrary issuance of the Prime Minister. Under this Act, human rights during emergencies are still dispensable, for the checks which are attempted in Sections 56, 57 and 58 are mostly cosmetic. Parliament, for example, is asked to give affirmation within 7+3 days, and either House may bring in a motion to revoke the orders. All this at bottom is academic, for history shows that getting affirmation during emergencies has never been a problem in Canada. It is in the nature of emergencies that people will panic and follow. Furthermore, can 15 Senators or 30 MP's under a given scenario effectively persuade the majority after only five hours' debate?

We are also expected to be appeased by the compensation mechanism which is built into the Act. The real protection, therefore, is only after the fact. Even here, one is left with some disturbing questions. Why is the entire compensation process so completely in the hands of the Prime Minister? Why is there a time limit to the process of appeal? Why is so much protection given to the authorities? The principle behind compensation must be its capacity to deter government excesses. C77 is not an adequate deterrent.

It is good that Amendment 6(5) of the War Measures Act has been removed, but if the new Act is to be truly safe, it must provide the potential victims with a basis of guarantee. Somehow there must be a clear stipulation that a state of emergency does not divest the government of its responsibility towards human rights.

Now, in the face of these inadequate checks, look at what the Prime Minister can do under C77.

The following is a chilling comparison:

WAR MEASURES ACT	BILL C77
3(1a) arrest, detention, exclusion and deportation	28(1c) ...entry and search... seizure and detention... 28(1h) the removal from Canada of persons other than Canadian citizens.
3(1a) control (of)...means of communication	28(1a) the control or regulation of any specified industry or service, including the use of equipment, facilities and inventory.
3(1c) control of harbours, ports and...waters...and... vessels.	
3(1d) ...control of transport of persons and things.	
3(1f) appropriation, control, forfeiture and disposition of property...	28(1b) the appropriation, control, forfeiture, use and disposition of property...

And the lists go on. The expiration time for the three types of emergencies are 60 days, 120 days and 360 days (an entire year). These deadlines can be extended indefinitely.

In addition, there are provisions in the new Act that do not appear in the War Measures Act. We must seriously ponder the ramifications and consequences of clauses, for example, that allow the Prime Minister to do "whatever is reasonably necessary" to the point where he can "prohibit public assembly" and "prohibit travel".

Instead of answering questions, Bill C77 raises too many that are disturbing. Instead of making it impossible, this Act, as it stands, makes the repetition of the wartime injustices just as likely. If this legislation were to pass unchanged, it would be an insult to those Japanese Canadians who have suffered from emergency legislation and who have wished for all Canadians a safer future.

Help Us Grow

The NIKKEI VOICE at present is a non-profit business, but it is a business. It will not be able to continue for very long without advertisers. We will, therefore, ask our readers for two things. We ask that you support the businesses that may appear in our publication whenever and wherever you can.

Please mention our name when you do business with them. We also ask that you encourage any businessmen you are familiar with to advertise in our newspaper. Rate cards can be supplied if they write to our office. Please help us make NIKKEI VOICE a permanent part of our community.

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CONGRATULATIONS pour in to the NIKKEI VOICE

Dear Sir:

As the federal New Democrat spokesperson on Multiculturalism I would like to offer my congratulations on the first issue of NIKKEI VOICE. The editorial commitment to developing "an instrument to help all Japanese Canadians communicate across Canada and become a social and political force" is to be strongly supported. The strengthening of the Japanese-Canadian community will directly enhance and benefit the growth of Canadian society as a whole.

I would like to take this opportunity to reaffirm my commitment to the efforts of the NAJC to achieve a just redress settlement. One of my very first speeches to the House of Commons after the September 1984 federal elections called for the government to negotiate an appropriate redress package with the NAJC.

I remain committed to the belief that the only acceptable solution requires a settlement arrived at through serious negotiations between the government and the NAJC, a settlement which includes a formal acknowledgement of wrong-doing, individual compensation and a community development fund.

I look forward to receiving future issues of the NIKKEI VOICE and to continuing my work with the Japanese-Canadian community.

Ernie Epp, M.P.
Ottawa

Dear Editor:

Congratulations on the first edition of "Nikkei Voice".

Yours sincerely,
Thomas R. Berger
Vancouver, B.C.

Why Issei left NAJC

Dear Editor:

I agree that for us Japanese Canadians, as far as redress is concerned, there is certainly no other way than to follow the NAJC. It is a real pity that in spite of this, there are some Japanese Canadians opposed to it.

In our area, the Okanagan, the situation is the same, but three-quarters of Japanese Canadians were not forcibly moved. These are people who have built the present because they benefited by good economic conditions in the wartime period, and they do not show much interest in redress. However, we are patiently continuing to carry on the cause of Japanese Canadians.

Personally, what amazed me as an observer to the NAJC meeting was that I was the only Issei present. I had heard before, and knew in reality that Issei who made the greatest sacrifices were cold to this redress question. On one hand, one can understand the feeling that they have entrusted the matter to Nisei and Sansei, but on the other hand, in Issei meetings, there is a lack of overall cooperation with the NAJC.

Why have the Issei kept away from the NAJC? The facts are as follows.

It must not be forgotten that at the beginning of the redress question, over three-quarters of the Issei showed a genuine interest in it. What I said at the May meeting of the NAJC was that I wanted it to be understood why the Issei have become cold to the question.

As I said before, in the Confucian system, keeping up appearances is very important. Thus, if for the sake of convenience, we say "Issei, Nisei, Sansei," the Issei think this is not an appropriate way to call the Issei, and sometimes amounts to rudeness. Even if the Issei themselves realize that they cannot speak and act like the Nisei and Sansei, and even if they know they cannot do things without the Nisei and Sansei, it is a blow to their self-respect to admit it in front of others.

George Kakuno
British Columbia

Ethnic rally was inspiring

I found the ethnic rally at Harbord Collegiate to be one of the most moving and inspiring events of my life as a Canadian. I think Japanese Canadians have done a most wonderful thing for Canadians in providing this focus for us to express our shame at our wartime treatment of you. As well, you provided an opportunity to name the racism which lay at the basis of this treatment and to unequivocally state that we will stand together to combat it.

We can't move ahead in unity until we have acknowledged our past mistakes. We have to make a just and humane society here in Canada. The great strength and leadership of Japanese Canadians are helping us to get there. Please don't stop until you have succeeded in our campaign for redress.

Kim Malcolmson
Toronto

Ethnic Solidarity Our Only Safeguard

Dear Editor:

I enjoyed reading your reports on the October 29th ethnic rally in Toronto and the creation of a National Coalition for Japanese Canadian Redress. At this stage in the redress campaign, such demonstrations of solidarity are essential, for they underline the fact that the redress issue is basically a human rights issue, transcending ethnic boundaries.

Now that the silence has been broken, it would be a tragedy to let the federal government off the hook too easily. An apology and token settlement are clearly not enough. No amount of money can ever heal the wounds completely, of course. However, unless Japanese Canadians get substantial monetary compensation, both individual and collective, and unless the current War Measures Act is repealed, the same kind of injustice could victimize other minority groups one day. And many Canadians could continue to believe that the evacuation was justified.

It is dangerously self-deluding for any 'hyphenated Canadian' to become complacent about his or her place in this so-called ethnic mosaic. One step in safeguarding minority rights is the strengthening of ties between oppressed groups. Hopefully, the solidarity which has developed over the redress issue will endure and grow deeper long after this issue is resolved.

Momoye Sugiman
Toronto

NIKKEI VOICE welcomes articles and letters on topics of interest to our readers. Please participate in the dialogue and debate which are the essence of this forum. We reserve the right to use editorial judgement. Please send your submissions to the NIKKEI VOICE office.

NAJC IS THE SAME AS JCCA

Dear Editor:

I take great pride in the accomplishments of our community and the NAJC/NJCCA which has played a vital role in my life since it was founded in 1947. In 1980, the name NJCCA was changed to NAJC. I bring this to your attention because during the time I coordinated the 40th Anniversary Celebration of the NJCCA/NAJC, it came as a surprise to some that the two organizations were one and the same. The confusion is understandable. Unlike the JCCD which dissolved on the formation of the national JCCA, the NAJC was a change in name only, and it was made after much deliberation.

Addie Kobayashi
Waterloo, Ontario

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



EXPLODING COLOURS TO SPIRITUALITY

Heather Yamada Explores her dreams

There has been a surge of literary activity in Canada in recent years. Many Canadian writers are household names. Less publicized but just as vibrant, however, are our artists. One has only to gallery-hop in downtown Toronto or Vancouver, for example, to see the variety of creative ideas at work.

At the center of this activity are Japanese Canadian artists. When one thinks of the contribution Japanese Canadian artists have made, one thinks of people like Akira Yoshikawa, Nobuo Kubota and Roy Kiyooka. There is every evidence, however, to think that the younger artists will continue this tradition of excellence.

From January 16 to February 10, at the Leo Kamen Gallery in Toronto, the works of Heather Yamada were featured. Yamada's work is suggestive, intuitive and evocative, reminiscent of the symbolic conceptual paintings of the early sixties. Her style is a risky one for it opens up the unconscious and invites the viewer to subjectify also.

MOVING COLOURS

What strikes one immediately about her work is the vibrancy of the colours. Thick, bright colours are juxtaposed in rhythmic contrast to one another. At closer look, however, one realizes that the vibrant colours are more the result of movement. The lines are in constant movement, at times almost frenetic, so that the colours are literally exploding against each other.

In every painting, there is at the center of this explosion, a motif, namely, a doubled-over cone in the shape of an elongated ellipse. The movement of colours revolve around this central symbol in an incessant flux.

"I start with a shape that resounds in the mind," says Yamada. "I got this particular shape (the motif) from a dream I had about my father."

This reminded me of something she wrote someplace else: "Images are culled from memory and brought to light in that dream state halfway between sleep and waking."

She explains that this symbol is suggestive of movement and transformation, movement towards change and transformation into another dimension. It is a fish, a boat, a diver. It is a journey on water which is the archetype for spirituality.

JAPANESE INFLUENCE

One cannot hide what one is, and Yamada is no exception. Her Japanese background is most noticeable in her etchings and graphics. The subtle, quiet lines over squares and triangles show obvious Zen influence. They are powerful in their quietness. Her collages also speak of Zen with the lines that shoot out of the image. "It forces the eye to follow the line out of the thing into the no-thing," she says.

This discovery of her Oriental side has been a recent development for Ms. Yamada, and she credits it to the redress movement. "I grew up in middle-class Toronto," she says laughingly. "My friends were all Jewish. I didn't know what Japanese Canadian meant." Thoughtfully she continues, "But redress has really done its thing for me. Regardless of whether it's resolved, it has enabled me to see my family in a different light. It has forced people, inspite of its pain, to face it and to talk about it."

BEGAN IN LONDON

Ms. Yamada began her career in art in London, Ontario where she studied Visual Arts at the University of Western Ontario. After graduation, she lived in London for five years painting and doing shows of her work.

She moved to Vancouver and stayed there for three years fully intending to make it her permanent home. Nine years ago, however, she was brought back to Toronto because of her father's illness. His subsequent death compelled her to stay in Toronto where she has continued her work with an impressive list of showings.

Her greatest influence in recent years has been her trip to Southeast Asia where she saw another dimension of the human condition and where she also visited a Buddhist monastery. "I feel that I've been changed by the experience," she says. "I've learned that you create your own universe."

It will be most interesting to follow the evolution of this attractive, thoughtful and articulate Japanese Canadian artist.

"Masaoka" from page 1

made a great contribution to human rights and civil rights of our two countries.

Beyond that, we've made a contribution to Japan. The Japanese, during and after the War, were depicted as treasonable, dishonest, sneaky and untrustworthy. We've shown through our discipline and loyalty, especially on the battlefield, that the people of Japanese race are as honest and loyal as anyone else, and that our individual loyalty is not a matter of race. If this was not demonstrated by Japanese Americans, Japan would not have received the kind of treaty that they got after the War. Because of what the Issei and the Nissei did, we were able to get for Japan an unprecedented treaty of peace. Never before in history has a victor in war actively helped the vanquished towards rehabilitation and reconstruction.

NIKKEI VOICE: What are your views about the future of Japanese Americans and Japanese Canadians? What would you like to say to the Sansei and the Yonsei?

MASAOKA: I think there's a danger of becoming apathetic about future civil rights violations, feeling that we've got it made and now that we're accepted we don't have to worry. W.W.2 should teach us differently. I remember in America everyone of Japanese blood was put into the camps. If you were Japanese, you were Japanese. It's "double Hitler" formula. Those Japanese Americans who fought in W.W.I thought they were safe, but they had to go to the camps too. Some belonged to Rotary clubs and other social clubs; they thought they had it made. War came. Boom! They were all in with the rest of us. Now while there may not be the kind of mass evacuation as before, there could be some difficulties in the future based upon trade, mixture of other Asian groups, and accidents of identity. I feel very strongly that we need to continue the network that we've built up. We need that network. We need the experience that we've built up.

Even with all the intermarriages, we have to remember that Hitler said if you were 1/8 Jewish you had to go to the concentration camps. Under these circumstances, we've just got to stay united.

NIKKEI VOICE: So the Sansei and the Yonsei shouldn't deny their background.

MASAOKA: I think they ought to be proud. What other group in America or Canada faced such odds and has accomplished so much as we have? I'm proud of the fact that I'm Japanese American.

NIKKEI VOICE: How do you do that, though? I think that, while they don't deny their ethnicity, the Sansei and Yonsei don't think that it's important. How do you get them back to continue the network?

MASAOKA: I think it's education. See, too often we Japanese Americans and Japanese Canadians have worried so much about the other group that we haven't taken the time to educate our own. I think that's one of the things we've got to do. Even if they're 1/2 Japanese or 1/8 Japanese, we've got to teach them to be proud of their heritage.

We came from a strange culture compared to the majority. What other group has had to suffer so much and what other group has had so little? Yet, in such a short time, what other group has accomplished so much? This is something to be proud about. They've got to be educated.

NIKKEI VOICE: Final words to the Japanese Canadians?

MASAOKA: I think Japanese Canadians have a more remarkable record than they realize. Japanese Canadians have a tendency to be like the old Meiji Japanese: they don't like to talk about successes.

Our big problem is we have to sell ourselves to ourselves before we can start selling to the larger public. The Japanese are, amazingly enough, inspite of the persecutions we faced, among the most bigoted of peoples. Unless we ourselves can learn to be more humane and more freedom-minded, we can't sell to other people. We have to educate ourselves.

That's a great challenge for us.

PERSONAL

Nakayama

The Nakayama family, Gordon Goichi Nakayama, Timothy Nakayama and Joy Nakayama Kogawa, wish to thank their many Japanese Canadian friends for their kindness during their recent bereavement. Gordon Nakayama is presently writing a book about his wife and he would appreciate receiving any anecdotes from people who remember her. His address is 845 Semlin Drive, Vancouver, B.C. V5L 4J6.

Isomura

Everyone's sympathy goes to Mrs. Fusa Isomura and her family of Montreal, Quebec, on the passing of Mr. Toshi Isomura on December 2, 1987. May peace be with the Isomura family in their time of sorrow.

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Mennonite Scholarship

WINNIPEG — April 1, 1988 is the application deadline for a $1000 scholarship jointly sponsored by the NAJC and the Mennonite Central Committee Canada (MCCC). Candidates must be graduate level students and preference will be given to students of Canadian Japanese descent, though others will not be excluded.

The scholarship is primarily to facilitate academic work related to the Japanese Canadian experience, although academic work related to other minorities in Canada will also be considered.

Two references are required.

The scholarship was established to serve as a tangible symbol of an earlier apology to Japanese Canadians by the MCCC on behalf of Canadian Mennonites.

For an application form or for more information,

write:Canadian Japanese Mennonite Scholarship
c/o Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, Manitoba
R3T 5K9
(204) 261-6381

Hastings Park

The Hastings Park Foundation for Rights and Freedoms, an educational wing of the NAJC, has officially received charitable status. The Foundation was established to fund educational materials and conferences dealing with increased awareness of Japanese Canadian history. Donations to the Foundation are now tax deductible.

Source: Nikkei National Museum, 2018-16-2-7-1-3
www.nikkeimuseum.org

This page is prepared and paid for by the National Association of Japanese Canadians

NATIONAL COALITION FOR JAPANESE CANADIAN REDRESS

by Roy Miki and Cassandra Kobayashi
Members, NAJC Strategy Committee

The National Coalition for Japanese Canadian Redress has now been officially formed. We are very encouraged by the impressive support offered by prominent individuals and groups who support the NAJC's call for a negotiated Redress settlement. Some Coalition members are listed on a letter being distributed across Canada asking others to join the NAJC's struggle for justice.

The position of the National Coalition will be highlighted at the "Ottawa Redress Rally" scheduled for April 14th on Parliament Hill. At that time, the NAJC will ask Prime Minister Brian Mulroney to take positive action on Redress. With a strong National Coalition behind us, we can argue with confidence that Canadians do want the government to negotiate with the NAJC.

For over 40 years Japanese Canadians have waited for successive governments to resolve the iniustices of the 1940s. Today, our country has an opportunity to "right the wrong" directly with the individuals whose human rights were so grossly violated.

How you can help the National Coalition?

The NAJC needs the assistance of all Japanese Canadians and other supporters across Canada. Cut out the "Agreement Form" printed in this newspaper and make copies to recruit people in your area. Since the National Coalition should reflect the diverse ethnic, political, and social reality of our country, the NAJC recommends that priority be given, at this early stage of our campaign, to high-profile individuals and groups: for example, Premiers and Mayors, provincial and local politicians, civic leaders, educators, TV and media personalities, civil rights organizations, churches, ethnic associations, and local unions. It is also very important to contact business leaders and groups representing business interests, such as corporate officers, the Chambers of Commerce, agricultural and industrial lobby groups.

Please note that the "Agreement Form" has a space for individuals to sign as "individuals" and a space for groups to sign as "groups." As you collect signed "Agreement" forms, mail them immediately to the regional office nearest you — the addresses are on the form. The NAJC can then monitor the development of the National Coalition until the "Ottawa Redress Rally" on April 14th. Even though the National Coalition will continue after the rally, the signed forms should be submitted well before for maximum effectiveness.

Begin right now and start signing up individuals and groups in your area. Every name counts — and as we gain more and more members from all parts of Canada, the momentum will build. In the short run, we are preparing for the April rally in Ottawa, but if this government does not agree to a negotiated settlement with the NAJC soon, the National Coalition will be a strong lobbying force for Redress in the next election, perhaps as early as this fall.

JCCA Redress Committee

VANCOUVER REPORT

Roy Miki, Chairperson
Greater Vancouver
JCCA Redress Committee

The Vancouver JCCA Redress Committee congratulates the *Nikkei Voice* for launching a brand new national newspaper! Now, more than ever, our communities across Canada need a medium to exchange information and views on all the important issues affecting our lives as Japanese Canadians. Thanks for undertaking this bold and exciting venture!

As usual in Vancouver, we are engaged in a number of activities and projects to further the Redress movement.

Since the NAJC's immediate concern is the development of the National Coalition for Japanese Canadian Redress, we have begun a systematic mailing of letters to potential members in our area. To publicize the Coalition and to draw media attention to the campaign, we are sponsoring a large "Canadians for Redress" rally for Sunday afternoon, 1-4 pm, March 13th, at the Japanese Language School on 475 Alexander Street. This rally will bring together a number of non-Japanese Canadian ethnocultural and human rights organizations, politicians, and influential individuals who will speak in favour of a Redress Resolution to be sent to the government from the rally.

We have also produced an initial 10,000 copies of a postcard to be used by the Vancouver JCCA and other NAJC centers in BC. The postcard emphasizes Redress as a Canadian justice issue and indicates that the individual signing supports a negotiated settlement with the NAJC. Cards are available by contacting the Vancouver JCCA Redress Committee (Box 2108, Vancouver, B.C. V6B 43T5; telephone (604) 254-7838.

Alongside these campaign activities, the Vancouver JCCA Redress Committee has also assumed responsibility for composing and publishing an educational pamphlet on Redress. If all goes well with our schedule, this publication, called *Justice In Our Time: Redress for Japanese Canadians*, should be available for distribution in NAJC centers around the end of February.

A number of fund-raising projects are underway, but one generating the most excitement at present is the production of a limited edition woodblock print by the Nisei artist Tak Tanabe. As well, donations are arriving in response to our "Letter of Solicitation" published in the January and February issues of our newsletter, the *JCCA Bulletin*. Indeed, the generosity of individuals in our community is a clear sign that Japanese Canadians both support and recognize the strenuous work of the NAJC.

We're looking forward to the Ottawa Rally as a focal point for the NAJC's campaign. Living so far away our nation's capital, members of the Vancouver community can't, unfortunately, attend the rally in large numbers. Nevertheless, a small group of dedicated supporters are planning to make that "special effort" to fly there to be part of the special event.

National Coalition For Japanese Canadian Redress

Western Region, please return to:
Greater Vancouver J.C.C.A.
P.O. Box 2108
Vancouver, British Columbia
V6B 3T5

Central Region, please return to:
N.A.J.C.
National Executive Office
735 Ash Street
Winnipeg, Manitoba
R3N 0R5

Eastern Region, please return to:
2 Bloor Street West
Suite # 100
Toronto, Ontario
M4W 3E2
Attention: David Murata
Tel. (416) 968-9414
(Ans. Service M-F, 9-6)
Tel. (416) 926-8816
Fax (416) 968-9417

THE REDRESS WRONG

AGREEMENT FOR GROUPS

Yes, we are willing to join the National Coalition for Japanese Canadian Redress.

1. An Acknowledgement of the injustices inflicted on Japanese Canadians during and after WWII;
2. Legislative changes to prevent the recurrence of the injustices;
3. Compensation in both a community and individual form to the Japanese Canadians directly affected. The amount and method of compensation to be negotiated between the NAJC and the Canadian government.
4. Offer of citizenship to those who were exiled from Canada, and their children who would have been born in Canada;
5. Clearing of records of those who were unjustly convicted under the War Measures Act;
6. Creation of a Human Rights Foundation to further human rights and combat racism.

If an acceptable settlement is not achieved with the present Government, we understand that our membership in the National Coalition for Japanese Canadian Redress will remain in effect for the next federal election.

Signature _____ Print Name _____

Position _____ Organization _____

Address _____

City/Prov. _____ Phone _____

AGREEMENT FOR INDIVIDUALS

Yes, I am willing to join the National Coalition for Japanese Canadian Redress.

I support the NAJC's struggle to negotiate a just and honourable Redress settlement with the Canadian government, including the following components:

1-6. As in "Agreement For Groups".

If an acceptable settlement is not achieved with the present Government, I understand that my membership in the National Coalition for Japanese Canadian Redress will remain in effect for the next federal election.

Signature _____ Print Name _____

Occupation _____

Address _____

City/Prov. _____ Phone _____

First Members of National Coalition

— Names of the prominent individuals to date include:

Irving Abella, Historian
Howard Adelman, Philosopher
Ted Allan, Author
Margaret Atwood, Author
Gregory Baum, Theologian
Thomas Berger, Lawyer
Pierre Berton, Author
June Callwood, Journalist
Austin Clarke, Author
Bruce Cockburn, Musician
Ramsay Cook, Historian
Timothy Findlay, Author
Edith Fowke, Folklorist
Northrop Frye, Author
Robert Fulford, Journalist
Graeme Gibson, Author
Harry Glasbeek, Lawyer
Beata Hasznik, Artist
Mel Hurtig, Publisher
George Ignatieff, Author
Joseph Kataz, Educator
Joy Kogawa, Author
Michele Landsberg, Columnist *(Globe & Mail)*
Mary Jo Leddy, Journalist
Dennis Lee, Author
Bruce McLeod, Columnist *(Toronto Star)*
Michael Ondaatje, Author
Gunter Plaut, Rabbi, (Holy Blossom Temple)
Mordecai Richler, Author
Clayton Ruby, Lawyer
David Zuzuki, Scientist
Joyce Wieland, Artist

Source: Nikkei National Museum, 2018-16-2-7-1-4
www.nikkeimuseum.org

TANABE WOODBLOCK PRINTS

by Cassandra Kobayashi

The Greater Vancouver JCCA Redress Committee is pleased to announce the sale of a limited edition woodblock print of a Takeo Tanabe painting, "English Bay at Low Tide." Tanabe is an internationally known artist, now living on Vancouver Island. He was uprooted and interned during the 1940s and is showing his support for the Redress Campaign through this project which he is doing exclusively for the JCCA Redress Committee. This print will be produced on high quality handmade paper from Japan, and the printing is being executed by Sawai Atelier, owned by Noboru Sawai, who is an artist in his own right. Only 200 copies will be printed, priced at $500 each, so we expect to sell out quickly. This project will generate about $50,000 for the NAJC redress Campaign. If you would like more information, or would like to reserve your numbered print, please call the Greater Vancouver JCCA office: (604) 254-7838, or write, P.O. Box 2108, Vancouver, B.C. V6B 3T5.

Postcard Blitz!

NAJC centers are currently conducting a massive postcard blitz to gather signatures of Canadians who want Prime Minister Brian Mulroney to "Redress the Wrongs" inflicted on Japanese Canadians.

The postcards will be collected by NAJC representatives to take to the "Ottawa Redress Rally" on April 14th.

If you would like to participate in this project, contact the NAJC Centre nearest you and get a supply of postcards.

This postcard blitz is a simple and direct way of participating in the NAJC's Redress campaign. It's easy to pass postcards around among your friends, business associates, relatives, neighbors, organizations you belong to, and prominent people in your area. The cumulative effect of thousands and thousands of signatures from Canadians who support Japanese Canadians will be an impressive message to our government that Redress matters to Canadians.

Make sure the signed postcards are returned to the NAJC by April 7th so they can be taken to the "Ottawa Rally" on April 14th.

Local Rallies

HAMILTON:
Seventy people filled a classroom at the Hamilton Japanese Cultural Centre on January 26 for a meeting of the Hamilton Redress Committee and news about the Ottawa rally in April.

WINNIPEG:
A rally in support of Japanese Canadian Redress will be held on Wednesday, March 23, 1988 at the Holiday Inn South at 7:30 p.m.

TORONTO:
There will be an open forum regarding Japanese Canadian redress at the St. Lawrence Centre on Wednesday, March 30, 1988. Judge Bill Marutani will be the keynote speaker.

MONTREAL:
For Montreal residents, all enquiries concerning local rallies prior to the National Rally in Ottawa should be addressed to NAJC, Montreal Chapter, P.O. Box 865, Station B, Montreal, Quebec H3B 3K5.

PRESIDENT'S WORDS

As we enter 1988, our hopes for an end to the long struggle for redress continues. 1988 will be a crucial year for Japanese Canadians.

Will the American Government finally adopt the Civil Liberties Bill giving redress to Japanese Americans? Will a Canadian election be called for 1988 by Prime Minister Brian Mulroney? If so, what is the prospect of having a different party in power, or will the Conservatives gain strength through the Free Trade issue to be re-elected?

The future of the redress issue will be dependent on the outcome of the above questions.

In analyzing the political atmosphere, if there is an opportune time with the present Government, it is now and in the next few months. The Conservatives appear to have begun their campaign efforts to gain electoral support. If the Japanese Canadian redress issue has support from a wide voting base, there is hope that Mulroney may see the value in attempting to resolve the issue. The NAJC must continue to stress that redress is a human rights issue which all Canadians will want to see resolved.

Therefore, public awareness and support is essential. To this end the NAJC has undertaken initiatives to involve other Canadians in expressing their support.

The next few months will be crucial to NAJC and its redress effort. A National Council meeting will be held in Ottawa, April 15 and 16, 1988, following the Rally on Parliament Hill.

Art Miki

CALL FOR FUNDS

The NAJC needs the financial support of all Japanese Canadians to carry out our National Redress Campaign. All donations are deeply appreciated.

"Yes, I would like to contribute to the NAJC's National Redress Campaign."

Name .....
Address ..... City .....
Phone ..... Postal Code .....
Amount enclosed .....

PLEASE MAKE CHEQUES PAYABLE TO: "The NAJC"

Address: NAJC,
735 Ash Street,
Winnipeg, Manitoba R3N 0R5

日系賠償のための全国連合

ロイ・三木
カサンドラ・小林

賠償支持者の署名集め進行中

日系カナダ人の賠償請求を達成させるために、支持団体として、全国的な連合組織が正式に誕生した。すでに多くの著名なカナダ人及び団体が、ＮＡＪＣの交渉による解決を支持するむね申し出ている。手紙で他の賛同者への呼びかけが全国的につづけられているが、これにはすでに連合に加盟することを承諾している個人及びグループのリストも同封されている。

全国連合の見解・主張は４月１４日のオタワ全国集会で明らかにされる。ＮＡＪＣはこの集会でマルローニ首相にこの問題を積極的にとりくむよう要請する。ＮＡＪＣが政府と交渉することを多くの国民が望んでいることを、政府に訴える。

時の政府によって日系人に不義不正が行使された１９４０年代から、すでに４０年余の歳月が解決をみずに流れている。今こそ、人権を無視され、蹂りんされた個人個人に、"不正を正す"時が来ている。

全国連合の組織を成功させるために、日系人ばかりでなく、カナダ人一般からの支援がなければならない。ＮＡＪＣが用意した"同意書"（英語版にのっている）をコピーして、友人・知人をまわり、連合への加入を勧めて（賛同のサインを得て）ほしい。地域社会で指導的立場にある人、名前のよく知られている人、テレビによく出る人、政治家、及びビジネスで活躍している人からの賛同が得られれば、これに越したことはない。知り合いの間をまわって同意書にサインをもらってくるのが役目である。

同意書のサイン欄は個人として加盟するか、団体として加盟するかによって、サインする箇所が別けられている。集めた同意書は即ＮＡＪＣの支部へ送ってほしい。集まり具合によってＮＡＪＣは全国連合発展の動きをうかがうことができる。全国連合を通しての運動は４月１４日の集会以後も続けられるが、この１４日までに同意書が集まれば、それだけ効果は大きい。

一人でも多くの個人、団体からサインを得ることが肝心なのである。今日、今すぐにサイン集めにかかってほしい。当面は４月のオタワ集会を目どに集中的に勧誘を行っていく。政府がすぐに交渉に応じようとしなければ、全国連合組織は長く、少なくとも次の総選挙までロビー団体として、活動をつづけていくことになるだろう。

今ＮＡＪＣでは賠償問題運動の一プログラムとして、日系人に行使された"不正を正す"ことを要求することに同意するカナダ人に、そのメッセージが書かれたポストカードに署名してくれるよう呼びかけている。集められたカードはマルローニ首相に提出される。名前、住所にサインを得たカードは各地のＮＡＪＣセンターに集められ、４月１４日のオタワ全国連合集会へ持参される。

この署名集めをしてもよいと思われる人は、

西部

Greater Vancouver JCCA
P.O. Box 2108
Vancouver, B.C.
V6B 3T5 604-254-7838

中央部

NAJC
National Executive
Office
735 Ash Street
Winnipeg, Manitoba
R3N 0R5 204-453-4428

東部

NAJC Co-ordinator
Ste 100 2 Bloor St.W.
Toronto, Ontario
M4W 3E2 416-928-8816

のいずれか便利なところに連絡するように。署名集めをすることで、ＮＡＪＣの賠償請求運動に直接関わりが持てる。友人、職場の同僚、親戚、隣人、所属する組織のメンバーに署名をたのむことは、比較的容易にできる。個人が運動を支持するむねのサインをして、そのカードが何万人の人から集められれば、それは政府へのメッセージとして有効な手段となる。

ＮＡＪＣでは集めたカードを４月７日までにセンター事務所へ返送してくれるように願っている。

バンクーバー　レポート

ロイ・三木

バンクーバーＪＣＣＡ日系賠償委員会はＮｉｋｋｅｉ Ｖｏｉｃｅの創刊で、新たに日系全国紙が生まれたことをよろこんでいる。今後はますます、全国各地のコミュニティが情報を交換し、日系人に関わりのある問題について、見解を語り合う手段としてのメディアが必要になるからである。

バンクーバーでは、相変わらずさまざまなプロジェクトを手がけ活動を続けている。ＮＡＪＣがすすめてきた賠償運動のための、合同連合の組織化に協力して、この地方の人々に手紙を書き、連合への参加をよびかけてきた。この組織を広く一般に知ってもらうために、３月１３日(日曜日)には、１時から４時まで、アレキサンダー街の日本語学校で集会をもつ。これには各エスニック・グループ、人権運動グループ、政治家、各界の指導者も参加、賠償問題の解決を要請することになっている。

ＮＡＪＣ支持の署名カードはＢＣ州で１万枚用意し、一般の人々の協力を求めていく。このカードには日系人の賠償問題はカナダの問題であること、個人がサインすることによってＮＡＪＣが交渉にあたることへの支持を示すことが記されている。カードはバンクーバーのＪＣＣＡオフィスで手に入れることができる。

賠償委員会では、賠償問題の背景を理解するのに役立たせるため、教育用パンフレットの作成をすすめている。これは"今直ちに正義を――日系カナダ人への賠償"と題するもので、２月の末には配布できる。

資金集めのためのプロジェクトもいくつか行われている。今年は二世画家のタック・タナベの好意で、版画プリントを限定製作、販売する。活動をささえるための資金募集には多くの人から反応があり、その経過は毎月ＪＣＣＡプレテンに発表している。

オタワでの全国連合集会には大きな期待をよせている。遠距離のことで多数のメンバーは参加できない。少数のグループが都合をつけて参加するはずである。

各地で行われる集会

トロントでは３月３０日）水曜日）セント・ローレンス・センターでパブリック・フォーラムが催される。米国からビル・丸谷判事がスピーカーの一人として出席する。

ウィニペックでは、来る３月２３日、午後７時半からホリデーインの南側で、日系賠償支持の集いがもたれる。

モントリオールでは、オタワでの全国集会前の活動プログラムについての問い合わせはＮＡＪＣのモントリオール支部、P.O. BOX 865, Station B, Montreal, Quebec, H3B 3K5にしてほしい。

Source: Nikkei National Museum, 2018-16-2-7-1-5
www.nikkeimuseum.org

日系カナダ人であること

パーソナル・アプローチ

ミサオ・米山

幼い頃から、私は父を尊敬していたと思う。父は口数の少ない人で、あまり物を言わない。少なくても、言うことには知恵の深さがうかがえる人だった。父は医師になる勉強をしようと思ってカナダへ来た。スクール・ボーイをして、英語を学んだあと、薬店で薬剤師の助手として働くようになった。家庭をもち、子供が生まれてからは百姓になり、家族のために懸命に働いた。子供の教育には心を用い、私達は一度やると決めたことは、やりとげるようにと教えられて育った。女子も職業を身につけ、自立するようにというのが父の考えで、私も医学を志すことになったのだと思う。

私が六才の頃に、妹たちと私は日本語を学ぶために、日本へ送られた。父方の祖父の思惑であった。ところが、祖母が急死するという不幸があって、私達は叔父夫婦の世話を受けることになった。叔父の家では、私達は「外人」であり、メイドのように扱われた。祖母が生きていたら、日本語も学べたし、日本の文化を教養として身につけて帰って来れたかもしれない。今だに私の日本についての気持ちの中には、ワナにかかったと言う思いがぬけない。一九二三年の関東大震災のおそろしさが記憶に残っている。

三年後にカナダへもどり、私はおくれて小学校に入った。「頭のわるい子」とカナダ人の子にはやされたのを覚えている。数年で遅れをとりもどし、高校卒業までに同じ年の子に追いつくことができた。小学校時代は日本語学校へも通った。両親が日本語を忘れないようにと勧めたから。

高校を終え、UBCに入学、医学を専攻できる理科系を選んだ。当時は女子にも開放されている医学校が少なく、看護学をとるようすすめられた。女子を排斥するのは、当たり前の時代だった。あちこち出願して、アルバータ大学の医学部から入学を許された。

学費を工面しなければならない両親の負担は、大きかったに違いない。それがわかるようになったのは後のことである。それでも私は大学の寮に住んで、楽しく、一生懸命勉強もした。在学中に日本が開戦し、西海岸の日系人は強制立退き、私はBC州へはもどれないことになった。この時寮でハウス・マザーをしていたミス・ドッドが他の学生に、私は日系だけれどもカナダ人であることを説明し、人種によって人を差別したりすることは許さないと言った。当時の寮友は今もって私の友人であり、ドッドさんも私には忘れ得ぬ人である。

戦時中は医師不足で、医学生も全員軍部へ登録した。私も他の女子学生同様、登録には出かけたけれども、日系人だと言うことで受付てはもらえなかった。最終学年にはインターンとして病院で実地見習いをした。その時私のとった患者のメディカル・ヒストリーのリポートでは、すでにパスしているのに、病院長がわざわざ私を呼びつけ私のリポートの文法上のミスを指摘したことがあった。私が日系だから、そんなことを言ってきたのだと思わざるを得なかった。卒業後はトロントの婦人専門病院でインターン・シップをとり、ヒラード医師の下で婦人科一般の指導を受けた。日系人だからと言って、患者から、とやかく言われたりすることもなく、一緒に開業しようと言ってくれた医師もあった。ただその時、私の名前があまりにも日本的?なので、変名するように勧めてきた。それだけは出来ないことで、断固ことわったことがあった。トロントで開業してもそれほど患者がとれないだろうから、平原州あたりの診療所へ行って、職を求めるようにすすめてくれる同寮もあった。

後に結婚してアイオワ州立大学の医学部で外科訓練を受ける機会があったが、この時の試練も乗り越えた。あの当時からみれば、人種差別も女子への偏見もずうっと少なくなっている。今では私にとって日系であることは、むしろ特典、好都合だったのではないかと思っている。

日系プロファイル

三世画家　ヘザー・山田

カナダ文学界での日系作家の躍進ぶりは、かなりよく知られているが、アーティストの仕事は一般に世間の関心をひきにくい。バンクーバーやトロントあたりのギャラリーには、若い日系画家の作品もかなり展示されたりしているのだが、目にとまることは少ない。日系出身ではアキラ・ヨシカワ、ノブオ・クボタ、ロイ・キヨオカなどすでに名をなした画家もある。これらの先輩につづいてコツコツと創作活動をしている若い三世も少なくないはずである。今回紹介するのは今トロントで、個展（1月16日から2月10日までレオ・カーメン画廊で）を開いているヘザー・山田さん。会場で作品をみせてもらいながらヘザーの話を聞く。

ヘザーの作品をみて、まず目をうばわれるのはその色彩の豊かさである。明るい、どろどろとしたカラーがすっきりとしたコントラストで描かれている。コントラストをもった線の中には、はげしい動きがあって、それは時には熱狂的と言えるほどで、一つ一つの色があふれ出ている感じである。すべての作品の中に一種の円錐形のモティーフがあるのだが、それが重なって色彩が流出し、動きまわる。「私の頭の中に、この形があって、そこから画いていきます。この作品のモティーフは、私の夢の中に表れた父の姿から想像したものです。」

「イメージは記憶の中からよびさまされて出てきます。眠りと目ざめの中間あたり、あの夢想の中で次第に表れてきます。シンボルは動き、姿を変え、それがさらに、転換変形していることを意味している。魚、ボート、潜水夫というように次々イメージが展開して、水の上心が旅をしているようなものとヘザーの説明である。

日系三世のヘザーは芸術家として日本的、日系的な影響、受けていると言う。最近コミニティの中でおこった賠償運もその影響に気ずく機会になった。「私はトロントの中産階として育ち、友達はユダヤ系人ばかりだったから、日系人ということの意味を気ずかずきてしまった。賠償を求めることを通して、私は家族を別の角点から、見るようになった。この運動は日系人を過去の痛みに目を向けさせることに、なったけれども。」

ヘザーは画家としての教育、訓練をロンドンのウエスタンで学で受けた。卒業後ロンドンで仕事をしたあと、バンクーバーに移住、そこを定住の地と定めたのだが、父親の死に会って、トロントへもどった。過去数年間はトロントを本拠に創作活動を行っている。

最近東南アジア諸国を旅行する機会があって、アジア人のさまざまな生活ぶりにふれたり、仏教寺院を訪ねて勉強になることが多かった。「人はそれぞれ自分の生きていく所に宇宙をつくり出すものなのだ。」という感想をもって帰ってきた。

ヘザーの今後の活躍を期待したい。

イソムラ

イソムラ・トシ氏は、十二月二日、モントリオールで死去されました。イソムラ夫人及びご家族一同に心からのお悔みと同情を申し上げます。

ナカヤマ

故ナカヤマ・マスノ（バンクーバー）の死去（一九八七年十二月）に際して、多くの友人・知人から寄せられた悔み・同情に、遺族一同、深くお礼を申し上げたい。故人については、夫ゴードン・中山が一代記を執筆している。故人にまつわる出来事、想い出すことなど提供してもよいと思われる人は、ぜひ連絡してほしい。中山宅の住所は845 Seaia Dr. B.C. V5L 4J6

各地のニュースとお知らせ

バンクーバーのJCCA（日系画家、賠償委員会では、日系画家、タケオ・タナベの作品「引潮のイングリッシュ・ベイ」の版画プリントを売り出すことになった。タナベ画伯は国際的に高く評価されている画家で、今はバンクーバーに在住。日系人の賠償を求める運動の資金集めのため、版画プリントを限定販売することを承諾したもの。プリントは日本の専門家によって二百部に限って製作され、一部五百ドルで販売される。

申し込みはバンクーバーJCCA、P.O. Box 2108, Vancouver, B.C. V6B 3T5 (604) 254-7838まで。

バンクーバー島のカンバランドでは、この地方の歴史的遺産を保存、展示するために Comox Valley Cultural Project とよばれるプロジェクトが、カンバランド歴史保存協会の手で、創設された。資金集めを行っている協会では、民間からの寄付によって、約二十三万ドル集めることを目標にしている。

このプロジェクトでは、カンバランド地方の鉱山、森林、鉄道事業の発展のあとを記録し、事業発展に貢献のあったエニック・コミュニティ史がまとめられることになっている。

このプロジェクトへの問合せ協力の申し出は

Cumberland Heritage Conservation Society, Village of Cumberland, P.O. Box 340, Cumberland, B.C. V0R 1S0

(604)-336-2291 まで。

トロントとハミルトンに住む日系人有志によって八十二年から八十三年にかけて組織された「相談会」－日系人の賠償を考えるための相談会－は活動がNAJCと合流する形で自然解消した。この会が集めた活動資金が八十七年十二月現在、三百九十三ドル・十一セント残っており、会計をつとめていたジョアン・杉山、セクレタリーのフランク・森次の間で相談の結果、次のように二分して活用することになった。残額の内三百二十ドル・七十三セントは日系文化会館のコミュニティ教育資金、残り七十二ドル・二十四セントはNAJCのトロント支部へ活動資金としてまわす。関係者の了承を求めているので、問合わせはフランク・森次 電話416-224-1423まで。

「人権と自由のためのヘイスティング・パークファウンデーション」がNAJCの教育部門としての慈善団体として正式に認下された。

このファウンデーションはカナダの日系史に関心をよびおこすために、教育的な資料集め、研究会などに援助資金を提供すること目ざして、創立された。以後この基金への寄付は、所得税免除の対象になる。

Source: Nikkei National Museum, 2018-16-2-7-1-6
www.nikkeimuseum.org

論説

法案C七十七号の意図するもの

今、ビーティ国防担当大臣の下で立法化がすすめられている法案、C七十七号（非常緊急措置法）には、注目すべき要素が多い。これには、日系人グループがオタワに廃棄することを求めている「戦時緊急措置法」よりもっとおそろしい、危険な要素が含まれている。政府は「戦時緊急措置法」に代わる良案を作成したいとしているが、今までのところその目的は果たされていないと言わなければならない。

この法案は議会内に設けられた小委員会で、第二、三回目の審議を経た段階にある。我々はこの法案があいまいで不完全なまま審議を終えてしまうようなことがないよう、注目し、反対すべきところは、そのむねを政府に強くせまるべきである。

例えば、新法案は、非常事態とみなされてから、議会の承認があるまで、七日間の期間をおくとしている。と言うことは、この間に議会は「非常事態」だとは見なさないとする決定をすることもあり得るわけである。一政党が上・下両院で過半数を占めている場合、「非常事態」とみなすかどうかの解釈で、抑制するメカニズムがどのように動くか、そこにも問題がある。多数をしめて政権を維持している政府では、非常事態の処置が力で押しまくられてしまうことがないと言い切れるだろうか。

又、新法案は不測の事態が生じて、行きすぎがあった場合はこれに対して賠償をもとめることができるとしている。しかしこれは、実際に事がおこってしまってから、後始末をするということである。その方法についても、判断は政府の長である首相に全面的にゆだねられているのである。ある期間内にはアッピールをすることができるとしているが、どうしてその期間に限ってだけアッピールができるのだろうか。政府が絶大な権力を行使できることになっている法の下では、時によっては個人の自由権利が侵害されることがありうることは、過去の事実が物語っている。それが危険な要素なのである。チェック・アンド・バランスのメカニズムの伴わない法律は、乱用の含みがあって危険なのである。

法案C七十七号には「戦時法」と全く同じか、あるいはよく似た用語が多く用いられているのも気にかかるところである。あいまいでどうにでも解釈できる表現も少なくない。「行政府の長は非常時に必要だとみなされれば、命令、規則を発令することができる」、「首相は集会の開催を規制し、禁止させることができる」とか。

「戦時緊急法」による権力の乱用をくり返さないための改正を目ざすはずの新法案が、実はかえってその危険を多く含んでいるとすれば、我々は知らずに見すごしてしまうわけにはいかない。政府が静かに、内密にすすめている立法の真の意図を追求してみなければならない。

日系人は過去に政府によってひどい仕打ちを受けている。だから、カナダ人一般よりはもっと目を開いて政府の動きを注目し、監視していかなければならない。この法案はもっとメディアやその他の手段を通して、広く一般の国民の間でも討議されなければならないことも論をまたない。

読者の声

NIKKEI VOICEの創刊を祝して

連邦・新民主党の、多様文化主義スポークス・マンとして、NIKKEI VOICEの創刊をお喜び申し上げます。「各地の日系コミュニティを結び、この国の社会、政治にかかわりのできる力となる手段となることを目指す」NIKKEI VOICEには、多くの人々の支持が得られるでしょう。日系コミュニティが強化されていくことは、カナダ社会全体の強化にもつながります。

この紙面をかりて私は日系人の賠償問題と取り組んでいる、NAJCに支援を送りたいと思います。この問題についての私の見解は、八十四年の総選挙のあとの初国会で私が表明した通りです。私は連邦政府がこの問題ですみやかにNAJCと誠実な交渉を行うこと、それが問題解決の唯一の方法であるという確信を変えていません。交渉の過程で政府が過去の不正義に対して正式に謝罪し、個人及びコミュニティに対して妥当な賠償を行うべきだと信じています。

今後も、私は日系カナダ人のために、及ばずながら私の出来ることで努力していくことを、おしみません。NIKKEI VOICEの将来に期待しています。

国会議員　アーニー・エップ
新民主党

NIKKEI VOICEの創刊に接し、心からお祝い申し上げます。

日系人支持のエスニック・グループ集会に参加して

過日、トロント市内の、ハーボート高校で催されたエスニック・グループの連合集会に出席して、大変感銘を受けました。日系人グループは、この集会で自らの戦時の体験を広くカナダ人に知らせるという、有意義なことをしてくれたと思います。日系人が出会った一連の出来事がみな人種差別の思想に根ざすものであったこと、われわれ今を生きるものとして、その思想に一丸となって闘って行くことが大切であることを確認する機会でもあったと思います。

歴史上の過去の過ちを改めてこそ、われわれは前進して行くことが出来ます。カナダが正義と人道的な国となるよう、つとめていかなければなりません。

私は、このためにも日系人が強いリーダーシップを発揮していくことが大いに意義のあることだと信じ、賠償問題では今後もねばり強い運動を続けていくことを期待しています。

トロント
キム・マルコムソン

去る十月二十九日、トロントで催されたエスニック・グループの連合集会が「日系人の賠償達成のための合同連合」として発展、日系グループの運動を支援していくことになったと言うと、少しばかりの賠償金で引き下がるべきではない。個人としてニュースに接して、よろこんでいる。我々が政府に賠償を求めていく過程で、他グループとの連帯ができつつあることは、非常に好ましい。この問題は基本的には人権問題であり、あらゆるグループ、個人に関わる問題だからである。

エスニック・グループ連合から支援が得られることは、政治と交渉をすすめているNAJCには、一つの踏み台になるだろう。日系のような極小グループでは、政府との交渉でものを言う力にはなり得ない。カナダ中のユダヤ、中国、ポーランド、インド系コミュニティが集まって、一つの声を政府に聞かせれば、それは世論として政府を動かす力になるだろう。

日系社会の中には自分たちのことで他者ものと連帯したり、支持を求めたりすることに必ずしも同意しない人もいることは承知している。世間で広く問題にされたりするより、当事者間でひっそりと処理されてしまった方がよいとする見方である。大げさにして、世間をさわがせることはさける。現在がこれほど良くなっているのだから過去のことは忘れ、ゆるす。政府が出すと言っているものを有難く受取って、社会の主流WASPを怒らせるようなことはしない方がよい。その日系人の「シカタガナイ」の態度も又改めなければならない。

今ようやく沈黙がやぶられたときに、政府にまるめられてしまうようなことがあったら、悲劇である。我々は形式的な謝罪と、少しばかりの賠償金で引き下がるべきではない。個人としてニュースに接して、よろこんでいる。我々が政府に賠償を求めていく過程で、他グループとの連帯ができつつあることは、非常に好ましい。この問題は基本的には人権問題であり、あらゆるグループ、個人に関わる問題だからである。

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私たちは一般に一世、二世、三世と人々を区別して用いることになれているけれども、それが時には失礼な呼びすてのように用いられることもあることを心していなければならない。

一世の間では、若い世代のものように自由に話したり、行動したりできないというハンディがあるのは、よく承知している人が多い。それでも公衆の面前で、はっきりと、一世は何も出来ないのだからと言われたら、それはいい気持ちがしないのは当たり前である。

先輩を先輩として敬うことの大切さは私がすでにあちこちで書いた通りである。今では大きな顔をして何でも出来ると思っている、二世や若い三世にとって、一世はただのよぼよぼ名ではなく、自分達を生んでくれた親、祖父母であること、そのことを忘れてほしくないだけである。

ジョージ・角野
BC州・ケローナ・日の出荘

賠償問題に冷淡な一世

懸案の日系賠償問題に個人としてどう処していくのが一番ともなことのか。私はNAJCを支持していくのがよいと信じているものの一人である。そういう立場を取ることに反対する人々があることは承知しているが、私にはそれは遺憾である。

当地、BC州、オクナガンあたりでも、日系人の内三分の二はこの問題に全く関心を示していないと言ってよい。戦争がもたらした好況で、今日の経済的安定をきずいた人々が多いこの地では、日系人が賠償を求めることに同意したりする人は少ない。

私はNAJCが辛抱強く運動をつづけて、首尾よく目標を達成できることを祈っている。ただNAJCの集会に出席してみると、いつも一世で出席しているのは私が独りだけなのを知って驚いている。あの戦争で本当にひどい犠牲を払い、賠償を求めるべきであるはずの一世が実はこの問題には冷淡・無関心であるとは聞いていたけど、実際に会に出席してみて驚いている次第である。

そんな面倒な問題は若い世代にまかせておく方がよいとするのも一つの見方であろう。としよりの出る幕ではないのかもしれない。しかし、一世だけの集会などでも、NAJC支持の声は全くと言っていいほど聞かれない。一世はどうしてNAJC離れをしてしまったのであろうか。

賠償の話がもち上がった当初は、少なからずの一世がこの問題に関心を寄せた。それが時を経るにつれて、どうしてこんなに冷淡になってしまったのだろうか。昨年の五月、総会に出席する機会があって、私はその時に私の感想・見解を述べて、理解を求めた。

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ジョージ・角野
BC州・ケローナ・日の出荘



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

NIKKEI VOICE

日系体験、遺産の尊さ

－日系ロビースト、マイク正岡氏に聞く－

ワシントンを本拠に長く市民権擁護、国際政治、経済ロビーストとして活躍してきたマイク正岡氏が去る１１月トロントを訪れたのを機会にＮＩＫＫＥＩ ＶＯＩＣＥでは氏に、独占インタービューを申し込んだ。快く求めに応じて、持前の活達さではずんだ話の中から、抜すいを紹介することにする。正岡氏は最近、They Call Me Moses Masaoka（「人は私をモーゼ 正岡とよぶ」）と題する自伝を出版、米国では必読の書として好評を得ている。



N.V. 日系人の賠償では、正岡さんも含めて日系グループの議会への働きが、相当強力に行われたようです。結果として、総額で１２億ドルを支払うという法案が下院を通過した。これはどう受止めていらっしゃいますか。

正岡 われわれが払った犠牲は、どんな手段によっても償われるようなものではなく、金銭で支払われるようなものではない。金銭的に困っているものなども、殆ど無いのが現状だから賠償金そのものにはそれほど意味がないと言ってよい。言わば償いのシンボルとして金の持つ意義が求められたわけである。米国史上、政府が特定のグループに対して詫びを入れたりしたこともない。それでも、金が物を言うこともたしか。これは、われわれが同じようなことが二度と起ってはならないとする思いをこめて、日系の子孫、広くアメリカ人一般のためにおこした運動である。人種差別主義は高いものにつくということを、政府及び議会に知らせる必要があったとも言える。だから、賠償金は直接被害を受けた個人と日系コミュニティという集団が受けたものとを区別して、別々に支払われるべきだとしたわけである。我々はこれを米国社会に再び人種差別主義が胎動するようなことがあれば、それだけのものを支払わなければならないと言うみせしめに用いたいと思う。

N.V. 下院を認承法案として通過したこの法案は、実施に移すための法案としても首尾よく通過するでしょうか。

正岡 賠償法案は下院を賛否が、２対１の割合で通過している。上院にはまだ上程されていない。しかし現職の上院議員百名の内、すでに７５名の承認を得ているから、議会を通過することはまず確実だとみてよい。

N.V. 上院へ上程がおくれている理由は何ですか。

正岡 最近の内外情勢の変動財政赤字、貿易赤字等々の問題が重なっているから、議会の支持を得ても、法案には大統領が拒否権を行使することもあり得る。上程のタイミングが大切で議会と連絡を保ちながら、法案の承認を大統領に求めるのに、最適の機会を待っている訳である。

N.V. 米加の政治システムにはかなりの違いがありますが、日系人グループを比較してみて違いは、どうごらんになりますか。

正岡 両国の日系グループは相似た、グループだと思う。グループの安定を求めながら、子供、孫たちに機会が広く開かれること、それぞれの社会で基本的人権、市民権が認められていくことを願っていることなどにおいても。

N.V. 正岡さんはご自身を全アメリカ人のスポークス・マンとしてみているわけですね。

正岡 その通り。これだけの年になれば、国の役にたつことで、できることがあるとすれば国の将来が良くなってほしいと願うことぐらい。

N.V. カナダの国策である多様文化主義についてはどう思われますか。日系カナダ人は戦争で受けた打撃から立上がるのに時間がかかって、最近ようやく自分達のことに目ざめたようなところがありますが。

正岡 米国でも戦前は同化主義が強調されたが、最近は多様性を尊ぶ態度が国民の間にも広い支持を得ている。

私は、ここで日系人がカナダ社会に尽くした貢献の重要さを強調しておきたい。戦時の強制立退き、疎開では、ひどい目に会っておきながら、不遇に打ち勝ち、その体験が今日みるようなよい結果を生んでいる。アメリカでの６０年代からの幅広い市民権運動なども、日系人が戦時中に受けた市民権の侵害に端を発している。カナダの人権憲章も、日系史が語る事実をふまえて生まれている。それだけでも、われわれは社会の人権・市民権拡大のために大きく貢献してきたことになる。

その上、我々日系人が日本のために果した役割も少なくはない。我々が従軍までして、国のために戦い、勤勉、忠実な市民であることを証明したことが、日本の戦後の復興、日本が米国のパートナーとしての地位を確立するのにどんなに役に立ったか、１世、２世の努力がみとめられていたからこそ、日本は米国との平和条約もすみやかに取り交わすことが出来た。戦勝国が敗戦国をこれほど立派に助けたことは、歴史にも例がないことなのだから。

N.V. 日系人グループの将来はどうなるのでしょうか。若い世代に言いたいことがありますか。

正岡 戦後まがりなりにもこれまでやってきて、日系人も全体社会に受け入れられるようになった。市民権の乱用などということがあることすら、忘れられ、関心が払われなくなっている。これは危険な事だと言わなければならない。第二次大戦で“日本人”の血の流れているものは一把一からげて、キャンプへ入れられたという事実、第１次大戦に参戦していた日系人すら同じ処偶しか受けられなかったということ、それまでに築き上げてきたもの一切が開戦と同時に、元もこもなく失われてしまったことを、忘れてはいけない。強制収容などということはまずあり得ないとしてもグループ間での対立、貿易上での紛争等、又ひどいことが起らないという保証はない。だから、私は今後も日系人グループ、コミュニティのネットワークを維持していくことが必要だと確信している。 若い日系人の間では、他民族グループメンバーとの結婚があたり前のことになっている。３世は日系３世としてのプライドを持つべきだと思う。先輩がこの国で体験してきたことその結果として、今日の自分達があるのだと言うことを自覚するべきだと思う。

N.V. ３世、４世の中には、自分達のバックグラウンドなど大切だと思わない人も少なくないのでは・・・。

正岡 若いものの教育、これは大切な問題である。我々は他グループとの関係に気をつかいすぎて自分達の子孫の教育をおろそかにしてきている。たとえ日本人の血が半分、いや、たった８分の１だとしても、日本人が残した遺産の尊さを知るべきである。そのことに誇りをもつと言うことである。

N.V. 日系カナダ人に一言。

正岡 日系カナダ人も自らの業績の偉大さをもっと自覚すべきだと思う。日系人は明治生れの日本人のように、あまり自分のことを語りたがらない。我々はもっと自己主張、自己を売り込むことにつとめなければならない。日系人は自らの体験を経て、人道主義、自由の尊さを学んできた。それを全体社会のメンバーに売り込むこと、それが大切だと思う。

４月１４日にオタワでデモと集会

来る４月１４日、オタワで日系人の賠償を求める運動に協賛するものが集まって、ラリーが開かれる。ＮＡＪＣの三木会長は、この集いは日系人の賠償という問題に数百万の人々の支持があることを一般に示すために行われるものだと語っている。

ＮＡＪＣはこの集いを先に結成された全国連合組織を公表するためのフォーラムにしたいとしている。連合にはすでに多くの著名なカナダ人が加入を承諾しており、賠償問題での早急な解決を支持している。

フォーラムを通して、政府に全国連合組織の存在を知らせること、それによって、政府が賠償に対しこれまでの立場を変えざるを得なくなることが期待されている。

各地の日系コミュニティからは、高齢者も含めて参加者がバスを連ねてオタワ入りをする。４０数年余りの戦時の不幸な出来事の、最大の犠牲者である高齢者が、一人でも多くこの集いに参列することが望まれる。トロント、ハミルトン、モントリオール、バンクーバー、ウィニペックなどからの参加者のためには、すでにバス旅行の予定が出来上がっている。４月１４日の当日までには、他のセンターからの参加者の募集も行われることになろう。

主催者はデモンストレーションの場として、議事堂前の広場か、議事堂内の講堂を使うことにしている。全国連合から数人のメンバーが参加して、スピーチを行う他に、政治家の参加も約束されている。

三木会長は「メディアがこの集会を大きく報道することを期待している。フォーラムは教育的な催しである。カナダ人一般がこの問題への意識を深めていくように、我々がつとめていかなければならない。」と述べている。

Source: Nikkei National Museum, 2018-16-2-7-1-8
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Historic Agreement reached



Prime Minister Mulroney and Art Miki, after the official signing of the historic Redress Agreement on September 22, 1988. The Agreement was really reached in August, but was held under wraps until the election call. photo by John Flanders

by Maryka Omatsu

Grace Uyehara, a 69-year-old Nisei grandmother, was the chair of the Japanese American Citizens League's (JACL) Legislative Education Committee and is widely acknowledged to have been central to the passage of the Civil Liberties Act 1988, that redressed Japanese Americans. According to Grace Uyehara, "If the Canadian Japanese had accepted the earlier Canadian Government offers of $5 or $12 million, it would have negatively affected Japanese American redress, just as in the end, the American settlement positively affected what was negotiated in Canada."

The fate of Americans and Canadians of Japanese ancestry has been bound inextricably together from the Dec. 7th, 1941 bombing of Pearl Harbour to the signing of the American Bill by President Reagan on Aug. 20, 1988 and to the announcement in Parliament by Prime Minister Mulroney on Sept. 22, 1988 of the Canadian Redress settlement.

Now that we in Canada have won Redress, in part because of the American precedent, comparisons between the two Agreements are natural. Frankly, it is acknowledged by Japanese Americans that our settlement is superior to theirs; but justly so because the treatment of Canadian Japanese was so much worse than that endured by Japanese Americans.

HISTORICAL COMPARISON

In particular, Japanese Americans were interned from 1942-44, whereas Canadian Japanese were kept in camps from 1942-46; no Japanese Americans were exiled or deported after the War, whereas some 4,000 Canadian Japanese were; Japanese Americans unlike Canadian Japanese did not have their property sold by their Government, and Japanese Americans did not have to pay the cost of their own internment as we in Canada did; and lastly, by June J30, 1946, all restrictions were removed against Japanese Americans, whereas it wasn't until April 1st, 1949, that Canadian Japanese were given full citizenship rights and allowed to return to the 100 mile zone.

SETTLEMENT COMPARISON

The Settlements on both sides of the border have similarities as well as differences. For example, both American and Canadian Japanese received an Acknowledgement of injustice from their Governments. As well, in both countries, pardons will be given to those convicted under the U.S. Executive Orders or in Canada, by the War Measures Act and Orders-in-Council.

The Canadian settlement, uniquely restores or confers citizenship to those Canadian Japanese expelled or deported in 1946-47, and to their descendants. As well, in Canada, the much hated War Measures Act was repealed and replaced by the Emergency Powers Act.

See "Two Agreements" p. 2

Please read the Terms of the Agreement on page 6.

Why was it all a surprise?

by Kasey Oyama

Efforts by Japanese Canadians to seek redress settlement has been continuing for at least four and a half years, but when the settlement was finally reached on August 26 (and announced almost a month later by the Prime Minister's on Sept. 22), it came as a surprise, even to members of the NAJC Strategy Committee who had been continuing the negotiations.

Why was there such an unexpected shift in the government's position? When were the negotiations carried out? When? How did the negotiations proceed?

The answers to these questions are not in the news reports. Nor is there any clue as to how the government arrived at its final position in the matter of individual compensation. All the thought process that went on on the government's side is not well understood and may never be fully known.

Meanwhile amid general acclaim for the government's decision, some critical voices were raised that the announcement at this time was a part of the government's pre-election strategy.

This criticism has been shared even by some Japanese Canadians. But in doing so, they have missed the basic significance of the redress settlement.

It is true that the timing of the government's announcement was influenced by political considerations. It is fortunate that elections sometimes force the government to take positive actions.

It is true that the government suddenly decided to rush the settlement before the elections — but this decision became feasible only after deciding on agreeing to individual compensation was a political advantageous move. Otherwise there would have been no settlement, and the government's decision in all probability was not reached until the NAJC held its Ottawa rally in mid-April of this year.

The significant factor, however, is that the news media and public opinion as well as the majority of the members of the legislature had come around gradually to acknowledge the fact that individual compensation was the just solution that must be made a part of the redress settlement.

The significant factor is that the effort to change the Canadian perception of what happened to Japanese Canadians, and to demonstrate why it was necessary to redress the wrong by an apology plus a provision for an individual compensation was succeeding. That effort was initiated by the NAJC and those who supported it throughout its trying days.

Indirectly, the NAJC goal was aided even by those who opposed the NAJC — by creating media excitement, and by delaying government decision until the time was right and public opinion could be martialled in sufficient strength to allow for a fair settlement that would be acceptable to the NAJC and Japanese Canadians, until the U.S. passed its own compensation measures to Japanese Americans and in doing so apply added urgency to the Canadian situation.

Superficially, the NAJC goal was attained by the fortuitous coming together of many events and factors, some of them, of course, were vitally important as the entry into the picture of Mr. Gerry Weiner.

But the significant factor is that that role of the initiator remained that of the NAJC, and for Mr. Art Miki who represented all those who supported the NAJC stand.



NAJC Strategy Committee with Multiculturalism Minister, Jerry Weiner, and his officials on August 26 after they arrived at a stunning conclusion to the Redress issue. photo by Cassandra Kobayashi

All parties join in applauding the deal

by Sachiko Okuda

All three federal parties voiced overwhelming support for the redress agreement announced by Prime Minister Brian Mulroney in Ottawa on September 22. In a exceptional show of solidarity, members of the Opposition applauded Mulroney as he spoke in the Commons. "Error is an ingredient of humanity. So, too, is apology," said Mulroney, in a moving and forceful speech during which he offered Canadians of Japanese ancestry a formal apology for injustices suffered and outlined key points of the comprehensive settlement package.

Liberal Immigration and Multiculturalism critic Sergio Marchi commended Art Miki, the NAJC and the Japanese Canadian community "for their never-ending determination and deep belief in the cause that they carried so well for so long. Today's resolution is a tribute to their sense of purpose."

NDP leader Ed Broadbent was visibly moved as he addressed the Commons, members of the NAJC negotiating team and other Japanese Canadians seated in the galleries. Broadbent, whose first wife was Japanese Canadian, read a passage from Joy Kogawa's book *Obasan*. Broadbent also quoted from a 1941 speech made by CCF member Angus MacInnes, in which MacInnes called for an end to the abuse of, and discrimination towards Canadians of Japanese origin. "We will secure (Japanese Canadian) loyalty by fairness and kindness and by the practice of those other attributes which we exercise in our relations with other

See "Miki" p. 3

It is important to recognize that there were two stages in the pursuit for redress settlement.

First was to bring home the perception that a grave injustice had been done to Japanese Canadians as an outcome of World War II and that some form of redress was necessary. This recognition was achieved at a relatively early date — possibly even prior to the tenure of the multicultural post by Mr. Otto Jelinek.

A brief entitled "Equality Now!" issued by the House of Commons Standing Committee on Multiculturalism several years ago, included as its re-

See "Rally" p. 9

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



by M. Wesley Fujiwara

This is the fifth issue of the NIKKEI VOICE published by the present corporation. The NIKKEI RESEARCH AND EDUCATION PROJECT OF ONTARIO. We are not an arm of the NAJC. We are an independent publication.

When it became obvious that there was no outlet for those issei, nisei, sansei and young shin-iju-sha (new immigrant) to voice their opinions on a national scale, the NIKKEI VOICE was born.

Ours is a community scattered to the four winds across Canada and inter-married into dozens of other ethnic groups. We are experienced in the problems of adjusting to racial discrimination, and intercultural conflicts. We have painfully experienced the generational conflicts common to all immigrants. We can contribute enormously to the Canadian concept of multiculturalism because we have lived it. We are in the position to help those recent arrivals who have come from a mono-cultural society and are having difficulty in adjusting to the multicultural milieu which is Canada.

This paper must survive as this journal can be the means of amalgamating the diverse Nikkei groups across the country into a new society. The old Japanese Community in B.C. that was destroyed by order-in-council can no longer be revived. We are a new community struggling to reach each other with a new common bond: Japanese ethnicity and the virtues of traditional Oriental values.

With Japan now a world economic power, we are the ones who are best able to interpret these Japanese values to the Western world. We know only too well Japan's mono-cultural faults. We also know well the faults and deficiencies of Western culture while remembering that Western democracy developed over a period of four hundred years, highlighted by wars, revolutions, and civil wars.

Till now we had one uniting force: Canada did us wrong and we wanted it righted. Canada has finally righted a long standing wrong by an unprecedented historic apology from the Canadian Parliament. We now need to bury our old differences, and work toward this new national Japanese Canadian community that includes all generations, new immigrants, their spouses, their children, and all who value their Japanese heritage.

We send this publication to you free of charge in the hope that your voice will be encouraged to express itself, and others to reply. We also need to know whether this effort to pull together a national voice is worth it to you. We are therefore relying on donations at the present.

This publication is produced mainly by voluntary labor: a few dedicated individuals who have been working overtime because of their firm belief that we need to reconstitute a new Japanese Canadian community. We know that among the JC's there are many highly skilled people and experts in every field. The younger generation need role models. They need to know who we are and where we are. Our section on profiles tries to fill this need.

It is our fervent hope that all those in Canada of Japanese ethnic origin will make this journal a means of communication and will help in its publication. We need writers, artists, cartoonists, communicators, computer experts, and of course, donations, to offset costs.

Publisher's Message

Thank You, Donors

Many thanks to the following people who responded to our request for funds. We need many more of you to contribute if we are to reach the 1989 budget of $30 thousand.

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IT'S A DEAL! photo by Cassandra Kobayashi

The NAJC President shakes the hand of Jerry Weiner, signalling the successful resolution of the Redress issue, August 26th.

Two agreements are different

from page 1

Although the new law is an improvement, the National Association of Japanese Canadians (NAJC) is unsatisfied and will continue to fight for better protection of all our civil rights, so that what happened to our community over 40 years ago can not be repeated.

The major differences between the two Settlements revolve around the individual and community compensation terms. Namely, in the U.S., individual Japanese Americans who were "either interned or relocated" between Dec. 7, 1941 to June 30, 1946, will receive $20,000. Japanese Americans have one year to register themselves with the Attorney General's office and claimants will be ranked by date of birth — oldest first. Each year some claimants will receive their compensation depending on the amount of money the U.S. Government has set aside for that purpose. The JACL has had to establish a lobby committee simply to pressure the Government to make the payouts. Payments to the possible 60,000 claimants, will be stretched over 10 years.

In Canada, persons of Japanese ancestry who were affected by the War Measures Act or Orders-in-Council during the period from Dec. 8, 1941 to Mar. 31, 1949, will receive $21,000 as "expeditiously as possible." The NAJC estimates that some 12,000 to 14,000 persons are eligible for this compensation. Actuarial tables indicate that $21,000 paid out immediately is worth $27,000 paid out over 10 years' time. Government officials promise that some payouts could be made as early as Christmas.

A further difference is the lack of a community fund in the Japanese American compensation package, whereas in Canada, $12 million will be given to the Canadian Japanese community to be administered by the NAJC for "educational, social and cultural activities or programs that contribute to the well-being of the community or that promote human rights." As well, the NAJC received an additional $3 million to assist in the administration of this Agreement.

Finally the U.S. Government will establish a Civil Liberties Public Education Fund under the control of a Board selected by the President. This $50 Million Fund will be used for public education and research. In Canada, the Canadian Japanese contributed $12 million, matched by $12 million from the Federal Government to establish a Foundation to Combat Racism. The NAJC sees itself as an equal partner to the Government in the setting up of this important Foundation.

Although we in Canada can be proud of the Agreement that the NAJC negotiated on our behalf, the above comparison is by no means meant to denigrate the American settlement, nor to fail to acknowledge that without the American precedent, perhaps we in Canada would still be waiting for Redress. For in the end, Redress on either side of the border is "too little, too late," for us as individuals and as a community.

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for Nikkei Voice

It takes thousands of dollars to publish Nikkei Voice. So far, we have been supported by a few very generous individuals. If you feel that Nikkei Voice responds to the needs of our community, and you feel that it deserves to continue, please send in your donations. We will not be able to continue without your help.

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www.nikkeimuseum.org



What's after redress?

by T. Watada

On August 10, 1988, Ronald Reagan signed HR 442 which gave Japanese Americans a reason to believe in democracy again. The redress bill came into being in an effort to compensate 120,000 American victims of paranoia and absolute racism. It could hardly do so, but the symbolic gesture did go a long way in undoing the damage perpetrated by malicious forefathers. But what are the long term effects of redress? What will become of the Japanese American in a post redress America? In certain cases, the $20,000 will help individuals. I know a couple living in a depressed area of New York who no longer have to worry about a retirement to penury. On the whole, however, the money is of little consequence. No, redress has other implications for Japanese Americans.

One challenge still facing the champions of redress is to see that the provisions of the bill come to fruition. The fear is that the machinations of mureaucracy will impede implementation for at least ten years. That means, certain survivors of the camps will not live to reap the benefits. Moreover, there have been calls for repeal of the bill by extremist groups as well as conservative elements of American society. Therefore, the guardians of redress cannot falter in their efforts to complete what they started so many years ago.

The bill has served to solidify and unite. It is the common consensus that Japanese Americans will disappear through outmarriage, but the Japanese American community will not. Instead, that community will evolve into something greater, an Asian American community. The drive for redress brought together several if not all visible minorities into one massive voice that could be heard in the vortex of Washington's lobby hurricane. Indeed, the Japanese Americans could not have done it by themselves. Collectively then, the Asian Americans in a "Rainbow Coalition" with Blacks, Hispanics and whites made the government listen. The successful outcome served to demonstrate that such an alliance could work.

As a further consequence of redress, the Japanese Americans and Asian Americans in general gained political credibility. Thgey now have power that couldn't even be imagined at one time. Such power in fact that during the recent controversy over the Prime Minister of Japan's racist comments about certain American people, AA groups banned together to force an apology out of the Prime Minister as well as quell the outcry from a disturbed public through demonstrations and political influence.

Perhaps the most important result of redress is the realization that more work is needed in the area of education. At the recent JACL conference in Seattle, a separate but linked conference on Nikkei educators was held. It was found that there are two issues facing the Japanese American community: the "whiz kid" stereotype and the relative paucity of Asian American contributions in school texts. Late last year, both *Time* and *Newsweek* ran articles about "Asian American Whiz Kids" — kids of Asian ancestry who excelled in school with extraordinary success. Such praise and attention on the surface seems harless enough, but any stereotype whether positive or negative can have serious ramifications. Already Asian Americans have been held up by several sources as the model minority which created a backlash of anti-Asian violence. Thus it is that Japanese Americans are looking beyond the issue of redress to the ultimate issue of racism. Nikkei educators, for example, hae the mandate to provide curriculum materials centered on Asian American literature and history. At present, there are organizations like the Japanese American Curriculum Project. The JACP provides an extensive catalogue to over 10,000 education institutions. But the work needs to continue in an effort to make people cognizant of the contributions made by AAs to American history and society. In the end, it is hoped that Asian Americans will help to eliminate racism through education.

There are many detractors to redress even within the Japanese American community. The most notable is Pat Morita who calls it "blood money". His objections are a bit extreme, out of character and anachronistic; however, he does raise an important point. There is the danger that Americans will perceive redress as a conclusion to the matter and will soon forget that the internment ever happened. What Mr. Morita fails to realize is that HR 442, the Civil Liberties Act of 1987, did more than grant $20,000 to qualified Japanese Americans interned during WWII; it affirmed the measure of a people who overcame immense odds to see justice done. With their hard won political clout, Japanese Americans can make sure that Americans never forget what can happen to even their own citizens in the face of paranoia and racism in all its ugly forms. In a post redress America, there is no wallowing in the fading sound of a last hurrah; no, there is the rally to embrace the ideals of liberty and justice for all.

Miki enthusiastic before press

from page 1

people."

Following the official signing ceremony which took place in a reception room just outside the Commons, Gerry Weiner, Minister of Multiculturalism and Citizenship and Art Miki responded to reporters' questions at a joint press conference. Weiner announced the details of the agreement and pledged his government's commitment to tracking down every eligible recipient of the symbolic individual compensation. Miki expressed enthusiasm for the settlement package and acknowledged the assistance of several members of Parliament and the National Coalition for Japanese Canadian Redress in the Japanese Canadians' struggle for justice. He credited the media with educating the Canadian public about redress. When asked about the timing of the announcement and the impending federal election, Miki stated that since many members of community were very elderly, it was imperative that the issue be settled as soon as possible.

Hastings Park Educational Foundation

by Charlotte Chiba

September 22, 1988 has quite definitely become the most extraordinary and celebrated day to remember when the NAJC and the Government of Canada signed and sealed the historic documents ending over forty years of struggle to obtain Redress. We who fought long and hard to see justice done for all Japanese Canadians have much to be proud of. And yet, our victory, which is oh-so-sweet, might also give is pause for thought.

It is said that winning or losing the 'game' isn't everything; rather it is now, and maybe more importantly, why, you play it. Knowing all the facts, probably no decent and thoughtful Canadian could deny that, in the past, Japanese Canadians have been done grave injustices. But then, who is going to tell those who want to know, and how and where are they going to find the information? Lest we forget, the government banned for thirty years those wartime facts and documents in order to conceal its own infamy and shame and, in effect, projected this onto our community. Those who hae been involved in the Redress campaign know very well the dangers of misinformation and the value of reliable sources. It is vitally important that we share in the responsibility to document the facts, especially if it's about us.

Do we ever wonder, how many people were actually involved in the Redress program, besides us JCs? — the literally thousands of people from across Canada and beyond and from all walks of life. There have been many important supporters like the other so-called ethnic groups and organizations, the media, the National Coalition of notable Canadians, the Churches, the government bureaucrats, the next-door-neighbour who signed those Rally protest cards, and yes, even our politicians. As Japanese Canadians, we must think more seriously about the changes and contributions we too, as a community and as individuals, have been making for over one hundred years in Canada. In our collective history there is so much worth remembering, but unless we take the necessary time and expense to preserve what has gone on, it will be forgotten.

It is on the records now that not only has Canada acknowledged the wrongdoing inflicted on JCs, but also, is in the process of atonement which literally and symbolically pays respect ot the NAJC demands for both individual and community compensation. When one thinks about it, these are really quite remarkable accomplishments, but was the intent by the powers-that-be solely motivated to bring about 'Justice in Our Time'? What were the social and political considerations and machinations involved? How was our small JC community to convince the big and skeptical public that in giving redress to JCs was a giving to itself as well? What about the forces that permitted our government to commit such wrongful acts in the first place? And from whence came the courage and the wherewithall to empower its citizens to seek and finally obtain restitution? The Redress 'game' has been played out and won; but does this mean that JCs can sit back with satisfaction thinking that the struggle is all over? Where indeed do we go from here?

The Hastings Park Foundation for Rights and Freedoms, incorporated last year as a charitable organization, has the mandate to address these and other important questions which can serve to further our community's development.

Specifically, the goals of the Foundation are two-fold, namely:

1. To educate the public about the rights and freedoms of people in Canada, by disseminating information among the general public through publication, conferences, and other educational activities, and,
2. To explore the development and status of rights and freedoms in Canada, and to identify ways that individuals and groups may assert their rights and freedoms.

These objectives offer great and exciting challenges. It affords us another opportunity to play a role and contribute as Canadian citizens to our just society. In many ways, Redress has helped to rekindle a pride in ourselves and for our community. From this awakens a concern for the knowledge and conservation of our heritage and is linked to a reawakening to an ancient idea of stewardship — our personal and collective responsibilities for the continuity and growth of life and of

see page 5

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Will we make mockery of redress settlement

The euphoria among the Japanese Canadians over the historic Redress agreement must be tempered by a realistic look at ourselves and at the future. The settlement of the issue is not the end of a process; it is only the beginning of something fundamentally more important and challenging. We have built nothing; we have only come out of the wilderness. For any Japanese Canadian to grab the money and disappear is to make a mockery of ourselves and of Canada. It is to return to the desert.

On the practical side, everyone must be involved because the nature of the Redress agreement compels it. The $24 million community fund (12+ 12) does not belong to the NAJC; it belongs to every Japanese Canadian. Everyone must be alert to ensure that the NAJC is answerable for every cent.

The NAJC is made up of people, and people are susceptible to abuse of power. She has a fundamental responsibility to inform the community at all times as to exactly who makes the decisions concerning this fund and precisely what their mandate is. They must be made to consult every Japanese Canadian before any funds are allocated to any project or to any group.

This is why every Issei to every Yonsei must be vitally involved in the community. We must begin to truly live the democratic principles for which we suffered and fought and for which Redress is the shimmering symbol. Our community must never again be elitist. Those who were lent the awesome responsibility to make decisions on our behalf must be answerable to every Japanese Canadian. We must demand incessant communication: questionnaires, polls, letters, phone calls. Ours must be a truly open community.

Anything less will be a mockery of our recent triumph.

On a more personal level, Redress will have been meaningless if it is not for our children, and our children deserve more than economic and social success. They deserve their history and a sense of who they are. I wish for my children something I have never had as a Sansei, a confident community. Their young lives at the moment are full, but I know that there will come a moment when they must grapple with their identity. It is at that moment that I wish for them a community that can serve as a guide and a model for them. If redress ends up addressing only the past, our community will be impotent; if it is an occasion for individual opportunism, it will have been a betrayal of our history. This is why redress is only the beginning: now that history has brought us together again we must not betray our children.

During our long exile in the wilderness, we lived by ascription alone: we allowed others to tell us who we are, how we should behave and what values to uphold; so anxious were we to be "good Canadians," so anxious to please, that we articulated our lives through the eyes of the strangers. The price we paid was no less than with our souls.

The irony is that the old definition of "good Canadian" is now obsolete. The meaning has changed drastically. It is in the light of this new world which honours differences that we must forge a new identity and a new idea. We cannot go back in time, nor do we want to, but we must embrace all of our history so that our children can be propelled into the future in order to embody that new idea.

What is this idea? It is something which will evolve with time. Our history provides many exciting hints, but what matters is that it can evolve only if we are together, talking, working, caring and forgiving. Its evolution will be the reflection of a truly dynamic community.

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Can't believe it's happened!

Early morning, day two. Can't sleep. So happy my heart aches. It really happened, did it? It's not just a dream? Wish right now we could have a huge cosmic gathering with every single Japanese Canadian who went through the shock and torment and prejudice of the past. Remembering some of those passionate Niseis like Muriel Kitagawa and George Tanaka who toiled without let-up. Wish Mr. Arakawa were here and Addie's Mom and my Mom and Emmy Nakay and Kunio Hidaka and Kunio Shimizu and Dr. Shimotakahara and Mark Toyama and Blanche Kawasoye's Dad and Mr. and Mrs. Matsumoto who gave so much love, and their sons Mark and Luke and Dan saga and Mrs. Sonoda, who was a saint, and Mr. Mototsune with his stream of jokes and Mas Takahashi's wonderful Dad and Hisae Hayashi. I felt them on the hill. I walked down through the Sparks Street mall afterwards and the sky was blue and I was bursting inside remembering faces, faces, faces and remembering the struggles of these last years.

What I'm thinking is that if this act of reconciliation can happen, maybe almost anything can happen. If we can have forgiveness within our country, maybe we can actually have it in our communities, in our families and within ourselves. Maybe it gets harder the closer to home it comes, but because this little light is lit, perhaps it will lead us. Lead kindly light.

The country was empowered to identify with us. We can now be empowered to identify with others who struggle as we have been struggling.

There are so many people to thank. Many, many, many people who got so burnt out so many times and still struggled on. It's been an amazing journey.

"Never again," we say with those others in the world who have survived their catastrophes. But there's little gain for humanity if all we mean is "never again must it happen to me or to us." Certainly these wonderful movements for liberation begin from within but they gain scope and power as they merge with others.

We're just about to start the writing of a new chapter in the story of Japanese Canadians. I really hope it's a story worthy of our parents and grandparents — worthy of their generosity and gaman and their intense drive for us to be worth something. The Issei to my eyes, were the most astonishing and powerful people I've ever known. They would want us to give to the world some of what they gave to us. Now is our chance to do it.

Thank you Art and the NAJC for steering us to this point. Thank you George for getting us started back in the 70s. Thank you Tom for your leadership in the 40s. Thank you Church of the Holy Trinity, National Coalition people, and on, and on, and on, and on. Thank you Issei for your great love. I'm so proud to be part of our community.

With love,
Joy Kogawa





Advancement of human spirit

by Yuriko Hozumi

At first, I would like to congratulate all Japanese Canadians who were victims of war time internment in their success in achieving justice in the form of apology and compensation.

When I think about the joy of Japanese Canadians who had been waiting for this, I am sure that the Prime Minister's announcement gave them the hope of a better outlook for the future. It must have been very uplifting.

I myself was born after WWII and was not aware of internment camps and the tragic history of the Japanese Canadians. Only when I moved to Canada with my family did I find these things out. As I got to know many people, I began to understand how much the redress means to the Japanese Canadian community.

Moreover, my faith in Canada depended on how the Canadian Government handled this problem.

I have been watching the process of the redress issue carefully, even though it was from the point of view of an outsider.

Because of my deep concern, when I saw the heading of the *Toronto Star* on September 23rd, I was moved emotionally. I don't think the government decision to redress was a simple matter considering the influence of the American Government's apology to Japanese Americans or the timing for the federal election Canada.

In the American Senate, there were two opinions. One was that, "This is an internal political problem." The other was that, "It is not possible to think separately from what Japan had done." The former won out. I suppose it was an extremely hard decision to make.

We would say that we took one step forward in an effort to be fair on racial matters. In Canada we claim Multiculturalism as a national policy. If there is any advancement, it does not mean the space shuttle or nuclear weapons. Especially in Canada, we would say redress is truly an advancement of the human spirit.

The *Toronto Star*'s editorial on Sept. 23rd outlined the details of unfair treatment towards Japanese Canadians during WWII. Then it ends with, "Yesterday's graceful acknowledgement of blame from every corner of Parliament is not a hasty rewriting of Canada's history. Nor can it help victims who didn't live to hear the apology. But it was the right thing to do."

In these words, I believe that there is a possibility that the day will come when all people in this country will understand each other and overcome all racial barriers.

(Yuriko Hozumi is a poet living in Toronto.)

DEADLINE for Dec. Issue Nov. 30

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

Illegibility Summary

by Jennifer Hashimoto

The compensation package negotiated by the National Association of Japanese Canadians with the federal government is based on the principle that loss of rights of the individual, based on racism, must be acknowledged. As the spirit of the agreement indicates, the $21,000 individual redress is not specific compensation for the loss of property and businesses, etc., but represents symbolic compensation for the loss of civil rights, and in particular, the loss of freedom of movement for a period of seven years.

The government offer as stated in the terms of the agreement is as follows:

"a) $21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible...."

While NAJC representatives stress that final eligibility criteria are still being worked out with the government, the basic eligibility requirements will cover those of Japanese ancestry who were living in Canada and whose rights were affected between December 8, 1941 and March 31, 1949, and who were alive on September 22, 1988, the date of the official announcement by the government. This includes individuals who were living within the 100-mile coastal zone as well as those who were living elsewhere in Canada since, regardless of residence, no one of Japanese ancestry was allowed to live in the restricted area. Children born in Canada between those dates will be eligible. Relatives of eligible individuals who died on or after September 22, 1988 may apply on behalf of the deceased and the compensation will go to the estate.



Roger Obata, V.P. of NAJC, introduced the Multiculturalism Minister at a reception at Sutton Place in Toronto, Sept. 22.

Everyone who may be eligible is encouraged to apply. The government, which is administering the compensation process, will process the applications and issue cheques, but any claims rejected by the government will be reviewed by an advisory review committee to the Minister. The committee will consist of five people: two NAJC advisors and three government officials from the Department of Justice and Secretary of State (including a non-voting chairperson).

The application form, which is being produced in English, french and Japanese, will request that any available copies of proofs (such as birth certificates, enemy alien registration cards, Bird Commission claims, etc.) be attached to the application. Applications will be accepted without supporting documents but may take slightly longer to process since the government will then undertake to verify information. All claims must be notarized.

The NAJC organizations in local centers will assist anyone who requires help in filling out the forms. Special officers from Secretary of State will also be set up to assist with claims in major centers.

Information as to restoration of citizenship, compensation, etc., will be available in Japan through Canadian consulates.

For further information about the application procedure will be widely publicized in the media by the Canadian government, which will be sending out applications and information brochures with the cooperation of the NAJC. Information will also be available from NAJC offices as soon as more details are confirmed. In addition, a toll-free information number to a redress secretariat at Secretary of State will soon be set up and the number publicized as soon as possible.

Multiculturalism Act is weak

by Shin Imai

The government of Canada recently enacted the Canadian Multiculturalism Act. Although this Act is meant to preserve and enhance multiculturalism in Canada, it appears that it is short in substance.

The new statute provides for concrete bases for multiculturalism in Canada and suggests that the Minister of Multiculturalism would engage in discussions with his or her provincial counterparts to carry out the purposes of the Act. Unfortunately, there is nothing in the Act that would penalize any government which failed to follow the policy of the Act. There are no programs suggested nor any specific measures to carry out the policies. The only specific matter is the establishment of a Canadian Multiculturalism Advisory Committee. Such a committee already exists and is usually packed with members of the political party in power. For example, the existing committee was responsible for public statements criticising the position of the NAJC on redress a few years ago.

The failure to be specific in the Canadian Multiculturalism Act is all the more troublesome because of the failure to deal with the issue of multiculturalism in the constitutional changes proposed in the Meech Lake Accord.

Under this Accord, drafted in June of 1987, the 11 First Ministers proposed far-reaching and controversial amendments to the Constitution. The Accord has been hailed by its supporters as the document which has brought Quebec into Confederation.

The Accord has been criticised by a number of groups including those who feel that federalism has been weakened, by women, and by aboriginal groups. For so-called "ethnic" groups the main problem with the Accord is that it stresses the "two founding nations" theory. Under this theory the French and English are the two founding nations, and by implication, all others are given a secondary status within Canada.

During hearings in Ottawa on the Meech Lake Accord this issue was raised and the majority of the Special Joint Committee dealing with the Meech Lake amendments refused to suggest any changes to take into account multiculturalism. Both the Liberal and the New Democratic Party members of the committee dissented and proposed amendments to the Accord which recognized the multicultural nature of Canadian society.

At hearings on the Meech Lake Accord for a committee of the Ontario Legislature the issue was given a little bit more force. Although the committee did not recommend changing the Meech Lake Accord, it recommended that there should be a further investigation into the matter and that an amendment should be made later which would recognize "that our multicultural heritage and Canada's commitment to equal respect for the many origins, creeds and cultures that shape our society constitute the fundamental characteristic of Canada."

As it is, the only significant protection for multiculturalism in Canada exists in a limited way, in Section 27 of the Charter of Rights which provides "that the Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multiculturalism of Canadians."

Exports to Japan growing at rapid pace

(September 1, 1988) "Canada's latest trade figures show that Japan's market for our exports is growing at an unprecedented rate providing excellent export opportunities for Canadian business," announced International Trade Minister John C. Crosbie.

Preliminary trade figures for June 1988 show a surge in exports to Japan of 36% over May 1988. This resulted in a surplus of $156 million for the month of June, the first monthly surplus we have had since 1983. From January to June 1988, Canadian exports to Japan totalled $4.15 billion representing a $1.14 billion or 37.8% increase over 1987 exports for the same period.

Sectors of particular export growth this year were wood and wood products, chemicals including plastics and gold. Manufactured products are more than ever making their way to Japan. Aircraft, precision instruments and medical products stand among the 20 most important export items for the first 6 months of 1988.

The International Trade Minister was delighted with the very positive momentum Canada has developed in the Japanese market. "The revaluation of the Yen has helped create significant opportunities for Canadian exporters in Japan," commented Mr. Crosbie, "and I am pleased to see that Canadian business is taking advantage of the new access to the market."

"Trade promotion efforts will continue to be a major thrust of my Government to assure the success of Canadian products in markets abroad," stated Minister Crosbie. "These efforts are part of the National Trade Strategy, and a specific strategy for the Japanese market

from page 3

civilization. what we have received we hold in trust for future generations.

JThe HPF needs your help. We ask that you help us build upon our proud Japanese Canadian heritage and to make further inroads into human and civil liberties for future generations. We need community support in the way of project suggestions and proposals, volunteers to carry out these activities, and, of course, we need your generous financial contributions. No doubt, the Foundation will receive assistance from the coffers of the Redress community fund; but essentially, the good that can come out of HPF will be determined by the support of the community and the value it places on these questions and concerns.

Christmas is just around the corner — why not give thanks for our Redress victory and contribute to our stewardship by all giving generously to the Hastings Park Foundation. By the way, **all donations are tax-exempt!**

Please forward your comments, suggestions and any project proposals to:

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GRAYCE AND HIROSHI UYEHARA photo by Jennifer Hashimoto

Grayce, former executive director of JACL-LEC and tireless lobbyist for redress in Washington, D.C., attended the NAJC National Conference held Oct. 7-10, 1988. She was the keynote speaker.

Victory must unite community

by Roger Obata

When Prime Minister Mulroney read the acknowledgment and apology in the House of Commons it was indeed a dramatic and emotional experience for me. I'm sure other Japanese Canadians who witnessed this historic event felt likewise, as I know that among those in the gallery of the House of Commons, there were very few who did not shed a tear at that moment. Mr. Mulroney's sincerity and humility was deeply moving.

After 46 years, we had finally been vindicated having been distrusted and branded as enemy aliens for 7 years during the war. At last we had gained the dignity and respect we longed for since 1942.

We can be proud that at last we have shed the stigma of second class citizens by standing up for our rights and demanding justice. I personally feel 10 feet tall, now that we have fought and won a major victory for human rights in Canada.

Now that we have successfully resolved the Redress issue, I hope that we can put aside any differences in the past, and unite the community in a celebration similar to the spirit of the Centennial in 1977. This is a victory for all Japanese Canadians as well as for all of Canada. I understand that we will be celebrating on Nov. 4th in Toronto.

The one important thing we have learned from our struggle for Redress is that when you know you are in the right, you must persevere. There were many occasions when we were so discouraged in our discussions with the government, that we were tempted to give up, but somehow we managed to hang in there, because we had faith in our convictions. The old saying of RIGHT IS MIGHT seems to be so true from our past experience.

This is one of the most important moments in my life. I have waited 41 years almost to the month to see the achievement of a commitment we had undertaken in 1947. As some of you may remember, we organized the National J.C.C.A. on Labor Day weekend in 1947 primarily to seek restitution for property losses. A national organization was also necessary to maintain communications for a community that had been forcibly dispersed all across Canada. Through active and dormant periods, the National JCCA continued to serve the community climaxing with the Centennial in 1977. In 1980, the name of the organization was changed from National JCCA to National Association of Japanese Canadians or NAJC. Since 1984, the NAJC has been actively engaged in the Redress issue as unfinished business of the Property Claims campaign initiated by the National JCCA, 41 years ago.

REDRESS

Redress started both in the U.S. and Canada at about the same time. After the release of the government archives in both countries, it was revealed for the first time, that there was absolutely no threat to national security in either country as both governments had claimed. Japanese Americans and Japanese Canadians had been deceived and exploited. The evacuation in both countries had been totally unnecessary. When this became public knowledge, some of the victoms rose up in anger and determination to right this wrong. This was the basis for Redress in both countries.

HISTORICAL TREND

When one examines the historical scenario since World War II, there is a pattern of Canada following the United States. The evacuation of Japanese Americans was authorized by Executive Order 9066 in February of 1942. One week later, Canada passed Order-in-Council L1486 to evacuate Japanese Canadians.

In 1948, Congress passed the Evacuation Claims Act which gave a partial compensation for evacuation losses and Canada followed with the equivalent Bird Commission. Isn't it coincidental that both in the U.S. and in Canada, the payout at that time was approximately 10 cents on the dollar? Now, forty years later in 1988, President Reagan signed the Redress bill on Aug. 10th granting redress to Japanese Americans. Sixteen days later on Aug. 26th we signed the agreement to settle the Redress issue in Canada. Furthermore, once again, the amount we settled for was very similar to the settlement in the States. That has been the pattern.

DEBT TO JAPANESE AMERICANS

We owe a great deal to the Japanese Americans for their Redress settlement. It was probably one of the most important factors in our settlement, but not the only one. The support we received from the Opposition parties, the press, the media, churches, labor organizations, prominent individuals, and other ethnic organizations all played a major role. I personally feel that the ethnic vote had a significant influence on Mr. Mulroney's decision, with the Federal election speeding up that decision. He wanted this issue settled before announcing the election as we now know.

Dr. Edward Hisaki

orthodontist

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Terms of Agreement between Canada and Japanese Canadians

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canalda, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

As symbolic redress for those injustices, the Government offers:

a) $21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible;

b) $12 million to the Japanese-Canadian community, through the National Association of Japanese Canadians, to undertake educational, social and cultural activities or programs that contribute to the well-being of the community or that promote human rights;

c) $12 million, on behalf of Japanese Canadians and in commemoration of those who suffered these injustices, and matched by a further $12 million from the Government of Canada, for the creation of a Canadian Race Relations Foundation that will foster racial harmony and cross-cultural understanding and help to eliminate racism.

d) subject to application by eligible persons, to grant Canadian citizenship to persons of Japanese ancestry still living who were expelled from Canada or had their citizenship revoked during the period 1941 to 1949, and to their living descendants;

f) to provide, through contractual arrangements, up to $3 million to the National Association of Japanese Canadians for their assistance, including community liaison, in administration of redress over the period of implementation.

Only persons alive at the date of the signing of these Terms of Agreement would be entitled to the redress in paragraphs (a), (d), and (e), except that the redress in (e) would also apply to descendants living at that date.

SUPPLEMENTARY AGREEMENT BETWEEN HONOURABLE GERRY WEINER, MINISTER OF STATE FOR MULTICULTURALISM AND THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS

It is further agreed that Mr. Weiner will recommend that these guidelines be followed in the implementation of the redress settlement:

1) The agreement is deemed to be in effect on its announcement by the Government in the House of Commons.

2) Formal acknowledgement of the fundamental injustices toward Canadians of Japanese ancestry is made as attached.

3) Eligibility shall be determined by the two parties on the basis of the following principles. An "eligible person" shall be any individual of Japanese ancestry who was either a Canadian citizen or permanent resident who was living during the period 8 December 1941 and 31 March 1949, or who was confined, held in custody, relocated, had his or her assets or property seized or otherwise was deprived of his or her liberty or property or rights of citizenship, or in any way was affected by government actions.

4) Each individual shall receive $21,000 tax free.

5) The community sum of $12 million, tax free, shall be paid to the National Association of Japanese Canadians once the necessary documents are completed.

6) The Government shall continue to consult with the National Association of Japanese Canadians in the development of a national foundation to combat racism, and shall encourage NAJC representation on its founding board.

7) Both parties shall move expeditiously in the implementation of all terms of this agreement.

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

Japanese Canadians jubilant over victory

September 22, 1988, Ottawa — "Today is a great day for justice and human rights in Canada," said NAJC President Art Miki, "and it is an historic day for all Canadians of Japanese ancestry who have been struggling for so long to resolve the injustices of the 1940s."

In a dramatic change of policy, the Canadian government has negotiated a comprehensive Redress settlement with the NAJC, including the following terms:

- an official Acknowledgement that government policies during and after World War II were unjust and influenced by racist attitudes. The Acknowledgement "serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed."
- as symbolic Redress for those injustices, $21,000 to each Canadian of Japanese ancestry whose fundamental rights and freedoms were violated. A further $27 million goes to the Japanese Canadian community, consisting of a $12 million community fund, up to $3 million for the NAJC to help administer and implement the Redress settlement, and $12 million to establish a national foundation to fight racism, which will remain a permanent memorial for the internment of Japanese Canadians.
- an offer to expunge the records of those convicted under the War Measures Act.
- an offer of citizenship to those expelled from Canada, and their living descendants.



THE NEW NATIONAL EXECUTIVE OF THE NAJC
L to R: Charlie Kadota, VP, Art Miki, President, Harold Hirose, Treasurer.
photo by Jennifer Hashimoto

On the issue of legislative protection to prevent a recurrence, the NAJC still remains dissatisfied. Although the War Measures Act has been repealed, the new Emergencies Act must contain more safeguards and a stronger assurance of just Redress to future victims of injustice. To achieve these ends, the NAJC will continue working for changes to the Emergencies Act and the Charter of Rights and Freedoms.

The NAJC's Redress campaign began officially in November 1984, shortly after the last election. Three successive Ministers of Multiculturalism, including Mr. David Crombie, refused to accept the NAJC's position that a just settlement had to acknowledge individuals. During the past year, Canadians showed their support for Redress by joining the National Coalition for Japanese Canadian Redress, a broadly-based group of individuals and community organizations. Rallies held across Canada culminated in Ottawa in April where prominent individuals, including Rev. Ted Scvott, David Suzuki, and Alan Borovoy of the Canadian Civil Liberties Association, were joined by representatives of all three political parties.

The first break in the impasse between the NAJC and the government came at a June meeting in Winnipeg with the Honourable Gerry Weiner, Mr. Crombie's successor, who reopened talks on the issue of individual compensation. Last month, serious negotiations took place in Montreal, ending with the agreement announced today in the House of Commons.

Canadian Redress follows an American Redress bill endorsed by President Reagan on August 5, 1988. The American bill provides compensation of $20,000 for each surviving Japanese American incarcerated during World War II, as well as a $50 million education fund.

In contrast to the American government's decision to phase in compensation over 10 years, the Canadian government has agreed to immediate payment to the estimated 12,000 Japanese Canadians still living. The NAJC was also successful in negotiating community compensation to reflect the destruction of community life in Canada. Japanese Canadians, unlike Japanese Americans, had their properties, businesses and community facilities confiscated and liquidated without consent, and they were also subject to dispersal and deportation policies that prevented them from returning to the West Coast until April 1, 1949 — four years after Japanese Americans were allowed to return.

Mr. Miki commented, "We're satisfied with the outcome of negotiations. Each component of the NAJC Redress Proposal submitted to the government in May 1986 has been considered. While certain amendments the NAJC proposed for the new Emergencies Act were adopted, we will still continue to press for more reforms to make sure that individuals are protected from abuse because of their ethnic background."

In achieving this Redress settlement, the NAJC pays tribute to all Canadians who shared the Japanese Canadian dream of justice in our time. Over the past five years, the internment story has been kept alive by informed and attentive reporters from all media, and editorials from major newspapers have commented thoughtfully on the crucial developments in the NAJC's campaign for a just and honourable settlement. The victory for justice and human rights is also a victory for the democratic process.

Letters to the NAJC

Dear Mr. Miki:

On behalf of all Nuu-chah-nulth people, I wish to congratulate you and your association on your victory in the House of Commons; a victory for all Canadians. Your group has served as a fine example for all groups fighting for human rights.

Perhaps Canada will now recognize the outstanding scar left on its body.

I remain,
In Brotherhood,
George Watts
Tribal Chairman
Nuu-chah-nulth
Tribal Council.

Dear Art:

On behalf of the Manitoba Intercultural Council, I am delighted to congratulate you, your Association and your community at finally achieving a just, fair and honourable conclusion to the redress issue.

The Council has been pleased to have supported the National Association of Japanese Canadians over the years and to have been part of the National Coalition on Redress.

In addressing this issue your community has brought to the attention of Canadians our sometimes unhappy past, but you have also shown that it is possible for communities to work together to fight injustice and to win. In doing so you have enriched our nation and enhanced multiculturalism. For this we are all grateful.

Congratulations.
Sincerely,
Pamela Rebello,
Chairperson, Manitoba
Intercultural Council.

Dear Mr. Miki:

On behalf of the Ukrainian Canadian Committee National Executive we congratulate you on the successful resolution of your association's claim to an apology and redress for the wrongs done to your community during the Second World War.

As you know, the Ukrainian Canadian Committee is preparing to conduct its own negotiations with the federal government with respect to the internment of Ukrainians during World War I.

Once again, congratulations!
Yours truly,
Dmytro Cipywnyk, MD
President

Dear Mr. Miki:

Ecstatically joyful over the magnificent step forwards for human rights. Your leadership has been courageous, facing not only constant rebukes from the government but also from some of your colleagues within your community. You really were tested and proved your vision and determination to stand by the principles of justice.

I was glad that I could be identified, albeit in an infinitesimal way, with your cause — with our cause. I know that in the future you will continue to work for human rights and the qualities you have displayed will be an inspiration to others.

I salute our Canadians of Japanese ancestry. As Joy Kogwa stated, love has triumphed.

Yours sincerely,
Roland de Corneille, MP

Dear Mr. Prime Minister:

Your announcement to compensate those Japanese Canadians for the hardship and loss they suffered a a result of internships during the Second World War was received with joyous relief and optimism by the Canadian Armenian Community. This decision by your government to correct a terrible error from our past is most encouraging. We are hopeful that other governments will follow Canada's example and act in a manner to correct similar sad pages in history. We congratulate you and commend your government for this compassionate and just decision.

Sincerely Yours,
Yagharsh Ehramdjian,
President, Armenian
National Committee
of Canada.

Dear Art:

Congratulations to yourself and NAJC for the settlement with the government. It was a long struggle but you have shown us that justice can be won. It was a moving and historic occasion for all Canadians.

Sincerely,
Gary Yee, National President,
Chinese Canadian
National Council.

Greeting Cards

A greeting card project initiated by the Quebec chapter of the NAJC, which started out as a fundraising project for redress, has taken on a celebratory note following the announcement of the negotiated redress settlement with the NAJC by the Canadian government.

Eight contemporary Quebec artists — Ghitta Caiserman-Roth, Francis John Caprani, Christiane Chabot, Alan Itakura, Léonel Jules, Evelyn Klein, Ann McCall and Robert Savoie — donated the works which are reproduced on the cards. Proceeds originally intended to help the NAJC pursue redress for Japanese Canadians unjustly deprived of rights and property during World War II will now be directed to worthy causes and projects in Canada that contribute to the promotion and protection of human rights.

Sale of the greeting cards was launched at the national NAJC Annual Conference Banquet at Le Nouvel Hotel in Montreal on October 8.

Each set of cards contains eight different greeting cards with envelopes (no inside message) and sells for $10. They will be available through local chapters, or contact Alan Itakura, co-ordinator of the project at 3535 Papineau Ave., # 2414, Montreal, Que. H2K 4J9, (519) 527-4836.

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National Conference in Montreal turned into a celebration. The banquet ended with TANKO BUSHI.

photo by Jennifer Hashimoto

Elation, buoyancy, enthusiasm surround Montreal Conference

MONTREAL (October 10) — The dominant feature noted throughout the many events of the 1988 annual general meeting of the National Association of Japanese Canadians (NAJC) which took place at Le Nouvel Hotel in downtown Montreal over the Thanksgiving weekend, Oct. 8-10, was its special atmosphere.

It was an atmosphere of buoyancy, of suppressed elation, and for the hundreds of delegates and observers who attended the various events and sessions, a renewed enthusiasm and determination to grapple with the tasks which lie ahead — in implementing the redress settlement as well as the many projects discussed in the four workshops.

The feeling was palpable from the moment that the delegates arrived. It was evident throughout all the plenary and work sessions. It was reflected in the Saturday night (Oct. 8) banquet. It was reflected in many speeches of invited guests who had come prepared to offer words of encouragement and quickly switched them to words of congratulations.

Thursday, September 22, marked a turning point in the fortunes of Japanese Canadians. It was the day Prime Minister Brian Mulroney announced the resolution of the redress issue. It was the day the violation of human rights was acknowledged and a symbolic restitution made.

The buoyancy was reflected in the speech of Mr. Gerry Weiner, recently appointed as Minister of Multiculturalism and Citizenship. Busily engaged over his head in the election campaign, he made no attempt to hide this fact. But there was unquestioned honesty in stating how deeply he was moved by the Japanese Canadian redress effort, in his confession that was still riding an emotional high for having played a role in bringing about the final settlement.

He received a standing ovation for his speech and he deserved it.

A toast was proposed by Ms. Faye Ishii for Mr. Weiner who would symbolize for many the successful outcome of the pursuit of redress.

The tribute paid by the NAJC's national council, through NAJC vice-president Roger Obata, to Art Miki who symbolized those who had marched untiringly on the redress campaign trail also brought the guest to its feet.

It may not have been entirely imagination that the buoyant feeling was reflected even in the added enthusiasm and exultation brought to its performance by Montreal's Arashi Daiko group.

Speeches were also made by Dr. Audrey Kobayashi, President of the Quebec Chapter NAJC; Mr. Art Miki, President, NAJC; Dr. Irwin Cotler, representing the Canadian Ethnocultural Council, Dr. John Thompson, Coalition for Japanese-Canadian Redress.

Awards were made to Montreal area artists who contributed their work to Quebec NAJC chapter's fundraising effort.

The evening which began with cocktails at 6:30 p.m. was nearing 11 p.m. when it was time for an address by Guest Speaker Mrs. Grayce Uyehara, Executive Director of the Japanese American Citizen's League.

Yet it was remarkable that no boredom was shown by any of the audience throughout the long period of preliminary speeches, and in fact the audience was eager for more when Mrs. Uyehara stood at the podium.

The guest speaker established instant rapport with the audience with her candidness. She said she decided to scrap her prepared speech because of the latness of the hour and because the situation had changed for the NAJC since the time she was invited to speak.

Instead she gave a brief and informal account of the role she was asked to take in the lobbying and fundraising effort of the Japanese American Citizens' League as director of the League's Legislative Education Committee.

She left her home in Philadelphia to take up the responsibilities in WAshington. The few months that she agreed to spending working out of a Washington D.C. hotel room stretched to three years hotel until her mission was accomplished and the redress settlement gained.

She said the JACL received especially valuable support from various Jewish organizations and their network and connections.

The exceptional combat record of the 442nd brigade, made up of Japanese American soldiers who came from behind barbed wire fences of internment camps to join the U.S. Army, was another influential factor, Ms. Uyehara said.

Montreal's Japanese Canadian community unveiled two new talents during the weekend events. One is Christine Okuda-Hara who was brilliant as Master of Ceremonies at both the banquet and the community reception for delegates at the Cultural Centre on Sunday, Oct. 10. She is the daughter of Mr. Hiroshi (Rozie) Okuda.

The other talent is Mari (Sato) Oiwa, who performed the Sho-Chiku-Bai odori at the community reception. Mari Sato and Keibo Oiwa met when they were acting in Paul Almond's "Captive Heart" which was filmed in the hills north of Montreal several years ago.

As is often the case at events like these, the national general meeting provided an opportunity for the reunion of old acquaintances. The greetings exchanged in the final day between many of the elderly, which includes Nisei, was let's stay well, and then we may have a chance to meet again. The upbeat note of the weekend is likely to remain with those who were able to attend.

Artists honored at Montreal

MONTREAL — Led by Audry Kobayashi and Kathleen Hayami, presidents respectively of the NAJC Quebec Chapter and the Japanese Canadian Cultural Centre, the local Japanese Canadian community of Montreal region released all stops to join delegates to the 1988 general meeting of the National Association of Japanese Canadians to make the Thanksgiving weekend a memorable occasion and a season of celebration for having achieved the long-sought goal of redress for victims of human rights violations following World War II.

The events' chairman was Bob Kadoguchi, assisted by committee members Yosh Taguchi, Stanley Kido, John Kido, Christine Okuda-Hara, Roy Nishizaki, with Lesley Yoshikuni as consultant.

Among those honored at the Saturday night banquet was a group of Montreal area artists, mobilized by Alan Itakura in the Greetings Card project for NAJC Fundraising.

The artists are Robert Savoie, Chitta Caiserman-Roth, 'Ann McCall, Christiane Chabot, Evelyn Klein, Francis John Caprani, Leonel Jules, and Alan Itakura. The artists were honored at the banquet by a scroll containing a poem by Toronto Issei Ujo Nakano (88 years), and rendered in caligraphy by Montreal Nisei Jack Hayami (83 years). Both Messrs. Nakano and Hayami had been interned at Angler prison camp in Ontario during the war for alleged non-cooperation with government policy.

A photographic record of the Japanese Canadian experience in Quebec, titled "Repartir a Zero" was mounted by Sandra Kawai and Rei Nakashima.

The names of community members who had passed away and would otherwise be present for the occasion was remembered on a plaque and displayed.

Books and videos related to the redress theme was on display and offered for sale with Alice Kudo in charge.

A special Work Shop "Issei Speak" was arranged by the Montreal group, with Keibo Iwai as animator and Tomoko Makabe of Toronto as interpreter, with four Issei speaker-participants, Mr. S. Kido, Mrs. T. Ochiai, Mrs. F. Taguchi, and Mr. G. Takahashi.

Montreal supplied the official reporters for each of the four workshops: Jacki Hayami Stevens (Education), Tiny Sakamoto (Concern for Seniors), Sachiko Okuda (After Redress: What?), Sandra Kawai (Political Involvement).

Delegates were welcomed to the community reception and supper by JCCC president Kathleen Hayami. Supper was organized with Rose Aihoshi in charge and aided by numerous volunteers who prepared the dishes.

Busily engaged in assisting at many phases of the eventful weekend was Sachi Shimotakahara who came from Antigonish, Nova Scotia, to join the gathering.

Featured in the entertainment segment of the community supper was Mari Oiwa who performed the "Sho-chiku-bai" odori. Arashi Daiko group rounded up the evening.

The parting speech was delivered by Audrey Kobayashi. Christine Okuda-Hara closed the evening's program.

Sally Sachiko Ito wins scholarship for 1988

(WINNIPEG) — Sally Sachiko Ito, a Master of Fine Arts student at the University of British Columbia, received the Canadian Japanese Mennonite Scholarship for 1988. She is completing a fine arts degree in creative writing and was selected on the basis of her creative works about the Japanese Canadian experience, which could serve to educate all Canadians about the Japanese Canadian experience during and after World War II. Ms. Ito was subsequently awarded a Mombusho scholarship for study in Japan and will continue her program of study there.

Ms. Ito is the third recipient of the annual $1,000 scholarship which was initiated by the Mennonite Central Committee Canada as a tangible symbol of apology to Japanese Canadians on behalf of Canadian Mennonites, some of whom benefitted from sale of Japanese Canadian land during the war. The scholarship is jointly administered by the NAJC and the Mennonite Central Committee.

Candidates for the scholarship must be graduate level students whose work centers on the Japanese Canadian experience or on other Canadian minorities. The application deadline for 1989 is April 1, 1989. Write to: Canadian Japanese Mennonite Scholarship, c/o Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, Man. R3T 5K9 for applications or more information.

Canadian Japanese Mennonite Scholarship

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Rally was the beginning of final push

from page 1

commendation No. 33, that the government should undertake negotiations to redress these wrongs.

Some time later, the then Minister of State for Multiculturalism, Mr. Otto Jelinek, issued an answering brief that "broad consultation is being undertaken" on this issue.

Mr. Jelinek was in favor of an apology and some for of compensation, but he was adamantly opposed to providing individual compensation. The fact is that at this time the majority of the members of the Commons Committee who drafted "Equality Now" were also opposed to individual compensation.

The NAJC position was that the violation of human rights involved individuals, and redress must also take into account the individuals affected.

The final push by the NAJC was directed towards gaining additional supporters to join those in favor of individual compensation. This push got under way in the fall of 1987 with the formation of the Coalition for Japanese Canadian Redress, and culminated with a rally in Ottawa the following April.

The success of NAJC objective became clear at the Ottawa Rally. It was echoed in all of the speeches delivered at the forum, as well as during the House of Commons Question Period. The emphasis was not merely in support of the redress, but it should provide for individual compensation.

In all probability Mr. Weiner became a firm convert to individual compensation during that rally.

The rally may not have been the most effective in terms of creating a media spectacle. But it was immensely successful in moving the emotions and strengthening the convictions of the people in the position to wield influence. It was Mr. David Murata who is largely responsible for engineering the rally while members of the NAJC Strategy Committee continued their work behind the scenes.

But even after the rally, NAJC leaders remained dubious about the success of the rally.

What happened in the cabinet following the rally is not known. However, it can be surmised with reasonable accuracy that Mr. Weiner went to work to bring others in the cabinet around to his viewpoint. He succeeded in convincing Mr. Lucien Bouchard, the very influential Minister and a friend of the Prime Minister. Shortly afterwards, the Prime Minister himself must have become convinced that individual compensation was essential to settling the redress issue.



Jerry Weiner mixed with the Japanese Canadians at Sutton Place in Toronto on September 22.

This position was directly counter to the recommendations made previously to the government by Mr. Otto Jelinek and Mr. David Crombie, predecessors of Mr. Weiner in the responsibility of dealing with Japanese Canadian affairs.

Although Mr. Weiner succeeded in bringing the Prime Minister to agree to his views, it should be noted that Mr. Mulroney is astute enough to realize that the attitude in the House as well as outside the Parliament on the redress issue had changed. The time had come to make his stand.

Following the Ottawa rally, Mr. Weiner called the NAJC strategy committee to two meetings.

The first took place in Winnipeg on June 15, initiated by a phone call from the office of Mr. Weiner.

Representing the government at this meeting were Mr. Weiner, his chief of staff Mr. Dennison Moore and another aide. The NAJC strategy committee members included Mr. Art Miki (Winnipeg), Mr. Roger Obata (Toronto), Mr. Roy Miki (Vancouver), and Ms. Marika Omatsu (Toronto). Unable to attend the meeting were the remaining members of the committee, Mr. Bryce Kambara (Hamilton), Ms. Cassandra Kobayashi (Vancouver), Mr. Roy Inouye (Kamloops), and Ms. Audrey Kobayashi (Montreal).

Mr. Weiner signalled early at this meeting that there had been a shift in the government's position.

Mr. Weiner was now exploring means to justify the shift in the government's position from opposing individual compensation to favouring it. One scheme was to set up a separate commission to work out a settlement plan. Another was to follow the pattern set in the U.S.

The meeting was adjourned without arriving at any concrete decisions, leaving the proposed plans for further consideration.

Mr. Weiner called for a second meeting to convene in on the evening of Thursday, August 24 in Montreal at Delta Hotel.

When members of the NAJC Strategy Committee arrived at the meeting room, they were surprised to be greeted by Mr. Lucien Bouchard, a senior minister, as one of the government representatives.

Mr. Bouchard did not remain long, but his presence indicated clearly, as nothing else could, that the government was in earnest.

One condition that the NAJC insisted on from the beginning was that any decision on redress should be based on negotiations and not on a decree.

It was negotiation that NAJC wanted, and they got negotiation — with a vengeance.

The negotiation sessions stretched into three days, moving meanwhile from the Delta to the Grand Hotel. One session lasted 17 hours at a stretch. It was finally adjourned about noon on Friday, August 26.

The government side was represented by Mr. Weiner, Mr. Dennison Moore, Ms. Anne Scotton, Mr. Rick Kiplinger, and Mr. Alain Whatshisname).

Again the less-than-24-hour notice for the meeting made it impossible for two members of the Strategy Committee to attend. Thus Mr. Bryce Kambara and Mr. Roy Inouye were not able to attend.

Representing the NAJC, then, were Mr. Art Miki, Mr. Roger Obata, Ms. Marika Omatsu, Dr. Audrey Kobayashi, Ms. Cassandra Kobayashi, and legal advisor Mr. Don Rosenbloom, with Mr. Art Miki acting as spokesman.

The government side quickly made it known that it agreed to individual compensation. As in a poker session, the government responded with $15,000 to the NAJC's opening bid of $25,000 per individual. And the bidding process continued.

The government moved up its bids, while the NAJC gradually moved lower.

Both sides frequently asked time out for caucus. The NAJC side held discussions and supplied new positions for Mr. Art Miki who was its spokesman. The government side, meanwhile, was frequently in telephone conversation with Ottawa for new instructions.

Time outs were called for meals, some small talk, and it was back again to the bargaining table.

The final agreement was reached at $21,000, which was narrowly above the mandate set by the NAJC Council.

Even longer stretches of negotiation were required to reach the final settlement for the Japanese Canadian Community Fund.

The final outcome of this was $12 million to the Japanese Canadian Community Fund, an additional $12 million which the NAJC would contribute toward a Race Relations Foundation, which amount would be matched by a further contribution of $12 million by the government. And finally $3 million to the NAJC for their aid in implementing the settlement.

The government acceeded to other NAJC conditions without major objections on most matters, such as eligibility factor, restoration of citizenship rights to those who lost it, etc.

At the end, a request was made by the government that the settlement be kept a secret until such time that the government decided to make the announcement. NAJC agreed. And the announcement was made by the Prime Minister on Thursday, Sept. 22, and carried in front-page headlines across Canada.

The Today Show

by David Fujino

Shows come and go. But **"The Today Show"** remains in the minds of those who saw this special art show.

"The Today Show" featured art rarely seen at the Centre. The art was experimental and philosophical in style. There were no woodblock prints and no sumie.

But there was photography. Tamio Wakayama's **"Furusato Suite"**, in rich black and white photographs, was a personal spiritual journey captured through his camera. Roy Kiyooka's scroll-like colour photographs showed a poetical mind extend gracefully into photographic expression.

There were painters in **"The Today Show."** Shizuye Takashima, long fascinated by the world of Indian Buddhism, painted her visions of life on earth in soft and glowing colours. While Takao Tanabe subtly stains paint into his canvas and makes us remember his special sunsets. And Kazuo Nakamura had two canvases reflecting his fascination with the relationship between advanced science and advanced art.

There were the younger artists who range in age through their 20s, 30s and 40s. Artists like Bryce Kanbara, a persistent

see page 10

Salute from Hong Kong Vets

OTTAWA, Ont., Sept. 22, 1988 — Following the Federal Government's announcement today that it will pay compensation to Japanese-Canadians interned in this country during World War II, The Hong Kong Veterans' Association of Canada says it is not opposed to the action.

"It is not for us to approve or disapprove of any payment from the Canadian government," stated Cliff Chadderton, Chief Executive Officer of The War Am ps of Canada and Patron of the Hong Kong Veterans' Association. "The situation involving Japanese-Canadians is one of human rights, and it is our feeling that we are not in a position to judge."

Compensation claims for torture and slave labour to which the Hong Kong veterans were exposed while prisoners in Japan is another matter, reports Chadderton.

"Our claim concerns, in the first instance, the Japanese government. However if it refuses to compensate our men for the tremendous suffering they've undergone, then we have no choice but to approach the Canadian government," stated Chadderton. "After all, it is on behalf of this government that the Hong Kong POWs served."

He stated further that the only similarity between the two claims was one of time: both events took place during World War II.

The War Amps, which is handling the claim on behalf of the Hong Kong veterans, is requesting a payment of $10,000 each for the 705 Hong Kong survivors and approximately 400 widows. The total claim will amount to about $13.5 million.

Chadderton admitted that the Hong Kong veterans, as private individuals, were free to express personal opinions.

"It is understandable," Chadderton added, "that many Hong Kong veterans will have come back from the Far East with what might be called an anti-Japanese bias."

The War Crimes Tribunals found that the Japanese were guilty of gross violations of the Geneva Convention governing prisoners of war, and the inhumane treatment handed out to the Canadians during their 44 months of imprisonment has been well documented.

"We have communicated this policy to the government on a number of occasions," Chadderton stated, "and at the same time have suggested that, if the Japanese government fails to honour the claim of the Hong Kong veterans, compensation for slave labour should be a priority of the Canadian government."

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Sansei thoughts

by Kerri Sakamoto

A few of us, all Sansei, are sitting down, clustered around a table in my livingroom. It's a Tuesday evening, and the autumn rain has started up again. We're drinking tea, quiet and pensive, not looking up at one another. It's been three weeks since we learned that the government would at last redress the wrongs of forty years ago, committed against our parents and grandparents. We've just begun talking about it all, our reaction to what's happened.

"At first, I felt surprise, even shock, that the government would truly acknowledge my parents' suffering," one woman finally says, breaking through our reticence, and meeting everyone's gaze in turn. The others agree. "And then I felt an overwhelming gratitude, and I'm not sure why," she continues. "It's not as if our aprents didn't deserve this, and more."

Another woman begins to speak. "I even felt this surge of emotion — it was brief, but I felt for the first time that I belonged here in this country." She shrugs her shoulders. "But maybe the first time will be the last time." Still, her eyes seem to glisten under the chandelier overhanging the table.

"Is that what your parents said too?" one man challenges. "That they felt like Canadians for the first time in their lives?" He puffs up his voice mockingly.

"No," she replies earnestly. "No, not at all. In fact, they've said nothing. But I don't know what I should expect."

"Maybe they think they don't deserve it. And that they did deserve the treatment they got during the war," the challenging voice says.

Maybe it's true. After the announcement, we looked to our parents anxiously, to see if any of it had made a difference. But it was like meeting the same impassive gaze we've always encountered. The one we grew up with across the kitchen table.

Yet for the others — the parents of all of us in this room — the journey is just beginning. "The bitterness will dissipate," says one Sansei, with quiet assurance. Many of us have barely discussed what happened during the war with our parents, let along the subject of redress. Their enduring silence reminds us, mroe than words, more than the front page headlines of newspapers, of the terrible injustice committed.

Eventually we face our cynicism, once the initial incredulousness has receded. We point to a pending federal election, and the impetus of the American settlement last April. "It never would have happened otherwise," says someone. This cynicism is also coloured by the flickering sense of it all being too late: one person's grandparents passed away in early spring, and somebody else's father died only days before the announcement. "They'll never have the chance to forgive the government and themselves," sighs the man who lost his father.

"I hope that people don't view this as an excuse to forget; to say well, we've given the money, it's over," says another voice.

There's a lull in the conversation and outside the wind rustles through some leaves still left on the maple tree in the front yard. It's a drying wind; the rain seems to have stopped again.

everyone settles back into their thoughts. Silently, eachone of us is remembering the past — our past as Japanese Canadians — and we're sensing the weight of the future, hoping that we will all learn so that nothing like this will ever, ever happen again.



Renee Tajima, left, and Christine Choy, Producer and Director of "Who Killed Vincent Chin?", a movie exploring the nature of contemporary racism in North America. photo by Jennifer Hashimoto

from page 9

arts organizer, an artist, and a student of Japanese Canadian culture. Heather Yamada who has worked for years in painting and printmaking, exhibited work that combines her art experience with her developing interest in poetry and language art. Akira Yoshikawa projects, with Western art influences, his memories of an ideal Japan in simple and calming compositions. Louise Noguchi presented her ideas quite differently in two large drawings entitled, **"Plan for Cave/Plan for Temple: Two Belief Structures,"** a look at how we see and what we feel. While Gene Machida came forward with his rough and charming **"Portraits,"** five 5' x 8' floor planks gouged and painted over, each face different. And there was Gerry Shikatani with a gild-framed double poem, a poem of thought and feeling about Spain. And there was David Fujino with two black and white word pieces which echo his work in painting and photography and poetry.

On the final night of **"The Today Show"**, Monday, September 5th, performing artists had their say in the Centre's auditorium.

This was **"Performance Night."** There were screenings of the personal and thoughful films of Fumiko Kiyooka (**"Clouds"**) and Midi Onodera with **"A Bird Chirped on Bathurst"** and two other early shorts. Gerry Shikatani read, chanted and performed his poetry; Roy Kiyooka gave a poised and continuous reading from **"Pear Tree Poems"**; David Fujino as Master of Ceremonies got to recite three of his poems to the piano music of Roy Miya who then played three intimate piano solos. And Denise Fujiwara and her starkly dramatic dance, **"The Great Wall,"** was a standout.

The Centre's support of **"The Today Show"**, and contemporary art, was an act of generosity entirely in spirit with the Centre's 25th Anniversary celebrations.

The way is open. Thanks to the Japanese Canadian Cultural Centre for supporting **"The Today Show's"** coordinators, Akira Yoshikawa and David Fujino. Many thanks for having the vision to support contemporary Japanese Canadian artists.

Race Relations Foundation

The purpose of the Canadian Race Relations Foundation will be to foster racial harmony and cross-cultural understanding and to contribute to the elimination of racism and racial discrimination in Canada. It will:

- act as a clearing house for information with an electronic data base;
- undertake research to provide comprehensive state-of-the-art information for Canadian policy makeres, researchers, race relations practitioners, voluntary organizations and the general public;
- assist institutions, private or public, in seeking to reflect more sensitively Canada's multiracial nature;
- assist in expanding our knowledge in the field of race relations and;
- foster effective policies and approaches for the elimination of racism and racial discrimination.

Both the Special Parliamentary Committee on the Participation of Visible Minorities in Canadian Society (1984) and the Standing Committee on Multiculturalism (1987) called for a more coordinated approach and better access to race relations material and information.

As well, the Race Relations Committee of the Canadian Multiculturalism Council recommended, in a report to the Multiculturalism Minister this spring, that a national centre be created to deal with issues of race relations.

Finally, an in-depth study and extensive consultations carried out over the last six months by race relations specialist Dr. Lloyd Stanford, confirms strong community and institutional support for just such a foundation.

It is a reflection of the generosity and foresight of the Japanese Canadian community that they have chosen to commemorate those who suffered injustices by directing funds ($12 million) from the redress settlement to this Foundation to benefit all canadians. This sum will be matched by an additional $12 million from the government for a total endowment of $24 million.

The Canadian Race Relations Foundation will be established as an "arms-length" organization in order to maintain its status as a valuable source of independent advice and information. The specific structure and mandate of the Foundation as well as its location will be determined following further consultations with groups and individuals who have an interest in this area. It will undertake activities along the following lines:

a) **Information and Public Education**
The Foundation will publish and disseminate relevant information, research findings and publications to practitioners, scholars, organizations, institutions, governmental bodies and interested individuals.
Public events may be organized (such as conferences) to accompany release of major research findings and to raise public awareness on these issues. Other programs may be developed to bring attention to issues raised during the course of the Foundation's activities.

b) **Research**
The Foundation will carry out long-term and short-term research activities which will lead to the production of objective data and well-founded analysis. It is expected that much of the research will be commissioned — to be conducted by the best qualified practitioners and scholars wherever they are located in Canada.

c) **Clearing-House**
The Foundation will establish and maintain a comprehensive up-to-date national collection of pertinent materials which will be made accessible to community groups, academics, government officials, institutions and the general public.
A specialized electronic data base will be made available to interested users via existing computer networks.
The Foundation will also maintain links with similar bodies in other countries.

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Source: Nikkei National Museum, 2018-16-2-7-2-10
www.nikkeimuseum.org

カナダ連邦政府とNAJCとの間で
とり交わされた合意書

公式に承認されたことがら

我々カナダ人は、人種や民族的背景のいかんにかかわらず、人間としてすべての国民に平等と正義が保証された社会を造ることに専心している。

第二次大戦中、及び戦後にかけて、日本人を祖先に持つカナダ人（その大部分はカナダ市民であった）は、カナダ政府が日系コミュニティに対して行った前例のない行為によって苦しめられた。

戦時の軍事上の必要性からとられた行為であるとされていたが、日系カナダ人の強制移動・収容、また戦後行われた、国外退去・送還などの処置は全く公正を欠くものであった。

当時の状況を顧みて、政府の行った市民権剥奪、拘禁、個人及びコミュニティ財産の没収と売却処分、国外退去・送還、戦後も続いた行動の制限などの政策は、人種差別的態度に影響されたものであった。

強制的に移動・収容させられた日系人の残した財産は処分され、その収益が強制収容の経費に当てられた。

以上のような不正・不義が行われたことを、ここで正式に確認することは、過去の誤りが非難されるべきせあり、それによって、この国における正義と公正の原則が再確認されたことを、すべてのカナダ人に示すものである。

それゆえ、すべてのカナダ人に代わって政府は、

1、第二次大戦中、及び戦後にかけて、政府のとった日系カナダ人への対処は、全く正義を欠くものであり、今日理解されているところの人権の原理を冒すものであることを正式に認める。

2、今後、同じような事態が再び起こることがないよう全力を尽くすことを誓う。

3、精神的な重圧と辛苦を負わされたにもかかわらず、カナダへの忠誠と専心を持ち続け、国の発展のために大きな貢献をした日系の人々の不屈の精神と堅い意思力に敬意を表する。

リドレスで説明会

トロント支部

10月12日と21日、二回にわけて

NAJCトロント支部は10月12日、7時半から、市内のローレンス・パーク高校で集会を開催、モントリオール総会で政府から提示のあった個人補償の申請を中心に、補償案について説明を行った。

700人を収容する講堂は、かけつけた聴衆で超満員、入場を断られた人も多数でた。

集会では、政府との交渉で、交渉委員をつとめたロジャー・小畑、マリカ・尾松、トロント支部の会長をつとめるビル・小林が交渉の経過、合意書の要旨、補償を実施する際の基本方針で説明があった。フロアから質疑応答も行われた。

個人補償の申請、市民権復活申請、容赦の申請で別々に申請書が用意される。該当する個人が自主的に必要な情報を記入してオタワへ送る。「資格該当性」を証明するために、出生証明書など必要な書類を添えて申請する。審査で問題がなければ、政府は直ちに支払いの手続きをとると約束している。

申請書は、今月末までに準備され、NAJCの支部で手に入れることもできるが、個人でオタワへ申し込んでもよい。

日、英、仏で書かれたパンフレットも5万部用意され、日系コミュニティの要所で配布されることになっている。問い合わせに答えるためにオタワへの直通電話（無料）も設置される。

政府とNAJCはパートナーで、補償実施のプロセスが早急にスムーズに行われるようにつとめる。NAJCは、各センターに必要な人員を配置して、政府の広報にも協力していく。

トロント支部は、12日の集会に出席できなかった人のために、第2回目の集会を、10月21日（金）7時半から、市内のブロックトン高校（プロアーとダファリン街）で行う。

★★★★★★★★★★



決着したリドレス

ロジャー・小畑
NAJC補償交渉委員



今日（10月12日）の集会は、私の人生で最も大切なモーメントになると思う。1947年にリドレスのための闘いをはじめてから、今日という日が来るのを、私は実に41年待ったことになる。ナショナルJCCAが組織されたのが、1947年のレーバーデーの週末であったことを覚えている人はいると思う。JCCAは、日系人が失った家、財産を取り戻す、その必要があって形成されたのだった。再定住後、広く分散したコミュニティでコミュニケーションを保つ必要もあった。そのまま、JCCAは、1977年の日系百年祭まで存在、働き続けた。80年になるとJCCAの手によって始められたリドレスに結末をつけるため、NAJCが代わって運動を続けてきたことになる。

決着に至った過程

去る8月24日、交渉委員会の面々は、モントリオールで政府担当者のウェイナー氏と彼の上司のルシャン・ブーシャード国務大臣と会合を持った。ブーシャード大臣はムルルーニ首相と個人的に親しい関係を持つ人である。ブシャード大臣に会った時、今回は本格的な話し合いになるのではないかという予想感があった。委員会の面々はアート・三木も含めて、この日の会合でリドレス問題が一挙に決着するだろう、という気はしなかったと思う。しかし、以前に持った交渉とは、すっかり様子が違って、その時は、話し合いが順調に進み、本格的な交渉が行われていた。3日間、15時間、カン詰めになって、サンドウィッチで食事をすませながら、集中的に話し合いを続けた結果、8月26日、金曜日の夜、ついに決着にこぎつけたのだった。話し合いが終了して、我々交渉委員は、話し合いで、妥結した結果を一切外に漏らしてはならぬことを、きつく約束させられた。だから、政府が正式に発表する日が来るまで、ほとんど4週間の間、我々は堅く口を閉ざし続けなければならない苦痛を味わうことになった。万一、内容が漏れるようなことになると、"取り引き"は流れてしまうと言われていたから、たとえ夫婦の間でも、それを漏らすことはできなかった。良いニュースだったから、一日でも早く、特に、年寄りの一世には知らせてやりたい気持ちをもちながら、それが言えない苦しさ、それも又、私には全く初めての経験であった。

交渉で決着したリドレスの内容

次に、決着した内容を一つ一つ概略説明してみる。まず、第一に、政府が日系人に対してとった一連の行為は、間違いであったことの確認。

次に不正を正すためのシンボリックな償いの手段として、政府は、次のような申し出をすることに同意する。

A)犠牲者として該当する日系カナダ人ー1941年12月8日から1949年3月31日までの間に政府により、隔離収容、不動産を喪失させられた者、あるいは、この間、人間としての基本的人権、自由を十分に享有されなかった者ー一人ずつに2万1千ドルが償われる。これは、一回にまとめて出来るだけ速やかにに支払われるが、これを受け取る個人に所得税のかかる収入とはみなされない。1949年31月31日以前に生まれた者であれば、たとえ赤子であったとしても犠牲者とみなされる。

補償金の支払いに、個々人がまず、出願する。該当者であることが確認されれば、直ちに支払われる（米国のように10年間の支払い期間は設けられない）。以上の該当支払い条件が効力を発揮するのは、政府発表が下院の本会議で行われた、1988年9月22日である。従って、該当するのは、この時点で生きていた人に限られる。

B)日系コミュニティにNAJCを通して1千200万ドルの基金が与えられる。これは、日系コミュニティの福祉と人権擁護に役立つとみなされる。教育、文化活動、及びプログラムに用いられる。基金の用途については、後日詳しい検討が加えられる。コミュニティ基金であるから、政府ではなくNAJCによってコントロールされる。その意義は大きい。もし、この基金に個人が寄付ができるようになれば、基金の規模を拡大していくことができる。。個人が寄付をしやすいように所得税免除の特典が得られる、慈善団体組織にする。そうすれば、尚一層の便利が生じる。個人が、補償金をタックス・フリーで受け、そのままこの基金に寄付すれば、それによって、その分だけ所得税（他の収入に課せられている）免除の特典が得られるからである。

C)政府の補償金として、日系コミュニティに与えられたと同じ額（1千200万ドル）がさらに記念基金として人種差別主義をなくすためのナショナル・ファンデーション設立のために用いられる。日系人の隔離収容という不義・不正が政府の手によって行われたことの原因が、社会に根強く存在する人種差別主義によっていたことを記録として、残すための基金で、日系コミュニティからカナダへ寄贈する形をとる。これによって、我々は子孫に残すことのできる遺産を持つことになる。政府の出す基金と、日系コミュニティからの基金と併せて、ファンデーションは総額2千4百万ドルで設立される。

D)政府とNAJCは、NAJCの活動資金として、300万ドル設けることで、契約を取り交わす。

NAJCは、各コミュニティ・センターの間の連絡、リドレスを施行に移す行政・事務活動を行うことができる。そのための資金が保証されたことになる。これとは別に、政府も又、自らの出費に必要な行政事務を遂行する。

NAJCは各センターにオフィスを設け、政府の行政事務が速やかに行われるよう援助を申し出る。これに関する詳しい手続きは、後日、新聞などを通して一般に広報される。

E)戦争中、何らかの行為で罪に問われた者の記録を抹殺する。

F)何らかかの理由で戦争によりカナダ市民権を失った者に、本人が望む場合、これを復活させる。

最後の2点については、法律上の説明があるので、個々人で参照されたい。

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

多様文化主義に前進はあるのか

今井　信

最近政府は、「カナダ多様文化主義法案」を制定したが、目指すところは、多様文化主義を保持、強化していくことであるとしている。目的はさておき、あまり実質のない法案になったように見受けられる。

新法案は、多様文化主義の土台を具体化するために制定されている。そのために、連邦と州レベルの担当者（大臣級）が話し合いを持つ。とは言いながら、法案では、万一、国策で定めた方針を実行に移さない州政府があったとしても、それに罰を課すことができるようにはなっていない。方針を実現させるための具体的プログラムも、指示されてはいない。ただ、カナダ多様文化主義諮問委員会という組織が設置されることは、約束している。既に、同じような組織が存在しており、これは、通常、政府の息のかかったメンバーで構成されている。これが、御用機関であることは、数年前に、政府にリドレスをせまっているNAJCを公式に非難したことでもわかる。

具体性にかけていることから、他にも問題が生じるだろう。提案されているミーチレーフ協定によると、憲法改正では、連邦、及び州の首長（11人）が、絶対的な力を持つことになっている。協定を支持するものは、ケベック州が連盟に加入することに同意しているだけで、意義があると主張している。

逆に、反対している人は、協定によって連邦主義が弱められることを心配している。女性運動グループ、先住民族グループも反対派である。いわゆる、エスニック・グループが気にしているのは、協定が、カナダの二大建国民族が強調されすぎていることである。英国系、仏国系だけがカナダの建国民族であり、これ以外のグループは、第二位的なステータスしか与えられぬことを意味するからである。

ミーチレーフ協定に関して開かれた公聴会でも、この点が指摘された。協定を推し進めている政府の特別委員会は、これ以上多様文化主義で書き改めることはないとしている。委員会に出ている自由党と新民主党のメンバーは、二大建国民族の扱いで問題があることを認め、カナダが二大民族（英・仏）だけでなく、多様な文化性の国家であることを、協定に盛ることが必要だとしている。

オンタリオ州立法府に設けられた委員会の公聴会では、文化の多様性がカナダ社会を形成する基本的な性格であり、これが尊ばれなければならないとし、この点は、将来も検討を重ねていくことにするとしている。今のところカナダ憲章には、「この憲章は、カナダ人の多様な文化的背景を保持・強化していくという理想と一致するよう解決されなければならない」という章（27章）があるだけで、これが多様文化主義を保護する唯一の条項になっている。

ソーシャル・サービスの効果的提供のために

バンクーバー
鹿毛　達雄

西部カナダ移住者援助団協会（AWCISA）という組織は、1985年に西部4州（B.C.、アルバータ、サスカチワン、マニトバ）で活動している移住者サービス団体によって設立された連絡機関で、毎年場所を移して、40余りの団体の代表が、共通の問題について検討するために集まりをもっている。

今年の会議はサスカチワンのプリンス・アルバートに100人あまりの参加者を集めて行われた。私は昨年来、全カナダ日系人協会（NAJC）の代表としてこの会議に出席している。参加者のほぼすべてが、移住者援助団体の執行部（Executive Director）的人達で、私のようにエスニック・グループの代表はほとんど参加していない。しかし、私としては、この会議に参加できてよかったと思っている。何故かと言えば、それは、NAJCが新移住者の定着や福祉に関心を持っていることを具体的に示しているだけではなく、移住者や難民の問題は一般的な人権や社会的正義の問題であり、そこには少数民族の代表機関としてNAJCが取り組んでいる補償問題などとも連なりがあると思われるからである。

今年の会議の共通テーマは「サービスの効果的提供」ということで、情報や意見を交換することであった。基調報告を行ったのは、著名なソーシャル・ワーカーのパッツィ・ジョージであったが、彼の見解は極めて刺激的、挑発的なものであった。同氏も指摘しているように、移住者サービスの積年の問題はよく知られている。公共の資金援助が不十分で、細切れ的にしか提供されていないこと、移住者に対するサービスについて政府と民間の関係者（団体）の間で、相互理解が不十分であって、サービス利用者にサービスを受けるための道が閉ざされていることなどである。

サービス制度の欠陥にはカナダが一般的に認められている思想的な背景がある。それは、個人優先、自由主義的な社会思想である。移住者が問題に出会っていれば、それは当人の力量や努力の不足が原因であって、懸命に努力すれば誰でも社会的、経済的地位の向上は可能であるという考え方である。しかし、多くのばあい、新移住者は、差別や偏見に妨げられて、サービスを十分に利用できないでいるのが現実である。

移住者サービスに従事する職員の不足、待遇も積年の問題のひとつである。低賃金、劣悪な労働条件など、サービスの利用者が経験していると同じような問題を経験しているのである。

パッツィ・ジョージはこの点に関連して、州規模で、移住者サービス・ワーカーの集まりを催すことを提案している。AWCISAは、組織の代表者的な人々の集まりであるから、それに加えて、一般のワーカーの集まりをもって、共通の問題について話し合ったり、行動を起こしたりしたらどうかという提案に、少なくともB.C.州ではそのような集まりのために、さっそく準備を始めることになった。

なお、この会議は昨年に続いて、日系人のリドレスのための補償を支持する決議を行っている。今年の会議では、AWCISAが「日系人のために、補償を支持する全国連合（National Coalition）」への参加を決めている。

★★★★★★★★★★★

お知らせ

リドレス祝賀夕食会
トロント

トロントの日系コミュニティで、有志により、リドレスが成立したことを祝って、夕食会が催されることになった。日系団体も多数協賛、参加する。

十一月四日（土曜日）、場所はパーバーキャッスル・ホテル、六時半からカクテル、会食が七時半からとなっている。

リドレス運動をサポートして協力してくれた人々も多く来賓として招かれている。チケットは、一人五十ドル、アイリン・ハラダ（二七七ー四五八二）トム・ノブオカ（二二一ー八八〇〇）ケイ・ハヤシ（二二一ー五九一四）から入手できる。

チェロの慈善コンサート
ウェズレー・チャペル教会（トロント）

ウェズレー・チャペル教会では、十一月十二日（土）午後七時半からトロント・シンホニーの第一チェロ奏者、ダニエル・ドーム氏をゲストに迎えて慈善コンサートを催す。

ドーム氏の弟子で、今年六歳になるカオリ・ヤマガミさんも演奏に参加する。

ドーム氏は、イスラエル生まれでノース・ヨークに住む。一九七四年からトロント・シンホニーで第一チェロリストをつとめている。

コンサートへ入場を希望する人は、教会の吉田牧師（四二五ー六七六〇）か、ヤガガミ夫人（四九三ー六七九六）に申し込むように。入場は無料だが、教会の活動資金への献金が求められる。

ベビー・シッターのサービスもあるので、家族連れで出掛けてほしいと教会では望んでいる。

リドレスとカナダの移民政策

クリスティーン・倉田

戦前・戦後と我が日系コミュニティは、随分ひどい偏見と排斥に苦しめられてきた。それが最も明らかな「証」になっているのは、このことについて、社会全体が完全に沈黙を守ってきたことに表れている。日系排斥史、及び人種差別主義が戦時中の日系人強制収容の誘因だったことがカナダ史の中で教えられることもなかったし、それはカナダ人の間で、論じられたりする問題でもなかった。

マスコミや教育機関ですら固く沈黙していたぐらいだから、二世両親たちが自ら口を開いて、我が子ら（三世）に話して聞かせたりすることもなかった。だから国全体が「そんなことは絶対に起こり得るはずがなかった」と言うことで通してきた。

一九四二年頃、バンクーバーあたりの新聞にのっていた日本人の描写を覚えている人は少なくないだろう。ずるそうな細い目にむき出しの歯の悪辣そうな顔を扇子の端からのぞかせている、それが新聞の描く日本人のイメージだった。

過日（一九八七年七月十七日）トロント・サン紙にシーク教徒の描写がのった。大きな鼻とヒゲ、ターバンを巻いた、一見でシークだとわかる人物で、それがカナダの人権憲章をたてに大きな顔をしている。さし絵の下に読者からの投書がのっている。「我々は、XX系カナダ人にこれ以上愛想よくするのはやめよう。つけ上がって彼らがどんなことを言い出すかわからないから」と。

同じ紙面に載ったサン紙の社説は、少数の仲介者（難民と称して強引に入国しようとしている）がいるからと言って、それでそのグループ全体が良くないと排斥したりするのは良くないと述べている。

さし絵が意図しているもの、また、そのさし絵を紙面に載せる新聞の意図しているその背景には、一言でいって、シーク教徒などという人種は、カナダ市民になることも、カナダに留どまって働くこともできないという前定がある。だから、人権憲章などのカナダ法をたてにとって、権利を主張したりすることは事態がおかしいと言いたいのだろう。要するに、言わんとすることは、「カナダはシーク教徒が来るような所ではない」ということである。

カナダへ移住する前に、何らかの政治運動にかかわっていた人はテロリストだとみなされる。母国の不安定な政情をおそれ、親戚を頼って移民してきた人は、正当な難民とみなされる。親戚の呼び寄せもなく、独力で移民の申請をしても、成功する可能性はまずない。有色の民族グループが白人グループと同じ待遇を受けて、入国を許されることはまずないと言っていい。

だから、私は政府の言う正当な難民は人道的な考慮から、妥当な待遇を受けるという話しを信じない。サン紙に投書をしたような人間が、この国には数えきれないほどいる。彼らの中には権力と影響力のある人間も少なくない。

偽造パスポートを高い金を支払ってまで手に入れてきた人は、命懸けで本当にそうする以外に道がなかったから、そうしたのである。

人種差別主義は厳然として生きている。カナダの移民法、移民政策にもそれが表れている。われわれは、この国で「よそ者」として扱われた体験を身にしみて知っている。今も我々を必要としている少数グループがいることを忘れてはならないと思う。

Source: Nikkei National Museum, 2018-16-2-7-2-12
www.nikkeimuseum.org

日系プロファイル

ベテランと新進のフィルムメーカー

日系プロファイル、今回は二人のフィルム・メーカーを紹介します。ベテランのジェシー・西畑（二世）と新進のマイケル・福島（三世）ー共にトロントを本拠に活躍中ーです。二人のバックグラウンドと作品を紹介しながら、日系出身であることの意味についても、ざっくばらんに話してもらった。（リポーター、リン・斉藤）

ジェシー・西畑がフィルム製作を手掛けるようになったのは、六十年代の初めだから、かれこれ三十年近くこの道で働いてきたことになる。英国で英語教師をしていたジェシーにCBCから声がかかり、英国の若者を扱った三十分のドキュメンタリー・ドラマの製作にかかわったのが、この道に入るきっかけになった。以後、十年間CBCにいて、編集の仕事から始めて、プロデューサー・ディレクターに昇進、数々のフィルムを作った。

CBC時代には、オンタリオの小さな町、オルリア、マーシャル・マクルーハン、アルバータ北部のインディアンを扱った作品などの製作に携わった。この国でインディアンとして生きることの意味を探求している時に、ジェシーも他人のことはさておき、自身、自分のルーツ、日系カナダ人であることが気になり出した、という。その思いが七十二年に撮った「渡り鳥」という作品になって、実現することになる。

CBCでは、既に、別の制作者が決まっていたのだったが、「日系人であることは、私自身がどうあるかということ、これは、私がやらなければならないテーマだった」という主張が通って、ジェシーに仕事がまわってきた。日系人が戦時中に被った損失に賠償を求めるなんてことを言い出す前の事で、ジェシーはこの作品で日系人であることの痛み、コミュニティーを喪失したことの苦悩を描いた。

「渡り鳥」を製作したのは十年以上も前のことになるけれども、勝手でセンチメンタルすぎて、今じゃとても見る気がしない、とジェシーは自作品を批評する。もう一度作り直すとしたら、日系グループの体験を正面からとらえ、ドラマティックなものにしたい。日本語の音声を効果的に使うために、日本語も多く取り入れるだろう。

CBCを去ってから、ジェシーは独立フィルム・メーカーとして仕事を続けている。インディアンを扱った作品を二本、「審議会」と題するフィルムは、石油パイプの建設で生活の場を失っていくカナダ北部のインディアンの先住権の主張をドキュメンタリーしたもの。「オープン・サークル」ではインディアンの伝統文化としてのサークル（集まり）をテーマにしている。



二人並んで、左がマイケル・福島
右がジェシー・西畑

最新作、「黒い大地」にはオンタリオ・アーツ・カウンシルからたっぷりの製作費が出たので、フィルム全部をインドにロケーションして撮った。人間の意識のギリギリのところを見きわめるのが主題で、インドにはそれにふさわしい環境があるからインドにまで出掛けて行った、とジェシーは説明している。哲学的なテーマなので一般向けはしないかも知れない。ヨーロッパと北米で試写会をもつ準備をしているところである。

今年二十七歳になるマイケル福島は、日系では数少ないアニメーション・フィルムの制作者。二年前に撮った「凧」が処女作で、これは入賞作品になった。糸につながれた凧は自由に飛んでいけない。何とかして自由になりたい。糸を断ち切って大空へ飛び出して自由を楽しんだのもつかの間、数秒後には地上へ墜落していたという話である。

「凧」はマイケルがまだシェリダン・カレッジの学生だった頃に作った作品だが、ここでディズニーの開発したアニメーションの技法を十分に学んだ。言わば、古典的な手法を用いたことになるが、すでにマイケルの描く線やイメージには日本的な影響が出ている。「僕は、墨絵のファンで、一本の線で一つの表現ができる手法は素晴らしいと思う。これをアニメーションに使って、動作の動きを表現できる」と言っている。アニメーションの技術を芸術作品まで高めたノーマン・マクラーレン、それに日本のアニメ作家、手塚治もマイケルの尊敬する先輩だと言うことである。

今、マイケルが製作に取り組んでいるのは、「ガイジン」と題するフィルムで、色々新しい手法を試みている。まだ準備の段階にあるが、この作品は、日系二世代、一世の祖父と孫の三世との対話を想定して、日系人であること、ー怒り、愛、ユーモア、希望ーを表現したものになる。

「ガイジン」は若いマイケルが日系三世として、どうしても手がけなければならないと思っていたテーマで、マイケル自身、おじいさんが生きている間に、その人となりを知り得なかったことを後悔し、過去を一切知らされずにすまされたことへの憤りも描きだすと言う。マイケルにとっては、自分史ともなるパーソナルな作品であろう。マイケルという個人の体験は、また日系コミュニティが全体として体験してきたものではないだろうか。両親達が戦争で失ったもの、歳月は取り戻せないかもしれないが、彼らの追憶の重荷を解きほぐしていくことは出来るとマイケルは思っている。

ナショナルフィルム・ボードなどで多様文化主義の枠の中でエスニック・グループを扱った作品などは少なくないが、あるグループの民族性を主題にして作られたアニメーションはまだない。マイケルは、これまでカナダで製作された作品に批判的で、エスニック・グループが全体社会で偏った見方をされていることに挑戦したい、と言っている。三世はカナダ人であることに疑いを持たず、自らは気楽にやっているつもりかもしれないが、他人からは、往々にして「ガイジン」としてみなされることもあるのだからと。

完成するまでに、あと一年位かかりそうである。

最後の一日

バンクーバー
中山 吾一

やがて、ますいは若い頃、幼稚園児に教へた賛美歌
「主われを愛す」と口ずさみはじめた。若き日は自分でピアノをひきながら美しい声で歌って、幼児に教へた賛美歌だが、今はもう歌声も出ず、やっと言葉でとなえるだけだ。私は力一杯歌声を出して一緒に歌った。

主われを愛す
主は強ければ　われ弱くとも
おそれはあらじ
わが主イエス　わが主イエス
わが主イエス　我を愛す

いつもは全部言へないで途中で止まる此の聖歌を此の日は一節全部をとなへた。私はとても嬉しくなって、これから頭が少しずつ解るようになるのかも知れないとさえ思った。それから、しばらく沈黙が続いたが、やがてまた

「吾一先生は偉い人よ」と言った。この言葉は時々聞いたのだが、今日は何かしら一生懸命力をこめて言っているようであった。私は、別に気にとめないでいると、今度は私の手をしっかり握って、

「あなたは、本当に親切な人ね」と言ってくれた。

これが、彼女の此の地に於ける最後の言葉になろうとは、神ならぬ身の知る由もなかった。其の夜、ますいは落ち着いて眠られないで夜中、ベッドから起きて、室外に出ようとする。私は其の都度、ベッドに寝かせて毛布やふとんをかけてやるのだが、四・五分すると、又起きる。ついに私は根気負けして眠ってしまった。そして、朝五時頃目がさめてみると、ますいは片足ベッドの外に出して眠っていたので私はそっと足をベッドの中に入れて、毛布やフトンをかけてやった。家内はそれからぐっすり眠って、午前十時頃目を覚ました。

私は、いつものように、顔を洗ってやり、髪の毛をくしけずり、着物も着せ、杖を持たせ、手をひいて、台所につれて来ていつものように、朝食を用意した。それは、オレンジをしぼってジュースにし、ミルク一杯をコップに満たし、パン二片をトーストにして、マーガリン、ピーナッツバター、ジャムをつけ、パンを小さく切ってテーブルの上に並べた。家内はいつも斯うした朝食を楽しく食べていた。

丁度其の時、郵便が来て、階下の一室を貸している青年のが一通あったので、それをもって外に出て行って帰ったのだが、其の間、五分もたっていなかった。

台所に来て驚いたのは、ますいが床の上に倒れているのです。息苦しそうなので、すぐだき起こしてイスに腰かけさせ、胸や背中をさすったり、なでたりしましたが、だんだん息をしなくなり、何の苦しみもなく、一言の苦しい言葉も出さず、私の腕に抱かれて、ますいは九十歳と六カ月の地上の生涯を終わりました。急いで電話をかけ、いつもお世話になっている、清水啓二ドクターが来て下さった時は、もう、どうすることもできませんでした。

其の顔は優しく輝き、色白の身体は死んだ人とは思へぬ天使のようにも思いました。

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Source: Nikkei National Museum, 2018-16-2-7-2-13
www.nikkeimuseum.org

にっけいのこえ
出版責任者からメッセージ

ウエス・藤原

「にっけいのこえ」は、全国の日系人に、無料でお送りしています。日系人が自由に意見を発表し、返答できる場を提供することによって、ナショナルな連帯を強めていくことを願っているからです。私は、この意義に共鳴する読者が、「購読料」を送ってくれることを期待しています。編集・出版の仕事はボランティアの奉仕によっています。「にっけいのこえ」は、新しいコミュニティつくりになくてはならぬ手段だと信じているボランティアによって、支えられていると言えます。

ごく最近まで、カナダの日系人を結び付けている「問題」がありました。それはカナダ政府に、日系グループに対して行った過去の不義・不正を正させること、そのための闘いでした。これは、過日の連邦議会で、政府が正式に謝罪をしたことで、解決にこぎつけることができたのは衆知の通りです。

今こそ、我々は、過去のわだかまりをすてて、新しいコミュニティ作りにつとめなければなりません。共通の文化的遺産を尊ぶものすべて、あらゆる世代、新旧移住者、大人も子供も含めたコミュニティでなければなりません。

全国の読者のみなさん、本紙を自由なコミュニケーションの場として、活用して下さい。原稿を寄せてくれる人、アーチスト、マンガ家、コンピューター、編集の仕事をしてくれる人が多く出てきてくれるよう、願っています。その上、コストをカバーするための基金を寄せて下さること、それも又、言うに及びません。

「にっけいのこえ」第五号をお届けします。本紙は、オンタリオ州日系教育調査プロジェクトという名の、独立組織の手によって出版されています。NAJCの機関紙ではありません。

「にっけいのこえ」は、全国各地の日系人一、二、三世、そして新移住者がナショナルな場で発言の機会を持つ必要をみたすために生まれたものです。

わが日系コミュニティは、ご存知のとおり、地理的に広く分散している上に、若いメンバーの間では、他民族グループメンバーとの婚姻があたり前のことになっています。我々は、人種差別主義の犠牲にもなったし、文化的な相違からくる対立も経験しました。他のグループと同様、世代の間の格差に痛みも感じています。だからこそ、カナダの国策である多様文化主義に貢献できるものを持っているとも言えます。たとえば、日本のような単一国家から来ている人々が、カナダのような多様で異質な社会でスムーズに適応していけるよう、手を貸してやれることができます。

「にっけいのこえ」は、多様で分散した日系グループが、変化する社会に適応していく過程で、話し合いをする機関として存在しています。戦前のBC州にあった日系社会は、政府の行政命令で破壊分解されました。我々は、日系人であることの体験、伝統的な東洋人のものの考え方を分かち合えることを願いながら、新しい民族グループとしてのきずなを探求していくことにせまられています。

読者の声
（前ページからつづく）

モントリオール
辻　信一

ぼく（日本から移住してきた者）は、今、モントリオール日系人の歴史に取り組んでいます。この仕事の中心はオーラルヒストリー、つまり日系人自身の言葉によって語られる歴史です。

いうまでもなく、歴史とは、客観的な事実の羅列として、ただ、単にそこにあるのではありません。一般に人々が、それについてどう感じ、どう考えるか、ということを無関係に歴史なるものがありえないように、日系カナダ人が自分自身の歴史に対してどう向かいあっているかということをぬきにして、ぼくは日系カナダ人史というものを考えることができません。

二世の映画家ジェシー・ニシハタによれば、日系紙を扱った彼の映画「渡り鳥」は、『痛み』つまり、日系人であるということに根ざす、ある痛みの感覚に対する彼のこだわりの中から生まれたということです。ジョイ・コガワの「おばさん（邦訳、失われた祖国）」を読んだ人なら、こうした日系人の内なる痛みへの執拗なこだわりを基調とする歴史理解の方法をよく御存知のはずです。

ニシハタやコガワの方法は、しかし、これまで日系社会の中では例外的な存在として孤立を余儀なくされていたとしか思えません。そこでは、専ら、過去にこだわらない『前向き（ポジティブ）』の態度が奨励されていました。日系人の中には、例えば「おばさん」の『暗さ』が、そして『後ろ向きの姿勢』がどうしても好きになれないという人が少なくありません。暗に過去よりは明るい現在を、失ったものよりは得たものを、というのがこれら『前向き』の日系人の合言葉でした。

『前向きの哲学』は日系社会再建のなかで、確かに重要な役割を果たしたようです。日系人の過去にこだわらぬ態度と、自らを白人社会へと『同化』させる並々ならぬ決意とは、しばしば白人社会の賞揚するところとなりました。

日系人に与えられたモデル・マイノリティなる『勲章』が、しかし、どのような代償を伴ったのかについては、あまり省みられなかったようです。暗い過去については、それがまるでなかったかのようにふるまうことで、日系社会と白人社会は合意したという様子でした。日系カナダ人は、こうして自らの歴史を手放してしまったらしいのです。失われた歴史の後に重苦しい沈黙が残りました。

さて、政府に戦中戦後の過ちを正すことを求める、いわゆるリドレスの運動は、こうした沈黙を破ろうとする、日系人による集団としての、最初の試みであったといえるでしょう。二十三日の夜、モントリオールの日系文化会館で開かれた緊急説明集会のあと、ある二世は興奮しておももちで、自分はこれまで、一度たりとも、家族に対してでさえ、戦時中のことを口に出したことはなかった、と告白し、さらに、発表された賠償について、いくら説明されても本当のことだとは、信じ切れないでいる、と語っていました。仮に『リドレス』という言葉を、日系人が自らの歴史として引き受けなおす思想的な努力と定義できるなら、その努力は、今ようやく始まったばかりなのです。

ぼくは、現在すすめている研究をいつかまとめる時には、その第一章に「リドレスー歴史を取り戻すこと」という題をつけるつもりです。そうして、リドレスという見通しのよい場所に立って、その高みから見える風景を、ひとつの歴史として記述したいものだと思います。

トロント
稲積　由利子

まず、初めに、この度、カナダ政府が、第二次世界大戦中に日系人に対してとった強制収容措置に対し、公式謝罪をしたことで、このことに関わられた全ての皆様にお祝いの言葉を申し上げたいと思います。

この日を長い間待って来られた方々の胸中を察しますと、今は目に入るもの皆眼光を浴びて昨日よりも生き生きと見える程の喜びではないかと思います。

私自身は、戦後生まれで、カナダに来るまでこの国に強制収容という暗い歴史があったことさえ知りませんでした。

しかし、こちらに住み慣れ、いろいろな方と知り合いになるにつれ、賠償問題というものが、日系人コミュニティにとってどんなに大きく深いものであるか理解できるようになりました。さらに、私にとっては、私のカナダという国への信頼は、この問題をカナダ政府がどう扱うかにかかっていたと言っても言い過ぎではなく、全く傍観者としてではありますが、興味深く見て参りました。

こういうわけで、九月二十三日のトロント・スター紙の見出しを見ました時は、思わず涙がこみ上げてしまいました。

勿論、アメリカが既に、謝罪、賠償した影響もあり、謝罪前ということもあり、カナダ政府が承認に至った事情は、それ程単純なものではないと思います。

しかし、アメリカの議会において、「大戦中、日本が負った責任と切り離しては考えられない」という反対派の意見を押さえ、「あくまで、米国の国内問題として解決する」という主張が通ったことは、当然のようで、なかなか難しいことではなかったかと思います。

人種問題に対して、フェであろうとする努力の一歩が、また、踏み出されたのだといえないでしょうか。

ましてや、多様文化主義の実現を理想とするカナダにあっては「人類の進歩」というものがあるとすれば、それはスペースシャトルや、核兵器の進歩などをさすのではなく、こういうことを「人類の進歩」と呼ばなくして、何を呼べばよいでしょう。

この日、スター紙の社説は、日系カナダ人に対し、今回の謝罪について、「亡くなった人々の無念を晴らせるものでもなく、歴史を書き変えることも出来ないが、政府が謝罪したことは、全く正しいことだ。」と、述べています。

私は、この言葉の中に、いつかこの国で、人々が人種という壁を乗り越えて理解し合って生きていける日が来ることの可能性を信じるものであります。

編集部から

九月二十二日、リドレス決着のニュースが入って以来、NAJC、政府との連絡で大忙し、ようやくのことでノルマをこなしました。

次号はクリスマスに出ますので、特集らしきものにしたいと思います。読者のみなさんの寄稿大いに期待しています。

出版人のウエス・藤原がメッセージに寄せていますように、読者のサポートなしでは、この新聞の発展もありません。物質的（購読料）及び精神的の方でも結構です。ご支援下さい。

「にっけいのこえ」の編集会議が毎月第二木曜日の夜、七時から行なわれることになっています。興味のある人は、立ち寄って下さい。決まった場所はありません。五九六ー一二三二まで問い合わせてください。

紅葉もすぎ、又厳しい冬も目の前です。

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Source: Nikkei National Museum, 2018-16-2-7-2-14
www.nikkeimuseum.org

読者の声

リドレス決着に寄せて

日系人へのリドレスで、政府とコミュニティの間で合意に達したというニュースに接し、トロント、モントリオールに住む一世、二世、新移住者から感想を寄せてもらった。

ジョージ・高橋　モントリオール

私は、一九二二年、一七歳で父や弟と一緒にカナダへ働きに来たのですから、六十五年余りこの国で暮らしてきたことになります。

BC州へ来た当座、十年ぐらいは、色々な仕事をしました。一九三四年に、バンクーバー市内、ロブソン街で食料品店を始め、二・三年後には、野菜とフルーツのホールセールを手掛けるようになりました。誰からの資本援助がなくて商売をした苦労はありましたが、戦争が始まるまで、六人の雇人をおいて結構忙しくビジネスをしていました。バンクーバー近郊の日系農家から品物を仕入れ、冬はアメリカまでトラックで行って仕入れ、それを、あちこちに売っていたわけです。結婚する前、一九二七年にノース・バーナビーに土地を購入、家を建て、強制立ち退きに至るまで、二家族が住んでいました。バンクーバー郊外の高台にあって、今では高級住宅地になっているところです。

移動の命令が出た時は、家族移動のできるアルバータへ行くことに決めました。レスブリッジ近くに入ったのですが、シュガー・ビーツ作りではなく、牧畜農家で一年働きました。朝の六時から晩の七時まで働いて、マンスに五十ドル、私の人生で一番苦しい時でした。二年目から家主の土地をリースして野菜作りをし、レスブリッジへ卸しで売っていました。

ノース・バーナビーに残したハウスは、二家族が住めるほどのロットにある、大きな屋敷でした。政府は、戦争が済んだら返してやる、物は、一切預かってやる、と言いましたからそのつもりで出て行きました。後に、これが千五〇〇円（ドル）で売れ、手数料を引いた八五〇円のチェックを送って来ました。私には、売るつもりがないのですから、その金はいりません、と言って、一旦は返しました。法律でそうなっているのだから、受け取らなくてはいけないと言われて受け取りました。顧来はオタワにちゃんとレコードがあると思います。私は、だまされて全財産を失ったことになったわけです。

今回は、あれだけの補償金をもらって、結末がつき、日本人のためにはよかった。努力して、それまでにしてくれた人々には感謝します。

二万一千ドルの金をもらったからといって、私自身について、言えば、生意気なように聞こえますが、使い道もないのです。私より、もっと大きな損失をしている人もたくさんあることです。私らは、ここにおられたからいいようなもので、日本へ送られるしかなかった（送還された）人もたくさんあったんですから。それでも、身体をカンナで削られるほどの苦労をしてきて、八五〇ドルの金を送ってもらった、それに対する私の憤りは到底癒されません。四十年以上たった今、二万一千ドルやるからと言われて……。あの時と今の気持ちは全然違います。だからそんな金はいりません、といってやりたい気持ちもあります。我々は政府からもらうんではなくして、当然の権利があって受け取るわけです。とれるだけとった方がいい。もらうんじゃありません。

ジョージ・水野　トロント

私は、一九二二年、二十歳の時、父の呼び寄せでカナダへ来て以来、百姓だけしてきた人間で、難しい政治的なことなどは、考えてみたりもしない、ものを書いたりするのは苦手中の苦手、それはかんべんしていただきます。

戦前は父から譲り受けたファーム（四〇エーカーほどの借地）で野菜作りをしていました。ビクトリア（BC州）の郊外、今では市に入っているところです。二十年働いて家族もでき、家を建て、借金をして土地を手に入れたばかりの時に、疎開させられました。

私は、ジャスパーの近くのロード・キャンプへ、家内は、生まれたばかりの子（四人目）を抱えて、ヘースティング・パークへ入れられました。ローズベリーのキャンプから東部へ再定住することになった時、知り合いの寛教師の郷里のプリンス・エドワード・アイランドのファームに、すすめられて、行くことにしました。一家六人で移っていきました。

他に日系人は誰一人いない淋しさはありましたが、肥沃な土地百六十エーカーでポテト作りをまかされ、グッド・ファーマーだと誉められてました。六年後に土地を譲り受けて、留どまるかどうか迷ったのですが、家内が、友人、知人もいないところでは暮らし切れないと言いますので、あきらめて再々定住の地を求めて、オンタリオへやってきました。

私には百姓する以外に出来ることはないのですから、長い間良質の土地を探し歩いて、ナシュビル（トロント郊外）に四〇エーカーを購入し、落ち着きました。ここでも野菜作り、作った物は、良く売れ、いいビジネスをしていました。かれこれ三十年程でいよいよ引退、家内に病気がありますので二人でキャッスル・ビュウに入っています。

日系人のリドレスの問題も、私達に関わりがないことはないのですが、それほど関心をもっていたわけではありません。ビクトリアでやっと手に入れた土地をガバメントに取り上げられ、おさない子供を抱えて放り出された時は、ひどいと思いました。私達の土地は、政府が売り払って、借金を返し、私達の受け取る分は後で送ってくれました。私達は、カナダでの暮らしに満足しています。カナダではとてもよくしてもらっていると思っています。

政府が今度謝罪することを決めたと聞いて良かったと思います。個人にも弁償すると言っているのですから、私も喜んでいただきます。金額などはどうでもいいことだし、私達は、喜んで決定に従います。

ジョイ・コガワ

劇的な決定が下った翌日、夕べは良く眠れなかった。心臓が痛むほどうれしい。昨日起きたことは、本当だったのだろうか。夢じゃなかったのだろうか。過ぎた日、苦しみを分かち合った日系人が全員ひとり残らず一同に集まれたらいいのにと思う。

熱情家だった二世先輩達、ミュージョ・キタガワ、ジョージ・田中のことを想う。ミスター・荒川も昨日来て来ればよかったのに。私は、議事堂の丘を歩きながら、数え上げたらきりがないほどたくさんの、今は故人になってしまった人々の名前を口に出していた。青く澄んだ空、スパークス街のモールを歩き抜けながら、私は一人一人の顔を思い浮かべてみる。そして、ここ数年間の闘いに思いをはせていた。

政府とあのような形で和解できた今となっては、ほとんど何でも可能だとさえ思えてくる。私達は国に許しを与えたくらいだから、自分達のコミュニティ、家族、そして自分自身の中にあるものまで、何でも許せる。しかし、身近かなものに近付くにつれて、許しは難しさを増すのかもしれない。それでも、たとえ小さくても、希望の灯りがともってきたのだと思う。

国が我々の存在を認めてくれた。これからは、我々がそうしてきたように、闘いを続けていかなければならないグループの主張を認めていくことに努めなければならない。デービッド・鈴木は自分達の直面している問題をふみ越えて苦闘している先住民族グループのために立ち上がらなければならないと言っていた。ビル・小林はインディアンの問題は自分達の次ぎ、第二番目に大切な問題だと言っていた。第一番目の問題を片付けた今、インディアン問題がトップになった。私には、先住民族の運動に加担している日系人が集まりをもっている、そのありさまを想像してみることができる。

バンクーバーの隣組の人々も、さぞほっとしていることだろう。無料奉仕に明け暮れていた、ボランティアたちの仕事も新しい段階に入るだろう。トロントのもみじソサエティは、彼らの年来のプロジェクトを、ついに実現させることができるだろうか。「にっけいのこえ」は次号の資金繰りを心配せずに発行を続けることができるかもしれない。私は他にもグループやプロジェクトがたくさんあることを知っている。

セルジオ・マーキ議員は、議会で行ったスピーチで、アート・三木を称えていた。見守る我々は、あくまで折り目正しく、そこで拍手をするのを控えてしまっていた。内心では、それを聞いてどんなに喜んでいたことか。お礼を言わなければならない人がたくさんいる。長い間の闘いだったから、途中何回も疲れ切ってしまって、それでも又、何とか続けてきたたくさんの人々。日系カナダ史に新しい章が加わる。私達は、寛容でガマン強かった両親、祖父母のことを記録していかなければならない。一世は、私が今まで私の人生で出会った人々の中で、最も力強い人達だった。私は、一世が私達に与えてくれたものを、他の人々にも与えていくことを望んでいると思う。今、そのチャンスが訪れてきている。

NAJCとアート・三木、ここまで我々を導いてきてくれたことに礼を言います。リドレス運動を七〇年代から準備しはじめていたジョージ・今井、四十年代、リーダーシップをとっていたトム・生山にも礼を言いたい。聖公会、リドレスのために集まったエスニックグループの連合集会、一世の大いなる愛にも感謝を捧げます。

今、私は、このコミュニティのメンバーであることを非常に誇りに思っている。

ロイ・ミヤ　トロント

リドレスはよかった。苦労した両親、先輩が亡くなってしまっているのは、ちょっと悲しい。残念でもある。亡くなった人もこれでどうにか浮かばれることになる。

補償金は個人が受け取る。各自、好きなように使えばいい。正直いって、リドレス運動の詳しい内容は知らない。私は政治的な人間ではないし、日系人とはそう付き合いがあるわけでもない。日系人は他グループの人々とよく混じり合うようになった。「純血」の日系人は近い将来消えてしまうだろう。

人間はどこにいても、そう違うものではない。一個の人間として、この世の痛みを取り除くことにつとめて生きたいと思っている。

★★★★★★★★★★★★★



おれは、もともとリドレスには反対だったんだから分け前（補償金）はXXグループにやるのがフェアーというものだよね。

Source: Nikkei National Museum, 2018-16-2-7-2-15
www.nikkeimuseum.org

日系カナダ人へのリドレスで補償も本決まり

該当する個人に二万一千ドルずつ
他にコミュニティ基金も

去る九月二十二日、連邦議会の下院本会議で、マルルーニ首相は、第二次大戦中に時の政府が日系カナダ人に対して行った不正行為を正すこと、それに関連して日系コミュニティの代表と政府の間で、包括的な賠償を行うことで合意に達したとの発表を行った。

第二次大戦で、政府の行政命令などによって、約二万二千人の日系人が強制移動・収容、財産の没収、国外退去などの処置を受けた。ムルルーニ首相は「四十年余、カナダの評判を汚すのような汚名が、晴らされずにおかれたのは遺憾である。政府には不正を正す義務がある」と述べた。

交渉にあたっていた全加日系カナダ人協会（NAJC）と政府との最終的な話し合いで合意に達した補償の内容は、

一、不正が行われたことを、政府が正式に認める。（本紙六ページ参照）

二、シンボリックな償いとして、損失を被った人々の内、生存している者に二万一千ドルずつ支払う。

三、日系コミュニティの社会、教育、文化活動に用いられる資金として、一千二百万ドルの基金が設けられる。

四、人種差別主義をなくすための活動を促進させるために、政府は、二千四百万ドルの基金でファンデーションを設立する。基金の半分は人種差別主義の犠牲になった日系人を記念するものとされる。

オタワで発表のあった九月二十二日、ウェイナー多様文化大臣がトロントに出向いて、夕方から市内のホテルで記者会見を行った。今回の解決策が日系コミュニティと政府の双方に満足のいくものになった、人権擁護の尊さをカナダ人に知らせていく上でも画期的な解決になったことで満足している旨を表明した。会見のあった会場には、知らせを聞いた日系人も多数集まり、「歴史的な日」の感激を分かち合っていた。

オタワの多様文化省日系リドレス係からの連絡によると、個人補償、市民権復活、容赦の申請を請求するための申請書は、十一月の初めには配布の準備が完了する。問答と申請書の請求は手紙で

JC Redress Secretariat
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宛に書き送るように。十一月にはトール・フリーで直接につながる電話も用意される。

全加日系人協会
モントリオールで年次総会

NAJCの年次総会は、予定通り感謝祭の週末にモントリオール市内のヌーベル・ホテルで開催された。全国理事会、過去一年間の活動報告、祝賀夕食会、日系文化会館でのコミュニティ・ディナーなど三日間に多くのプログラムがあり、ホストをつとめたモントリオール支部の日系人が総出で協力、無事全日程をこなした。

八日の夜の夕食会は、九月二十二日に決着のついたリドレスを祝って、参加者一同が喜びを分かち合う会になった。選挙活動の合間をぬって、ウェイナー多様文化大臣もかけつけ、二百名の出席者に祝福を送った。NAJCの三木会長とムルルーニ首相との間にとり交わされた合意書がブレークにされて、ウェイナー氏から三木会長に手渡された（写真）。

来賓には、アメリカから全米市民協会の幹事長で日系人のリドレスでロビー活動をしていたグレース・ウエハラを迎えた。夫君といっしょにモントリオールを訪れたウエハラ夫人は、米加両国でリドレスを達成できたことの意義をテーマにスピーチを行った。

九日には、予定外のプログラムであったが、オタワの多様文化庁から日系補償担当の役人が特別訪問、「補償パッケージ」の実施方針、方法と手続き等で全国から集まった参加者に説明を行った。

補償金の支払いでは、お役所仕事にならぬよう能率的にことをすすめて、速やかに完了させたい。政府は補償の対象である日系人ばかりでなく、カナダ人にこの問題の背景を理解してもらうことにつとめる。そのために集中的でかなり大がかりな広報活動を行っていくことが強調された。



10月8日、モントリオールで行われた祝賀夕食会で、NAJC三木会長に、リドレス合意書を手渡すウェイナー多様文化大臣

トロント日系文化会館
二十五年間のあゆみ

トロントの日系文化会館は、六十三年十月二十七日に現在地ドン・ミルズに完成し、正式にオープンしている。今年は創立二十五周年目にあたる。センターはこれまで、数々の記念行事を行ってきたが、祝賀の年のしめくくりをして、最近「ソルート・トゥ・トゥエンティ・ファイブ・イヤーズ」（二十五年間の業績に敬意を表して）と題して小冊子を出版した。発足当時は、戦後の再定住、再建されたばかりの日系コミュニティにそれだけのセンターを維持・発展させていけるのだろうか、懸念した人々も少なくなかった。結果的には当たらない危惧にすぎなかったけれども、とにかくそれまでよくやってきたものだという気持ちが、自らソルートをおくりたいと、それが表題になっているのだろう。

小冊子に会館の二十五年史が短くまとめられている。トロントの日系コミュニティは戦争中の強制移動の産物である。ゴースト・タウンに収容されていた人々が、少しずつ東部移動しはじめ、トロントが再定住のセンター的存在になった。人口が五千人程度になった四十八年頃には、JCCA一世部がトロントにもコミュニティ・センターを再建する必要があるかどうかで、ミニ調査を行っている。定着者の大半がセンター建設に好意的な反応を示したと記されている。

組織作りには達人だった一世の音頭取りではじまり、二世の代表者が加わってコミュニティが出来た五十四年、この時、ようやくセンター建設の話しが本格的になったわけである。

初期の段階では、市の中央の便利な位置にある小規模な集会所、日系人が気楽に立ち寄れ、多少の行事も行えるようなところをつくることが目ざされた。レイモンド・森山の設計図が描き上がってみると、構想が随分変わってきて、日系人のためばかりでなく、社会一般の人々にも開かれた公共・文化施設的なセンターになっていた。ここで名前がコミュニティ・センターから、日系文化センターに変わっている。

理事会は、六十三年に入って、ドン・ミルズに敷地三エーカーを購入したが、資金不足に苦慮した。借金をする以外に道はなく、七十五名の有志が保証人になることに同意したので、銀行から二十五万ドルの長期ローンと八万ドルの短期ローンを取り付け、ようやく建設施行に入ることができた。六十三年十月にオープニングを迎えているが、この時の借金が約四十万ドル、晴れて開所を祝うよりも、不安の方が先になっていたことだろう。四十万ドルという金額は、今でこそ、不動産物件としていした額だとも言えないが、二十五年前、それも裸で住んでいるところを追われてきた人々のコミュニティで、辛うじて生活の土台が築き出された時代だったのである。

宝くじ、バザー、ダンスと夕食会、貸しホールとあらゆる手段を用いて、小銭を集める。活動プログラムも収入を上げることが肝心だった。週一回はビンゴを行ったが、これは実に十五年間続けられた。

七十年に入ってメトロ・キャラバンが発足、日系文化センターも初年から東京館として参加するようになった。これは収入源としても広報的見地からも、センターにとって大切な行事になった。

八年前に借金の返済を完了、二年後にはオンタリオ政府から固定資産税免除の特別待遇を与えられるようになった。地域社会に果たしてきた業績が認められ、政府からその報いが出たわけで年間三万ドル、それだけで大きな「間接収入」である。

センターの二十五年間には、又、世代の交代をみることができる。センターを発足させた一・二世、その共同事業が今は、二・三世の手に移っている。現在六名の三世理事がいて、センターの運営に参加、彼らが責任

「ソルート」にはセンターの年中行事が九、カラオケ、太鼓グループ、芝居同好会など二十二の文化、スポーツ活動グループが紹介されている。一世パイオニア・デイは二十五年前の開所式に始まり、毎年十月に行われることになっている。このまま、又、二十五年間続けられる年中行事もあるだろうし、新しいグループの出現で、自然解消していくグループもあるだろう。すでに四世が成長しつつあり、三世リーダーシップが実力をつけている。

第二期にはいるセンターの今後の発展が期待される。

あるポゼションを占めつつある。

本当にここまでよくやってきた。ごくろうさん。

にっけいのこえ
2240 Midland Avenue
Suite 204D
Scarborough, Ontario
M1P 4R8
(416) 291-3005

出版人：ウエス・藤原
編集人：ケン・岸辺（英語）
真壁　知子（日本語）

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

Edmonton Japanese Community Club
Redress Committee
9809 91 Avenue
Edmonton, Alberta
T6E 2T5

13 March, 1988

Dear Friends:

The Edmonton Japanese Community Club is cooperating with the National Association of Japanese Canadians in a campaign to persuade the Prime Minister to become personally involved in redressing the wrongs done to Japanese Canadians during and after the Second World War. As part of this campaign, we are asking members of the community to sign and have their friends and neighbours sign the enclosed post cards.

The objective of this post card campaign is to demonstrate to the Prime Minister the wide support our cause has amongst ordinary Canadians. In this regard, it is very important that we collect as many signed post cards as possible. Once the post cards are signed, they will be taken to Ottawa for a rally scheduled for April 14.

Please encourage your friends and neighbours to join us in our campaign and please return the signed post cards to me as quickly as possible. Should you need more blank cards or should you have any questions, please call me at 433 - 8104.

Thank you very much for your help.

Sincerely

D F Sunahara

David F. Sunahara
Chair - EJCC Redress Committee

Source: Nikkei National Museum, 2018-16-2-7-3-1
www.nikkeimuseum.org

PHOTO-COPY AND DISTRIBUTE WITH POST CARDS.

POST CARD BLITZ for Ottawa Rally - April 14,1988.

We have made very little progress with the present government on the matter of Japanese Canadian Redress. With three Ministers failing to resolve this issue, we are now mounting a public campaign to try and persuade Mr. Mulroney to personally take the leadership in seeking a mutually acceptable settlement.
This is the main objective of the Rally on Parliament Hill in Ottawa on April 14th.

In order to influence the Prime Minister's Office, we need to show some tangible evidence, of the magnitude of the support we have from the Canadian public, to our cause for justice. This is being done in three ways:

a) the formation of the National Coalition on Japanese Canadian Redress with support from leading national organizations and prominent individuals representing a wide cross-section of Canadian society.
b) the Ottawa Rally on Parliament Hill, April 14th. with maximum attendance
c) the Post Card Blitz for April 14th.

Of the three projects, the Post Card Blitz is the only one in which every Japanese Canadian and other supporters can personally get involved. We need TENS OF THOUSANDS of Post Cards collected from across the country to take with us in mail-bags to Ottawa, and to display this response from the public before the media, and the government. Finally, these bags will be delivered by hand to the Prime Minister's Office on April 14th.

TO MOUNT THE BLITZ, THE FOLLOWING STEPS SHOULD BE TAKEN:

a) each supporter of Redress in your community should be able to get a minimum of 10-15 signatures from friends, neighbours, relatives, etc. and each signature (one per card) could pyramid further and further. For example, let's say there are 10 supporters and each one can get 10 signatures which means 100 signed post-cards. Now if those 100 people can each get another 10 more signatures, we're up to 1000. This is what is meant by pyramiding.
b) in order to accomplish (a) contact your friends in churches, schools, ethnic groups, social clubs, sports clubs, etc.
c) also contact members of labor unions, service clubs, business associations,civil liberties groups,university clubs, etc.
d) as soon as signatures are obtained collect the cards and please return them to the person from whom you received them. This person will then return them to his originator.
WE MUST ACCUMULATE THESE CARDS TO HAND DELIVER THEM TO OTTAWA BY APRIL 14TH.

NOTE: If feasible, a record of the signatures obtained should be kept by each community and a copy forwarded to the

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

National Office in Winnipeg.

REMEMBER - THE NAME OF THE GAME IS VOLUME!!!!

We must get as many Post Cards signed as possible in order to make an impact on the government. Let's swamp Ottawa!!!

WE DON'T HAVE MUCH TIME!!

This is our last ditch stand with the Mulroney government - let's give it all we've got

We have printed 30,000 of these cards for Eastern Canada including Quebec, at a cost of 3¢ each.
Every effort should be made to collect the cards so that they can be taken to Ottawa.

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

Dear Mr. Mulroney,
Japanese Canadian Redress
-Is a Canadian issue-
-It's a Justice issue-
-It's a Human Rights issue-

RESOLVE IT NOW!!

Name_____

Address _____

City _____

Prov. _____

Postal Code_____

Signature _____

PLEASE NOTE:

Signed Post Cards Must Be Accumulated By Returning To Originator

OR

MAIL TO:

NAJC Ottawa Rally,
c/o David Murata,
2 Bloor St. W., Suite 100,
Toronto, Ont. M4W 3E2

Attn: Mr. Prime Minister,

I am a voter.
I support
Japanese Canadian Redress

REDRESS THE WRONG—JUSTICE NOW!

Source: Nikkei National Museum, 2018-16-2-7-3-4
www.nikkeimuseum.org

PHOTO-COPY AND DISTRIBUTE WITH POST CARDS.

POST CARD BLITZ

1. Please try to get at least 10 signatures from your friends, relatives, and neighbours to start the pyramid.

2. Ask each of these 10 or more people to try to get at least 10 signatures. This means 100 signatures, already.

3. All post cards are to be returned to the originator by April 7th.

4. We must act quickly - the Ottawa Rally is not that far off.

5. Let's start an avalanche of post cards to Ottawa.

.....

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Source: Nikkei National Museum, 2018-16-2-7-3-5
www.nikkeimuseum.org

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Writers' Union of Canada

B. C. Association of Social Workers
York University Faculty Association

National Coalition For Japanese Canadian Redress

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M4W 3E2
Attention: David Murata
Tel. (416) 968–9414
(Ans. Service M-F, 9-6)
Tel. (416) 926–8816
Fax (416) 968–9417

REDRESS THE WRONG

Dear Friend:

I am writing to invite you to join the "National Coalition for Japanese Canadian Redress" to help the National Association of Japanese Canadians (NAJC) in our struggle for justice.

The coalition represents a wide spectrum of Canadians who are concerned that the Government has not yet resolved the Redress issue in a manner acceptable to the Japanese Canadians whose rights were grossly violated.

Those willing to lend their names to the coalition now being formed would be asked to support the NAJC's efforts to have a negotiated settlement with the federal government.

If you are willing to lend your name to this effort, please do so by indicating on the attached form, and returning the document to the NAJC at your earliest convenience.

Join with us in the struggle to further the cause of human rights in our country. Join with others to redress the wrongs inflicted on Canadians of Japanese ancestry.

Yours sincerely,

Art Miki, President
National Association of Japanese Canadians

Enclosures

(National Coalition For Japanese Canadian Redress 2 Bloor St. W., Suite #100, Toronto, Ontario M4W 3E2 Attn: David Murata)



Public Archives of Canada

Source: Nikkei National Museum, 2018-16-2-7-4-1
www.nikkeimuseum.org

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(National Coalition For Japanese Canadian Redress 2 Bloor St. W., Suite #100, Toronto, Ontario M4W 3E2 Attn: David Murata)



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NATIONAL ASSOCIATION OF JAPANESE CANADIANS

National Executive Office: 735 Ash Street, Winnipeg, Manitoba R3N 0R5

SUBMISSION TO THE LEGISLATIVE COMMITTEE
ON BILL C-77, THE PROPOSED EMERGENCIES ACT
on Tuesday March 15, 1988, House of Commons, 3:30 p.m.

- presented by Dr. Roy Miki, representing the NAJC

[Ladies and] gentlemen, thank you for the opportunity to make a presentation on the Emergencies Act which is proposed to replace the War Measures Act. Speaking on behalf of the National Association of Japanese Canadians, I represent Japanese Canadians who have been seeking Redress for the injustices which occurred under the War Measures Act during the 1940s.

We now know that the actions taken by Cabinet against Japanese Canadians were motivated by the hope of political gain, and NOT by threats to national security. Government documents now available show that at the time of the round-up and internment of Japanese Canadians on the B.C. coast, the Canadian and American military, RCMP, and FBI all advised that incarceration of the whole community was unnecessary. Similarly, the sale of personal belongings and land was not a measure to protect national security, but a political maneuver to destroy the Japanese Canadian community on the coast. Although the war ended in 1945, Japanese Canadians were not permitted to return to the west coast until April 1, 1949, four years later. Instead, in 1945, there was a move to exile 10,000 Japanese Canadians as the final plan to decimate the Japanese Canadian presence in Canada. After 4,000 had been sent to Japan, over half of whom were Canadian-born, public outrage halted the government plan.

Source: Nikkei National Museum, 2018-16-2-7-5-1
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It is because we have experienced Cabinet's abuse of emergency powers, that a major component of our Redress campaign is to prevent a recurrence through legislative change, both to the War Measures Act, and the Charter of Rights and Freedoms.

Although we question the necessity of having general emergency legislation on the books, if there is to be any emergency legislation, we submit that the protection of rights requires three basic elements:

1. carefully drafted legislation that allows Cabinet only the power necessary to deal with the emergency;
2. mandatory safeguards to prevent abuse of Cabinet's power; and
3. if an abuse of power occurs, then provisions for adequate redress.

In our opinion, Bill C-77 is inadequate on all three grounds and would not prevent a recurrence of the injustices suffered by Japanese Canadians.

Bill C-77 fails to ensure that Cabinet has only the power necessary to deal with the emergency. First, the definition of what constitutes a "national emergency" in s.3 is too broad. It allows Cabinet to declare an emergency if the "well-being" of Canada is imperiled, but "well-being" is not defined in the Act. It could mean the economic well-being, or political well-being of the country in Cabinet's eyes.

Source: Nikkei National Museum, 2018-16-2-7-5-2
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Of particular concern is the definition of an "international emergency" - so broadly defined in section 25 as to include a threat to an "ally's" security. Similarly, a "war emergency" as defined in section 35 could be declared if an ally of Canada was involved in real or imminent armed conflict. These definitions violate the International Covenant on Civil and Political Rights, 1966 to which Canada is a signatory. The Covenant provides that rights can be suspended only when there is a threat to the existence of Canada as a nation. The suspension of individual rights in an international or war emergency as defined in Bill C-77 violates the Covenant because a threat to the existence of Canada as a nation is not required.

Once an emergency has been declared, Bill C-77 gives Cabinet more powers than would be necessary to deal with the emergency. In an international emergency, section 28 purports to give Cabinet the power to prevent Canadians from leaving Canada. This violates section 6 of the Canadian Charter of Rights and Freedoms which says "Every citizen of Canada has the right to enter, remain in and leave Canada." According to the Charter, this right can never be abrogated, even if the so-called "override" section, s.33, is invoked, and therefore this section of Bill C-77 is illegal.

In an international emergency, we feel that the delegation of political, diplomatic and economic powers to one Minister is unnecessary and risky. Imagine what could have happened if this power were available in the 1940s, and power was

Source: Nikkei National Museum, 2018-16-2-7-5-3
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delegated to one Minister from B.C. who believed that ridding Canada of Japanese Canadians would guarantee the election of his party in B.C..

We are also concerned that Cabinet may have the power to override the rights of individuals set out in the Charter of Rights. The powers available to Cabinet in a war emergency are basically the same as those under the War Measures Act. In a case arising in the second world war, the Supreme Court of Canada said that under that Act, Cabinet's powers are equivalent to those of Parliament (Reference Re: Regulations Relating to Chemicals, [1943] S.C.R. 1 at p.17).

Our concern is that Cabinet would have the power to invoke section 33 of the Charter to override the fundamental freedoms, including freedom of conscience and religion, thought, belief, opinion and expression, and freedom of association. By invoking section 33, the legal rights set out in sections 7 to 15 can also be suspended. This includes the right not to be arbitrarily detained or imprisoned, the right of habeas corpus, the right to be presumed innocent, and the right not to be subjected to cruel and unusual treatment. If Cabinet has the power to override the Charter, even the equality rights set out in section 15 of the Charter would be suspended. Individuals would no longer be guaranteed equality before the law without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Source: Nikkei National Museum, 2018-16-2-7-5-4
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Although the Minister of National Defence has stated that his Government has no intention of suspending habeas corpus, his word does not ensure that the Charter rights will not be violated in the future by a future Cabinet. Therefore, we ask that the Emergencies Act be amended to specifically state that only Parliament can override the rights of individuals set out in the Charter.

Finally, we strongly oppose Cabinet having the general power to make "secret orders", as allowed by section 59(2). We acknowledge that sometimes secret orders are necessary, but we believe that the current law is sufficient. Cabinet already has the power to make secret orders to deal with threats to Canada's security through the operation of the Canadian Security Intelligence Service. In Bill C-77, secret orders are unnecessary and present great potential for abuse.

Our second general concern with Bill C-77 is that there are insufficient safeguards on the abuse of the vast powers given Cabinet once it has declared an emergency. Although C-77 is an improvement over the War Measures Act in that it requires all orders, except the secret ones, to be laid before Parliament, section 59 requires that in order to even debate whether the order should be amended or revoked, a motion must be signed by at least 30 MPs or 15 Senators and filed within 20 days, after which, only 3 hours of debate is allowed. After 20 days has passed, no matter what information comes to light, Parliament cannot touch the orders made by Cabinet. Even when Parliament is

Source: Nikkei National Museum, 2018-16-2-7-5-5
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asked to continue the state of emergency, the orders are automatically continued, and cannot be reviewed separately from the motion to continue the state of emergency.

Based on the historical experience of Japanese Canadians, the NAJC believes this Parliamentary review is blatantly inadequate. Under the War Measures Act, each order-in-council affecting Japanese Canadians was also placed before Parliament, but Parliament did not have the power to revoke them. On each occasion, the Minister responsible gave a plausible reason for the order or an assurance that the order was for a specific benign purpose. However, time and again, it turned out that the orders were being used for other purposes.

For example, the order to sell Japanese Canadian property and personal belongings was first described as being an administrative change in the handling of property that would protect some Japanese Canadians from predatory buyers and permit the sale of some rapidly depreciating property which the owners wished to sell. Only two months later was it revealed that the real extent and purpose of the order-in-council was to sell all properties, community facilities, and personal belongings of Japanese Canadians, thus ensuring the destruction of the economic and social base of the west coast community. Under Bill C-77, if Parliament were to discover that the purpose of an order had been misrepresented, they would be powerless to revoke or amend that order.

Source: Nikkei National Museum, 2018-16-2-7-5-6
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A more shocking example of the potential for abuse occurred after the war ended. When the War Measures Act was about to expire, in November 1945, Parliament refused to give Cabinet the power to deport Canadians in the legislation that was to replace the War Measures Act. In defiance of Parliament, before the War Measures Act expired, Cabinet passed an order-in-council ordering the expulsion of Japanese Canadians.

These examples show that the Parliamentary review process envisioned by Bill C-77 cannot prevent the abuses inflicted on Japanese Canadians.

Similarly, our concern for the potential abuse of secret orders is not put to rest by the review process proposed in Bill C-77. In our view, it too is completely inadequate. Section 60(1) provides that Cabinet "may" establish a Parliamentary Review Committee, but does not require that one be set up. Therefore, there is no assurance that any review will ever take place. However, we believe that no review process would justify Cabinet having the general power to make secret orders.

If there are any emergency powers given to Cabinet, the NAJC believes that recourse to the Courts must be available to prevent and stop abuse of powers. According to the cases decided by the Supreme Court of Canada, in a challenge through the courts the applicant must prove "by very clear evidence" that no

Source: Nikkei National Museum, 2018-16-2-7-5-7
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emergency existed, or that the order was not reasonably connected to the emergency. All this must be done without access to the government's own documents. In effect, any challenge would be futile.

We therefore recommend that in a judicial review arising out of the declaration of an emergency, Cabinet must bear the onus of proving that the emergency exists and that the order is reasonable.

For the NAJC, the third aspect of acceptable emergency legislation is the provision for compensation in the event of an injustice. We are pleased that the Government recognizes the principle that compensation is appropriate for the abuse of emergency power.

Compensation is a major component in the NAJC's Redress position because we believe that a just settlement of Japanese Canadian claims will demonstrate that, as a nation, we will not tolerate the abuse of emergency power. It will also reassure Canadians that if they should be the unfortunate victims of injustices similar to those suffered by Japanese Canadians, they will receive just compensation.

However, under Bill C-77 the victims of an injustice would be in the same position as Japanese Canadians are today: waiting for the heart of government to open. Section 46 leaves the payment of compensation to the discretion of the Cabinet, in

Source: Nikkei National Museum, 2018-16-2-7-5-8
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other words, to the politicians who were responsible for the wrongs. In this situation, it is very unlikely that the victims of injustice will be properly redressed.

The current Government has offered $12 million to Japanese Canadians as a group, and to this day, refuses to recognize that meaningful compensation must be given to the individuals whose rights were abrogated. In 1984, Mr. Mulroney criticized Pierre Trudeau's offer of a $5 million human rights foundation, saying, "I feel very strongly that Canadian citizens whose rights were abused and violated and trampled upon indeed should be compensated." (Globe & Mail, May 16, 1984.)

The $12 million offer made to the estimated 14,000 survivors by the Honourable David Crombie amounts to approximately $850 per survivor. This offer hardly instils confidence in Canadians that if they were the victims of an abuse of power, they would be fairly compensated. If you, your parents and children, were wrongly accused of being a threat to Canada and interned; and had your house, car, family keepsakes, and belongings been sold against your wishes for a fraction of their value in order to pay for your internment; and had you spent seven years unable to live, work or study where you wanted -- would you feel that $850 per person was a fair settlement? I'm sure you would not consider this a just Redress settlement. If you were a victim of abuses, you too would object to the compensation provisions in Bill C-77.

Source: Nikkei National Museum, 2018-16-2-7-5-9
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Bill C-77 allows a person to sue a Minister or agent of the government for an abuse of power, but he or she would have to prove that the action was not done in "good faith" -- and this requirement is impossible to fulfill without access to government documents. Japanese Canadians had to wait until the 1970s to see the government documents related to our internment. It was only then that we could confirm that the government knew we were innocent victims of abusive orders-in-council.

The NAJC believes that one way to prevent a recurrence of the injustices suffered by Japanese Canadians is to amend the Charter of Rights so that equality rights can never be overridden, and discrimination on the basis of ethnic origin is never allowed. This would also fulfill Canada's obligations under the International Covenant on Civil and Political Rights.

More importantly, a negotiated settlement with Japanese Canadians will stand as a warning to all future governments that Canada will not tolerate the abuse of individual rights. It is important that Bill C-77 be amended to have compensation determined independently of Cabinet. However, it must be emphasized that Bill C-77, like the War Measures Act before it, is only a piece of legislation that could be scrapped at any time. On the other hand, a negotiated Redress settlement will remain as a permanent beacon and measuring rod for the preservation of human rights in our country.

If the Government wanted to demonstrate that we can

Source: Nikkei National Museum, 2018-16-2-7-5-10
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trust Cabinet to handle emergency powers wisely, and to face the consequences if an abuse should occur, they would compensate Japanese Canadians immediately.

As former Justice Thomas Berger has stated:

> "A nation that confines itself to high-faluting talk, but does not sit down and negoitate to provide compensation to the people whom it interned 40 years ago, is not likely to remember the episode for long. If, however, we demonstrate that our concern is tangible by compensating the survivors, we are demonstrating that we believe it should never have happened and make it less likely that it will ever happen again."
>
> (testimonial dinner for Grace MacInnis, Feb. 15, 1986.)

In conclusion, the National Association of Japanese Canadians submits that the protection of individual rights cannot be achieved by amending Bill C-77 in a piece-meal fashion. We therefore recommend that Bill C-77 be withdrawn; the War Measures Act be abolished immediately; and the drafting of legislation that balances emergency powers and civil liberties be referred to the Law Reform Commission of Canada. We ask you to accept these recommendations to ensure that what happened to Japanese Canadians will not happen to any other Canadian.

Included in the package of materials is an critical analysis by Ann Gomer Sunahara, a lawyer and historian, who is an

Source: Nikkei National Museum, 2018-16-2-7-5-11
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expert in the history of Japanese Canadians, and who has been studying emergency legislation from around the world for the past five years. A detailed Table of Contents will help guide you through the 20 recommendations being submitted by the NAJC. As well the package includes a copy of the newspaper quoting the Right Honourable Brian Mulroney in 1984, the NAJC's brief, "Democracy Betrayed: The Case for Redress" setting out the historical basis for Redress, and "Justice in our Time", a pamphlet updating the NAJC's struggle for Redress.

Source: Nikkei National Museum, 2018-16-2-7-5-12
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Department of Sociology

BROWN BAG LECTURE SERIES PRESENTATION

Ann Sunahara

Historian and Lawyer

Author of the "Politics of Racism"

Japanese Canadian Redress
A Canadian Issue

Wednesday, March 30, 1988
12:00 – 1:00 P.M.

Tory Bldg. 5 – 15

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

M. ANN SUNAHARA
112 Huron Avenue N.
Ottawa, Ontario,
K1Y 0W2
(613) 728 - 9691

June 20, 1990,

Frank Greene
2 Horizon Ave,
Point Claire, Que
H9S 5V1

Dear Frank,

Enclosed please find a copy of the "Political Involvement" section, which reached me today. I have corrected text of all three speakers as best I remember. (The audio tape from which you are working is "low-fi" because it was what I personally recorded on my cheap little interview machine. The recording made with the sophisticated equipment has disappeared)

I only made one major change - a deletion of part of a paragraph on page 10. If there are any questions arising from my corrections please call at the above number.

Yours truly,

M. Ann Sunahara

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

Greene, 2 Horizon
Pointe Claire, QC
H9S 5V1

Friday, 1990.06.15

Ann Sunahara
112 Huron Ave., N.
Ottawa, ON K1Y 0W2

Hi Ann,

I talked with Jackie Hayami-Stevens this morning. She said that you would like to see the draft of "Political Involvement for Japanese Canadians."

Enclosed find two copies of the current version. Please help by suggesting necessary changes. We are working, as you may know, from audio tapes--of a rather lo-fi type. Any improvements to the text will help the report.

If you have any emendations, please mark up one copy and return it directly to me. Need I say asap? That is always the way things are wanted.

If you have any questions write or call 514, 426-4170.

Cheerio,

Frank

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

rev 90.06.14

POLITICAL INVOLVEMENT FOR JAPANESE CANADIANS

Jean Kamimura, Ann Sunahara, and Grayce Uyehara

Jean Kamimura

Today I want to emphasize that, whether you are an activist or a quiet volunteer, you can make a difference. From this workshop, we hope we can encourage more people to become aware of our democratic rights and to assert ourselves.

I have been called a political activist, a radical even, and a rabble rouser too. I am very uncomfortable with these labels. Oh well, shikata ga nai. I am a reluctant and a self-conscious one. I have many of my generation's hang ups, so it was only with a great deal of soul searching that my husband and I, along with the support of our two children, made a family decision to become active in the Redress movement.

I was too involved in my children's lives to have taken serious consideration of the Japanese Canadians in the Centennial Year. The topic of addressing internment was discussed at the national level, but I never heard it mentioned in daily conversation out west. All the hoopla seemed to be happening out east. Niseis amongst my friends were feeling uncomfortable with so much emphasis on odori, Japanese music, arts and crafts. Things we referred to as being "Japanesey."

In the events I witnessed in BC, there was no mention of the internment years; 1967 was happy times. We bought centennial T-shirts and the charms and we took our parents to social gatherings and gave and received the commemorative Centennial tea cup and pen.

We had mixed feelings about the presence of the Powell Street festival and the emergence of things so Japanese. The stigma of being called "Jap" was aroused, yet the Sensei were ecstatic about discovering their Japanese identity. We took time to talk to our children about the significance of the Centennial celebration. We talked about our own family's history in Canada. They realized, first-hand, how the dispersal policy affected our family.

Sansei ("Third Generation" not "teachers")

We applauded the Japanese Canadian Centennial project for their much acclaimed photo exhibit of the history of Japanese Canadians. We bought *The Dream of Riches*. We met the obligation; we participated; we had done our bit. We even felt a spark of community spirit: That reawakening, that enthusiasm, that togetherness, that friendliness. It all died down soon after. We retreated to self-denial, assimilation and the status quo.

About the time the National JCCA became the NAJC my son was in high school. He had to write an essay for his Social Studies class. He chose Canadian immigration as his subject matter and concentrated on Japanese immigrants. While he was researching his topic he came across many educational and regular

Source: Nikkei National Museum, 2018-16-2-7-7-3
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publications with references to the Japanese Canadian and Japanese American internment. He brought home every one of these books for my attention and comment.

I was shocked to read the white man's version. The students were told that we were enemy aliens and as such we were treated well. The internment and dispersal was good for us; now there were no more Japanese ghettos. We were compensated under the Bird commission. We were allowed to return home two years after the war ended.

Books such as *Enemy That Never Was*, published in 1976; *Salmon People*, published in 1967; *Strangers Entertained*, 1971; *A Child In Prison Camp*, even Ann Sunahara's *Politics of Racism* were not to be seen. In one of the American publications I came across a comment made by a Sensei attending UCLA who learned about the internment for the very first time. She said, "I can understand why my grandparents did nothing because of the language barrier, but I could never forgive my Nisei parents for doing nothing."

This Sensei's angry comment had an impact on me. We often told our children of the hardships we endured and I am sure they cringed every time we started to lecture, "When I was your age..." I began to wonder if our children would feel the same way ~~[as the textbooks portrayed]~~ as they became older. Darn it, I wasn't an enemy alien. I had to do something, but what?

I began to educate myself in search of an answer. I made many trips to the library and haunted used book stores. I asked questions. I listened to the internees, especially my father who was a key figure at Tashme. I studied the Department of Labour Report. I followed the Japanese American hearings from the Seattle TV station.

I felt proud of the input of the NAJC to entrench minority rights into our Constitution. I learned a lot from members of the Japanese Canadian Centennial Project (JCCP). I was personally influenced by people like Gordon Hirabayashi, Art Shimizu, Wes Fijiwara, Roger Obata, Ann Sunahara, Chuck Kato of Seattle, and Art and Roy Miki all of whom freely shared their knowledge. Their arguments for Redress and individual compensation left little doubt in my mind. I felt comfortable with Redress.

My husband and I wanted to leave a legacy to our children and their children. Whatever the outcome of the Japanese Canadian struggle to get our Government to acknowledge the injustices, we were willing to give it a darn good try. We knew the struggle would be very difficult and perhaps a long one. Principle was what was important. Compensation would be an added bonus. So began a six year commitment to Redress.

The JCCP group lost their patience with the community and its lack of response. They went public with the Redress issue to the local news media. Certain segments of our community were very upset with the young radicals. The community was afraid of a backlash. Now that the issue was out in the open, we felt that the community had to face the issue.

Source: Nikkei National Museum, 2018-16-2-7-7-4
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There was so much going on out East. One group in Toronto was ready to accept the ~~$5[illegible] million and~~ $6 million community fund. A group of us in Vancouver thought that the people who were interned should have some say in the final decision process. We hastily called a house meeting amongst our closest friends and had the then-president of the NAJC Gordon Kadota bring us up to date on the Redress issue.

The local JCCA had not been informing the community as to what had been transpiring. We learned later that the local JCCA was exercising its four votes for the community fund at the NAJC Council meeting.

From that initial house meeting, we each told our own circle of friends and thus a networking system evolved. Soon afterwards we formed a coalition of people interested in getting community feed back. We approached the local JCCA and asked them to set up a committee to get a cross section of the community to deal with Redress and to take that concern to the NAJC. We were denied the request. JCCA maintained it had the mandate to speak on behalf of the community. Although the JCCA said publicly that Vancouver was neutral as far as compensation was concerned, the JCCA did not cast their votes accordingly.

The Redress Coalition Group, with Charles Kadota as President, decided that in order to have community input into the decision making, we had to change the direction of the JCCA. Elections were coming up. We decided to field candidates for office and try to get a majority on the Board. We encouraged interested people to take out memberships in the JCCA and thus have voting privileges. They could come and support the Redress Coalition Group who would represent the voice of the community. We succeeded in winning a majority, but not without controversy. However, a new era of community representation was born.

The new board created a sub-committee to deal with Redress. The Redress Committee was born with its own constitution and budget. An election of officers took place in September 1984. The outgoing Board left the JCCA in dire financial straits so the Redress Committee received no start-up funding. Without money we could not do anything. A group of us each contributed $100 to get the Redress Committee off the ground. Fund raising was a top priority. We devised a networking system that was extremely effective and helped the committee tremendously during the early struggle. Whenever any crisis or emergency arose, our telephone tree went into effect and we could mobilize within an hour.

The dedication and sacrifices of the committee members, under the chairmanship of Roy Miki, and all the steadfast volunteers, as well as understanding family members, were the sustaining force behind our success. There were many attempts to discredit us, but we persevered, believing that honesty would prevail. We were truly united in a common cause.

Our next priority was to educate the community. We did a massive telephone blitz every night to win support for our fight for Redress. It was a time consuming exercise, but it needed to be done to establish some contact with the community. Our first house meeting had been such a rewarding experience that we

Source: Nikkei National Museum, 2018-16-2-7-7-5
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decided to use it as a means of reaching the widest possible audience in one evening. Thus began the series of popular house meetings.

They were run like Tupperware parties. Committee members were the resource people. Others lined up potential hosts and hostesses who invited their circle of friends. They set the date and served light refreshments. Hosting and hospitality were recognized as donations. Resource people were kept busy two and three times a week. We had both English and Japanese sessions. These gatherings proved very effective. We explained Redress and the pros and cons of the compensation argument. At the end of the session we took a straw vote to give us some indication of the desires of the internees. People gave us ideas as to their needs in the community. These findings were taken to NAJC meetings.

At these house meetings the internees were so eager to tell us their own experiences and hardships. They expressed a sense of relief in being able to unload the bitterness. Some of the experiences are quoted in *Democracy Betrayed*. Being able to talk about internment was seen as a healing process.

We held public meetings, educational forums, letter writing campaigns, postcard mail-outs to the Prime Minister. We ventured into classrooms, talked to the city council, and the Federal representatives in our respective ridings. We took every opportunity to tell our history. We put on hold our pursuit of personal goals. Our vacation time and expenses were spent attending conferences and rallies. We made Redress our priority. Redress consumed us night and day. We attended public functions such as bazaars, dinners etc. to make ourselves, as Redress committee members, familiar to the community at large. We built up our integrity as concerned citizens of the community.

We started the information booths at the annual Powell Street Festival. It became the greatest public relations vehicle. Slowly but surely our image changed from radical to respectable. We began to go outside the Japanese community to educate the public. We spoke to students at all levels, teachers, lawyers, church groups, trade and professional union members, and at numerous conferences. Some of us reluctantly agreed to be interviewed by the local and national news media. We were no longer silent. We began to respond by writing letters to the editor, correcting the misguided readers. We complained to editorial boards about unbalanced reporting. We had the CBC stop using the logo of the flag of Japan with the barbed wire across it to identify the Redress issue. The Vancouver JCCA bulletin was effective in bringing the Redress issue to the forefront of the community. Out of the need for a community newspaper, the *Nikkei Voice*, was born.

To Sansei, it is hard to believe that a discussion by two individuals over a cup of coffee subsequently led to the house meeting that eventually led to the formation of the Redress coalition within the JCCP, the forerunner of the Vancouver Redress committee. The strength and success of the Vancouver Redress Committee was the leadership and the supreme dedication of the people for the principle of Redress.

Source: Nikkei National Museum, 2018-16-2-7-7-6
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Like the poster on prominent display at the Kadotas' residence "a turtle only makes progress when it sticks its neck out.", we have proven that, even though we were small in number and had no money, when we stuck our necks out and persevered, we were able to achieve Redress. Let this experience be a catalyst for other pursuits and causes. Do not be afraid to be visible, to become vocal.

I would like to point out that we Japanese Canadians have proven that we can overcome unbelievable odds. We have set the precedents. The world is watching us. So what are we going to do? Are we going to fade away? I hope not.

We, you and I, attending this conference are part of Grey Power. Do you recall the united front seniors made lobbying against the indexing of the Old Age Pension and how the government changed its plan? We have to be vigilant so that our quality of life and independence does not bring more suffering. Right now there is the matter of the Goods and Services Tax. What about Medicare and the user's fee? Are you aware of the grandparents' rights movement? When these issues come to the fore will you shrug your shoulders and say "Shikata ga nai" or will you become a concerned and informed citizen and fight for your rights?

I would like to leave you with this quote from Tom Berger:

> They say a person needs just three things to be truly happy in this world: someone to love, something to do, and something to hope for.

Grayce Uyehara

I want to commend the Japanese Canadians for this conference. I was actually planning only to come as an observer for the Japanese American Citizens League (JACL). We realize it is not the Isseis, but the Nisei who are the majority of our senior citizens. So when this request came, I was hoping that it would be like retirement: travel and a good time. However, I'm going to work a bit and share some of our experiences because the legislative road to the success of Redress is a little more difficult than the negotiations route. The US has two legislative houses that you have to go through and then the President has to approve the laws.

The Bill of Rights sets forth basic principles of rights guaranteed to the people of the United States. These rights which were designed to protect fragile human values from the government which for efficiency finds ways to set them aside. In the final analysis these rights are only a piece of paper. The idea of "due process of law" can only be preserved by people who are vigilant and who are willing to fight to preserve these liberties. Your story is the same; we have communalities of experience.

Supreme Court Justice Learned Hand said, "Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can even do much to help it." The story of Redress is that we learned to help ourselves. In pursuit of this goal, the JACL Education Committee sent me to Washington in 1985. I was to

Source: Nikkei National Museum, 2018-16-2-7-7-7
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petition the government for "a Redress of grievances." That phrase is from the Bill of Rights, Article 1.

Congratulations to all of you. We are enviously watching the fact that payment has already started in Canada. We understand that all people down to the age of 70 have already been paid. We have yet to be paid. I think its ironic that while I was in Washington, I was visited by someone from the Canadian Embassy. They were trying to stay on top of the Japanese American Redress in order to report back to the Canadian Government. He understood the issues. Then, within a year, I heard from the Cultural Minister's Office. They wanted to know where we were on Redress. When the Japanese American Redress Bill was set to become law, we even heard from the CBC. You know that it was not just interest in Japanese American Redress.

In Washington we got calls from Berlin and Paris. The Publisher and Editor of a newspaper in Japan was sent to our office. There has been world wide attention to this issue. I think the world wide attention focused on the very fact that it was hypocritical for a democracy to deny fundamental rights to its own citizens.

In the United States a bill can be introduced in either the House or the Senate. In our case, we had four Nikkei members of Congress, (two senators from Hawaii and two members on the House side from California). Then in the 100th Congress, Congresswoman Pat Saiki came on to the scene.

Considering that we are less than 1% of the total United States population, to have five Nikkei Members of Congress shows that we are really over-represented. In fact, all of the Asian American organizations have become quite active. The Organization of Chinese Americans has now established an office in Washington. JACL has had a presence in Washington for a long time. I think many of you have met Mike Masaoka. He was the one that got back citizenship for our Isseis in 1962. We are considered the model organization for all the other Asian Americans in the United States.

Masaoka
MASAOKA.

We actually got our bill going by having the Nikkei Congressional Members serve as our consultants. This team decided that the House of Representatives with its 435 members would be the place to start. Getting 218 representatives to vote for a bill is much harder than to get 51 senators. The senate has only 100 members and they have much closer relationships. They all have to serve on many more committees so they know each other on a much more personal basis, and besides the Senators only have to run for office every six years. On the House side they have to run every other year, so they are used to having a turnover. Unfortunately running for office in Congress is such an expensive deal that incumbents manage to stay in and there is not such a turnover. It is not that simple to get rid of people who ought to be out of office. The decision was to go with the House first and we really had to go with their recommendations.

When a bill is introduced, it goes for committee action. There are hearings in sub-committees, revisions of the bill, and then the full committee votes on passage. The Redress Bill went through the Judiciary Committee in the House and the Government Action Committee in

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

the Senate. Because very few people knew or remembered what had happened back in 1942 with Executive Order 9066, even after initial committee hearings were held, we decided to take the commission route to educate as many as possible.

Getting the story out is always difficult. Before this time, I had worked in a very wealthy school district in Pennsylvania. The teachers all had terrific educations. However, it never failed that whenever they needed someone to speak on Japan, I would get a call from the Administration Officer. He would say, "Well Grayce could you come over to the High School and talk about Japan." I would remind him once again, "I'm not a Japanese. I'm an American of Japanese ancestry. Why don't you ask me to talk about the Japanese American experience." The teachers, when they did hear about the Japanese American experience, always said they had never learned about it in high school or college. Remember. these were teachers specialized in Social Studies and History.

We did not think that the experiences of others would have been much different, so hearings were necessary. You have to educate the people.

There always has been a tendency for people who are not of Asian ancestry to consider us as new arrivals. You have been through the same experience when even close friends would say to you, "Well, you've really mastered the English language." We also knew that the letters-to-the-editors that appeared in newspapers all over the United States all during the time there was publicity on Redress, never failed to say, "These people were responsible for Pearl Harbor."

We had a lot of work to do to talk about the whole tragedy of the experience of the Issei and the racism that they faced and with the older Nisei who went to segregated schools. There were people who graduated at the top of their class who then were denied the right to find a job in the field in which they trained. This had to be told all over the United States. We talked about these things whenever we had hearings in Congress.

The hearings started out on the House side and we had some painful experiences. For example, the Texas Congressman who headed the Judiciary Sub-committee failed to recognize the fact that the veterans from the 442nd and 100th Infantry went to rescue the lost Battalion of Texas when it was almost totally decimated. Congressman Sam Hall knew the story, but it did not touch his heart, and so we could not make it in the 98th Congress. These are the kinds of things that influence how things move in Congress.

In the 99th Congress, there was a young Jewish Congressman who understood the issue. Of all the organizations that really supported Redress and the coalition work that we did, it was primarily Jewish organizations. Why? Because of the Holocaust experience. Did you know that the Japanese American troops of the 442nd were the first US military group that got to Auschwitz. They opened the gates and the victims came out; the 442nd gave the survivors whatever they had. When survivors held a memorial to the Holocaust, they brought in a Japanese American veteran.

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

The JACL office had two staff people and myself. We did not have any more money. Raising money was our first priority too. That was how this inexperienced lobbyist went to Washington. I decided I would retire from my job and head the East Coast operation. I was prevailed upon to go to Washington as a volunteer. I had always worked locally with various kinds of national organizations on other issues. Now because we were right there in Washington, we could set up nation wide coalitions.

As I said earlier, Japanese Americans are less than 1% of the United States population. Even though we have 110 JCL chapters throughout the United States and eight district councils, we do not have any chapters in many states: Mississippi, Arkansas, South Carolina, Florida, Iowa, Maine, New Hampshire, or Vermont. When people left the camps, they did not go everywhere. So we have to find what you might call proxy Japanese Americans. That was part of our lobbying strategy. Even though we did not have Japanese Americans in the JCL in those places, eventually we organized groups!

We organized a task force for Redress in Washington under the umbrella of the Leadership Conference on Civil Rights. Ralph Lees, the Executive Director of that group, is a Republican and a Harvard graduate who worked for the one and only black Senator from Massachusetts. Lees has become one of the most powerful lobbyists in Washington as leader of the Leadership Conference on Civil Rights, a group of 185 organizations such as National Education Association, unions, veterans organizations, various church groups, League of Women Voters, etc. By being part of that organization, we got Ralph Lees to help. We also got David Brody from Anti-defamation League and Wade Hendrickson from the American Civil Liberties Union. Each time a bill was ready to go before the House these groups were co-signers. A letter went to every member of Congress when our bill was going to go for a vote. When we had to reach a certain Senator back in their home riding, these organizations had chapters in those areas and had faxing ability. As a part of the ongoing efforts, their staffs already knew who, in each community, were activists on civil rights.

There was also opposition. For example, a lady who operates out of California calls herself "Americans for Historical Accuracy." She has sufficient funding to do a lot of publicity. Her husband was evidently a prisoner of war in the South Pacific and she has intense personal feelings about any organization that she sees as tied to Japan. We have to counter organizations like that.

The office of the Senator who chaired the Government Affairs Committee called to tell us and that the Senator had received 900 letters against voting for the Japanese Redress. We asked what time the Senator would be leaving. We had to get supporting letters into his office within two hours!

Our bill was passed August 10, 1988. It became law during the 101st Congress. Every year the Congress must set up its budget and appropriate money for all of its different funding categories. Our funding comes under the Departments of Commerce, Justice, and Census. Redress is only one part of it. Earlier this year the House authorized $20 million. That was an absolute slap

Source: Nikkei National Museum, 2018-16-2-7-7-10
www.nikkeimuseum.org

in the face because we are talking about 60,000 surviving victims. The majority of them are 65 or older. They decided to take $30 million more out of the Census monies. That start was to pay people 87 and older!

I sent a letter to a Senator who is on the Appropriations Sub-committee. I wrote to him that he had supported this bill in the past and that it was an absolute insult to have it funded at that level. I wanted him to know that we have 200 currently eligible people dying every month. As a member of the Committee on Aging, he knows that 87 is the age by which, statistically speaking, people are dead. So what's the idea? We did not want the money to go the heirs. It was the older people who had suffered the most and who had lost everything that they had spent their life time working for.

If we don't continue lobbying it could take another 10 years to get the full amount authorized by the bill! We would get only small amounts every year. In the meantime people would be dying and never see their money.

Well then my question is, "What are the odds on entitlement?" Well we really do not know, but once the entitlement process is worked out it becomes a formal obligation that the Government has made. The Civil Liberties Act says $500 million per year must be paid. That would mean that within three years we can see that all people are paid.

In this month of October [1989], between the House's $50 million and the concept of entitlement, there has to be a waiver. They can not make the payments for the fiscal year 1990 because those appropriations are being finished this month. It means that they vote to pay it in 1991. So whether the $50 million authorization from the House side will become part of the Congressional Committee's final amount, we will have to wait to see. Sub-committee members get together from both the House and the Senate, put one bill together, and send it back to both for final voting. We hope that by the beginning November we will know the status of the Japanese American Redress.

So that's where we are. It is indeed a long and almost tragic struggle. We have to be vigilant about what happens. Ours is a government by the people; if we are not vigilant it is our own fault. At the lunch table today we talked about the enryo syndrome and about communication styles. Remember nobody else is going to watch out for us; we have to do it for ourselves.

Few believed that we could convince Congress to pass the Civil Liberties Act. We did. Now there are other injustices that need to be worked on. We are in a position to lead other people and show them how it can be done!

Ann Sunahara

Today we have been talking about coalitions. Jean talked about coalitions within the community. Grayce talked about coalitions between the Japanese American community and other interest groups in order to make effective presentations. I would like to summarize those

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

two issues and go on to talk about a third coalition, the coalition with politicians.

Jean has pointed out that coalition within the community has got to be a constant process. You can't say, "We got Redress. We can disband all our organizations now. We will never have to be active again." That is the way some industrialists in Germany felt when Hitler was only Chancellor and the Nazis were a minority party in the Diet. Hitler dissolved the Diet before he ever won the majority. Monitoring political activities is a constant process.

Within the community, we need to raise issues and lower fears. Fears are real. Many people within the Japanese Canadian community still judge the world by what happened to them in the 1940s. Those were the most painful experiences of their lives. Those days affect them forever. Even my Sensei husband, I see affected by it. When I first started dating him, we used to go to the theatre. He would not talk to me there. Even at intermission. He did not realize that it was because ~~he was born~~ in London, ON. He stuck out like a sore thumb there were very few other Japanese there. He could not misbehave in public. He could not even take a chance on misbehaving because it would reflect on the Community. He gathered those fears from his parents. He was born in one of the camps and he knew he had to behave in certain ways or it would reflect on the whole community.

Even today those experiences affect behaviour. Within the past year, white supremacists in one of the communities in Canada were acting up and, as usual, only the B'nai B'rith, rebutted. A Japanese Canadian of my acquaintance told me that he went to his Community and suggested that they join the Jews in opposing these bigots. He was told, "No. If we do, they might throw stones through our windows." There are two errors in that thinking. Firstly, stones were thrown in 1940, but very rarely today. Physical violence is rare in Canada for the simple reason that, if you start being physically violent, you are not just going to have a minority group to cope with, you are going to have the cops to cope with. Bigots are not stupid. The second problem with the non-participation argument is that it is equivalent to agreeing with the bigots. Silence is consent. If you do not speak up, you are saying its OK. The B'nai B'rith has known this for a long time; it is the principle on which they operate.

In the Redress campaign we learned the skills of rebuttal. We learned to go on talk shows and listen to the lunatics call in and cut them down to size. We learned to go out to the schools and to destroy the myths that the kids were learning; we learned to correct teachers who were teaching the wrong myths. We must not let that die.

Grayce talked about coalition without. There are very few national groups in Canada equivalent to the ones that Grayce was talking about: ethnic and cultural groups. There is the Canadian ~~Multi-~~Cultural Council, but that's Government. Those people are picked by the Government to advise the Government. As we all know from the resolution of Redress, they can be wrong. Remember, they said No, but fortunately the Minister of Multi-Culturalism's mind was subsequently changed.

Source: Nikkei National Museum, 2018-16-2-7-7-12
www.nikkeimuseum.org

There are few national, or even local, groups in which ethnic groups talk to each other. In Edmonton, we have one group called The Visible Minorities Association. It gets together once a month to have speakers and to talk about common problems and issues. This one committee has done marvels for demystifying a lot of groups. However, there are few communities in Canada that have such associations. Forming such groups may be something in which Japanese Canadians could take a lead.

We are an ideal group to help form cross-cultural groups. We are so small in number that we are no threat to others competing for grant money. (There are more Chinese in Calgary than there are Japanese in Canada.) You are like Canada: sort of sophisticated, but not a threat. You have the skills; you have the knowledge; you have the contacts; you are grossly over-educated; you are truly involved in society. You are an ideal organizer of others. This is a role that Japanese Canadians can play. What you have going for you is that you did it; you got Redress. I have lost count of the number of members of other ethnic groups have come up to me in the past year and said, "My god, how did they do it?" Your status is very high, and you can keep it high by helping to form these coalitions.

The final area I should talk about is coalition with politicians: The care and feeding of politicians. They have to be cared for and they have to be carefully fed. My cousin-in-law told me of the amount of time he had to put in to care and feeding the alderman and city counsellors in Scarborough and Toronto just to get the MOMIJI building going. And that's just at very basic, local municipal level. You can't expect your politician to jump when you say jump. He doesn't know who you are. He doesn't know what sort of credentials you have, got, or how valid they are. Politicians, you have to remember, are generalists. Most of them are lawyers. That means they are boring and have very limited knowledge. (I am a lawyer, I can say this). They tend to live in a narrow world. They talk to other politicians and to lawyers; they very easily slip into paternalism.

Visibility helps. David and I went to an NDP gathering in Edmonton. I walk in and they see a white, professional woman, middle class, probably drinks white wine, holds all the standard views. David, they do not know how to label; they presume he is well educated because he is Japanese! I talked to an MLA and gave him an idea. Later at the same gathering, David fed him the same idea. Later the politician quoted that idea back to me as something David said, not something I had said. David sticks in his mind.

Being visible helps because what you say or do gets remembered. It does place an onus upon you to be prepared and to be careful in what you say and do, but it's an important role to play--now when that MLA has a Japanese question he calls David! Being visible helped make and keep the contact.

The political future of Japanese Canadians is potentially very bright. The skills are there. The education is there. The contacts are there. The issues are there. However, there still has to be a lot of internal learning and a lot of learning within the community before you get political coalition. For example, it's going

Source: Nikkei National Museum, 2018-16-2-7-7-13
www.nikkeimuseum.org

to take a fair amount of work in ~~this Province~~ Alberta before you are going to be able to get Japanese Canadian groups to work actively for native rights. Why? Because Japanese Albertans have many of the same prejudices as other Albertans! Unfortunately, it is going to take a lot of work to get people involved, but it should be done because the very skills that went into Redress are the skills that are going to be needed if we are going to correct not just the seven years of abuse that Japanese Canadians went through, but at least 100 years (in Eastern Canada 200 years) of abuse of our native communities. There is potential. There is the opportunity to be part of a dynamic Canadian process. There is much to be done. I hope we will use our collective skills to do it.

Source: Nikkei National Museum, 2018-16-2-7-7-14
www.nikkeimuseum.org

Opinion

A sensible plan to cope with crisis

Canada's new Emergencies Act is a visionary law that balances the national interest with individual rights.

It's far superior to the War Measures Act it replaces: unlike the previous law, the new one is subject to the Charter of Rights and Freedoms.

Tempering government powers with constitutional rights is a sound foundation for any emergency legislation. Because the charter's rights are subject to limits that can be "demonstrably justified" in a free and democratic society, the onus will be on the government to prove that a state of emergency truly exists.

Some worry that this will put court challenges in the government's path in a time of emergency. Yet there is nothing to prevent a government from suspending the charter first and justifying that decision later. At some point, it will have to make its case both in a court of law and in the court of public opinion.

A well-defined emergency-measures act limits Ottawa's capacity for excess. This is essential because what seems appropriate in the passion of the moment may be excessive in hindsight.

Former prime minister Pierre Trudeau's use of the War Measures Act illustrates that point. People still debate whether he was justified in suspending civil liberties to fight political terrorism in Quebec.

Indeed, Defence Minister Perrin Beatty is making political capital from that era. Addressing the Commons as the new legislation was introduced, he said the new act will abolish "the ability to use the War Measures Act to knock on the door in the dark of night; to sweep up our citizens; to hold them without charge, and without the right of habeas corpus."

It is difficult to say whether a Conservative government might have acted differently. The point is, though, that an excessive law, when applied, can lead to excesses.

The new Emergencies Act ventures beyond war and national security and responds accordingly. It envisions extraordinary powers to cover pollution, natural disasters, floods or epidemics. It would deal with perceived threats to the public order — threats that ultimately would have to be justified under the charter.

Given Canada's recent history, an act of terrorism or an environmental disaster is a more likely source of emergency than war, and it's good to see the government armed with broad powers to tackle crises.

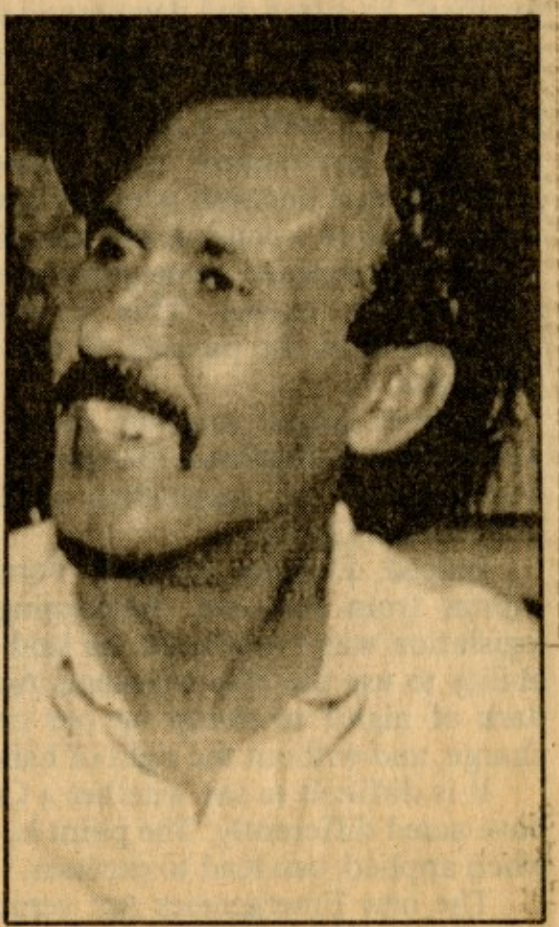
Most of all, though, the Emergencies Act is new legislation for new times. By going beyond the traditional view of war as the gravest crisis Canada faces, it makes an attempt to respond realistically to what may constitute a state of emergency.

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

2018.16.2.7.8

Palestinian to face trial, Greeks say

ΓHENS (CP) — The govern-
pressed ahead Wednesday
the trial of a Palestinian whose
ıtion may have provoked a
e ship massacre.
previously unknown group
d with Palestinians claimed re-
sibility for Monday's attack on
City of Poros cruise ship. The
nization of the Martyrs of the
ılar Revolution in Palestine
ed responsibility in a statement
ered Wednesday to a western
agency in West Beirut.
ıdio France-Inter in Paris,
ıwhile, said an anonymous
said in a rambling conversa-
that the pro-Iranian group Is-
Jihad carried out the attack to
ge the U.S. downing of an Ira-
passenger plane.
ıere was no way to authenticate
r claim.
ıe Palestine Liberation Organi-
n condemned the attack on the
of Poros, which killed nine peo-
nd injured 98.
eanwhile, police sources said a
g Frenchwoman, initially iden-
as an accomplice in the assault
ıe cruise ship, was one of nine
sts killed in the attack.
ıey said the body of the French-
an, 21-year-old Isabelle Bis-
, was identified by friends who
to Greece with her on holiday.
eek authorities believe the
llas who carried out the ma-
gun and grenade attack may
ded to hijack the ship to



Accused Mohammed Rashid
. . . denies he is a terrorist

their differences."

Skoulas said security officers are being posted on the one-day Greek island cruises operated by the City of Poros and other vessels.

The statement signed by the Organization of the Martyrs of the Popular Revolution in Palestine said the attack was "in retaliation for the escalation in the operations of murder and extermination by the mur-

Source: Nikkei National Museum, 2018.16.2.7.8b
www.nikkeimuseum.org

Japanese-Canadian case

Vets' ruling illogical

Without hearing representatives of the Japanese-Canadian community, the Army Navy and Air Force (Veterans in Canada Inc.) has decided to oppose redress for Japanese-Canadians (Compensation vote divides war veterans, *Journal*, July 20). Their reasons show an absence of logic, and reveal that they seem incapable of realizing that Canadians can be non-white.

Comparing the experience of Japanese-Canadians with that of the Hong Kong veterans is comparing rape and incest. The experiences of the Hong Kong veterans were like rapes: acts of brutality perpetrated by captors on defenceless captives. What was done to Japanese-Canadians is more like incest: the abuse of powerless dependants by the very authority figures who were supposed to be protecting them. Japanese-Canadians were abused by their Canadian government.

Had the Army Navy and Airforce Veterans had the same sense of "British fair play" that Japanese-Canadians were taught in the public schools of British Columbia, I could have shown them copies of the actual documents that prove Japanese-Canadians were uprooted from their homes, confined in detention camps, stripped of everything they owned, forced to disperse across Canada or be deported to a starving Japan, and denied their civil liberties until 1949, because a few politicians believed that ridding Canada of people of Japanese ancestry would ensure their election as members of Parliament.

The purpose of redress is to ensure that no other Canadians will ever be abused the way Japanese-Canadians were.

Redress has six parts:

First, Japanese-Canadians seek an acknowledgment that a wrong was committed. Only by officially recognizing the wrongs committed can the defamation of Japanese-Canadians by the Mackenzie King government be rebutted.

Next, Japanese-Canadians seek reform of the law used to abuse them; this has recently been accomplished: on July 21, the War Measures Act was replaced by the Emergencies Act. The National Association of Japanese Canadians played a major role in obtaining amendments to the Emergencies Act bill.

Third, Japanese Canadians want Canadian citizenship restored to those who were forced to go to Japan in 1946 and to their children who would otherwise have been born in Canada. They want wiped out the criminal records of those who disobeyed the unjust orders made against them.

Fifth, Japanese-Canadians are asking that the government provide the seed money for an extra-governmental human rights agency — like the American Civil Liberties Union — an agency that would fight racism in Canada and defend Canadians from the capriciousness of governments.

Finally, Japanese-Canadians are seeking a negotiated damage settlement to be paid individually and collectively. In our society it is the custom to pay damages when a wrong is done. A damage settlement also serves as a deterrent.

Japanese-Canadians' economic losses were $440 million in today's dollars; they are asking for a negotiated settlement. Only by negotiating with Japanese-Canadians as equals can this government confirm that non-whites in Canada are first-class citizens. Every time this government refuses redress, and groups like the Army Navy and Air Force Veterans oppose it, they are saying to Japanese-Canadians, and every other non-white minority, "You are second-class citizens — get lost!"

I am not Japanese-Canadian. I am the daughter of an RCAF veteran and an RAF veteran, both of whom were serving in England while my husband's family were being denied their rights as Canadian citizens solely because of their Japanese ancestry.

When my father returned to Canada in 1945 and discovered what had been done to Japanese-Canadians while he had been placing his life on the line in the name of democracy, he was very angry and disappointed. I am sorry that he died before redress was achieved, but I am glad he was spared the shame of seeing his former comrades deny that Japanese-Canadians are Canadians.

Ann Gomer Sunahara
Edmonton

The Journal welcomes letters from readers.

Letters must be signed and, preferably, typed double-spaced. Addresses and daytime telephone numbers are required but will not be printed.

All letters will be considered, but we cannot guarantee publication. All letters are subject to editing for clarity and brevity. Parody, poetry and satire will generally not be accepted.

Third-party, open letters or photocopies will not be published.

Letters should be addressed to:
The Letters Editor
The Journal
Box 2421
Edmonton, Alta.
T5J 2S6

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

LETTERS

Japanese-Canadians are Canadians

Pearl Fustey's argument in "Japanese-Canadians don't deserve compensation" (July 21, 1988) ignores an important fact.

There can be no justification for the treatment the Japanese foisted upon aliens in territories which were under their domination. However, Japanese-Canadians were not aliens in Canada, any more than German-Canadians (who were not treated in the same manner, although Canada was at war with Germany.)

The Canadian government gave unjust treatment to a minority group of its own citizens, Canadians of Japanese origin. That such was done can be understood, in part, in the context of anti-Asiatic racist sentiments prevalent at that time. After all, at one time the Canadian government placed a poll tax on Chinese only, after having disallowed a similar bill passed by the British Columbia legislature on the premise that placing such a tax was in the federal rather than in the provincial domain!

If any government can be held accountable for unfair treatment directed to one minority group of citizens, then indeed Canada owes compensation to its Japanese-Canadian citizens.

John J. Bergen

It was with sadness that I read Pearl Fustey's letter in your July 21, 1988, edition. Miss Fustey does not seem to understand that Japanese-Canadians are Canadian.

Comparing the experience of Japanese-Canadians with that of the Hong Kong veterans is comparing apples and oranges, or more accurately, rape and incest. The experiences of the Hong Kong veterans were like rapes: acts of brutality perpetrated by captors on defenceless captives. What was done to Japanese-Canadians is more like incest: the abuse of powerless dependants by the very authority figures who were supposed to be protecting them. Japanese-Canadians were abused, not by a foreign power, but by their own government, the Canadian government.

The crimes are different; the perpetrators are different. What they have in common is that in both cases the victims were Canadians.

If Pearl Fustey really wanted to understand redress, I could show her copies of the actual documents that prove Japanese Canadians were up-rooted from their homes, confined in detention camps, stripped of everything they owned, forced to disperse across Canada or be deported to a starving Japan, and denied their civil liberties until 1949, because a few politicians believed that ridding Canada of people of Japanese ancestry would ensure their election as Members of Parliament. The war only provided the opportunity to implement racist policies that Hitler would have understood and approved.

Japanese-Canadians are not asking to be fully compensated. Their economic losses alone were $440 million in today's dollars. They are taxpayers too. What Japanese-Canadians are asking for is a *negotiated* settlement. Only by negotiating with Japanese-Canadians as equals can this government confirm that non-whites in Canada are first class citizens. Every time this government refuses redress, it is saying to Japanese-Canadians, and every other non-white minority, "You are second class citizens — get lost!"

Japanese-Canadians will not be victims again. The purpose of the redress campaign is to ensure that no-one else will be either.

Ann Gomer Sunahara

Tell us what you think!

We welcome your letters. Please address them to "Letters Editor", Strathcona Free Press, 2nd Floor, 10444 - 82 Ave., Edmonton T6E 2A2. Letters will not be printed unless they are signed and accompanied by the writer's address and phone number. We reserve the right to edit letters.

Source: Nikkei National Museum, 2018-16-2-7-10
www.nikkeimuseum.org

CANADA'S ACKNOWLEDGEMENT

The Prime Minister, on behalf of the Government of Canada and all Canadians, issued the following acknowledgement on September 22, 1988:

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

WHO IS ELIGIBLE?

1. Individual Redress Payments

The Minister of State for Multiculturalism and Citizenship is authorized to make a payment of $21,000, in a tax-free lump sum, to any person of Japanese ancestry* who:

a) was a British subject, Canadian citizen or landed immigrant of Canada between December 7, 1941 and March 31, 1949; and

b) was relocated or interned within Canada, deported from Canada, repatriated to Japan, deprived of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms by actions of the Government of Canada, under the *War Measures Act*, the *National Emergency Transitional Powers Act, 1945*, or other related transitional legislation, or any order or regulation made thereunder, solely because he or she was of Japanese ancestry*; and

c) was alive on September 22, 1988.

2. Citizenship

Two classes of persons may apply:

a) persons of Japanese ancestry* who were British subjects, Canadian citizens, or landed immigrants between December 7, 1941 and March 31, 1949 (still living as of September 22, 1988), and who were repatriated or deported from Canada or had their citizenship revoked during the period 1941 to 1949, may apply for a grant of Canadian Citizenship; and

b) descendants of those persons in (a) alive on September 22, 1988, **whether or not** the person from whom they are descended was alive on September 22, 1988.

3. Pardons

The government will, upon application, clear the names of eligible persons of Japanese ancestry* who were convicted of violations under the *War Measures Act*, the *National Emergency Transitional Powers Act*, or other related transitional legislation.

*The term "Japanese ancestry" includes persons wholly or partly of such ancestry.

JAN 25 1991

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

FINAL REPORT

ON THE

IMPLEMENTATION OF THE

JAPANESE CANADIAN REDRESS AGREEMENT, 1988

Japanese Canadian Redress Secretariat

November, 1997

Source: Nikkei National Museum, 2018-16-2-7-12-1
www.nikkeimuseum.org

TABLE OF CONTENTS

Page

Terms of Agreement Between the Government of Canada and the National Association of Japanese Canadians 5

Implementation of the Terms of Agreement 6

I) Introduction 6

ii) Symbolic redress payments of $21,000 6

(a) Eligibility
(b) The Redress Advisory Committee
(c) Statistics

iii) Requests to clear the names of Japanese Canadians convicted under the *War Measures Act* 7

iv) Applications for citizenship 7

v) Japanese Canadian Community Fund 8

vi) Canadian Race Relations Foundation 8

Annexes

Annex 'A' Japanese Canadians - A Historical Perspective 9

Annex 'B' Chronology of the Events Leading up to the Agreement and of the Subsequent Implementation 11

Annex 'C' Official Acknowledgement by the Government of Canada 15

Annex 'D' *Persons of Japanese Ancestry Ex Gratia Payments Order* 16

Annex 'E' Japanese Canadian Redress Agreement: Total Cost of Implementation 19

So kei National Museum, 2018-16-2-7-12-2
ww museum.org

Terms of Agreement Between the Government of Canada and the National Association of Japanese Canadians

On September 22, 1988 the government announced in the House of Commons that it had achieved a comprehensive settlement with representatives of the Japanese Canadian community on terms of redress for injustices committed by the Government of Canada during and after World War II.

The main features of the redress agreement were:

- official acknowledgement of the injustices inflicted on Canadians of Japanese ancestry during and after World War II;
- an offer of symbolic redress payments of $21,000 to eligible Canadians of Japanese ancestry living when the agreement was signed, who were relocated, interned and/or deported during and following World War II, simply because of their ancestry;
- an offer to accept requests to clear the names of eligible Japanese Canadians convicted under the *War Measures Act* and applications for citizenship;
- $12 million for the Japanese Canadian community to be administered by the National Association of Japanese Canadians (NAJC) for activities to promote the educational, social and cultural well-being of the community or that promote human rights;
- $24 million to create a Canadian Race Relations Foundation that will foster racial harmony and cross-cultural understanding and help eliminate racism. At the request of the NAJC, one half of the funding will be recognized as a commemoration of those Japanese Canadians who suffered injustices;
- up to $3 million to the NAJC for their assistance, including community liaison, in the administration of redress over the period of implementation.

So[illegible]ational Museum, 2018-16-2-7-12-3
ww[illegible]m.org

Implementation of the Terms of Agreement

I) Introduction

In order to implement the terms of the September 22, 1988 Japanese Canadian Redress Agreement, the Government of Canada established the Japanese Canadian Redress Secretariat (JCRS).

The JCRS administered the processing and verification of applications for redress payments, clearing of names and citizenship, and assisted in establishing the foundation to disburse the community fund.

The assistance provided to the JCRS by the National Association of Japanese Canadians (NAJC) in administering the implementation of the Terms of Agreement is gratefully acknowledged.

ii) Symbolic Redress Payments of $21,000

a) Eligibility:

The redress agreement contained an offer of: "$21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible"

The *Persons of Japanese Ancestry Ex Gratia Payments Order* (Order-in-Council P.C. 1988-9/2552 of October 31, 1988) specifically defined who were the "eligible persons" mentioned in the agreement. (See Annex 'D')

b) The Redress Advisory Committee:

The government and the NAJC agreed, early in the implementation process, that an advisory body, the Redress Advisory Committee (RAC), would assist the Japanese Canadian Redress Secretariat by reviewing more difficult cases and making recommendations to resolve them. The RAC was composed of three government representatives (including the chair) and two NAJC representatives.

The RAC met 10 times between June 1989 and September 1992. In the spring and summer of 1994, an intensive set of meetings saw the RAC review more than 950 cases.

Source: Nikkei National Museum, 2018-16-2-7-12-4
www.nikkeimuseum.org

c) Statistics:

While it was originally forecast by the National Association of Japanese Canadians that 12-14,000 persons would apply for redress payments, a total of 18,534 applications for individual redress payments were received before the September 22, 1993 deadline for applying.

Of the 18,534 applications received before the deadline, 17,948 were approved for payment and 586 were rejected. The total cost of individual redress payments was $376,908,000. (See Annex 'E')

iii) Requests to Clear the Names of Japanese Canadians Convicted Under the *War Measures Act*

The Agreement contained an offer to, upon application, clear the names of eligible persons of Japanese ancestry who were convicted of violations under the *War Measures Act,* the *National Emergency Transitional Powers Act* or other related transitional legislation.

A total of seven applications were received. Given that responsibility for clearing the names of persons convicted of criminal convictions rests with the Department of the Solicitor General of Canada, officials in the Department were asked to check their databanks for evidence of criminal convictions registered in the names of the seven applicants. None of the applicants had a criminal conviction registered in his name, and all of them were informed of that fact in writing by the Solicitor General of Canada.

iv) Applications for Citizenship

The Agreement contained an offer of Canadian citizenship to two classes of applicants:

a) persons of Japanese ancestry who were British subjects, Canadian citizens or landed immigrants between December 7, 1941 and March 31, 1949 (still living as of September 22, 1988) and who were repatriated or deported from Canada or had their citizenship revoked during the period 1941 to 1949; and

b) descendants of those persons in (a) alive on September 22, 1988 whether or not the person from whom they are descended was alive on September 22, 1988.

A total of 16 applications for grants of Canadian citizenship were received. Not all of the applicants were aware that the *Canadian Citizenship Act* does not permit dual citizenship, and hence 7 applications were subsequently withdrawn. Of the remaining 9 applications, 6 certificates of Canadian citizenship were granted, 1 applicant was found to be a Canadian citizen upon registration, and 2 applicants were not eligible.

Sou ei National Museum, 2018-16-2-7-12-5
www. useum.org

v) Japanese Canadian Community Fund

In order to administer the $12 million fund awarded to the Japanese Canadian community for activities to promote the educational, social and cultural well-being of the community, the National Association of Japanese Canadians established the Japanese Canadian Redress Foundation (JCRF).

The JCRF Agreement is to expire in June 2001.

vi) Canadian Race Relations Foundation

On October 28, 1996, Bill C-93, an *Act to Establish the Canadian Race Relations Foundation,* received proclamation. The Canadian Race Relations Foundation was announced by the Honourable Hedy Fry, Secretary of State (Multiculturalism)(Status of Women) in Toronto on October 29, 1996.

Source: Nikkei National Museum, 2018-16-2-7-12-6
www.nikkeimuseum.org

Japanese Canadians - A Historical Perspective

- Immigration from Japan to Canada began in the latter part of the 19th century.
- By 1941, there were approximately 23,000 persons of Japanese ancestry in Canada, about 22,000 in British Columbia.
- Most Japanese Canadians worked in fishing, lumbering, farming or small businesses. "Orientals" did not have the right to vote or to work in certain professions, such as law or medicine.
- The attack on Pearl Harbour in December 1941 created an environment of mistrust.
- In December 1941, Japanese Canadians were required to register with the Royal Canadian Mounted Police (RCMP).
- As of December 16, 1941, operation of vessels by Japanese Canadians in West Coast waters was not allowed, and as of January 13, 1942, no person of Japanese descent was allowed to serve on West Coast fishing vessels or hold fishing licences.
- An amendment to the *Defence of Canada Regulations* required any or all persons of Japanese descent to leave the "Protected Area" - a 100-mile wide strip of Canada's West Coast.
- Evacuation of the Protected Area began February 24, 1942, supervised by the British Columbia Security Commission, which eventually evacuated 21,079 people.
- Of approximately 22,000 persons affected by the government's actions of relocation, internment, property seizure, and/or deportation, over 17,000 were citizens.
- At no time did the RCMP or the military recommend evacuation of Japanese Canadians as a measure necessary to ensure the defence or security of Canada.
- Proceeds from the sale of property were used to pay for the internment of Japanese Canadians.
- Following the war, orders-in-council for deportation of people of Japanese ancestry in Canada were passed on December 15, 1945.

So[illegible]i National Museum, 2018-16-2-7-12-7
ww[illegible]useum.org

- 3,964 persons of Japanese ancestry were deported: 1,979 Canadian-born, 630 naturalized Canadians and 1,355 Japanese nationals before the orders were repealed on January 23, 1947.

- No Japanese Canadians were allowed to buy back their property.

- A Royal Commission was appointed on July 18, 1947 to examine cases where Japanese Canadian property was sold for less than market value or was lost, stolen or destroyed while in the hands of the Custodian of Enemy Property.

- All rights of citizenship were denied Japanese Canadians during the war and they were not allowed to vote until 1949.

- No hearings or trials were held and no charges of treason or sabotage were laid.

Source: Nikkei National Museum, 2018-16-2-7-12-8
www.nikkeimuseum.org

Chronology of Japanese Canadian Redress

Date	Event
1970s	• Researchers begin probing government records concerning wartime treatment of Japanese Canadians, as 30-year restrictions on public access to them expires.
1976	• Publication of Ken Adachi's *The Enemy that Never Was*, the first comprehensive review of the government's treatment of Japanese Canadians during World War II.
1977	• National Japanese Canadian Citizens Association (renamed the National Association of Japanese Canadians (NAJC) in 1980) forms a Reparations Committee on the anniversary of the Japanese-Canadian community's first one hundred years in Canada.
1981	• Japanese Canadian Centennial Project Redress Committee sponsors community forums to educate members about the redress issue.
1984 January	• NAJC Council passes three redress resolutions: an official government acknowledgement of the injustices committed against Japanese Canadians, monetary compensation and a review of the *War Measures Act* would be sought.
March	• Special Parliamentary Committee report, *Equality Now!* recommends that Parliament officially "acknowledge" the mistreatment of Japanese Canadians during and after World War II, and that the "Government of Canada undertake negotiations to redress these wrongs."
June	• Government response to recommendations in *Equality Now!* contains an expression of "regret," and an offer to establish a Foundation for Racial Justice ($5M). The response is rejected by the NAJC. • Exchanges occur in the House of Commons between the Prime Minister and the Leader of the Opposition, in which the latter states that Japanese Canadians should be given compensation, and asks the Prime Minister to apologize on behalf of the government "to Canadian citizens who were so badly done by." The Prime Minister responds that "we cannot redress what was done. We can express regret collectively, as we have done."
November	• NAJC releases *Democracy Betrayed*, which details government actions taken against Japanese Canadians during and after the war, and which voices the community's call for a just solution to the issue.

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ww imuseum.org

Chronology of Japanese Canadian Redress

Date	Event
December	• Minister of State for Multiculturalism announces that discussions had begun with the NAJC on: the time frame and process of negotiation; the wording and content of an official acknowledgement of the injustices suffered by Japanese Canadians; the amount and nature of compensation; steps that should be taken to prevent the re-occurrence of such injustices; and the possibility of a series of meetings with Japanese Canadian communities across Canada.
1985 January	• Government seeks all-party support for a resolution in the House that would offer Japanese Canadians an acknowledgement and a community fund. • NAJC continues to press on the following key issues: - sufficient time for consultation, - individual compensation, - acknowledgment wording, - foundation controlled by Japanese Canadians, - review of *War Measures Act*, - major study to assess exact nature of loss, - restoration of citizenship to those deported.
May	• With discussions between the government and the NAJC at a standstill, the NAJC announces it will proceed with a study on WWII economic losses of Canadians.
October	• Minister of State for Multiculturalism meets with NAJC representatives to discuss changes to the *War Measures Act*, the wording of an apology and the issue of compensation.
1986 May	• Price Waterhouse study, "Economic Losses of Japanese Canadians After 1941," estimating total losses to be $443 million (in 1986 dollars), is released. • NAJC Council submits a Redress Proposal to the government, calling for: 1. an official acknowledgement; 2. restoration of citizenship to those stripped of it during or after the war; 3. clearing of records of Japanese Canadians convicted under the *War Measures Act*; 4. redress of $25,000 to each Japanese Canadian affected by wartime and postwar measures; 5. a $50 million community fund; 6. amendment of the *War Measures Act* and *Charter of Rights and Freedoms*, to ensure such events would never be repeated; 7. creation of a Japanese Canadian Human Rights Foundation.

Source: Nikkei National Museum, 2018-16-2-7-12-10
www.nikkeimuseum.org

Chronology of Japanese Canadian Redress

Date	Event
1987 March	• Secretary of State offers the NAJC an official acknowledgement, a review of the *War Measures Act* and a $12 million community fund.
May	• NAJC formally rejects the Secretary of State's offer.
July	• Discussions between the NAJC and the Secretary of State end. NAJC asks the Prime Minister to intervene in discussions.
October	• Multicultural rally, held in Toronto, helps promote the redress issue.
1988 March	• Redress rally is held in Vancouver.
April	• Newly-appointed Minister of State (Multiculturalism) re-opens the redress file. • Redress rally on Parliament Hill attracts some 15,000 supporters including major civil liberty and religious leaders. Minister of State (Multiculturalism) indicates: "My door is open."
July	• First meetings held between the NAJC Strategy Committee, the Minister's Chief of Staff and departmental officials.
August	• Negotiations between NAJC, Minister and officials intensify. • Redress Agreement is finalized by the end of August.
September 22	• Terms of Agreement between the Government of Canada and the NAJC is formally signed. • *Japanese Canadian Redress Agreement* and an official acknowledgement are presented in House of Commons by the Prime Minister.
October 31	• Order-in-council authorizes *ex gratia* payments to eligible Japanese Canadians.
December 15	• Japanese Canadian Redress Secretariat (JCRS) officially opens for business. First redress cheque issued to an 86-year old Japanese Canadian from Nepean, Ontario.
1989 January	• 12,000 applications received by the JCRS to date.
March	• Government and the NAJC sign an agreement to establish the Japanese Canadian Redress Foundation (government provides $12 M). • 3,000 redress cheques issued to applicants.
December	• 17,500 applications received to date.
1990 January	• 12,000 cheques issued to date.

Source: Nikkei National Museum, 2018-16-2-7-12-11
www.nikkeimuseum.org

Chronology of Japanese Canadian Redress

Date	Event
July	• 16,660 cheques issued to date.
November	• 18,199 applications received to date.
1991 February 1	• Bill C-93, an *Act to Establish the Canadian Race Relations Foundation,* receives Royal Assent.
March	• 17,302 cheques issued to date.
1992 March	• 18,420 applications received to date. • 17,402 cheques issued to date. • Total of 162 applications rejected to date.
October	• Homecoming Conference, organized by the NAJC to commemorate the 50th anniversary of the internment of Japanese Canadians, is held in Vancouver.
1993 September 22	• Final deadline for submitting applications for individual redress payments.
1994 Spring	• Government's commitment to establish the Canadian Race Relations Foundation confirmed in the Speech from the Throne and the Budget.
December	• Final payments are made to eligible applicants: 18,534 applications received in total; 17,948 payments issued; 586 applications rejected.
1995 Spring	• JCRS office closes.
1996 October 29	• Establishment of the Canadian Race Relations Foundation

Source: Nikkei National Museum, 2018-16-2-7-12-12
www.nikkeimuseum.org

Annex 'C'

ACKNOWLEDGEMENT

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

RECONNAISSANCE

En tant que nation, les Canadiens se sont engagés à édifier une société qui respecte les principes d'égalité et de justice pour tous ses membres sans égard à leurs origines culturelles ou raciales.

Pendant et après la Deuxième Guerre mondiale, des Canadiens d'origine japonaise, citoyens de notre pays pour la plupart, ont eu à souffrir de mesures sans précédent prises par le gouvernement du Canada et dirigées contre leur communauté.

En dépit des besoins militaires perçus à l'époque, le déplacement forcé et l'internement de Canadiens japonais au cours de la Deuxième Guerre mondiale, ainsi que leur déportation et leur expulsion au lendemain de celle-ci, étaient injustifiables. On se rend compte aujourd'hui que les mesures gouvernementales de privation des droits civiques, de détention, de confiscation et de vente des biens personnels et communautaires, ainsi que d'expulsion, de déportation et de restriction des déplacements, qui ont été maintenues après la guerre, découlaient d'attitudes discriminatoires. Les Canadiens japonais internés ont vu leurs biens liquidés, le produit de la vente de ceux-ci servant à payer leur propre internement.

En reconnaissant ces injustices, nous voulons signifier à tous les Canadiens que nous condamnons les abus commis dans le passé et que nous reconfirmons pour le Canada les principes de justice et d'égalité.

En conséquence, le gouvernement du Canada, au nom de tous les Canadiens :

1) reconnaît que les mesures prises à l'encontre des Canadiens japonais pendant et après la Deuxième Guerre mondiale étaient injustes et constituaient une violation des principes des droits de la personne, tels qu'ils sont compris aujourd'hui;

2) s'engage à faire tout en son pouvoir pour que de tels agissements ne se reproduisent plus jamais;

3) salue, avec grand respect, la force d'âme et la détermination des Canadiens japonais qui, en dépit d'épreuves et de souffrances considérables, ont conservé envers le Canada leur dévouement et leur loyauté, contribuant grandement à l'épanouissement de la nation canadienne.

Prime Minister of Canada — Le Premier ministre du Canada

Source: Nikkei National Museum, 2018-16-2-7-12-13
www.nikkeimuseum.org

CANADA

PRIVY COUNCIL · CONSEIL PRIVE

P.C. 1988-9/2552
October 31, 1988

(T.B. Rec. 809730)

WHEREAS, during and after World War II, persons of Japanese ancestry in Canada were subjected to, on a systematic basis, discriminatory actions taken by the Government of Canada under the War Measures Act, the National Emergency Transitional Powers Act, 1945 and other related transitional legislation solely because of their race;

AND WHEREAS the Government of Canada has offered $21,000 to any person of Japanese ancestry who suffered from such actions.

THEREFORE, HER EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL, on the recommendation of the Minister of State (Multiculturalism and Citizenship) and the Treasury Board, is pleased hereby to make the annexed Order respecting ex gratia payments to persons of Japanese ancestry.

CERTIFIED TO BE A TRUE COPY · COPIE CERTIFIEE CONFORME

Source: Nikkei National Museum, 2018-16-2-7-12-14
www.nikkeimuseum.org

ORDER RESPECTING EX GRATIA PAYMENTS TO PERSONS OF JAPANESE ANCESTRY

Short Title

1. This order may be cited as the Persons of Japanesese Ancestry Ex Gratia Payments Order.

Interpretation

2. In this order,

"Minister" means the Minister of State (Multiculturalism and Citizenship); (ministre)

"person of Japanese ancestry" means a person wholly or partly of such ancestry. (personne d'ascendance japonaise)

Authorization

3. The Minister is hereby authorized, on the submission of an application in accordance with subsection 4(1), to make an ex gratia payment of $21,000 to any person of Japanese ancestry who

(a) was a British subject, Canadian citizen or landed immigrant of Canada during the period beginning December 7, 1941 and ending March 31, 1949;

(b) was relocated or interned within Canada, deported or expelled from Canada, repatriated to Japan, deprived of property or of the full enjoyment of fundamental rights and freedoms by actions of the Government of Canada under the War Measures Act, or the National Emergency Transitional Powers Act, 1945 or other related transitional legislation, or any order or regulation made thereunder, solely because the person was of Japanese ancestry; and

(c) was alive on September 22, 1988.

Source: Nikkei National Museum, 2018-16-2-7-12-15
www.nikkeimuseum.org

Application

4.(1) Subject to subsection (2) where an application is made for a payment referred to in section 3, the application shall be submitted to the Minister before September 22, 1993 by the interested person or the heirs of that person and shall be in such form and supported by such evidence as the Minister deems necessary.

(2) Where an application referred to in subsection (1) is submitted after September 22, 1993, the application may be accepted by the Minister if the Minister is satisfied that the applicant was unable to submit the application before that date because of facts or circumstances beyond the control of the applicant.

Payment

5. Each payment shall be a one-time lump sum.

No Crown Liability

6. Payments made under this Order shall not to be construed as an admission of liability on the part of the Crown.

Source: Nikkei National Museum, 2018-16-2-7-12-16
www.nikkeimuseum.org

Annex 'E'

Japanese Canadian Redress: Cost of Implementation

Number of Redress Payments	Payments Value	CRRF	Japanese Canadian Redress Foundation	Operating Expenses*	Total Expenditures
17,948	$ 376,908,000	$24,000,000	$ 12,000,000	$ 9,241,000	$ 422,149,000

* Includes funds given to the National Association of Japanese Canadians to assist the Japanese Canadian Redress Secretariat in the implementation of the Agreement and other related projects.

Source: Nikkei National Museum, 2018-16-2-7-12-17
www.nikkeimuseum.org

THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS
Eastern Regional Office
192 SPADINA AVENUE, SUITE 401 • TORONTO, ONTARIO M5T 2C2 • PHONE (416) 365-3343 • FAX (416) 365-1953

January 23, 1990

EDUCATORS' CONFERENCE IN TORONTO

The NAJC Education Committee and the Toronto Chapter will be hosting the 1990 Educators' Conference on April 27th and 28th at the downtown Chelsea Inn, Toronto.

The objectives of the conference are (1) to create an understanding of the Japanese Canadian experience in Canada; (2) to provide an opportunity for educators to discuss and share strategies in the Social Sciences; (3) to develop a network for Japanese Canadian educators; and (4) to view current resources available to the classroom teacher.

The workshops have been divided into two main categories: Workshop 1 examines the historical perspective of Japanese Canadians while Workshop 11 examines classroom strategies.

The conference organization will pay up to $600.00 airfare per registrant (subject to booking two weeks prior to the conference date) for 75 out-of-town registrants. Accommodation will be covered up to $180.00 per person (double occupancy). The registration fee is $45.00 and there will be an additional charge of $60.00 to cover the cost of an Educator's Kit. The Friday evening banquet is optional and will cost $25.00.

The registration form in the conference flyer may be retained by the registrant; however, please complete the typed registration form and return it to Mr. Harry Yonekura for his records. Confirmation will be forwarded to you immediately upon receipt of same.

Interested parties can make inquiries to: Toronto Chapter NAJC, 192 Spadina Avenue, Toronto, Ont. M5T 2C2. Attn: Mr. Harry Yonekura.

Source: Nikkei National Museum, 2018-16-2-7-13-1
www.nikkeimuseum.org

On September 22, 1988 a historic agreement was signed between the National Association of Japanese Canadians and the Government of Canada. It acknowledges the unjust treatment of an entire ethnic group by the Canadian Government during and after the Second World War and pledges to ensure that such events will not happen again.

The history of Japanese Canadians beginning with the arrival of Manzo Nagano in 1877 has been fraught with physical hardships and discrimination preventing full participation in Canadian life. It is also a history of a people's perseverance and of their winning an important victory in the pursuit of democracy.

Educators of Japanese ancestry have the responsibility to tell the story of Japanese Canadians to young Canadians so that such an abrogation of human rights will not happen again. Furthermore recognition must be given to the sacrifices and contributions made by Japanese Canadians in the development of the Canadian nation.

To achieve these goals, it is the intent of the Educators' Conference to provide educators with the following:

1) a basic knowledge of Japanese Canadian history
2) various methods by which educators can teach the history of Japanese Canadians
3) opportunities for discussions and exchanges of information and teaching strategies
4) an education kit of appropriate materials and resources for use in the classroom
5) an introduction to the global issue of Human Rights

THE JAPANESE CANADIAN EXPERIENCE
A Conference for Educators
DATE: Friday, April 27 to Saturday, April 28, 1990
LOCATION: Chelsea Inn, 33 Gerrard St. W. Toronto

FRIDAY, April 27, 1990

8:00 - 9:00 a.m.	Registration
9:00 - 9:10 a.m.	Welcome address and the Conference Programme
9:10 - 10:00 a.m.	Keynote Speaker: Alan Borovoy, Chairman, Canadian Civil Liberties Union
10:00 - 10:15 a.m.	Coffee Break
10:15 - 11:45 a.m.	Workshop A: The Historical Perspective
12:00 - 1:30 p.m.	Lunch (participants are on their own)
1:30 - 2:45 p.m.	Workshop B: Strategies in the Classroom
2:45 - 3:00 p.m.	Break
3:00 - 4:15 p.m.	Workshop B (continuation)
4:15 - 6:00 p.m.	Hospitality
6:00 - 12:00 p.m.	Evening Banquet (optional) Keynote Speaker:Art Miki, President, National Association of Japanese Canadians

SATURDAY, APRIL 28, 1990

9:00 - 12:30 p.m.	Panel Discussion: The Political Process of Redress

Panelists:
Nancy Knickerboker, freelance journalist, instuctor of journalism
Art Miki, President, National Association of Japanese Canadians
Roy Miki. Professor, writer, member of NAJC Strategy Committee
David Murata, Minister, United Church of Canada

1:00 - 2:00 p.m.	Lunch (provided)
2:00 - 4:00 p.m.	Dramatic Presentation by Rick Shiomi and friends

Source: Nikkei National Museum, 2018-16-2-7-18-2a
www.nikkeimuseum.org

WORKSHOP SESSION A: THE HISTORICAL PERSPECTIVE

1. **Runaway Horses: Japanese Canadian Experience Through Music and Literature**
   Terry Watada, singer, writer, theatrical producer and educator at Seneca College

2. **Dream of Riches: The History of the Japanese Canadians**
   Toyo Takata, internee at Slocan Camp, writer, former English editor of the "New Canadian"

3. **We Went to War: The Japanese Canadian Veteran**
   Tsutomu "Stum" Shimizu, internee at Camp Black (Northern Ontario), former member of the Canadian Army
   Roy Ito, former member of the Canadian Army, writer, principal (retired)

4. **Within the Barbed Wire Fence: Legal Rights of Japanese Canadians prior to 1949**
   Marika Omatsu, Civil Libertarian Lawyer, NAJC Strategy Committee member
   Shin Imai, lawyer specializing in Human and Native Rights, currently working at the Ministry of the Attorney General of Ontario

5. **Women of the Camps: The Impact of the Internment on Traditional Roles**
   Midge Ayukawa, writer, doing post graduate work on Japanese Canadian history

WORKSHOP SESSION B: STRATEGIES IN THE CLASSROOM

6. **The Media in the Classroom**
   Frank Moritsugu, teacher of journalism (retired)
   Jesse Nishihata, film maker
This session will involve the examination of a variety of ways to help students to critically assess the films, television, and articles they see in and out of school.

7. **Teaching the Internment Through Role Playing**
   Dianne Fenner, Marc Garneau Collegiate,
   East York Board of Education
This session will show how role-playing in small groups can be an effective and exciting tool for the teaching of the Japanese Canadian internment. This role playing model has become a prototype for similar student conferences in the city of Toronto schools.

8. **An Introduction to Co-Operative Learning**
   John Meyers, History and Social Sciences
   Consultant, Toronto Board of Education
This session will introduce participants to co-operative group learning by giving them hands-on experiences which they can use in their classes. Key terms will be defined and a rationale for small group work will also be presented within the context of the Japanese Canadian experience.

9. **Anti-Racist Education**
   Professor Ken Ramphel, Race Relations Officer,
   East York Board of Education
This session will examine anti-racist policies of various boards of education and the topic of bias in the curriculum as it relates to Japanese Canadians.

10. **Critical Thinking Skills in the Classroom**
    Jim Christopher, Administrative Assistant to the Director,
    East York Board of Education
Through the use of Japanese Canadian history, this session will help teachers develop a systems approach to critical thinking skills for students.

Registration Form

Name: _____

Address: _____

City: _____ Province: _____

Postal Code: _____

Telephone: Day _____ Night: _____

Mode of Transportation: _____

Workshop Choices:

Session A: 1st Choice _____ 2nd Choice _____

Session B: 1st Choice _____ 2nd Choice _____

Fees:

Registration (includes teacher's kit)	$105.00
Friday Evening Banquet)optional)	25.00
* Total	_____

* Make cheques payable to:
NAJC Educators Conference

Air Subsidy

Air fare will be subsidized up to a maximum of the 2 week advance booking rate for each region. You will receive full subsidy if your air fare is lower than the 2 week rate. If your air fare is higher than the 2 week rate, then you will only receive partial subsidy.
Please book the most economical air fare possible.
Please wait for confirmation of your registration before booking your air transportation. Original receipts must be submitted for refund.

Hotel Subsidy

Hotel costs will be subsidized up to a maximum of $180.00 based on double occupancy. The Chelsea Inn is reserving a block of rooms for the conference - of course you are free to make other arrangements. Unless you indicate otherwise, we will find a suitable person to share the accomodation with you at the Chelsea Inn.

Please book me at the Chelsea:

Single Room($98.00) _____ Double Occupancy ($57.00 p.p.)_____
Arrival Date: _____ Departure Date: _____

Deadline for Registration : March 30, 1990

Mail to: **Mr. Harry Yonekura,**
Conference Co-ordinator,
1 Lionel Heights Cres.,
Don Mills, Ontario
M3A 1L8
Phone: (416) 365-3343
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THE JAPANESE CANADIAN EXPERIENCE

A CONFERENCE FOR EDUCATORS

April 27 to April 28, 1990
Chelsea Inn, Toronto

Sponsored by

National Association of Japanese Canadians

Secretary of State of Canada

Source: Nikkei National Museum, 2018-16-2-7-13-2b
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THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS

Eastern Regional Office

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THE JAPANESE CANADIAN EXPERIENCE

A CONFERENCE FOR EDUCATORS APRIL 27 & 28, 1990

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APPENDIX A

TERMS OF AGREEMENT BETWEEN THE GOVERNMENT OF CANADA AND THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS

ACKNOWLEDGEMENT

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

Source: Nikkei National Museum, 2018-16-2-7-14-1
www.nikkeimuseum.org

As symbolic redress for those injustices, the Government offers:

a) $21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible;

b) $12 million to the Japanese-Canadian community, through the National Association of Japanese Canadians, to undertake educational, social and cultural activities or programmes that contribute to the well-being of the community or that promote human rights;

c) $12 million, on behalf of Japanese Canadians and in commemoration of those who suffered these injustices, and matched by a further $12 million from the Government of Canada, for the creation of a Canadian Race Relations Foundation that will foster racial harmony and cross-cultural understanding and help to eliminate racism.

d) subject to application by eligible persons, to clear the names of persons of Japanese ancestry who were convicted of violations under the War Measures Act or the National Emergency Transitional Powers Act.

e) subject to application by eligible persons, to grant Canadian citizenship to persons of Japanese ancestry still living who were expelled from Canada or had their citizenship revoked during the period 1941 to 1949, and to their living descendants;

f) to provide, through contractual arrangements, up to $3 million to the National Association of Japanese Canadians for their assistance, including community liaison, in administration of redress over the period of implementation.

Only persons alive at the date of the signing of these Terms of Agreement would be entitled to the redress in paragraphs (a), (d) and (e), except that the redress in (e) would also apply to descendants living at that date.

Source: Nikkei National Museum, 2018-16-2-7-14-2
www.nikkeimuseum.org

Audrey Kobayashi

THE JAPANESE-CANADIAN REDRESS SETTLEMENT AND ITS IMPLICATIONS FOR 'RACE RELATIONS'

ABSTRACT

The redress settlement between the Canadian government and the National Association of Japanese Canadians (NAC) in 1988 was a satisfactory and honourable resolution which upheld the principles of bilateral negotiation and of compensation to individuals whose rights have been abrogated, regardless of their ancestral background. A recent article by Manoly Lupul suggests that the "Canadian Race Relations Foundation", which will be formed as a result of the settlement, should be given a wider mandate as a "Human Rights Foundation". Such a suggestion, while intended to overcome the abrogation of human rights and to foster a stronger relationship between "visible" and "non-visible" minorities, is based upon an involuntary notions of ethnicity and 'race', which do not advance our understanding of both as socially constructed processes. In combatting racism in Canada, we can learn from the political process by which Japanese Canadians achieved the redress settlement. The foundation should be based upon a recognition of racism as a fundamental problem in Canadian society.

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The Japanese-Canadian Redress Settlement and its Implications for 'Race Relations'[1]

The redress settlement negotiated between the Canadian government and the National Association of Japanese Canadians (NAJC) in 1988, (Appendix A) was a satisfactory and honourable resolution to one of the most dishonourable episodes in Canadian history. It is an agreement for all Canadians, both because it establishes an important precedent, procedurally and in principle, for recognizing and righting official wrongs of the past, and because it has shifted the ground for human rights provision in Canada and made considerable gains in overcoming the effects of institutional racism.

This agreement occurred within an official context in which the policy of multiculturalism, established in 1971 by Prime Minister Trudeau (Canada 1971), has been shifting in emphasis from heritage retention (programmes to maintain language and culture for minority ethnic groups) to equality rights (the elimination of racism and other discriminatory barriers to full participation in Canadian society).[2] Since adoption of the *Canadian Charter of Rights and Freedoms* in 1982, there has been increased official recognition of the problems of racism and other forms of inequality (Canada 1984; 1985; 1989; Mulroney 1986); the *Canadian Multiculturalism Act* (1988) has entrenched a multiculturalism policy throughout the civil service (although its effectiveness has yet to be assessed); and such progress is supported by other legislation changes such as, to name just a few, the *Employment Equity Act* (1986), a proposed new *Broadcasting Act*, the creation of a Heritage Language Institute, and the repeal in 1988 of the *War Measures Act*, which justified real and potential abuses (Berger 1982) including actions against Japanese Canadians during the 1940s.

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Source: Nikkei National Museum, 2018-16-2-7-14-4
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Many problems remain: Canadians from minority groups of all kinds see Section 33 of the *Charter of Rights and Freedoms* as one of the greatest threats to individual and groups rights;[3] recent controversy over the Meech Lake Accord (Canada 1987b) has raised concern (*inter alia*) about both the strength of constitutional guarantees of, not to mention political will towards, minority rights (CEC 1987; Kallen 1988). Outside the institutional realm, there is reason for alarm rather than complacency about the degree of popular racism, especially against the newest immigrant groups in the largest cities of Toronto, Vancouver and Montreal (e.g. Barnett 1987; Henry 1986; Henry and Ginzberg 1985; Naidoo 1989). Nonetheless, again without complacency, we can recognize that Canada has made relative progress within an international context (McChesney 1987) and recent developments provide at least potential for social change.

The major objectives of this paper are to examine the significance of the Japanese-Canadian redress settlement within the context of recent changes, and to address the link between theoretical and operational aspects of the fight against racism. The recent paper in this journal by Manoly Lupul (1989) provides an excellent opportunity to extend the basis for academic debate on these issues. Following a well established tradition among Canadian social scientists that has forged close links between government policy makers and academic theoreticians, Lupul has initiated discussion of the recently announced Canadian 'Race Relations' Foundation.[4] He claims that the foundation's mandate should be widened from racism to the more general problem of human rights, and that it should be used to strengthen the coalition between, to use his terms, the "real white ethnics" and the "real minorities", the two groups that carry the "burden of multiculturalism" (p. 4). While Lupul and I agree in a number of respects which are laid out in the first section below, I take issue both with the notion

Source: Nikkei National Museum, 2018-16-2-7-14-5
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of ethnicity, and particularly of 'race' upon which his argument rests, and with his operational suggestions for changing the direction of the 'Race Relations' Foundation. In the concluding sections, I consider the significance of the redress settlement for overcoming racism in Canada, and address some of the problems of the legislation now before the House of Commons (Bill C-63) to create the foundation.

LUPUL'S ARGUMENT

Lupul and I agree entirely that Canada has historically been nativist; more specifically, anglo-conformist and racist, two concepts that have not worked well together, since racism precludes anything but limited anglo-conformity, especially for those who cannot conform in their physical appearance.[5] We agree that ethnocultural inequality has created a degree of economic, political and other forms of inequality in Canadian society, and that the "so-called ethnic vote" has been manipulated by all levels of government in the interests of maintaining political power, although it should also be remembered that visible minorities--groups of Afro-Caribbean, Asian and Native Canadian background--were considered beneath manipulation until after World War II, and accordingly denied the franchise as well as other civil rights. We agree upon the need to link ethnocultural and other forms of inequality to political power, upon the need for a strategic network among a variety of minority groups to achieve the power to effect change, and upon the correlative need for minority ethnocultural groups themselves to shift their emphasis from preservation of language and culture (although this should not be discouraged in itself) to equality rights. Further, we agree that multiculturalism means different things to different Canadians, and that it has been widely misunderstood, especially as it continues to be

Source: Nikkei National Museum, 2018-16-2-7-14-6
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associated with immigrants. As a result, the notion of multicultural as 'other' has been a significant conceptual barrier to multiculturalism policy.[6] It is partly for this reason that multiculturalism is not yet a policy for all Canadians. Multiculturalism is largely irrelevant to Canadians of anglo-celtic background and inimical to those groups whose purposes conflict with multiculturalism's principle of equality rights.

Finally, we are in agreement that there is a fundamental difference between two broad categories of non-charter groups in Canada: the so-called 'visible' and 'invisible' minorities. The divergence of interests is manifest in a number of ways. For example, the Canadian Ethnocultural Council, arguably the most effective forum for multicultural networking, has in recent years consistently used the phrase "ethnic *and* visible minorities" (emphasis added) in referring to its dual constituency. The contradiction in such a juxtaposition will not be overcome, however, until the social contradiction brought about by racism is addressed.

In this respect, Lupul and I are in agreement concerning the need for fundamental social change, and upon the potential for the Canadian 'Race Relations' Foundation (Bill C-63) to bring about social change and to help secure equality rights in Canada. Lupul and I disagree, however, on the way in which this foundation should, or could, be organized, and especially on the point of whether the mandate of the foundation should be shifted from racism to human rights in general. This disagreement is based upon fundamental differences in multiculturalism philosophy and upon different strategies for achieving social change.

First, we disagree in our conception of an 'ethnocultural' or 'ethnic' group. Almost no one claim that 'ethnicity' can be easily or objectively defined.

Source: Nikkei National Museum, 2018-16-2-7-14-7
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Even the census, with all its putative objectivity, contains deeply embedded ideological assumptions about how ethnicity is manifest within the population.[7] At a very general level, however, I can agree with Lupul's description (p. 11) of a "shared sense of peoplehood, a consciousness [although this term is problematic] of a kind based on ancestry," within associations of individuals who "share or are perceived by others to share the same culture" [although this term is even more problematic]." Such a description does not, however, provide understanding of the process by which ethnicity (or, more accurately, ethnocultural affiliation) is socially constructed. Failure to address that process leads to Lupul's contention that such associations are "involuntary", which suggests that ethnicity is above all else a matter of birth. Ethnicity is assumed, rather uncritically, as a natural category, the raw material upon which multiculturalism sets to work. I would argue, on the contrary, that because ethnicity is socially constructed, both as an analytical category and as a socio-cultural attribute, it is as much a product as a constituent of multiculturalism. We need to make problematic, therefore, both broadly social and more narrowly academic assumptions of ethnic difference.

People are born into particular cultural contexts, of course, and their life chances are structured in various ways and to varying degrees. A sense of ethnicity can provide a powerful sense of social belonging, and can provide an institutional basis for social organization (Breton 1964). For those who experience racism or other forms of discrimination, however, ethnicity can mean the imposition of inequality, and the sense of belonging becomes a retreat from oppressive circumstances. Ethnicity is not, therefore, simply an 'affective' attribute (cf. Weinfeld 1981), and voluntarism will not account for the complex of power relations involved in the negotiation of dominance and subservience. But

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both notions of voluntary *and* involuntary social categories are inadequate to describe the complexity of processes by which ethnicity is produced, or the high level of contingency in its social manifestation. Nonetheless, ethnicity is, like class (although not necessarily subordinate to class), a means of creating social difference. Through most of history, including Canadian history, it has also been a means of fostering inequality.

The principle of multiculturalism, however, is one which encourages difference without inequality. We have yet to discover whether this laudable goal is, as some believe, tautological, or whether it can be achieved in Canada. If it is, it will be based not on equality principles alone, but on a firm theoretical understanding of *how* equality and inequality come about. It follows that analytical attention needs to be shifted from how to achieve equality for all ethnic groups (although this remains an important political goal), to how to understand the variety of processes by which ethnicity becomes a form of social relationship, taking into account both structural constraints and the creative aspects of human agency. This is, in a sense, to address Marx's contention that people make their own history, but not under conditions of their own choosing.[8]

Lupul's involuntary concept of social categories is even more problematic in the definition of 'race', expressed in his distinction between "real white ethnics" and "real minorities". Here, the notion of racial difference is layered upon a notion of ethnic difference, to create a hierarchy of minority status. I quote the passage that describes this distinction, although it is already quoted from an earlier paper (Lupul 1983; 1989, 4) because it forms the basis of this controversy:

> The first group - the most ethnically conscious white Canadians -are the Ukrainians and the Balts, (sic) who because of Russification behind the high walls of Moscow's Soviet empire must try to withstand assimilation at home and abroad. The second group - the

Source: Nikkei National Museum, 2018-16-2-7-14-9
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> real minorities - are the [racial or] visible peoples whose facial features prevent assimilation and whose ethnic consciousness is therefore a matter of necessity rather than choice. The two groups have little in common, and they have never been bedfellows. The main concern of the real white ethnics, undistinguished in external appearance and therefore socially invisible, is language and cultural retention and development; the main concern of the real minorities, the socially visible peoples, is to shield themselves from the worst ravages of racism. Both sets of minorities have invoked the umbrella of multiculturalism to assist them. Because the Balts are few in Canada, the lead among the ethnically conscious white Canadians has been largely provided by the Ukrainians, and it is their concept of multiculturalism [as language and cultural retention and development] that is most common. (square brackets original)

First the minor quibbles: the reference to "Ukrainians" and "Balts", rather than Ukrainian *Canadians* and Baltic *Canadians* reinforces rather than challenges the notion of multicultural as other. It will also be resented by those groups who have been lumped together as "Balts". I have no wish to question the allegiance of any ethnic group, and whether groups and individuals continue to take an interest in the country of their ancestors is not at issue. Many do, and this fact does not make them any less 'Canadian'. But I doubt that the reference to the Soviet Union as "home" reflects the feelings of most Ukrainian Canadians, and the use of such language only reinforces an identification of ethnic as other. Use of language to challenge conceptual categories, on the other hand, is a subtle but pro-active means of breaking down the primordial sense of ordinary (Anglo-saxon) vs. other ('ethnic') that now exists in many quarters.

The concept 'real' is at best uncritical and at worst highly prejudiced. The intimation of something which is not 'real' presents yet another problematic analytical category. Even more problematic, however, is the distinction between visible and invisible, based on an assumption that phenotypical characteristics determine social categories. Lupul stresses the important point that visibility is socially established. He also maintains that the racism that results needs to be overcome by a political process that requires an alliance between (socially) visible minorities and others who share their desire to transform the vertical mosaic into a horizontal one. In citing skin colour as the *cause* of racism,

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however, he fails to challenge the received wisdom by which selected phenotypical attributes are accepted, by racists and anti-racists alike, as valid means of categorizing human beings or, worse, of judging them as inferior.

We need instead to attack racism at its roots. To do so requires, as a start, a thorough probing of the 'race' concept,[9] debunking the myth of racial difference by challenging its ontological status. It is necessary, therefore, to repudiate not only racism, but also liberal positions that advocate equality *'regardless of race'*, to the extent that such positions assume that race exists as anything other than a social construction. Few would argue nowadays that there is evidence, scientific or otherwise, to support an argument based on heritable physical traits (the work of Rushton 1988 notwithstanding).[10] But there is plenty of evidence of the ways in which 'race' is socially constructed (Lawrence 1982a; Miles 1982; 1989). Race is a product of racism, not of biology. With this recognition, emphasis shifts from studying 'race' to studying *racism*.

Racism is a powerful form of social relationship expressed historically in a variety of ways, in situations of inequality (Jackson 1989a, 132-53; 1989b). It occurs in conjunction with a range of significant processes, including class, that are made natural through cultural practice. Such practices are the stuff of human experience, rooted in complex situations, unfolding through common discourse, reinforced through social values. We need to investigate the ways in which human beings *make* 'race' natural, entangling it within a web of common sense. For a long time, 'race' was so naturalized that scholars were unable to see past its common sense appeal (Lawrence 1982b), and unwittingly perpetuated the 'race' notion while simultaneously challenging racism as an attitude. The hopelessness of this project helps to account for racism's intractability. De-naturalization, as a form of critique, is necessary because a failure to uncover entirely the qualities of a process makes it opaque to critical reading, and because common sense unchallenged has tremendous power when used to construct effective ideological outcomes. For it is in the interests of those who hold racist views to have recourse to immutable categories, and both 'common sense' and nature/biology provide strong allies in claiming immutability. By prising it

Source: Nikkei National Museum, 2018-16-2-7-14-11
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from the grasp of everyday assumption, not only will racism become tractable as an object of analysis, but its power as an instrument of social control will be diminished. It is for this reason that the power of language must be examined as more than a simple or neutral classificatory tool.

Racism is also a process of *making visible*, or 'racialization'. At the most visceral level, racism is a socially constructed 'gut reaction' to other people as visual properties of a moral landscape. Like all landscape elements, however, it must be *constituted* as visible, according to culturally negotiated meanings and values (Kobayashi 1989). Rooted in particular historical contexts, the construction of visibility changes over time (Cohen 1988), as part of the power-laden æsthetics of body politics that place value on putative physical properties from skin colour to eroticism. People as objects of racial difference may be seen at one time and place and rendered invisible at others. In this context, Ukrainian Canadians were not socially invisible at the turn of the century as they are now; Japanese Canadians were more visible in the 1940s than in the 1980s; and people of South Asian ancestry are now more visible than those of East Asian ancestry.

Visibility is also place specific. It requires an understanding of the ways in which people of different national and class backgrounds have come to share the place we call Canada, and of the effects of spatial proximity, the juxtaposition of one group and another in different contexts. The particular forms and relations of places we call Vancouver or Toronto or Montreal need to be channelled through a culture of place, place that gains meaning, to paraphrase Raymond Williams (1969, 185) as the history of common life, common life created and modified through reactions to changing conditions, driven by one reaction to another, and conditioned by the values thought, felt, shared and often rejected, in the working out of common existence, usually over long periods of time.

Common life, however, is mediated by structures, or social rules, that emerge as a negotiation or imposition of power, and that create inequality. The juxtaposition of different ethnic groups is not neutral, therefore, but a form of power-charged discourse, in which ethnicity and other traits act as conduits

Source: Nikkei National Museum, 2018-16-2-7-14-12
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through which the terms of power are defined. We need to expose the contested ground of social life upon which power emerges to effect the conditions in which a dominant group maintains its hegemony, providing mechanisms of social control. This means to analyze those social institutions, such as state policy, the economy or the legal system (Cohen 1988; Kobayashi 1990; Manette 1988) that play a rôle in the formation (and re-formation) of relations of dominance and subservience. 'Race' provides an ideological channel through which control is negotiated and rights denied. Racism is sustained by power and is itself an empowering device. We need, therefore, to address the interdependence of power and context by placing racism at the "centre of political life" (Gilroy 1987, 4; also Sivanandan 1983).

Furthermore, we need to uncover among subordinate groups the potential for resistance. For if as a form of social relationship racism is univocal (that is, instigated by those with power to perpetrate racist actions), it is not thereby unilateral. Therefore, although it is essential to identify racism with its instigators, that is, to make it a problem of racists rather than a 'colour' problem (cf. Richmond 1961), the agency of those discriminated against, both in accepting the mantle of 'race' and in opposing it, cannot be discounted. This is not to say that simply a dressed-up version of 'race relations' suffices as a conceptual framework for analyzing *racist relations*, for the former term implies a kind of equality, or equanimity, that the latter explodes, and the notion of 'race relations' sets up a euphemistic vision of harmony which hides the brutalities of a history of racist oppression (Miles 1982). The implications are vastly more complex: through resistance racism is both overcome (although sometimes only potentially so), and fuelled, since resistance has significance only when it confronts and contests the terms established by dominant or singular cultures. Analysis of such cultures must also include the meaning of racism, as well as the conditions of life that racism engenders, for those people against whom it is formulated. Equally, it must address the structural relationships in which resistance takes a variety of forms and can have a variety of outcomes and degrees of efficacy (Mullard 1985, 38-48). As the following discussion will show,

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the achievement of Japanese-Canadians redress was a form of resistance; we need to understand why it worked.[11]

WHAT DID THE JAPANESE-CANADIAN REDRESS SETTLEMENT ACHIEVE?

Between 8 December 1941 and 31 March 1949, Japanese Canadians were uprooted from their homes, deprived of property, possessions, dignity and civil rights, including the rights to work, to travel freely, to vote and, in the case of those who were subsequently 'deported' to Japan, to status as Canadians. In other words, some 27,000 people were subjected to conditions of apartheid.[12]

The most abusive abrogations of human rights over this period can be summarized as follows: these actions were only the final stage of many years of racism against Japanese Canadians and other visible minorities, supported by measures to restrict their economic activities (Kobayashi 1989c; Roy 1989; Ward 1978);[13] actions against Japanese Canadians occurred on the basis of 'race', with the result that an entire segment of the population was affected, regardless of place of birth or nationality and in the absence of any evidence of disloyalty or military threat, while Canadians of ancestry in European countries at war with Canada (Germany and Italy) were unaffected as a group; the Canadian government acted against the advice of the military and the RCMP, who claimed that Japanese Canadians posed no threat to national security (Sunahara 1981); the failure to return property seized in the initial uprooting, the second uprooting east of the Rocky Mountains between 1943 and 1946, the deportation of 4,319 people in 1946, and the continued suspension of civil rights until 1949, all events that occurred years after the termination of World War II, can be explained in no terms other than those of racism.

In 1947, a Commission head by Justice Henry Bird examined the material losses of Japanese Canadians, and awarded some damages, in the amount of $1.2 million. The amounts paid fell far short of the material losses sustained by Japanese Canadians (NAJC 1985) and, more importantly, the Commission never challenged the fundamental abrogations of human rights that Japanese Canadians had experienced, not only the loss of property and income, but the loss of

Source: Nikkei National Museum, 2018-16-2-7-14-14
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freedom, dignity, security, physical and mental health, the basic rights of citizenship. Nonetheless, despite a few voices raised in protest, Japanese Canadians made little concerted effort to refute the findings of the Bird Commission at the time. Tired, disillusioned, demoralized, intimidated, they were unwilling to endure the pain that resistance would require. They were also broke, and more concerned with rebuilding their shattered lives than with fighting what now seemed to be old battles. Perhaps most important of all, they were ashamed, and felt that the best way to remove the stigma of their experiences was to lie low, assimilate, make the most of their new status (as of 1 April 1949) as full-fledged Canadians.

Over the years, particularly at national meetings of the NAJC, the issue of redress came up, but discussion was quickly quelled. The issue took on an aura of "radicalism" when it was put forward by *sansei*[14] university students, most of whom were born after the uprooting. It was in 1977, celebrated as the 100th anniversary of the first Japanese immigration to Canada, that discussions of redress really began to take hold. As a result of meetings in basements and coffee houses Japanese Canadians began to be angry again, and the sense of shame was gradually replaced by one of indignation (Goto and Shimizu 1981a). In 1980, a delegation from the NAJC appeared before the Special Joint Committee on the Constitution in Ottawa, to state the case for redress for the first time publicly within a context of equality rights (Goto and Shimizu 1981b). Over the next several years, the support for redress grew among Japanese-Canadians, negotiated internally through open and sometimes acrimonious debate concerning the conditions for an agreement.[15] The final position was reached in 1984, when a brief was submitted to the government outlining the official NAJC position (NAJC 1984). Both the lobbying campaign and talks with the government were stepped up from that time, although discussion was cut off in July 1987 by the former Minister, the Hon. David Crombie. They were re-opened by the Hon. Gerry Weiner in April 1988, and led to the agreement signed in September.[16]

This process contains immense scope for study of the relationship between government and citizen's groups, and the process by which community groups

Source: Nikkei National Museum, 2018-16-2-7-14-15
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develop the resources to achieve political ends. The dimensions are political, economic, psychological/emotional and cultural, none of these being an independent factor. Three major elements seem to have been essential to the success of the redress movement.

First, the Japanese Canadian community as whole needed to be transformed. The first step to recognition of Japanese-Canadian redress as an issue for all Canadians was recognition that it was an issue for all Japanese Canadians, not in the interests of retribution for their 'race', nor only in the interests of justice, but in recognition of a need to assert principles of human rights so that racism and other forms of discrimination might be challenged. To reach such a consensus, however, was a slow, and in many respects painful, process, by which the legacy of shame was replaced by a conviction of right. Japanese Canadians needed to shed a sense of themselves as marginalized, that is, a sense of their racial difference, if they were to assert their legitimacy. They needed to debunk a collection of attitudes which in the past had led them to accept such things as a need for residential dispersal so as not to appear too visible, or to justify their experiences as a 'blessing in disguise' because they had been cast out from a formerly ghettoized life in British Columbia. They needed to break with the past to the extent that past was viewed as a foreign culture transplanted to Canadian soil; this did not entail, however, the adoption of a separate 'Canadian' culture, but a proud and dignified assertion of their distinctiveness within a multicultural society. Part of this process was achieved in the use of language: substitution of 'Japanese Canadian' for 'Japanese'; 'uprooting' for 'evacuation'; 'survivor' for 'victim'. They needed to erase the image, in their own minds as well as within public perception, of second and third generation immigrants. Most of all, they needed to accept and to recognize their power to resist. They needed to become politicized. A recent book edited by C. Kobayashi and Miki (1989), presenting the proceedings of a 1986 NAJC conference, illustrates the dimensions of this political transformation by showing the community pushing the margin of its collective ability both to take

Source: Nikkei National Museum, 2018-16-2-7-14-16
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possession of a cultural heritage and to assert that heritage politically as an expression of multiculturalism.

The second element was political strategy, directed outward from the Japanese-Canadian community. Fundamental to this process was to establish credibility, a combination of representing the interests and wishes of a majority of the survivors, and of organizing an effective and professional lobbying campaign, built upon an extensive civil and political network, and striking chords with other issues of political significance represented by a network of politicians, union, church and civil rights organizations, the media, schools, the general public. Not only was the redress message conveyed at every opportunity, but the significance of Japanese-Canadian redress for the improvement of human rights in general was emphasized.[17] Networking was important to achieve not only a more powerful political lobby, but also the credibility that is based upon broad principle rather than narrow grievances.

Both the political transformation of the community, and the effects of networking came together on 13-14 April 1988, when the NAJC staged a rally on Parliament Hill, at which several hundred placard-carrying Japanese Canadians were supported by prominent representatives of a variety of human rights organizations, church groups, ethnocultural associations, native groups and the three major political parties.[18] The rhetoric was that of equality rights, slightly altered to fit the interests of each of the important groups involved, but the focus was on one issue alone: the achievement of Japanese-Canadian redress. A less-focused rally, one that brought together a coalition of groups for the achievement of human rights in principle, for example, would not have achieved this effect. It is for this reason that I endorse Lupul's point about the need for networking, but qualify it with the need to address issues on their own terms. This is a political reality that needs to be understood not only in the interests of political efficacy, but as an aspect of understanding how social change occurs. With such a focus, the eloquence, the passion, the commitment, of those assembled in Ottawa that day made a difference: it crystallized a relationship between state and civil society in which demands for justice can be

Source: Nikkei National Museum, 2018-16-2-7-14-17
www.nikkeimuseum.org

heard (although this does not mean that such is always, or even usually, the case); it showed that if a 'third force' exists in Canadian politics it is most effective not as a narrow bid for power by individual minority groups reacting to a need to preserve old world traditions, but as an expression of the will to equality; in more pragmatic terms, it provided the opening from which the government could shift its position on the redress issue in such a way that everyone involved could benefit; and it helped to bring about specific results, which in turn have implications for the wider agenda of equality rights.

These and many other factors that explain the ultimate success of the redress movement, expressed in an agreement for which final negotiation occurred between the government and the NAJC Strategy Committee during the month of August 1988. The agreement was announced by the Prime Minister in Parliament on 22 September. It helped that the announcement was made just prior to a general election campaign which would be based partly upon the Conservative Government's record in promoting multiculturalism. It helped that an agreement between the U.S. Government and Japanese Americans had been reached in July 1988. It helped that key persons within Cabinet and the bureaucracy were willing to support the agreement, to the point of guaranteeing the financial commitment that would result. The catalyst, however, and the third major factor, was official acceptance of two key points on which the NAJC had held out through all the years of discussion: a bilateral (rather than a government-imposed) agreement; and individual compensation to the survivors.[19]

Bilateral negotiation occurred in contrast to the fiat by which the measures against Japanese Canadians had been taken during the 1940s. Those measures were activated in secret by orders-in-council (Sunahara 1981). By agreeing to negotiate, the government removed the totalitarian image still maintained by many survivors, upheld a tradition of participatory democracy, and recognized that the process itself was as important as the outcome.

Individual compensation was the most important principle upon which the settlement was based. Prior to August 1988, a stalemate had been reached in the discussions between a government bent upon 'community' compensation and the NAJC,

Source: Nikkei National Museum, 2018-16-2-7-14-18
www.nikkeimuseum.org

which remained adamant that the principle of redress must be the compensation of individual *Canadians*, not because they were *Japanese* Canadians, but because their rights as individuals had been abrogated. They argued, moreover, that the symbolic payment to such individuals, while it was not expected to be full compensation for all losses, should be a *significant sum*. An apology, even backed by recognition of the principle of individual redress, was not sufficient. The sum of $21,000 was not only significant, bilaterally agreed to be acceptable, reasonable and justifiable.[20] If Japanese Canadians were uprooted in the 1940s because of their 'race' they were compensated in the 1980s in recognition of their rights. This fact represents a moral victory, and sets an important precedent upon the agenda of achieving human rights.

THE CANADIAN 'RACE RELATIONS' FOUNDATION

The proposed foundation in essence fulfils the objectives discussed between the NAJC and the government in 1988. The terms of reference are based not only on this agreement, however, but upon wide consultation and study on the part of the government.[21] This foundation would establish an unprecedented institutional framework and would place Canada in the forefront of international efforts to combat racism.[22] The Act is still subject to amendment and it is to be hoped, following the principle of negotiation leading to the redress agreement, that the final conditions will be based upon direct consultation of the Canadian public, and particularly with visible minority groups. I wish to discuss here three aspects: its mandate, its name, and its relationship to federal government.

The Foundation Mandate

Lupul suggests that the mandate should be expanded so that it becomes a 'human rights' rather than a 'race relations' foundation. In specifying the rights to be addressed, he refers only to those of 'non-visible' ethnocultural minorities in addition to 'visible' minorities, but one assumes that the umbrella of human rights includes the elimination of all forms of discrimination, based on age, sex, sexuality, national or ancestral origin, mental or physical disability, or any other basis for the social construction of inequality. In principle, I am in

Source: Nikkei National Museum, 2018-16-2-7-14-19
www.nikkeimuseum.org

full agreement. It was the principle of human rights in general, equality rights for all regardless of the basis of their disenfranchisement, that formed the basis of the Japanese-Canadian redress movement. It was, finally, in the spirit of equality rights that the agreement was made, and it is because it sets such a precedent for the recognition of rights that it was an important historical milestone. The foundation should be established as an expression human rights.

To limit the mandate of the foundation to racism, however, is not to abandon the human rights agenda but to recognize that practical and political results are best achieved when objectives can be clearly formulated and problems clearly specified. Compensation to Japanese Canadians was made in recognition of very specific wrongs against a specific number of Canadians, and without this clear definition of what was being redressed, not only would the settlement have been more difficult, or perhaps impossible, but it would have failed to set a precedent for righting other wrongs that can be similarly specified. The same principle applies with the 'Race Relations Foundation' which, although it will be established within a general human rights perspective, is intended to address the specific problem of racism in Canadian society. Racism is a serious problem. To deal with it, the foundation needs to be able to draw upon the expertise of those who understand racism. It needs to focus its attention and resources upon the problem of racism.

The Name

The name of the foundation presents the first principle upon which the general public will understand the reason for its existence. It is very important to get it right from the start for, although the name is ultimately of less importance than what the foundation will do, it nonetheless expresses the basic principles upon which it is founded. In this respect, incorporation of the term 'race relations' presents a number of problems. First, 'race relations' is a euphemism for the fundamental problem of *racism*. Its use deviates from the real objective of overcoming racism, and reflects a way of thinking common among social scientists about a decade ago that sought explanation in correlation rather than process. We should not let the fact that is has subsequently become a public

Source: Nikkei National Museum, 2018-16-2-7-14-20
www.nikkeimuseum.org

catch phrase be a basis for its acceptance, for ten years from now it will have gone the way of other catch phrases. This foundation should have a name not only that is appropriate to future understanding, but that will guide future understanding in such a way that racism can most effectively be combatted. The name should be visionary, not orthodox.

Perpetuating the notion of 'race' as a category of human difference is a tacit legitimation of racist assumptions. To endorse the notion is to endorse a misleading analytical category that has been widely rejected within the scientific literature, and thus to retard the agenda of the foundation from the beginning. Furthermore, by legitimizing rather than challenging the concepts of 'race and 'race relations', even among those who do not practice overt racial discrimination, it has the potential of actually producing the very social relations of racism that are meant to be eliminated.

Instead, the foundation might follow the lead of the United Nations in recognizing that by changing our language we make small but effective changes in social relations.[23] Although changing language will not in itself overcome racism, language is an expression of cultural values and habits of mind. To challenge those habits of mind is to break the cycle of psychological reinforcement through which racism is created in an everyday context. Racism cannot be overcome as long as the general public continues to act as though 'races' exist. Therefore, Robert Miles (1982, 181) concludes:

> ...there should be no ambiguity about the rejection of the scientific racism of the nineteenth and twentieth centuries, and this is best achieved by ensuring a complete break with those terms which, however much they are redefined, by their continued usage nevertheless reproduce notions which are both false and politically unacceptable.

The Relationship between Foundation and Government

Sections 6(1) and 9(1) of Bill C-63 provide that the Board of Directors and the Executive Director be appointed by the Governor-in-Council. Such provisions compromise the arm's length relationship between the foundation and the government. While there are practical reasons for the initial appointments to be made by the Governor-in-Council, subsequent appointments should occur from the

Source: Nikkei National Museum, 2018-16-2-7-14-21
www.nikkeimuseum.org

Board itself, in consultation with representatives of both government and community. This appointment procedure need to be modified. Without an arm's length relationship, the ability of the foundation to confront institutional racism will be diminished. While there are reasons to believe that the actions against Japanese Canadians during the 1940s would not be repeated today, it is against such a possibility that the foundation must be entirely free to address problems of racism without any threat of official retaliation.

It is also of utmost importance that this foundation have the full support and confidence of the Canadian public, and especially of visible minorities. One of the sad effects of racism is a wariness on the part of those against whom it is practised. Nothing is more important to the success of the foundation than that a relationship of trust be fostered in every possible way. Such trust can best be obtained by removing any possibility that the foundation's activities are less than independent.

CONCLUSION

The recent redress settlement between the government and Japanese Canadians strikes an important blow against racism. It sets a precedent for officially redressing the wrongs of the past. It establishes an important process of bilateral negotiation between government and citizens. It emphasizes the definition of human rights based on citizenship rather than ancestry. It illustrates the power of resistance, based on the strength of political action and networking. For Japanese Canadians it has wrought dignity and vindication from a racialized past.

Canada's record for human rights provision is not, relatively speaking, a bad one, and recent developments that promote human rights need to be supported and encouraged. It is upon a broad public and institutional assumption of human rights that multiculturalism as social philosophy, which represents one dimension of the human rights struggle, will become a policy for all Canadians rather than a marginalized notion. It would be naive and inaccurate to assert, however, that abuses of human rights, particularly in the form of racism, have been overcome,

Source: Nikkei National Museum, 2018-16-2-7-14-22
www.nikkeimuseum.org

either institutionally or on the streets. Racism exists in Canada in various forms and to varying degrees, and institutional progress is not yet matched within the public at large. Both better theoretical understanding of racism and its causes, and political strategies for fighting its effects, are required if progress is to continue in Canadian society and multiculturalism is to be accepted and to function as a way of life.

Source: Nikkei National Museum, 2018-16-2-7-14-23
www.nikkeimuseum.org

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Source: Nikkei National Museum, 2018-16-2-7-14-24
www.nikkeimuseum.org

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Source: Nikkei National Museum, 2018-16-2-7-14-25
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Source: Nikkei National Museum, 2018-16-2-7-14-26
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Source: Nikkei National Museum, 2018-16-2-7-14-27
www.nikkeimuseum.org

NOTES

1. This paper is based on 'participant observation', as a member of the Strategy Committee of the National Association of Japanese Canadians (hereinafter NAJC) that negotiated the redress settlement (Appendix A) with the Hon. Gerry Weiner and representatives of the Secretary of State. I wish to thank the other members of the committee--Roy Inouye, Bryce Kambara, Cassandra Kobayashi, Art Miki, Roy Miki, Roger Obata and Maryka Omatsu--for their part in formulating the ideas here. During the years of negotiation, we did not have the luxury of extended academic debate, but the concepts of human rights that emerged in the redress package are the result of hurried meetings in corridors, long nights in hotel rooms, and constant interaction with thousands of Japanese Canadians who provided the support and the justification for this project. I also wish to acknowledge those dedicated bureaucrats within the Department of the Secretary of State, who shall remain nameless here but whose visions of justice not only helped bring about an honourable settlement, but also have made multiculturalism, with all its flaws, one of the most progressive frameworks for human rights in the world. Several points from this paper have been incorporated within a brief to the Legislative Committee on Bill C-63 presented by the NAJC on 14 June 1990. The paper, however, and any errors or omissions it may contain, are entirely my own. The opinions do not represent any official position of either the NAJC or the Secretary of State.

2. The literature charting and critiquing the course of multiculturalism is extensive, and will not be reviewed here. For key review articles see Anderson and Frideres (1981, Chap. 6); Buchignani (1982); Burnet (1988); CCCM (1976); Kelner and Kallen (1974); Peter (1981); as well as frequent articles in *Canadian Ethnic Studies*. For a progressive review of government policy see Canada, Royal Commission on Bilingualism and Biculturalism (1970), in which the need for a multiculturalism policy is established; Canada (1971), in which the initial policy is announced; and recent publications (Canada 1987a; Canada, Standing Committee on Multiculturalism 1987) in which the justification for the shift to human rights, combined with a proposal for restructuring the Multiculturalism Directorate, is set forward.

3. Section 33 (1) provides that "Parliament or the legislature of a province may expressly declare in an Act of parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 [the sections outlining fundamental freedoms, legal and equality rights] of this Charter."

4. Provision for the foundation was announced as part of the September 1988 redress agreement (Appendix A). The agreement provides for $12 million endowed by the Japanese-Canadian community, and a matching fund of $12 million to be provided by the Government. Bill C-63, to establish the foundation through legislation, has been tabled in Parliament and has passed second reading. Before recessing for the summer, the Legislative

Source: Nikkei National Museum, 2018-16-2-7-14-28
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Committee on Bill C-63 has met once, to hear a submission from the National Association of Japanese Canadians.

5. Works that outline the history of Canadian racism and nativism include Adachi (1976); Palmer (1976); Roy (1989); Sunahara (1978); Ward (1978). For theoretical perspectives see Anderson and Frideres (1981); Hughes and Kallen (1974); Kallen (1982).

6. One manifestation of this problem is the abundance of articles on Canadian public policy (Veitch 1990 is but one example) in which the population--and its languages and cultures--is defined as 'French' and 'English'. This dual portrayal of Canadian society is both inaccurate, and insulting to one third of the population.

7. Some of the problems of census bias are outlined in a brief prepared by the Census Committee of the CEC, and submitted to Statistics Canada in an attempt to have the principles of the Multiculturalism Act more fully incorporated within the 1991 Census of Canada. The brief is available from the CEC.

8. This reference, based on the translation in Kobayashi and Mackenzie (1989, frontispiece) of Marx (1946), translates the term 'Menschen' in the original as 'people'.

9. 'Race' and 'race relations' are used with inverted commas, both to stress the ideological basis of any assumption that 'races' exist as other than the product of racism, and as a political means of challenging such assumptions through language (see Gates 1985).

10. Rushton (1988) advances a controversial theory based on sociobiology to claim that racial differences in heritable traits exist to create a human hierarchy from 'Mongoloid" to 'Caucasoid' to 'Negroid' in brain size and intelligence, as well as in maturation rates, personality and temperament, sexual restraint and propensity for social organization. For a counter-argument see Zuckerman and Brody (1988).

11. The theme of resistance has received increasing attention, particularly from the perspective of 'contemporary cultural studies' and, with specific reference to racism, in the work of Stuart Hall (Hall *et al* 1978; Centre for Contemporary Cultural Studies 1982; Hall and Jefferson 1976).

12. In 1941, there were approximately 23,000 Japanese Canadians, of whom 21,000 were uprooted from the 'protected zone' within 100 miles of the Pacific coast. Those who were not moved were also stripped of civil rights, and subjected to curfew, restriction of movement and confiscation of possessions. By 1949, the population had undergone natural increase of about 4,000, and about 4,000 had been 'deported' to Japan, leaving a net population of about 23,000. The survivors, those individuals affected by the measures, numbered about 17,000 in Canada and Japan in 1988 (Kobayashi 1989b). For historical accounts of this

Source: Nikkei National Museum, 2018-16-2-7-14-29
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period see Adachi (1976); Ito (1984); Kitagawa (1985); Kobayashi (1987a, b); and especially Sunahara (1981).

13. Despite the sweeping nature of the removal of civil rights of Japanese Canadians in 1942, they and other visible minorities, including native Canadians, had never had full civil rights, most notably the right of franchise, and it was to be some years after World War II before all Canadians enjoyed equal rights.

14. Although relatively few Canadian-born Japanese Canadians speak Japanese, Japanese terms for generations are widely used. *Issei* refers to the immigrant generation, *nisei* to the second generation, *sansei* to the third, *yonsei* to the fourth, *gosei* to the fifth, etc.

15. See *The New Canadian* for a public disclosure of this debate. Also instructive are the Minutes of the NAJC, which is an umbrella organization governed by a council made up of representatives elected by local Japanese-Canadian communities across Canada.

16. Weiner announced his intention to talk with the NAJC at an NAJC-sponsored rally in Ottawa on 14 April 1988, days after his appointment as Minister.

17. The details of this process are the subject of a forthcoming book by Cassandra Kobayashi and Roy Miki.

18. The rally can be viewed on a powerful video by Jesse Nishihata, available from the NAJC.

19. The basis for NAJC negotiation had been a seven-point proposal outlined in a brief presented in May 1986. They requested:

    1) An official acknowledgement of injustices against Japanese Canadians;

    2) Constitutional measures, including revision of the War Measures Act and the Charter of Rights and Freedoms, to ensure that the actions taken against Japanese Canadians from 1941 to 1949 could not be taken again against another minority group;

    3) Individual compensation of $25,000 to those individuals alive today who were the victims of the uprooting;

    4) A community fund of $50 million to aid in the healing process;

    5) Establishment of an independent foundation to fight racism at all levels;

    6) Restitution of citizenship to those individuals who were 'deported' to Japan and their children;

Source: Nikkei National Museum, 2018-16-2-7-14-30
www.nikkeimuseum.org

7) Expunging of any criminal records that may exist as a result of violating the special conditions - curfew, restriction of movement, restriction of personal possessions and civil rights - imposed on Japanese Canadians from 1941 to 1949.

20. The amount, while arbitrary in some respects, is $1,000 more than the American figure of US$20,000, as a symbolic gesture to recognize that Japanese Canadians suffered more drastic abrogations of right than Japanese Americans.

21. A commissioned study, in which academics, professionals, and community groups were consulted on their vision of the principles upon which the foundation might be established, has not been made public by the government.

22. The closest parallel to this foundation is with the Commission for Racial Equality in the United Kingdom. Consideration of the evolution of this official body should prove instructive for Canadians who wish to learn from the progress and avoid the pitfalls of the fight against racism in that country.

In 1968 the *Race Relations Act* was passed to "make fresh provision with respect to discrimination on racial grounds, and to make provision with respect to relations between people of different racial origins". There were subsequently established a Race Relations Board, which worked through conciliation committees to address problems of racism, and a Community Relations Board, to "encourage" harmonious community relations and to advise the Secretary of State on matters which "should be brought to his attention." After much criticism of the failure of these boards to bring about any effective solutions or policy changes (see Rex 1968), the new *Race Relations Act* (1976) established the Commission for Racial Equality.

The Commission for Racial Equality has two divisions, a law enforcement division which relies upon strengthened anti-racism legislation rather than conciliation, and a promotional division, which undertakes research and programmes similar to those that would be undertaken by the new Canadian foundation. It is significant that the change of terminology (from 'race relations' to 'racial equality') occurred simultaneously with the creation of a commission that, unlike the former boards, has legal power and can realistically effect social change. (For an excellent analysis of the strengths and weaknesses of this system see Commission for Racial Equality 1987).

An extensive analysis of the legal and institutional differences between Canada and Britain is obviously inappropriate here (but could, however, represent an important item on the agenda of the new foundation). Two broad differences are: a) the fact that the law enforcement function in Canada is established in the *Charter of Rights and Freedoms* and the Human Rights Act, administered through the Human Rights Commission and supported by specific legislation such as the Employment Equity Act and the Multiculturalism Act, with final interpretive power vested in the

Source: Nikkei National Museum, 2018-16-2-7-14-31
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Supreme Court, making Canada's human rights legislation more broadly based than Britain's piecemeal legislation (e.g. the Race Relations Act (1976), the Sex Discrimination Act (1975) and, in Northern Ireland only, the Fair Employment Act (1976)); and b) the fact that Canada is moving to establish arm's length foundations (which the CRE is not) that will be less subject to changes in the political climate, and that will address specific problems, thus adding to a rights-based legal system a means of implementing society-based measures against discrimination.

23. On four occasions, UNESCO has convened experts in the field of racism to analyze the concepts of 'race', racism and racial discrimination (UNESCO 1969; 1983). Their findings have recently been reiterated by the European Parliament (1985), in debunking the fallacy of 'race' and in couching all publications in terms that avoid its legitimation. Hence the *International Convention on the Elimination of All Forms of Racial Discrimination* (see also *Reports* of the Committee on the Elimination of Racial Discrimination.

Source: Nikkei National Museum, 2018-16-2-7-14-32
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REDRESS: A POLITICAL PROCESS

How did a tiny minority of a mere 54,000 individuals persuade the Canadian government to formally redress a gross injustice committed against them 46 years previously? How did Japanese Canadians persuade the government of Canada to acknowledge that the treatment of Japanese Canadians during the Second World War was so unjust that the law under which it was done had to be changed; that an institution had to be set up to fight racism, the underlying cause; and that compensation had to be paid to the survivors, both collectively and individually?

The simplistic answer is education, organization, leadership, and a happy coincidence in the timing of the demand for redress with the political agenda of the government of the day.

Behind that simplistic answer is a very complicated scenario involving political processes on at least three levels: first, the political process within the Japanese Canadian community; second, the political connections between the National Association of Japanese Canadians (NAJC) and other Canadians, either individually or as organized groups; and, thirdly, the coincidence between the demand for redress and the political goals and needs of the government of the day.

Professor Roy Miki discusses aspects of the first

Source: Nikkei National Museum, 2018-16-2-7-15-1
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political process in his paper today. The changes within the Japanese Canadian community that accompanied redress will have parallels within other evolving groups in Canada. To move on to new goals, any group must confront the limitations and fears that determine the group's behavior. In the case of many Japanese Canadians, seeking redress was a painful and cathartic process of putting aside a lifetime of silence founded in fears of again becoming the target of bigots. An intelligent mix of private house meetings and public forums meant that Japanese Canadians ~~individually~~ could learn about redress while overcoming their natural resistance to making a target of themselves. Some never made that adjustment, and never will. For others, the fears receded only after redress was achieved without a backlash against Japanese Canadians. Whether that internal political process has permanently revitalized the Japanese Canadian community, is something only time will reveal.

Because Professor Miki is addressing the internal process, this paper surveys the other two levels of political process: the connections between the NAJC and other Canadians; and, the coincidence of the demand for redress with the political goals and needs of the government of the day. These two processes interrelate because they have, as a common goal, the implimentation of redress without a political backlash.

It is important to note that throughout the 1980's successive federal governments recognized that a wrong had been

Source: Nikkei National Museum, 2018-16-2-7-15-2
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done to Japanese Canadians, and that common morality demanded that it be acknowledged. By 1984 the abuse of Japanese Canadians was the one of the best documented abuses of civil and human rights in Canadian history. Media coverage in the early 1980's had made Canadians in general familiar with the story of Japanese Canadians during the Second World War. ~~Like the spokesmen of the~~ This educational phase of the NAJC redress campaign, ~~that coverage~~ emphasized that Japanese Canadians were the victims of an abuse of ~~the government's~~ powers under the War Measures Act and that their story had relevance for all Canadians.

The NAJC campaign was further reinforced by developments in the United States, where Japanese Americans had been similarly treated during the Second World War. In December 1982, the bipartisan Commission on Wartime Relocation and Internment of Civilians reported its findings to Congress. Unanimously, the Commission concluded that Executive Order 9066 uprooting Japanese Americans:

> "was not justified by military necessity, and the decisions which followed from it -- detention, ending detention and ending exclusion -- were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria and a failure of political leadership.": The Commission on Wartime Relocation and Internment of Civilians, Personal Justice Denied, 1982 U.S. Government Printing Office, p.18.

The Commission went on to recommend a Congressional apology for the wartime treatment of 110,000 Japanese Americans, Presidential pardons for Japanese Americans convicted of violating curfew or evacuation orders, and compensation ~~to be paid to the~~ for the 60,000

Source: Nikkei National Museum, 2018-16-2-7-15-3
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survivors: $20,000 each for the loss of their civil liberties, together with a community fund of $300 million.

In March 1984 the NAJC redress campaign received a similar endorsement from an all-party Parliamentary Task Force. In a report entitled Equality Now, the House of Commons Special Committee on Visible Minorities in Canadian Society recommended:

> (a) that Parliament officially acknowledge the mistreatment of Japanese Canadians during the Second World War;
>
> (b) that the Government of Canada negotiate redress of those wrongs; and,
>
> (c) that Justice Canada review the War Measures Act to propose safeguards to prevent a recurrence of similar mistreatment.

By 1984 the real disagreement was over the form that ~~that acknowledgment and~~ redress should take. The National Association of Japanese Canadians wanted a six part package: (1) acknowledgment by Parliament that a wrong had been committed; (2) reform of the War Measures Act; (3) destruction of the criminal records of those convicted of disobeying the ~~wrongful~~ wartime orders; (4) the restoration of Canadian citizenship to those exiled after the war; (5) seed money for an agency to fight racism in Canada; and, (6) compensation on an individual and on a community basis.

Only the amount of the compensation was negotiable. The official NAJC position was that Japanese Canadians had individually suffered the wartime discrimination visited

Source: Nikkei National Museum, 2018-16-2-7-15-4
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collectively upon them and so should be compensated individually as well as collectively. Moreover, the NAJC wanted any redress settlement to be a negotiated settlement. An imposed settlement would repeat the paternalism of the wartime regulations and would continue the suggestion that Japanese Canadians were second class citizens: Interviews with members of the NAJC Strategy Committee.

Not all Japanese Canadians agreed with the official position. Some, as Professor Miki has discussed, did not think individual compensation was politically viable. Some felt that the fact of acknowledgment outweighed any compensation. They were willing to accept a symbolic community settlement that would acknowledge the wrong without generating any backlash against Japanese Canadians. The state of the Canadian economy, they felt, made individual compensation impossible and undesireable: Ibid.

In its final weeks in power, the government of Pierre Trudeau officially responded to the Task Force Report. David Collennette, the Minister of State for Multiculturalism, stated that the Trudeau government "regretted" the derivation and hardship suffered by Japanese Canadians during the Second World War. However, he continued, no apology would be forthcoming because an apology would "retroactively condemn the legitimate actions of the Canadian government.": as quoted in the "Editorial Page", The Province, June 24, 1984. A five million dollar contribution to a charitable foundation to combat racism was all

Source: Nikkei National Museum, 2018-16-2-7-15-5
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the Trudeau Government was prepared to offer: "Of Shame and Sorrow", The Globe and Mail, June 22, 1984. On his last day in office, Prime Minister Pierre Trudeau rejected redress as an attempt to rewrite history by an act of compensation: House of Commons, Debates, June 29, 1984 at 5308. Speciously he raised the example of the expulsion of the Acadians, and stated that redress for Japanese Canadians would open the floodgates of historical claims. Given the Trudeau government's own use in 1970 of the War Measures Act, the law that made "legitimate" the wartime abuse of Japanese Canadians, it may not have been claims against past Canadian governments that really concerned the Prime Minister.

The press and minority groups across Canada reacted negatively to the apparent rejection of the Task Force recommendations by the Trudeau government: See "Rhetoric or reality", The Sun June 22, 1984, p. A4; "Internees optimistic new PM will make compensation offer", The Globe and Mail July 5, 1984. Trudeau's successor, John Turner, quickly indicated that he favoured "symbolic" compensation for Japanese Canadians and set up a meeting with Art Miki, President of the NAJC: Ibid and "PM starts with `clean sheet' on Japanese compensation", The Globe and Mail, July 6, 1984. Nothing, however, came of that meeting, and Prime Minister Turner was defeated in a general election a few months later.

The reactions to the statements of the Trudeau

Source: Nikkei National Museum, 2018-16-2-7-15-6
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government showed ~~were important evidence~~ that redress was no longer only a Japanese Canadian matter. The facile comments of the Trudeau government stood in stark contrast to its statements on the Charter of Rights and Freedoms and its rationale for its multicultural policy. The press highlighted this inconsistancy and reiterated ~~the view~~ that redress for Japanese Canadians had signifigance for all Canadian minorities. Shortly after Collennette's announcement The Globe and Mail commented:

> "That the Government of Canada can be held accountable for is sequestration of Canadians and their property is a principle which is vital not only to those who have suffered from its betrayal but to all Canadians. `We must never forget,' as Mr. Trudeau said in 1969, `that in the long run a democracy is judged by the way the majority treats a minority.' Yesterday's victims were Japanese Canadians; tomorrow's could be some other community.": "Of Shame and Sorrow", The Globe and Mail, June 22, 1984.

Minority groups had made the same connection between the treatment of Japanese Canadians and their own vulnerability. Jews, Chinese and East Indians had all experienced racism in Canada. Ukrainians had experienced similar internment policies during the First World War. For the newer arrivals, the Japanese Canadian story raised memories of the capricous governments from which they had fled. But at this stage there was no coordinated reponse, no common link, ~~on the issue of redress~~ between Japanese Canadians and other minorities, or with individuals and groups interested in civil and human rights.

The election of Brian Mulroney's Conservative majority on September 4, 1984 raised both ~~the~~ hopes and ~~the~~ fears ~~for~~ the redress

Source: Nikkei National Museum, 2018-16-2-7-15-7
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campaigners. As Leader of the Opposition Mulroney had soundly rebutted Trudeau's position on redress: House of Commons, Debates, June 29, 1984 at 53??.. GET BRIAN'S REPLY His passionate reply raised the hope that the Prime Minister would agree to ~~personally favoured~~ meaningful redress. On the other hand the state of Canada's economy, and the demands of the fiscal reformers in the Conservative party, made it clear that there could be considerable opposition to the expensive ~~redress~~ demands for individual redress.

Mulroney's Ministers of State for Multiculturalism, ~~however,~~ did not appear to have shared their leader's enthusiasm. Mulroney's first Minister of State for Multiculturalism, Jack Murta, bungled the issue. ~~Publicly~~ first, he publicly stated that redress should be a negotiated matter. He then ~~began to~~ set up meetings with the NAJC. When Art Miki and his Strategy Committee arrived at the first meeting, which they presumed would be devoted to setting up a schedule for the subsequent negotiations, they found themselves faced with a take-it-or-leave-it offer of a $6,000,000 community fund. In the face of Murta's failure to negotiate, the discussions with the NAJC collapsed.

Murta then compounded his bullying tactics with a political error. At 4:00 PM on a day in January 1985 the Conservative House Leader requested a meeting with the House Leaders of the other parties to coordinate the ~~first reading~~ introduction by Murta the next day of a bill providing redress to Japanese Canadians. The proposed redress was a $6 million community trust fund ~~to be administered~~

Source: Nikkei National Museum, 2018-16-2-7-15-8
www.nikkeimuseum.org

by the Japanese Canadian community. The note sent to John Turner and Ed Broadbent implied that the bill had the approval of the Japanese Canadians.

Fortunately, the note arrived at Ed Broadbent's office during an meeting between Broadbent and Art Miki. Miki was in the process of informing Broadbent of the refusal of Jack Murta to negotiate. Miki had already given that information to John Turner earlier in the day. Broadbent was very upset by the misrepresentation that Murta was acting with the consent of the NAJC. Broadbent and Miki also knew that once a bill giving redress by way of only a community fund was before Parliament, it would be impossible to stop its progress. The best the New Democrats could do for Japanese Canadians would be to force the government to raise the amount of the fund. A bill creating a community fund would kill any hopes for individual compensation. In view of the misrepresentation of the Minister of State for Multiculturalism, both the Liberals and the New Democrats refused to cooperate in the introduction of that bill.

Murta's attempt to force a community fund on Japanese Canadians served only to undermine his political credibility with the Liberals and Conservatives. He destroyed his credibility with the Canadian public shortly afterwards on national television. When questioned by television journalist Barbara Frum about his statement that the settlement would be negotiated, Murta replied that he had not meant "negotiation" but

Source: Nikkei National Museum, 2018-16-2-7-15-9
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"consultation": Interview with Art Miki.

In 1985 Murta was replaced by Otto Jelnick and later by David Crombie. The first meeting of the NAJC with Otto Jelnick got off to a bad start when Jelnick remarked that he understood the NAJC's problem because he too was an immigrant. "That is the problem," Art Miki replied, "We are not immigrants". The appointment of David Crombie raised hopes considerably. ~~Subsequent~~ matters progressed marginally. The offer of a community fund was ~~raised~~ adopted to $12 million and the NAJC ~~were informed~~ of the government's intention to bring in legislation to replace the War Measures Act, but ~~But Crombie~~ he catagorically refused to discuss individual compensation. Interviews with Art and Roy Miki.

~~That refusal~~

A dynamic former mayor of Toronto Crombie was seen as a friend of ethnic minorities But the hopes quickly faded The refusal to discuss individual compensation had its roots in the government's assessment of the American situation after the

Source: Nikkei National Museum, 2018-16-2-7-15-10
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NATIONAL ASSOCIATION OF JAPANESE CANADIANS

September 19, 1991

Ms. Ann Sunahara
Ottawa, Ontario

Dear Ann:

Please accept this complimentary copy of Justice In Our Time from the NAJC and the authors, in appreciation for your special contribution to the publication of this book.

Sincerely,

Art Miki
per

Art Miki
President

Encl.

Source: Nikkei National Museum 2018-16-2-7-16
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