In: Panikos Panayi, ed. Minorities in Wartime,
Berg: London, 1993.

Source: Nikkei National Museum, 2018-16-2-8-1-1
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For Ann
with affection
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From Relocation to Redress: Japanese Americans and Canadians, 1941–1988

Roger Daniels

In the 1940s, half a century ago, both North American democracies systematically violated the civil and human rights of their citizen and resident alien population of Japanese ancestry. In the weeks after the outbreak of the Pacific War in December 1941 about 140,000 persons, some two thirds of them born in North America, were exiled from their homes, separated from much of their real property, and resettled in concentration camps or in isolated mountain towns. Many were soon allowed 'out' to perform agricultural labour and eventually some in each nation were allowed to resettle in the interiors of their countries.[1]

In the immediate post-war years there was some recognition on each side of the 49th parallel that injustice had been done, and minimal monetary compensation was awarded for losses of real property, and certain discriminatory laws affecting persons of Japanese and other Asian ethnicities were repealed. In the decades following the war Japanese and other persons of Asian ancestry were partially accepted into the mainstream of North American life.[2]

1. For an overview see Roger Daniels, *Concentration Camps, North America: Japanese Americans and Canadians in World War II*, Melbourne, Florida, 1981.

2. For the US see Roger Daniels, *Asian America: Chinese and Japanese in the United States since 1850*, Seattle, 1988, especially chapters 7 and 8. For Canada see Ann G. Sunahara, *The Politics of Racism*, Toronto, 1981. Professional historians in each country, almost without exception, hold that the respective removals were unnecessary and unreasonable. The major exception is the senior Canadian historian, J.L. Granatstein, who has recently maintained that 'there were military and intelligence concerns that, in the face of the sudden attack at Pearl Harbor, could have provided Ottawa with a justification for the evacuation of the Japanese Canadians from the coast. The government in December 1941 was unaware of much of the data that has since emerged, and even if it had had it all, it simply lacked the assessment capability to put it together. If it had had the information and the intelligence capacity to appraise it properly, the arguments for evacuation would certainly have appeared far stronger than they already did', J.L. Granatstein and Gregory A. Johnson, 'The Evacuation of the Japanese Canadians, 1942: A Realist Critique of the Received Version', pp. 101–30 in Norman Hillmer et al., *On Guard for Thee: War, Ethnicity and the Canadian State, 1939–1945*, Ottawa, 1988.

Source: Nikkei National Museum, 2018-16-2-8-1-2
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Finally, in the 1970s and 1980s, redress movements arose in both Japanese communities seeking both formal apologies and monetary compensation for all survivors of the relocations. After years of struggle and debate both were successful in the autumn of 1988 as the Reagan and Mulroney governments not only apologised but also awarded significant compensation – $20,000 in the United States and $21,000 in Canada – to those victims still alive.[3] This chapter will first recapitulate, period by period, what happened in each nation and then attempt to analyse and explain some of the similarities and differences in the experiences of these oppressed people.[4]

The War Years

When the great Pacific War broke out in December 1941, there were perhaps half a million persons of Japanese ethnicity in the New World. About 150,000 Japanese lived in both Hawaii and Brazil, 125,000 in the United States proper, 25,000 each in Canada and Peru, and a few thousand others scattered throughout the hemisphere. Everywhere except in Hawaii they were a tiny minority, 1 or 2 per cent of the population or less; in Hawaii about every third person was of Japanese ethnicity. These Japanese populations were not spread evenly throughout the countries of settlement but were heavily concentrated in particular places: Sao Paulo state in Brazil, California in the United States, and British Columbia in Canada.[5]

Although the focus of this chapter will be on what happened to the Japanese of the United States and Canada, the fate of the other Japanese in the hemisphere should at least be noted. In Hawaii, where martial law affected the rights of all residents, the large Japanese

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As Howard Palmer points out in his astute 'Commentary', pp. 233–40 in the same volume, Granatstein himself had once helped transmit the 'received version' which he now is trying to revise. See Granatstein, *A Man of Influence*, Ottawa, 1981, p. 167. I am not aware of any similar American professional views. For amateur American revisionism, see Lillian Baker, *The Concentration Camp Conspiracy: A Second Pearl Harbor*, Glendale, California, 1982.

3.Roger Daniels, Sandra C. Taylor and Harry H.L. Kitano (eds), *Japanese Americans: From Relocation to Redress*, 2nd edn, Seattle, 1991.

4. For previous comparisons, see Daniels, *Concentration Camps, North America*, esp. pp. 193–4, and idem 'Chinese and Japanese in North America: The Canadian and American Experiences Compared', *The Canadian Review of American Studies*, vol.17, 1986, pp. 173–86.

5. For an overview see James Tigner, 'Japanese Immigration into Latin America: A Survey', *Journal of Interamerican Studies and World Affairs*, vol.23, 1981, pp. 457–82.

Source: Nikkei National Museum, 2018-16-2-8-1-3a
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community was left relatively alone.[6] In Brazil, despite the urgings of the American government, the Japanese community was also essentially undisturbed. Elsewhere in Latin America, resident Japanese were incarcerated and otherwise restricted at the urging of the United States government, and, in some instances, shipped – at a time when shipping space was crucial to the war effort – to internment camps run by the Immigration and Naturalisation Service in the United States.[7]

In North America the reaction against the Japanese minority was strong and uniform. Although there had been desultory conversations prior to 7 December 1941 between second- and third-rank American and Canadian officials about possible unified action against resident Japanese, neither country had formulated an evacuation plan.[8] Yet within a little more than ten weeks after the outbreak of war decisions had been made in each nation for mass, indiscriminate exile and incarceration. In documents dated just five days apart Washington and Ottawa decided the fate of nearly 150,000 persons. Although neither Executive Order 9066, dated 18 February 1942, nor Order in Council PC 1486, dated 23 February 1942, mentioned Japanese or any other ethnic group by name, it was and is clear that Japanese were the targets. The announced reasons were essentially the same – 'the successful prosecution of the war' for the United States, 'by reason of the development of the war' for Canada – but the means were somewhat different.[9]

In the United States authority was delegated to the Secretary of War and through him to a commander he designated; in Canada authority was delegated in the Minister of Justice and through him to the Royal Canadian Mounted Police (RCMP). There are two reasons for the differences in means. First of all, the United States had no national uniformed police force. Second, in the United States, Attorney General Francis Biddle was something of a civil libertarian who opposed, however weakly, mass incarceration. Thus, the civilian heads of the

6. Two older works, Gwenfread Allen, *Hawaii's War Years, 1941–1945*, Honolulu, 1950, and J. Garner Anthony, *Hawaii Under Army Rule*, Palo Alto, California, 1955, should be supplemented by Dennis M. Ogawa and Evarts C. Fox Jr, 'Japanese Internment and Relocation: The Hawaii Experience', in Daniels et al., *Japanese Americans: From Relocation to Redress*, pp. 135–8.

7. Most shipped to the US were from Peru. The definitive account is C.Harvey Gardiner, *Pawns in a Triangle of Hate: The Peruvian Japanese and the United States*, Seattle, 1981. For a memoir account by a participant American diplomat, see John K. Emmerson, *The Japanese Thread*, New York, 1978, pp. 125–49.

8. Roger Daniels, 'The Decisions to Relocate the Japanese Americans: Another Look', *Pacific Historical Review*, vol.51, 1982, pp. 71–7.

9. For EO 9066 and other pertinent documents see US Congress, House, *House Report No.2124*, Washington, DC, 1942; for PC 1486 see *Canada Gazette* (Extra), Ottawa, 27 February 1942.

Source: Nikkei National Museum, 2018-16-2-8-1-3b
www.nikkeimuseum.org

American army, Secretary of War Henry L. Stimson and his deputy, John J. McCloy, who, with some military bureaucrats, were the chief advocates of a repressive policy within the executive branch, reluctantly agreed that the army would do the initial, distasteful job of rounding up the Japanese.[10]

The executive branches in each country were under great pressure not only from west coast politicians and public opinion, but also from the fact that the Pacific War was going so badly. The rapid advance of Japanese imperial forces, the fall of Hong Kong with its largely Canadian garrison on Christmas Day 1941 and the impending fall of the Philippines, along with other assorted disasters, made it difficult for the leaders to lead. Instead they followed pressure groups and public opinion. Whether either William Lyon Mackenzie King or Franklin Delano Roosevelt would have initiated mass evacuation without these pressures is at least moot, and King had the additional pressure of Roosevelt's example five days before his action. In neither country did the professional heads of the military establishment subscribe to the notion that 'military necessity' or 'national security' required the exile of men, women and children.

Nor did the internal security forces believe that such a step was necessary. Both the Federal Bureau of Investigation (FBI) and the RCMP had prepared lists of persons – almost all of them aliens – to be interned at the outbreak of war. Each organisation maintained, for a time, that no further incarcerations were necessary. Some writers, amazed to see J.Edgar Hoover in the unusual if not unique posture of upholding civil liberty, have tried to make his mild, inter-governmental opposition to mass relocation in 1942 an exception to his dismal record. This is, I believe, a misconception. Hoover's opposition was not based on principle, but rather on organisational protection. If mass incarceration was necessary, then the FBI's precautions – fewer than 3,000 Japanese interned – were inadequate. But once mass incarceration had been decided upon, Hoover supported it and invented procedures that made it more difficult for Japanese Americans to get out of the concentration camps. Similarly, once Japanese Canadians were singled out for exile by Ottawa the RCMP treated them as if they were dangerous and sometimes impeded their resettlement.[11]

10. Roger Daniels, *The Decision to Relocate the Japanese Americans*, 2nd edn, Melbourne, Florida, 1986; Francis Biddle, *In Brief Authority*, New York, 1962, pp. 212–26.

11. For a good general view of the FBI head, see Athan Theoharis and John Stuart Cox, *The Boss: J.Edgar Hoover and the Great American Inquisition*, Philadelphia, 1988. Because there is no effective Freedom of Information Act in Canada it is not yet possible to make informed statements about the internal workings of the RCMP.

Source: Nikkei National Museum, 2018-16-2-8-1-4a
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In both countries, of course, and particularly on their Pacific coasts, there was a long tradition of anti-Asian racism. The persecution of Chinese had begun in the mid-nineteenth century and, by the time of the Second World War, Japanese, Koreans, Asian Indians and Filipinos had all been victimised. In both the United States and Canada by the 1940s governments and peoples were willing and able to distinguish between 'good' and 'bad' Germans, something that had not happened during the First World War. The atrocities of Nazi Germany were seen as the deeds of evil men; those of the Empire of Japan were seen as the deeds of an evil race. Racism was endemic and virulent. It permeated the general public, the press and radio, and infected large numbers of public officials and decision-makers. For example, the American General John L. De Witt, the west coast commander who officially recommended mass evacuation, reported to Washington that 'there isn't such a thing as a loyal Japanese'.[12] Similarly the Canadian diplomat, Escott Reid, who participated in some of the high-level meetings in Ottawa which determined the fate of the Canadian Japanese, remembered, a quarter of a century later, that some of the British Columbians 'spoke of the Japanese-Canadians in the way that Nazis would have spoken about Jewish-Germans. When they spoke I felt in that committee room the physical presence of evil.'[13]

The decisions made in February 1942 proved popular with both the legislatures and the public at large. Statutes necessary to effect some aspects of the relocation programme passed the American Congress with no dissenting vote or voice. In Canada the socialist Canadian Commonwealth Federation, predecessor of the present-day New Democratic Party, gave lip-service to racial equity for a while, but eventually most CCFers, in and out of parliament and the provincial legislative assemblies, provided at least tacit support to the policy of exclusion. Almost all of the contemporary criticism of the government was because of alleged laxity in the programme, of what some called 'coddling Japs'.

It was one thing to decide to move the west coast Japanese, another to execute that move. Even though there was no significant resistance in either Japanese community, the authorities soon discovered that mass evacuation and resettlement was a complex matter. There was no place to put the people and there was no administrative apparatus to

12. Telephone conversation, De Witt and General W. Gullion, 14 January 1943, Record Group 394, National Archives, Washington, reproduced in Roger Daniels (ed), *American Concentration Camps*, vol.9, New York, 1989.

13. Escott Reid, 'The Conscience of a Diplomat: A Personal Testament', *Queens' Quarterly*, vol.74, 1967, p. 587. See also *Radical Mandarin: The Memoirs of Escott Reid*, Toronto, 1989, pp. 161–4.

Source: Nikkei National Museum, 2018-16-2-8-1-4b
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provide logistical support. In each country evacuation was a two-stage affair: most of the impounded people were first of all moved to local holding pens near their homes and then sent off to remoter sites away from the coast, the putative zone of danger.

In the United States the initial stage was handled by the Army, which created a largely civilian entity called the Wartime Civil Control Administration to supervise the erection of sixteen assembly centers from Puyallup, Washington to Mayer, Arizona, and to get the Japanese Americans into them.[14] These were existing sites, fair grounds and race tracks, which were hastily converted to house human beings rather than livestock. Individuals began to be moved into the assembly centers in late March 1942; by the end of October the assembly centers were empty. In the meantime, a new civilian agency, the War Relocation Authority, had been created in mid-March to take charge of the evacuated people. Under its auspices ten relocation centers, as they were euphemistically called, were constructed to receive and house the Japanese Americans from the assembly centers. These concentration camps, to call them by their real name, were uniformly located in desolate, inhospitable places where no one had lived before and no one lives now.[15] The Army assigned a small unit of military police to man the gates and guard towers at each relocation center.[16]

In Canada, with a smaller and more concentrated Japanese population – 75 per cent lived in and around Vancouver – the procedure was somewhat simpler. The RCMP did the rounding up, but only one coastal assembly point was needed: the exhibition centre called Hastings Park in Vancouver, whose cattle stalls and other

14. The Army described its administrative accomplishments in United States, Department of War, *Final Report: Japanese Evacuation from the West Coast, 1942*, Washington, DC, 1943. Assembly centers were located at Puyallup, Washington, Portland, Oregan; Marysville, Sacramento, Tanforan Racetrack, Stockton, Turlock, Salinas, Merced, Pinedale, Fresno, Tulare, Manzanar, Santa Anita Racetrack, and Pomona, California; and Mayer, Arizona. The camp at Manzanar served as both an assembly center and a relocation center.

15. The War Relocation Authority was created by Executive Order 9102, 18 March 1942; see *Federal Register*, 19 March 1942. Its camps were located at Manzanar and Tule Lake, California; Gila River and Poston, Arizona; Topaz, Utah; Hunt, Idaho; Heart Mountain, Wyoming; Granada, Colorado; and Jerome and Rohwer, Arkansas.

16. The War Relocation Authority described its activities in a series of volumes published in Washington, DC, in 1946. The most important of them are: US Department of the Interior, War Relocation Authority, *Administrative Highlights of the WRA Program; Community Government in War Relocation Centers; The Evacuated People: A Quantitative Description; Impounded People; Legal and Constitutional Aspects of the WRA Program; Wartime Exile: The Exclusion of the Japanese Americans from the West Coast; The Wartime Handling of Evacuee Property; WRA: The Story of Human Conservation.*

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facilities could be made to hold about 4,000 persons at a time. A special federal civilian agency, the British Columbia Security Commission, was created to supervise the lives of Japanese Canadians. More than half of those funnelled through Hastings Park were sent to what the Security Commission called 'Interior Housing Centres' in the mountains of British Columbia. There were eight of these located in what are usually styled 'ghost towns'. Six of them were, in fact, once thriving mining towns which still had, before the Japanese were relocated in them, a few residents. The other two were jerry-built new towns. No provision was made for guarding the relocated people; the Canadian government, like the tsarist government before it, used geography rather than barbed wire. As a contemporary saying noted, all that was necessary was 'the odd mountie with a rifle at the pass'.

In both the United States and Canada there was some variety in what happened to the Japanese population. In the first place, those few who either lived away from the west coast, or were able to move inland in the weeks immediately after Pearl Harbor when it was possible for them to do so, were left in nervous liberty throughout the war. In the continental United States proper, where there had been 127,000 persons of Japanese ancestry enumerated by the census in the spring of 1940, 110,000 were placed in relocation centers by November 1942. Another 3,000 had been arrested by the FBI and other security agencies and interned at facilities run by the Immigration and Naturalization Service.[17] The rest, a good 15,000 persons, were at liberty. Some were even serving in the armed services. The numbers were constantly in flux: nearly 6,500 persons were born in assembly and relocation centers, while just over 2,000 died in them. A total of more than 120,000 persons were in relocation centers at one time or another.[18]

In Canada the 1941 census had enumerated 23,000 persons of Japanese ancestry, all but a thousand of them in British Columbia. Another 2,000 managed to leave the province or move to its interior in the weeks after Pearl Harbor. A total of just thirty-eight persons were

17. See John J. Culley, 'The Santa Fe Internment Camp and the Justice Department Program for Enemy Aliens', in Daniels et al., *Japanese Americans: From Relocation to Redress*, pp. 57–71.

18. For data on relocation center populations see Roger Daniels, 'The Forced Migrations of the West Coast Japanese Americans, 1942–1946', in Daniels et al., *Japanese Americans: From Relocation to Redress*, pp. 72–4. The 120,000 includes more than 1,000 shipped in from Hawaii. The nearly 300 Japanese from Alaska, many of whom were half-Japanese and half-Amerindian and not at all culturally Japanese, were included in the original relocation center population count.

Source: Nikkei National Museum, 2018-16-2-8-1-5b
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viewed as dangerous enough to be interned immediately by the RCMP.[19] The 20,000 remaining were disposed of as follows: 12,000 were sent to the Interior Housing Centres; 750 were interned in camps in northern Ontario; 2,150 men were sent to work camps in British Columbia and Ontario; and 4,500 persons were assigned to sugar beet farmers in Alberta and Manitoba. Here, too, the numbers were in flux: most of those in the road camps, for example, eventually wound up in the housing centres.[20]

From mid-1942 until the end of the war there was a gradual relaxation of restrictions in each country. In terms of the most basic restriction of all, the barring of ethnic Japanese from the coastal areas in which most of then had lived, it was not the end of the war but the lifting of the ban that counted. In the United States, thanks, as will be shown, to the Supreme Court, that came in January 1945, seven months before the end of the war. In Canada it did not come until April 1949, forty-three months after the end of the war.

The political leaders of each nation wanted to disperse its Japanese minority, small as it was, and both the WRA and the BC Security Commission developed release programmes designed to resettle Japanese in the regions east of the Rocky Mountains. In August 1944, MacKenzie King, in a formal statement in Parliament, made it clear that his government intended to continue the exclusion of Japanese Canadians from coastal British Columbia after the fighting stopped, and he advised the Japanese Canadians 'to distribute their numbers as widely as possible throughout the country where they will not create feelings of racial hostility'.[21]

Franklin Roosevelt had suggested a more liberal policy in an internal memo in June 1944, but, as he faced an election in November, said nothing publicly. His memo instructed government officials to discover, with 'great discretion . . . how many Japanese would be acceptable to public opinion in definite localities on the West Coast',

19. For a memoir of Canadian internment, see Takeo Nakano, *Behind the Barbed Wire Fence: A Japanese Man's Account of his Internment in Canada*, Seattle, 1985. Cf. the account of Iwao Matsushita's internment at Fort Missoula, Montana, in Daniels, *Asian America*, pp. 201–5.

20. For the BC Security Commission see Department of Labour, *The Administration of Japanese Affairs in Canada, 1942–1944*, Ottawa, 1944, and *The Re-establishment of Japanese in Canada, 1944–1946*, Ottawa, 1947, republished as Department of Labour of Canada, *Two Reports on Japanese Canadians in World War II*, New York, 1978.

21. Mackenzie King's statement in the House of Commons, as printed in Department of Labour, *Administration of Japanese Affairs*, pp. 47–50. The Prime Minister went on to say that his policies would not permit, in Canada, 'the hateful system of racialism which is the basis of the Nazi system everywhere', but would rather 'protect the people of British Columbia' and still preserve 'principles of justice and fairness'. It seemed never to occur to him that Japanese Canadians were part of the people of British Columbia.

Source: Nikkei National Museum, 2018-16-2-8-1-6a
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while at the same time continuing the policy of dispersed settlement in the rest of the country. 'Dissemination and distribution constitute a great method of avoiding public outcry.'[22]

After his re-election in November 1944 Roosevelt was willing to go public with some of his plans. At a post-election press conference, when asked about the future of the Japanese Americans, the President replied: 'It is felt by a great many lawyers that under the Constitution they can't be kept locked in concentration camps . . . a good many of . . . those citizens have [resettled] in a great many parts of the country . . . [and if there are only] half a dozen or a dozen families [in each county] that is not going to upset anybody.'

When a knowledgable reporter asked him whether 'the danger of espionage had sufficiently diminished so that the military restrictions [on return to the west coast] that were passed could be lifted', the President feigned ignorance: 'That I couldn't tell you because I don't know.'[23]

The resettlement policies of each country were both similar and different. In each nation the supervising agencies set up resettlement offices in the interior. In Canada, most were in Ontario;[24] in the United States major field offices for resettlement were established first in Chicago and later in Cleveland, Kansas City, Little Rock, New York City and Salt Lake City, with subordinate field offices in thirty-five other cities.[25] In Canada the very small resettlement staff was largely made up of former YMCA and YWCA officials; in the United States most were New Dealers or Quakers. All in resettlement work seemed to share the notion that the relocation had been unjust, or at least regrettable, and tended to sympathise with their clients.[26]

22. Memorandum, FDR to Acting Secretary of State [and] The Secretary of the Interior, 12 June 1944, President's Personal File 4849, Franklin D. Roosevelt Library, Hyde Park.

23. Press Conference 982, 21 November 1944, Franklin D. Roosevelt Library, Hyde Park. As his remark about 'some lawyers' indicates, FDR was aware of the pending Supreme Court cases and probably knew, via both Chief Justice Stone and Justice Frankfurter, that the court was about to lift the ban as far as 'loyal citizens' were concerned. See Howard Ball, 'Judicial Parsimony and Military Necessity Disinterred: A Reexamination of the Japanese Exclusion Cases, 1943–1944', in Daniels et al., *Japanese Americans: From Relocation to Redress*, pp. 176–85.

24. I have examined aspects of the Canadian resettlement programme in 'Resettlement of Japanese Canadians in Ontario: Some Bureaucratic Perspectives', forthcoming. See also Keibo Oiwa, 'The Structure of Dispersal: The Japanese Canadian Community of Montreal, 1942–1952', *Canadian Ethnic Studies*, vol.18, no.2, 1986, pp. 20–37.

25. US Department of the Interior, *WRA: A Story of Human Conservation*, pp. 132–54, officially describes the resettlement programme.

26. See programme descriptions in Department of Labour, *Administration of Japanese Affairs*, pp. 39–45, and *Re-establishment of the Japanese*, pp. 16–22.

Source: Nikkei National Museum, 2018-16-2-8-1-6b
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By the end of 1944 about a third of Japanese Canadians had been resettled east of the Rockies. The majority of these, some 4,200, were virtual indentured laborers in the Prairie Provinces; another 3,300 were in Eastern Canada, and more or less at liberty.[27] In the United States, at the same time, a little less than a third of Japanese Americans, nearly 32,000 persons, had left WRA custody. It says something about the relative laxity of the American resettlement programme that some 1,800 of these are recorded as having left camp for 'unknown' destinations. For those whose destination was known more than half – 16,400 or 55 per cent – resettled in the midwestern states, with the largest contingent, 6,500 persons, locating in Chicago. Nearly a third – 8,800 or 30 per cent – resettled in the Rocky Mountain states, while the remainder was spread throughout the country. Japanese Americans moved to every state except South Carolina, but, not surprisingly, very few – only 313 persons – settled anywhere in the more colour-conscious south.[28]

In the United States there was little governmental supervision of Japanese Americans who were outside camps. They did encounter not only the discrimination that persons of colour normally faced in North America, but also the special security clearances for work in war industries. These were often automatically denied to Japanese Americans. In Canada overt supervision was exercised by the RCMP. As late as mid-April 1947 resettled Japanese Canadians were prohibited from crossing any provincial boundary or being absent from their place of residence for more than thirty days, and, in theory, each was to be visited once a month by a member of the RCMP.[29]

In terms of preparing the public for acceptance of the migrating Japanese, the two governments took quite different approaches. In Canada the government believed that 'the task of winning the respect and friendship of the people in the east has been and is essentially one for the relocated Japanese themselves'.[30] In the United States a fairly extensive campaign of public relations and propaganda was waged by the War Relocation Authority and local committees of citizens were

27. Department of Labour, *Re-establishment of the Japanese*, p. 27, table 5.

28. US Department of the Interior, *WRA: A Story of Human Conservation*, table 6, pp. 203–5. These figures show the post office addresses given by evacuees on leaving camp and do not reflect subsequent moves. They ignore the 2,355 persons who left camp for military service.

29. 'Document JAP 1. Memorandum to the Sub-Committee of Cabinet on Japanese Affairs: Controls over Movement and Residence of Persons of Japanese Origin in Canada. (SECRET)', 7 March 1947, Public Archives of Canada, RG 2, series 18, vol.84, file J-25-1 (1947–9); 'Minutes, Cabinet Committee on Japanese Questions', 3 September 1947, ibid.

30. Department of Labour, *Administration of Japanese Affairs*, p. 43.

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encouraged by it to try to gain acceptance for Japanese Americans in the areas of resettlement. Press releases, radio programs and newsreels stressing Japanese American loyalty were issued not only by the WRA but also by the government's chief wartime propaganda agency, the Office of War Information.

The task of the American propaganda campaign was facilitated by at least three factors not operating in Canada. In the first place, the myth of a melting pot, the notion that the United States could adapt and acculturate the most diverse groups, worked in favour of at least limited acceptance of demonstrably loyal Japanese Americans, as did the even more deeply embedded notions that produced what Gunnar Myrdal has called 'an American dilemma', the conflict between American ideals – 'all Men are created equal and endowed by their Creator with certain unalienable Rights . . . ' – and the reality of prejudice, discrimination and oppression.[31]

In the second place, a series of decisions by the United States army beginning in the summer of 1942 to 'allow' Japanese Americans to volunteer for military service, and, beginning in 1944, to reapply the provisions of selective service to them, gave Japanese Americans an opportunity, as many of them put it, 'to prove their loyalty'. Most served in a segregated unit, the 100th Battalion/442nd Regimental Combat Team, which achieved a well-deserved and well-publicised reputation as a crack fighting unit in Italy and southern France.[32] As the exploits of Japanese American fighting men became known, the public relations division of the United States army co-operated with the WRA and OWI in the propaganda campaign for acceptance. In mid-1945, for example, the Army assigned General Joseph W. Stilwell, home from China, to distribute medals in California to the parents and widows of Japanese American soldiers who had been killed in Europe. To help with the publicity, a movie star in uniform, Army Air Force Captain Ronald W. Reagan, was assigned as his aide for a few days.

31. Gunnar Myrdal, *An American Dilemma*, 2 vols, New York, 1944. For an astute analysis of special wartime factors see Philip Gleason, 'Americans All: World War II and the Shaping of American Identity', *Review of Politics*, vol.43, 1981, pp. 483–518.

32. For Japanese American troops see Thomas D. Murphy, *Ambassadors in Arms*, Honolulu, 1946, and Orville C. Shirey, *Americans: The Story of the 442nd Combat Team*, Washington, DC, 1946. Significant but unpublicised service was also performed by Japanese Americans in the Pacific as military intelligence specialists. See Masaharu Ano, 'Loyal Linguists: Nisei of World War II Learned Japanese in Minnesota', *Minnesota History*, vol.45, 1977, pp. 273–87; Joseph D. Harrington, *Yankee Samurai*, Detroit, 1979; and John Aiso, *John Aiso and the M.I.S.: Japanese American Soldiers in the Military Intelligence Service*, San Francisco, 1988.

Source: Nikkei National Museum, 2018-16-2-8-1-7b
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In Canada, no such military service was allowed even though during the First World War Japanese Canadian troops had distinguished themselves. As one historian has written, these were soldiers that Canada did not want during the Second World War.[33] Prime Minister MacKenzie King had informed Parliament in August 1944 that[34]

> In handling the Japanese problem we shall attempt, in so far as it seems desirable, to maintain a policy that in a sense can be considered as a part of continental policy. The situation in the United States, in a great many essentials is the same as our own, and to the extent that it seems desirable we shall endeavour to ensure that our policy takes account of the policies that are being applied south of the border. There is no need for an identity of policy, but I believe there is merit in maintaining a substantial consistency of treatment in the two countries.

Giving Japanese Canadians a chance to serve their country never seemed 'desirable' to King. When the Australian government, observing the effective way that Japanese American interpreters were serving with American troops in New Guinea, asked Canada for permission to try to recruit military interpreters from the Japanese Canadian population, the Canadian government refused to co-operate.[35]

The third factor which encouraged Americans to ameliorate their discrimination against the Japanese was the existence of a large body of orders and statutes forbidding racial discrimination as well as the Fair Employment Practices Committee, set up by executive order in June 1941. In addition, much defence and wartime legislation contained non-discriminatory clauses. These were aimed at improving the status of black Americans and were more often than not honoured in the breach, but they did exist. In some instances they worked to the advantage of Japanese Americans. For example, some all-white midwestern schools of nursing, under federal pressure to integrate, broke their colour bars by admitting a few Japanese students while continuing to keep blacks out.[36]

33. Patricia E. Roy, 'The Soldiers Canada Didn't Want: Her Chinese and Japanese Citizens', *Canadian Historical Review*, vol.59, 1978. pp. 341–58.

34. Department of Labour, *The Administration of Japanese Affairs*, p. 48.

35. See correspondence and memoranda in RG 2, series 18, vol.25, file M-5-5 (1941–5), Public Archives of Canada.

36. Executive Order 8802, 25 June 1941. For an account of how it came about, see Herbert Garfinkle, *When Negroes March*, Glencoe, Illinois, 1959.

Source: Nikkei National Museum, 2018-16-2-8-1-8a
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The Post-war Era

As noted above, the post-war period begins at different times for Japanese Americans and Japanese Canadians, if, by 'post-war', we mean a time when they could return to their pre-war homes. For Japanese Americans, the period begins in January 1945, when, thanks to the unanimous decision of the United States Supreme Court in *Ex parte Endo* in mid-December 1944, the prohibition against Japanese returning to the west coast was lifted.[37] In Canada, coastal British Columbia remained closed, I believe without exception, until 1 April 1949.

The end of the war proper, in August 1945, provided an opportunity for both countries to repatriate and expatriate large numbers of their Japanese populations. During the war there had been two exchanges with Japan via the Swedish liner Gripsholm in which diplomats and several thousand resident nationals of Japan and the United States were exchanged, as were just over a hundred Japanese Canadians. More Japanese nationals in the New World wished to return to Japan than could be accommodated, but a planned third exchange never took place.[38] In addition, both the American and Canadian governments developed agendas during the war which called for post-war shipment of some of their Japanese population across the Pacific. These are usually referred to as repatriation programmes, but since some of those sent away were persons born in North America, there was much expatriation as well. Since these programmes were, in part, based on the wartime behaviour of the incarcerated people, it is necessary to examine briefly, the salient aspects of that behaviour.

While there were politicians and journalists in each country who wanted to see all ethnic Japanese expelled after the war, neither government took that extreme a position. In the United States, as part of the process of getting enlistments for the military and releasing inmates to the interior, the War Relocation Authority in early 1943 developed a loyalty questionnaire to be filled out by all camp residents over seventeen. While many objected to the whole idea of a loyalty questionnaire – after all most of them had been incarcerated for almost a year and had little reason to trust the government – the most serious

37. *Ex parte Endo* 323 US 283 (18 December 1944). For California alone, prior to 1945, 194 persons of Japanese ancestry had been allowed to return to California from WRA custody by the US army's Western Defence Command. War Relocation Authority, *WRA: A Story of Human Conservation*, table 6, n2, p. 205.

38. Scott Corbett, *Quiet Passages: The Exchange of Civilians between the United States and Japan during the Second World War*, Kent. Ohio, 1987. For Canada see Department of Labour, *The Administration of Japanese Affairs*, pp. 28–9.

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

problems were caused by two questions adapted from questions that had been originally devised by the Army to be administered to male Nisei, that is American-born United States citizens, of military age.[39] The WRA's questions read:[40]

> 27. Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?
> 28. Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and foreswear any form of allegiance to the Japanese emperor, to any other foreign government, power or organization?

It is hard to overstate the inappropriateness of putting these questions to the 78,000 persons who were required to answer them. Question 27 made no sense whatsoever for women or for people beyond military age, most of whom had been born in Japan and were both 'enemy aliens' and, even before the war, 'aliens ineligible for citizenship'. Similarly, question 28 asked the aliens to make themselves stateless persons, and even the dense WRA bureaucracy eventually realised this and, for aliens only, reworded that question to read:

> 28. Will you swear to abide by the laws of the United States and to take no action which would in any way interfere with the war effort of the United States?

For some of the American citizens, to whom the original question still applied, it seemed a cleverly designed trap, for if they forswore allegiance to the Japanese emperor it seemed to them that they were admitting that it had once existed.

Although in some camps the questionnaires were boycotted for a time, eventually almost 75,000 persons filled them out. About 6,700 answered 'No' to question 28 (loyalty), and nearly 2,000 more qualified their answers in one way or another. All of the former and most of the latter were labelled 'disloyal' by the WRA bureaucracy. Eventually the 'disloyals' – and in many cases members of their families who were either 'loyal' or too young to have had

39. The military had adapted the questions for Japanese American citizens from those asked of aliens eligible for military service. For various versions of the military questionnaires, see United States Selective Service System, Special Monograph 10, *Special Groups*, Washington, DC, 1953, vol.2, pp. 142–54.

40. The WRA's version of these events may be found in *WRA: The Story of Human Conservation*, pp. 53–59, 199–200, and in the memoirs of its director, Dillon S. Myer, *Uprooted Americans*, Tucson 1971, passim. Richard Drinnon, *Keeper of Concentration Camps: Dillon S. Myer and American Racism*, Berkeley, 1987, is a particularly harsh critique.

Source: Nikkei National Museum, 2018-16-2-8-1-9a
www.nikkeimuseum.org

questionnaires of their own – were shipped to a special camp at Tule Lake, California. They, and other dissidents, were prime prospects for the federal government's post-war programme of exporting Japanese. For those who were American citizens, the government made it easier by enacting the Denaturalization Act of 1944. The Justice Department's 'expert' on Japanese Americans, Edward J. Ennis, who later became head of the American Civil Liberties Union, once explained that the act's rationale was a fear that the courts might eventually declare continued detention of American citizens unconstitutional, and Justice wanted a way to hold 'disloyal' citizens. Eventually 5,766 American citizens of Japanese origin renounced their citizenship, 4.5 per cent of the pre-war population. Most of these never went to Japan, although the United States government wished to export all of them and treated them, for a time, as stateless persons. As a result, however, of legal actions initiated late in 1945 by Wayne Collins and other attorneys, most of these have been able to regain their citizenship, as the courts eventually ruled that renunciations made behind barbed wire were, in essence, made under duress and therefore void.[41] A total of 4,724 persons went from WRA custody to Japan, just under 4 per cent of those in custody; 1,659 of these were aliens, 1,949 were minor American citizens accompanying alien parents, and 1,116 were adult American citizens.

In Canada, where there was no military service and no loyalty programme, the government objected to the behaviour of the 'Mass Evacuation Group', largely Canadian-born young men who in 1942 refused to be sent to all-male work camps and thus separated from their families. As a result, about 700 of them were interned in northern Ontario. Under a late-1942 Order in Council all persons who applied for repatriation lost their citizenship, as did their wives and children under eighteen. In August 1944 Prime Minister Mackenzie King announced that Canada also wished to determine who was loyal and who was disloyal, to establish 'a list of Japanese persons who are loyal to Canada' and to remove from Canada those deemed disloyal. As we have seen, he advised the Japanese Canadians 'to distribute their numbers as widely as possible throughout the country'.[42]

Several months later, on 12 March 1945, the Department of Labour published a formal notice to 'all persons of Japanese racial origin now resident in British Columbia' (i.e those still in the interior housing

41. Donald E. Collins, *Native American Aliens: Disloyalty and Renunciation of Citizenship by Japanese Americans during World War II*, Westport, 1985, is a detailed study of this process.

42. Department of Labour, *The Administration of Japanese Affairs*, pp. 28, 47–50.

Source: Nikkei National Museum, 2018-16-2-8-1-9b
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centres) that if they wished to remain in Canada they 'should reestablish themselves East of the Rockies as the best evidence of their intentions to cooperate with the Government'. Parallel to this programme of encouraging 'voluntary' dispersal the government urged Japanese Canadians to apply for what it called 'repatriation'. Almost 49 per cent of the pre-war population, 10,813 persons, was listed as having applied for repatriation. Many later cancelled their requests, but during 1946 3,964 Japanese Canadians were sent to Japan on United States army transports.[43] They amounted to 17 per cent of the pre-war population. Just over half were persons who had been born in Canada. Shortly after the last shipment left, Prime Minister Mackenzie King announced: 'Nearly 4,000 persons of Japanese origin have now left Canada and returned [*sic*] to Japan. Among these were the Japanese whose deportation would have been necessary had they not gone voluntarily.'[44]

Apart from the movement to send Japanese North Americans to Japan, the post-war years saw an amelioration in the conditions of their lives on both sides of the 49th parallel. The last relocation center closed in 1946, and the interior housing centres were cleared of their Japanese residents in 1947. As we have seen, the American west coast was opened to loyal Japanese Americans at the beginning of 1945; in Canada, the bar remained until 1 April 1949. Since both countries laid such stress on a redistribution of their Japanese population, it is useful to compare the pre-war census returns with those of 1950/1 and 1960/1. In Canada, where 95.5 per cent of pre-war Japanese had lived in BC, only 33.1 per cent did in 1951 and 35.8 per cent in 1961. In the United States, where 88.5 per cent of the pre-war Japanese population had lived on the west coast, some 58.2 per cent did in 1950 and 68.8 per cent did in 1960. In post-war Canada, more Japanese lived in Ontario than in BC, more in greater Toronto than in greater Vancouver. In the United States, the west coast in general and California and Los Angeles in particular remained the major Japanese population centres.

43. Archival documents reveal a curious mix of motives. As one internal Canadian memorandum put it 'It is important that the repatriation of persons to be returned to Japan should be proceed as soon as possible: firstly the disposition of this group, it is believed, will enable the Government to undertake thereafter the early removal of restrictions on the remaining Japanese in this country who will be chiefly Canadians by birth or naturalization with substantial public support for so doing; secondly because the existing leases which the Department of Labour holds on the settlement properties in British Columbia . . . expire six months after the end of the war and it is therefore necessary to dispose of the great majority of the people in those settlements before that time', 'Memorandum on Programme for Repatriation and Relocation of Persons of Japanese Race in Canada', Cabinet Document no.47, 4 September 1945, Public Archives of Canada, RG 2, series 18, vol.26, file J-25-1.

44. Department of Labour, *Re-establishment of Japanese*, pp. 11–15, 23.

Source: Nikkei National Museum, 2018-16-2-8-1-10a
www.nikkeimuseum.org

In each nation rudimentary monetary settlements were made for real property lost, but all authorities agree that the moneys actually received by the former owners were inadequate. Wholly apart from low valuations placed on the property by the government, no allowance whatsoever was made by either government for inflation. For most citizens of both countries the war years were a period of prosperity in which the losses and debts of the great depression were made good; most North American Japanese had literally to start over.[45]

Also in each country the legal disabilities were removed. In the United States, discriminatory state legislation, such as the alien land acts and anti-miscegenation statutes of California and most western states were repealed or declared unconstitutional. The major federal discrimination – the bar against the naturalisation of Japanese – was removed by the McCarran–Walter Act of 1952 which also gave Japan an immigration quota.[46] In Canada, where Japanese had been eligible for naturalisation all along, the major discrimination had been the denial of their right to vote. Although Canadian naturalisation was federal, voting was controlled by the provinces. Until 1948 no Asian person, whether alien, naturalised or native-born citizen, could vote in any election in British Columbia where, as we have seen, almost all Japanese Canadians had lived before the war. In 1948, a federal statute allowed all citizens to vote in federal elections – that is for members of parliament – anywhere in Canada, and the next year BC extended the franchise to Asians on the same basis as to other citizens.

Since 1960

By the 1960s North America was a very different place from what it had been before the Second World War. The long post-war boom, the greater consciousness of individual civil rights, and the increasing social tension between whites and blacks made Japanese – and eventually most other

45. Sandra C. Taylor, 'The Federal Reserve Bank and the Relocation of the Japanese in 1942', *Public Historian*, vol.5, 1986, pp. 9–30, analyses Japanese American property losses. For Canada see National Association of Japanese Canadians, *Economic Losses of Japanese Canadians after 1941*, Winnipeg, 1985, and Sunahara, *The Politics of Racism*, pp. 152–9. For US legislation see Nancy N. Nakasone-Huey, 'In Simple Justice: The Japanese American Evacuation Claims Act of 1948', unpublished PhD dissertation, University of Southern California, 1986.

46. The right of naturalisation was given to Chinese in 1943; Filipinos and 'natives of India' in 1946; and Japanese and all other Asians in 1952.

Source: Nikkei National Museum, 2018-16-2-8-1-10b
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Asians – appear to be 'model minorities'.[47] In each country there was an apology from a national leader. On 7 June 1964, Prime Minister Lester B. Pearson publicly admitted that the relocation had been a 'black mark' against what he claimed was 'Canada's traditional fairness and devotion to the principles of human rights'.[48] A dozen years later, in a Presidential Proclamation issued symbolically on 19 February 1976, the 34th anniversary of FDR's order which triggered the American relocation, President Gerald R. Ford declared that 'we know now what we should have known then – not only was [the] evacuation wrong, but Japanese Americans were and are good Americans'.[49]

At about that time, while Americans were celebrating their bicentennial and Japanese Canadians were celebrating the centennial of the first Japanese immigrant to Canada, a demand for redress arose, at first quite tentatively, in both countries. For a long time after the war, in both communities, the wartime experience got little public discussion, and younger Japanese have reported that their parents told them little or nothing about it. By the mid-1970s there were small groups of Japanese American activists who were pressing for what some called 'reparations' but which eventually became known as redress.[50] By 1978 a committee on redress within the Japanese American Citizens League, the most influential ethnic organisation, compared what happened to the Japanese Americans to what happened to the German Jews:

> German Jews experienced the horrors of the Nazi death camps. Japanese Americans experienced the agonies of being incarcerated for an indeterminate period. Both were imprisoned in barbed wire compounds with armed guards. Both were prisoners of their own country. Both were there without criminal charges, and were completely innocent of any wrong-doing. Both were there for only one reason – ancestry. German Jews were systematically murdered en masse – that did not happen to Japanese Americans, but the point is that both Germany and the United States persecuted their own citizens based on ancestry.

47. The term seems to have been coined by the sociologist William Petersen, 'Success Story, Japanese American Style', *New York Times Magazine*, 6 Jan. 1966, pp. 20 ff. For its spread see Harry H.L. Kitano and Stanley Sue, 'The Model Minorities', *Journal of Social Issues*, vol.29, no.2, 1973, pp. 1–9.

48. Daniels, *Concentration Camps, North America*, p. 195.

49. *Federal Register*, vol.41, no.35, 20 Feb. 1976. For a brief account of the Japanese American Citizens League's campaign for repeal, see Bill Hosokawa, *JACL: In Quest of Justice*, New York, 1982, pp. 339–41.

50. For an early scholarly appraisal of the American redress movement see the essays in Daniels et al., *Japanese Americans: From Relocation to Redress*, pp. 187–209. See also William M. Hohri, *Repairing America: An Account of the Movement for Japanese American Redress*, Pullman, Washington, 1988. For the Canadian movement, see Cassandra Kobayashi and Roy Miki (eds), *Spirit of Redress: Japanese Canadians in Conference*, Vancouver, 1989.

Source: Nikkei National Museum, 2018-16-2-8-1-11a
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The JACL pamphlet then described the billions the West Germans had paid or promised to pay in the so-called *Wiedergutmachung* or reparations, and, without stating any fixed sum argued:

> Redress for the injustices of 1942–1946 is not just an isolated Japanese American issue; it is an issue of concern for all Americans. Restitution does not put a price tag on freedom or justice. The issue is not to recover what cannot be recovered. The issue is to acknowledge the mistake by providing proper redress to victims of injustice, and thereby make such injustices less likely to occur.[51]

At its 1978 convention the organisation agreed to ask for $25,000 for each individual or heir who suffered from the mass incarceration, which would have amounted to about $3 billion. In 1980 Congress created a commission[52] – the Commission on the Wartime Relocation and Internment of Civilians – which, after a good deal of research and a series of hearings held across the country, issued a report and recommendations in 1983. The CWRIC's report, *Personal Justice Denied*, echoed what historians had been saying for a long time, but gave those views a federal imprimatur. The crucial paragraph in the report's summary read:[53]

> The promulgation of Executive Order 9066 was not justified by military necessity, and the decisions that 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. Widespread ignorance of Japanese Americans contributed to a policy conceived in haste and executed in an atmosphere of fear and anger at Japan. A grave injustice was done to Americans and resident aliens of Japanese ancestry who, without individual review or any probative evidence against them, were excluded, removed and detained by the United States during World War II.

Several months later, in June 1983, the CWIRC issued five recommendations to Congress for redress. First, it called for a joint resolution of Congress, to be signed by the president, admitting a grave injustice and offering an apology. Second, it recommended a

51. The National Committee for Redress, Japanese American Citizens League, *The Japanese American Incarceration: A Case for Redress*, San Francisco, 1978, pp. 23–4. For Canada see National Association of Japanese Canadians, *Democracy Betrayed: The Case for Redress*, Winnipeg, 1984.

52. For the CWRIC see United States Congress, Senate, *Commission on Wartime Relocation and Internment of Civilians Act, Hearing before the Committee on Government Affairs*, 96th Congress, 2nd Session, 1980.

53. CWRIC, *Personal Justice Denied: Report of the Commission on the Wartime Relocation and Internment of Civilians*, Washington, 1982, p. 18, not issued until 1983.

Source: Nikkei National Museum, 2018-16-2-8-1-11b
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presidential pardon for persons who had been convicted of violating the several statutes establishing and enforcing the evacuation and incarceration. Third, it urged Congress to direct various parts of the administration to deal liberally with applicants for restitution of status and entitlements lost because of wartime prejudice. It gave as an example the less than honourable discharges that were given to many Japanese American soldiers in the weeks after Pearl Harbor, which meant that they had no status as war veterans. Fourth, it recommended that Congress appropriate money to establish a special foundation to 'sponsor research and public educational activities . . . so that the causes and circumstances of this and similar events may be illuminated'. And fifth, in its most important recommendation, it called upon Congress to make a one-time, tax-exempt, per capita compensation of $20,000 to each survivor who was actually incarcerated. An educated 'guesstimate' was that there were 60,000 such persons still alive, so the presumed cost was $1.2 billion.[54]

Although the bill that was almost immediately introduced to effect the commission's recommendations clearly had majority support in both houses, it, or that part of it which involved the cash payment, was resisted by the Reagan administration, so that passage did not occur for more than five years. When passage did come, in August, 1988, Ronald W. Reagan not only signed the bill, but staged a signing ceremony and, acting as if he had been a committed supporter of redress all along, dredged up a scene from 1945 and read the lines written then for the 'young actor'.

Under the terms of the bill, payments were to begin in January 1990, and continue over ten years, but since in the United States authorisation and appropriation are two separate legislative processes, no payments were made then. In the autumn of 1989 a compromise arrangement was passed which made redress payments an 'entitlement program', and thus presumably immune from further manipulation, so that the first payments were actually made in October 1990. That legislation also mandated that $500 million be appropriated annually, so that all payments should be made by the end of 1993. While the statute authorised payment to survivors only, once Reagan signed the bill, payment became a vested and heritable right. Thus the heirs of a Japanese American victim who died on the day before the president signed are entitled to nothing. The heirs of a victim who died on that day, or at anytime thereafter, are entitled to receive the entire $20,000.[55]

54. CWRIC, 'Press release', 17 pp. n.d. (but 15 June 1983).

55. Details in 'Redress Achieved. 1983–1990', in Daniels *et al.*, *Japanese Americans: From Relocation to Redress*. For Reagan see 'Remarks on Signing the Bill Providing Restitution for Wartime Relocation and Internment of Civilians', 10 August 1988 in *Weekly Compilation of Presidential Documents*, vol.24, pp. 1034–5.

Source: Nikkei National Museum, 2018-16-2-8-1-12a
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In Canada redress took a different course. The major ethnic association there, the National Association of Japanese Canadians, had been involved in negotiations with the Canadian government for years in a vain attempt to reach some kind of a redress settlement. In a matter of days after the American redress bill was signed by President Reagan, Prime Minister Brian Mulroney's government reached a stunningly similar agreement, which was announced in Parliament, with the support of all three political parties, on 22 September 1988. Canada agreed to pay, 'as expeditiously as possible', $21,000 to each survivor, of which there were a presumed 12,000 to 14,000, which could amount to $300 million.[56] Since the Canadian dollar was then worth about 85 per cent of the American dollar the Canadian per capita payment was actually smaller, but the government did begin payments almost immediately. It expected to have all claims satisfied sometime in 1990, before any American claimant had collected a penny. All observers agreed that the American precedent was crucial in the volte-face of the Canadian government. It also did not hurt that a national election was approaching.

Some Comparisons

Clearly, the actions of both North American democracies towards their Japanese minorities were quite similar. Not all national minorities were so treated. On the one hand, Canadians had long prided themselves that they did not treat blacks as abominably as Americans did; on the other hand, the Canadian government had been much more severe to its German minority in the First World War, even revoking large numbers of naturalisations, and during the Second World War was even less willing than the United States to accept Jewish refugees.[57] Each nation acted independently, despite the post-war claim of the Canadian Department of Labour that 'the decision to evacuate persons of the Japanese race from the coastal area of British Columbia was taken as part of the joint United States-Canada scheme for the protection of the West Coast of North America following the declaration of war against Japan'.[58]

56. A good account can be found in the monthly newspaper *Nikkei Voice*, Scarborough, Ontario, vol.2, no.5, October 1988. There are detailed stories in Canadian afternoon newspapers of 22 September 1988 and morning papers of the next day.

57. For Canadian policies toward minorities generally, see Howard Palmer, *Immigration and the Rise of Multiculturalism*, Toronto, 1975; for Jewish refugees see Irving Abella and Harold Troper, *None is Too Many: Canada and the Jews of Europe, 1933–1948*, Toronto, 1982.

58. Department of Labour, *Re-establishment of the Japanese*, p. 24. For the scanty evidence of pre-war 'planning' see Daniels, 'The Decisions to Relocate the North American Japanese: Another Look'.

Source: Nikkei National Museum, 2018-16-2-8-1-12b
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The form of exile was different, as were certain regulations. Japanese Americans, for example, could bring only the possessions that they could carry, while Japanese Canadians were allowed, in addition to hand baggage, to ship by train up to 150 lb of baggage a person (75 lb per child), plus one crated sewing machine per family. The American incarceration was punctuated by violence, and a number of inmates were shot to death by soldiers guarding them at Topaz, Manzanar and, above all, at Tule Lake, where inmates also wreaked fatal violence against each other. No one seems to have been killed in Canada. Both governments simply cheated Japanese out of much of their real property, although the American government, unlike the Canadian, seized almost no property directly. The American government was also much more willing to spend money on social services for its impounded people, even at the height of the war, but that may well reflect the fact that the United States had had a New Deal and Canada had not.

But the most crucial differences, it seems to me, stem from different institutional arrangements in the two countries, chiefly the existence of a written Constitution and a Bill of Rights in the United States. It is true that, in the dark days of 1942, the Constitution was not of much use to Japanese Americans. Assistant Secretary of War John J. McCloy, a major architect of the relocation, put it nicely, if not originally, when he observed that the Constitution was 'just a scrap of paper'. The United States Supreme Court closed its eyes to the violations of the Constitution in its decisions in *Hirabayashi* and *Korematsu*,[59] although by the time of the latter, three justices did dissent. But the American legal system, unlike the Canadian at that time, did provide for an effective way for citizens to challenge the government, even in wartime.

By December 1944 a unanimous court was ready to call a halt at least to the limitation of constitutional privileges for citizens against whom there were no specific charges.[60] Even before that time the political leadership of the United States army, the initiator and executor of both the decision to evacuate and its execution, was willing to allow Japanese American citizens the right to die for their country, to prove their loyalty in blood, a privilege that Canada never granted.

The action of the Supreme Court enabled Japanese Americans to begin their return to the west coast more than four years before the

59. *Hirabayashi v. U.S.* 320 US 81 (1943) and *Korematsu v. U.S.* 323 US 214 (1944). The literature on these cases is large; see Peter Irons, *Justice at War*, New York, 1983, and the work there cited.

60. *Ex parte Endo* 323 US 283 (1944). Both *Korematsu* and *Endo* were handed down on the same day, 18 December 1944.

Source: Nikkei National Museum, 2018-16-2-8-1-13a
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Japanese Canadians could.[61] Had they been kept away as long as the Canadians had, Franklin Roosevelt's scheme of dispersal might well have worked as well as Mackenzie King's did.

In each country the use of war powers to mistreat ethnic minorities has been a loaded gun aimed at groups deemed deviant. As the political scientist Morton Grodzins put it years ago, the rape of the Constitution betrayed not just Japanese Americans but 'all Americans'.[62] In the United States, war powers have not been used in that way since 1942 although during the anti-communist hysteria of the 1950s an act of Congress empowered the president to declare an 'internal security emergency' and authorise the Attorney General to incarcerate assorted 'subversives' without indictment or trial. In Canada, during the so-called FLQ crisis of 1970, the government of Pierre Elliott Trudeau used the same war powers that oppressed Japanese Canadians to incarcerate certain Québécois separatists. In the United States during the worst of the Iranian hostage crisis the Carter administration seemed ready to strike out at Iranian students and others in the United States, but, happily nothing came of it. And so it goes.[63]

It is tempting for chauvinists, or reverse-chauvinists, on either side of the 49th parallel, to claim that one government or the other treated its Japanese population 'better' or 'worse' during the Second World War. Such a competition is useless. We cannot, in this instance, compare the scars in any meaningful way. There is enough disgrace to go around.

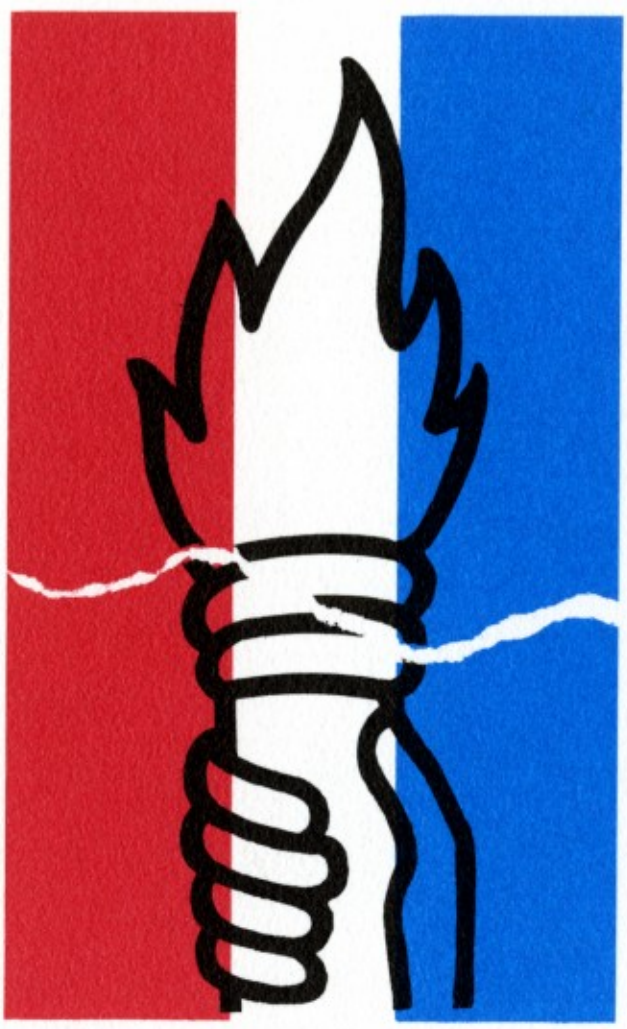
61. Actually, the United States army had quietly allowed a few Japanese Americans to return to the west coast previously.

62. Morton Grodzins, *Americans Betrayed: Politics and the Japanese Evacuation*, Chicago, 1949.

63. This essay ignores governmental assaults against such groups as Black Panthers or militant American Indians, although a case can be made that they are relevant here.

Source: Nikkei National Museum, 2018-16-2-8-1-13b
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THE JAPANESE AMERICAN INCARCERATION: A CASE FOR REDRESS



June 1978

The National Committee for Redress
Japanese American Citizens League

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INTRODUCTION

"No person shall be deprived of life, liberty, or property without due process of law. The accused shall enjoy the right to a speedy and public trial by an impartial jury and to be informed of the nature and cause of the accusation." These protections are guaranteed in the 5th and 6th Amendments to the Constitution of the United States of America.

However, during 1942–46, some 77,000 American citizens of Japanese ancestry and 43,000 Japanese nationals, most of whom were permanent U.S. residents, were summarily deprived of liberty and property without criminal charges, and without trial of any kind. Several persons were also violently deprived of life. All persons of Japanese ancestry on the West Coast were expelled from their homes and confined in inland detention camps. The sole basis for these actions was ancestry—citizenship, age, loyalty, or innocence of wrongdoing did not matter. Japanese Americans were the only ones singled out for mass incarceration. German and Italian nationals, and American citizens of German and Italian ancestries were not imprisoned en masse.

This episode was one of the worst blows to constitutional liberties that the American people have ever sustained. Many Americans find it difficult to understand how such a massive injustice could have occurred in a democratic nation. This booklet will attempt to explain how and why it happened, and what can be done to ameliorate the effects of that mistake. Professor Eugene V. Rostow once wrote: "Until the wrong is acknowledged and made right we shall have failed to meet the responsibility of a democratic society—the obligation of equal justice."

Source: Nikkei National Museum, 2018-16-2-8-2-4
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ROOT CAUSES

The seeds of prejudice which resulted in the incarceration of Japanese Americans during World War II were sown nearly a century earlier when the first immigrants from Asia arrived during the California Gold Rush. California was then a lawless frontier territory. White immigrants from the Eastern United States had just succeeded in wresting control of the territory from Mexico, and had briefly proclaimed an independent Republic of California.

Mexico was forced to cede California to the United States in 1848, and almost simultaneously gold was discovered in the Sierra Nevada foothills. Immigrants from the Eastern states, and from all over the world, rushed to California during 1848–49. There was intense, often violent competition for control of the gold mines, and ultimately for control of the Territory of California.

About 25% of the miners in California during the Gold Rush came from China. The English-speaking newcomers who had previously established dominance over the Native, Spanish, and Mexican Californians were in no mood to tolerate further competition. Using acts of terrorism—mass murder and arson—the white newcomers drove the Chinese out of the mining areas.

When California became a state in 1850, lawless violence against the Chinese was transformed into legal discrimination. Official government prejudice against Asian Americans thus became established. Article 19 of the California State Constitution authorized cities to totally expel or restrict Chinese persons to segregated areas, and prohibited the employment of Chinese persons by public agencies and corporations. Other federal, state or local laws or court decisions at various times prohibited the Chinese from: becoming citizens or voting, testifying in court against a white person, engaging in licensed businesses and professions, attending school with whites, and marrying whites. Chinese persons alone were required to pay special taxes, and a major source of revenue for many cities, counties and the State of California came from these assessments against the Chinese.

Source: Nikkei National Museum, 2018-16-2-8-2-5
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Despite such barriers, there were more opportunities in California than in poverty-stricken China, and more Chinese immigrants arrived. But with the much larger influx of white immigrants from Eastern states and Europe, the proportion of Chinese persons in California dropped to 10% of the population.

Big business recruited Chinese workers for menial labor, but white labor unions agitated for the removal of all Chinese persons from California. The rallying cry for white labor leaders became: "The Chinese must go!" White elected officials soon joined the exclusion movement and pressured the federal government to stop immigration from China. In response to the California lobby, Congress passed a series of Chinese Exclusion Acts beginning in 1882. The California pressure groups won their first campaign to exclude an Asian minority.

JAPANESE ARRIVE

As the Chinese population rapidly declined due to the lack of women and the men returning to China, an acute labor shortage developed in the Western states and the Territory of Hawaii in the 1880s. The agricultural industry wanted another group of laborers who would do the menial work at low wages, and looked to Japan as a new source. At that time, however, Japan prohibited laborers from leaving the country. The United States pressured Japan to relax the ban on labor emigration, and Japan consequently allowed laborers to leave in 1884.

The American agricultural industry recruited Japanese laborers to work in the sugar cane fields of Hawaii, and the fruits and vegetable farms of California. From the handful who were here prior to the Chinese Exclusion Act, the Japanese population increased to about 61,000 in Hawaii and 24,000 on the mainland by 1900. The Japanese replaced the Chinese as the largest non-white ethnic group in the West Coast and Hawaii.

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

As long as the Japanese remained docile, their hard labor was welcomed, but as soon as they showed signs of initiative they were perceived as threats to white dominance. Japanese farm laborers, together with Mexican farm laborers, conducted the first successful agricultural strike in California in 1903. Japanese farm laborers were well organized and engaged in collective bargaining for higher wages: many saved enough money to lease or buy land.

The Japanese farmers reclaimed much of the unwanted land and developed it into rich agricultural areas. In California, Japanese farmers produced 50–90% of some fruits and vegetables despite operating only 4% of the farmlands. Envy led to hate, and the prevailing anti-Asian animosities became focused on the Japanese.

The anti-Japanese campaign began with acts of violence and lawlessness: mob assaults, arson, and forcible expulsion from farming areas became commonplace. Soon these prejudices became institutionized into law. As with the earlier Chinese pioneers, the Japanese were also denied citizenship, prohibited from certain occupations, forced to send their children to segregated schools, and could not marry whites. In addition, some laws were specifically directed against the Japanese, including the denial of the right to own, lease, or give gifts of agricultural land.

Like the Chinese exclusion movement before, California lobbied the federal government to stop all immigration from Japan. As a result of these pressures, Japanese laborers were excluded by executive action in 1907, and all Japanese immigration for permanent residence was prohibited by the Asian Exclusion Act of 1924. Japan considered the Exclusion Act a national insult, particularly since the United States had insisted upon Japanese immigration in the first place. President Theodore Roosevelt once remarked: "The infernal fools in California insult the Japanese recklessly and in the event of war it will be the nation as a whole which will pay the consequences."

To the dismay of the exclusionists, the Japanese population did not quickly decrease as the Chinese population did earlier. There were sufficient numbers of Japanese women pioneers who gave

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

birth to an American-born generation, and families decided to make the United States their permanent home. As the exclusionists intensified their efforts to get rid of the Japanese, their campaign was enhanced by the development of a powerful new weapon—the mass media.

Newspapers, radio, and motion pictures stereotyped Japanese Americans as untrustworthy and unassimilable. The media did not recognize the fact that a large number of persons of Japanese ancestry living in the United States were American citizens. As Japan became a military power, the media falsely depicted Japanese Americans as agents for Japan. Newspapers inflamed the "Yellow Peril" myths on the West Coast; radio, movies and comic strips spread the disease of prejudice throughout the United States.

Trapped in segregated neighborhoods and with no access to the media, Japanese Americans were unable to counteract the false stereotypes. Even though those born in the United States were culturally American, spoke English fluently, and were well educated, they faced almost insurmountable discrimination in employment, housing, public accommodations and social interaction.

OUTBREAK OF WAR

It is difficult to pinpoint exactly when World War II began. Germany and Japan became military powers in the 1930s and began their conquests by annexing neighboring nations by sheer intimidation. Actually military conflicts broke out in Asia when Japan invaded China in 1937, and in Europe when Germany invaded Poland in 1939.

As Germany overran the European continent and drove into Africa and the Soviet Union, and Japan likewise in Asia and Southeast Asia, the United States was placed under tremendous pressure to enter the war. In July 1941, the United States together with Britain and the Dutch East Indies (Indonesia) imposed a total em-

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

bargo on exports to Japan, thus effectively cutting off Japan's oil supply.

The United States had broken Japan's top secret code and was aware of the oil crisis in Japan and the probability of armed conflict. Consequently, the U.S. government undertook certain precautionary measures. In October 1941, the State Department dispatched a special investigator, Curtis B. Munson, to check on the disposition of the Japanese American communities on the West Coast and Hawaii.

In November 1941, Munson submitted a confidential report to the President and the Secretary of State which certified that Japanese Americans possessed an extraordinary degree of loyalty to the United States, and immigrant Japanese were of no danger. Munson's findings were corroborated by years of secret surveillance conducted by the Federal Bureau of Investigation (FBI) and Navy Intelligence. Both the FBI and Navy Intelligence reported there were a few potential extremists identified but almost 100% of the Japanese American population was perfectly trustworthy. High U.S. goverment and military officials were aware of these intelligence reports, but they kept them secret from the public.

Japan's military forces attacked the U.S. military bases near Honolulu, Territory of Hawaii, and near Manila, Territory of the Philippines, on December 7, 1941 (U.S. Time), and the United States declared war on the following day.

Many people who are unfamiliar with the historical background have assumed that the attack on Hawaii was the cause of, or justification for, the mass incarceration of Japanese Americans on the West Coast. But that assumption is contradicted by one glaring fact: the Japanese Americans in Hawaii were not similarly incarcerated en masse. Such a massive injustice could not have occurred without the prior history of prejudice and legal discrimination. Actually it was the culmination of the movement to eliminate Asians from the West Coast which began nearly 100 years earlier.

The FBI was well prepared for the war and arrested over 2,000 persons of Japanese ancestry throughout the United States and

Source: Nikkei National Museum, 2018-16-2-8-2-9
www.nikkeimuseum.org

Territories of Alaska and Hawaii within a few days after the declaration of war. Nearly all of these arrestees were Japanese nationals, but some American citizens were included.

No charge of espionage, sabotage, or any other crime was ever filed against these arrestees. They were apprehended only because they were thought to be "suspicious" persons in the opinion of the FBI. Evidently, anyone who was a community leader was "suspicious" to the FBI because almost all of the arrestees were organization officers, Buddhist or Shinto priests, newspaper editors, language or judo school instructors, or labor organizers. The established leadership of the Japanese American community was wiped out. Inexperienced teen-agers and young adults were suddenly thrust into the position of making crucial decisions affecting the entire Japanese American community.

Men were taken away without notice, and their families were left without a means of livelihood. Most families had no idea of why their men were arrested, where they were taken, or for how long. Some arrestees were released after a few weeks, but most were secretly transported to one of 26 internment or isolation camps scattered in 16 states plus the Territories of Alaska and Hawaii.

Some families did not learn for years what happened to their loved ones. Most internees were eventually re-united with their families, but only within another barbed wire compound—the mass detention camps where their families had been sent in the meantime. Some, however, were confined in these special prison camps for the duration of the war, together with the Central and South American Japanese who were brought in for internment at the insistence of the United States.

Perhaps due to the swift action of the FBI, there was very little public panic, hysteria, or irrationality for the first month of the war. In fact, public opinion was remarkably enlightened: some newspapers even published editorials and letters sympathetic to Japanese Americans, and some elected officials urged the general public not to blame or harm Japanese Americans.

Source: Nikkei National Museum, 2018-16-2-8-2-10
www.nikkeimuseum.org

The white economic interests in California, however, were not satisfied with the arrests of individuals, and the fact that domestic security was under firm control. They wanted the entire Japanese American population eliminated from California. The same pressure groups and newspapers that agitated so long for Japanese exclusion organized an intense rumor and hate campaign. Totally false stories were published about spies and saboteurs among the Japanese Americans. The war became the perfect pretext for the anti-Japanese groups to accomplish the goal they had been seeking for almost 50 years.

The truth was that no person of Japanese ancestry living in the United States or Territories of Alaska and Hawaii was ever charged with, or convicted of espionage or sabotage. On the other hand, numerous persons of non-Japanese ancestry were charged and convicted as agents for Japan.

Because of the long background of prejudice and stereotypes, the public found it easy to believe the false stories. High federal officials knew the facts, but they kept silent. By mid-January 1942, public opinion began to turn against the Japanese Americans. Elected officials, city councils, and civic organizations in California, Oregon and Washington demanded the ouster and incarceration of all Japanese Americans.

Earl Warren, then attorney general of California, made the incredible statement that the very absence of fifth column activities by Japanese Americans was confirmation that such actions were planned for the future. Warren also claimed American citizens of Japanese ancestry were more dangerous than nationals of Japan.

There were a few isolated acts of violence committed against Japanese Americans, but there was no reason to believe the entire Japanese American population was in danger. If there were any threats, it was the job of local police and sheriff departments to provide protection. Also many Japanese Americans were perfectly willing to take whatever risk necessary to protect their home and property.

Source: Nikkei National Museum, 2018-16-2-8-2-11
www.nikkeimuseum.org

EXPULSION AND DETENTION

Like the immigration exclusion campaigns before, the California lobby pressured the federal government to remove and/or lock up all Japanese Americans. Oregon and Washington supported California's demands, but the rest of the nation was generally unconcerned about the tiny Japanese American minority. There were many important and real war problems needing attention, but the West Coast pressure groups seemed preoccupied with the elimination of Japanese Americans.

President Franklin Roosevelt eventually yielded to the pressures from California and signed Executive Order 9066 on February 19, 1942. Roosevelt signed the order despite objections from Attorney General Francis Biddle, who felt it was unconstitutional, and FBI Director J. Edgar Hoover, who felt it was unnecessary.

Executive Order 9066 broadly authorized any military commander to exclude any person from any area. The presidential order did not mention any specific group, nor did it provide for detention. However, there was an understanding among high officials that the authorization was to be used for the purpose of removing and incarcerating the Japanese Americans. Also due to the lobbying from California, Congress backed the Executive Order by passing Public Law 77-503, which authorized a civil prison term and fine for a civilian convicted of violating a military order.

General John L. DeWitt, military commander of the Western Defense Command, thereupon issued a series of over 100 military orders applying exclusively to civilians of Japanese ancestry living in the West Coast states. The sole basis for DeWitt's orders was ancestry; he was often quoted as stating: "A Jap's a Jap. It makes no difference whether the Jap is a citizen or not." He further masked the issue of citizen rights by using the term "non-alien" to refer to United States citizens in all of his written orders.

It should be noted that martial law was not declared on the West Coast; the writ of habeas corpus was not suspended; the civil courts were in full operation, and anyone charged with espionage or sabotage could have been brought to trial. It also should be

Source: Nikkei National Museum, 2018-16-2-8-2-12
www.nikkeimuseum.org

remembered that of the 1,100,000 nationals of enemy nations living in the United States in 1942, less than 4% were Japanese nationals.

DeWitt first announced that all persons of Japanese ancestry must leave the Western half of the West Coast states and the Southern half of Arizona, and urged the affected people to move inland "voluntarily." Approximately 10,000 tried to comply, mostly moving in with relatives in the Eastern half of the West Coast states and interior states. Many, however, were forced to turn back by hostile crowds and armed posses.

American citizens of Japanese ancestry were placed under curfew, included with nationals of Japan, Germany and Italy. American citizens of German and Italian ancestries were not restricted in any way.

DeWitt then announced that all persons of Japanese ancestry would be expelled from the Eastern half of the West Coast states as well and prohibited from any further "voluntary" migration. He ordered them to maintain their residences until ordered to report for detention. Beginning in March 1942, DeWitt ordered all persons of Japanese ancestry in California, plus parts of Arizona, Oregon and Washington to turn themselves in at a temporary detention camp near their homes.

The rationale for these actions on the West Coast was "military necessity," but such a claim was inconsistent with the fact that Japanese Americans in Hawaii were not similarly subjected to wholesale and indiscriminate incarceration. Hawaii was 3,000 miles closer to the enemy, and in far greater danger of invasion and sabotage. The military commander in Hawaii decided that "military necessity" there required the vast majority of Japanese Americans to remain free to help maintain the islands' economy.

Like the initial FBI roundups on the mainland, some Japanese nationals in Hawaii were imprisoned on an individual basis and held in prison camps on the islands or transferred to the mass detention or smaller internment camps on the mainland. Only 1% of the Hawaii Japanese population was incarcerated.

Source: Nikkei National Museum, 2018-16-2-8-2-13
www.nikkeimuseum.org

DeWitt's detention orders were ostensibly for the purpose of protecting the West Coast against sabotage and espionage, but babies, orphans, adopted children, the infirm and bedridden elderly were also imprisoned. Children of multiple ancestry were included if they had any Japanese ancestry at all. Colonel Karl Bendetsen, who directly administered the program, stated: "I am determined that if they have one drop of Japanese blood in them, they must go to camp."

Non-Japanese spouses, adoptive parents, and orphanage directors were forced to surrender their children for incarceration or enter the camp themselves. The only exceptions were for those confined in prisons or asylums, and the few adults with 1/32 or less Japanese ancestry who could prove they had no contact whatsoever with other persons of Japanese ancestry.

There were 15 temporary detention camps scattered throughout Arizona, California, Oregon and Washington. They were mostly county fairgrounds, race tracks, and livestock exhibition halls hastily converted into detention camps with barbed wire fences, search lights and guard towers. Each camp held about 5,000 detainees, except for the Santa Anita Race Track near Los Angeles which held over 18,000 and Mayer, Arizona which held only 247. Living quarters consisted of horse stalls, some with manure still inside.

Japanese Americans had to leave their homes with only a few days notice and could take only what they could carry with them. Property had to be hurriedly sold, abandoned, given away, left in insecure storage or unpredictable trusts. Crops were left unharvested. Many lost titles to homes, businesses and farmlands because taxes and mortgage payments became impossible to pay. Bank accounts had already been frozen or confiscated as "enemy assets," and there was little source of income within the camps.

The incarceration of Japanese Americans was accomplished district by district over a five month period. DeWitt methodically issued detention orders almost daily, each applying to a new locale. As the orders progressed through the Eastern half of California, Japanese Americans in the Eastern halves of Oregon and

Source: Nikkei National Museum, 2018-16-2-8-2-14
www.nikkeimuseum.org

Washington fully expected their turn would be next. They stripped their possessions down to the bare essentials that they could carry, just as the others had been required to do. They lived day to day unsettled under the constant threat of imminent proscription, but the actual detention orders never came.

Government actions also encouraged private harassment: for example, in one town outside the official expulsion area, the entire Japanese American community was boycotted and forced to leave town.

In June 1942 the U.S. Navy won a decisive victory at the Battle of Midway and the tide of war shifted in favor of the United States. Japan was no longer militarily capable of attacking the West Coast, or even Hawaii. The U.S. government and military were aware of this fact, but they relentlessly went ahead with plans to build permanent mass detention facilities in the interior desert and swamp regions.

At great cost and despite the critical shortage of materials, the government built 10 mass detention camps in the isolated areas of Arizona, Arkansas, California, Colorado, Idaho, Utah and Wyoming. The vast majority of Japanese Americans were moved from the temporary detention camps near their hometowns to the permanent camps several hundred miles away after the threat of invasion had vanished. Each of the permanent camps held some 12,000 Japanese Americans, and a total of about 120,000 Japanese Americans were ultimately detained.

The inland camps were located in desolate areas and were surrounded by a high barbed wire fence, sometimes two such fences, sometimes electrified. Guard towers were placed at strategic intervals, and any Japanese American leaving without permission was shot. Dozens of detainees and internees were shot and wounded, and eight were killed by guards (1 at Central Utah, 1 at Gila River, 2 at Manzanar, 1 at Tule Lake, 2 at Lordsburg, 1 at Fort Sill). Living quarters were crowded and there was no privacy. Large extended families or groups of unrelated individuals were squeezed into tiny unpartitioned 16 x 20 feet units.

Source: Nikkei National Museum, 2018-16-2-8-2-15
www.nikkeimuseum.org

Japanese Americans were known for their pride in rarely having been on welfare or locked up in prisons, but the camps relegated them into wards of the government guarded by armed soldiers. Fathers were no longer the family breadwinners; parents lost control of their children, and families rarely ate meals together. Many were terrified because of the unpredictable future and the hopelessness of the situation. Many did not expect to come out alive.

Overwhelming despair caused some detainees to commit suicide. Many more died prematurely due to inadequate medical facilities and the harsh environment.

All incoming and outgoing communications were censored, including personal letters and newspapers. All internal communications were strictly controlled by the camp administration. The Japanese language was banned at public meetings, and the Buddhist and Shinto religions were suppressed.

While the Japanese Americans were incarcerated, and unknown to them at the time, some members of Congress and the State Department proposed legislation or executive action to strip all native-born Americans of Japanese ancestry of their citizenship and deport them to Japan after the war. Other elected officials demanded that the imprisoned Japanese Americans be used as reprisal targets for the mistreatment of American prisoners of war. One member of Congress even proposed a mandatory sterilization program. Fortunately, none of these extreme measures was taken.

However, another form of indignity was imposed on the detainees in February 1943. After being imprisoned for nearly a year, all detainees 17 years of age and older were required to answer a questionnaire indicating their loyalty to the United States and their willingness to serve in the U.S. armed forces. It was an audacious act for the government to require such an oath from people already locked up.

Due to the insensitive wording, Japanese nationals were asked, in effect, to renounce the only citizenship they could have (since they were prohibited from becoming U.S. citizens) and render themselves stateless. American citizens were asked to falsely in-

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

criminate themselves by "foreswearing" an allegiance to Japan—an allegiance they never had. Women and elderly persons were asked to serve on "combat duty whenever ordered."

Despite all the confusion, fear, anger, bitterness and incongruity, the majority of detainees affirmatively signed the oath. This did not mean, however, that the minority who refused to cooperate were any less loyal or patriotic. Some highly principled individuals felt their fundamental constitutional rights should be restored before signing. Under the circumstances of a prison camp environment, the loyalty questionnaire did not measure a person's true loyalty.

The detainees tried to make the dreary camps halfway tolerable by foraging scrap materials to make furniture and room partitions. They used indigenous plants to make gardens, and surplus materials or adobe to build schools and recreation facilities. Detainees also operated their own camp farms, and many camps became self-supporting in food.

Detainees volunteered to relieve the critical farm labor shortage in the Mountain Plains area and were granted seasonal work leaves. Others were given leaves to fill labor shortage in Midwest and East Coast factories, and college students were granted educational leaves. But these leaves were a form of parole: they were not free to go or do anything they wanted, and had to periodically report to government officials. During 1943 and 1944, about 33% of the detainees, mostly young single men and women, were conditionally released on various forms of leaves or for military duty. The other 67% remained in the camps for the duration of the war.

When the United States entered the war in 1941, there were about 5,000 Japanese Americans in the armed forces, but many were summarily discharged as unsuitable for service. Japanese Americans were classified by the Selective Service System as "enemy" nationals (4C) ineligible for service. Thousands of Japanese Americans volunteered for duty but were refused enlistment.

The armed forces, however, soon discovered the need for Japanese language specialists, and started to recruit Japanese Americans for the Military Intelligence Service and Office of Strategic

Source: Nikkei National Museum, 2018-16-2-8-2-17
www.nikkeimuseum.org

Services in June 1942. The Selective Service System was bypassed, and the fact that Japanese Americans were serving with the U.S. armed forces in the Pacific Theater was not made public knowledge. Japanese American soldiers in Asia and the Pacific Islands worked primarily as translators, but engaged in combat whenever the need arose. By obtaining crucial military intelligence, the Japanese American soldiers are generally credited with having shortened the Pacific war by two years.

In January 1943, the U.S. War Department announced that Japanese American volunteers would be accepted for combat duty in Europe. Most of the volunteers came from Hawaii, but there were also thousands who volunteered from within the mass detention camps on the mainland. The volunteers were assigned to a segregated Japanese American unit—the 442nd Regimental Combat Team. The 442nd eventually became the most decorated American unit to fight in World War II for its size and length of service.

In January 1944, the Selective Service System started to draft Japanese American men, even though they were still incarcerated in the camps. Some 33,000 Japanese Americans served in the U.S. armed forces during World War II, 6,000 of them in the Pacific Theater. Some Japanese American soldiers in the combat zones were much more concerned about the treatment of their families still incarcerated behind barbed wire fences in the United States than they were about the enemy firepower they faced.

THE SUPREME COURT

While the majority of Japanese Americans complied with the military orders as a means of demonstrating their loyalty to the United States, there were many equally patriotic individuals who decided to challenge the discriminatory orders on constitutional grounds. As a means of testing the orders in the courts, over 100 Japanese

Source: Nikkei National Museum, 2018-16-2-8-2-18
www.nikkeimuseum.org

Americans deliberately violated one or more of the orders and invited arrest. But the government was apprehensive about a judicial review and declined to prosecute most of these violators.

Instead, the government carefully selected for prosecution three individuals who did not appear to have the backing of any Japanese American organization. Minoru Yasui was charged with violating the curfew, Gordon Hirabayashi with violating the curfew and refusing to report for detention, and Fred Korematsu for failing to report for detention. All three men were convicted in the federal courts for variously disobeying military orders and sentenced to prison terms under Public Law 77-503. The legal issues were slightly different in each case; the three appealed to the U.S. Court of Appeals and their cases were ultimately heard by the Supreme Court.

On the other hand, Mitsuye Endo cooperated with the military orders, but when she found herself detained against her will without charges, she sought a writ of habeas corpus in July 1942. Habeas corpus cases are supposed to be adjudged promptly, but the federal district court took a full year before announcing the decision denying Endo's plea for release. Endo appealed, but again, the Court of Appeals took another year before forwarding her case to the Supreme Court.

All four Japanese American appellants argued that the military orders were unconstitutional when applied to citizen civilians, and the government conceded that the appellants were loyal citizens who had not committed any crimes other than to challenge the military orders.

Regretfully, judges, and even justices of the Supreme Court, were not immune from the prejudices of the times, and the judicial system failed in its constitutional responsibility to protect citizens against abuses by the executive and legislative branches.

In *Hirabayashi and Yasui v. U.S.* (320 US 81, 115), the Supreme Court ruled that a curfew may be imposed against one group of American citizens based solely on ancestry. In *Korematsu v. U.S.* (323 US 215), the Supreme Court further decided that one group of

Source: Nikkei National Museum, 2018-16-2-8-2-19
www.nikkeimuseum.org

citizens may be singled out and expelled from their homes and imprisoned for several years without trial, again based solely on ancestry. The Court refused to question military judgment, or the validity of military orders applied to civilians without a declaration of martial law.

The Supreme Court justified these decisions by reiterating the false stereotypes about Japanese Americans which had permeated white American thinking. The justices argued, without any foundation in fact, that Japanese Americans were inherently more dangerous to national security than other people merely because of their ancestry. The Court ignored the constitutional guarantees of due process and equal protection of law, and violated the basic principle of American justice that guilt and punishment must be individual, i.e., the inalienable rights to life, liberty and property cannot be deprived except upon conviction of an individual's own wrongdoing—not the wrongdoing of others, nor of a group. Justice Robert Jackson stated in dissent: "The Court for all time has validated the principle of racial discrimination in criminal procedure."

In the case of *Ex Parte Endo* (323 US 283), the Court granted Endo an unconditional release from confinement. In a very important sense, however, she lost her point. The court specifically stated that the original expulsion from the West Coast and the detention for three years without charges or trial were legitimate exercises of presidential and military power during an emergency. The Court merely ruled that Endo and other admittedly loyal American citizens could not be imprisoned indefinitely.

Refusing to consider the salient constitutional issues begging for resolution, the Court decided the *Endo* case on narrow technical grounds—that Executive Order 9066 did not authorize the indefinite detention of citizens who the government conceded were loyal, nor did it authorize the imposition of parole conditions on citizens once removed from the West Coast.

The *Endo* decision was announced on December 18, 1944. The Western Defense Command (then under General Henry C. Pratt) had rescinded the exclusion and detention orders a day earlier on December 17th. Japanese Americans were free to return to their homes on the West Coast effective January 1945.

Source: Nikkei National Museum, 2018-16-2-8-2-20
www.nikkeimuseum.org

RETURNING HOME

The return of Japanese Americans to their homes in California, Oregon and Washington was marked by vigilante violence and the agitation of pressure groups to keep out the Japanese Americans permanently. Homes, farms and businesses left behind were occupied by whites unwilling to return property to rightful owners. Homes were burned and dynamited, and Japanese Americans were targets of terrorist shootings. More acts of violence and terrorism were committed against Japanese Americans at the end of the war than at the beginning.

Despite the well-publicized accomplishments of the 442nd Regimental Combat Team, the names of Japanese American soldiers were removed from community honor rolls, and the remains of Japanese American soldiers killed in action overseas were refused burial in some hometown cemeteries. Many restaurants, hotels, barbershops, gasoline stations, grocery stores, and other public accommodations refused to serve Japanese Americans. United States Army Captain Daniel K. Inouye (now a U.S. Senator), in full uniform with all his medals on, walked into a San Francisco barbershop, but he was told: "We don't serve Japs here."

When news of the hostility reached those still remaining in the camps, they became reluctant about returning home. The Pacific war ended in August 1945, but the last mass detention camp did not close until October 1946 and the last special internment camp did not close until 1952.

Reconstructing their lives was not easy, and for some it was too late. Elderly pioneers had lost everything they worked for all their lives, and were too old to start anew. Having been expelled from their homes and jobs at the height of their productive years, they were unable to save much for retirement. About 20% of the surviving pioneers were below poverty level by the 1970 Census. Many American-born had their education disrupted and could no longer afford to go to college because family support became their responsibility.

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

Property losses alone were conservatively estimated by the Federal Reserve Bank in San Francisco to be in excess of 400 million dollars based on 1941 figures. Congress appropriated partial restitution for property losses, but only 8½% of property losses were ever compensated. Nothing was done to compensate for the tremendous increase in land values during the war years, lost income, unnecessary deaths, mental sufferings and loss of freedom.

Not only were direct losses sustained, but long lasting psychological damages resulted. Families disintegrated under the prison-like conditions, and individuals became disoriented and embittered. People lost their sense of self-esteem and could not regain enough self-confidence to compete as well as they could have in American society. Adults could never forget the experience, and children faced the life-long stigma of their birth certificates or school records indicating they spent their childhood in captivity. Most importantly, Japanese Americans suffered the indignity of being falsely imprisoned by their own government.

Source: Nikkei National Museum, 2018-16-2-8-2-22
www.nikkeimuseum.org

REDRESS

By custom and tradition, any American who has been injured by false accusation, arrest or imprisonment is expected to bring the responsible parties into court and obtain a judgment clearing his or her name and collecting damages as redress. Freedom is considered so precious by Americans that even a few days in false imprisonment have been compensated with large monetary sums.

German Jews experienced the horrors of the Nazi death camps. Japanese Americans experienced the agonies of being incarcerated for an indeterminate period. Both were imprisoned in barbed wire compounds with armed guards. Both were prisoners of their own country. Both were there without criminal charges, and were completely innocent of any wrongdoing. Both were there for only one reason—ancestry. German Jews were systematically murdered en masse—that did not happen to Japanese Americans, but the point is that both Germany and the United States persecuted their own citizens based on ancestry.

West Germany has made a 25 billion dollar restitution payment to Jews and Jewish institutions, and another 10 to 15 billion dollars will be paid. The fact that the victorious Allied Powers initially imposed on Germany the concept of reparations to the victims of the Third Reich does not diminish the righteousness or the justice of the act. The Federal Republic of Germany has stated that it is giving precedence to the payment of compensatory damages to "those who suffered in mind and body, or had been deprived unjustly of their freedom." In subsequent legislation Germany went far beyond the responsibilities assumed in the earlier agreements.

More recently, the United States government designated an American Jewish organization to negotiate with East Germany on restitutions. The United States has informed the German Democratic Republic that a refusal to acknowledge the necessity for a meaningful restitution would delay the establishment of normal diplomatic relations.

Source: Nikkei National Museum, 2018-16-2-8-2-23
www.nikkeimuseum.org

The mass expulsion and incarceration of American citizens without trial did happen here in the United States. As a professed leader in civil and human rights throughout the world, the United States must take meaningful action to correct its own mistakes.

President Gerald R. Ford rescinded the Executive Order 9066 on February 19, 1976—exactly 34 years after its promulgation—and stated: "An honest reckoning must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, we must do so if we want to avoid repeating them."

Redress for the injustices of 1942–1946 is not just an isolated Japanese American issue; it is an issue of concern for all Americans. Restitution does not put a price tag on freedom or justice. The issue is not to recover what cannot be recovered. The issue is to acknowledge the mistake by providing proper redress for the victims of the injustice, and thereby make such injustices less likely to recur.



Source: Nikkei National Museum, 2018-16-2-8-2-24
www.nikkeimuseum.org

Mass Detention Camps for Japanese Americans, 1942–46

	NAME	LOCATION	DETAINEES
1.	Central Utah (Topaz) Utah	Millard County Northwest of Delta	8,130
2.	Colorado River (Poston) Arizona	Colorado River Indian Reservation South of Parker	17,814
3.	Gila River (Rivers) Arizona	Gila River Indian Reservation West of Sacaton	13,348
4.	Granada (Amache) Colorado	Prowers County Between Koen and Granada	7,318
5.	Heart Mountain Wyoming	Park County Between Cody and Ralston	10,767
6.	Jerome (Denson) Arkansas	Chicot and Drew Counties Between Hudspeth and Jerome	8,497
7.	Manzanar California	Inyo County Between Independence and Lone Pine	10,046
8.	Minidoka (Hunt) Idaho	Jerome County North of Eden	9,397
9.	Rohwer Arkansas	Desha County Between Kelso and Rohwer	8,475
10.	Tule Lake (Newell) California	Modoc County Between Stronghold and Newell	18,789

Additional 26 smaller internment or isolation camps were located in: Alaska, Arizona, California, Hawaii, Idaho, Louisiana, Maryland, Massachusetts, Montana, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Tennessee, Texas, Utah and Wisconsin.

Source: Nikkei National Museum, 2018-16-2-8-2-25
www.nikkeimuseum.org

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Source: Nikkei National Museum, 2018-16-2-8-2-27
www.nikkeimuseum.org



Source: Nikkei National Museum, 2018-16-2-8-2-28
www.nikkeimuseum.org

JUSTICE

in our time



REDRESS FOR JAPANESE CANADIANS

Source: Nikkei National Museum, 2018-16-2-8-3-1
www.nikkeimuseum.org

THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS (NAJC)

The NAJC's primary aims are the protection of civil, political, social, economic and human rights, the promotion and preservation of the cultural heritage of Japanese Canadians and the development of a truly democratic society in which fundamental rights and liberties are guaranteed for all citizens.

The Association is governed by a National Council consisting of representatives from 15 member centres in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec. It was founded as the National Japanese Canadian Citizens Association at a conference of Japanese Canadian organizations from across Canada on September 2, 1947.

Justice in Our Time was produced for the NAJC by the Greater Vancouver Japanese Canadian Citizens Association Redress Committee.

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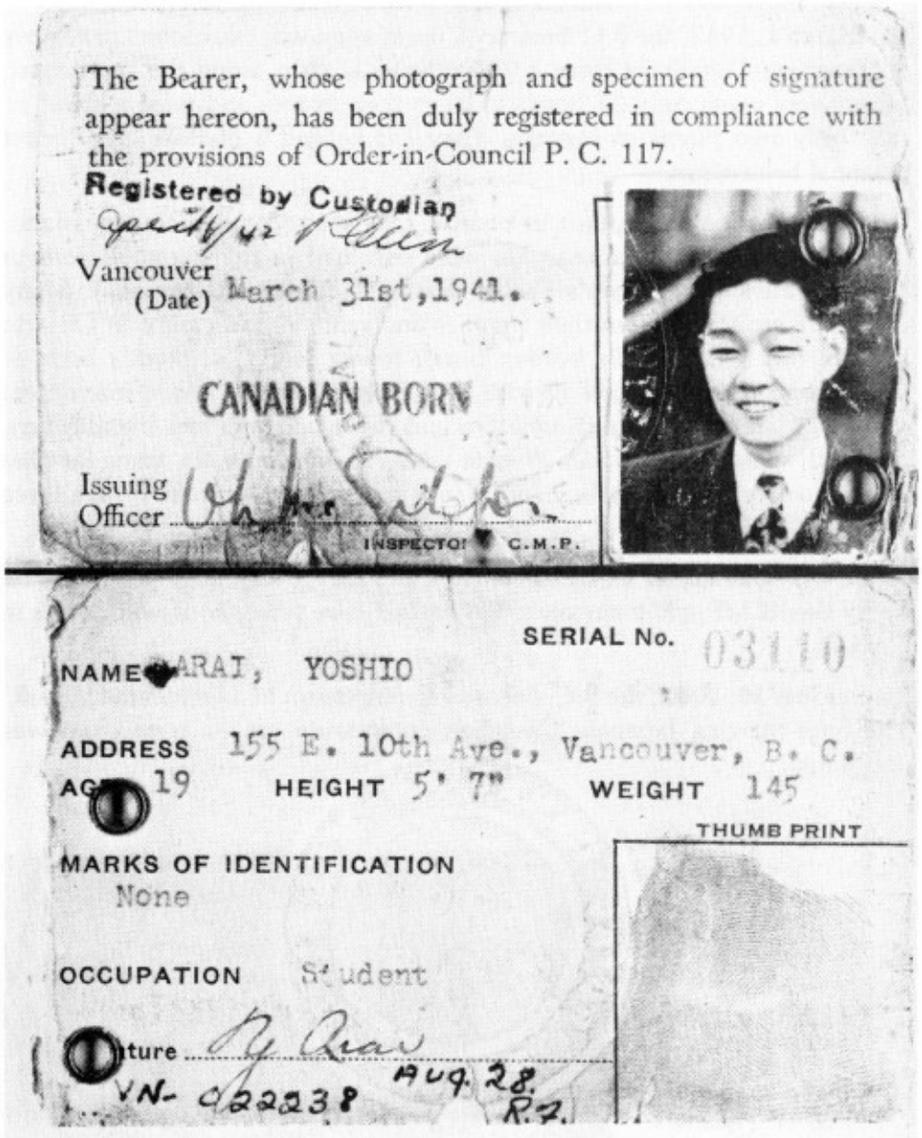
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Source: Nikkei National Museum, 2018-16-2-8-3-2
www.nikkeimuseum.org

"Okay we move. But where? Signs up on all highways. . . JAPS KEEP OUT. Curfew. My father is dying. May I have permission to go to his bedside? NO! Like moles we burrow within after dark, and only dare to peek out of the window or else be thrown into the hoosegow with long term sentences and hard labour."

Muriel Kitagawa
Letter to her brother
Wes Fujiwara, March 4, 1942,
This is My Own
Talonbooks, 1985


The Bearer, whose photograph and specimen of signature appear hereon, has been duly registered in compliance with the provisions of Order-in-Council P. C. 117.

Registered by Custodian

Vancouver (Date) March 31st, 1941.

CANADIAN BORN

Issuing Officer ..... INSPECTOR C.M.P.

SERIAL No. 03110

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ADDRESS 155 E. 10th Ave., Vancouver, B. C.

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THUMB PRINT

MARKS OF IDENTIFICATION
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OCCUPATION Student

Signature .....

VN- 022238 Aug. 28. R.7.

Before the war broke out, the RCMP fingerprinted and registered all Japanese Canadians over the age of 19. They were required to carry on them an identification card until 1949.

WHY REDRESS?

"Enemy Aliens" in Their Own Country

Shortly after Japan's attack on Pearl Harbor on December 7, 1941, some 22,000 men, women and children of Japanese ancestry were branded "enemy aliens" in their own country.

Seventy-five percent were naturalized or Canadian-born citizens, but the Government of Canada defined them as dangerous to the country because of their racial origin.

With the passage of Order-In-Council 1486 under the War Measures Act, the RCMP entered and searched homes without warrants. A dusk-to-dawn curfew was imposed. Fishing boats, automobiles, homes, businesses and personal belongings were seized by the Custodian of Enemy Alien Property and held "in trust"—a trust that was later broken when the properties were sold without the owners' consent.

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

The Mass Uprooting

On March 4, 1942, the B.C. Security Commission was established to remove all Japanese Canadians from a 100-mile-wide strip along the west coast. Many were given only 24 hours to leave their homes and were allowed to take only two pieces of luggage. They left behind a lifetime of priceless personal belongings.

Uprooted from their homes in coastal towns and on Vancouver Island, thousands of Japanese Canadians were confined in the livestock pens at Hastings Park (Vancouver's Pacific National Exhibition grounds). Many men were separated from their families and sent to road camps in Ontario and on the B.C./Alberta border. Small towns in B.C.'s interior such as Greenwood, Sandon, New Denver and Slocan became crude internment quarters mainly for women, children and the aged. Internees lived in tiny, crowded, windowless shacks or even tents. To stay together, some families agreed to work on sugar beet farms in Alberta and Manitoba where there were labour shortages.

Those who challenged the orders of the Canadian government were rounded up by the RCMP and incarcerated in barbed-wire prisoner-of-war camps in Ontario.

By October 15, 1942, the B.C. Security Commission had completed its task. The once-thriving Japanese Canadian community on the west coast was decimated.





Men's sleeping quarters and dining hall (below) at Hastings Park. Japanese Canadian men, women and children were kept at Hastings Park—many for several months—before being sent to the internment camps.

> "Father and mother were taken to a so-called sick bay, a partitioned six by eight foot horse stall with twin beds for each couple. The stench from years of horse urine soaked in the floors was enough to make a healthy person ill."
> Tom Tagami

Source: Nikkei National Museum, 2018-16-2-8-3-4
www.nikkeimuseum.org

"Rows of shacks were quickly being thrown together from green lumber, but not quickly enough to shelter the refugees streaming in from the coast early in May 1942 . . . We roasted in the heat of the day and coped with damp bedding on rainy nights and sometimes had to sleep with rain capes over our heads."
Tom Tagami







Japanese Canadian families lived in crudely-constructed and crowded quarters in the internment camps set up in ghost towns and on farms in the interior of B.C.

"I couldn't believe it. I didn't think they'd ever do that to us. We had no other country to go to. This was our country."
Mary Oike
"The wound that hasn't healed"
by Tim Harper, *Toronto Star*,
February 22, 1987

Paying for Their Own Internment

Despite government promises to the contrary, the Custodian of Enemy Alien Property sold the confiscated property. The proceeds were used to pay auctioneers and realtors, and to cover storage and handling fees.

The remainder paid for the small allowances given to those in internment camps. Unlike prisoners of war or enemy nationals who were protected by the Geneva Convention, Japanese Canadians were forced to pay for their own internment.

Sent into Exile

In the spring of 1945 when World War II was all but over, the government issued a "repatriation" order: go to Japan or move east of the Rockies. Since the majority of Japanese Canadians had been born in Canada, the policy was actually a deportation and exile order. Demoralized by three years of internment and the sale, without consent, of their homes and belongings, a shocking 10,000 people initially opted to leave this country. They had been told that they could change their minds. When the government ignored this option and moved to expel them, public opposition and a United Nations declaration that such actions were war crimes put an end to the order. But by then, 4000 Japanese Canadians—half of them Canadian-born—had been exiled to Japan, where they were also treated as aliens.

Restrictions Lifted in 1949

It was not until April 1, 1949—four years after the war was over—that Japanese Canadians who had stayed in Canada were given full citizenship rights, including the right to vote, and permitted to return to the west coast. The social, economic and personal damage was so severe that the B.C. community would never regain its vitality.

Source: Nikkei National Museum, 2018-16-2-8-3-5
www.nikkeimuseum.org

Never a Security Risk

Contrary to popular belief, Japanese Canadians were not a threat to national security. The orders for the uprooting and internment went against the advice of the R.C.M.P. and military officials in Canada and the U.S. To this day, no evidence has been found of any sabotage or espionage activities by Japanese Canadians during the war. Moreover, other Canadians whose ancestral lands were at war with Canada—the Italian and German Canadians—were never dispossessed or interned en masse.



"From the army point of view, I cannot see that Japanese Canadians constitute the slightest menace to national security."
Major General Ken Stuart quoted in *Soldiers and Politicians: The Memoirs of Lt. Gen. Maurice A. Pope*
University of Toronto Press, 1962

"It is a fact no person of Japanese race born in Canada has been charged with any act of sabotage or disloyalty during the years of war."
Prime Minister William Lyon Mackenzie King
Debates, House of Commons, August 4, 1944

"Let our slogan be for British Columbia: 'No Japs from the Rockies to the seas.'"
Ian Alistair Mackenzie, MP from his nomination speech, September 18, 1944

The Real Motive: Racism

The injustices suffered by Japanese Canadians were based on racism and fueled by political and economic opportunism. The uprooting and internment were carried out at the instigation of a small number of politicians and other powerful people in British Columbia. The war with Japan was simply an excuse to destroy the Japanese Canadian presence in B.C.

Source: Nikkei National Museum, 2018-16-2-8-3-6
www.nikkeimuseum.org

ECONOMIC LOSSES

The Price Waterhouse Study

Some months ago, Price Waterhouse Associates undertook a study of economic losses using documents and files in the Custodian's archives in Ottawa. In their 1986 report they concluded that from 1941 until 1949, Japanese Canadians lost not less than $333 million (1986 dollars) in income and $110 million in property, and suggested that the community's potential for economic growth had also been damaged.

> "So much was denied to us, but what hurt more than anything was seeing our parents, who came as poor immigrants and couldn't speak English, lose everything."
> Doug Oike,
> retired sawmill worker
> "The wound that hasn't healed"
> by Tim Harper, *Toronto Star*,
> February 22, 1987

Summary of Losses in 1986 dollars (from the study by Price Waterhouse, *Economic Losses of Japanese Canadians after 1941*)

Income loss	$333,040,000
Fraser Valley farmland	49,314,000
Other real property	40,986,000
Fishing assets	10,350,000
Businesses	7,627,000
Other property	10,341,000
Education: Fees paid	1,380,000
Other losses	1,141,000
Less: Awards made by Bird Commission	(11,040,000)
TOTAL =	$443,139,000

The Inadequacy of the Bird Commission

A federal commission headed by Mr. Justice Henry Bird was set up after the war to provide compensation for the property losses suffered by Japanese Canadians during the years of uprooting. The Commission's terms of reference were kept narrow by the Federal Government to avoid embarrassment. Only losses resulting from the sale of property by the Custodian of Enemy Alien Property at less than fair market value were considered.

> "As an adult, I ended up in psychoanalysis and was shocked to discover that virtually every psychological problem I had traced right back to the evacuation."
> David Suzuki
> "Redress for Japanese Canadians:
> A Community Forum,"
> Vancouver, B.C., August 1984

The Commission had no right to question the policies responsible for the dispossession. Loss of income and opportunity were not considered, nor were the emotional suffering caused by the uprooting, the betrayal of citizenship rights and the government's broken promises regarding the safekeeping of properties entrusted to the Custodian.

The Bird Commission awarded a total of only $1.2 million to Japanese Canadians. In contrast, the U.S. government, which did not liquidate the property of interned Japanese Americans, awarded $37 million in postwar claims.

The Immeasurable Losses

Of course, the intangible losses are incalculable. It is extremely difficult to assess in economic terms the damage to an unjustly shattered community. Thousands of citizens and their descendants lost opportunities for employment and education, and have suffered immeasurable shame and grief at having their families torn apart, their citizenship denied, and their dignity undermined.

Source: Nikkei National Museum, 2018-16-2-8-3-7
www.nikkeimuseum.org

JAPANESE CANADIAN VETERANS

In the First World War, to show their loyalty to Canada and to help gain the right to vote, some 200 Japanese Canadians volunteered to fight for Canada. These men showed courage and steadfastness under fire. In the grim trench warfare of France and Flanders, fifty-four died for their country. Most of the survivors returned home wounded.

The veterans faced another battle at home: it took them more than a decade after the war had ended to win the right to vote. Other Japanese Canadians in B.C. would have to wait until 1949 to receive this right.

During the Second World War, restrictions were again placed on the number of Japanese Canadians permitted to enlist in the Canadian army. Thirty-five Nisei, second generation Japanese Canadians, had enlisted before the outbreak of the war with Japan. Others were denied the right to defend their country. It was only after the British sent an envoy to recruit Japanese Canadians that the Canadian government relented and allowed 150 Nisei to join the Canadian army. Many of these men served in a special language unit of the Canadian Intelligence Corps.



Japanese Canadian World War II volunteers.

Sergeant Masumi Mitsui: 1887-1987

In World War I, Sergeant Masumi Mitsui of the Tenth Battalion, Second Infantry Brigade, First Canadian Division, defended Canada's honour at Vimy Ridge. For his "conspicuous bravery and distinguished conduct," he was awarded the Military Medal. He also received the British Medal and the Victory Medal.

In the Second World War, Mitsui, his wife, Sugiko and their four Canadian-born children were called "enemy aliens" and forced off their farm in Port Coquitlam.

Summoned before a Security Commissioner, Mitsui reached into his pocket, pulled out his World War I medals and threw them to the floor. "What good are these!" he demanded in fury.

The Mitsuis were taken to the livestock pens of Hastings Park and then to an internment camp. The family did not remain together long. Masumi and Sugiko and their younger son stayed in the B.C. interior. The two daughters went to school in Alberta and the elder son went to work in Ontario.

Sergeant Mitsui died April 22, 1987 at the age of ninety-nine, without witnessing a Redress settlement or a formal acknowledgement from the Federal Government. He was one of the last surviving Japanese Canadians who fought for Canada in the First World War.



Sergeant Masumi Mitsui salutes in memory of his comrades at the ceremony to re-dedicate the Memorial to the Japanese Canadian soldiers of World War I in Vancouver.

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

HEALING THE WOUNDS

"Nothing can repay the losses, the pain, the humiliation, and the loss of freedom. What Japanese Canadians want is nothing more or less than an honourable and meaningful settlement. This is why we have consistently pressed for a negotiated settlement."

Roy Miki
"The Struggle for Justice,"
April, 1986

A Negotiated Settlement

The National Association of Japanese Canadians has asked the Government of Canada for a negotiated Redress settlement including an official acknowledgement of the injustices, legislative changes to prevent a recurrence of the uprooting, and compensation for the damage to the lives of individuals and to the life of the Japanese Canadian community on the west coast.

Acknowledgement of the Injustices

A just settlement for Japanese Canadians must include an official acknowledgement that Japanese Canadians were innocent people whose rights were abused.

A Commitment for the Future

The Redress movement seeks a commitment by Canada that this country will never again allow any citizen's rights to be violated without recourse. Such a commitment will require changes to existing legislation: the War Measures Act and the Charter of Rights and Freedoms.

Many of us take our rights for granted and feel no need to affirm formally the principles of democracy and justice that we hold dear. The history of Japanese Canadians in our country is shocking proof of why we can never assume that someone, somewhere is safeguarding our civil rights. The failure of political leadership for even a short time can have disastrous consequences. We, as a nation, must declare that such a lapse is intolerable.

Doesn't the Charter Protect Us?

Many Canadians believe that the Charter of Rights and Freedoms would protect them from similar injustices. However, according to the Canadian Bar Association and other constitutional experts, our freedoms are not guaranteed. It CAN happen again.

"If we demonstrate that our concern is tangible by compensating the survivors, we are demonstrating that we believe it should never have happened, and we make it less likely that it will ever happen again. This is the best we can do, at the same time it is the least that we can do."

The Honourable Tom Berger
"Reflections on Redress,"
February 15, 1986

Compensation for Prevention

The NAJC has proposed Redress of $25,000 to each of the estimated 14,000 victims of the uprooting still living and a $50 million fund for projects to rebuild the community. Monetary compensation cannot repair the damage but our society does recognize and use it as a means of redressing wrongs. Significant individual compensation acknowledges the severity of the injustices.

Source: Nikkei National Museum, 2018-16-2-8-3-9
www.nikkeimuseum.org

The Japanese American Story

On February 18, 1942, U.S. President Roosevelt issued Executive Order 9066, authorizing the incarceration of 120,000 Japanese Americans living on the west coast. While Japanese Canadians and Japanese Americans experienced a similar abuse of civil rights, few Canadians are aware that the mistreatment of Japanese Canadians was much more severe.

- Japanese Hawaiians living near the Pearl Harbor base were not taken from their homes and interned. Japanese Americans on the Pacific Coast were removed to internment camps but their property and businesses were not confiscated and sold by the authorities.
- Japanese Americans did not pay for their internment. Japanese Canadians did.
- Japanese American families were not split up as were Japanese Canadian families.
- No dispersal or exile policy forced Japanese Americans to Japan. In Canada, 4000 Japanese Canadians were sent to Japan before protests and a United Nations declaration put an end to the exile policy.
- Japanese Americans were allowed to serve in the U.S. military. Japanese Canadians were denied the honour of defending their country until close to the end of the war.
- Japanese Americans were allowed to return to their homes and businesses on the west coast in January 1945 before the war with Japan ended. Japanese Canadians had to wait until April 1, 1949 before they were permitted to return to the B.C. coast.

"It is immoral to turn our faces away from protecting the foundations of our great democracy so that no other group of men will ever take our laws lightly and make decisions on government action based on ancestry. Redress is morally right and just."
Grace Uyehara
Executive Director,
Education Committee,
Japanese American
Citizens' League

Redress for Japanese Americans

In 1983, a Congressional Commission established to recommend appropriate Redress for the wrongful internment of Japanese Americans during World War II concluded that Japanese Americans should receive an official acknowledgement of the injustices inflicted on them and an award of U.S.$20,000 to each surviving victim of the internment. On September 17, 1987, on the 200th anniversary of the American Constitution, the U.S. House of Representatives passed the Civil Liberties Act of 1987, also known as Redress Bill HR442. The Act endorses the recommendations made by the 1983 Commission. Some highlights of the Act:

- An acknowledgement that the internment order violated "basic civil liberties and constitutional rights" and resulted from "racial prejudice, wartime hysteria and the failure of political leadership"
- A formal apology for the Japanese American internment
- A recommendation that the President and the Department of Justice consider pardoning those who resisted detention orders
- $1.37 billion in compensation to those uprooted during the War: $20,000 to each of 66,000 surviving internees and $50 million towards educating the American public about the uprooting.

The U.S. Senate is expected to pass a similar bill, and while the President can veto the bill, the House can override a veto with a two-thirds majority.

"I think, as a country, we need this bill [The Civil Liberties Act of 1987] more than the victims."
Barney Frank, U.S. Representative
The New York Times, October 4, 1987

Source: Nikkei National Museum, 2018-16-2-8-3-10
www.nikkeimuseum.org

NAJC REDRESS PROPOSAL

Submitted to the Federal Government May 20, 1986.

RECOMMENDATION 1: That an official acknowledgement of the injustices inflicted on Canadians of Japanese ancestry during and after World War II be issued by the Parliament of Canada.

RECOMMENDATION 2: That citizenship be restored to Japanese Canadians who were expelled from Canada through the government's "repatriation policy," and that the offer of citizenship should also be extended to their children.

RECOMMENDATION 3: That the records of those Japanese Canadians who were convicted under the War Measures Act be cleared.

RECOMMENDATION 4: That each living Japanese Canadian who was affected by the injustices during and after World War II be compensated $25,000.

RECOMMENDATION 5: That the Japanese Canadian community be awarded $50 million to establish a community-controlled fund to undertake projects and activities that strengthen its social and cultural well-being.

RECOMMENDATION 6: That the War Measures Act be amended in such a manner as to ensure that similar injustices will not recur, and further that a serious commitment be made to initiate a review and amendment of the Charter of Rights and Freedoms to guarantee that the rights of individuals will never again be abrogated on the basis of ancestry.

RECOMMENDATION 7: That a Japanese Canadian Human Rights Foundation be established to foster human rights. Such a foundation could provide:

- assistance to groups who are targets of racism and whose rights have been violated
- grants for research against racism and prejudice
- development of educational materials on the experience of Japanese Canadians
- organizing national and international conferences, seminars and workshops on human rights issues
- participation in multicultural activities and projects
- scholarships to further intercultural understanding

Source: Nikkei National Museum, 2018-16-2-8-3-11
www.nikkeimuseum.org

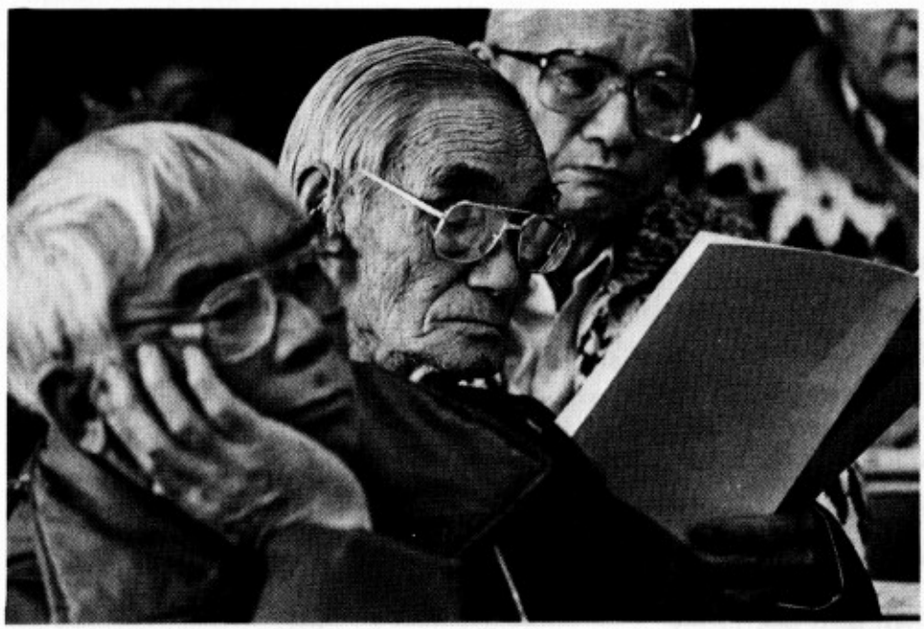
REDRESS EFFORTS TO DATE

March 1984: An all-parliamentary committee issues *Equality Now*, a report on visible minorities in Canada, and recommends redress for Japanese Canadians.

November 21, 1984: The National Association of Japanese Canadians releases *Democracy Betrayed: The Case for Redress*, the first official call on the Government of Canada to redress the violation of rights and freedoms of Japanese Canadians during the 1940s.

December 15, 1984: The NAJC Council meets with representatives of the Honourable Jack Murta, the Minister of Multiculturalism. An agreement is reached that a Redress settlement will be negotiated with the NAJC. A joint press release announces that negotiations will deal with the wording of an acknowledgement, civil rights protective legislation and compensation to the Japanese Canadians interned.

January 1985: Jack Murta reneges on his commitment to negotiate with the NAJC and refuses compensation to Japanese Canadians. Instead, he offers a token $6 million fund to "memorialize" the mistreatment of Japanese Canadians. When the NAJC refuses his offer, he threatens to act without the NAJC's approval, but backs down when there is strong public opposition to his plan.



At the release of the NAJC brief, *Democracy Betrayed* in Vancouver, B.C. on November 21, 1984.

February to June 1985: Intermittent talks are held between Jack Murta's staff and the NAJC, but the negotiation process is denied. Talks reach an impasse.

August 1985 to May 1986: The Honourable Otto Jelinek replaces Jack Murta as the Minister of Multiculturalism. Once again the NAJC attempts to establish a negotiation process as outlined in the joint press release of December 15, 1984. Jelinek holds firm on the offer made by Jack Murta. In January, he threatens to act unilaterally, but backs down because of strong opposition from the NAJC, the media and other concerned Canadians.

May 9, 1986: Price Waterhouse Associates assesses income and property losses at not less than $443 million in 1986 dollars.

"We're a very small group in numbers. And so the policy of dispersing Japanese Canadians across this country, even after the defeat of Japan, worked beyond the wildest dreams of politicians. And forty years later, most of the people of my generation are still hiding in the woodwork and not wanting to speak. As Aunt Emily says in *Obasan*, our tongues were cut off. It takes a while for the nerves to grow back."

Joy Kogawa
In conversation
with Robert Fulford
The Case for Redress Information
November 1984

Source: Nikkei National Museum, 2018-16-2-8-3-12
www.nikkeimuseum.org

May 20, 1986: The NAJC submits to the Federal Government a comprehensive Redress proposal calling for the repeal of the War Measures Act, amendments to the Charter of Rights and Freedoms, an official acknowledgement of the injustices, the creation of a human rights foundation and compensation to Japanese Canadians who suffered the internment and are still living. Otto Jelinek refuses to consider the Redress proposal and rules out negotiations with the NAJC.

August 1986 to February 1987: The Honourable David Crombie replaces Otto Jelinek as Minister of Multiculturalism. Crombie studies the Redress issue for eight months, meeting intermittently with the NAJC.

"I feel very strongly that Canadian citizens whose rights were abused and violated and trampled upon indeed should be compensated.... If there was a Conservative government, I can assure you we would be compensating Japanese Canadians."
Prime Minister Brian Mulroney during his 1984 campaign

March to June 1987: David Crombie sends a letter to the NAJC offering a $12 million community fund. He rules out direct compensation to Japanese Canadians affected by the injustices. He refuses to negotiate with the NAJC.

July 11, 1987: The NAJC meets with David Crombie and appeals to him for more flexibility and for legitimate negotiations to achieve a just and honourable settlement. David Crombie calls off further meetings with the NAJC because the NAJC will not accept his "take it or leave it" Redress offer. Talks reach an impasse.

July 12, 1987: The NAJC appeals to Prime Minister Brian Mulroney to intervene personally to resolve the Redress issue.

September 17, 1987: The U.S. House of Representatives passes the Civil Liberties Act of 1987, offering an acknowledgement and $1.37 billion in Redress to Japanese Americans interned during World War II—$20,000 to each of the estimated 66,000 survivors and a $50 million fund to educate the American public about the uprooting.

October 1987: Public support for the NAJC is mobilized in the birth of the National Coalition for Japanese Canadian Redress. The Coalition consists of a broad cross-section of individuals, ethnic organizations, unions, professional associations and cultural groups. Writers Margaret Atwood, June Callwood and Pierre Berton and former Justice of the B.C. Supreme Court Thomas Berger are among the first individuals to join the Coalition.

October 29, 1987: At a rally in Toronto, 16 leaders of national ethnic organizations show their support for Japanese Canadians by signing a resolution urging the Prime Minister to negotiate a meaningful settlement with the NAJC. Two days later, George Corn, president of the Canadian Ethnocultural Council, which represents thirty-five national ethnic organizations, adopts the same resolution.

Source: Nikkei National Museum, 2018-16-2-8-3-13
www.nikkeimuseum.org

WHO STANDS WITH US

THE NATIONAL COALITION

In recognition that Redress for Japanese Canadians is a civil rights issue for all Canadians, the National Coalition for Japanese Canadian Redress was founded in October 1987. This coalition of Canadians of different ethnic origins, professions, religious affiliations, associations and political interests exists to provide visible and vocal support for the NAJC's Redress objectives. Members of the Coalition include:

Irving Abella, Historian
Howard Adelman, Philosopher
Ted Allan, Author
Denys Arcand, film maker
Margaret Atwood, Author
Dave Barrett, former B.C. premier
Gregory Baum, Theologian
Daryl T. Bean, Labour leader
Edward Belobaba, Lawyer
Thomas Berger, Lawyer
Pierre Berton, Author
Ernie Best, Educator
Marie-Claire Blais, Writer
Deanne Bogdan, Professor
Arthur Bielfeld, Rabbi
George Bowering, Writer
Marilyn Bown, Clergy
Dwight Boyd, Professor
June Callwood, Journalist
Shirley G.E. Carr, Labour leader
Peter Chimbos, Greek Canadian community leader
Lovell Clark, Historian
Austin Clarke, Author
Adrienne Clarkson, Publisher
Bruce Cockburn, Musician
Marjorie Cohen, Economist
Ramsay Cook, Historian
Donald Corbett, Educator
Irwin Cotler, Law professor
Alan Davies, Professor
Graeme Decarie, Historian
Pascal Delgado, Director, Ethnic Minorities Dossier, Montreal YMCA
Remi De Roo, Roman Catholic Bishop, Victoria
Louis Dudek, Retired professor
Wayne Easter, Farm leader
Margrit Eichler, Educator
Clifford Elliott, Clergy
Kathryn Emslie, Film executive
George Erasmus, National Chief, Assembly of First Nations
Timothy Findlay, Author
James Finlay, Clergy
Edith Fowke, Folklorist
Northrop Frye, Author
Robert Fulford, Journalist
Mas Funo, Artist
Ken Georgetti, Labour Leader
Graeme Gibson, Author
Dr. William Gibson, Physician
William Gilbey, Regina representative, Canadian Civil Liberties Association
Harry Glasbeek, Lawyer
Charles Gray, Musician
Paul Guenette, Camera operator
Gus Harris, Mayor of Scarborough
Beata Hasznik, Artist
James Hathaway, Professor
Debra Henderson, Film executive
Philip Hewett, Clergy
Arthur Hiess, Director, Canadian Institute of Minority Rights
Wendy Hunt, Educator
Mel Hurtig, Publisher
George Ignatieff, Author
Barbara Jackman, Lawyer
David Kai, Clergy
Kulmen Kaplansky, Human rights advocate
Joseph Katz, Educator
Anthony Keith, Lawyer
Geoff Kelly, Communications director
Bill Kilbourn, Writer
Joy Kogawa, Author
Judith Kucharsky, Minority rights advocate
Robert Kroetsch, Writer
Angelo Lacalamita, Retired
Ross Lambertson, Human rights advocate
Michele Landsberg, Columnist, *Globe and Mail*
Mary Jo Leddy, Journalist
Dennis Lee, Author

> "Injustices to Canadians on the basis of race are the saddest part of the history of Canada. We must seek to acknowledge and settle this issue in a manner satisfactory to the community that suffered. The government has an opportunity to resolve the matter now."
> Dr. Lilian Ma
> Canadian Ethnocultural Council

Source: Nikkei National Museum, 2018-16-2-8-3-14
www.nikkeimuseum.org

Bruce McLeod, Columnist, *Toronto Star*
Elsie McMurphy, Union president
David Marmorek, Environmental scientist
Dow Marmur, Rabbi
Michael Marrus, Historian
Dick Martin, Labour leader
J.S. Midanik, Past president, Canadian Civil Liberties Association
Raymond Moriyama, Architect
Khaled Mouammar, Systems analyst
J.J. Munro, Union president
Roxana Ng, Professor
bpNichol, Poet
John (Jack) Nichol, Union president
Michael Ondaatje, Author
Toni Onley, Artist
Erna Paris, Historian
Jean-Claude Parrot, Union president
Nicole Parton, Journalist
Jordan Pearlson, Rabbi
Michael Peers, Primate, Anglican Church of Canada
Rick Phillips, Teacher
Ruth Roach Pierson, Historian
Gunter Plaut, Rabbi, Holy Blossom Temple
James Porter, Professor
Cyril Powles, Historian
Alison Prentice, Historian
Borden Purcell, Human rights advocate
B. Ragula, President, Byelorussian Canadian co-ordinating committee
Leyla Raphael, President, World Conference on Religion and Peace (Canada)
Bill Reid, Haida artist
Mordecai Richler, Author
Bruce Rogers, Broadcaster
R. Roman, Professor
Jeff Rose, Union president
Abraham Rotstein, Professor
Clayton Ruby, Lawyer
Stanley Ryerson, Historian
Sybil Shack, President, Canadian Civil Liberties Association (Manitoba)
Donald Sjoberg, Bishop, Evangelical Lutheran Churches in Canada
Anne Squire, Moderator, United Church of Canada
Howard Stutt, Professor
Wayne Sumner, Professor
David Suzuki, Scientist
Ruth Syme, Clergy
Takao Tanabe, Artist
Catherine Taylor, Insurance agent
John Thompson, Historian
Setsuko Thurlow, Educator
Rhea Tregebov, Writer
Gerald Vandezande, Public affairs director
Patrick Watson, Broadcaster
Reg Whitaker, Professor
Joyce Wieland, Artist
Gordon Wilson, Labour leader
Lois Wilson, President, World Council of Churches
Frederick Zemans, Professor

Affiliation of Multicultural Societies and Service Agencies of B.C.
Byelorussian Canadian Co-ordinating Committee
Canadian Arab Federation
Canadian Federation of Multicultural Council
Canadian Hispanic Congress
Canadian Lithuanian Community
Chinese Benevolent Association
Chinese Canadian National Council
Council of Muslim Communities of Canada
Federation of Sikh Societies of Canada
First Portugese Canadian Club
German Canadian Congress
Hellenic Canadian Congress
Intercultural Association of Greater Victoria
The Korean Canadian Cultural Association of the Metropolitan Toronto
Latvian National Federation in Canada
Manitoba Intercultural Council
Multicultural Council of Saskatchewan
National Council of Jamaicans and Supportive Organizations in Canada
Richmond Multicultural Concerns Society
United Council of Filippino Associations in Canada
B.C. Association of Social Workers
B.C. Human Rights Coalition
B.C. Organization to Fight Racism
B.C. Teachers' Federation—Program Against Racism
Canadian Civil Liberties Association (Manitoba)
Canadian Institute on Minority Rights, Montreal
Canadian Rights and Liberties Federation
Committee for Racial Justice
Independent Pictures Inc.
Writers' Union of Canada
Vancouver Island Human Rights Coalition
York University Faculty Association

The Anglican Church of Canada
Human Rights Committee of Canadian Council of Catholic Bishops
The United Church of Canada

B.C. Federation of Labour
Canadian Union of Postal Workers
International Woodworkers of America (Canada)
National Farmers Union
Prince Rupert Amalgamated Shoreworkers and Clerks Union
Public Service Alliance of Canada
United Fishermen and Allied Workers Union

Hon. Ed Broadbent, M.P., Leader, New Democratic Party of Canada
Hon. Ernie Epp, M.P.
Hon. Dan Heap, M.P.
Hon. Pauline Jewett, M.P.
Hon. Svend Robinson, M.P.
Hon. David Croll, Senator
Hon. Jerry Grafstein, Senator
Hon. Michael Harcourt, M.L.A., Leader, New Democratic Party of B.C.
Hon. Robert Williams, M.L.A. (B.C.)
Communist Party of Canada

Source: Nikkei National Museum, 2018-16-2-8-3-15
www.nikkeimuseum.org

RESOLUTION

In Support of Japanese Canadian Redress
Multicultural Rally
Harbord Collegiate Institute
Toronto, Thursday, October 29, 1987

We, the undersigned national organizations representing Canadians of diverse ethnocultural heritage, hereby call upon the Prime Minister to intervene personally to resolve this basic human and civil rights issue.

We urge the Prime Minister to act swiftly to heal this wound on our national psyche and, thereby, to reinforce for all Canadians their faith in the accountability of parliamentary democracy.

The Korean Canadian Cultural Association of Metropolitan Toronto
International Sikh Organization—Federation of Sikh Societies
Council of Muslim Communities of Canada
United Council of Filipino Associations in Canada
Pakistani Canadian Community Center (Toronto) Inc.
Hellenic Canadian Congress
German Canadian Congress
National Council of Jamaicans
Canadian Lithuanian Community
National Congress of Italian Canadians
Chinese Canadian National Council
Canadian Arab Federation
Canadian Polish Congress
Canadian Jewish Congress
Canadian Hispanic Congress
Czechoslovak Association of Canada

"The day has passed when Japanese Canadians will fall alone."
Michael Czuma,
Polish Canadian Congress
Solidarity for Redress Rally,
Toronto, October 29, 1987

WHAT YOU CAN DO

- Write to the Prime Minister urging him to negotiate a just and honourable settlement with the NAJC; remember to send a copy of your letter to your local Member of Parliament and the NAJC. Letters addressed to the Prime Minister and MPs, c/o the House of Commons, Ottawa K1A 0A6 do not require postage.
- Become a member of the National Coalition for Japanese Canadians by writing to the NAJC.
- Make a donation to the NAJC Redress Campaign. Your money will be used to educate the public about the uprooting, to gain a broad base of support for Redress and to seek negotiations with the Government of Canada.

MAILING ADDRESS FOR ALL CORRESPONDENCE:

NATIONAL ASSOCIATION OF JAPANESE CANADIANS (NAJC)
735 ASH STREET
WINNIPEG, MANITOBA
R3N 0R5

"I believe that the Japanese Canadian Redress issue can be seen as a test case. If the government lets this opportunity pass to acknowledge and settle the injustices inflicted on Canadians of Japanese ancestry because of racism, then every individual in this country should feel a shiver of terror at the thought that the same treatment will be given others who suffer the abrogation of rights."
Roy Miki
from "The Experience of Racism," 1986

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

"A sense of incompleteness gnaws at me. I need to feel right about my country. I need this to happen while I am still around to appreciate it. What would finally ease the bitter memories and deep hurts that simmer inside me is for the government in Ottawa to take the high road in producing a Redress settlement. It should not only satisfy Japanese Canadians but also assure all Canadians that, despite temporary aberrations, our country guarantees that the rights and privileges of citizenship cannot be taken away, for whatever reason."

Frank Moritsugu,
World War II veteran
Winnipeg Free Press,
August 2, 1987

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Source: Nikkei National Museum, 2018-16-2-8-3-17
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"I had the queerest sensation of living in some fantastic dream as the train slowly moved out of the station. All along the tracks, wherever they could, crowds of nihonjin lined up to wave good-bye to those going to work camps, to Schreiber and to beet fields, ghost towns and other places. They waved to us and we waved to them, whoever they were. Some we knew, some we didn't, but weren't we all in the same boat—forced to move out of the restricted area?"
Muriel Kitagawa
This is My Own,
Talonbooks, 1985

Source: Nikkei National Museum, 2018-16-2-8-3-18
www.nikkeimuseum.org

REDRESS THE WRONG

Source: Nikkei National Museum, 2018-16-2-8-3-19
www.nikkeimuseum.org

DEMOCRACY BETRAYED

THE CASE FOR REDRESS



Public Archives of Canada

A submission to the Government of Canada
on the violation of rights and freedoms
of Japanese Canadians during and after World War II

NATIONAL ASSOCIATION OF JAPANESE CANADIANS

Source: Nikkei National Museum, 2018-16-2-8-4-1
www.nikkeimuseum.org

DEMOCRACY BETRAYED

THE CASE FOR REDRESS

NOVEMBER 21, 1984

NATIONAL ASSOCIATION OF JAPANESE CANADIANS
(SECOND PRINTING, JANUARY 1985)

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

SUMMARY

Between 1941 and 1949 the Canadian government forced 21,000 Canadian residents of Japanese ethnic origin from their homes, confined most in detention camps, sold off all their real and personal property, and forced them to scatter across Canada or be shipped to war-torn Japan. Over 17,000 of those victimized by the Canadian government were Canadian citizens. The government claimed that this denial of the civil and human rights of these Canadians was necessary to ensure Canada's security.

Today, government documents show this claim to be completely false. They show that the treatment of Japanese Canadians during and after the Second World War was motivated by racism and political opportunism. They show:

1) that the Royal Canadian Mounted Police and Canada's senior military officers opposed the removal of Japanese Canadians from the Pacific Coast as unnecessary and unwarranted, and, in the case of the military, left the uprooting to civilian authorities;

2) that the Cabinet Ministers directly responsible for the wartime treatment of Japanese Canadians knew that Japanese Canadians were no threat to Canada's security;

3) that those Ministers instituted policies that violated the civil and human rights of Japanese Canadians in the hope of winning the approval and support of Canada's hardcore minority of bigots;

4) that to implement those policies the responsible Ministers systematically distorted the information they gave their Cabinet colleagues concerning the need for and the reasons behind the policies they were proposing;

5) that these Ministers exploited the powers granted them under the War Measures Act to achieve objectives that had nothing to do with the peace, order and good government of Canada.

This brief documents how Ministers of the Crown used their emergency powers to achieve a political objective: the destruction of the Japanese Canadian community in British Columbia. It documents how they persuaded their Cabinet colleagues to uproot 21,000 innocent people, to strip them of their property, and then tried to exile 10,000 to war-torn Japan by clothing the orders-in-council implementing those policies in the mantle of "national security," or by alleging that they were necessary for the protection of Japanese Canadians. It shows how those Ministers even defied Parliament to achieve their ends, and succeeded, because there is no way in law that victims of repression under the War Measures Act can appeal the orders abusing them.

This brief also calls for justice. It calls for an end to the 42 year wait on the part of the victims for a public acknowledgement of the wrongs done them. It calls for redress of those wrongs in a meaningful manner that will ensure that no other Canadians will experience denials of their civil and human rights at the hands of ambitious politicians. It calls on the Government of Canada to acknowledge its responsibility to compensate Japanese Canadians for injustices suffered.

Source: Nikkei National Museum, 2018-16-2-8-4-3
www.nikkeimuseum.org

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

INTRODUCTION

In 1942, Japanese Canadians were divested of all human rights and freedoms and branded enemy aliens by the Government of Canada. The anguish, indignities and deprivations resulting from the government's actions are of a magnitude and severity that are beyond anyone's power to mend. History cannot be undone.

However, we do have the power to act affirmatively and to propose remedies for violations of our own laws and principles. To do otherwise would be an abdication of our duties and responsibilities as Canadian citizens.

The shame and stigma placed upon us by the government in an earlier time have become, in this day, a slur and "a black mark" upon the Canadian tradition of justice and fair play. The incarceration of the victims of race prejudice, the abolition of property rights, the disruption of the family unit and the assault on the democratic rights of individuals were damaging not only to Japanese Canadians, but to the peace, order and integrity of the nation. The injury to our community was a betrayal of democracy itself.

It is as an act of citizenship and because we refuse to see democracy betrayed that we seek an honourable resolution to the injustices of the war years. In calling for redress, we affirm our pride in our country and our faith in the principles which determine this nation as a democracy.

Source: Nikkei National Museum, 2018-16-2-8-4-5
www.nikkeimuseum.org

PART ONE

DEMOCRACY BETRAYED: YEARS OF INJUSTICE

"Okay we move. But where? Signs up on all highways...JAPS KEEP OUT. Curfew.... Like moles we burrow within after dark, and only dare to peek out of the window or else be thrown into the hoosegow with long term sentences and hard labor. Confiscation of radios, cameras, cars and trucks. Shutdown of all business. No one will buy. No agency yet set up to evaluate. When you get a notice to report to the RCMP for orders to move, you report or be interned.... 'Who will guard my wife and daughters?' Strong arm reply. Lord, if this was Germany you can expect such things as the normal way, but this is Canada, a Democracy! And the Niseis... repudiated by the only land they know, no redress anywhere."

(Muriel Kitagawa, Letter to her brother, Wes Fujiwara, 4 March 1942)



Seizure of the Japanese Canadian fishing fleet, Steveston, 1942. (Public Archives of Canada)

Source: Nikkei National Museum, 2018-16-2-8-4-6
www.nikkeimuseum.org

DEMOCRACY BETRAYED: YEARS OF INJUSTICE

In February, 1942, the Government of Canada ordered the expulsion of all Canadians of Japanese ethnic origin from the West Coast of British Columbia. By its action, the government perpetrated the view that ethnicity and not individual merit was the basis of citizenship. The seven years which followed witnessed the violation of human and civil rights on a scale that is without precedent in Canadian history.[1]

Armed with the unlimited powers of the War Measures Act, R.C.M.P. officers entered homes without warrant, day and night, giving people only hours to move. Fishing boats, automobiles, and radios were confiscated. A dawn to dusk curfew was imposed on "every person of the Japanese race."[2] Husbands and wives were forcibly separated, the men interned in road camps in such places as Rainbow, Jasper and Yellowhead. Those who refused to abandon their families were sent to prisoner of war camps at Petawawa and Angler in Ontario.

The government's first measure, which was to intern only "male enemy aliens,"[3] rapidly escalated to the removal and incarceration of each and every Japanese Canadian. Families were ejected from their homes and placed in animal pens in Hastings Park, Vancouver, which became the clearing house for removal to the Interior of British Columbia. On March 28, 1942, the British Columbia Security Commission, the civilian body established to carry out the uprooting, announced the sugar beet program. Families were allowed to stay together on the condition that they leave British Columbia to work in the beet fields of Alberta and Manitoba, where there was an acute labour shortage. The first to go were families from Steveston and the Fraser Valley. On arrival, they were inspected and chosen for labour like slaves at a public auction.[4]

Having been branded "enemy aliens" by the highest authority in the land, Japanese Canadians were met with suspicion and distrust in their forced migrations. Alberta accepted them only on the condition that the federal government guaranteed their removal after the war was over. They were prohibited from buying or leasing land and could not grow crops except by special permission from the Minister of Justice; businesses and residential leases were strictly controlled; and municipalities such as Chatham, St. Catherines and Toronto banned Japanese Canadians from their city limits.

[1] For a comprehensive analysis of this period of history, see Ann Gomer Sunahara, *The Politics of Racism: The Uprooting of Japanese Canadians During The Second World War* (Toronto: James Lorimer, 1981).

[2] Ministerial order under the authority of the Minister of Justice, Louis S. St. Laurent, 26 February 1942. Two days after the curfew was imposed, 66-year-old Sotaro Seki was arrested a block away from his Powell Street home in Vancouver and sentenced to 6 months in jail with hard labour. See Ken Adachi, *The Enemy That Never Was: A History of the Japanese Canadians* (Toronto: McClelland and Stewart, 1976), p. 232.

[3] *Notice, To Male Enemy Aliens,* issued by S. T. Wood, Commissioner, Royal Canadian Mounted Police, 7 February 1942.

[4] See *A Dream of Riches: The Japanese Canadians, 1877-1977* (Vancouver: Japanese Canadian Centennial Project, 1978), p. 112.

Source: Nikkei National Museum, 2018-16-2-8-4-7
www.nikkeimuseum.org

The Security Commission began its work on March 4, 1942, and by October, its mandate had been accomplished: 21,000 people of Japanese ethnic origin[5] had been displaced from their homes and torn from their livelihood without recourse to legal appeal. Yet these deprivations merely presaged what was to come.

Once Japanese Canadians were uprooted from their communities on the West Coast, the Custodian of Enemy Property, who was solemnly charged with holding homes, businesses and property **in trust**, proceeded to liquidate these belongings **without the owners' consent.** Possessions which had taken lifetimes to accumulate were disposed of in fleeting moments. Furniture, appliances, sewing machines, pianos and household goods were snapped up at fire sale prices by the general public. Unopened and unvalued boxes and trunks of china, silver, clothing and irreplaceable family heirlooms were auctioned off for two dollars per bid. Homes and businesses were sold by public tender to eager buyers. In the Fraser Valley alone, 769 farms comprising 13,000 acres of the finest agricultural land in British Columbia were disposed of for $64.00 per acre.[6] The 1200 fishing boats impounded on December 8, 1941, were disposed of under Orders-in-Council P.C. 288 and P.C. 251 which were passed on January 13, 1942. Similarly, 1500 cars, trucks and motorcycles impounded on the lower mainland were auctioned off to enthusiastic buyers (including many used car dealers) in early summer of 1942. Any capital from property sales was wiped out by realtors' and auctioneers' fees, storage and handling charges, and deductions for welfare while interned. Japanese Canadians, unlike prisoners of war or enemy nationals under the Geneva Convention, were forced to pay for their own internment.

KOME

Kome is a shy, soft-spoken woman in her 80s who has asked to remain unidentified. She was born in Vancouver in 1903, baptized an Anglican, and educated in British Columbia. She has never visited Japan and has no desire to do so.

At the age of 18, Kome married. After years of hard labour, she and her husband poured their life's savings into the purchase of a three-bedroom house at 1941 Turner Street in Vancouver. They moved into their new home on December 6, 1941. On the morning of December 8 they responded with shock and outrage to the radio announcement that Japan had bombed Pearl Harbour.

In January, 1942, Kome's husband was fired from his job at a lumber mill in Marpole and Kome lost her job when the Japanese Canadian-owned clothing factory where she worked was shut down. At the end of March, her husband was sent away to forced labour at a road camp in Jasper. On April 21, 1942, Kome, her sister and her aging mother were sent to Greenwood, a detention centre in the Interior of British Columbia. Kome's 21-year-old son, John, was an idealistic Sansei (third generation) youth with a strong faith in democracy. Concerned about his mother's safety, he refused to leave British Columbia. Ten days after Kome left, he was arrested on Powell Street in Vancouver, charged with delaying his departure, and placed behind barbed wire in a prisoner of war camp in Petawawa, Ontario.

[5]Prior to incarceration, a further 1,215 Japanese Canadians lived east of the Cascade Mountains and 1,053 resided elsewhere in Canada. Adachi, p. 234.

Although the uprooting applied only to those people living in the coastal area of British Columbia, the government's policies resulted in the persecution of all Japanese Canadians. For example, the Canadian Pacific Railway fired Japanese Canadian employees living in Saskatchewan and other places far removed from the so-called "protected area."

[6]Sunahara, p.107. See also Thomas R. Berger, *Fragile Freedoms: Human Rights and Dissent in Canada* (Toronto: Clarke, Irwin & Co., 1981), p. 122.

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

Kome's husband was finally allowed to join her in Greenwood after 7 months in the road camp. Her son John was released from Petawawa after a year's imprisonment to work in a lumber mill at Fort William in Ontario. In September, 1943, Kome and her husband travelled across Canada by train and found themselves jobless in Montreal — they had previously sought permission to go to Toronto but their request was refused. In Montreal, they were forced to live in the basement storage room of a nursing home where they worked as cleaners.

Today, living alone in Toronto, Kome is reluctant to recall the long struggle to survive after expulsion from her home in British Columbia and the nightmare of the time her husband and son were taken from her. In 1972, she resided for a brief period in Vancouver and noted wistfully that her dream house is still there.

The Second Uprooting

Deprived of their homes as well as their freedom, Japanese Canadians were completely defenceless against the government's next measure, which was to order yet another uprooting.

> *"Take them back to Japan. They do not belong here, and there is only one solution to the problem. They cannot be assimilated as Canadians for no matter how long the Japanese remain in Canada they will always be Japanese."*[7]

In August, 1944, Prime Minister William Lyon Mackenzie King declared, "It is a fact no person of Japanese race born in Canada has been charged with any act of sabotage or disloyalty during the years of war."[8] Nevertheless, in 1945, when World War II was clearly over, the government once again invoked the spurious issue of loyalty to deal with the "problem" of Japanese Canadians still remaining in British Columbia.

A "loyalty survey" was conducted throughout the detention camps of British Columbia during April and May of 1945. Proof of loyalty consisted of "volunteering" to remove oneself east of the Rocky Mountains. Those unwilling or unable to make such a move were to be classified disloyal, divested of citizenship and nationality, and banished to Japan. The original orders authorized the deportation of 10,000 Japanese Canadians. A ground swell of public opinion, reinforced by a declaration from the United Nations that the act of deporting citizens was a war crime, stopped this action by the government, but not before 4,000 Japanese Canadians, one half of whom were Canadian-born, had departed for Japan. Those who escaped exile to Japan were forced to disperse across Canada.

Once outside of British Columbia, however, restrictions continued. In 1944, the House of Commons passed a special order to ensure that Japanese Canadians expelled from British Columbia would be unable to vote in federal elections (lack of franchise in British Columbia had prevented Japanese Canadians from voting in federal elections as long as they remained in British Columbia).

[7]Thomas Reid, Liberal Member of Parliament for New Westminster, in a speech to the East Burnaby Liberal Association, 15 January 1942. Quoted by Ken Adachi, *A History of Japanese Canadians in B.C., 1877-1958* (Vancouver: B.C. Centennial Committee, 1958), p. 20.

The Conservative Party was equally strident in its demands for the removal of Japanese Canadians. Howard Green, Conservative Member of Parliament for Vancouver South declared: "We should be protected from treachery, from a stab in the back... The only complete protection we can have from this danger is to remove the Japanese population from the province." *Debates,* House of Commons, 1942, p.156

[8]Prime Minister William Lyon Mackenzie King, *Debates,* House of Commons, 4 August 1944, p. 5915.

Source: Nikkei National Museum, 2018-16-2-8-4-9
www.nikkeimuseum.org

The period of repression for Japanese Canadians extended well beyond the conclusion of World War II. In October, 1945, Yoshiji Takahashi of New Denver was sentenced to a year in Oakalla Prison for the "crime" of returning home to reclaim his farm in Mission, British Columbia.[9] In 1948, Akihide Otsuji was sentenced to a year's hard labour for the same "crime" of returning to the West Coast.[10] Japanese Canadians were required to carry registration cards containing a serial number, thumbprint and photograph until January 23, 1947.[11] The actual orders empowering the government to banish 10,000 Canadians of Japanese ethnic origin to Japan were not revoked until January 27, 1947. It was not until April 1, 1949, four years after the war had ended, that the policies of exclusion and disenfranchisement ended and Japanese Canadians were accorded the rights and freedoms of citizens in a democracy.

HIDEO KOKUBO

Hideo Kokubo was born in Steveston, British Columbia, in 1912. The son of a fisherman, he began fishing himself at the age of 18. By the time he was 29, he owned three fishing vessels: a gillnetter, a troller and a boat for cod fishing. He would likely be a wealthy man today if it were not for the losses he suffered in 1941.

On December 8, 1941, his boats were impounded in Nanaimo and ordered back to Steveston:

"When we came back to Steveston, all the boats came back together in a long line—they were tied together, we couldn't run them—escorted by police boats. When we got here, we took our belongings ashore, and the next day the boats were gone; and we'd had three boats too. It was like being cut off at the root. All those years of work, just gone." [12]

Mr. Kokubo was part of a Nisei or Canadian-born group who insisted that their families be allowed to stay together through the uprooting and who opposed the separate removal of men to road camps:

"We said, 'After we know that our families are safe and well-looked-after then we will go anywhere.' But when we insisted the police came and took us one by one from home; there were maybe a hundred of us." [13]

Mr. Kokubo was shipped to a prisoner of war camp in Angler, Ontario, where he was imprisoned behind barbed wire and under armed guard for four years. The prisoners lived in tar-paper shacks, the walls of which were coated with 5 to 6 inches of ice when the temperature dropped to minus 60 degrees Fahrenheit. Mr. Kokubo remembers, "At one time there were 720 people there, all men, and a lot of them were old people." [14]

Mrs. Kokubo and their infant daughter, Etsuko, were sent to a detention camp at Lemon Creek. Mrs. Kokubo was allowed to send one card and one letter a week to Angler, but all mail was censored by the Army:

"If someone made some comment about the war, that part was cut out with scissors. I used to wonder how my family was getting along." [15]

[9]Adachi, pp. 337-338.
[10]Jack Scott, "The Crime of Birth," Vancouver *Sun*, 30 October 1948.
[11]Adachi, p. 257.
[12]Daphne Marlatt and Maya Koizumi, Robert Minden and Rex Wyler, *Steveston Recollected* (Victoria: Aural History, Provincial Archives of British Columbia, 1975), p. 59.
[13]Ibid., p. 66.
[14]Ibid., p. 66.
[15]Ibid., p. 67.

Source: Nikkei National Museum, 2018-16-2-8-4-10
www.nikkeimuseum.org

When the war ended, Mr. Kokubo wanted to return to British Columbia, but permission was refused. In order to find their eldest daughter, Tsuneko, who had been trapped in Japan by the war while visiting relatives, the Kokubos accepted "repatriation" in the summer of 1946.

Mr. Kokubo returned to Canada in 1952 and endured 5 years of poverty and debt in order to re-establish his livelihood as a fisherman. Apart from the confiscation of his boats during the war, the thing he regrets most is the loss of 10 of the most valuable years of his life, between the ages of 30 and 40. These years were spent in prison camp and exile and can never be returned to him.

The Unknown Soldiers

It is an irony of history that, during the very moments Japanese Canadians were experiencing the injustices of removal, confiscation of property and detention at the hands of Canadian authorities, a small group of Japanese Canadian soldiers who had enlisted in the Canadian Army prior to the outbreak of the war were engaged in active combat to defend the very principles of justice and fair play that were being violated at home in Canada. One of them, David Tsubota, was interned in a German prisoner of war camp after being captured during a commando raid on Dieppe.[16] Minoru Tanaka who served in Normandy and Germany, was killed in action near Calcar, Germany.[17]

Japanese Canadians who sought to enlist after the outbreak of the Pacific War met with solid opposition from political figures such as Premier T.D. Patullo of British Columbia, who declared:

> *"...if they* (Japanese Canadians) *are called up for service, there will be a demand they be given the franchise, which we in this province can never tolerate.*
>
> *If any instructions have been given to call up Japanese...I sincerely hope that you have them immediately countermanded."* [18]

Rejected by the Canadian Army, Nisei or Canadian-born volunteers were eventually accepted into the British Pioneer Corps and accorded the rank of corporal. Only at the last minute, humiliated in Parliament at the prospect of Canadians going overseas in foreign uniforms, did the Canadian government relent and accept Japanese Canadians into the Canadian Army, after first demoting them to privates.[19]

[16] *The New Canadian,* 10 March 1945. See also, *Khaki,* 16 April 1945 (this is a bi-monthly Canadian Army bulletin published in Ottawa). Tsubota's father was a World War I veteran and also served with the Canadian Army headquarters in London during World War II. Adachi, p. 400.

[17] Minoru Tanaka's father served in the 10th Battalion in France during World War I and was seriously wounded at the Battle of Vimy Ridge. Minoru's brother, Harry Tanaka, joined the Canadian Armoured Regiment and fought in North Africa, Italy, Belgium and Holland during World War II. Minoru Tanaka is buried in the Canadian cemetery, Nijmegen, Holland.

[18] Premier T.D. Patullo, Letter to Prime Minister W.L.M. King, 23 September 1940, William Lyon Mackenzie King Papers, MG26 J1, Vol. 331, Public Archives of Canada.

[19] *A Dream of Riches,* p. 102.

Source: Nikkei National Museum, 2018-16-2-8-4-11
www.nikkeimuseum.org

Perhaps the most grievous wrong was done to Japanese Canadian veterans of World War I, whose record was written in blood: of 196 who served, 54 were killed and 93 wounded in combat. Many of them, like Masumi Mitsui, decorated for his valour at Vimy Ridge, had settled on farmland in the Fraser Valley in British Columbia.[20] He and other Japanese Canadian veterans of World War I were summarily dispossessed of their property and homes so that they might be sold under the Veterans' Land Act to returning Caucasian veterans of World War II.

T. BUCK SUZUKI
(1916-1977)

Tatsuro Buck Suzuki was born in Richmond, British Columbia, on January 28, 1916. He enlisted in the Canadian Army during World War II and served in Singapore, Malaya and India.

In March, 1946, he sent a letter to a friend in Canada expressing his strong desire to return with his family to their roots in British Columbia:

> *"I have a wife and baby in Ontario, the baby I have as yet not seen. Also aged parents moved out to Elora, Ontario, and it is my earnest desire to have them once again go back to the only place (in the case of my parents) they have known for forty years. Dad and Mum are both naturalized Canadians. My wife was born in Canada and can't speak a word of Japanese."* [21]

After discharge from the army, however, Buck found his circumstances differed considerably from that of other veterans who had returned from overseas duty:

> *"Since arriving from overseas on the 13th of October last* (1946) *I have been unable to find a place to live for my wife, child and myself and am at present living with my parents in a rented farm house five miles from the nearest village* (Thamesville, Ontario). *I have not been able to work a single day because of this situation. That is why I decided in desperation to go back to B.C. to the one occupation I know."* [22]

When he applied to return to fishing in British Columbia, he was told:

> *"Please be advised that an Order adopted under the War Measures Act early in 1942 restraining the issue of fishing licences to persons of Japanese racial origin is still in effect as a result of continuance under the National Emergency Transitional Powers Act of 1945."* [23]

Finally, in March, 1947, Buck and his family were granted a special permit by the R.C.M.P. allowing them to return to the West Coast, but not to their home in Sunbury, New Westminster, which had been sold without consent by the Custodian of Enemy Property to the Director of the Veterans' Land Act.

Buck and his family had moved into their completely renovated home on December 5, 1941, two days before the bombing of Pearl Harbour. They had just installed a new foundation, roof, and porch, and had completely re-wired and re-plumbed the house before moving in. The house and 7.7 acres of waterfront property were sold to a returning Caucasian veteran while Buck was still in service overseas. Buck tried repeatedly to secure a just settlement for the confiscation of his property, but his claim for compensation was never resolved.

[20]See recent story, "Masumi Mitsui has a right to be angry," Toronto *Star,* 11 April 1984.
[21]T. Buck Suzuki, Letter to Lloyd Rasmusson, 8 March 1946.
[22]T. Buck Suzuki, Letter to Morris Shumiatcher, 3 February 1947.
[23]Ibid., quoting A.J. Whitmore, Director of Western Fisheries.

Source: Nikkei National Museum, 2018-16-2-8-4-12
www.nikkeimuseum.org

PART TWO

DEMOCRACY BETRAYED: THE FAILURE OF GOVERNMENT

"Who would have thought that one day I would be unable to stand up for my country's government, out of sheer shame and disillusion, against the slurs of the scornful? The bitterness, the anguish is complete. You, who deal in lifeless figures, files, and statistics could never measure the depth of hurt and outrage dealt out to those of us who love this land. It is because we ***are*** *Canadians, that we protest the violation of our birthright."*

(Muriel Kitagawa, Letter to the Custodian of Enemy Property, 8 July 1943)



Posting the MALE ENEMY ALIEN *notice, Vancouver, 1942. (Vancouver Public Library)*

Source: Nikkei National Museum, 2018-16-2-8-4-13
www.nikkeimuseum.org

The Security Myth

The government represented the incarceration of Japanese Canadians during World War II as necessary for reasons of national security. This myth was given substance when Prime Minister Mackenzie King arose and announced in the House of Commons, on February 25, 1942, that the compulsory removal of all Japanese Canadians was necessary "to safeguard the defences of the Pacific coast of Canada." [24]

To the contrary, documents now available to public scrutiny reveal that **well in advance of the decision to remove Japanese Canadians from the West Coast** the government was fully apprised of expert opinion confirming the loyalty of Japanese Canadians.

In 1940, Assistant Commissioner Frederick John Mead, the R.C.M.P. officer responsible for West Coast security, advised that Japanese Canadians did not pose a threat to national security and pointed to a more pressing situation in British Columbia:

> *"After studying the question on the spot, the thought occurs to me that there is far more possibility of trouble developing against the Japanese in Canada as a result of agitation at present being carried on by certain individuals than there would be by the Japanese against this Country. I feel that the present agitation being carried on by Alderman Halford Wilson is provocative, and in times such as these downright dangerous if it is allowed to go on unchecked."* [25]

Major General H.G.D. Crerar, the Chief of General Staff in 1940, concurred with Mead's opinion that the loyalty of Japanese Canadians was beyond question, as did his successor after the outbreak of the Pacific War, Major General Ken Stuart, who stated,

> *"From the army point of view, I cannot see that Japanese Canadians constitute the slightest menace to national security."* [26]

What the documents establish is that the real threat to public order came not from Japanese Canadians, but from others. In December, 1941, Canada's Chief of General Staff would restate Mead's earlier view:

> *"Members of the special government committee, as well as military, police and local authorities, were concerned less at the possibility of subversive activity by Japanese than at the danger of serious anti-Japanese outbreaks by the white population."* [27]

[24]Prime Minister W.L.M. King, *Debates,* House of Commons, 25 February 1942, p.810

[25]Report to R.C.M.P. Commissioner S.T. Wood, 21 August 1940, Department of National Defence Papers, RG24, Vol. 2730, File HQS-5199x, Public Archives of Canada.

[26]Maurice A. Pope, *Soldiers and Politicians: The Memoirs of Lt. Gen. Maurice A. Pope* (Toronto: University of Toronto Press, 1962), p. 177.

[27]Cabinet War Committee, *Minutes,* 29 December 1941, RG2, 7C, Vol. 6, Public Archives of Canada.

Source: Nikkei National Museum, 2018-16-2-8-4-14
www.nikkeimuseum.org

At a "Conference on the Japanese Problem in B.C.," held in Ottawa in January, 1942, representatives from the Department of National Defence, National Defence for Naval Services and the Royal Canadian Mounted Police all opposed the incarceration of Japanese Canadians and maintained that the measures already in place were more than adequate.[28] Thus the government's highest advisors, expressing the majority position at the Conference, saw no threat to national security in the Japanese Canadian presence on the West Coast. Instead, recognizing the potential violence from anti-Japanese Canadian elements in British Columbia, they endorsed the principle that:

> *"Every feasible step shall be taken to encourage the maintenance of a calm and reasonable attitude among Canadian citizens generally, and it shall again be made known that the full force of the law will be invoked to prevent anti-Japanese demonstrations and to protect Canadian residents of Japanese race."* [29]

At this meeting, the Department of Labour stated that Japanese Canadians, far from being considered disloyal, could make a positive contribution to the war effort:

> *"Mr. Couper of the Department of Labour and other members of the Conference from Ottawa emphasized that if Canada was to make the utmost contribution to victory in the war it was necessary to make the most effective use of the abilities of all residents of Canada including persons of Japanese racial origin. They based their contention on the impending labour shortage in Canada and argued that racial discrimination was not only unjust, but inefficient and thus affected detrimentally Canada's war effort."* [30]

The dissenting voices at this Conference came from the minority position held by the delegates from British Columbia, and the degree of racial hatred in the air when they spoke was so palpable that one diplomat from the Department of External Affairs was to remark:

> *"They* (the delegates from B.C.) *spoke of the Japanese Canadians in a way that Nazis would have spoken about Jewish-Germans. When they spoke, I felt in that room the physical presence of evil."* [31]

The tragedy for Japanese Canadians at this juncture in history was that the person to report to Prime Minister Mackenzie King on the proceedings of this crucial conference was Ian Alistair Mackenzie, the political strategist behind the Liberal Party's anti-Asian election campaigns in British Columbia, and the sole member of Cabinet from British Columbia.[32]

[28]Conference on Japanese Problems in B.C., 8-9 January 1942, *Minutes,* Department of External Affairs, RG25, G2, Acc. 83-84/259, Box 199, File 3464-B-40C, Part 1, Public Archives of Canada.

[29]Conference on the Japanese Problem in B.C., *Report,* Ian Mackenzie Papers, MG27 III B5, Vol. 32, File x-81, Public Archives of Canada.

[30]Conference on Japanese Problems in B.C., 8-9 January 1942, *Minutes,* Department of External Affairs, RG25, G2, Acc. 83-84/259, Box 199, File 3464-B-40C, Part 1, Public Archives of Canada.

[31]Escott Reid, "The Conscience of a Diplomat: A Personal Testament," *Queens Quarterly,* 74 (Winter 1967), 6-8.

[32]On 18 September 1944, in his nomination speech, Mackenzie declared, "Let our slogan be for British Columbia: 'No Japs from the Rockies to the seas.' "

Source: Nikkei National Museum, 2018-16-2-8-4-15
www.nikkeimuseum.org

Mackenzie's confidential report to King and the Cabinet on the conference differs markedly from the Minutes of that meeting prepared by the Department of External Affairs. Placing his considerable political influence behind the opinion of the British Columbia delegates who wanted to intern male Japanese nationals, Mackenzie played up the possibility of civil disorder. Rather than giving due emphasis to the majority views of Canada's senior military officers and the R.C.M.P., who had maintained that the incarceration of Japanese nationals was unwarranted, Mackenzie instead cited the views of Major General R.O. Alexander. On December 30, 1941, after private discussions with British Columbia politicians, Alexander had urged the internment of male nationals who were 18 and older as a means of preventing bloodshed that he felt would follow anti-Japanese demonstrations in British Columbia. Mackenzie neglected to mention the fact that Alexander's superiors in General Staff had already rejected this spurious reasoning that the victims of racial violence should be interned. The military knew that the correct way to deal with vigilante violence was:

> *"... to block the holding of such demonstrations and parades. These things should not be allowed to get started and the most severe penalities provided by the appropriate laws should be invoked against any person or persons who insist on going ahead with such subversive and disloyal activities."* [33]

Despite the fact that Alexander's proposal had already been rejected by General Staff, Cabinet acceded to Mackenzie's demand for the compulsory removal of male Japanese nationals.

The Betrayal

The passivity of Cabinet, its deference to Mackenzie, and its willingness to see Canadians of Japanese ethnic origin made scapegoats to racism point to a profound betrayal of democratic principles. Besides Mackenzie, six other Cabinet Ministers had firsthand knowledge that the military and the R.C.M.P. opposed the further victimization of Japanese Canadians. These were: J.E. Michaud, Minister of Fisheries; J.T. Thorson, Minister of National War Services; Humphrey Mitchell, Minister of Labour; Louis St. Laurent, Minister of Justice; J.L. Ralston, Minister of National Defence; and Prime Minister Mackenzie King in his capacity as Secretary of State for the Department of External Affairs. The first two Ministers attended the January conference, and the others had contact with the issues in their ministerial capacity. Ralston, the one Minister who might have spoken out in support of Japanese Canadians, was absent when the decision was taken.

Mackenzie's success in persuading Cabinet to order the removal of "male enemy aliens" spelled the beginning of the end for the Japanese Canadian community on the West Coast. His demands soon escalated to a work scheme for all Japanese Canadian males, irrespective of citizenship, and then to the incarceration of each and every Japanese Canadian individual.

[33]H.L. Keenleyside, Assistant Under-Secretary of External Affairs, to Lieutenant General M.A. Pope, 3 January 1942; Pope concurred with Keenleyside in a telegram, 4 January 1942, Department of External Affairs, RG25, G2, Acc. 83-84/259, Box 199, File 3464-B-40C, Part 1, Public Archives of Canada.

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

Cabinet acceded to this latter demand on February 24, 1942, by passing Order-in-Council P.C. 1486. On February 25, Prime Minister Mackenzie King made his announcement in the House of Commons that the compulsory removal of all Japanese Canadians from the Pacific Coast was necessary to safeguard the defences of that area, thereby perpetrating the myth that Japanese Canadians were disloyal and capable of treasonous conduct. On February 26, Louis St. Laurent, Minister of Justice, issued a ministerial order entitled, "NOTICE TO ALL PERSONS OF JAPANESE RACIAL ORIGIN," abrogating the rights of Japanese Canadians. From this moment on, Japanese Canadians were plunged into the nightmare years of exclusion, internment, confiscation of property, exile and betrayal at the hands of their own government.

The government, instead of invoking the laws of the land to protect the victims of racial hatred, adopted policies supporting the very agitation and provocation which the R.C.M.P. had earlier described as "downright dangerous if...allowed to go on unchecked."[34] In choosing to adopt these policies, government allied itself with the campof demagogues whose activities had been characterized as "subversive and disloyal" by the Department of External Affairs.[35]

Significantly, when the government chose to ignore its own security experts and moved to incarcerate Japanese Canadians, Canada's senior military officers, with the support of Ralston as Minister of National Defence, chose not to carry out the uprooting. As far as the military were concerned, the forced removal of Japanese Canadians from the West Coast was a politically determined policy and had nothing to do with national security. Hence the actual task of uprooting Japanese Canadians befell a **civilian** body which had to be established for the purpose — the British Columbia Security Commission.

The Protective Custody Myth

Given that the threat to national security was only an excuse for the actions of government and had no basis in fact, why were Japanese Canadians uprooted from their homes and incarcerated in detention camps? Apologists for the government's actions have suggested that these measures were necessary to protect Japanese Canadians against the animosity of the people of British Columbia. The picture painted depicts a public seething with hatred and hysteria, demanding the removal of Japanese Canadians.

The truth of this picture is undermined by the government's own files. Those files indicate not mass hysteria, but a well orchestrated campaign of pressure from specific anti-Asian groups in British Columbia. Prime Minister Mackenzie King's files in the Department of External Affairs (King also held the portfolio of Secretary of State for the Department of External Affairs) contain only 150 letters and resolutions received between the time of Japan's attack on Pearl Harbour on December 7, 1941, and the decision to uproot Japanese Canadians on February 24, 1942.[36] The bulk of them hostile to Japanese

[34]Assistant Commissioner F.J. Mead, loc. cit.

[35]H.L. Keenleyside, loc. cit.

[36]Department of External Affairs, RG25, G2, Vol. 71, File 773-B-1-40, Parts 1 and 2, Public Archives of Canada.

Source: Nikkei National Museum, 2018-16-2-8-4-17
www.nikkeimuseum.org

Canadians came from veterans' and political organizations with overlapping memberships. These were the same organizations which had unsuccessfully lobbied for the internment of German and Italian Canadians in 1940 and most of them were located on Vancouver Island, in particular in and around Victoria. By comparison, few of the letters and resolutions received before the decision to incarcerate came from the British Columbia mainland, where 75% of Japanese Canadians lived.

Thus the government's own files, plus other disinterested assessments,[37] suggest that the demands for the removal of Japanese Canadians were coming from certain small, politically powerful groups. There is no doubt that the citizens of British Columbia were concerned, but the case for the hysteria argument in the period **before** the decision to uproot is not as strong as has been alleged.

The "protective custody" explanation is yet another myth which glosses over the government's mistreatment of Japanese Canadians. It does not account for the fact that **all** Japanese Canadians were uprooted, including those living in isolation from the white population and those whose neighbours had indicated to the government that they would protect them.[38] Nor is it consistent with the fact that Japanese Canadians were confined for up to nine months in the Livestock Buildings at Hastings Park in Vancouver, where they presented a ready target for any who might have wanted to attack them. If the government's purpose was protection, then why were men removed from their families, leaving behind women, children and the aged as easy prey for the alleged hostile mob? If the British Columbia populace was likely to be whipped into violent disorder by racist demagogues, why was nothing done to silence those few agitators rather than uprooting an entire ethnic community? If the object was to maintain public order on the Pacific Coast, why did the government revoke the civil liberties of the potential **victims** of disorder and continue to restrict their civil liberties for an extra four years after the war had ended? In what conceivable way did the confiscation of property and belongings accomplish either the protection of Japanese Canadians or the safety of the nation?

The Liquidation of Property: A Trust Betrayed

Although the ownership of property by Japanese Canadians was clearly immaterial to the security of the nation, the confiscation and liquidation of their properties was strongly promoted by several Ministers of the Crown. Humphrey Mitchell, Minister of Labour, supported the sale of property held in trust by the Custodian of Enemy Property as a solution to the financial problem of feeding and clothing those in the detention camps: Japanese Canadians would be forced to pay for their own internment. For Ian Mackenzie, the forced liquidation of properties accomplished a double objective: it destroyed the physical basis of the Japanese Canadian community, guaranteeing that its members would

[37]See Ira Dilworth, British Columbia Regional Representative, C.B.C., to Gladstone Murray, General Manager, C.B.C., 6 January 1942, Department of External Affairs, RG25, G2, Vol. 71, File 773-B-1-40, Part 1, Public Archives of Canada.

[38]In 1942, Misao Kawanami, age 9, attended the school for the blind at Jericho Hill in Vancouver. Neighbours of Mr. and Mrs. Kawanami in Burnaby offered to provide for Misao so that she might remain in her school. Pleas from her parents and from the principal of the school were rejected by the Security Commission and Misao was interned along with the rest of her family at Johnson Beach and Bay Farm in the Interior of British Columbia. In 1945, she was "repatriated" to Japan where she lives today in the care of the Japanese government.

Source: Nikkei National Museum, 2018-16-2-8-4-18
www.nikkeimuseum.org

have nothing to return to when released from detention. Further, the confiscation of Japanese Canadian farmlands in the Fraser Valley provided the opportunity to win votes from veterans by supplying them with good, cheap farms.

Within 6 weeks of the establishment of the British Columbia Security Commission, while Japanese Canadians were still being processed through Hastings Park, Mackenzie moved to acquire the properties. First, because the Veterans' Land Act did not yet exist, he wrote to T.A. Crerar, Minister of Mines and Resources, and Administrator of the Soldier Settlement Act, asking him to purchase the farms under the old Soldier Settlement Act until the Veterans' Land Act became law in August, 1942. Mackenzie advised Crerar that he had already taken the preliminary steps:

> *"The Custodian's representative in Vancouver is already in touch with a committee of white farmers and cannery men who know the properties intimately and who have already brought in a number of white farmers to take over some of the properties. They are of the opinion that they could obtain a suitable number of tenants to maintain these properties, pending their disposal to soldier settlers."* [39]

Mackenzie's initiative led to a freeze on all sales of land. Thereafter, Japanese Canadian farmers who might otherwise have leased their properties to Caucasian friends for safekeeping or sold them at fair value were prohibited from doing so.

There was one further problem: the Custodian of Enemy Property held all Japanese Canadian properties **in trust** and his powers were restricted by law to protecting and administering them — they did not extend to selling them. Cabinet dealt with this obstacle by passing Order-in-Council P.C. 469 under the War Measures Act on January 19, 1943, empowering the Custodian to dispose of Japanese Canadian property in his care **without the owners' consent.**

A legal protest initiated in 1943 by the Japanese Property Owners' Association to challenge the Custodian's right to dispose of properties held in trust was tied up in court for three years while Justice J.T. Thorson, previously a member of the Cabinet which had ordered incarceration, dwelt on the technical point of whether or not the Custodian was a servant of the Crown. When the case was finally heard, all of the properties had been sold. Thorson ruled that the Custodian was not a servant of the Crown, but an independent person, and therefore not accountable in Exchequer Court. He further ruled that an order-in-council made under the War Measures Act could not be questioned, thereby confirming Ian Mackenzie's original assessment of what was possible under the Act.[40]

[39]Ian Mackenzie to T.A. Crerar, 14 April 1942, Ian Mackenzie Papers, MG27 III B5, Vol. 25, 70-25D, Public Archives of Canada.

[40]"I am entirely in favour of this purchase, and we should not be deterred by any representations made by Japanese. Any action which we take under the War Measures Act cannot be challenged in the courts—I think that has already been sufficiently determined—as long as we can prove that it is in the public interest and in the interests of peace, order, and good government." Ian Mackenzie to Norman McLarty, Secretary of State, 5 June 1943, Ian Mackenzie Papers, MG27 III B5, Vol. 25, Public Archives of Canada.

Source: Nikkei National Museum, 2018-16-2-8-4-19
www.nikkeimuseum.org

Although neither the military nor the R.C.M.P. had requested that Japanese Canadians be deprived of their property, the Court upheld Order-in-Council P.C. 469 **as a necessary war measure** simply because it had been passed in time of war and had been deemed necessary by the Governor in Council. Once again, Japanese Canadians were victims of the unlimited powers and far-reaching potential for abuse of the War Measures Act.

Apologists for the government argue that the government, through the Bird Commission, has already compensated Japanese Canadians for injustices suffered. The government's own documents show that, in reality, that Commission was a political measure designed to neutralize claims for redress. The terms of reference for the Commission were deliberately narrow so that its findings would not be politically embarrassing. The only claims permitted were those based on losses resulting from the sale of property by the Custodian at less than fair market value or for the theft of property in the Custodian's care. The Commission had no authority to question the policies behind the confiscation and sales of Japanese Canadian property. No consideration was given to the social, physical and emotional price paid by Canadians of Japanese ancestry who were falsely branded enemy aliens by their own government. Nor did the Commission consider the continued abrogation of the rights and freedoms of Japanese Canadians long after the war had ended.

The Policy of Forced Dispersal

> *"The sound policy and the best policy for the Japanese Canadians themselves is to distribute their numbers as widely as possible throughout the country where they will not create feelings of racial hostility."* [41]

It is evident from Prime Minister Mackenzie King's remarks that he attributed the cause of racial hostility to the **victims** of racism. This same convoluted reasoning was apparent in the government's action of incarcerating Japanese Canadians rather than silencing the instigators of racial violence. In 1945, when the war had clearly ended, it surfaced again in the government's decision to expel all Japanese Canadians from the Province of British Columbia. The elimination of the Japanese Canadian community in British Columbia and the forced dispersal of its members was presented to the Canadian public as a **benign** act on the part of government, intended to rescue Japanese Canadians from their curious propensity to manufacture racism. The reality was not benign.

In 1945, for politicians such as Ian Mackenzie who believed that eliminating Japanese Canadians would have "won every seat in British Columbia," [42] the priority was to prevent Japanese Canadians from returning to the Pacific Coast and re-establishing themselves as a community. This priority was given special urgency in view of the fact that in the United States, Japanese Americans had already begun to return to the West Coast.[43]

[41] Prime Minister W.L.M. King, *Debates,* House of Commons, 4 August 1944, p. 5917.

[42] "Backstage in Ottawa," *Maclean's,* 15 April 1946, pp. 65-66.
In 1942, Ian Mackenzie had declared: "It is the government's plan to get these people out of B.C. as fast as possible.... Every single man, woman and child will be removed from the defence areas of this province and it is my personal intention, as long as I remain in public life, to see they never come back here." Vancouver *Province,* 4 April 1942.

[43] Between 1942 and 1944, 35,000 Japanese Americans were allowed to leave American detention camps after passing a loyalty review. The U.S. Government announced on 17 December 1944, that all Japanese Americans were free to return to the Pacific Coast as of 2 January 1945.

Source: Nikkei National Museum, 2018-16-2-8-4-20
www.nikkeimuseum.org

The method devised by the government to prevent the return of Japanese Canadians to the Pacific Coast, announced in August, 1944, was

> *"a quasi-judicial commission to examine the background, loyalties and attitudes of all persons of Japanese race in Canada to ascertain those who are not fit persons to be allowed to remain here."*[44]

This commission, however, never materialized. Instead, beginning in April, 1945, the R.C.M.P. in conjunction with Department of Labour placement officers canvassed the detention camps and presented the families and individuals with two crude choices: accept passage to Japan at government expense, or disperse east of the Rocky Mountains. The notice posted in the detention camps read:

> *"2. Japanese Canadians who want to remain in Canada should now re-establish themselves East of the Rockies as best evidence of their intentions to co-operate with the Government policy of dispersal.*
> *3. Failure to accept employment east of the Rockies may be regarded at a later date as lack of co-operation with the Canadian Government in carrying out its policy of dispersal."*[45]

Not only were Japanese Canadians prohibited from returning to their homes and places of birth, but their presence as a community was to be eliminated altogether in the Province of British Columbia. In essence, the "choice" inflicted on Japanese Canadians was no choice: expulsion from British Columbia or the alternative, expulsion from Canada.

Many persons in the detention camps signed the "repatriation" form (a sinister misnomer, given that the "patria" of most persons was Canada) simply to avoid a second uprooting and the trauma of rejection outside of British Columbia. Moreover, the Commissioner of Japanese Placement, T.B. Pickersgill, in his unfamiliarity with both the survey and his inexperience with the policymakers who designed it, misinformed the inmates of Tashme camp that "there is no suggestion of disloyalty because of signing the form."[46] This benign interpretation of the form was later cast aside when the government ruled that all nationals and all naturalized Japanese Canadians who had not revoked their "requests" for "repatriation" by September 2, 1945, would be forcibly deported to Japan. The government's agenda, as it stood in December, 1945, was to solve the longstanding "Japanese problem" by expelling 10,000 Canadians to a foreign, war-torn country.

For some persons, the degradation, humiliation and betrayal at the hands of the government were too great. Embittered, disillusioned and unable to see a future in Canada, they accepted the government's offer of "repatriation" without waiting to see the outcome of the legal and Parliamentary challenges to the orders. Among them were the

[44]Prime Minister W.L.M. King, *Debates,* House of Commons, 4 August 1944, p. 5916.

[45]*Notice To All Persons of Japanese Racial Origin Now Resident in British Columbia,* issued under the authority of T.B. Pickersgill, Commissioner of Japanese Placement for the Department of Labour, 12 March 1945.

[46]From a transcript of an interview between T.B. Pickersgill and the Japanese Committee, Tashme, British Columbia, Japanese Canadian Citizens Association Papers, MG28 V7, Vol. 2, File D278, Public Archives of Canada.

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

elderly, who had lost everything during the war and despaired of re-establishing themselves, and those whose parents or spouses were trapped in Japan (only Caucasian Canadians in Japan were allowed to return to Canada before 1947). The 4,000 "voluntary" exiles also tragically included 2,000 Canadian-born, one third of whom were dependent children under 16 years of age. As a footnote to this injustice, Koshio Matano, a World War I veteran who had been wounded by a German shell while serving with the Canadian 50th Battalion and who had been a patient in a mental hospital since 1933, was forcibly removed and sent into exile without ever having signed for "repatriation." [47]

Parliament Defied: Uses and Abuses of the War Measures Act

By 1945, members of the Canadian public had begun to question the government's repressive treatment of Japanese Canadians. In particular, the revocation of citizenship and nationality and the exiling of Canadians was seen as a repudiation of the very reasons for which Canada had gone to war.

Aware that the expatriation of Japanese Canadians was a sensitive issue, and alert to the fact that its ability to pass unquestioned orders-in-council would end with the expiry of the War Measures Act on January 1, 1946, Cabinet attempted to avoid Parliamentary discussion of deportation. The Minister of Justice quietly inserted a special clause into the National Emergency Transitional Powers Act (the successor to the War Measures Act) which was under consideration in Parliament at the beginning of October, 1945. This clause gave the Governor in Council (in effect Cabinet) a year in which to revoke the Canadian nationality of, and to deport, any resident of Canada. Any such deportations would not be subject to challenge by Parliament because no orders-in-council would be necessary — the deportations would be effected by a simple ministerial order.

When the unrestrained nature of these powers came to the attention of Parliament in mid-October, the resulting uproar, assisted by the fact that the newly formed United Nations had declared the deportation of citizens a crime against humanity, forced the government to withdraw the offensive legislation. With this deletion, the House of Commons quickly approved the National Emergency Transitional Powers Act (otherwise known as Bill 15).

In their relief over the defeat of clause 3(g) the opponents of deportation overlooked the implications of Section 4 of the National Emergency Transitional Powers Act. This Section provided that all orders-in-council in existence as of January 1, 1946, under the War Measures Act would automatically continue for one year. Although Parliament had the power to annul orders-in-council passed after January 1, 1946, it could do nothing about orders passed under the War Measures Act and subsequently extended under the National Emergency Transitional Powers Act. To grant itself the power to deport Japanese Canadians, Cabinet needed only to pass an order-in-council before the expiry of the War Measures Act on January 1, 1946.

[47] Adachi, *The Enemy That Never Was*, p. 318.

Source: Nikkei National Museum, 2018-16-2-8-4-22
www.nikkeimuseum.org

This, Cabinet proceeded to do. At the very time the Minister of Justice, Louis St. Laurent, was withdrawing the controversial clause and reassuring Members of Parliament that they would be consulted on any further deportation legislation, the orders-in-council circumventing Parliament were being prepared. On December 15, 1945, Cabinet met and passed three orders-in-council authorizing what Parliament had previously refused to sanction: the mass expulsion of 10,000 Canadians to war-torn Japan.

Ultimately, under the War Measures Act, not only were the rights of individual Canadians betrayed, but Parliament itself was abused. It was — and still is — perfectly legal for any Cabinet operating under the War Measures Act to victimize innocent Canadians for political purposes.

Although upheld in court, the orders-in-council deporting Japanese Canadians were never used. Churches, civil liberties groups and the press, no longer hampered by censorship, were finally able to tell the Canadian people what was being done to Japanese Canadians. In a massive ground swell of public opinion, ordinary people all across Canada, including British Columbia, told their government to stop abusing Japanese Canadians. Order-in-Council P.C. 7355 was revoked, under protest from the Minister of Justice, Louis St. Laurent,[48] on January 27, 1947. In the end, it was the people of Canada who refused to see democracy betrayed.

[48]W.L.M. King Diary, 22 January 1947, William Lyon Mackenzie King Papers, Diaries, 1947 (1 January - 30 June), MG26 J13, Public Archives of Canada.

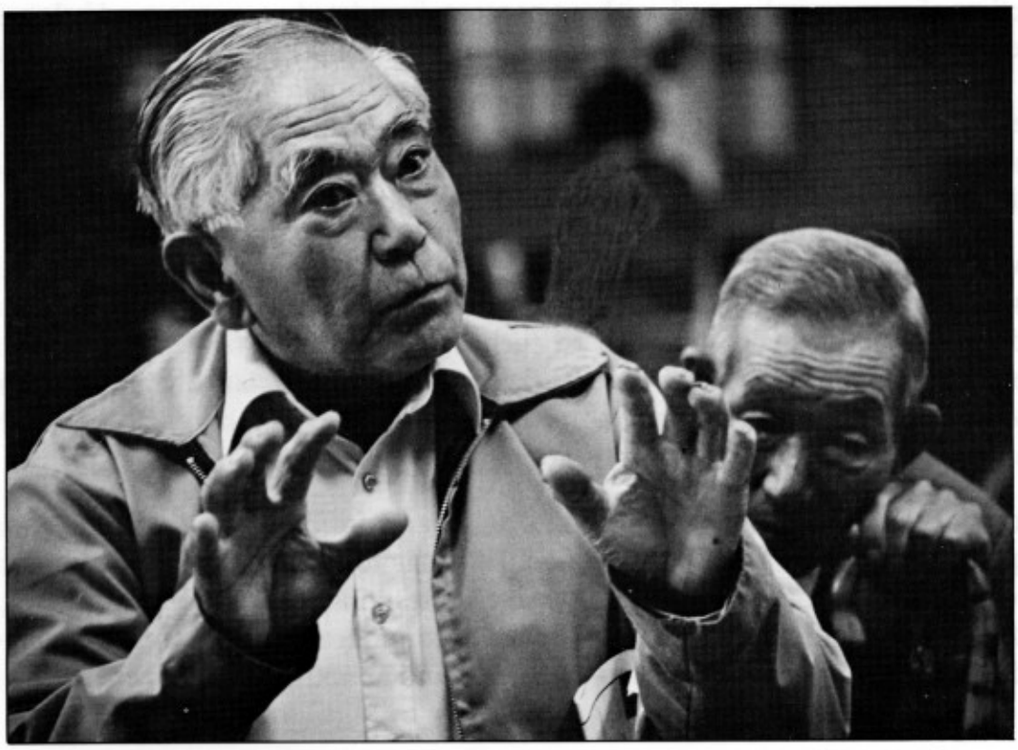
Source: Nikkei National Museum, 2018-16-2-8-4-23
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PART THREE

CALL FOR REDRESS

"Perhaps we want nothing better than to forget the raw wounds of yesterday, to cover the scars with delusions of security, but what was once taken away can be taken again. Who knows but the next time will be made easier for the plunderers because we shrugged and said: shikata-ga-nai (it can't be helped)."

(Muriel Kitagawa, *Gray Dawn on Another Day)*



Public Symposium on Redress, Vancouver, August 1983. (Photo by Tamio Wakayama)

Source: Nikkei National Museum, 2018-16-2-8-4-24
www.nikkeimuseum.org

CALL FOR REDRESS

Contrary to officially stated reasons in 1942, the forced removal and incarceration of Japanese Canadians during World War II had no basis in military necessity. In reality, the government's policies of uprooting, detention, confiscation of property, expulsion and deportation were motivated by political considerations based upon racist traditions accepted and encouraged by politicians within the government of the day. Those policies were racist in character and resulted in the abrogation of the human and civil rights of Japanese Canadians between 1941 and 1949. Although the repressive measures against Japanese Canadians were most actively promoted by politicians from British Columbia, the silent compliance of the federal cabinet was crucial to the implementation of those measures.

The principles of democracy were betrayed when the government, instead of invoking the full force of the law to protect Japanese Canadians against racist agitation, incarcerated the **victims** of race prejudice and, without consent, liquidated properties and belongings to compel the victims to pay for their own internment. The people of Canada were abused when they were unfairly led to believe that Japanese Canadians threatened the nation's security. By its actions, the Government of Canada betrayed not only Canadians of Japanese ancestry, but also the men and women it was sending to Europe and Asia to fight and die in the cause of justice and equality for all.

As a visible minority that has experienced legalized repression under the War Measures Act, we urge the Government of Canada to take such steps as are necessary to ensure that Canadians are never again subjected to such injustices. In particular, we urge that the fundamental human rights and freedoms set forth in the **Canadian Charter of Rights and Freedoms** be considered sacrosanct, non-negotiable and beyond the reach of any arbitrary legislation such as the War Measures Act.

In consequence of the abrogation of the rights and freedoms of Japanese Canadians during and after World War II, the National Association of Japanese Canadians calls on the Government of Canada to acknowledge its responsibility to compensate Japanese Canadians for injustices suffered and seeks a commitment from the Government of Canada to enter into negotiations towards a just and honourable settlement of this claim.

Source: Nikkei National Museum, 2018-16-2-8-4-25
www.nikkeimuseum.org

THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS

This submission is made by the National Association of Japanese Canadians (formerly known as the National Japanese Canadian Citizens Association) and its component organizations in the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec. This national body, which officially represents all Canadian citizens of Japanese ancestry, was founded at a conference of representatives of various Japanese Canadian organizations throughout Canada on September 2, 1947. Today, this National Association is directed by a National Council composed of representatives from its 15 member centres. The National President and National Executive Committee are responsible for the co-ordination of the work of the National Council. The Association has as its primary aims the protection of the civil, political, social, economic and human rights of persons of Japanese ancestry in Canada, the promotion and preservation of their cultural heritage, and the development of a truly democratic society wherein fundamental rights and liberties are guaranteed for all citizens.

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Past President	Gordon Kadota
Vice-President	Jack Oki
Treasurer	Harold Hirose
Secretary	Carol Matsumoto
Other members	Lucy Yamashita
	Joy Ooto
	Fred Kaita

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Source: Nikkei National Museum, 2018-16-2-8-4-26
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Source: Nikkei National Museum, 2018-16-2-8-4-27
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REDRESS FOR JAPANESE CANADIANS

A COMMUNITY FORUM

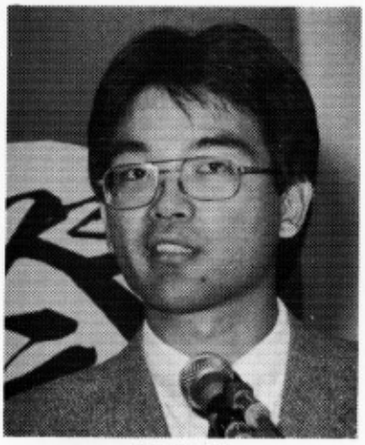




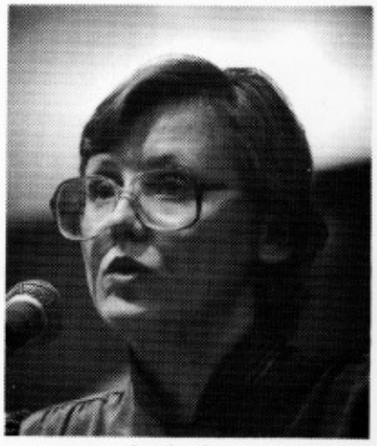
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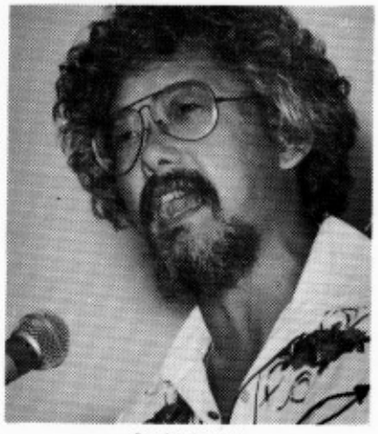
Charles Kadota



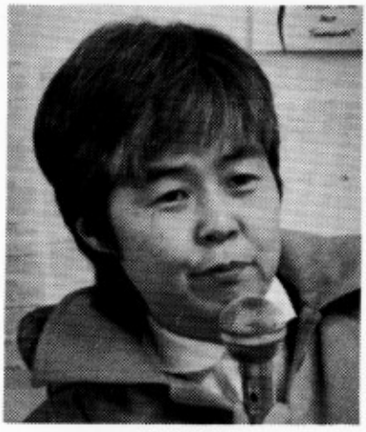
Tim Otani



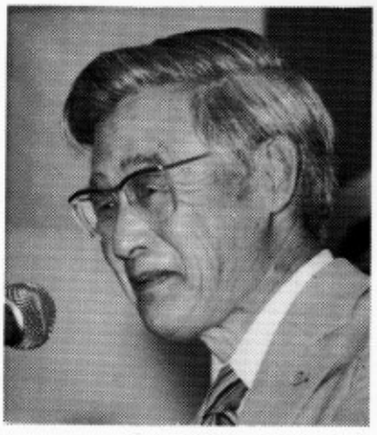
Ann Sunahara



David Suzuki



Joy Kogawa



Tom Shoyama

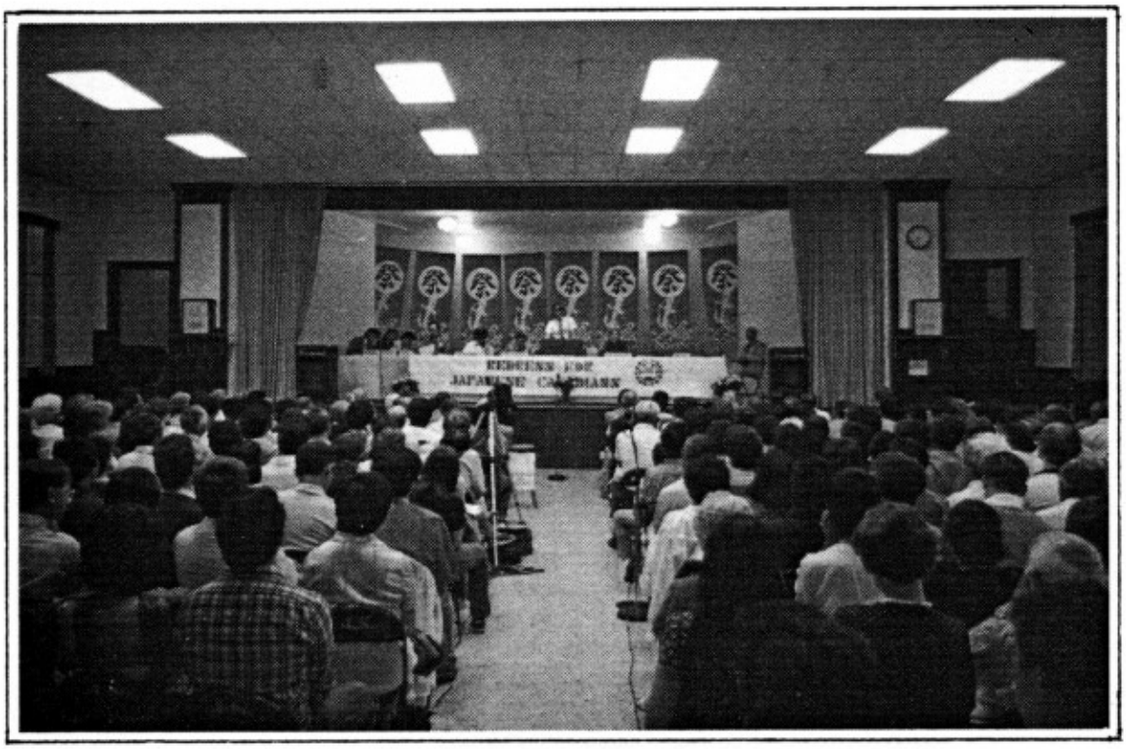
Roy Miki Charles Kadota Tim Otani Ann Sunahara

David Suzuki Joy Kogawa Tom Shoyama

Source: Nikkei National Museum, 2018-16-2-8-5-1
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REDRESS FOR JAPANESE CANADIANS:

COMMUNITY FORUM PROCEEDINGS



VANCOUVER JCCA REDRESS COMMITTEE
VANCOUVER, B.C.
1984

Source: Nikkei National Museum, 2018-16-2-8-5-2a
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REDRESS FOR JAPANESE CANADIANS:
A COMMUNITY FORUM

August 3, 1984
Japanese Language School
475 Alexander Street
Vancouver, B.C.

AGENDA

Opening Remarks:

Charles Kadota, President
Vancouver Japanese Canadian Citizens Association (JCCA)

Update, National Association of Japanese Canadians (NAJC):

Roy Miki, Chairperson
JCCA Redress Steering Committee

Update, Japanese American redress movement:

Tim Otani, Regional Director
Northwest Division
Japanese American Citizens League (JACL)

* * * * *

GUEST SPEAKERS

Roy Miki:

Introduction: "If These Walls Could Speak ....."

Ann Sunahara:

"Redress and Government Documents"

David Suzuki:

"Redress as a Canadian Issue"

Joy Kogawa:

"Redress as a Healing Process"

Tom Shoyama:

"Redress and the Wartime Years"

Source: Nikkei National Museum, 2018-16-2-8-5-3a
www.nikkeimuseum.org

PREFACE

On August 3, 1984, a hot and humid Friday evening in Vancouver, some 550 people packed themselves into the old Japanese Language School on Alexander Street to listen to talks on redress for Japanese Canadians. The meeting began shortly after 7:30 and lasted a full 4 hours, in English with translations in Japanese.

The intensity of the guest speakers and the attentiveness of the audience added to the urgency of the meeting. For the first time, Japanese Canadians, through their National Association of Japanese Canadians (the NAJC), were about to submit a brief to the Government calling for redress for the injustices they suffered during and after World War II. That the forum was being held in one of the original sites of the wartime uprooting and internment, at the old Japanese Language School in the heart of the former Powell Street community, gave the evening an historic urgency as well. Redress is a necessary stage in the history of our community, and the speakers who voiced the issues brought this message home loud and clear.

The update on the redress programme of the NAJC has become dated since August when John Turner, as the newly elected leader of the Liberal party, was Prime Minister. After the September 3rd federal elections and the change in government leadership, the call for redress has been directed to the Conservative government of Brian Mulroney. On November 21 in Ottawa, the NAJC submitted its brief, Democracy Betrayed: The Case for Redress, asking the Government to acknowledge officially the wrongs suffered by Japanese Canadians and to redress those wrongs through negotiations with the NAJC.

In preparing the proceedings of Redress for Japanese Canadians: A Community Forum, I have tried to maintain the natural flow of the evening. Fortunately, the speeches by Ann Sunahara, David Suzuki, and Joy Kogawa were submitted in writing and are printed here with their approval. Joy Kogawa was ill and could not attend the forum. Her paper was read by Irene Nemeth. Tim Otani's update on the American redress movement and the speech by Tom Shoyama were transcribed from the tapes of the forum. Only two sections from the

Source: Nikkei National Museum, 2018-16-2-8-5-3b
www.nikkeimuseum.org

tapes have not been included, the Vancouver JCCA update and the questions and comments from the audience which concluded the evening. In retrospect, neither of these seemed pertinent to the printed version of the forum.

May this publication bring the redress issue into sharper focus and further the progress toward a just and honourable settlement!

Roy Miki
December 1, 1984



Source: Nikkei National Museum, 2018-16-2-8-5-4
www.nikkeimuseum.org

Opening Remarks

Charles Kadota, President
Vancouver Japanese Canadian Citizens Association (JCCA)

It gives me a great deal of pleasure to welcome all of you to this meeting tonight. For one thing, we put a great deal of effort putting it together and it is gratifying to see so many of you here.

But of much greater importance is the fact that it is most befitting that this forum is being held here, in the city of Vancouver where it all began, where so many of us spent our formative years. It is also befitting that it should take place in this very hall where so many of us have our roots.

I spent two years in a United Church dormitory just a block from here while attending the University of British Columbia. I remember the Sunaharas. I knew of Joy Kogawa's father, an Anglican minister at the time, and now a canon. I was good friends with David Suzuki's three uncles who attended the same young peoples society in my late teens. But best of all, as a freshman at U.B.C., I remember Thomas Shoyama who was a senior, a brilliant scholar to whom I looked up with awe and admiration.

It is a homecoming of sorts and we are most grateful to have these outstanding and in some measure our native daughters and sons here to speak to us tonight. I now turn over the meeting to Roy Miki, our chairman for the evening and a professor at our own Simon Fraser University.

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

Update: The National Association of Japanese Canadians (NAJC)

Roy Miki, Chairperson
JCCA Redress Committee

It is a great honour for me to chair this community forum on redress, one of the most interesting and pressing issues of our time. A great deal has been written about redress and rarely a day passes in the newspapers without some mention of it, so for many of us who have been involved in it for the past couple of years, there is a sense now that its time has come and that the history of our community is coming full circle. I think the evidence for this is in the large number of people in this room tonight.

I have been asked to begin this evening with a brief update on the NAJC redress programme.

The National Association of Japanese Canadians is a national organization representing Japanese Canadians. At present, it is an association of 15 centres: Victoria, Vancouver, Kamloops, Kelowna, Vernon, Calgary, Edmonton, Lethbridge, Regina, Winnipeg, Thunder Bay, Toronto, Hamilton, Ottawa, and Montreal. Last year, the NAJC had only 9 centres, so the association is growing as more and more people in our communities across Canada are getting involved in the redress issue.

At the January meeting in Winnipeg, the NAJC Council voted unanimously to seek i) an acknowledgement from the government of the injustices suffered by Japanese Canadians during and after World War II; ii) redress in the form of monetary compensation; and iii) a review of the War Measures Act to ensure that the injustices inflicted on us will never be repeated with other Canadians. These resolutions are historic decisions, and of major importance to our community. The January conference was the first time that we, as a national body--a national community--have acted to redress the wrongs we experienced during the wartime years.

At the next meeting of the NAJC Council, in Vancouver in April, another historic decision was made. The NAJC Council passed a resolution to present a Redress Brief to the Government arguing

Source: Nikkei National Museum, 2018-16-2-8-5-5b
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the Japanese Canadian case for redress.

The draft of this brief, "Democracy Betrayed: The Case for Redress for Japanese Canadians," was discussed and accepted the following month at the NAJC Council meeting in Winnipeg. It is now ready to be submitted to Prime Minister John Turner.

There was a brief setback in the redress movement when former Prime Minister Trudeau, from a surprisingly uninformed position, stated that he was not "inclined" to compensate Japanese Canadians. Trudeau's comments were followed by David Collenette's response, as the Minister of Multiculturalism, to the Equality Now report. As you know, this report was prepared by the all-party Parliamentary Committee on Visible Minorities, chaired by Liberal M.P. Bob Daudlin. This committee had strongly recommended that the government of Canada "acknowledge" the injustices suffered by Japanese Canadians and agree to compensate them for these injustices.

In his, response, Collenette completely dodged this recommendation. Instead, his statement expressed "regret" for the injustices inflicted on Japanese Canadians. He would not use the word "acknowledge." Nor would he recommend any form of direct compensation to Japanese Canadians, those who were the direct victims of the injustices. He recommended what he vaguely referred to as "global compensation" in the form of a $5 million government foundation administered by the government, with directors appointed by the government, to fight racism on a "global" scale. In other words, the government, through Collenette, was ignoring the Equality Now report completely.

Collenette's response brought on a flood of editorials from all the major newspapers across Canada, as well as statements by many ethnic and civil rights representatives across Canada, outrightly condemning the Government's failure to act honourably and in good faith with the Japanese Canadian community. The response was an insult to the democratic ideals and principles that unite us all as Canadians. The insult to Japanese Canadians was an insult to all Canadians.

Source: Nikkei National Museum, 2018-16-2-8-5-6a
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At a special telephone conference on June 17th, the NAJC Council voted to reject Collenette's recommendations as totally inadequate. Moves were made to communicate this disagreement with the new Prime Minister, John Turner. We subsequently received encouraging news from Turner, through Collenette, that his government would treat the issue as a "clean sheet." Turner is willing to discuss the NAJC's position on redress. There was to be a meeting early in August, but the election call postponed this. We believe that Mr. Turner plans to meet with the NAJC before the election. Watch for further news on this meeting.

Source: Nikkei National Museum, 2018-16-2-8-5-6b
www.nikkeimuseum.org

Update: The Japanese American Situation

Tim Otani, Regional Director
Pacific Northwest Division, Japanese American Citizens League (JACL)

Introduction by Chair: We are very pleased to have with us a representative from the Japanese American Citizens League, Tim Otani, who is the Regional Director of the Northwest Division. He comes to us from Seattle, and he has kindly agreed to spend a few minutes to update us on the Japanese American movement.

I would like to thank the members of the Vancouver JCCA Redress Steering Committee for inviting me here this evening. I feel that the current situation of Japanese Canadians and the Japanese Americans is quite similar and hopefully, we can learn something from our common, yet separate, experiences. Not since the evacuation itself has any one issue united the Nikkei community like the issue of redress. The feelings and emotions that were around 42 years ago are still strongly embedded in the memories of many within our community. The fear, anger, and even the fonder memories of camp life are overshadowed by the constant thoughts of being denied justice in 1942.

It is this quest for justice that has led the Japanese American Citizens League to make redress its number one national priority. In 1980, the J.A.C.L. supported the creation of the Commission on Wartime Relocation and Internment of Civilians. This federal commission was charged with the responsibility to review the facts that led to the exclusion and detention of Japanese Americans and to recommend appropriate remedies. After two and one-half years of extensive research and public hearings, the Commission issued its findings and recommendations. They concluded that the government's wartime policies towards Japanese Americans were totally without justification.

On the basis of this work of the Commission, two pieces of congressional legislation were introduced, one in our House of Representatives and the other in the Senate. We have, in the House,

Source: Nikkei National Museum, 2018-16-2-8-5-7a
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435 members; in the Senate, we have 100 members. The House and the Senate Bills are nearly identical, what we could call 'Companion Bills'. Both must pass before it reaches the President's Office. And prior to the Bill becoming law, the President must sign it. The stage in which we are now is about the mid-point of the total political process. We currently have about 102 co-sponsors of the House Bill, and 19 for the Senate Bill. Both Bills are sitting in sub-committees at the moment. The House version has just completed hearings in June, with the Senate to hold hearings later this month, on August 16th. When the Redress Bills pass the sub-committees, they must then pass the full committees and go on to the floor of both the House and the Senate.

Our efforts to pass this piece of legislation still have a ways to go. We must concentrate our efforts on several areas: number one, ensure that we express our position at all hearings; number two, continue to gain support for the Redress Bill from our members of Congress; and number three, expand the current program of educating the general public, as well as developing a better awareness among our own community as to why we believe this issue is so urgent and important.

Our battle for justice will be won at the grassroots level. If we can educate, motivate and involve all sectors of the community, if we can encourage individuals to write letters, make phone calls, or visit their members of Congress, if we can gain support from other national organizations, then our chances dramatically increase to see justice finally served. We are very optimistic about where we are right now, and I hope from this forum today to feel equally optimistic towards the Japanese Canadian situation. Thank you.

Source: Nikkei National Museum, 2018-16-2-8-5-7b
www.nikkeimuseum.org

ROY MIKI

Introduction: "If these walls could speak ....."

The old saying, "if these walls could speak," rings true this evening. If these walls could speak . . . what stories they would tell of the days, weeks, and months during the period from February 1942 to October 1942 when lives were disrupted, freedoms wrenched away, and all Japanese Canadians were victimized as "enemy aliens," branded in their country, by their own government. These were innocent people whose only "crime" was the fact of their ancestry.

History, for some, is a dead handful of facts, figures, and events--the chore of school children. For Japanese Canadians, history lives, lives in their bodies, in their memories, in their minds now, in this room where the process of righting the wrongs of the war years has become an act of citizenship.

A couple of weeks ago, I spent one lovely afternoon talking to John Nihei, 82 years young, an Issei who worked at Tashme, the largest internment centre, just outside of Hope--the name was made from the first two letters of the B.C. Commissioners' names, TAylor, SHirras, and MEad. Nihei recalled in amazingly clear details the government's sinister repatriation scheme begun in the spring of 1945. Remember, by then the community that was uprooted in the spring of 1942 was spiritually broken. Their homes were confiscated and sold without their consent, their former lives completely obliterated, and they had no idea what the future held in store for them. Along comes the Government that had betrayed them, once when they were uprooted and again when their property and belongings were liquidated without their consent by the Custodian of Enemy Property. This time the Government comes with a "repatriation" form. The term, of course, is despicable since the "patria," the country of birth, of most of those who eventually ended up signing, was Canada. How, then, could they be "repatriated"? The truth was that they were being enticed, in their psychologically damaged state, to "agree" to their expulsion from their own country. John Nihei advocated strongly against signing the form, seeing it simply as part

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

of a scheme to banish Japanese Canadians from their country. The alternative they were offered brought this out clearly. Those who didn't sign for "repatriation" would have to move "east of the Rockies," on their own. However, those who signed could stay in the camp until then, and if necessary, would be given relief allowances. Later, they would receive free passage to Japan and $200 a child for resettlement.

At a meeting with T.B. Pickersgill, Commissioner of Japanese Placement, Nihei said that all the good points were on the side of opting for Japan. He wanted to know the merits of moving "east of the Rockies." He posed 5 key questions (I'm quoting from the tapes of our conversation):

"1. Do we have free choice of living space?
2. Do we have free choice of occupation?
3. Will our children have equal education?
4. Do we have any security after we move into the new place? Suppose I want to go to Toronto, but I haven't the savings and nothing there, then how am I going to keep my family going? We have been interned for years, so you have to give us some help to establish ourselves.
5. If you send us to the most anti-Japanese locality, if anything happens to me or my family, who's going to be responsible? The government, or are we just out of luck?"

Pickersgill's answer, which Nihei recalled as if it were yesterday, was: "If you have those worries, sign it (the repatriation form), and your worries are all gone."

This incident gives us, in 1984, one view of the impenetrable barriers set up against any Japanese Canadians who dared to question the Government's obviously hypocritical policies. Some people have asked why Japanese Canadians did not protest more forcefully. Perhaps our community might have stopped internment by being less compliant and less co-operative. But in truth, many did speak up against the Government's policies, knowing full well that the policies reflected the motives of racist politicians and bureaucrats who wanted

Source: Nikkei National Museum, 2018-16-2-8-5-8b
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nothing less than to banish Japanese Canadians from Canada, or at least force them out of British Columbia. The Japanese Canadians who did challenge the Government's actions found themselves, as we know, in prisoner-of-war camps in Petawawa and Angler, in Ontario--or if not in these camps, their words were quickly snuffed out. Our community was so victimized that we had no means of defending ourselves. All the highest authorities in Canada, including the courts, upheld the Government's discriminatory policies. The complete abuse of the War Measures Act was left unchecked, and the entire Japanese Canadian community paid dearly for this betrayal of democracy. But some still say that the wrongs do not need to be redressed because they were carried out legally. Sad to say, this is the kind of twisted reasoning used by former Prime Minister Trudeau and Minister of Multiculturalism David Collenette.

To answer this failure of Government to recognize its fallibility, I am reminded of a clear-headed statement in a postwar speech by the late Nisei writer, Muriel Kitagawa, a reporter for the New Canadian during the wartime years:

> "Time heals many things . . . time heals the details . . . but time cannot heal the fundamental wrong. If it was wrong a thousand years ago, it is still wrong today. My lost house can be remembered only in my lifetime. My children will not remember the first violence of feeling, the intense bitterness I felt . . . but they will know that a house was lost through injustice. As long as restitution was not made, that knowledge will last throughout the generations to come . . . that a house, a home was lost through injustice."

The redress movement, the authentic redress movement, began with those who first challenged the Government's actions. Though the Government of their day did not have the largeness of vision to redress the wrongs their community suffered, the wrongs themselves remained, and still remain to this day. And the legacy, the responsibility to keep the redress issue alive, has been inherited by the present generation of Japanese Canadians.

Source: Nikkei National Museum, 2018-16-2-8-5-9a
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I believe that redress is inevitable, and tonight's forum is one more step along the way. Our four guest speakers testify to this fact.

We are so fortunate to have gained the commitment of a person who has provided some of the hard-core proof for redress, Ann Sunahara, the historian whose book, The Politics of Racism, is a powerful re-interpretation of the wartime treatment of Japanese Canadians. Ann will talk about the importance of Government documents for redress.

Geneticist and T.V. host, David Suzuki, hardly needs an introduction. He is the most famous member of our community--I don't know, depending on the direction of the redress movement, this may be more a curse than a blessing! More seriously, though, I think of David Suzuki as the conscience of our community, the person who keeps us on our toes by constantly reminding us that redress is a matter of justice for all Canadians, not just for Japanese Canadians. David will talk about redress as a Canadian issue.

It's really too bad that Joy Kogawa cannot be here tonight, but at least her words are. I think of Joy, the writer of that beautiful novel, Obasan, as the heart of our community. In her novel, history comes alive, and the inner dimension, the feelings of outrage, loneliness, fear, and despair experienced by our community, are given speech. Joy's talk is about redress as a healing process. Her paper will be read by Irene Nemeth.

Finally, as most of you know, Tom Shoyama was there in the midst of the uprooting and internment, in a key position as editor of the New Canadian. Of course, he has since created for himself an illustrious career in the civil service. He is a former Deputy Minister of Finance, and presently on the MacDonald Commission on the Economy and a Professor in the School of Public Administration, University of Victoria. Tom plans to talk about his wartime experiences.

First of all, I'd like to call on Ann Sunahara.

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ANN SUNAHARA

"Redress and Government Documents"

Tom Shoyama not only has all those other accomplishments, but my book was made entirely possible because of his efforts which got me into the necessary archives to find this material, and I would like at this point to thank him publicly.

I have been asked to acquaint you with the history of what happened to Japanese Canadians in World War II as it is shown in the Government's own documents. We all know the public history of these events. We know that in February, 1942, 20,881 men, women and children, over 17,000 of whom were Canadians, were uprooted from their homes on the Pacific coast, incarcerated in detention camps in the interior of British Columbia, stripped of their real and personal property, and forced to disperse across Canada or be deported to war-torn Japan. We know that the explanation of the Government of the day was that these actions were necessary for reasons of national security. We know that subsequent to that original announcement the explanation changed, so that by the end of the war the same politicians who had claimed their actions were motivated by national security were claiming that they were motivated by a desire to protect Japanese Canadians from the hostile public of British Columbia.

In the 1940's and 1950's the official explanation of the wartime treatment of Japanese Canadians, particularly the protective custody explanation, remained unquestioned. Historians and politicians, while acknowledging that no Japanese Canadian had ever been charged with any act of sabotage or espionage, emphasized the potential for riots in British Columbia and the need for the Government of the day to take action. The presumption that the removal of Japanese Canadians had somehow been necessary for national security went unquestioned, as did the philosophical inconsistency of incarcerating the potential victims of violence rather than the expected perpetrators of that violence. The sale of Japanese Canadian property was explained

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away as necessary because of the depreciation of the property and the uncertainty of how long the War would last. The fact that Japanese Canadians had paid for their own incarceration was ignored. The denial of basic human rights and freedoms was accepted as a necessary consequence of the hostile and racist attitudes of British Columbians.

The explanations of the 1940's and 1950's were political explanations. They were pat answers supplied by politicians to a trusting Canadian public; answers which absolved the politicians of responsibility and placed all blame at the feet of that nebulous figure, "public opinion."

Today, the Government's own documents are available and they tell a very different story from that told in the 1940's and 1950's. They tell a story of racism and political opportunism. They show that those responsible for Canada's national security consistently opposed the policies discriminating against Japanese Canadians. They also show that British Columbian politicians, who since the turn of the century had been winning votes on the backs of Asians, clung to traditions of appealing to the deep-seated animosities of certain powerful elements of white society in British Columbia. The War, to these politicians, was but an opportunity to satisfy the demands of that racist minority, racist demands tolerated by the majority of British Columbians who saw racism as an inevitable part of their society and who had not yet learned that bigots need not, and must not, be tolerated.

Neither of the Government's reasons for uprooting Japanese Canadians is supported by the Government's own documents. If the public of British Columbia had, in fact, been bordering on hysteria and likely to do physical damage to Japanese Canadians, one would expect the Government's files to reflect that hysteria. I have inspected Prime Minister King's files. They reveal that only 150 letters and resolutions were received by his office between the attack on Pearl Harbour on December 7, 1941 and the day Japanese Canadians were ordered from their homes on February 24, 1942. The

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majority of the anti-Japanese letters and resolutions in the Prime Minister's files came from veteran and political organizations located in communities in and around Victoria, an area where fewer than 20% of Japanese Canadians resided. The organizations in question had overlapping memberships so that the numbers of people actually writing and demanding the removal of Japanese Canadians was less than the membership of these organizations suggest. Unfortunately, they were also powerful organizations: political associations, city councils, service clubs and veterans associations. They were the same groups that lobbied unsuccessfully for the internment of German and Italian Canadians in 1940, a lobby the Federal Government wisely ignored. Unfortunately, the standards applied to white Canadians in 1940 were not applied to Japanese Canadians in 1942.

I am not denying that British Columbians were upset in 1942. I am denying that they were hysterical to the point of lawlessness. There was potential for disorder. As early as 1940 the R.C.M.P. had investigated the danger arising from and to the Japanese community in the event of War. The R.C.M.P. had concluded that the only threat to public order arose not from Japanese Canadians, but from the "provocative and at times like these, downright dangerous agitation of (certain named politicians)."

More important than the indicia of public opinion, the Government documents show that those responsible for Canada's security opposed every measure taken against Japanese Canadians. The R.C.M.P. had begun investigating Japanese Canadians in the late 1930's, an investigation that continued throughout the War. In 1940 an Assistant Commissioner of the R.C.M.P. had assured his superiors that there was no danger of espionage or sabotage from the Japanese community. That opinion had not changed by 1942. I have recently acquired a copy of a letter written by the Commissioner of the Royal Canadian Mounted Police in August, 1942 to William Stephenson, the Canadian Coordinator of British Intelligence in New York City, better known today as "the Man called Intrepid." In that letter Commissioner S.T. Wood writes:

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"We have had no evidence of espionage or sabotage among the Japanese in British Columbia . . . The fact remains, however, that we have searched without let-up for evidence detrimental to the interests of the State and we feel that our coverage has been good, but to date no such evidence has been uncovered."

Canada's senior military officers also opposed the uprooting of Japanese Canadians. They rejected a recommendation in December, 1941 from the Commander of the Pacific coast for the internment of all Axis males and Japanese Canadians. In their appreciation of the War situation on February 19, 1942, the Chiefs of Staff assured the Government that an invasion of either Coast was not a practical operation of War, and that Japan would be concentrating her efforts on the Southwestern Pacific for some time to come. Canada's senior military officers also declined to undertake responsibility for the uprooting of Japanese Canadians, even though the American Army was uprooting Japanese Americans. They argued that they were overburdened and that Army personnel in British Columbia were preoccupied with the problems of Pacific defence and could not be spared for the removal of a civilian population.

The Government documents also reveal that while the uprooting of Japanese Canadians was allegedly done for reasons of national security, the Minister of National Defence was never in attendance at any Cabinet meeting discussing Japanese Canadians prior to the order to uproot them. Indeed, at the time that order was approved by Cabinet, on the morning of February 24, 1942, the Minister of National Defence was being briefed for a secret session of Parliament that afternoon during which he informed Parliament of the impossibility of a Japanese invasion and the adequacy of west coast defences.

Given the opposition of the Royal Canadian Mounted Police and the military, one might ask why Japanese Canadians were uprooted. The answer to that lies in the Cabinet system, and the powers given the Cabinet by the War Measures Act. Policy affecting Asians in Canada in the 1930's and 1940's was essentially dictated by a Cabinet

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Minister, Ian Alister MacKenzie, the only member of Parliament from British Columbia in the Cabinet. MacKenzie who, like all non-C.C.F. politicians, commonly campaigned on an anti-Asian platform, and sincerely believed that ridding B.C. of Japanese Canadians would win his party votes.

The material on which Cabinet made its decision was presented to it by Ian MacKenzie. That material was biased in favour of the position of British Columbia politicians who were demanding the removal of Japanese Canadians. For example, Ian MacKenzie undermined the opinion of Canada's senior military and police officers by giving the Cabinet the opinions of their more racist subordinates, opinions that supported his own position. Each policy was presented to Cabinet in a very palatable form. Most Cabinet members probably believed that what they were doing helped to protect Japanese Canadians. Ignorant of how most of these policies were applied, many remained unaware of how the orders they had helped to pass were being perverted. Perhaps the best illustration of that perversion is the sale of Japanese Canadian property. It was promoted in Cabinet as necessary because some of the properties were depreciating, and because it would benefit veterans. The Cabinet does not seem to have been informed that all property was to be sold, and that Japanese Canadians would be required to live upon the proceeds of those sales.

I can in 15 minutes only give you an overview and a taste of what the Government documents show. While I realize that this presentation must necessarily be inadequate, I think it serves to illustrate that an injustice occurred and that it occurred despite the innocence of the victims, the efforts of the responsible professional authorities, and the dictates of the moral criteria upon which our society is based.

Whether what happened to Japanese Canadians happened because of an abuse of power exercised with malicious intent, or whether it resulted from bad decisions taken from inadequate information supplied to the Cabinet by its own Ministers, or whether, indeed, it was the

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result of a confused attempt to allow public opinion to democratically dictate Government policy, is really irrelevant. Wrongs were done. Innocent people were deprived of their very basic rights and privileges and were deprived of them in a manner that left them without appeal.

It is fundamental to our society, as a democratic society, that we recognize that mistakes can be made. Our social, legal and political systems are in normal times all set up to catch those mistakes and rectify them. Normally, when a Governmental body acts incorrectly, there is a process through which the citizen or a group of citizens can appeal the actions of that body in order to rectify any errors. Once those errors are discovered and acknowledged, the victim of them is normally compensated, either by returning him, where possible, to the position he was in before the error, or he is compensated for what that error has cost him.

Because of the nature of the emergency legislation in Canada--The War Measures Act, which emasculates Parliament and gives Parliament's powers to the Cabinet--there is no appeal for the innocent person caught in its tendrils; that is, no legal appeal. There is, of course, a moral appeal. Now 40 years after the events which saw Japanese Canadians removed from their homes, incarcerated in detentions camps, stripped of all they owned and forced to disperse across Canada, Japanese Canadians can prove the wrongs done to them by using the Government's own documents. The fact that a wrong has been done has been acknowledged by several Canadian leaders, and indeed is denied only by those who wish to protect their own reputations.

Since it is impossible to restore Japanese Canadians to the position they would have been in but for the Second World War, it is time to redress the wrong that has been done.

I am not Japanese Canadian. I do not presume to suggest the form redress should take. However, I have strong feelings that it is not enough to merely acknowledge the wrong. How it occurred and how it might have been prevented, must also be acknowledged.

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The experience of Japanese Canadians in World War II reveals a major flaw in our emergency legislation. It is the best illustration of the price innocent Canadians can pay when they have no right of appeal under the laws that abuse them. Canada is unique among the nations that were her allies in World War II in having emergency laws that rob her Parliament of its power to oversee and influence the Cabinet, and rob her citizens of the power to proclaim their innocence.

While the Charter of Rights helps, it is not enough. I would, as a Canadian, strongly urge that redress will be incomplete without a review and reform of the law under which Japanese Canadians were abused.

Source: Nikkei National Museum, 2018-16-2-8-5-13a
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DAVID SUZUKI

"Redress as a Canadian Issue"

These days, we hear a great deal about people's rights. Some say it is their right to drive without buckling up, others say it's their right to have an abortion, or to own a gun and hunt, or to have sex with whomever they wish. It's as if we are born with certain inalienable rights. Of course, it's simply not true.

We are the only creatures on this planet except domesticated ones, who don't exist in a state of nature. In such a state, an organism tries to survive long enough to reproduce. Long ago, the evolutionary survival strategy of our species was a large, complex brain that gave us memory, curiosity, insight.

It has been the human brain that makes us unique among all living creatures on the planet--for out of that single brain structure have arisen all of the languages, all of the cultures, all of the civilizations in the history of this planet. We create our own culture and the rules that we try to live by. Some people believe it's their right to eat other people, to have slaves, to kill old people, to let undesired babies die, to have untouchable castes. To me, one of the great inventions of the human brain was the notion of democracy and equality before the law. The idea of equality runs against the evidence of our every day experience. Our eyes tell us that people are maddeningly, marvellously different. Yet in spite of that reality democracy has survived as an ideal--seldom achieved, but always an ideal to be aimed at.

The history of democracy on this continent shows how difficult it is to achieve. Genocide, slavery, racism, economic and social oppression--these were part and parcel of the opening up of this continent. Yet there has been a tradition of religious tolerance, of voting privileges, of relative classlessness that has become a part of our heritage as well.

The ideas included in the notion of democracy are extraordinary--it means respect for someone else's views even when you know they're wrong; it means fighting to protect the rights of people with whom

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you violently disagree; it means tolerance for life styles and attitudes completely alien to you--and that's not easy. Democracy is something you have to fight for all the time; each of us has to struggle within ourselves against prejudice and bigotry--you can never get enough of democracy--you always need more.

This country arose as a colony--one that saw native people as inferior to the great white conquerors from Europe. Indeed, the history of animosity between the two founding races--both white, English and French--reflects the value judgements they made on each other.

But Canada at the end of the 19th century was a land of enormous opportunity, an infant democracy and a hostile place for people with coloured skin. The first Japanese immigrants to Canada had a courage, perhaps born of desperation, that is beyond my understanding. For they came to a country as the most economically-deprived group--exploited terribly--and cut off from that society by language and culture, and encountering legal barriers to land owning, the professions, indeed the very basic rights guaranteed to all white people.

The Issei carved out a place in this country by their diligence, industry and honesty. Some joined the army and fought and died for a country that wouldn't even let them vote. Most had no intention of staying in such an inhospitable, savage place, but they got trapped by their own biology. They had kids--the Nisei--who not only spoke English but went to Canadian schools and grew up knowing what Canadian propaganda said about the country. The Nisei knew of Japan through the rose-tinted glasses of their parents, but for most, Canada was their home and native land. Every Nisei grew up knowing racism but still feeling Canadian and believing that, in spite of the deck stacked against them, they could do well. And they did.

My parents were in their early 30's, almost 20 years younger than I am now, when Pearl Harbour happened. My sisters and I were 4 and 5 years old, another was born in Slocan. I cannot imagine what went through my parents' minds in the bitter harvest of their faith in

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this country. To be deprived of all rights as an enemy in the very country of one's birth, the only country one had ever known, must have been devastating--yet somehow they maintained their dignity throughout the ordeal.

How does one ever make up for lives shattered by disillusionment and despair? How can one compensate for material goods and property painfully earned out of the Depression and confiscated at one sweep of the legislative pen? These to me are the heart of the dilemma to be confronted by the issue of redress. No words, no money, nothing can ever restore a life lost or shattered by the war years. In May, my beloved mother died without ever being relieved of the blame for what happened to her and I bitterly resent this government's failure to do so within her lifetime.

There are many others who know far more of the economics, politics and history of the Japanese Canadians than I. As one participant in the evacuation, I can only give you a personal point of view that comes from my experiences and reflections. As an adult, I ended up in psychoanalysis and was shocked to discover that virtually every psychological problem I had traced right back to the evacuation.

I personally have not chosen to be involved in the issues that are specifically Japanese Canadian. But my professional activities are a direct result of that experience. You see, I am by training a geneticist who studies inheritance. It was a profound shock to realize that our incarceration in a Canadian concentration camp was actually for committing a "crime"--of having genes that came from Japan, two generations before in my case. The War Measures Act was applied because of an implicit assumption that was explicitly stated by General deWitt who was in charge of the Japanese American evacuation, when he said:

> "A Jap's a Jap. It doesn't matter where they're born.
> They're sneaky and can't be trusted."

Mackenzie King, Louis St. Laurent--these men believed in the racial inferiority and the innate treachery of the Japanese race. These ideas weren't just the warped ideas of stupid people; they had been

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formulated and publicly expounded by some of the most eminent geneticists in the early part of this century. Science has been used to justify notions of inferiority of Jews, Blacks, Asians, women, southern Mediterraneans. And because of the enormous public impact of scientifically-backed ideas, however wrong, I have spent over 20 years of my life trying to demystify this activity. All of my work in the electronic media for the past 22 years is directly related to the issue of racism in this country.

With the issue of redress raised by Japanese Americans, I have been excited at the prospect of a similar movement in Canada. But why, you may reasonably ask, should we raise the issue of the Japanese Canadian evacuation and redress now, over 40 years after the fact? I believe there are many reasons.

Japanese Canadians were dispersed across Canada after the war and while most have gradually coalesced around Vancouver and Toronto, there are many isolated pockets of people in smaller towns and cities. I am not a psychologist, but I believe that with the ability to get on with life, the Nisei set out determined to prove their right to Canadianhood. They wanted to acquire the trappings, the appearance of success, and they have succeeded spectacularly. But in working toward a better future and shutting out the past, they raised a new generation that was denied not only the ethnic roots of their grandparents, but the historical past of their own Canadian parents. I remember my mother saying that when she grew up on Powell Street in Vancouver, all of her friends never knew their grandparents. Of course, their grandparents were all still in Japan and they didn't just whip over for a short holiday in those days. Perhaps, deprived of their own roots, the Nisei didn't feel that it mattered for the Sansei to have theirs either. But it did. In a multicultural country, there is pride in ethnic background but for Sansei the evacuation was a black hole--this gaping thing that was totally mysterious and certainly not taught in school history. Redress has brought this history out of the closet and is providing Sansei, even Yonsei, with an insight into their parents and this country that is priceless. That, to me, is a

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very important consequence of this issue.

The occasional outpouring of bitterness and hurt from Nisei has been shocking to me as well. I remember in 1962 when I called my father in London to tell him I'd accepted a job at U.B.C. The first thing he said was, "They kicked us out of there 20 years ago." Out it came, like that. And what we are seeing now are the terrible psychic scars that have festered all these years, out of sight but very real nevertheless. If that poison is ever to be exorcised, to be eliminated, it must be exposed, discussed, and thought about. As a cleaning process, redress will be valuable.

I have always said that Japanese Canadians were dispersed across the country and had been busy acquiring the accoutrements of suburban, white middle-class society, and the result was that there is no such thing as a Japanese Canadian "community." And tonight you're going to hear a great deal about "the community." I don't believe it exists. In spite of what the people active in the microcosm of Toronto's Japanese Cultural Centre or Steveston's Buddhist churches may think, I still believe that there is no such thing as a community of Japanese Canadians. But out of the discussions about redress, in the debate, dialogue, arguments, I see emerging the glimmerings of a sense of community. The National Association of Japanese Canadians--the N.A.J.C.--has enormous potential to be a link between pockets of Japanese Canadians, to give cohesion to a community. It is for that reason that the highly publicized and polarized schism within the Japanese Canadians of Toronto is tragic. If we really believe in a Japanese Canadian community, if a Japanese Canadian identity matters, then surely we who know of prejudice ought to be more tolerant of those with whom we disagree. We are too small in numbers to sustain splits of the kind that now exist.

There is another issue that must be mentioned. We are a dying ethnic group and within another generation or two, our particular group will, for all intents and purposes, have ceased to exist. Let me explain what I mean.

Our roots are in a feudal Japan of the last century. The original wave of Issei who came to Canada were poor, uneducated,

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peasants or fishermen whose culture and language reflected that background. That's what they passed on to the Nisei and perhaps some even spilled over to the Sansei and even Yonsei. Our heritage in this country as Japanese Canadians is of a constant struggle against bigotry, barriers to opportunity, and second class citizenship. That is what has moulded the Japanese Canadians. The new wave of Japanese immigrants are very different--educated, middle-class, proud of their country and confident in their culture. They are a totally different people from us, even though they share the same pool of genes. The culture our grandparents knew no longer exists in Japan and what we are preserving here is a museum piece, an old culture frozen in time. You only have to go to Japan today and ask where the "benjo" is and see the shocked looks on people's faces to know how much has changed in the few decades that have gone by.

Furthermore, our very "success" at assimilation is hastening the disappearance of our group. On a purely personal level, I can show you what I mean. In my family, my parents and their brothers and sisters--my uncles and aunts--numbered 10--Nisei. All 10 married Japanese. In my generation--the Sansei--I have 25 sisters and cousins. Of 15 who are married, only 2 have married Japanese Canadians. So we are a vanishing group. As far as Japanese arts are concerned, they will be perpetuated by interested non-Japanese, as well as a few Japanese Canadians and new immigrants, but not to worry--there's lots more back there where we came from. Japanese culture will persist very well, thank you, and I don't see why Japanese Canadians should feel particularly responsible for keeping it going. My son, a pure-blooded Yonsei, has been living for two years on and off on an Israeli kibbutz and I suspect that dancing a hora is far more real to him than odori.

I should also point out that as a group Japanese Canadians are politically insignificant. To politicians, numbers of voters count. We are outnumbered by many other minority groups from countries with much smaller populations than Japan--countries like Portugal, Lebanon, Korea, Jamaica. Other than the community in Steveston,

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there is no riding in which Japanese Canadians make a voting block of any significance. A politician would do far better appealing to homosexuals than to voting Japanese Canadians. The force behind the issue of redress derives from the fact that the evacuation was simply unjust and from our place as one among many other ethnic groups. If all other minority groups in Canada are our brothers and sisters, then we have enormous power. What happened to us has profound implications for many other ethnic groups, so the issue of redress matters greatly.

Pierre Elliott Trudeau and David Collenette do an enormous disservice to all Canadians when they dismiss the issue of redress so arrogantly and stupidly. We are not Riel or the Acadians--we are an entire people, over half of whom are still alive and scarred. This is not ancient history; it is now. The evacuation cannot be justified just because the laws permitted it, as Collenette has said. If that's so, why did we have the Nuremberg trials--race purification was a legally sanctioned program of the Nazi party. Would Mr. Collenette argue, therefore, that we have no right to declare the German death camps immoral or wrong? Do politicians not bear any responsibility for the consequences of their actions? Can they sail into government, do what they please, then never pay the price of even historical judgement? Of course not. The utter gall of Trudeau and Collenette is beyond comprehension.

The easiest thing in the world is to speak of freedom, equality, and justice for all--when times are good. But those fine ideals were not easily gained. For decades they were fought for and are only worth having when times are tough. The terrible weakness and the greatest strength of democracy is its acceptance of the rights of all citizens, even when some of them may disagree with the ruling power. If that cannot be assured when times are tough, then why should we be expected to fight and die for it? The ludicrous arguments that governments acted to protect the Japanese Canadians from violence of racists suggests the potential victim must pay a price rather than the potential lawbreaker.

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The Japanese Canadians are a living national treasure. We are the only group that has been targetted as an entire group, having committed no crime, against whom there was no evidence of wrong-doing, who lost all rights (which were not complete to begin with), freedom and material goods. We are the only ones who in the end were not only not fully exonerated, reimbursed and reinstated, but scattered across the country and the ocean. If any group can show other Canadians how ephemeral civil rights are, it is us. Just as Jews will never allow the lessons of the Holocaust to die, so we must remind Canadians at every opportunity what happened to us. If Canada is indeed a multicultural society, then we must overcome the reaction that anyone who is not white must have just come over from somewhere else, that a yellow-skinned slant-eyed person cannot be a 100% Canadian in culture and allegiance. In a way, I am grateful to Trudeau and Collenette because what they've said must have sent a warning shiver down the backs of every other minority group.

To all of you who are going to be involved in the redress debate, I should warn you, being a living national treasure is not easy. Right now, bigots and rednecks are coming out of the cracks everywhere. And we should welcome them because a bigot in the open is far easier to handle than one in the closet. The horrible fallacy that a Jap's a Jap no matter where he's born pops out over and over--on radio talk shows, in letters to the editor, in mail to MPs. "How dare the Japanese complain about their treatment in Canada" the refrain runs, "They lived in luxury compared to how our boys were treated by them in Hong Kong." Believe me, if the government ever makes noise about real money for Japanese Canadians, the heat from veterans groups, imperial orders of the empire, and the Ku Klux Klan, will be enormous. But that's what fighting for democracy is all about. Out of the heat and anguish of the redress debate, all Canadians come away better informed about what our values and priorities are, about the gap between our words and our actions, with an insight into the true meaning of multi-culturalism, and all of the latent hypocrisy and racism. You see, I

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don't believe we ever achieve Utopia. This is not a battle with an end--life is a constant struggle, and what defines our worth is what we value and fight for. It's what we do that matters, not so much what we say.

I believe there should never have been a War Measures Act if democracy means anything here. Now that we have a Charter of Rights, Parliament ought to revoke the War Measures Act as a tribute to the Japanese Canadian experience. And if they lack the stomach for that, at least it ought to be modified in accordance with the Charter so that the Japanese Canadian experience could never be repeated again.

My final point about the importance of redress is a very personal one. Prejudice exists in all of us. Prejudice is simply a preference or a dislike for one thing over another that can't be rationally explained. I prefer certain colours, certain clothes, certain pictures, etc.--these are personal biases. And this applies to people; I like certain people and dislike others. But in looking back at the history of Japanese Canadians, we, the victims of intolerance, should be sensitized and anxious to help others in their struggle against prejudice. We are all Canadians and it pains me to hear as I have Japanese Canadians speak in a derogatory way about Indians, Chinese, Pakistanis, Blacks, homosexuals. For if we, the victims of bigotry, cannot rise above that bigotry ourselves, then how can we ever hope for a better country?

I have not discussed the actual nitty-gritty of redress. I have my own position on compensation which I'm willing to discuss later. I think for many of you, the discussion is just beginning and there has been far too much pressure in the past few months to hammer out a position before Trudeau's departure. Now he's gone and given us the back of his hand as he went, so let's forget about all of that. I hope you will all be educating yourselves and getting involved in an issue of extreme importance for all Canadians.

Source: Nikkei National Museum, 2018-16-2-8-5-17b
www.nikkeimuseum.org

JOY KOGAWA

"Redress as a Healing Process"

Hi everyone. It's ironic that I should be lying here sick in bed writing about health. But then again, there are many forms of health, many forms of disease. A rotten apple with its flesh splattered over the ground still holds at its core, healthy seeds. In hopes of health then, I wing you these words--dandelion seeds from my whitening middle-aged head.

Health is contagious and there are aspects of the redress movement that are contagiously wholesome and liberating. It's a terrific time of challenge.

We're being challenged to trust ourselves and to grow up to political maturity. We're being challenged to a restoration of our psychic wholeness, and quite a number of us are being drawn by the excitement into a growing sense of communal vitality. And there lies a challenge. Community again.

In the 40's we were a community and as open-eyed and trusting as daffodils. We were obedient, we were orderly. Given the intensely child-centred nurturing of the Issei home and the strict belief that a cooperative spirit and self-denial were at the very heart of goodness, we were ideal sheep. We were so utterly desperate to belong that there was a particular pathos in the enforced isolation of the dispersal. But even then, we clung to our ideals, our gaman, our endurance, our compliance, our respect for authority. Many Nisei to this day are obedient to the invisible injunction to despise ourselves and believe that association with other Japanese Canadians means mediocrity and ghettoization.

Some people believe, given the reality of our political impotence, that our quietness kept us from greater violence and that we ought to be grateful for our forced integration. Others say that if we'd remained a community we'd have contributed immeasurably to Canada's international stature.

But what was, what might have been, and what now is, are all

Source: Nikkei National Museum, 2018-16-2-8-5-18a
www.nikkeimuseum.org

subject to the Rashomon reality of endless points of view. What we do know is that we trusted and were betrayed. We're also still waiting for history to justify us. And among us still is the generation of gaman, that wonderful but misunderstood quality of silent endurance that says, "though you are starving you must pick your teeth with a toothpick as if you have just eaten." Many of our 2,000 surviving Issei still believe that the way of western individualism is selfish and disgraceful and that Japanese gaman is the way of honour and dignity. Reality, it's been said, is what we create, and today we have to assume some responsibility for the creation of the current imagination or lack of imagination concerning us.

At the level of federal politics we're being stunned by the feeble expression of regret offered to us by the outgoing Trudeau government. In 1984 we've been subjected to echoes of Eichmann's defense -- that the Nuremburg race laws were the proper law of the land. Our government has not presumed, in its own words, to "cast aspersions" on the "good names" and the so-called legal actions of former political leaders. Thereby, they've defended morally reprehensible acts.

This shocking situation is partly our fault. We have been so politically compliant and have practised so much community gaman and enryo that we have failed to educate our elected representatives and the bureaucrats who advise them. Our good and healthy values that were appropriate for harmony in a different culture and a different century do not serve the health of democracy in 1984.

But though we've failed to educate the politicians, our cause has not been abandoned by the people of Canada. Across the country, editorials and articles support redress and the debate rages in letters to the editor.

All of this makes us politically interesting, and we're in the peculiar situation again of being made pawns for politically expedient ends. Our health as a community must surely lie elsewhere than in the hands of the ambitious, but our main challenge here is one of discernment and judgement. What are the voices saying? As in the

Source: Nikkei National Museum, 2018-16-2-8-5-18b
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past, there are those who speak from conscience, from moral maturity, from a sense of justice. And there are the others whose primary goal of power and votes will be obvious in the ease with which principles and people are discarded like costumes for different occasions. For these the need to win exceeds the need to be right, and judgement is based on the shallow question of what will be popular.

Whether at the community level or elsewhere, moral leadership genuinely and consistently identifies with the least among us. Beyond the rhetoric are the identifiable deeds -- an encouragement of initiative, a refusal to prey on fears, support for the weak.

But of course, we need more than healthy leadership to bring us health. The source, for example, of the disease of racism is not just an externally manufactured reality, but exists in all of us. We are all suspicious of those outside our group. We delight to join in packs, and we delight in the overthrow of our foes. At the individual level the challenge of health is the transformation of that terrible delight into sorrow.

But at the group level, history has taught us that the meek, far from inheriting the earth, end up in gas ovens and that forgiveness without mutuality simply perpetuates injustice. One of the overwhelming lessons of World War II has been that unquestioned cooperation with authority can be a collaboration with evil. We have learned that all forms of authority have to be critiqued and that from time to time we must assume the moral duty of non-cooperation. We must even challenge the authority of our conscience in light of our limited self-awareness, and often in a state of doubt we can only entrust ourselves to dialogue and a process that appears most right.

The challenge of health at the individual and spiritual level then may well continue to be the age-old path of meekness, forgiveness and inter-personal humility. This is a path of maturity which lies within the grasp of the individual. At the political level, however, where an actual imbalance identifies us as weak and powerless, we are challenged to strength, and to attaining mutuality.

Source: Nikkei National Museum, 2018-16-2-8-5-19a
www.nikkeimuseum.org

This we do by entering the political process, by lobbying, by joining with others who are also weak, by raising our voices together and by refusing to be cowed into a submissive, infantile and blind obedience to authority. Along with the rest of the world, we lost our innocence in the '40's and discovered that our precious democracy was only as reliable as the people in it. The same is true today. Whether within our community or in our country, we are responsible. Each of us.

Although we may long to dance along the high mountain road of principles, we may find ourselves wading through the gutter game of personality politics and facing the mud slinging and name calling. As long as we have the capacity for judgement we are responsible to conscience and to striving for what we believe to be right.

For my part, I strongly believe in democracy which supports a plurality of opinions and in unity, a principle that the Issei traditionally uphold. I believe in the unity of Canada and the equal rights of all minorities, including the least among us. And I believe in the unity of Japanese Canadians and the right of each generation and region to be heard through the only national political organization that we have, the National Association of Japanese Canadians. It's our right, our privilege and our responsibility to strengthen and support this democratic organization.

But all this is a test of community and a testing of love, and I believe we're here today and at home with each other simply because we care. And no amount of monetary compensation or lack of it, no governmental apology or lack of it, can either knit us together or unravel our bonds. Some of us are trying to come home like prodigal sons after our long journey into the world and we're finding that home is simply a microcosm of the outside world, filled both with welcoming news and the judgement of the elder brother, filled with compassion as well as the great ordinariness and the banality of human frailty. Home is not just where the heart is, and where health is, but home is also full of need and disease. Our relative health can be measured by the way in which we tend to the least among us.

Source: Nikkei National Museum, 2018-16-2-8-5-19b
www.nikkeimuseum.org

From time to time, we are all the least. We are each one of us that lost sheep. Every group, every human being is a top priority--from the native Canadian suffering from Minamata disease to the misunderstood Issei in the all-white nursing home, to the victim of paranoia who creates imaginary conspiracies and enemies--each one of us is at the top of the list in need of healing.

Unlike the currency of economics, and the coinage of that odd god, Filthy Lucre, the coinage of Love knows no diminishing. Love, as the song goes, really is a magic penny. When you give it away, you do end up getting more. More justice here does not mean less justice there.

When we as a community heed the least among us, when we really reach out, and when as the saying goes, we actually go "to visit the fatherless and widows in their affliction," I know we'll find unleashed a spectacular explosion of power--insights, vitality, the energy of hope and, forgive me for sounding preachy, but a peace that passes understanding.

I really believe that the most minute decisions from love contain more atomic power than our terrifying bombs and that when we risk open-heartedness, a certain inexplicable compassionate energy comes rushing our way and everything we could possibly need in terms of practical help comes stumbling after, trying to catch up.

Source: Nikkei National Museum, 2018-16-2-8-5-20a
www.nikkeimuseum.org

TOM SHOYAMA

"Redress and the Wartime Years"

I would first like to say how glad I am to be here with all of you this evening. I see many old friends who share with me many memories of this hall. There are many, many ghosts in this hall. I think obviously of Sato-sensei and Mrs. Sato, but many others, young and old, living and dead. And I must say I want to give a special greeting to Grace MacInnes, with whom I had the pleasure of working over many, many years, and especially with her husband Angus and many of our colleagues. Seeing her reminds me, of course, of Tommy Douglas, and thinking of Tommy Douglas reminds me of his very wise words: "that the mind can only absorb what the seat can endure."

Ann Sunahara has given us a very clear, a very vivid, a very convincing explanation, based upon her research, of the real motivation that underlay the uprooting and forced dispersal of our community from the B.C. coastal area. If I did nothing useful in Ottawa other than raise your taxes, at least I helped her open some doors to get access to that documentation, because all of that is very, very vital in the issue that we face today. And David Suzuki and Joy Kogawa have given us also a very clear statement as to the positive reasons why I think it is right, and our obligation, today to seek redress for the wrongs that were done to us over 40 years ago.

I have really only two things to say to you beyond that this evening. The first is my own personal reaction, my own personal view as to why I have sort of come in from the cold on this question of redress. Initially, I, like many of the older Nisei, I'm sure, and similarly perhaps many of the Issei, was rather doubtful or hesitant about trying to open up this issue and to pursue it with our country. Those of us who actually went through that experience recall all too vividly the deep pain, the deep disillusionment, the frustration, the sorrow and the anger that all of us experienced one way or the other. And in some ways I was perhaps in a very unique position to be aware of this, because I travelled across the country; I recall the experiences in Hastings Park, in the ghost towns, on the sugar beet

Source: Nikkei National Museum, 2018-16-2-8-5-20b
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farms, in the road camps in northern B.C. and in northern Ontario, the frustration and the difficulty of younger Nisei who went to the road camps and then to the farm labour camps in southern Ontario. We remember, despite all the assurances from the B.C. Security Commission who were trying to "relocate" us across the country, how many hostile environments, how many hostile critics we had to meet. And the psychic scars of all that, I am sure, have been very, very long lasting, very, very deep.

I think one of the worst aspects of the whole experience was the way in which it split and rendered divisions within our own community. I don't mean simply separation of people, but separation of ideas and the separation of response, the way different parts of the community reacted to that challenge and how we tended to put distance between ourselves and ourselves. We were very divided in our response. The disruption of that sense of community we had been able to enjoy so much during 50 years of growth and development was a very, very painful experience. And I know that many people found themselves in deep disagreement with even members of their own family as to how we should react. That was a very difficult and stressful period, perhaps the worst of all.

But in spite of that, in spite of all that pain, that anger, that frustration, those of us who were older--although I suppose I was younger than most of my fellow panelists--we had a feeling about the circumstances and the context in which all of this had taken place. Most of us had been aware that for 50 years there had been a black record of anti-Japanese prejudice, anti-Japanese discrimination, haiseki in the worst way. We are also aware, of course, that while David Suzuki and others can speak today and tonight about human rights and human freedoms, the democratic ideal, these were very, very fragile, almost undeveloped in the context of those days. I remember writing in editorials in the New Canadian, that when I had to think about some phrase to appeal for fair play, to appeal for justice, I had to go back to an old phrase called "British fair play," not human rights, or human freedoms, but "British fair play." These

Source: Nikkei National Museum, 2018-16-2-8-5-21a
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were the days, as you know, long before blacks were allowed to play professional baseball, when Jim Crow and the Ku Klux Klan and lynching were relatively common experiences in the southern states, when part of the appeal of Japan's co-prosperity sphere in Asia was: "We must do something to end this notion of colonialist, imperial exploitation, and the white man's burden is a figment of somebody's European imagination." That was the context, and we understood that.

I think that to some extent there was almost an inevitability about the whole business. And I cannot say honestly that I was greatly shocked or greatly surprised. I suppose that I had been one of the most active Nisei in the community who had been taking part in the struggle for our rights, our birthright, our right to vote, our right to employment. But I was very deeply aware of the kinds of things that Ann has described. They were widespread among a wide spectrum of politicians in B.C., as she has said, every politician except those who belonged to the C.C.F. party in B.C. at that time. They had built up a climate, an attitude that seemed to me almost impossible to resist, and I cannot say that I was greatly shocked in the sense of tremendous surprise at what happened to us. And therefore, in thinking about it, I went back and looked at some papers and I noticed that in 1947-48, when I had been president of the national association, the J.C.C.A., that we had had a very brief discussion about the possibility of seeking redress, as long ago as that, and had dismissed it as being so remote as not to be worth fighting about. We were more concerned at that particular time at trying to get a fair settlement on property expropriation.

I think that I began to come to a different view of things when Ken Adachi wrote his book, The Enemy That Never Was. And I think I came to a very real turning point in my own thinking about it when Ann showed me the copy of her manuscript and detailed the way in which, despite the ostensible reasons for our removal, there really had been nothing but essentially a racist motivation behind it. I am persuaded now by her further book on the subject, The Politics of

Source: Nikkei National Museum, 2018-16-2-8-5-21b
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Racism, and I am persuaded also by the positive reasons which David Suzuki has outlined and which Joy Kogawa has sent us in her message. Therefore, I think today that there is no question that we have not only the right but we have a duty, an overwhelming obligation, to seek redress for the wrongs of 40 years ago.

All of us older people, I've been getting an old age pension now for a little while, I think all of us older people owe a real debt of gratitude to the Sanseis, to the young people who have been opening our eyes and showing us the same kind of spirit, the same kind of energy, the same kind of broader vision of the world that we were trying to find 40 years ago too, when we were all much younger like they are today. We owe them a deep debt of gratitude.

Now let me very briefly just say a few words on what David Suzuki has called the nitty-gritty of redress. I think we have to look at it under two headings: the first, "What do we mean by redress? What should it be comprised of? What should it include?" And the second, of course, is the process, "How must we go about trying to accomplish this goal?" Those are the two issues that the community, the local communities, local groups, must have a full discussion about very, very soon.

On the matter of the content, the form of the redress: What should it include? I think there are three things that we need to focus upon. The first is the question of the apology, or the acknowledgement of the wrong. One can have that by the Government, obviously representing the people of the country, and one could have very simply a statement, an expression or resolution in parliament. That would be of great symbolic value. Or, and much more significantly, one can go further and take up what both Ann and David have spoken about: What should be put into the law of the land that would make such an event impossible in the future? That rests, therefore, first on the question of the War Measures Act and then secondly, whether or not the existing Charter of Rights in the constitution is adequate for the purpose. Those are the questions that need to be discussed.

Source: Nikkei National Museum, 2018-16-2-8-5-22a
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The second element is a very specific question as to whether or not redress should include a return to look at compensation to people who lost property. As you know, the property was entrusted to the Custodian for safe keeping. And no greater act of betrayal was perpetrated by the Government than to sell off those properties for fire sale prices. Despite the effort through the Bird Commission to provide for some minimal compensation, that is a major question that still has to be addressed. But just how it could be done is a very difficult question. I think this question is the second most important element in the issue.

The third element is even more difficult and that is the question of whether there should be some general compensation to everyone who was affected by the uprooting and forced removal. There have been two main notions that have been suggested and have been discussed. The first is that there should be a payment to individuals, in cash, calculated upon some basis, and paid to individuals who would qualify under some kind of rule. Now this is a very, very difficult question. First, how to calculate what is fair and just, as so many people have said: "How can any amount of money compensate for the pain, the indignity, the frustration, the disillusionment?" The answer is, none. Nevertheless, if we think about individual cash payments, some method, some notion must be thought about and must be agreed upon.

The second notion is that there should be a fund set up for community purposes. What the size of that fund should be is also a difficult question, but at least it can be, to some degree, established as an arbitrary amount. And it can be put in terms, also, of what that fund should be used for. [tape ends] . . . Here there are perhaps any number of purposes for which a community fund might be used, but the one that I would say commands the priority, the over-riding need today, is to think about facilities for the care of the oldest among us. That need has already been shown in many communities across the country and it is one that will become increasingly acute as time goes by. Therefore, I think that if a community fund were

Source: Nikkei National Museum, 2018-16-2-8-5-22b
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established that would have a first call. The second, I think, would be to think in terms of the needs of our youngest people, our youth. There one thinks of scholarships, not necessarily restricted to members of our own community but perhaps in terms of what the scholarships are for. They should be for those people who are interested in the areas of human rights, multiculturalism, race relations. That, it seems to me, would have a logic and an appeal. And finally, a third thing, thinking of the future, is whether such a community fund could be used in terms of international functions; for example, scholarships to visit in Japan, or to bring people from Japan, or even more perhaps, to promote relations between Canada and the developing world. That, I think, is something that would go far to advance the underlying ideals which Ann and David and Joy have all been speaking of, and which would be true to the spirit of redress.

Let me just say, finally, a quick word about the process. As David has indicated, one of the most unfortunate aspects of the whole redress issue is the way that so far it has tended not so much to unite the community, but to divide it. That is a cause for deep regret by everyone, I am sure. Somehow or other, we must find ways to overcome it. Somehow or other, we must find a process by which local communities and local groups can talk about these so-called nitty-gritty issues of redress. We have to devise somehow a more unified approach to it. We have to devise somehow a coming-together, a process--what Joy Kogawa has said--of healing, rather than division. That, of course, is a responsibility for every single member of our community.

Source: Nikkei National Museum, 2018-16-2-8-5-23
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bulletin
a journal for and about the nikkei community

april 1989



april 1, 1989

JAPANESE CANADIAN INTERNMENT

In 1942, wartime politics brought to a head mounting discrimination against some 22,000 innocent people of Japanese ancestry on this coast. Their properties were confiscated and sold without consent, and they were forcibly dispersed to internment camps in the B.C. interior and to farms in Alberta, Manitoba and Ontario. From March to November, 8,000 men, women and children were confined in livestock barns on these grounds before being relocated. Few voices opposed a federal government policy which denied civil liberties to Japanese Canadians until April 1, 1949--the day they were finally free to return to the coast.

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Cover: The text of the Hastings Park Plaque, unveiled on April 1, 1989. Photo courtesty of the Vancouver City Archives

DEADLINES: May issue - April 21
June issue - May 26

ARTICLES FOR SUBMISSION

We welcome material for possible publication in the Bulletin/Geppo, so please feel free to submit articles, ideas and stories and photographs.

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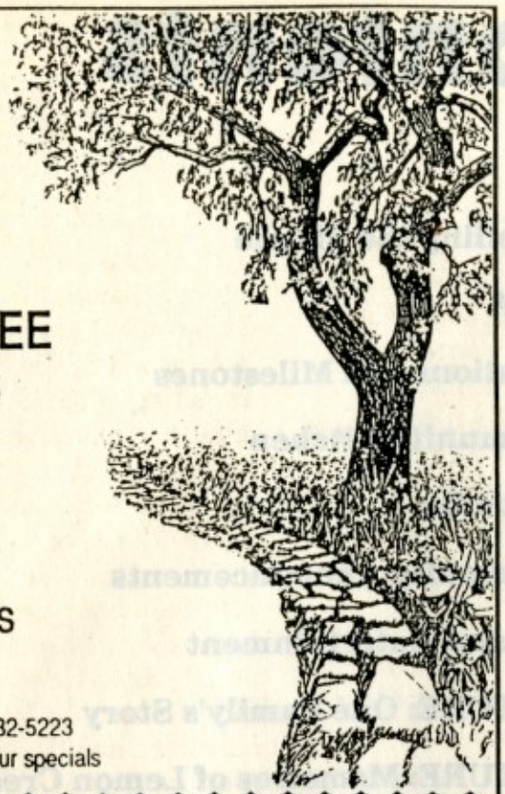
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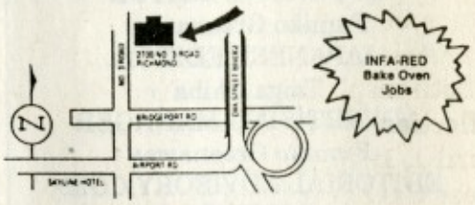
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April 13, Thurs., 7:30 p.m.
Board Meeting
April 16, Sunday, 10:30 a.m.
Dharma School
2:00 p.m.
April Monthly Memorial Service
April 23 and 30, Sunday
10:30 a.m. Dharma School
2:00 p.m. Regular Service
May 7, Sun., 2:00 p.m.
May monthly Memorial Service
May 14, Sun., 10:30 a.m.
Shinran Shonin's Birthday
(Gotan-e Service)

Source: Nikkei National Museum, 2018-16-2-8-6-4
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UNVEILING THE HISTORIC PLAQUE

Following is a speech made by the Dr. Roy Miki at the Plaque Unveiling Ceremony, April 1, 1989 at the Pacific National Exhibition (PNE) grounds in Vancouver.

This historic occasion, the unveiling of a federal government plaque to acknowledge the internment of Canadians of Japanese ancestry, is a moment of both inspiration and deep reflection. Forty years ago today, April 1, 1949, was the day when these Canadians, my own family among them, were at last free to return to the West Coast--this area of Canada from which they were catastrophically uprooted, dispossessed and dispersed.

The wounding of individuals affected by the internment was far-reaching and permanent. No one today will deny the enormous economic and material losses. It is the emotional and spiritual cost--the pain transcending monetary values--that lingers in memory and continues to shape the perceptions of those victimized. There are many individuals at this very gathering who recall vividly, as I speak, the terror and the disbelief as they were stripped of citizenship rights, herded together and branded "enemy alien," dispossessed, and forced to undergo the breakup of family and community.

Thankfully, with the change in historical perspective created by the successful Japanese Canadian Redress Settlement on September 22, 1988, those same memories that were once a burden of the past can now be given as a gift for the future. The human rights violation inflicted on Canadians of Japanese ancestry in the 1940s should--and must--remain as a dramatic warning sign for this and future generations of Canadians. Racism unchecked, especially in moments of crisis, can infiltrate our democratic system and innocent people can become victims of its power. The cynical and the disheartened among us may argue that the memory of past injustices cannot guarantee the protection of our rights in the present, but who can deny the awareness of historical wrongs is a powerful instrument to advance the cause of human rights in this country. I hope that the memory of Japanese Canadian interment, made public on this PNE plaque, will contribute, in some small or large way, toward our common struggle to create a society where racism is checked by mutual understanding and the constant vigilance by all of us.

Redress was the dream of "justice in our time". It was a desire to transform the pain of internment into an affirmation of citizenship rights. We wanted to tell our story, the story of Japanese Canadians, and we wanted it told from the inside as a necessary act of liberation. In our telling, though, we spoke as Canadians. Our internment is a story made in Canada. The unveiling of our Federal Government's commemorative plaque recognizes this important fact.

I think I speak on behalf of many Japanese Canadians in thanking the Minister of the Environment, the Honourable Lucien Bouchard [represented here by the Honourable Tom Siddon] and the Monuments and Historic Sites Board, for their courage and vision in choosing to erect this plaque on the PNE grounds.

I would also like to take this opportunity to thank the many Canadians who stuck by the Japanese Canadian community during the lengthy Redress movement. When the seas got rough and the storm threatened to engulf our fragile ship, we somehow managed to maintain our course and steered our way through. That we reached our haven after many years, more often than not against the odds, was made all the more possible because of the support from many compassionate fellow citizens who were willing to take a stand with us. To these, one and all, here with us today to share this plaque unveiling and to others all across Canada, we extend our deepest appreciation for helping us achieve Redress.

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2355 E. Hastings (at Nanaimo St.)

Source: Nikkei National Museum, 2018-16-2-8-6-5
www.nikkeimuseum.org

The Annual General Meeting took place on March 12, 1989 at the Japanese Language Hall. The new executives and board of directors are listed later in this section. Following are reports from two outgoing JCCA executives, Dan Tokawa, president and Charles Kadota, treasurer:

President's Report



My final JCCA President's report is brief. The last two years' activities are well documented in the *Bulletin* and don't need embellishment--except to say it is a good time to choose a new president. A fresh focus is needed.

I leave satisfied that I have positively contributed to the renewal of the community and am especially pleased that now volunteers from all sectors are participating--that all channels are open for dialogue.

Maintaining these channels is important for the JCCA to successfully lead the community into the promising future before us. Consultation coupled with recruiting more volunteers and planning a more solid financial base are essential to take the next big step.

The multi-purpose complex project requires more community participation than exists now. One important decision will be whether to try for one complex or separate the Nikkei Cultural Centre, Senior's Health Care Facility and Senior's Housing.

Implementing Redress and insuring that our community's wishes are well represented at the NAJC level remain very important functions for the Directors and the Redress Committee.

This year is the centennial of the opening of the Consulate General of Japan in Vancouver. It will require a special effort by the JCCA, one of the major co-sponsors.

A vital link in all this is the *Bulletin*. It has been the wetherbell of our community for the past thirty-five years.

To the Executive and Directors, Redress Committee, *Bulletin* staff, thank you for your past support. It's been a pleasure working side by side, fellow volunteers.

Special thanks to Jean and Walter Kamimura, Sam Shishido, Mary Seki, Aki and Tad Wakabayashi, Irene Nemeth, and Norm Tsuyuki for making me feel I had truly come home to my roots--six years ago when we first began working together on Redress. I won't forget that.

I look forward to spending more time with my family who have silently accepted my absences on countless occasions.

It has been an honour and privilege being the JCCA president. I have tried to represent our Nikkei community with pride and evenhandedness.

Respectfully submitted, Daniel Tsuruo Tokawa

TREASURER'S REPORT

by Charles Kadota



As this will be my final report and the termination of my services as the treasurer of JCCA, both for the General Account and the Redress Committee, I wish to thank all those who have assisted me over the past several years. I am also grateful for having had the privilege of serving my community and enjoying the personal rewards it has given to me.

Notes:

1. The Auxiliary Bank Account is shown separately since the effective transfer to the General Account did not take place until January 1989. The origin is the former Issei-bu Account.

2. I am concerned that the Board of Directors have not yet taken any action regarding the recommendations I made a year ago to establish written Terms of Reference and Operating Regulations for the TRUST FUNDS under their jurisdiction and control. Trust

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

Funds are a sacred trust to those who donated the funds or to those in whose memory it was donated. Therefore, the family or heirs in whose names the trust is made, should be consulted and documents prepared so that the intent of the fund may be honored in perpetuity by all future Boards.

3. I am satisfied that all of the bank deposits made and all of the cheques issued have been accurately recorded. I have also examined the necessary documents to confirm that all of the Assets shown on the Consolidated Balance Sheet are verified as to their existence and safe-keeping.

I strongly recommended that the unsold inventory of fundraising items be disposed of within twelve months. Inventories are known to depreciate and degenerate rather quickly.

1989 Executives

President: Randy Enomoto
1st Vice Pres: Fred Yada
2nd Vice Pres: Mark Ando
General Secretary: Cassandra Kobayashi
Treasurer: Frank Kamiya
Recording Secretary: Carol Sogawa
Board of Directors: Yosh Arai, Robert Banno, Dorothy (Omoto) Carney, Ruby (Nishi) Foreman, Shinji Inaba, Charles Kadota, Diane Kadota, Gordon Kayahara, Haruko Kobayakawa, Martin Kobayakawa, Gordon Kobayashi, Kim Kobayashi, Irene Nemeth, Mary Seki, Hiromi Sugiyama, Yoshiharu Tachi, Tom Tagami, Masue Tagashira, Kim Tamayose, Dan Tokawa, Norman Tsuyuki, Patti Yamamoto



Taiga Chiba

1989 Board of Directors--from top left: Fred Yada, Gordon Kobayashi, Shinji Inaba, Gordon Kayahara, Yosh Arai, Randy Enomoto, Robert Banno, Frank Kamiya, Norm Tsuyuki, Charles Kadota. From bottom right: Kim Tamayose, Tom Tagami, Dan Tokawa, Carol Sogawa, Irene Nemeth, Kim Kobayashi, Diane Kadota. (Not present: Mark Ando, Dorothy Carney, Ruby Foreman, Haruko Kobayakawa, Martin Kobayakawa, Cassandra Kobayashi, Mary Seki, Hiromi Sugiyama, Yoshiharu Tachi, Masue Tagashira, Patti Yamamoto.)

Source: Nikkei National Museum, 2018-16-2-8-6-7
www.nikkeimuseum.org

JCCA MEMBERSHIP & SUBSCRIPTION

YOUR JAPANESE CANADIAN CITIZENS ASSOC.
Keeps you in touch with the entire Japanese Canadian community and its affairs.
Is a member of the National Association of Japanese Canadians (NAJC).
Is a parent organization of the Japanese Canadian Cultural Centre Society, and of the JCCA Redress Committee.
Is the publisher of the BULLETIN
Sponsors traditional annual events such as the:
* Keiro kai
* Community Picnic
* Golf Tournament
* Remembrance Day Ceremony in Stanley Park
* Children's Christmas Party

Works closely with the:
* Japanese Canadian Society (Sakura-so)
* Tonari Gumi (Japanese Community Volunteers Assoc.)
* Powell St. Festival Society
* Japanese Immigrants Assoc. of Gr. Vancouver
* Vancouver Multicultural Society
* And many other organizations

Is your Representative at:
* Japanese Consulate functions
* Funerals
* And other associated formal events

Mails out 6000 copies of this BULLETIN monthly to you and your friends.
YOUR MEMBERSHIP WILL HELP MAKE THE JCCA AN EVEN STRONGER AND MORE VIABLE ORGANIZATION. JCCA NEEDS YOUR SUPPORT

JCCA UPCOMING EVENTS

Watch for the 100th Anniversary Celebration of the Japanese Consulate in Vancouver during May and June . JCCA is honored to assist and participate

Also this summer is the JCCA Annual Picnic and Golf Tournament

PLEASE USE THE FORM BELOW TO JOIN NOW OR TO RENEW YOUR MEMBERSHIP OR SUBSCRIPTION. THE BULLETIN IS SENT TO ALL B.C. MEMBERS.OUT OF PROVINCE SUBSCRIBERS ARE WELCOME.

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Please make cheque payable to JCCA Membership.

Mail to: JCCA Membership, 348 Powell St., Vancouver, B.C. V6A 1G4

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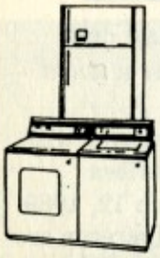
Annual JCCA Membership fees (includes the Bulletin):

[ ] family $20 * [ ] individual $15 * [ ] senior $10 per couple or individual
For out of B.C. & U.S.: $15 [ ] * For out of Canada, i.e. Japan: $20 [ ]

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

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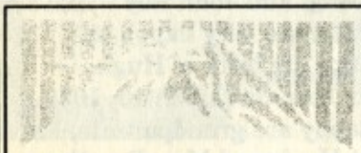
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TENRIKYO WOMEN'S ASSOCIATION 80TH ANNIVERSARY CONVENTION

GROUP PILGRIMAGE -- APRIL 1990

Sponsored by: Tenrikyo Western Canada Women's Association
Tenrikyo Western Canada Yonomotokai

Departure: Sunday, April 15, 1990

Agenda: April 18 ... the Foundress' birthday celebration service
April 19 ... Tenrikyo Women's Association Convention

Cost: Vancouver/Tenri/Return .... approximately CAD 1,000.00

Accommodation/Meals: Tenri ... JYE 1,000 per night -- JYE 250 per meal

Optional Tours:

1. Sanin Tour-includes Osaka Flower EXPO (4days/3nights)	Apr.21	US585.00
2. Seto Ohashi/Dogo Onsen Tour (3days/2nights)	dep. Apr.21	US350.00
3. Osaka Flower EXPO'90 ... A-Apr.21 dep. B-Apr.25 dep.		US 50.00

ALL PRICES ARE APPROXIMATE AND SUBJECT TO CHANGE

Return: A - 2weeks B - 3weeks C - 4weeks D - 5weeks

For further information, please contact:

Granville Church, Vancouver	-	Matsuko Kokuryo	(604) 254-3881
Vancouver Church, Vancouver	-	Fusako Nishi	(604) 433-2959
Okanagan Fellowship, Westbank	-	Tsutae Naka	(604) 768-5410
B.C. Fellowship, Vancouver	-	Motoyo Kido	(604) 324-3315
Kami Canada Fellowship, Kelowna	-	Terumi Murata	(604) 765-0892
Canada West Fellowship, Summerland	-	Toshiko Inaba	(604) 494-8069
Joyous Fellowship, Vancouver	-	Machiko Egawa	(604) 251-6690
Alberta Fellowship, Calgary	-	Misae Shiozawa	(403) 239-5257
Toai Mission Centre, Richmond	-	Riwa Hattori	(604) 274-3002

Source: Nikkei National Museum, 2018-16-2-8-6-9
www.nikkeimuseum.org

DONATIONS

The JCCA and the Bulletin\Geppo gratefully acknowledge the following donations:

Mrs. Florence Hirakida, Vancouver, in memory of husband, Joe Hirakida

Tony and Vivian Nabata, Nepean, Ont., in memory of father Hiroshi Nishi

Mrs. A. Kunimoto and family, Vancouver, in memory of father and husband, Shinkatsu Kunimoto

Mrs. E. Inouye and family, Vancouver, in memory of husband and father, Eiji Inouye

Mrs. S. Wakabayashi, Vancouver, in memory of husband, Kenzo Wakabayashi's san nenki

Asaoka families in memory of mother and grandmother, Sotono Asaoka

Mrs. Kimie Toyota, Midway, B.C. in memory of husband Isao Toyota's ichi nenki

Mr. & Mrs. Isao Tanaka, Greenwood, in memory of mother Yoshino Tanaka

In appreciation:
Toshio Imada, Kamloops
Masao & Tomiye Ito, Vancouver
Chieko & Saburo Yano, Hope, B.C.
Sumiko & Minoru Urata, Delta
Mrs. Suye Ono, Delta
Mr. Steve Enomoto, Vancouver
Mrs. Kazuyo Kawabata, Vancouver
Bud Kazuo Tanaka, Vancouver
Yoshio Nagata, Richmond
Lily Reiko and Teizo Mitsuishi, Vancouver
Mrs. Susie Inouye
Mamoru & Aiko Sakamoto
Mrs. Ito Sakamoto
Toshio & May Mukaida, Hope

Special thanks to the Sakura Singers for their participation at the Multicultural Folk Lore Evening on behalf of the JCCA on Feb. 22 at the Robson Square Media Centre.

Towards the office:
Jock & Doris Nishizaki, three-cushioned chesterfield
Dave Matsuba, heater
Mas Yamamoto, coffee mugs

To the Bulletin\Geppo:
Asaoka Families in memory of mother, Sotono Asaoka
Mrs. A. Kunimoto and family, Vancouver, in memory of husband and father, Shinkatsu Kunimoto

In appreciation:
Toshio Imada, Kamloops
Masao & Tomiye Ito, Vancouver
Chieko and Saburo Yano, Hope, B.C.
Steve Enomoto, Vancouver
Vancouver Hiroshima Club
Min Fujita, Burnaby
Yoshio Nagata, Richmond
Mrs. Natsuko Nancy Mizuno, Burnaby
Fumiyo & Shigeru Takabe,

Donation to the JCS (Sakura-so)
The Japanese Canadian Society gratefully acknowledges the following donation:
Mr. E. Tamai, Vancouver, B.C.

MILESTONES

The JCCA and the Bulletin\Geppo extend congratulations and best wishes to the following:
Zofia and Ron Higo welcome with love their daughter, Larissa Marie Higo, born March 12, 1989. Proud first time grandparents are Mr. & Mrs. Shig Higo and Mr. and Mrs. Antoni Kosla.

Aiko Osugi and John Roy Robertson are very happy to announce the birth of Hugh Mitsuo, born on March 13, 1989. Also happy are grandparents, Mr. Gilbert Hugh and Mrs. Dorothy Jean Robertson, and aunts, Mrs. Keiko Uemura, Mrs. Kathy Blacow and Miss Charlotte Robertson.

Paul and Bonnie Shikaze are proud parents of Samantha Noriko Shikaze, born March 21, 1989.

JCCA and Bulletin\Geppo extend their sympathies to families and friends of the following who have recently passed away:

Kimiko Ivy Haruko Oikawa, born Feb. 2, 1989, passed away suddenly March 6, 1989.

Yoshiye Teranishi, aged 87 years of Vancouver, on March 9, 1989

Mrs. Sumeko Furugori, aged 89 years of Vancouver, on March 13, 1989

Mrs. Tamano Okino, aged 92 years of Vancouver, on March 17, 1989

Mr. Moichiro Tonomura, aged 91 years, Vancouver, on March 25, 1989

Mrs. Matsue Ishizuka, aged 64 years, Vancouver, on March 24, 1989

Source: Nikkei National Museum, 2018-16-2-8-6-10
www.nikkeimuseum.org

MORE MILESTONES.....



Fiftieth Wedding Anniversary

A happy 50th Wedding Anniversary dinner for seventy-one family members was held on February 25, Saturday, at the Vancouver Buddhist Church Hall for Tomi and Setsu "Sam" Kadonaga.

They were married on February 26, 1939 at the former Hompa Buddhist Church at the corner of Cordova and Princess Avenue,



Marriage Announcement

Mr. & Mrs. F. Nakagawa of Summerland, B.C. announce the marriage of their daughter Kathleen Hiroko to Frank William Quo Vadis, son of Mr. & Mrs. Duncan May of Richmond, B.C. The marriage took place on March 26, 1989 in Summerland.

Moichiro Tonomura

1898 -1989

Moichiro Tonomura passed away on March 25, 1989, aged 91 years. He is survived by his loving sister, Sue Yoshida and husband, Ralph; two sons, George and his wife Kinko, John and his wife, Marlene, Vancouver; two daughters, Betty and husband, Maurice Barksdale, Jean and husband, Douglas Moore of Washington State; 11 grandchildren; 15 great-grandchildren.

Funeral service was Friday, March 31, 10 a.m. at Ruth Morton Memorial Baptist Church, 791 E. 27th Ave. Interment Mountain View Cemetery.



Tom Butler photo

Hamber Basketball Team Yokohama Bound

The senior boys basketball team from Eric Hamber Secondary School played three exhibition games in Vancouver's Japanese sister-city Yokohama. The two-week cultural exchange trip started March 22 with the help of corporate backing from several city businesses, among them Tokyu Canada Corporation headed by company chairman, Toshito Shiota.

On the team was senior forward Kregg Matsune (right) with Mr. Shiota.

Congratulations!

Kimi Foreman and Krista Stevenson of Richmond received a scholarship from Granville Tenrikyo Church. Thanks to Rev. Tom Kokuryo, they left for Japan on March 23, 1989 to attend Tenin University in Nara, Japan to study Japanese for two years.

Source: Nikkei National Museum, 2018-16-2-8-6-11
www.nikkeimuseum.org

Niku with shiratake and vegetables

(Beef with noodles and vegetables)

by Jean Sakamoto

This is a one-pot recipe, ideal when you have company coming or for a family of hearty eaters and it's quick to make. If you have to have your bowl of hot rice, cook the rice while you are preparing the following:

1 lb. beef, thinly sliced
4 or 5 medium potatoes
1 large carrot
2 stalks of green onions, sliced
1 pkg. shiratake (konyaku noodle) or 1 small pkg. bean thread noodles
1/3 cup of green peas
3 Tbsp. vegetable oil
2 1/2 Tbsp. soya sauce (shoyu)
2 Tbsp. sake & mirin

Peel potatoes and carrots. Cut them into bite-size pieces (approx. one inch). Parboil. Drain off liquid (or save for soups).

Cut shiratake, approx. an inch long. Put in boiling water and boil for 3 minutes. Drain in a collander.

Cut the sliced beef , approx. an inch long. Place oil in a large pot and saute the meat until browned. Add the parboiled potatoes, carrots and shiratake. Stir in soya sauce, sugar, sake and mirin. Stir and cook until everything is well-blended and vegetables are done (approx. 6 minutes).

Add sliced green onions and green peas. Cook for another 13 minutes.

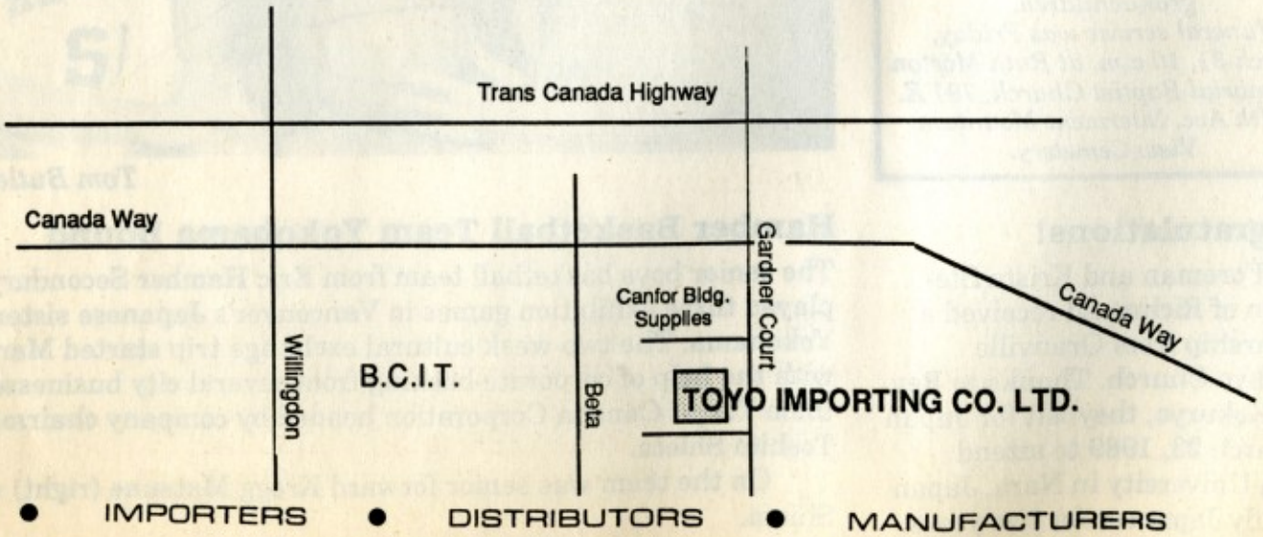
(Other vegetables may be added such as green beans, asparagus and mushrooms. Experiment with a bit of crushed garlic and grated ginger. It's a versatile dish).

NOTE: In the recipe for ***Chirashisushi*** (March *Bulletin*), I left out 2 tsp. of aji-no-moto (monosodium glutamate) and I was told it made a great difference to the taste of *Chirashizushi* (Japanese pronounciation). My personal preference is to leave out the aji-no-moto because many people are allergic to it and it is unhealthy for those on a low-sodium diet. I should have said it was optional. Another reader informed me that you can replace the aji-no-moto by placing a piece of *dashi kombu* (seaweed for making broth) into the rice while it's cooking but you must remember to remove the kombu when the rice comes to a boil as the flavour of kombu can be overpowering.

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Source: Nikkei National Museum, 2018-16-2-8-6-12
www.nikkeimuseum.org

what's on

MUSIC

Kurosawa Family Koto Ensemble of Morioka

April 15, Sat., 8 p.m.
UVic's University Centre

Kazuhito Yamashita, guitarist

April 16, Sun., 8 p.m.
Queen Elizabeth Playhouse
General admission: $16, $13 for students and seniors

Music from the Pacific Horizon

April 27 & 29, Sat. & Mon., 8 p.m.
Vancouver East Cultural Centre
1895 Venables St.
General admission: $10

YAYOIKAI MEETING

Vancouver Japanese Women's Assoc.

April 20, Thurs., 10 a.m.-1 p.m.
Guest speaker: Dr. Taeko Yamashita
Topic: How exercise and diet can give you a healthy body
Cooking demonstrations
4010 Victoria Dr. (at 23rd Ave.)
Everyone welcome. Fee: $2

FLOWERS & GARDENS

"Symphony of Ikebana"

Vancouver Sogetsu Ikebana Branch are holding their 3rd exhibition at Richmond Art Gallery, 7671 Minoru Gate, Richmond
April 21 - 24
Demonstration: April 22, 2 p.m.
Hours: Weekdays 9 a.m. to 9 p.m.
Sat. 10 a.m.-4 p.m., Sun. 1 - 4 p.m.
Free admission

"Spring Show"

Vancouver Ikebana Assoc.
Apr. 15, 1-5 p.m. & Apr. 16, 10 a.m.-5 p.m.
Demonstrations: 1 p.m. and 3 p.m.
Van Dusen Botanical Garden
5251 Oak Street
Advance tickets: $1.50, at the door: $2.00

VAN DUSEN PLANT SALE

Apr. 30, Sun., 10 a.m. - 4 p.m.
At Oak and 37th.
Free admission and coffee. Bring your own boxes
Info: 266-7194

THE PLANTS & GARDENS OF CHINA

A talk and slide show by Richard Pearson, PhD.
May 3, Wed., 7:30 p.m.
Dr. Sun Yat-Sen Garden's Main Hall

PENJING EXHIBITION: THE ANCIENT CHINESE ART OF MINIATURE LANDSCAPE

May 10 to June 20
Dr. Sun Yat-Sen Garden

ART EXHIBITS

SHIKATA GA NAI

Ten Japanese Canadian Artists
April 7 to May 14
Burnaby Art Gallery
6344 Deer Lake Ave., Burnaby
Tel: 291-9441
Free admission

PANEL DISCUSSION OF LOCAL ARTISTS

April 13, Thurs. 7 p.m.
Burnaby Art Gallery

AN EVENING OF NEW POETRY & MUSIC

With Roy Kiyooka and Friends
April 20, Thurs. 7 p.m.
Burnaby Art Gallery

CONTEMPORARY DANCE PERFORMANCE: "RAGE"

Kokoro Dance Company
April 27, Thurs. 7 p.m.
John Cowan Theatre, Burnaby

DISPLACED VIEW,

An Experimental Film by Midi Onodera
May 4, Thurs. 7 p.m.
Burnaby Art Gallery

CONTEMPORARY MUSIC FOR SHAKUHACHI

Performance by Takeo Yamashiro & Minoru Yamamoto
May 11, Thurs. 7 p.m.
Burnaby Art Gallery

TIT FOR TAT: A SHOW OF NEW AND OLD FIBRE ART

Recent works by Pat Cairns, Jane Fawkes, Michele Hardy, Doreen Newell, **Setsuko Piroche** & Daphne Trivett.
April 27 - June 4
Surrey Art Gallery
13750 88th Ave., Surrey
Tel: 596-7461

FILM SHOWING

directed by Mizoguchi

SISTERS OF GION (Gion No Shimai)

Apr. 19 & 20, Wed. & Thurs, 7:30 p.m.
Japanese with English sub-titles. 91 mins.

THE PRINCESS OF YANG KWEI FEI (Yokihi)

Apr. 19 & 20, Wed. & Thurs. 9:00 p.m.
Japanese with English sub-titles. 70 mins.
Pacific Cinematheque, 1131 Howe
688-8202

SPRING TEA CEREMONY

Uransenke Tea Ceremony School
April 30, Sun., 10:30 a.m.-3 p.m.
UBC Nitobe Garden Teahouse and Asian Centre Wako-an
Cost: $1 admission to Garden & $2 for Tea Ceremony
Contact: 224-6038 or 224-2587
Everyone welcome

SPRING BAZAAR

Holy Cross Anglican Church
May 13, Sat., noon to 3 p.m.
849 E. 11th Ave., Vancouver
Japanese Food and Crafts

YAYOIKAI MEETING

Vancouver Japanese Women's Assoc.

May 18, Thurs. 10 a.m.-1 p.m.
Guest speaker: Dr. Masako Noda

TONARI GUMI COFFEE HOUSE

May 19, Fri., 8 p.m.
378 Powell St.
Coffee and entertainment

Source: Nikkei National Museum, 2018-16-2-8-6-13
www.nikkeimuseum.org

community announcements

ATTENTION GOLFERS

Mark your calendar for the Annual JCCA Golf Tournament to be held at Surrey & Hazelmere Golf Courses, July 1 and 2.
As usual, the best bargain in town!
--Ken Yada, Co-ordinator

SPRING CLEANING TIME

Tonari Gumi is looking for items for their Japanese Rummage Sale which is tentatively set for early summer. We are asking for your help to support your Japanese community seniors' centre in their fundraising drive.

Japanese gift boxes, tea cans, dolls, souvenirs, dishes, baskets, Japanese ornaments, kimonos, yukatas, children's clothes, etc. are welcome.

Please call Tonari Gumi at 687-2172 or bring any saleable articles in. The address is 378 Powell Street.

Please Note: Tonari Gumi Donationsare listed in the Japanese section.

Where is?

Rosamund (nee Nikolaieff) MacIsaac wishes to get in touch with a friend Mary Oki who went to Woodland School (1930 - 1936) and whose father's name was Sam. Please phone 731-7356.

Seeking friendship and exchange of information

A family in North Delta is looking for persons seeking friendship or exchange of information.
Please contact 591-8540

powell street festival

DONATIONS TO 'ROSIE'S CAFE' GALA EVENING

Firehall Theatre and Powell St. Festival Society wish to acknowledge with thanks and appreciation the following donors who gave generously to help make the reception after the performance of "Rosie's Cafe" on March 11, a gala event:
Financial contributors: Amimoto Fish Market Ltd., Entrep Network Inc., ICAS, Gordon Kadota, Maple Queen Furs, Sakae Restaurant, Ken Shikaze, Ed Teranishi.
Alberta Distillers: Sake, sake warmer, cups and servers
Japanese Deli House: trays of sushi
Aki Restaurant: trays of sushi
Naniwa ya Restaurant: Wine
Shinjiku Restaurant: Wine
Calona Wines: Wine
Volunteers: Les and Phyllis Murata, Fumiko Greenaway, Mami Miyata, Shinji Inaba, Rika Ando, and many others.

OPPORTUNITIES FOR VOLUNTEERS

On August 5 and 6, the Powell Street Festival will celebrate its 13th year. With more participants and more programs on the way, we look to you for assistance. Volunteer positions are available and if you would like to learn a skill, coordinate or help out at the festival we would be most appreciative.

Volunteers are needed for the position of coordinators and assistants, and festival helpers. An information meeting will be held for those who are interested in these positions. For more information about the opportunities available please contact Cathy Makihara, co-ordinator at 682-4335.

THE THEME THIS YEAR IS RICE

Rice is universal, *Rice* is food, and food is interesting to most people. Many interesting programs are in the works for the 13th Annual Powell St. Festival and one is an ***O-tsukemono (Japanese Pickles) Contest.*** And those who enjoy Japanese food know that *O-tsukemono* is essential to a Japanese meal. Pickle preparation may take some time, so we are letting people know months ahead of this impending contest. The judges of this contest have not yet been chosen.

It's interesting to note that *O-tsukemono* is a development in Canadian cooking that most people never notice. Before the war the issei in Canada improvised because of the distance and cost of importing from Japan. Then during the wartime internment, of course, supplies were cut off entirely. People in the camps improvised and came up with *O-tsukemono* unheard of in Japan--including the famous *denba-zuki.*

I suspect there are hundreds of wonderful ways of making *O-tsukemono*--enough to form a complete cookbook. So please enter the competition.

Our mouth waters thinking about it. Let's do it.
--Fumiko Greenaway

Source: Nikkei National Museum, 2018-16-2-8-6-14
www.nikkeimuseum.org

FUJIWARA PERFORMED AT THE VANCOUVER CULTURAL CENTRE

by Diane Kadota

Denise Fujiwara should not be thinking about growing old but she is. This youthful and energetic dancer from Toronto Independent Dance Enterprise is looking to the Butoh, Kabuki, martial arts and other performance masters of Japan for inspiration--some clues for sustaining her performance career long past her thirties. Fujiwara hopes to learn how to become smarter and more refined in her dance by studying under such masters as the Butoh artist Nakajima who is living in New York City.

Fujiwara performed about 90 minutes of solo work at the Vancouver East Cultural Centre, March 17 and 18--a demandidng show for a dancer. She opened the evening with two sublime short pieces, Flight by choreographer Judy Jarvis and Egg by Muna Tseng. Her own work, Scratch and the Great Wall, show Fujiwara's ability to communicate on issues such as poverty and the emancipation of Asian women. In Scratch, Fujiwara portrays a bag lady pushed around by the forces of society and nature. In Great Wall, Fujiwara bound in a plastic kimono breaks free and moves in wonder and celebration of her freedom.

In the lobby, a sansei woman remarks about how she thought Asians could not be professional dancers because of their "daikon ashi" (radish legs). Fujiwara has proved her wrong.

SHIKATA GA NAI OPENS AT THE BURNABY ART GALLERY

Shikata Ga Nai (meaning "what can you do?--it can't be helped--there is no pattern"): an exhibition at the Burnaby Art Gallery of ten Japanese Canadian artists organized by Bryce Kanbara of Hamilton Artists Inc.

The exhibition, according to the curator "is about identity, and the sociological, political and racial realities that are brought to bear in the making of a life, and of art." And elsewhere in the catalogue he is quoted as saying the show is conceived to examine how "each artist has chosen to direct the course of his/her art in the light of the pain suffered by the collective psyche of the Japanese Canadians."

A questionable rationale, perhaps, for an exhibition of art.

Nobuo Kubota one of the artists says, with possibly a twinkle in his eye,

When I was born, I was of the Universe
When I was five, I was the same as everybody else.
When I was eight, the war started: I was different
During the war, I was displaced: I was a "Jap".
In my twenties, I was Japanese Canadian.
In my thirties, I was Canadian.
At forty, searching for my roots in Japan, I was Japanese.
At fifty-five, looking to see who I am, I know that it has nothing to do with being Japanese or Canadian...
I was right the first time...

The artists exhibiting are: Akira Yoshikawa, Heather Yamada, Tamio Wakayama, Takao Tanabe, Aiko Suzuki, Louise Noguchi, Kazuo Nakamura, Nobuo Kubota, Roy Kiyooka, Bryce Kanbara.

The exhibition opens April 6 with a reception at 8:00 p.m. Some of the artists and artist/curator Bryce Kanbara will be in attendance.

Various programs will be held on Thursdays at 7:30 p.m. during this exhibition:

April 13: A panel discussion of local artists who explore the issues of their Japanese Canadian heritage through the language of contemporary art forms.

April 20: "An Evening of New Poetry and Music" with Roy Kiyooka and Friends.

April 27: Contemporary Japanese Dance Performance. Details to be announced.

May 4: Screening of "A Displaced View". An experimental film by Midi Onodera who explores the issues of her ethnic/sexual identity.

May 11: Contemporary Music for the Shakuhachi by Takeo Yamashiro and Minoru Yamamoto.

Source: Nikkei National Museum, 2018-16-2-8-6-15
www.nikkeimuseum.org

Kurosawa Family Brings Japanese Music to U. of Victoria

Vancouver Island Japanese Canadian Society

The Kurosawa Family Koto Ensemble of Morioka will give a concert of music written by Japanese composers of this century on April 15, 1989 at 8:00 p.m. at UVic's University Centre.

The 5-member Kurosawa family will perform both classical pieces and contemporary arrangements on 20-stringed and 17-stringed *koto*, as well as the 3-stringed *shamizen*, and modern instruments, a piano and a synthesizer.

The Kurosawas are well known as accomplished *koto* artists who have competed in prestigious competitions in Japan, and held many concerts in Japan and the U.S. Their *koto* school is in its 21st year of operation.

The concert has been arranged by the city of Morioka, Japan, the city of Victoria, the University of Victoria's Pacific and Asian Studies, and the Vancouver Island Japanese Canadian Society. This concert is part of the city of Morioka's official program to celebrate its centennial.

Kokoro Dance in B.C. and Ontario Schools

Following is a report by Jay Hirabayashi, of Kokoro Dance, on the realities of touring a show.

Upcoming school performances for Kokoro Dance include stops in Hope, Boston Bar and Waterloo, Ontario. With these shows, Kokoro Dance will have performed *Rage* nearly fifty times this year.

Touring to schools is hard work. An average touring day involves driving in a one-ton truck and a seven passenger van sometimes hundreds of kilometres to the next town before checking into a motel, locating the school and making arrangements to set up, if possible, that same night. It is often not possible to start unloading the truck until after 9 p.m. because of boy scout meetings, folk dancing classes or other community activities. It takes eight people one full hour to set up the set, drums, lighting and sound equipment. Everyone pitches in to set up as quickly as possible and then it's off to bed. We are up at 6 a.m. to eat breakfast, iron the costumes and begin the forty-five minute chore of putting on full body white make-up. Arriving at the school at 8 a.m. gives us just enough time to warm-up our bodies with an hour of exercise before the kids start filling up the gym for the 9 a.m. show. The performance and question period lasts an hour and then we immediately take everything apart and repack the truck. We are back on the road within an hour and then it's off to the next school. We have just two hours to drive and set up for the afternoon performance at 1 p.m. It is usually around 4 p.m. that we're back in the motel with a five hour break before heading to the next school to set up again. On our last trip to Northern B.C., this routine repeated itself over a twenty-one day period during which we performed *Rage* twenty-five times to over ten thousand school children.



Chris Randle

Is all the work worth it? Sometimes, it can be depressing to arrive in a school and see on the bulletin board that the "Japanese dancers" are coming. We send an eleven page study guide to the schools long before we arrive. The guide tells of the historical background of racist stereotyping that gave rise to the wartime internment and relocation period. Unfortunately, not all teachers are conscientious enough to read the guide and prepare their students for the performance. The kids file in wondering if we speak English. Are we Japanese? Are we from China? Wait, kids, there is a question period after the performance for your questions. The show begins and the words of Muriel Kitagawa resound from the speakers: "*It is because we are* Canadian *that we protest this violation of our birthright.*" We remember again why we are performing *Rage*.

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

Rosie's Cafe--an interpretation

by Gordon Kayahara

The year is 1950, we are at Rosie's Cafe on Powell Street. Japanese Canadians have been allowed to return to Vancouver just the previous year, after seven brutal years of internal exile. This the setting for Rick Shiomi's play, *Rosie's Cafe,* which finished its showing at the Firehall Theatre on April 1.

The play is a montage of different personalities with all the interacting emotions and conflicts exposed as the returning niseis attempt to rebuild after being unjustly incarcerated. Through the various characters and very different points of view, we are challenged to look critically at our choices. We can easily pick an antagonist and protagonist. The former being Kenji Kadota who so wants to be a part of Canada that he turns his back on Japanese Canadians, and in the end even turns on them. The latter being Sam Shikaze, the independent thinker who, although starts out with Kenji, changes as he seeks to find the truth. However, the conflict that develops, especially this divergence of characters between Sam and Kenji, is easily controlled by the aftermath of the internment.

The internment has left scars on the characters as they fight to either "fit in" or to regain control of their destiny. Even after physically being set free from the internment camps, the emotional and spiritual bars are still prevalent.

The relationship that develops between Rosie and Michio is especially touching. Rosie is a dreamer, the Cafe owner who wants life in Japan town to be as it was. Michio on the other hand is so overwhelmed by anger that he becomes an outcast even within his own community. We feel the frustration of Michio as he fights to keep control over his life, fighting not only the racism from outside but also the self-blame and self-hate from inside the community. Juxtaposed with this, we feel the hope and faith of Rosie as she tries to rebuild a once vibrant spirit in the Nikkei community, refusing to let the internment control her destiny. Two people, in love, who now simply want to be left alone, and yet the hate that still lingers not allowing them to.

The play itself spans time and generations. Much of the setting and conflict still is with us today, although perhaps not so obvious. Even two generations later, with the sansei and yonsei, the community still feels the effect of the internment. Having been deprived of a community, an experience and a choice have been taken away. The decisions we make are still constrained by that fact.

In this play, Rick Shiomi explores the Nikkei community, but leaves us the search for answers within our community and within ourselves.



Taiga Chiba

Reception after the show Rosie's Cafe--Donna Yamamoto (Rosie) and Terry Barclay (Michio)

Source: Nikkei National Museum, 2018-16-2-8-6-17
www.nikkeimuseum.org

ARTS AND ENTERTAINMENT

Guitarist Yamashita comes to the Playhouse

Kazuhito Yamashita will make his Vancouver debut on Sunday, April 16, at 8:00 p.m. with his legendary guitar transcription of Dvorak's *New World Symphony* at the Playhouse.

At the age of twenty-seven, Japanese guitarist Kazuhito Yamashita, is rapidly gaining recognition as one of the world's foremost guitar virtuosos.

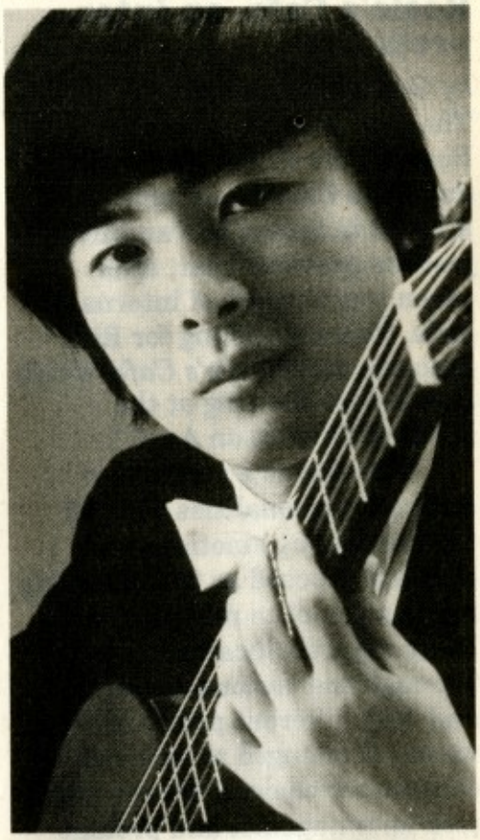
...the technical command and dramatic flair to astonish an audience... Boston Globe

Program:
Variations on a Theme of Mozart, Op.9 ... Fernando Sor
Sonata No.3 for Unaccompanied Violin, BMV 1005 (arr. Yamashita) ... J.S. Bach
Noctural, Op. 70 ... Benjamin Britten
Symphony No. 9 in E minor, Op. 95, "From the New World" (arr. Yamashita) ... Antonin Dvorak

His concert brings to a close the Vancouver Recital Society's successful 9th season.

Tickets are on sale now at VTC/TicketMaster outlets, 280-3311, and are priced at $16 ($13 for students and seniors). Seating is by general admission.

For further information, call the Vancouver Recital Society at 736-6034.



JAPAN

Vancouver sends exhibit to sister city exposition

Following is taken from "Asia Pacific Report", published by the Institute of Asian Research, UBC

1989 is Yokohama's year to celebrate its centennial and the 130th anniversary of the opening of its port, Japan's first commercial gateway to the outside world.

The yokohama Exotic Showcase '89 (YES '89) is a major exposition planned as part of the city's celebrations. Its theme is "Space and Children". YES '89 opened March 25 and will run until October, 1989. The exposition is expected to attract some 20 million visitors.

Vancouver is the only Canadian city taking part in YES '89--a recognition of the special sister city relationship it has with Yokohama. The theme of the Vancouver exhibit is "Vancouver, British Columbia, Gateway to Canada." The project, organized by the Vancouver-Yokohama Sister City Society with a $1.2 million budget, is designed to promote Vancouver as a good place to live, visit, and invest.

The exhibit, which is housed in the YES '89 international pavilion will include:

* a 42' totem pole carved by Jim Hart;
* a three-sectioned wall devoted to Canada, B.C., and Vancouver--the first section depicts Canadian artifacts and the provinces, the second focuses on the ABC's of BC (e.g. A is for the aquarium at Stanley Park), and the third includes a 7m model of Vancouver and an animated NFB video by Bill Maylone;
* a doll house containing 21 dolls of children engaged in various activities from logging to skateboarding
* the Vancouver Gallery, designed to introduce new Canadian products to the Japanese market;
* a tapestry of a view of Vancouver from Stanley Park made of pieces of pastel silk;
* 7m lantern shaped like a salmon and covered in silk.

The exposition organizers have declared September 18-24, 1989, as Vancouver Week at YES '89.

Editor's note: A $200,000 commitment that will ensure British Columbia's presence at the world-class exhibition in Yokohama, Japan, this year was announced by Bill Reid, Minister of Tourism and Provincial Secretary.

The money, from the B.C. Lottery Fund, will go to the Vancouver-Yokohama Sister City Society, to help pay for the cost of a pavilion at the Yokohama Exotic Festival, March 25 - October 1, 1989, and Vancouver Week events.

Source: Nikkei National Museum, 2018-16-2-8-6-18
www.nikkeimuseum.org

Eclectic Music at the VECC

MUSIC FROM THE PACIFIC HORIZON

The Vancouver East Cultural Centre will present two evenings of music from the cultures of the Pacific Rim. Vancouver performers will bring music and instruments from half a dozen countries and traditions 3,000 years old.

Randy Raine-Reusch, the Vancouver-based multi-instrumentalist who has studied and travelled extensively in Asia, has gathered together Vancouver artists Sincere Lam (*zheng*), Teresa Ohnishi (*koto*), Ai Thuy Le (*dan tranh*) and Sarange Lee (*kayageum*) for the program. They are joined by Subanh Sayarath singing in the Laotian *mawlum* vocal style, accompanied by the *khaen*, a free reed bamboo mouth organ. The Simon Fraser Gamelan Ensemble bring their Javanese gongs, metallophones, xylophones and flutes down the mountain to join the festivities, and Vancouver's new music/new dance ensemble Cymbali appears with the Balinese *gender*, a multi-octave percussion instrument.

The Vancouver East Cultural Centre
1895 Venables Street, Vancouver
April 27 - 29, 8:00 p.m.
$10 General Admission
Reservations: 254-9578 or tickets at VTC 280-4444

Children's Festival Planned for May

The 1989 Vancouver Children's Festival will be held May 15-22 at Vanier Park, extending over the Victoria Day weekend. Twenty-three companies from eight countries will be presented in ticketed performances, headlined by the Harbin Acrobats from China and a theatre centrepiece of three special shows from the Netherlands.

Musubi-za Puppet Theatre

Among the acts will be Musubi-za Puppet Theatre from Nagoya with their production of POP OUT PUPPETS, 1-2-3. Musubi-za was founded in 1967 and has been performing outstanding children's puppet theatre ever since. POP OUT PUPPETS, 1-2-3 is a production of three or four short stories, each with a message for both children and adults alike, under the direction of Yukio Sekiya.

International line-up

Besides performers from China, Japan and the United States, there will be for the first time, theatre from Spain and traditional music from Zimbabwe.

French language shows

French language shows will be Theatre de Galafronie from Belgium, Matt Maxwell from Ontario.

Canadian performers

Canadian performers will include musicians Fred Penner and Charlotte Diamond; storyteller Bob Munsch; puppeteer Norman Foote; and Carousel, Dynamo, Green Thumb, Mermaid and Omnibus Theatre companies. Vaudeville will take the stage in the form of two man circus Hot & Neon. A programme of children's jazz from Ontario. Vancouver's own Katari Taiko will be performing as well.

A production for teenagers

A special production for teenagers will be staged by Creative Arts Team from New York City.

Arts For Young Audiences International Symposium

The third annual Arts for Young Audiences International Symposium will be held on site at the festival on May 19 - 22. Twenty-five presenters from around the world will lead three days of seminars, workshops, forums and discussions on subjects including: the role of theatre in the schools, the importance of imagination, and the arts in the developing world. This year's Symposium will include a special focus on Film and Television, featuring seminars, forums and screenings. Keynote speaker will be Linda Schuyler, co-creator and producer of the children's television series *DeGrassi Junior High*. Symposium registration is limited to 200 delegates, with individual sessions offered on a space available basis. For further information or registration please contact Norma Laidlaw at 687-7697.

Festival programmes and tickets now available

Festival programmes are now available at all ticket outlets, libraries and community centres, or by calling 687-7697. Public ticket sales can be purchased in person at all VTC/TicketMaster outlets, or by phone order at 280-4444. For mail orders write TicketMaster, 1304 Hornby St., Vancouver, B.C. V6Z 1W6.

Source: Nikkei National Museum, 2018-16-2-8-6-19
www.nikkeimuseum.org

FEATURE

Internment: one family's story

by Nancy Knickerbocker

When Mrs. Tomi Inouye of New Westminster received her redress cheque, she went to the shrine of her late husband and placed the cheque before him. There, she said to him, we finally got compensated for a little of what we lost.

What Tomi and Tomojiro Inouye lost was a big home in Duncan, the myriad appurtenances of a thriving logging business, and what may well have been the happiest way of life possible for an Issei couple at that time in the history of B.C. The Inouyes lived in Paldi, a unique community about an hour up the Cowichan Valley from Duncan. Founded by the Sikh logging family of Mayo Singh, it was a harmonious miniature melting pot of Indo-Japanese- and Chinese-Canadians.

Daughter Sumi Kamachi recalls nothing but inter-racial harmony in Paldi. "I had a very happy childhood there," she recalls.



The Inouye Family. 1946

In April, 1942, at the age of eight, that phase of Sumi's childhood came to an end and another began in Hastings Park. As the second eldest, she was responsible for helping her mother with the little ones. At that time Tomi had seven children, two still in diapers. One of her most vivid memories of the family's four months in Hastings Park is the pervasive stench, and such long lineups for scarce washtubs that she rarely even had time to eat breakfast. Perhaps it was just as well she didn't. Many people succumbed to a fierce bout of food poisoning from the communal cafeteria.

In August, the family was shipped out to Sandon, where they lived in one room of an abandoned rooming house. Two years in Sandon were followed by another in Lemon Creek. Sumi says that despite the bitter cold, she like Sandon better because "for kids it was kind of an adventure, exploring all the old abandoned mines. We always used to find all kinds of great stuff." Tomi found Lemon Creek more hospitable because at least it was possible to escape the cold now and again: the community had built a Japanese bath house, and it was next door to their shack.

After Sandon and Lemon Creek, the family was moved to Bay Farm, then to Sidmouth. During those years Tomi had to feed and maintain her brood of ten--seven children, mother, father and grandfather--on $11.28 per week that the government gave her out of their own assets. When the restrictions were finally lifted, the Inouyes settled in Vernon. They received $108 for their home in Duncan (which was a big house, so big that a nursing home now occupies the lot) and that was all.

In 1958, Sumi moved from the Okanagan to the coast to marry Sho Kamachi, a Fraser River fisherman and logger who coincidentally had worked for her father's logging operation in Paldi. They had actually first met when Sumi was a girl of six.

Sho grew up in a community of fifteen Japanese-Canadian fishing families who clustered together on the banks of the Fraser in Queensborough. It wasn't an easy life, but Sho doesn't complain. When he finished Grade 8 at the one-room Hamilton school, he started working to help out the family. He fished with his elder brother in summer and went logging in winter. There were official restrictions on fishing licences to Japanese-Canadians, who were also limited as to where they could set their nets, but "at least we didn't go hungry,' Sho says.

"We were all just coming out of the Depression, so just about the only people who weren't on relief were fishermen and farmers. We had it better than most laborers."

Sho was logging on Vancouver Island when the evacuation orders came down. With his father, invalid mother and seven brothers and sisters, he set off on what was then a 15-hour drive to Kamloops, to an uncle's farm. "My uncle sponsored us, so we got a permit to evacuate on our own," he recalls. "Some of us worked on his farm.

Source: Nikkei National Museum, 2018-16-2-8-6-20
www.nikkeimuseum.org

I worked logging, or haying, or whatever I could do."

The family started a sawmill, but after it got going the government announced that no Japanese-Canadians would be permitted to cut Crown logs, so they were forced to abandon the mill. later they rented a ranch, but the local MP Sid Smith "said people shouldn't rent their land to Japs," Sho remembers. So, the family had to give up ranching and continue scrambling to keep afloat. They spent eight years in and around Kamloops, but eventually came back to the river. Sho fishes the Fraser to this day.

"The most upsetting thing was to have to buy back the stuff they took from us. Being evacuated in some ways for me was a sort of personal adventure... I know, for example, that the people on the sugar beet farms suffered more. But coming home to pay ten times what they gave us for our boats and gear--that was the worst thing," he says. Sho received about $150 for his gillnetter; his brother got $135 for his. The vessel were worth about $1,000 each to replace. Sho says, "I always believed we should get compensated, even a little bit."

Sumi says when the redress battle was finally won, "I could hardly believe it. But I was very thankful and happy for the people who worked so hard for the redress movement. If it weren't for them, it would never have happened.

Ottawa's official apology for the injustices was less meaningful to Sho than the commitment to compensate individuals. "I didn't care so much about the apology as being compensated," he says. Sumi disagrees: "They admitted they were wrong, so that meant something to me." For her, the only sad note is that her father did not live to see redress a reality: Tomojiro Inouye died in May, 1985. As for Tomi, at 83, she says she's happy to have received her compensation because now she can die in peace, knowing Sumi and Sho "won't have to dish out a bunch of money for my funeral."



Nancy Knickerbocker

Shig and Sumi Kamachi with Mrs. Tom Inouye, 1989

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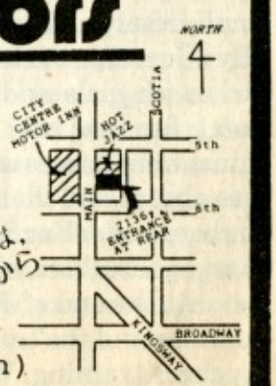
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Source: Nikkei National Museum, 2018-16-2-8-6-21
www.nikkeimuseum.org

FEATURE

LEMON CREEK MEMORIES SEPTEMBER 1942

The following reminiscence was written by Michiko Ishii Ayukawa, a former evacuee now living in Sooke, B.C. Mrs. Ayukawa also wrote a series on pioneer Issei women that ran in four issues of the 1988 Bulletin.

School had already started, but I couldn't go. The feeling of disbelief, the shock, is still very vivid. I was twelve years old and was supposed to have gone into my final year at Strathcona School. A few days after the term had begun, I walked to the school with my six-year old brother. I recall staring up at the windows of my former homeroom. I hoped and hoped that Miss Bolton would glance outside like she used to, that she would see me and wave, or maybe--just maybe--she would invite me into the classroom. But it did not happen. A few days later, my two brothers, my mother and I boarded a train and we arrived in Slocan where we were reunited with my eldest brother and father who had preceded us.



Lemon Creek Graduation, June 1944

The days that followed in a tent in Popoff, and then in Lemon Creek were unusual and everything was new and different. However, the novelty soon wore off and the days seemed very empty. I could not understand why there was no school. It was not until the following April that a two-storey, two-winged building, was finally ready and we started our first day. I was in Miss Miyo Goromaru's class, and we were all seated in pairs, girls with girls and boys with boys. Everything was great fun and we especially enjoyed our Physical Education Classes with Miss Koyanagi. Sometimes she was absent and then we had our classes together with the boys under Kaz Suga, the ex-Asahi [famous pre-war nisei baseball team]. Now, THAT was a real treat!

At the end of June, school was dismissed for the summer and the teachers went off to New Denver for teachers training. When school started again in September it appeared as if some thought had been put into the fact that the students would all lose a whole year since our classes had only started in April. The powers-that-be then decided that we were all to take Stanford Intelligence examinations. On the basis of those results, a certain portion of every class was promoted to a higher grade. But, we, the grade eights, created a problem, for the government refused to take the responsibility for secondary school instruction. In the interim, before some decisions could be reached, those of us who had been promoted were called Accelerated Grade Eight, and we were transferred over to a renovated house a few hundred yards from the main school. Some of the students opted for "Commercial", those who chose the academic curriculum tackled French or Latin, science, etc. And oh how we worked. The British Columbia Correspondence course papers were slow in arriving, adding to the difficulties. I recall that one day Miss Goromaru said to us in the French classes, "Well, class, the French papers have finally come in and we have a lot of work to do. It's April, and the exam is only a couple of months away. I'm willing to work, are you?" We quickly assured her that we were. Her reply was, "Then, I'll see you all here tomorrow morning at 7:00 AM." (or was it 6:00 AM? My memory fails me.) At any rate, we were all there at the designated hour, to the puzzlement of our parents, who had always struggled to get us up in time for the usual nine o'clock classes! Miss Goromaru had an excellent command of English grammar and a real love of poetry. To this day, I can recite passages from Gray's Elegy, Tennyson's Morte D'Arthur and Coleridge's Ancient Mariner from the Grade Nine course. She made Mathematics, Social Studies, Health, everything fascinating.

Unfortunately, the effort of preparing for all the courses took its toll and she collapsed from exhaustion. When she returned many days later, we found that arrangements had been made to have Miss Molly

Source: Nikkei National Museum, 2018-16-2-8-6-22
www.nikkeimuseum.org

Hirayama take over the science class. June arrived. By then, the Grade Nine class at Lemon Creek School had become a very closely knit group and as the end of the term approached we wanted somehow to show Miss Goromaru that we appreciated her efforts on our behalf. Many quiet discussions were held, and it was finally decided that we would take up Johnny's offer to have his sister find a satin cushion for our teacher. We also searched high and low for an autograph book so that we could paste a class photo in it and contribute our personal messages. It seems inconceivable now, but we could not find a single autograph book anywhere in Lemon Creek, Slocan City or in the catalogues! On our last day of school, we presented our favourite teacher with our little gift and revelled in the surprised and pleased look on her face. Later we heared via the grapevine that Miss Goromaru had rushed into the faculty room, gleefully showing off what her students had given her!

Graduation! It was just magical, the way Miss Irene Uchida, our principal, the teachers and the PTA worked to give us a memorable one. The girls had crepe paper corsages, the boys had boutonnieres, our families somehow managed to put together white dresses for us and Frank Toyota, the photographer in Slocan City, sent someone out to take photos. The ceremony was held in the field where baseball games and sports day events were held -- the "Avalon", as we called it. A banquet followed, prepared by the women of the PTA and then a party. We were not allowed to dance and all our games had to be previously approved by the PTA. I still recall my father muttering to my mother that he thought that a blind-folded boy and girl chasing each other around was just as bad as a couple holding each other and dancing!

Later in the summer our exam results came and most of us found that we had been successful. In September 1943, the Women's Missionary Society of the United Church of Canada had started high school classes so when we enrolled, the school was ready and willing to accept us. In my first year there, we attented classes from 6:00 PM to 9:00 PM in the elementary school building. Later a small school with three classrooms was built on the outskirts of Lemon Creek. Volunteer parents led by my father, who was a full-fledged, experienced carpenter, built the school.

After we had our own school, we attended school all day long and also in the evenings, but it necessitated much walking back and forth as we had no spare "study room". Most of the boys just "hung out" between classes at such places as the post office while the girls more often than not returned home to help with family chores. It is rather amazing that we hardly ever "cut classes". I recall one day, however, when a boy-friend who had moved away returned for

a few weeks, and I was so excited that I forgot to attend my afternoon French Class. When I went to another class that evening, Mr. Grant asked me why I had missed my French Class, and for the first time I realized that it had completely escaped me! Needless to say, I never mentioned it to my parents!

What a make-shift system we had! The science classes were especially haphazard. One day, when we were doing a simple Chemistry experiment, I spilled a beakerful of acid on myself and Mr. Grant sent me out of the class-room to wipe myself off with a hankie dipped in ammonia. Everything seemed under control, but as I walked homewards after the class I found that my shoelaces were disintegrating and my leather shoes were developing holes in them. The skirt, a favourite of mine, was in shreds after it was laundered. (It is strange to think that his beginning had engendered a love of Chemistry so that I went on the earn my Bachelor's and Master's degree in Chemistry! (One of the boys in this class received his PhD from the University of Michigan in the 50s.) Mr. Grant valiantly arranged a number of experiments for us but it was insufficient, and to his chagrin at the end of the school year, the B.C. Dept of Education judged that we had all failed our labs and even though most of us passed our written exams, we were all refused credit for Science five.

June 1946 was the final year for Lemon Creek High School. In June 1985, I drove to the Slocan Valley on a "sentimental journey" with my bosom pal from those days, who now lives in Texas. There was no trace of the school that our parents had built, the land had reverted to the farmer's field that it had been. The principal, Miss Hamilton has passed away, as have Miss Hurd and Mr. Ebisuzaki. I believe some of the male teachers, the "conscientious objectors", are still in touch with some of the class. Miss Goromaru and I occasionally correspond, and Miss Irene Uchida sometimes visits Victoria and we try to get together when she does. They are all part of my past, people to whom I feel I owe a great deal. What little I have made of my life is in large part due to their influence, their inspiration and their caring. They all strove so hard, under the most adverse conditions, to ensure that youngsters such as us would survive the "evacuaton" years with as little damage as possible. To them all, I say, *Arigato gozaimasu, domo osewa ni narimashita!*

Source: Nikkei National Museum, 2018-16-2-8-6-23
www.nikkeimuseum.org

the NAJC page

THE JAPANESE CANADIAN REDRESS FOUNDATION TAKES SHAPE

The Japanese Canadian Redress Foundation has now been incorporated under the Canada Corporations Act, and registered with Revenue Canada as a non profit society.

The constitution and by-laws of the Foundation have been prepared and a "contribution agreement" arrived at. This enabling agreement between the Foundation and the Government of Canada was signed on March 30, 1989. It provides for the immediate transfer of the 12 million dollar contribution of the federal government to the rebuilding of our communities.

THE AGREEMENT

The Foundation agrees to spend the $12 million in the undertaking of educational, social and cultural activities or programmes that contribute to the well-being of the Japanese Canadian community or that promote human rights.

CAPITAL PROJECTS

Eight million or more will be allocated to projects like buildings for health care, seniors housing, crop-in centres and any other projects that will help the people who suffered most from the internment.

PROGRAMS

Up to four million will be devoted to education, social and cultural activities that a benefit the community at large.

OUTREACH

At least 500,000 of this four million will be spent on community outreach activities.

The procedures for applying for financial support for their community projects and activities will be developed by the Foundation Directors. They will also develop criteria for evaluating projects.

REDRESS IMPLEMENTATION PROGRESS

The Japanese Canadian Secretariat and the NAJC implementation staffs have continued to provide Redress implementation information and services to our community friends. Secretariat staff members have actively participated in our community events and are also carrying out an effective public relations program by working towards restoring the confidence of Japanese Canadians in our Federal government system and processes.

Our Local NAJC Redress offices have carried out their commitments and responsibilities and provided community services far beyond Council's initial expectations, and many offices will now be winding down their operations. The following Local Offices will be closing on April 15, 1989: Kamloops, Kelowna, Vernon, Lethbridge, Calgary, Thunder Bay, and Ottawa.

Our Edmonton and Victoria offices will close on May 1, 1989. Hamilton on May 17, and Montreal on June 16, 1989.

With our implementation program now progressing to the community planning and rebuilding phase, we will be emphasizing the need to shift responsibilities back to the local NAJC delegates and boards of directors.

DEMOGRAPHIC STUDY AND QUESTIONNAIRE

The NAJC is conducting a demographic study of the Japanese Canadian population of Canada. This study should be completed by the end of July.

As you know, we have sent out a questionnaire asking people how they would like to see the community rebuilding fund used.

When the results of this questionnaire are in, along with the demographic study, they will be available to you. You will then be able to use the information to develop a comprehensive long-term plan to rebuild your community.

We encourage you to take stock of the programs and facilities already in place in your community, and try to foresee how your community will develop over the next ten or twenty years.

This takes careful thought. The decisions you make now will affect the lives of you and your neighbours.

You have to ask yourselves, for example, how important is restoring and preserving local history, how important are Japanese cultural elements in your life, the role of the NAJC, of churches and anything that influences the development of the community.

The NAJC Council will continue to work toward achieving a consensus for the equitable distribution of the funds on a regional, geographic, or centre-by-centre basis.

CALL FOR NOMINATIONS

JAPANESE CANADIAN REDRESS FOUNDATION

Nominations are now being accepted for five Regional members of the Japanese Canadian Redress Foundation. The five

Source: Nikkei National Museum, 2018-16-2-8-6-24
www.nikkeimuseum.org

Regions are:

- Vancouver
- Western Region (B.C. other than Vancouver)
- Central Region (Alberta, Saskatchewan, Manitoba)
- Eastern Region (Quebec, Ontario other than Toronto)
- Toronto

The Board of Directors will then consist of:

- the five elected regional members,
- the NAJC President (Art Miki), Vice-President (Charles Kadota), and Treasurer (Harold Hirose)
- up to three other directors elected by the above 8 people.

The regional members are elected for a one-year term, or until replaced by another election by the NAJC centres in that Region.

NOMINATIONS

Two people are necessary to nominate a Regional member. Nominators and candidate must all be members of the Japanese-Canadian community, and live in the area. Nominations must be in writing. The nominee should fill out a Personal Resume Form because no other information may be sent to the voting centres.

Completed nomination and Personal Resume Forms must be received at the NAJC National Office, 782 Corydon Avenue, Winnipeg, Manitoba, R3M 0Y1, no later than 5 May 1989.

REVIEW BY LOCAL CENTRES

Copies of the nomination papers will be sent to the NAJC Council members and alternates around May 8, 1989. Local NAJC Centres may wish to hold a directors or executive meeting prior to the Winnipeg meeting, May 19-20.

ELECTIONS

Elections will be held at the NAJC Council meeting in Winnipeg, May 19-21, 1989. In the case of the Western, Central, and Eastern regions, NAJC Council members representing centres in each region will meet separately. Selection will be by process of elimination vote, until a candidate receives a majority. Votes will be cast by each centre in accordance with the number of votes held on Council. In the case of Toronto and Vancouver, selection will have been made by elimination vote by the local board or executive prior to arriving in Winnipeg.

Application forms are available from the NAJC National Office or by calling (204) 474-2815.

SOME PERSONAL RECOLLECTIONS ON THE NAJC LEADERSHIP CONFERENCE

by David Kamiya

On March 24th and 25th, the NAJC held a Leadership Conference whose aim was the "Survival of the Japanese Canadian Community Through Leadership". This conference was held in Winnipeg, and covered such topics as the History and Future of the NAJC, Structure, Demography and current trends, what it means to be Japanese Canadian, and establishing goals for local involvement.

I found as a younger sansei that each of these topics had much to offer and found myself becoming intimately involved in each topic at hand. The key speakers in this two day conference were; Art Miki, Audrey Kobayashi, Michael Goeres, Roger Obata and Henry Kojima. Each speaker was very informative and helpful, and if you happened to look around at the crowd, you would see heads nodding in agreement to what was being presented. The group discussions were always lively, and I found that everyone considered everyone else as equals, with young sanseis or yonseis discussing ideas with the older niseis. It seemed that while discussing the main focus of the conference, the older generation was genuinely interested in what their younger counterparts had to offer. I think it was realized that the youth who attended the conference were in fact a key to the future of the NAJC. At the same time, I hope that we, the youth, prove ourselves capable of being the focus of that attention.

Another important issue that was raised was whether the NAJC would survive the redress settlement, or if we would find without such issues as this, the role the NAJC played in the community would lose strength over time. We hoped that the NAJC would expand its horizons to provide a national focus for all the small communities to look to for direction. In this way, the NAJC could provide the services and the networks that local JCCA organizations would have trouble trying to establish. This could only result in a greater national consciousness and would focus each individual communities efforts towards a common goal.

In my view, the most important event in this weekend was a group of twenty to twenty-five

Source: Nikkei National Museum, 2018-16-2-8-6-25
www.nikkeimuseum.org

youths aged seventeen to twenty-nine getting together in most of our free time.

We decided that possibly a youth conference could be held to address some of the problems facing us at this time. For the next two days, we met with the representatives of all of the centers across Canada, and roughed out many major details for such a conference. Our hope is to have all of the preliminary information by early April, so there will be something definite in the next bulletin.

The conference is hopefully going to be held in Vancouver, the time has not been decided on yet, but we think it will be sometime in the fall. If anyone would like to help in the planning or would like more information about the Youth Conference, please give me a call at 929-4476.

NAJC WESTERN REGION VANCOUVER OFFICE

The NAJC Western Region Vancouver office will be moving as of April 1, 1989. Our new address will be:
National Assoc. of Japanese Canadians
Western Regional/Vancouver Redress Office
378 Powell Street
Vancouver, B.C. V6A 1G4
Telephone: (604) 873-8090
Fax: (604) 682-5220
For your convenience our telephone and fax number will not be changing. If you have any questions regarding redress, please feel free to call us or visit us at our new location.

INTERNMENT CAMP TOUR 1989

In the Spring of 1987, two busloads of issei, nisei and sansei made a pilgrimage to some of the internment camp centres in the B.C. Interior. It's still hard to express the multitude of emotions felt on that trip but it was a tremendous experience and one which all Japanese Canadians should take at some time.

The NAJC Vancouver Redress office is tentatively organizing a similar 4 to 5 day trip at the end of July. More details will be available in the next issue of the *Bulletin*. Anyone interested in taking this tour, please contact 873-8090

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Vancouver, B.C. V6J 1J7
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Drop by our newest office, we would be glad to assist you.

Source: Nikkei National Museum, 2018-16-2-8-6-26
www.nikkeimuseum.org

NIKKEI DIRECTORY OF B.C.

At the Western Region office we plan to produce and print a complete nikkei directory of British Columbia. It will list all businesses, organizations, artists, craftspeople and entertainers anywhere in the province, by category. This directory will serve for years to come as the basic source of reference both for our community and for those outside.

If you have not yet received a letter from us, please fill in the form below and mail it or bring it to our NAJC Redress Office at 378 Powell Street, Vancouver, B.C. V6A 1G4.

We would like this directory to be as comprehensive and up-to-date as possible, so if you know of anyone in business or the arts please ask them to get in touch with us. The number is (604) 873-8090. NOTE: There is no charge for inclusion in th**is directory.**

BUSINESS [ ]

ARTIST/CRAFTSPERSON/ENTERTAINER [ ]

COMMUNITY ORGANIZATION [ ]

name: _____

mailing address: _____

_____ postal code: _____

telephone: _____ fax _____

contact person: _____

address if different from above: _____

_____ postal code: _____

Please tell us as much as you can about what you do wo we will know what cztyegory -- or categories -- will apply to you

_____

_____

_____

_____

Source: Nikkei National Museum, 2018-16-2-8-6-27
www.nikkeimuseum.org

JC HEALTH CARE SOCIETY NEWS

日系ヘルスケア協会ニュース

Membership Update

by Yuji Ohara

The Japanese Canadian Health Care Society was formed to establish health care facilities for senior citizens. At present, we have a membership of 185, which is far short of having a strong voice to eliminate the various problems we have experienced.

Negotiations have been ongoing with various levels of government regarding land and building purchases and operational costs. We need your help to convince the government that a Japanese Canadian facility is wanted and needed.

We have managed to overcome some of the difficulties but many tasks still confront us.

Please take a few moments to complete our application form. When we receive your application form, we will be happy to acknowledge it by sending you a tax deductible receipt plus your membership card.

Seniors' Health Information Service

A reminder that the Health Care Society will be offering this service beginning in April. These are drop-in sessions designed to provide information about available community resources and how to access them. (We will not be providing medical information.) Topics might include questions about homemakers, care facilities, financial management, etc. A nurse and social worker will be available at these sessions.

The service will be available at Tonari Gumi, 378 Powell St., from 10 a.m. to 2 p.m. on April 8, May 13 and June 10. It will also be available at the Steveston Community Centre, from 10 a.m. to 2 p.m. on April 22, May 27, and June 24.

For further information contact: Ruth (Nakatani) Coles 939-1435.

一，最近の会員の状況

日系ヘルスケア協会はシニアのための養護施設を設立する為に結成され，今まである程度の成果を納めてきました。現在の会員数は一八五に達しましたが，この数字はこれからの多くの問題を乗り越えていくのに必要な“強い力”となるにはまだほど遠いものです。すでに今まで土地や建物の購入，運営上の経費などについて，各方面のそれぞれのレベルで政府機関と交渉を重ねてきましたが，政府に“日系の施設が望まれ必要とされている”事を納得させるためには，あなたの支援が必要なのです。

どうか会員になってこの会の目的に賛同していることを表意して下さい。下記の入会申し込み書に記入して，送付して下されば会員カードと共に税金控除となる受け取りをお送り致します。なお寄付に対しても同様の受け取りを発行しています。

二，シニアのための健康看護機関の情報サービス

当会の企画によるシニアのための健康看護相談サービスはいよいよ四月より開始されます。この地域で受けられるシニアのための特別な医療及び看護サービス機関とその連絡先，方法の情報を提供致します。

会場では看護婦と福祉事務員（ソーシャルワーカー）が皆様の質問に答えます。病人の世話をしてくれる人をさがすにはどうしたら良いか，看護施設はどこにあるか，又シニアの為の財政のやりくりについてなどの質問に答えます。しかし，治療法など医学的な質問にはお答えできませんので御了承下さい。

日時はいずれも土曜日の朝十時から午後二時まで，場所はバンクーバーは**隣組**，リッチモンドは**スティーブストン公民館**ですが，下記の様に**隣組**では毎月第二土曜日，**スティーブストン**では毎月第四土曜日ですのでおまちがいのない様に。

隣組—四月八日（土），五月十三日（土），六月十日（土），十時～午後二時

スティーブストン公民館—四月二十二日（土），五月二十七日（土），六月二十四日（土），十時～午後二時

●なおこのプログラムについてもっとお知りになりたい方は九三九・一四三五のルース・中谷までどうぞ。

MEMBERSHIP（ヘルスケア会員申込み書）

Mail to: (宛先)
Japanese Canadian Health Society of B.C.
c/o Y. Ohara
8771 Seafair Drive
RICHMOND, B.C. V7C 1X7

SURNAME: (姓) _____ First Name: (名) _____

Address: (住所) _____

Province: (州) _____ Postal Code: (郵便番号) _____ Telephone: (電話番号) _____

Are you moving? (転居された日付) Effective Date: _____

New Address: (新住所) _____

Province: (州) _____ Postal Code: (郵便番号) _____ Telephone: (電話番号) _____

ANNUAL MEMBERSHIP FEES: (年会費)

[ ] Family (家族会員) $15.00
[ ] Individual (個人会員) $10.00
[ ] Seniors (シニア会員) $ 5.00 Single (一人)
$ 8.00 Couple (二人)

Please Indicate (マークして下さい)
[ ] New Member (新会員)
[ ] Renewal (更新)

Source: Nikkei National Museum, 2018-16-2-8-6-28
www.nikkeimuseum.org

補償問題解決に思う

小早川明子

一九八八年九月二十二日は長年苦労を重ねた補償問題解決の記念すべき日亦喜びの日で有ります。カナダ日系史に永久に残る大きな出来事で今までも今後も二度と起こる事の無い記念の日です。これから二万一千ドルの金を受け取れば仕事は終わりだと言う人も居るが，中々今からする仕事も大きな仕事と思う。一千二百万ドルのコミュニティのファンドの用途等内部への問題へと向かって動き始める事，長年にわたって補償問題に付き会長の三木氏を始め新移住者の鹿毛達雄氏等は損だ益だと金の事など考えては出来ない献身的な仕事で有る。役員も名前を書き上げる事も出来ない程二世，三，四世等皆有力な話しを持ち寄って話し合い政府に交渉する。今年の身近な役員丈でもチャーリー門田，ヨシ荒井，カサンドラ小林，トニー玉寄，ジーン上村等，有力者は多く遠い所からトム及川，ウイルチェアに乗ってトム田上，アイリン・ネメス，メーリ関等，ケン志風，ナオミ志風など幾らでも書き上げたいが紙上の都合も許されず。皆強く勇気有る人の集まりで有る。何年も良く続けた物です。補償の終わったのも以上役員の大いなる力の結果です。補償解決と電話を頂いた時は本当に嬉しく長年の事で驚きも大きく，皆様からも電話がかゝり喜び合った。永年の肩の重荷を下ろした様に思われたと思う。日本語学校に集まった写真班，新聞記者も見えていた。人々に会う度毎男女の別なく抱き合っておめでとう，コングラッチュレーションと嬉し涙を流し乍ら挨拶した。涙は頬を流れてそれをぬぐうひまもなく次々と挨拶した。皆様方のおかげです。毎月会議に出て勇気と力と押しの強さで此の結果となり喜びの日を迎える事が出来たのです。役員一人一人に頭を下げてお礼申し上げた。新聞社の記者ナンシー・ニッカボッカーさんが近寄って来て此の度の記念すべき日を迎えて小早川さんの感想は，と話し掛けた。私は此の様な嬉しい日を迎えたのは今迄も今後もない今日の記念日を大変嬉しく思っています。しかし一つ悲しい思いは此の喜ばしい話を聞かずして他界した夫正雄の事です。彼はバンクーバー島で生まれ育った二世でした。日本には戦前一度行った丈です。彼は日本よりカナダが好きだと何度も話していました。カナダは本当に信頼すべき国だと何度も誇りを持っていました。亡くなる前頃は補償の話など一向に無かった。自分の生まれたカナダを親と思い信じて居た。然し突然戦争が始まった。日系は一世も二世も全部ひどい虐待を受けた。彼は二十四時間の間に支度せよ，何処に行くのか何時帰るのか判らない。丁度信用していた親から手足を切り取られ大雪の中にほうり込まれた様な物だと何時も話していた。身動きも出来ず金もなく誠に哀れな事でありました。後で考えれば夫正雄一人ではなく，戦いが終わっても家なく車なく子供の有る家庭は最も気の毒で有った。子供持ちは貸して呉れる所もなく仕事もくれず，田舎の農家に行き仕事を貰う事だった。今補償は終わった。個人補償を申し込み現金を受け取れば終わりだと涼しい顔をする前に，長い年月冬の寒風，夏の暑さも狭いルームに押し寄せて会議を開き，苦難に悩み力強い話を出し合わせて交渉，交渉，是でもかと押し強く戦った結果と思う。にも拘わらず，中には今頃政府に詫び状を出せの金を呉れのと言う，戦後四十余年も過ぎた今日カナダ政府が金を出したり，お侘びしますのと，書き物等くれるわけはない。政府へ喧嘩を売る様な事をする。そんな人達の世話にもならないが協力もしない。と行った一世も居た。亦自分達は今多くの老齢年金を貰っている。子供に小遣いを頼む事もなく心配無く暮らしている。政府に苦情を申し込めば，老齢年金が止まると，老齢年金と補償金の区別なく騒いだ一世もいた。然し天は良くしたもの，色々な者一律にお願いすれば，今皆，同じ二万一千ドルは頂ける。老齢年金も相変わらず今までと同じく頂く事が出来る。文句を言う事は無くなりました。たゞ感謝する丈です。マルローニカナダ首相は祖国に多くの民を持つ日系に対して戦後四十余年の年を過ごした今日迄何の償いもなく，日系の財産を取り上げひどい虐待を与えた事は世界各国人に対して，カナダ政府は大きな恥をかく事になると話した。いよいよ九月二十二日の永久に記念すべき良き日を迎えることが出来た。大変有り難いことです。これからは立派なカナダ人として生活することが出来る様心を一つにして進む事を希望致しております。

永年にわたって，会長三木氏及び多くの役員の皆様に厚く厚く御礼申し上げます。

一九八九年三月

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Source: Nikkei National Museum, 2018-16-2-8-6-29
www.nikkeimuseum.org

ＪＣＣＡ補償問題委員会報告

ロイ・三木　（JCCA補償問題委員会委員長）

補償問題が解決を迎えてから、月日が立つにつれてJCCA補償問題委員会の活動も鎮静化に向かうようになりました。補償金受領申請手続きも、目の回るようだった数カ月が過ぎてみると、しかるべく落ち着いたようです。NAJCの事務所がカナダ各地に開かれてから、多くの事務上の混乱も静まりました。

過去３ヵ月にわたってJCCA補償問題委員会は、JCCAの組織の中で当委員会が今後どのような役割を果たしていくべきかということを話し合ってきました。1984年９月、この委員会の委員が初めて選出された時、私達の最大の目的は「公正で名誉ある」補償を勝ち取るをいうことでした。そして、1988年９月22日の政府との補償の合意成立は、四年間にわたる激務のクライマックスでした。それはまた、長い私達の戦いに結末をもたらしてくれるものでもありました。

現在は、進みつつある日系コミュニティの再建、開発が大切な中心となってきました。補償問題の解決が私達の生活構造を大きく変えるにつれ、近い将来には、このリドレス運動の理想を土台に据えて私達の未来を築く機会がおとずれるでしょう。

前向きに将来を考え、この補償問題委員会は解散しJCCAの理事会と合併することにしました。この合併は、私達のJCCA強化し、コミュニティの発展をさらに促すものと信じます。

「JCCA補償問題委員会の将来」と題された意見付きの提議書は会長のダン・トカワ氏とJCCA理事会に提出されました。そしてこの提議は細かい点での訂正はありましたが、去る２月６日の理事会で承認されました。この訂正点は２月19日の補償問題委員会で承認され、３月12日に開かれるJCCAの総会に当委員会解散の提議が行われることになりました。（訳者注：総会においては賛成多数で解散が承認されました。）

以下に述べますのは、JCCAの理事会に提出され、理事会及び補償問題委員会で承認された提議書の内容です。

過去数カ月に渡って、JCCA補償問題委員会は、補償問題が解決した現在、委員会の果たすべき役割と将来の進むべき道について検討を重ねて来ました。当委員会が発足した1984年９月当時は、私達の目的はリドレス運動に関する教育的な活動を行うことと、この問題についてグレーター・バンクーバー地区の日系カナダ人の声を代表するような活動を組織することでした。

1984年以来、補償問題委員会の委員達は数え切れないほどのプロジェクトに懸命な努力をつづけてきました。これらのプロジェクトの中には、リドレス運動をささえる資金の調達というような困難なものも多くふくまれています。そして、委員達が全国レベルでもしくはローカルレベルで果たした貢献は補償問題の解決の力になったと信じます。

当委員会の将来について真剣に検討した結果、この時点では、より強力で統一された組織を作る為、補償問題委員会はJCCAの理事会と合併すべきであるとの結論に達しました。両者の力を統合することにより、グレーター・バンクーバーの日系コミュニティが補償協定から最大限のサービスを受けられるように協力して働けることが確実になります。

当委員会の委員の間には、補償協定の履行が全て済むまで補償問題に関する活動を続けたい、という強い希望もあります。この申請手続きのプロセスはあと３、４年つづくものと思われます。現在及び過去の委員の多くは、かなりの経験と深い知識を持っていますので、理事会の理事としてもしくはボランティアとしてそれらの知識や経験を皆さんのお役に立てたいと願っています。

委員会の将来を検討する過程で、私達は現在委員会が管理している資金の用途について特に注意を払いました。この資金は補償問題の解決の為に使われる目的で特に集められたものですから、補償の協定が成立した後のリドレス関係のプロジェクトに引き続いて使用されるべきだと考えます。

以上の指摘を行った上で、以下に述べる条件がJCCA理事会で認められた場合、現行の補償問題委員会は解散いたします。

1、JCCA理事会は、最高15名の理事とボランティアによって構成される補償問題に関連した活動を行う「JCCA補償問題委員会」を設立する。この委員会における投票権を持つ委員は、年一回理事の選挙に引き続いて理事の承認を受けなければならない。

2、この補償問題委員会は、解散したJCCA補償問題委員会から受け継いだ資金の管理責任を負う。この資金は補償問題解決後の活動やプロジェクトの成功に貢献するように使用されるものをする。

3、補償問題委員会の委員の内、少なくとも一人はバンクーバーJCCAの補償問題関係の代表者として、補償協定の履行期間が終わるまでもしくは最高４年間、NAJCの代表委員会に参加する。

補償問題が解決した今、JCCAはコミュニティ・スピリットのドラマッチクな成長と新しいプロジェクトの可能性を含む、豊かなコミュニティの未来を見つめている。過去及び現在のJCCA補償問題委員会の委員がJCCAの活動に参加されることを歓迎する。これによって、熱意あふれる人々からの援助や助言を集めることが可能となるであろう。

JCCA補償問題委員会の委員長として最後の報告書を終わるにあたって、長年にわたって私達を支援してくださった方々に深く感謝したいと思います。委員長として働かせていただいたことは名誉であり喜びでした。また多くの素晴らしい方々と共にこのような重要な理由の為に働けたことも恵まれたことであったと申せましょう。

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Source: Nikkei National Museum, 2018-16-2-8-6-30
www.nikkeimuseum.org

● 全カナダ日系人協会補償事務所からのお知らせ

●この度三月三十一日限りをもちまして西部地区補償事務所（4010 Victoria Dr. 一日系人合同教会内）を閉鎖し，四月一日より事務所は下記住所に移転致しました。

NAJC Western Regional/ Vancouver Office
378 Powell Street, Vancouver, B.C. V6A 1G4 CANADA

尚，電話(604)873—8090，ファクス(604)682—5220は従来通りの番号です。

●日本訪問

政府およびNAJCの代表が五月下旬か六月上旬に日本を訪れ，東京，大阪，和歌山（御坊），滋賀（彦根）などを訪れて説明会を催し，個人補償の申請を受付ける予定です。

訪日の日程が確定しましたらお知らせしますので，日本に友人や親戚のある方は前もって当事務所まで御連絡下さい。日程は東京のカナダ大使館，大阪の総領事館にお問い合わせいただくことも出来ます。政府が行う説明会では，申請を受付け，証拠書類もその場でお返しする予定です。公証人の資格のある人も同席する予定です。

日本での公証の手続きは大使館，総領事館の職員，日本の弁護士，公証人によって行われたものが認められます。公証人の手続きが得られにくい方の為に，自署，実印，印鑑証明書をもって，公証人の証明の代わりとして認められます。

尚，NAJCの代表は政府の代表よりも訪日を延長して，援助を必要とする方が滞在している地域を訪問出来るよう準備しております。日本居住の方で補償金受給の対象となると思われる友人，親戚の方の氏名，住所を当事務所までお知らせ下されば，訪日の予定を直接に連絡致します。

アメリカ，特にカリフォルニア，ワシントン州などに在住する日系カナダ人で，補償の対象となる方を御存知でしたら，当事務所まで御一報下さい。かなりの人数があることが分かれば，NAJCの代表が訪米して説明会などを行うことが可能です。

●個人補償以外にコミュニティに対する補償など，昨年九月に政府との間に合意に達した補償の内容について詳しいことを知りたい方は当方まで御連絡下さい。

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www.nikkeimuseum.org

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日系市民協会は日系コミュニティで行なわれる様々な活動や出来事などを通して貴方とコミュニティを結ぶ架け橋です。当協会は全国日系市民協会（NAJC）に参加しています。また、日系文化会館協会とJCCA補償問題委員会の上部組織でもあります。

この月報も当協会が発行しています。日系市民協会は日系コミュニティで行われる恒例の催しのスポンサーもいたします。例えば、敬老会、コミュニティ・ピクニック、ゴルフ・トーナメント、スタンレー公園で行われるリメンバランスデイの記念追悼式、子供の為のクリスマス会などを主催しています。

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月報は毎月6千部発行され、貴方や知人の方々に送られています。

日系市民協会の活動は会員の年会費と月報の講読費によって支えられています ぜひ当協会の会員となってください。当協会の活動を充実させる為に貴方の御支援を必要としています。月報の講読のみを御希望の方もぜひ講読費を納入なさってください。

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Source: Nikkei National Museum, 2018-16-2-8-6-34
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Source: Nikkei National Museum, 2018-16-2-8-6-36
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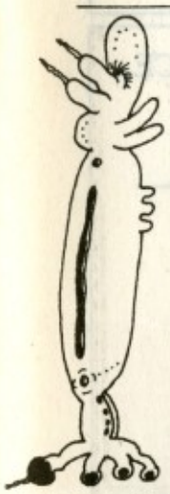
■ 編集部より

編集部には三月も読者の皆様から沢山の記事にすべき投書が寄せられました。これは以前にはあまりなかった嬉しい現象です。ところが残念な事に其の記事のためのスペースが十分に有りません。編集部としては頁数を増やす事を考えています。そして皆様の要望におおじられる様努力してゆきたいと思っています。そこで皆様にお願いしたい事は、送って頂く記事を楷書で書いて欲しいという事なのです。よろしく。

●二月の出来事

五日―日本語学校でのスプリング・バザーには小雨にも関わらず、今までを上回る人出で、名物の鳥うどんを食べる人達でテーブルはふさがり、活気ある祭の雰囲気が盛り上がった。十二日―JCCA年次総会において、新しいJCCA役員十九名が承認された。：ヨシ新井、ランディ榎本、ルビー・フォアマン、稲葉しんじ、チャールス門田、ゴードン・カヤハラ、小早川明子、マーチン小早川、カサンドラ小林、ゴードン小林、トム宮崎、ドロシー・オモト・カーニー、トム田上、田頭ますえ、キム・タマヨセ、ノーム・ツユキ、フレッド矢田、パティ山本、キム小林。尚、去年からの役員十二名の内二名（ケン志風、ロイ三木）は辞任し、合計二十九名の役員となった。この役員数についても去年までの二十名から三十名に増員することが決定した。去年からの役員名：マーク安藤、ロバート・バンノ、ダイアン門田、フランク神谷、アイリーン・ネメス、マリー関、キャロル・ソガワ、ヒロミ杉山、ヨシ・タチ、ダン戸川。亦、三月二十日の新JCCA役員会において新しい会長がダン戸川会長に変わって選ばれた。新JCCA会長はランディ榎本氏。

二十三日―ロイヤル・オーク・カレッジがバーナビーのUCIの横に建設されオープンした。この学校は日本からの学生がこのカナダの地においてカナダのツーバイフォー建築を学ぶ為に建てられたものである。初年度学生数は百名で一年目の授業の半分は英語にあてられ、その教授にはバンクーバー・コミュニティ・カレッジが当たるそうである。また建築の授業内容に関しては、UCIの協力を得るそうである。学長は日本で建築会社に十年の勤務歴を持ち日本語堪能なデビッド・グラハム氏が当たる。尚入学式は四月三日。亦、その台所をあずかるのは日本からの会社名古屋魚国である。



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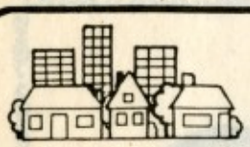
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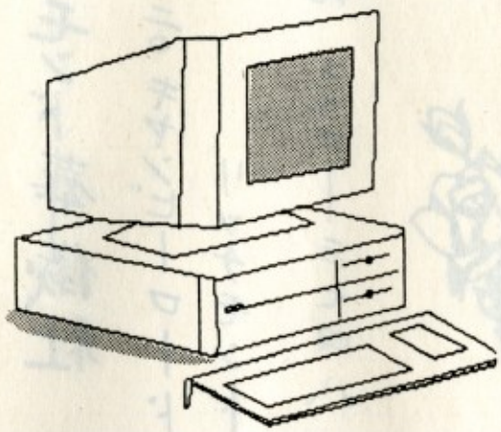
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www.nikkeimuseum.org

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日本語教会学校	毎日曜日	午前11時30分
家族礼拝	毎日曜日	午前11時30分

婦人会（月１回）、そのほか楽しい交わりが持たれています。

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Source: Nikkei National Museum, 2018-16-2-8-6-39
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四月十六日（日）午前十時半　ダーマスクール
午後二時　四月祥月法要
四月二三日（日）午前十時半　ダーマスクール
四月三十日（日）午後二時　常例法座
※五月祥月法要・・・・・・・五月七日　午後二時
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会葬御礼

故夫、栄二（八十五才）儀、去る二月二十七日自宅に於いて永眠致しました事を生前知友の皆様にお知らせ申し上げます。

追って、二月二十七日オショビゥーに於いて、泉開教師の許に葬儀執行の折は、皆様方には御多忙中、悪天候にもかゝわらず多数の御会葬を頂き、其の上過分な御香典、御供花、遠方の各地より御丁重なる弔電を頂き誠に有難く厚く御礼申し上げます。故人生前中の御交誼を深く感謝しつゝ今後共遺族の上に故人生前同様変わらぬ御支援と御厚情の程お願い申し上げます。

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妻　明
妻　マガレット
次男　哲夫
妻　シュウリィー

會葬御礼

故母、浅岡外野（八十七才）儀、長い間入院療養中でありましたが薬石の効もなく去る二月二十三日晩香波市立病院にて永眠致しました事を生前知友の皆様に御知らせ申します。

追って、二月二十七日晩香波仏教会に於いて、泉開教師並びに岡野補教師司式のもとに葬儀を執行致しました節には、御多忙中其の上悪天候にもかゝわらず多数の皆様方に御会葬を頂き其の上過分の御香典、御供花を頂き誠に有り難く厚く御礼申し上げます。

今後とも遺族の上に故人生前と同様御厚誼の程をお願い申し上げます。

誠に略儀乍ら紙上を借りまして厚く御礼申し上げます。

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次男　浅岡実
妻　美智子
長女　辰己愛子
夫　庄七

三男　修
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四女　和子
弟　井上秀治
妻　照子
義弟　丸岡基
妻　初枝
妹在日　井上ヨネ
孫　一同

次女　松居栄美子（在日）
夫　音一
孫　平居和代
夫　利夫
妹　廣田その
義妹　林登明子（在トロント）
孫　一同
親戚　一同

パウエル祭一九八九

――今年のテーマは「お米」です――

――ボランティア募集――

パウエル祭は今年十三年目を迎え、八月五日と六日の両日にわたって行われます。より沢山の参加者、様々なプログラムが企画されておりますので、例年にも増して皆様の御協力が必要です。

祭の運営の各分野でコーディネーターとして腕をふるってみたい方、またコーディネーターの助手として各種のスキルを学んでみたい方、どうぞパウエル祭の事務局まで御連絡下さい。

祭を行うには、舞台の設営から会場の清掃、迷子の世話まで、あらゆる仕事にボランティアの方々が毎年活躍しています。ボランティアとして参加すれば、祭が十倍楽しめます！

ボランティアに興味がおありの方は、近日中に開かれるボランティア説明会に御参加下さい。詳しいことはキャシー・マキハラ☎（六八二）四三三五までお電話でお問い合わせ下さい。

――お漬物コンテスト――

今年のパウエル祭のテーマは「お米」です。

お米は世界的に大切なものです。お米は食べ物であり、食べ物は多くの人々が関心を持っているものです。

第十三回パウエル祭には色々と面白いプログラムが企画されていますが、その一つがお漬物コンテストです。

日本料理が好きな方々は良く御存知のように、お漬物は日本の食卓に不可欠の食べ物です。お漬物を作るのには時間が掛かりますので、皆さんに早めにこのコンテストのお知らせをいたします。

一世の方々（そして、それを習った二世の方々も）は、日本の漬物の作り方を元にして様々のユニークな「カナダの漬物」を工夫してこられました。それは、昔は漬物の材料などが、金銭的な理由や規則などの理由でなかなか手に入らなかったからです。

また戦時中は、日系人は収容所などでの生活を余儀無くされ、どうしても自分達で工夫したお漬物を「発明」しなければならなかったわけです。

ですから、私達のコミュニティには、何百もの素晴らしいお漬物があるはずです。どうぞ、それをお知らせください。

考えるだけでも涎が出そうですね！

詳しくはパウエル祭事務局までお問い合わせ下さい。☎（六八二）四三三五

Source: Nikkei National Museum, 2018-16-2-8-6-41
www.nikkeimuseum.org

バンクーバー日本語学校ニュース

▼バンクーバー日本語学校維持会（四七五アレキサンダー街）では、去る二月八日年次総会で役員の改選が行なわれ、次のように本年度の新役員が選出された。

理事長　八木　慶男
副理事長　藤本　義男
会計　堀内　ジム
書記長　岩田　ボブ
議長　岩元　サム
副議長　笹井　茂夫
前理事長　水田　治司
監査　藤原　良之

役員（ABC順）

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森　一雄
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西　勇
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柴田　秀雄
白浜　勉
藤樫　俊裕
和田　実
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小山　実
雑本　久雄
関原　一郎
清水　恵二
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また、各委員会委員長が次のように任命された。

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・出版編集委員会（英語）八木　慶男

▼同校では、本年度の奨学金の申し込みの受付を開始しました。申し込み規定、及び詳細については、同校までお尋ね下さい。

▼去る三月十九日、ロシア系カナダ人協会主催の「第七回ピース・フェスティバル」がロシアン・ホールにて開催され、同校生徒十五名が日系人を代表して出演しました。着物を着た子供達という依頼で、世界各国の民族舞踊や歌に混じって、「桃太郎」と「かわいいひなまつり」の二曲。それに小森真梨香、横川真由美さんの二人の生徒の日本舞踊が披露され、場内三百人の聴衆に大好評でした。



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ありがとうございました。

さる3月5日の本校「春のバザー」には、雨天にもかかわらず多数ご来場頂きまして誠にありがとうございました。当日は、各売店ともほとんど売り尽くすという大盛況で、これもひとえにご来場下さった皆様と、ご協力、並びにご寄付下さった皆様と各商店、そしてお手伝い下さった維持会員、父兄、卒業生、並びに生徒のお蔭と厚くお礼申し上げます。

なお、当日のラッフル・チケットの抽選は、次の通りです。

1等	Dandy Tanaka	11等	Midori Hasumoto
2等	A. Kondo	12等	Tadashi Kimura
3等	Ciaude Garceau	13等	Motoaki Egawa
4等	E. Eng	14等	George Tsuchiya
5等	F. Yamamoto	15等	F. Horita
6等	Taguchi	16等	A. Watanabe
7等	Kazuko Takahashi	17等	M. Takaya
8等	Chichi Sugizaki	18等	Tom Teranishi
9等	Kumiko Yamazaki	19等	H. Turnbull
10等	Toshio Honma	20等	Kendrick Higo



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Source: Nikkei National Museum, 2018-16-2-8-6-42
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	４月１９日　天理教婦人会創立八十周年記念総会		
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		B	４月２５日出発　５０ドル（ US ）
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備考：詳しくは下記の教会，布教所に　お問合わせ下さい

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Source: Nikkei National Museum, 2018-16-2-8-6-43
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Source: Nikkei National Museum, 2018-16-2-8-6-44
www.nikkeimuseum.org

芸術ニュース

●四月七日～五月十四日
「しかたがない」十人の日系アーティスト，バーナビー・アート・ギャラリー，6344 Deer Lake Ave., Burnaby, Tel:291-9441, 入場無料

●四月十六日（日）山下かずひとクラシックギターコンサート／夜八時／バンクーバープレイハウスシアター／543 W.7th ☎873－3311／入場料十六ドル，学生と65才以上十三ドル

●四月十九日（水），二十日（木）夜七時半溝口監督の「祇園の姉妹」夜九時同監督の「楊貴妃」／Pacific Cinematheque, 1131 Howe ☎688-8202

●四月二十日（木）夜七時／新しい詩と音楽の夕／ロイ清岡とその友人／バーナビー・アート・ギャラリー

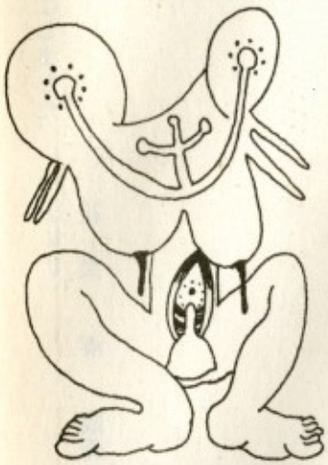
●四月二十七日（木）夜七時／現代演劇“RAGE”（激怒）／心ダンス・カンパニー／John Cowan Theatre, Burnaby

●四月二十七日～六月四日／ナイトFOR TAT（しっぺい返し）－ファイバー・アート展／セツコ・ピロッシュ他五人のアーティスト／Surrey Art Gallery, 13750 88th Ave., Surrey, Tel:596-7461

●五月十一日（木）夜七時／現代音楽尺八／山城猛夫，山本みのる／バーナビー・アート・ギャラリー

●三月には素晴らしい劇とダンスがあった。一つはファイア・ホール・シアターでのリック・シオミ作「ロージーズカフェ」。これは戦後のバンクーバーに帰って来た日系人たちの姿をロージーのカフェを舞台にして描いた物語である。その当時を知っている人達にとっては中々訴えるものが心にくみいって来たようであった。そして役者達のエネルギーがほとばしる良い演劇であったと思う。

もう一つは，バンクーバー・イースト・カルチュラル・センターで十七日，十八日夜八時から行われたデニス藤原の現代ダンスである。これははっきり言って今後のダンスの行方を暗示させる一つの良い表現であった。七つのピースが演じられた中で，「たまご」という作品は端的で無駄を省いた芸術そのものと言ったものであった。爬虫類と植物の合体。そして植物の動物性が持つエロティシズム—植物が彫刻にされる時，入り込むエロスと言ったものが彼女の背中を主体にしたこのダンスから感じられた。次の機会が待たれる。



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Sun Life Distribution Services Inc.

Source: Nikkei National Museum, 2018-16-2-8-6-45
www.nikkeimuseum.org

わすれ，のどかな春の一日を過ごしました。

——花美湊園蕎（はなび）

俳句

あれ，これと　為（な）すこと多し　春を待つ

寄せ鍋や　故郷の話しで　食べ終わる

——西村　節子

偲び寄る　早春晴れて　海は静かに

路のべの　木々は芽ぐみて　初春送る

街々は　風の声なく　ベゴニヤ咲けり

——小早川白露

隣組ライブラリーニュース（三）

一，予約貸出制度——ポピュラーな本，例えば村上春樹作「ノルウェーの森」（上下二編をジャック・サワムラ氏の御好意によって最近入手することが出来ました）などについてこの制度をとっていきたいと思います。その理由は多くの貸出希望に答える事と紛失を防ぐ事にあります。貸出希望者は書籍名，氏名，住所，電話番号，会員番号を図書係迄連絡願います。先着順にて貸出します。その際も貸出簿に記入して頂きます。どうか皆様の御協力をお願い致します。

二，行方不明の本について——人気のある本を中心に現在相当な数の本が返却されていません。—例えば「晩香波の愛」八ヵ月間未返却—その理由の多くは「又貸し」による場合と非会員の方々の無断持ち出しによると思われます。御注意！

三，二つのニュープログラム計画中——「本を開く会」—一世などのお年寄りむけ。「巡回ライブラリー」。詳細は次回。プログラムに対する名案およせ下さい。

四，「読売新聞」——S・内田さんの御好意により定期的講読が可能に！どうもありがとうございました。

図書係ロージャー

●月報五月号の締切は四月二十日（木曜日）です。
なお月報六月号の締切は五月二十五日（木曜日）に予定しています。

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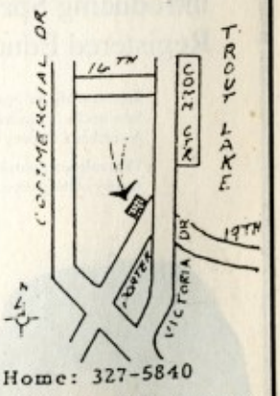
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Source: Nikkei National Museum, 2018-16-2-8-6-46
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短歌

旧兵われ　人種のるつぼの　国に住み　ヒロヒト非難の　声きく辛を
大喪より　金持ち日本に　集うとう　テレビニュースの　皮肉な批評
庭隅の　日溜まりにして　クロッカス　ひともと咲けり　うす紅の花
——百才のおうな（媚）——
ふるさとに　帰りたきこと　諦めて　思い書きいる　おうないとおし
春ごとに　変る流行の　ドレス型　見れば過ぎにし　青春なつかしき

——デルタ　梅田　石蔵

遠き日に　田舎に住みて　ゴルフせり　体をきたえ　今もすこやか
日本より　カナダに旅行　吾が窓に　海美しく　雪の山山
押強く　四十余年　三，四，世　交渉重　いよいよ勝ち取る

——西村　節子

——早春譜——
初に訪えば　何を語らむ　馨える　真白き部屋に　君と相対いて
雅びなる　人はひそかに　住むと云う　尾花活けたる　真白き部屋に
黒繻子の　冴えし光りの　まろやかに　背びら包みて　春となりゆく

——小早川白露

漢詩

——花下閑詠——
万朶千株桜巳開　　万朶の千株桜，巳に開き
眼前唯見白皚々　　眼前唯見る白皚々
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春日清遊絶厄災　　春日清遊，厄災を絶つ

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——西山　輝雄

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Source: Nikkei National Museum, 2018-16-2-8-6-47
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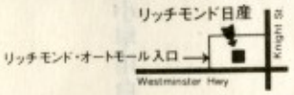
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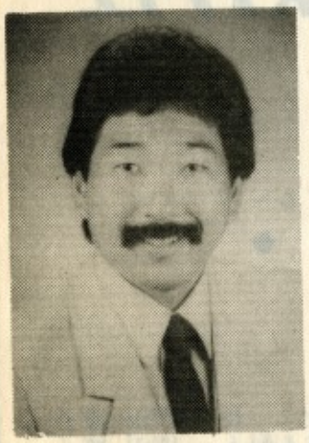
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1989

Source: Nikkei National Museum, 2018-16-2-8-6-48
www.nikkeimuseum.org

憂千家バンクーバー支部恒例春の公開茶会

日時　四月三十日（日）
　　午前十時半～午後三時
場所　C. B. C. ニトベ庭園茶室
　　アジアセンター和光庵
●ティケットは一ドルと二ドルで会場にてお求めになれます。
連絡先　二二四・六〇三八
　　二二四・二五八七
●皆様のおいでをお待ちしております。

隣組への御寄付ありがとうございました。（三月分）

中島みゆき，藤岡しげとし，中島フランク，中島レック，石井松吉，打浪富士実，池田あや子，永田みゆき，岩田クレイグ，新谷・K. L. Dr. ピータソン・ブライアン，家本とし，よう子，津村たくみ，浜吉太郎，林ひさえ，若林源太郎，杉山しづ子，遠藤とみえ，岩田クレイグ，高橋デービッド，北野やえの，竹内春夫，ジョウエットとみ子，早瀬シサ，竹野益子，吉田きのえ，山本マス，吉田ウエンデー，鈴木たか子，神保豆腐，ロバート・ヒル，杉山静子，玉置しげお両家族，三井物産（株），第一勧業銀行，筑紫悦子，

以上，尚敬称は略させて頂きましたので御了承下さい。

県人会だより

北海道会・北海道大学・水産業関係の方々にお願い。

北海道大学（水産学部・函館）練習船「おしょろ丸」がバンクーバーに寄港します。二〇年ぶりとの事。時は今夏七月二十一日から二十七日まで。船上パーティ招待の為の関係者リストの作成を依頼されました。

表題の北海道会と北海道大学関係者並びに水産事業関係者の皆様全員にご協力をお願い申し上げます。

是非　手紙又は電話でお名前・ご住所電話番号　及び北海道・北大・水産業との関係などの情報を　下記にご連絡下さい。

ご連絡が無いと　上記の船上パーティへのご招待に漏れるかも知れませんので　皆様是非ご連絡御願い申し上げます。

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心ふれあう旅を

Source: Nikkei National Museum, 2018-16-2-8-6-49
www.nikkeimuseum.org

池の坊生花協会よりのお知らせ

四月二十二日ヴァンドゥーセン・ボタニカル・ガーデンにおきまして、福岡からいっしゃる柴牟田利広教授による池の坊生花のデモンストレーションを行います。

日時　四月二十二日午後八時より

会場　ヴァンドゥーセン・ボタニカル・ガーデン、フローラル・ホール

ティケット　五ドル

詳しくは以下にお電話下さい。

九八七―三五三八、二六六―五二二七

遺言の作り方

●遺言の作り方、その内容、遺言がなくて亡くなった場合の問題などについて日本語による講習会を行います。どなたも振るって御参加下さい。

とき　四月二十一日（金）一時半

ところ　隣組（バウエル街三七八番）

講師　花野フランク（弁護士）

主催　全カナダ日系人協会

バンクーバー補償事務所

●詳細は八七三・八〇九〇まで

草月流バンクーバー支部花展

草月流バンクーバー支部は千九六九年リッチモンド草月クラブとして発足し、千九八五年には支部へと発展して参りました。此の度支部第三会目の花展を「シンフォニーの生花」と題して発表致します。

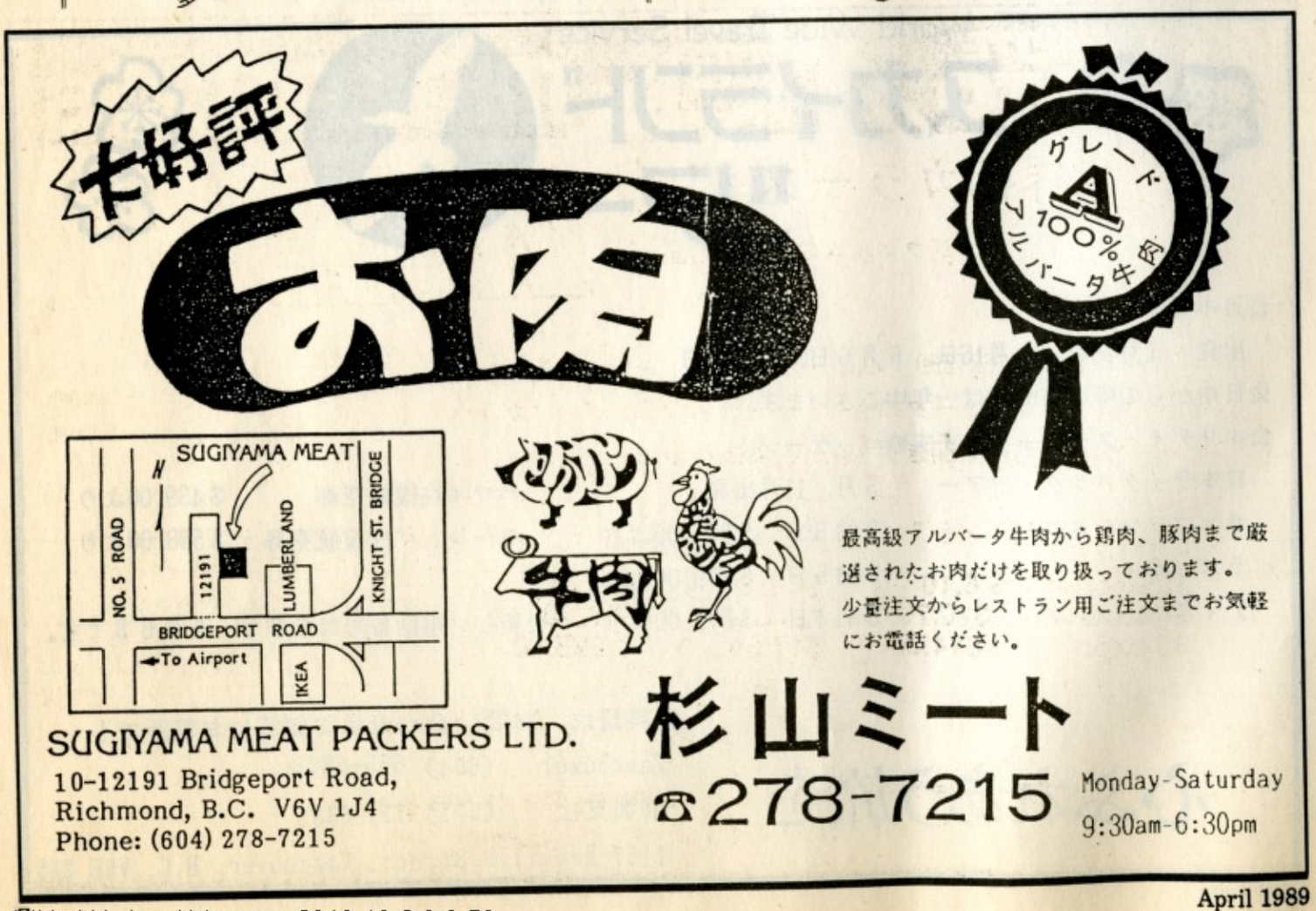
場所　リッチモンドアートギャラリー（七六七一ミノルゲート、リッチモンド、B.C.）

日時　4月21日（金）9時―21時
4月22日（土）10時―16時
4月23日（日）13時―16時
4月24日（月）9時―21時

デモンストレーション
4月22日（土）14時～

●入場無料

●詳しくは二七七・七五九一（木多サトエ）まで。



Source: Nikkei National Museum, 2018-16-2-8-6-50
www.nikkeimuseum.org

お知らせ

弥生会（日系女性の会バンクーバーの集い）

四月例会のお知らせ

一，体力管理と食生活の両面から健康を考える。

●前回好評だった医学博士山下多恵子先生を再びお迎えし，先生が日本の大学で学生に指導している方法を弥生会でも試みて下さいます。当日は会場で簡単な体力検査を会員同志で行い，点数をつけ自分の弱い部分を見つけ出し今後の訓練に役立てます。

二，料理講習（チーズ料理二品）

●チキンとブロッコリーのキャセロール　●ナチョスナック

日時　四月二十日（木曜日）
午前十時から一時まで

場所　バンクーバー日系人合同教会
4010 Victoria DR. VAN. at 23RD Ave.

会費　二ドル（入会金不要）

●初めての方も大歓迎です。

●弥生会の詳細は二六三・八四七五，三二七・八二七二までお問い合わせ下さい。

なお**五月の例会**は，五月十八日（木）

一，野田正子医師による講演。
仮題―「カナダにおける日・加女性雑感」

二，マイクロウェーブ・オーブンのじょうずな使い方を予定しています。

すみれ会（日系女性の会・サレーの集い）

四月例会のお知らせ

日時　四月二十五日（火），
午前十時より午後一時まで

場所　サレーのギルフォード・オーディトリアム（ギルフォード・ショッピングセンター北側にある図書館内）
15105-105TH AVE. SURREY

会費　二ドル（入会金不要）
初めての方も大歓迎です。

内容　BC大学精神科臨床研究員野田文隆先生のお話を伺います。
主題―「カナダの適応と家族のファクター（factor）」
副題―「調査結果より」
ベビーシッター及び茶菓子の用意があります。お子様のランチは各自ご持参ください。
お問い合せは五八五―二〇〇三，五八四―八三二〇，迄どうぞ。

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#170 - 8100 ACKROYD RD., RICHMOND

Source: Nikkei National Museum, 2018-16-2-8-6-51
www.nikkeimuseum.org

日本へ—おいしさまるごとお届けします

★そっくりそのまま★ 直行便

海の向こうから、新鮮な本場のスモークサーモンの贈り物。
日本の方々のご結婚をはじめ、お誕生日、ご就職、ご栄転などのお祝いの席は、
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好評のシーボーン「そっくりそのまま直行便」を、気のきいた贈り物としてご利用ください。
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品番	品名	内容量	価格(宅配料別)
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S-3	スモークサーモン〔キング〕センターカット ●最もぜいたくな部分を手頃な大きさにカット●	450～500g	$25.00
S-5	スモークサーモン〔キング〕スライス済 ●スライス済ですからパックを開ければ即ディナー●	400g (200g×2)	$27.00
S-6	数の子昆布 ●珍味中の珍味、最上級の品質です●	454g	$48.00
S-9	スモークサーモン〔紅鮭〕半身スライス済 ●ボリュームたっぷりの紅鮭の半身がスライス済●	850～950g	$45.00
S-10	塩鮭〔紅鮭〕頭付 ●甘塩で仕立てた紅鮭です●	1800～2200g	$58.00
S-11	サーモンジャーキー ●ワイルドな味のサーモンの干肉です●	450g (150g×3)	$40.00
S-12	スモークサーモン〔紅鮭〕スライス済 ●使いやすいサイズにパックしました●	450g (150g×3)	$30.00
M-30	カニ缶詰(2)＋紅鮭缶詰(4)セット ●ご贈答に最適、ぜいたくな缶詰セットです●	カニ 142g×2 鮭 213g×4	$58.00
M-31	数の子 ●塩漬けされた最上級の数の子です●	454g	$35.00
M-32	スモーク レッドスナッパー スライス済 ●お酒のおつまみに楽しい珍味です●	300g (50g×6)	$25.00
M-33	メープルシロップ ●楓の樹からとれた100%純粋のシロップです●	250mℓ×3	$28.00

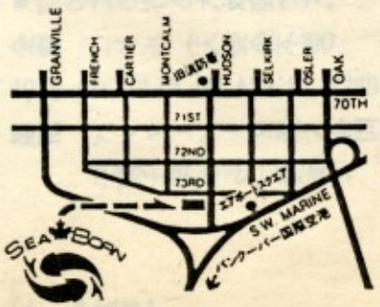
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April 1989
Source: Nikkei National Museum, 20-10-10-2-0-0-32
www.nikkeimuseum.org

告知版

4月15（土）1—5時，16日（日）10—5時●バンクーバー生花協会花展／公開実演—1時，3時／ヴァンドゥーセン・ボタニカル・ガーデン／前売券1.5ドル，当日券2ドル

4月20日（木）●弥生会例会／午前10時—午後1時／バンクーバー日系人合同教会

4月21日（金）●遺言の作り方日本語講習会／午後1時半／隣組

4月21日—24日，平日9—9時，土曜10—4時，日曜1—4時／●草月流バンクーバー支部花展／公開実演4月22日2時／リッチモンド・アート・ギャラリー／入場無料

4月22日（土）●池の坊生花協会公開実演／午後8時／ヴァンドゥーセン・ボタニカル・ガーデン／ティケット5ドル

4月25日（火）●すみれ会例会／午前10時—午後1時／サレーのギルフォード・オーディトリアム

4月30日（日）●裏千家バンクーバー支部，恒例春の公開茶会／午前10時半—午後3時／UBCニトベ庭園茶室

5月13日（土）●春のバザー／正午より午後3時まで／聖十字聖公会／849 EAST 11TH AVE. VANCOUVER

●詳しくはお知らせ欄そして芸術ニュースをご覧下さい。

彩どり色々、味いろ〜

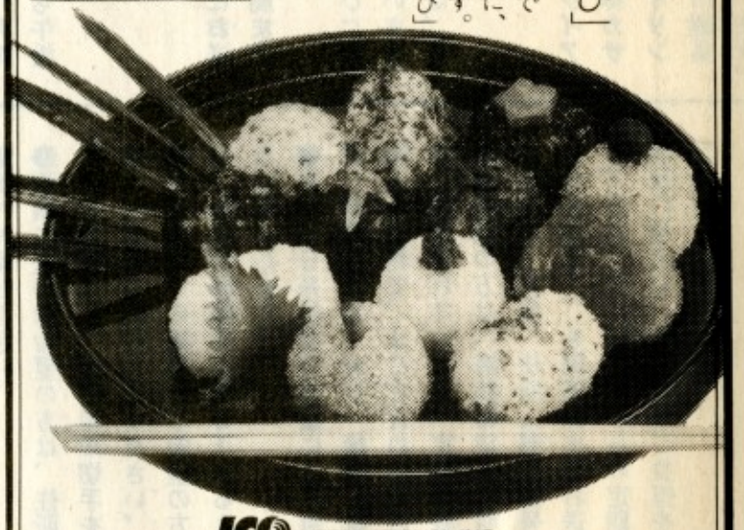
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4/ 1 ~ 5/31	週4便	火 ・金 ・土・日曜
6/ 1 ~ 7/14	週7便	火(2便)・水・木・金 ・土・日曜
7/15 ~ 8/31	週9便	月・火(2便)・水・木・金(2便)・土・日曜
9/ 1 ~ 9/15	週7便	火(2便)・水・木・金 ・土・日曜
9/16 ~10/31	週5便	火(2便) ・金 ・土・日曜

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（注）上記スケジュールは、変更となる可能性もございますので、予め、御了承の程、お願い申し上げます。
最終スケジュールは、決定次第、本欄にて再度、御案内申し上げます。

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おかげさまで20年

尚、詳しくは、代理店・日本航空までお問い合わせ下さい。

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Source: Nikkei National Museum, 2018-16-2-8-6-53
www.nikkeimuseum.org

■月報三月号目次

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●JCCA事務局の執務時間は、月曜日から金曜日まで、午前十時から午後四時半までです。

●月報五月号の締切は**四月二十日（木）**です。

●**掲載御希望の原稿は、お早めにお送り下さるか、直接JCCA事務局までお届け下さい。**

●JCCA、JCCA月報ならびに桜荘への御寄付、ありがとうございます。御寄付いただいた方々のご氏名は、英語版に掲載させていただきます。

●月報編集委員

榎本ランディ，鹿毛達雄，門田ダイアン，緑道富美子（委員長），小林カサンドラ，千葉大我，ネメス・アイリン三木ロイ，宮田麻美，以上九名の編集委員が毎月月報の会議を開いています。

JCCA月報四月号
一九八九年四月発行
第三十一巻第四号
発行・グレーターバンクーバー日系市民協会
P.O. BOX 2108, MAIN,
VANCOUVER, B.C. V6B 3T5
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VOL. 2 NO. 3

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NIKKEI VOICE

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TORONTO SUMMIT FOR GLOBAL TRADE



Prime Minister Takeshita of Japan, surrounded by tight security, enters the Toronto Convention centre for the Economic Summit.

TORONTO (June 21) — A clear signal was sent out at the Economic Summit of the G7 leaders in Toronto. History may well record this Summit as the turning-point in which the industrialized world committed itself en block to liberalization of trade. Even Japan has taken major steps to open up her domestic market to foreign goods.

The final communique expressed the tone of that movement. In respect to the Uruguay Round, it stated, "successful Uruguay Round will assure the integrity of an open, predictable, multilateral trading system based on clear rules and will lead to trade expansion and enhanced economic growth. At Punta del Este, Ministers committed themselves to further trade liberalization... to strengthen the multilateral trading system..."

One of the more striking devlopments at this year's Summit were the steps taken by Japan to present an image, not of an insulated island, but of an active participant in and contributor to the world.

What went virtually unnoticed by the Canadian media was an important bilateral meeting that took place between Prime Minister Takashita and President Reagan on the second day of the Summit.

The very first thing the two men did was to sign an agreement on science and technology called "Cooperation in Research and Development in Science and Technology." While such cooperation is not new between the countries, the new agreement goes much further than before making the two countries virtual partners in all areas of science and technology.

The two leaders also congratulated each other on the final signing of an agreement on citrus and beef. According to the terms of this agreement, Japan will increase the annual quotas on beef entering Japan by 60,000 tons per year until 1991 at which time all restrictions will be lifted.

Restrictions on fresh oranges will be lifted on April 1, 1991, and on orange juice on April 1, 1992.

A senior official of the Japanese government stated that the application of these terms will not be confined to the United States, but they will apply globally. "Everyone will benefit," he said.

Finally, Japan's mid-term ODA target of doubling her aid to the developing countries was welcomed by Reagan.

"It will not be long before Japan will be first in ODA," said the government official,

Weiner Promises NAJC a "process"

WINNIPEG (June 15, 1988) — NAJC President Art Miki and representatives of the NAJC met with the Honourable Gerry Weiner, Minister of State for Multiculturalism in Winnipeg on June 15th. The Minister began the meeting by complimenting the NAJC on the Ottawa Rally which he described as dignified and of great value to educating Canadians about the Redress issue.

Describing this meeting as the "beginning of a process," the Minister indicated that the Prime Minister had directed im "to explore all aspects of the [Redress] question" with the NAJC. He cited his own experiences of injustice in commenting on the importance of Japanese Canadian Redress for him: "I have a deep feeling for the injustice. It's a blot on all of us... I am one with the community."

The Minister and his three aides reassured the NAJC that no unilateral action would be taken. Art Miki reiterated the NAJC's position that individual compensation must be a part of a meaningful Redress settlement.

Of concern was the process necessary to bring the government and the NAJC closer together. Recent passage of an American Redress bill calling for $20,000 compensation to Japanese Americans was discussed as a significant precedent. As well, discussion touched on a Charter of Rights amendment to prevent legislated racial discrimination.

Both sides agreed to a meeting in early July after Mr. Weiner spoke to the Prime Minister to discuss specific options involving a possible third party such as a Commission, arbitration, or mediation.

Speaking to the presss after the meeting, Art Miki reported that the Minister appeared to be bringing new options towards a Redress settlement. Miki said that the Minister did not rule out individual compensation, and that the government would like to resolve the issue with the cooperation with the NAJC. But he cautioned that the NAJC has been frustrated by the failure of three previous Ministers to settle the issue and that he would have to see what materializes.

Attending the one and a half hour meeting for the NAJC were Roger Obata from Toronto, NAJC Vice-President, and Roy Miki and Cassandra Kobayashi from Vancouver. In summing up, Art Miki said, "The NAJC remains ready to explore the Minister's offer to reopen discussions with the government in the lat hours of their term. We will continue to meet in good faith and remain flexible in our approach, without compromising the basic principles of justice in the NAJC's position."

My father is rich from J-C boat he got free. I apologize.

by Neil MacMillan
The Nanaimo Times

It happened before she was born, but Elaine Briere of Ladysmith wants to do her part to make amends for the treatment of Japanese Canadians in the Second World War.

"I want to do what I can to offer my apologies to the Japanese people," Ms. Briere, 42, said.

She has a personal connection with the internment program. Her late father, a one-time Prairie farmer, became a prosperous West Coast fisherman, thanks to a boat he got at no cost.

The boat had been seized from a Japanese fisherman.

"My father and many others became well-to-do through appropriation of property from the Japanese. I want to work with the Japanese community in whatever way I can to redress the wrong, though it can never be totally redressed.

See "boat" page 5

ENTIRE COMMUNITY HELPS TOWARDS CARE OF THE ELDERLY

"We have utilized all our community network to make this Outreach program possible," says Dr. Roy Shinobu, co-Chairperson of the Momiji Health Care Society. "We are indebted to so many," he continues. "There has been tremendous cooperation from individuals and every group in our community: the various churches, the JCCC, the clubs, the associations, and so on."

Commitment To Care

The Outreach program is the third, and perhaps the most vital and complex, level of Momiji H.C.S.'s commitment to the care of the Japanese Canadian elderly. As the name suggests, it is a system that reaches out to the most silent corners of the Japanese Canadian community, and complements the work of the existing health care system.

Under the leadership of Margaret Katayama, the new Director Coordinator of MHCS, the Outreach program attempts to satisfy the needs of the elderly in their own homes.

Mrs. Katayama, working out of an office at the Castleview Wychwood Hospital, coordinates some 100 volunteers who go out into the dispersed community daily.

These volunteers provide services ranging from visitations to meals-on-wheels. They bring such simple but essential services like telephoning, companionship, conversations in Japanese, and Japanese food in the form of OBENTO.

Katayama also makes certain that accurate assessment, counselling and home care are adequately provided for.

Because the Ministry of Community and Social Services of the Ontario Government now encourages outreach programs to help keep the elderly out of hospitals, the Momiji HCS has been shifting its emphasis in recent years towards this area of care.

"By helping the elderly to look after themselves," says Shinobu, we maintain for them their sense of independence and dignity."

By satisfying their psychosocial, language and cultural needs, the Outreach program attempts to ease some of their difficulties and at the same time add some joy to the last years of our Issei and Nisei parents.

At present, Momiji Outreach program serves about 100 residents, 80% of whom live alone. The average age of these patients is 85.

The numbern of names on the list for this kind of care is increasing every day, Shinobu says. "We also need more volunteers."

Need a Centre

Running this outreach program, however, has highlighted more than ever the need for a Seniors Centre in Ontario.

The Japanese Canadians have been forced to disperse and to become invisible. "These seniors are so spread out, all over Metro Toronto and vicinity," says Shonobu. "You can see why we want to consolidate the three programs under one roof, and if possible bring all those requiring extended care under the same roof."

"We have exhausted all our resources," he continues, "for looking after our elderly. We are now in d esperate need of a health care facility."

The three programs he talks of are the three-tier elderly care which presently takes place in different locations.

Residential care for the Japanese Canadian elderly, requiring up to one-and-a-half hours of nursing care, is located at Greenview Lodge. There are 15 residents there.

Extended care, requiring up to 3 hours of care, takes place at Castleview Wychwood. There are 35 residents there.

See "Momiji" page 2



Dr. Roy Shinobu, co-Chairman of the Momiji Health Care Society, is at the forefront of programs in Toronto to care for the elderly. "There has been tremendous cooperation from individuals and groups," he says.

Source: Nikkei National Museum, 2018-16-2-8-7-1
www.nikkeimuseum.org

"Momiji" from page 1

The third type of care is, of course, the Outreach program which keeps in touch with 100 patients in their homes.

MHCS feels that, were all three programs to be brought together in one place, our elderly would be able to live, both psychologically and physically, much happier lives, and the Outreach service would be much more effective.

In looking forward at the rapidly-expanding Outreach program, MHCS will work towards the establishment of a well-defined Mobile Day Care program.

Momiji Seniors Centre

Hence, the proposal for a seniors' complex composed of a 120-bed home (40 residential care and 80 extended), an atrium with all the amenities, and an apartment complex connected to the home.

Philosophically, it is not merely a health centre; it is also a cultural centre. It is essentially a synthesis of ethnic reassertion and cultural contribution.



Model of proposed Seniors' Centre.

"The Dispersal has helped us to be non-assertive," says Shinobu. "We feel that as a group we need to let our health needs known."

At the same time," we like to show that our culture has much to contribute to health care."

According to Shinobu, it is this cultural dimension which makes this proposal so unique and bound to succeed.

In a home for the aged setting, communication and proper response to it are crucial. Language barrier and misinterpretation of body language can be devastating to patients. "We have had too many examples of this kind of misery in the regular health care facility," says Shinobu. Add to this, strangers and totally non-Japanese diet; it is not an encouraging environment.

Momiji Seniors' Centre hopes to be an answer to many of these difficulties. The most important thrust of the Centre is that it will be a continuum of the seniors' regular homes in every way. The amenities will be all that the seniors will be used to. Culturally, there will be full access to the Japanese language and to the cultural subtleties that the seniors are familiar with.

It is for this reason that the Seniors' Centre will be closely connected with the Japanese Canadian Cultural Centre of Toronto. "The interaction between JCCC and Momiji is crucial to our philosophy," says Shinobu. It is the only way, he feels, to maintain the integration among the generations and also with the mainstream society.

The Seniors' Centre promises to be a hub of activity. The seniors will be encouraged to actively participate in the daily operation of the Centre. According to their capacity, they may become volunteers within the Centre, to be on the Council, and to do community work on the outside.

In addition, the Centre will not be restricted to Japanese Canadians. A portion of the beds will be open to the community at large, and the Centre's activities, like those of the JCCC, will welcome participation by many in Ontario, especially the seniors from other homes.

The estimated cost of the proposed Home for the Aged is in excess of $7.5 million. The generosity of the community has been remarkable; the Society is working very hard to raise as much as possible in order to minimize the cost to the residents.

In the long-term, the Centre should be appealing in several ways. The JCCC has proven the huge interest in Japanese culture on the part of the population at large. The Seniors' Centre will be used by the larger community in similar ways.

If there is a seniors' complex in Ontario with emphasis upon Japanese culture, Ontario will be much more appealing to Japanese immigrants. It will serve as one of the advantages for their coming to Canada. In fact, according to Momiji, there has been significant interest in the Seniors' Centre by Japan.

One of the unquesltioned priorities of the Society will be to choose appropriate administrators for the efficient operation of the facility. There will be no room for compromise in this vital area.

Started as JCCA

The Momiji Health Care Society was originally the Committee for Elderly Care under the JCCA in 1976 which commissioned the "Socio-Demographic Analysis of the Japanese Canadian Community in Ontario" by Dr. Tomoko Makabe. Dr. Fred Sunahara became Chairman of the Society.

In 1978 Momiji HCS was incorporated. It is to be distinguished from the Momiji-kai which operates solely to foster activities for the seniors in Toronto's JCCC. In contrast, MHCS has a mandate to foster health care for the elderly in its most comprehensive sense, including building a Japanese Canadian home for the aged.

It is run by a 21-member Board of Directors representing a cross-section of the community. The Executive Committee of the Board is composed of Fred Sunahara, Fred Sasaki, Kaz Oye, Roger Obata, Roy Shinobu and Richard Takimoto. Fred Sunahara, Chairman of the board since its inception, is currently on sabbatical in Japan and will return to pilot the ship in July.

Please Write To Us

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.



Lethbridge Introducing EISHO AOKI

by Lillian Oishi

ALBERTA: Rev. Eisho Aoki arrived in Lethbridge, Alberta on May 14, 1988. He will be minister for the Buddhist Federation of Alberta which is comprised of six churches in Southern Alberta. They are the Picture Butte Buddhist Church, Coaldale Buddhist Church, Taber Buddhist Church, Lethbridge Buddhist Church, Raymond Buddhist Church and the Honpa Buddhist Church.

Rev. Aoki's first assignment overseas was at the Berkeley Buddhist Church in Berkeley, California. He was also minister of the San Francisco Buddhist Church in 1973. In 1977, his assignment was at the Arizona Buddhist Church. In 1982, he returned to Japan to become associate minister at his father's church, in Gifu, Japan. He taught part time at the Women's Junior College in Gifu. He was a board member of the National Program Committee of the Nishihongwanji.

Mrs. Eiko Aoki and daughters Tomoe, age 10 and Lisa, age 8, will be joining Rev. Aoki in Lethbridge later on.

United Church Conference Laments Social Materialism

by Tony Tamayose

The Conference was held at the Vancouver Japanese United Church, and hosted by the Vancouver Japanese United Church English and Japanese speaking Congregations, the Steveston Japanese United Church, and the Fraser Valley Japanese United Church.

Keynote speaker Reverend Dr. Terry Anderson, and Reverend S. Ariga from Toronto conducted a workshop on the conference theme "Living As A Covenant People." The theme appropriately reflected the contrasting lifestyles and basic principles of our parents the Issei, to that of ours, the Nisei and the Sansei. Living as a covenant people was a way of life to peoples of the older societies suchas that of the Issei with well established cultures, who more readily accepted their traditional ways and established social and political systems. They had a strong sense of "identity," readily recognized and accepted their place in society comfortably. Interpersonal relationships developed within an informal atmosphere of general guidelines and practices with a strong sense of mutual entrustment, understanding, and moral commitment. The family unit was very strong, with the emotional commitments going beyond the extended family and into the community at large. Effective personal and community support systems developed, enhancing their sense of security within their society.

In contrast our present lifestyles are more dependant on formal commitments, well defined and detailed terms and conditions outlined in various forms of legal documents. There are normally few informal support systems beyond the immediate family. Generally, we tend to strive for a sense of individuality and independence, of self actualization, a need to constantly improve on ones place in society, and to relate most activities to that end goal. We tend to constantly be in search of our sense of "identity." Our lives may be more affected by contractual commitments, and less by moral commitments.

Reverend Anderson's workshop created a positive mood for the more than 30 delegates representing the 12 Japanese United Church congregations from across Canada, who carried out 3 long and intensive days of work. The conference closed with a joint worship service, including Holy Communion, and sermons by Reverend Hara from Vancouver and Reverend George Tomita from Montreal who will be retiring this year. The ladies of the host congregations served 2 delicious meals on Saturday, and a typically impressive Japanese pot luck was organized for Sunday.

The GREATER TORONTO CHAPTER of The NAJC

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Source: Nikkei National Museum, 2018-16-2-8-7-2
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Ottawa Rally was a historic coming-of-age. We did something that was almost impossible.

by Frank Moritsugu

It was a purposeful Issei woman who symbolized the spirit of the almost 450 persons who rallied for redress on Ottawa's Parliament Hill on Thursday, April 14, 1988.

We had come out from the emotional high of the forum in the West Block's Confederation Room. Rally organizers were urging us to pick up signs to march back around the building and along the path leading past the Parliament buildings to the Centenial flame.

The Issei woman looked as if she were in her 70s. Cloth coat, a churchgoing hat, and glasses on a thin serious face. She was alone. Briskly she picked up the handle of a heavy placard and trudged steadily onward. Along with others, I also picked up a sign and joined the march.

Unlike some of us chattering about the excitement of the forum event, the Issei woman didn't talk to anyone. She was businesslike and marching as if it was the only and right thing to do. When she came around the West Block, the wind shipping across the broad expanse of the Parliament Hill lawn caught her weighty sign for a second. She merely puased, shifted the sign to let the wind slip by, and marched onward.

I never got her name. The guess is she was from Montreal or Ottawa. But in those few minuites that small, spare, elderly woman reminded us what it's like when a Japanese Canadian finally becomes convinced that he or she is a fully qualified and unfearful citizen of our country.

As she marched peacefully and purposefully on Parliament Hill, she was exercising a citizen's right to protest against a perceived injustice.

And along with the hundreds of others who marched with her, that Issei woman ensured that the Ottawa rally would be a success.

Results Will Be Considerable

The impact of the April 14 event will take months to evaluate. But the federal government and the opposition parties have been reminded forcefully that the National Association of Japanese Canadians has a solid majority backing within the Japanese Canadian community.

And across the nation, those Japanese Canadians who oppose redress campaigning or feel less urgent about it have been exposed to an unbelievable happening: Hundreds of Issei, Nisei, Sansei and Yonsei actually demonstrating in Ottawa and being captured by TV news cameras and newspaper cameras as well as in reporters' tape recorders and notebooks.

After all, if the title of Unlikeliest Demonstrators were to be bestowed on any group of Canadians, it would have to be on the Japanese Canadians.

Not An Easy Choice

"Unlikeliest" because the Issei and most Nisei are culturally conditioned to avoid making a public fuss about anything. This cultural "prohibition" even governs the behavior of the more outgoing and confident of the Nisei. Whatever they were about to do, an inner voice would caution in Japanese (usually in mother's tones), "Don't make an exhibition of yourself... beware of what people will say."

And yet on that historic day in April 1988, hundreds of us had gathered in Ottawa to behave in exactly the opposite way: To carry out a public act in a manner that would attract the maximum attention form the rest of our countryfolk.

It wasn't easy to decide to go to Ottawa. They went from Quebec, Ontario, Manitoba, Alberta and British Columbia. The largest contingents were from Toronto-Hamilton, Montreal and Ottawa itself.

The age range was wide: teenagers to at least one nonagenarian.

Unsurprisingly many of the rallyers were retired persons — many of whom came in couples. Older Nisei in their 60s and 70s. Issei even older — the majority of them from Montreal. In that group, the oldest was Mrs. Tsune Ochiai, who is 91. And the Quebeckers included four others in their 80s and 12 in their 70s.

And in the Toronto-Hamilton group, for example, it was the Sansei — in their 30s and 40s, mainly professionals and some with young families — who did the planning and the organizing. They provided the dedication and the energy to make it possible for us older persons to get to Ottawa and to participate in the rally.

At least five authors were involved: Roy Ito, Joy Kogawa, Roy Miki, David Suzuki and the latest to be published, Yosh Taguchi, the Montreal urologist whose book Private Parts: An Owner's Guide, has recently drawn much favorable press attention.

Also on hand was one nationally known artist — Takao Tanabe.

Nisei Veterans Stand Out

And there were nine Canadian military veterans. The presence of the vets was obviously a significant contribution to the rally. Reporters homed in on some to interview, as would be expected.

The news media coverage was considerable. Before the rally, the *Montreal Gazette* and the *Ottawa Citizen* ran stories and pictures. The day following, a Canadian Press photograph of demonstrators at the Centennial flame ran in the *Globe and Mail* and other papers. Among those shown were artist Takao Tanabe from Vancouver Island, Yon Shimizu of Wallaceburg, Ont., Shirley Yamada and Roy Sato, both of Toronto, and Charles Kadota of Vancouver.

The *Toronto Star* ran a story by one of its reporters. A few days later, former United Church moderator Bruce McLeod devoted his *Star* column to the event with the heading: Mulroney Is Failing Japanese Canadians.

The *Vancouver Sun* ran the Canadian Press picture with a story by one of its Ottawa staff. The *Ottawa Citizen* ran a Page 1 color photo of the Wasabi Daiko troupe in the Confederation Room, and inside a story including an interview with veteran Fred Kagawa of Toronto.

The *Montreal Gazette* ran a sympathetic column by William Johnson about the Confederation Room forum. A Canadian Press report ran in many paperes, including the *Winnipeg Free Press*.

And the following week, the *Globe and Mail* and the *Toronto Star* published editorials criticizing government foot-dragging — on April 23 and 25 respectively.

And, of course, the march on the Hill and the Confederation Room activities made the next-day TV newscasts.

But even before we saw the media coverage back at home, the mood among the rallyers as the event wound down was astonishingly universal. As we left Parliament Hill to head homeward, we felt exhilarated, happily content with the event and our participation.



POWELL STREET FESTIVAL

The Twelfth

The 12th Annual Powell Street Festival — a celebration of Japanese Canadian history, arts and culture — will be held on Saturday and Sunday, July 30-31 from 11:30 a.m. to 8:00 p.m. at Oppenheimer Park in Vancouver, B.C.

The theme of this year's festival is the creativity and creation of crafts. Featured will be special demonstrations including pottery, paper-making and Bonsai.

The Festival will also present a lively program of music, traditional Odori Dancing, Taiko Drumming, Martial Arts, entertainment. The outdoor program and displays at the Park are free to the public. Delectable foods and colourful crafts will be sold.

For more information, please call Diane Kadota or Mayu Takasaki at 682-4335.

Phil Takahashi qualifies for Seoul Olympics

MONTREAL — At the judo fightoffs, held at the Claude Robbillard Centre in Montreal, to select Canada's team for the Seoul Olympics, Phil Takahashi of Saskatchewan won a close decision over Montreal's Jean-Pierre Cantin in the 60-kg class.

Takahashi qualifies for Seoul.

Takahashi, a 30-year-old former Concordia University student, said that he was glad to be getting another chance at the Olympics before retiring. A ten-time national champion, Takahashi has qualified for three Canadian Olympic teams.

Phil Takahashi is the second son of June and Mas Takahashi of Ottawa, and a nephew of Kathleen Hayami of Montreal. He now resides in Saskatoon.

PERSONAL

VANCOUVER HOST WANTED. A family in Toronto is planning to attend the Powell Street Festival in Vancouver, July 30-31. The family would be most appreciative if someone in Vancover could provide sleeping accommodation during that weekend. Please contact the NIKKEI VOICE office and leave your name, address and phone number. Thank you so much.

EXILES WANTED. A graduate student at the University of Toronto is doing research into the Japanese Canadian Exile or Deportation. If you were or you know of someone who was deported during or directly after the last War and would consent to an interview, please leave name, address and phone number at the NIKKEI VOICE office. Strict confidentiality will be maintained. The names of those deported and still in Japan will also be appreciated.

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Sansei may beat the odds To recreate a community.

The Sansei's growing participation in the Japanese Canadian community right across the country is defying the odds. Although much needs to be done for too many are still apathetic or excluded, the increasing interest shown by young Japanese Canadians in asserting our place in Canada speaks loudly about the Japanese Canadian strength.

The King government of the 1940's dispersed us and deported us with the blatant intent to destroy our community and make the Japanese Canadians disappear from Canadian society.

The government was not really successful with the Nisei who, albeit separated from each other, maintained a level of affection for each other and for things Japanese. Canada could not remove their childhood memories and friendships.

The Nisei could not possibly pass down this inherent identity and sympathies to the Sansei, however. This is how, after forty years, the Canadian policy of wartime evacuation manifests its sinister effect.

The Sansei, divested of childhood friends of Japanese descent, taught to rely upon the good graces of the whites and of white institutions, brainwashed to think the whites are superior, yearning for white spouses and to have white children, have been deprived of the privilege of acknowledging their identity.

They were deprived of their soul from the start.

This is why the Japanese Canadians stand at a critical stage in their history in Canada. We were not defeated forty years ago. The remarkable generation of Nisei made sure that that was not the case. Rather, it is at this moment that the fate of the Japanese Canadian is being determined. And the burden falls upon the Sansei and the Yonsei.

If our young fail to stand to recognize their history, they will disappear physically, spiritually and irrevocably. The King government, after forty years, will have won a total victory.

What a tragic irony that would be! At a moment in Canadian history when multiculturalism, which the Japanese Canadian experience has done so much to foster, offers so many advantages to so many communities, we should be drawing in our last breath.

What is required is no less than a momentous act of courage and a radical form of consciousness, a painful reassertion of ourselves against all odds, to reclaim our history and recreate a community.

And indeed what we are seeing now is precisely that. Little by little, the young are forging a bond of love and friendship across the country. They refuse to crumble to defeat in pitiful acquiescence. They refuse to render the ghost of Mackenzie King his final triumph. They want to let the Canadian government know that it is not so easy to destroy the spirit of a people.

We must be proud of heritage.

Dear Editor:

This letter is primarily a comment on the article: "Effect on Sansei of the Evacuation" by Terry Watada, which appeared in the April 1988 issue of the "Nikkei Voice". However, much of what I shall mention is equally applicable to articles about the Canadian Sansei that have appeared in other Japanese-Canadian publications as well. First of all, you might wonder why a non-Japanese Canadian citizen is interested in the plight of the Japanese-Canadian. I am first of all, an immigrant, a native of New York City, who has been affiliated with Japanese oriented organizations since my teenage days in the 1930s when I became a member of the Young Buddhist Association in California prior to World War II. I strongly protested the evacuation of Japanese American citizens and residents from the West Coast in 1941, and while in the U.S. Army Air Corps in 1943, I had the courage to write the U.S. 4th Army Commander, Lt. General De Witt, that I refuse to fight for the cause of a country who places its own citizens in concentration camps, and would rather fight for the cause of Japan and its Greater East Asia Cooperative Sphere.

After the war, while a member of the San Francisco Young Buddhist Association, I came to Canada as a visitor in 1947, 1948, and 1949 to lecture to young people on Buddhism in the various Y.B.A. groups then existing in Canada, and it awed me greatly to hear that some Japanese Canadians were writing articles in newspapers that being a Japanese Buddhist was not in conformity with being a Canadian, and that they should become Christians. Now, after 40 years, I read that some Japanese Canadians are sadly afraid to recognize their own culture and origin.

If being ashamed of one's origin, culture, or faith were incompatible with being a good Canadian, then the many people in Canada of Indian origin such as the Sikhs, the Ismailis, the Hindus etc., would not be good Canadian citizens, which they are. There are the many Vietnamese, Chinese, Korean, Phillipine and other immigrants since World War II, and they are becoming good Canadian citizens, and do not change their faith and culture in order to fit into the so-called norm of Canadian Culture. One must recognize that the evacuation of Canadian Japanese from British Columbia was the fault of the weird person, the late Prime Minister McKenzie-King. He was the same person who allegedly according to a recent T.V. program stated that Adolf Hitler was a good person because he went to Catholic Mass every Sunday, and it was his government that turned away from Canada a boatload of Jewish Refugees prior to World War II. We as Canadians, and you especially as Japanese Canadians should work for the cause of the immigration of more Japanese to Canada, and also the immigration of more well qualified Chinese, Indian, Korean, and other peoples of East Asia. We must recognize that we have a country of great resources, but a lack of productive people. The prosperity of Japan, of Taiwan, of Hong Kong, etc. compared to the lack of prosperity in Liverpool and Manchester, should be a note of encouragement.

I can only say that the descendents of those so unlawfully incarcerated should be compensated in full for the loss of freedom, the loss of property, and for the anguish of said incarceration. I can see it being a tough fight as most Canadians today do not consider themselves responsible for what their predecessors did. As a matter of fact many of them are the children of immigrants since the war, and you canot blame them for that.

Let me close in saying that Japanese Canadians should be proud of their heritage, proud of the progress made by the land of their ancestors, and should not refrain from rejoining the faith and culture of their ancestors that they may have mistakingly lost.

Sincerely,

Stephen Béla Renovich, P. Eng., Vancouver, B.C.

Congratulations Tom McMillan

Tom McMillan, Canada's Environment Minister, deserves our congratulations for winning the Edgar Wayburn Award.

This award is given annually by the Sierra Club of California, America's oldest and most prestigious conservation organization, to a public official for service to the environment.

The fact that this is the first time it has been given to a public figure outside the United States speaks of the high esteem in which Mr. McMillan is held internationally in this field.

All Canadians should be justly proud of the work our Environment Minister is doing. He is to be commended especially for his role in preserving the South Moresby area of B.C. as a national park reserve.

McMillan, however, doubtless would be the first to admit that much more needs to be done, that he has really only begun. Therein lies the tragedy and the challenge of his portfolio.

The grave situation in respect to acid rain and chemical pollution of the Great Lakes becomes worse by the minute. The Free Trade Deal opens up the potential for environmental damage unprecedented in Canadian history.

Vancouver Editor Needed

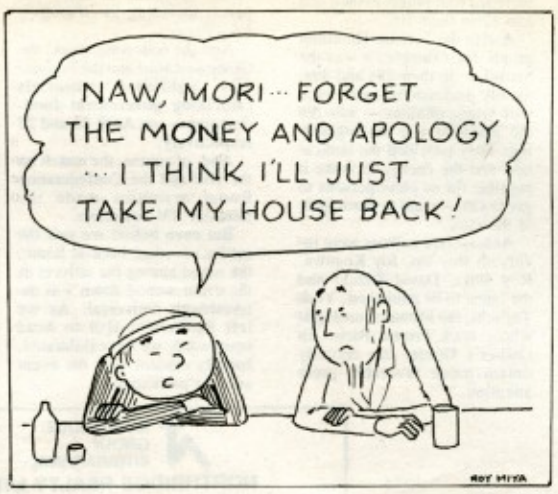
In order to service our important and considerable readership in the Vancouver area in particular and the West in general, NIKKEI VOICE requires a Vancouver editor who can be in constant communication with the Toronto editors.

If you feel that you can help us in the coordination of community reportage from Vancouver, please contact the NIKKEI VOICE office as soon as possible.

Volunteers Needed From Everywhere

Volunteers are needed to assist in the production of NIKKEI VOICE in all areas. Those in Toronto, Vancouver, or any other city, who would be willing to spend some time on this venture, should contact the NIKKEI VOICE office. Now that the periodical is well on its feet in terms of organization, we need everyone's help.

Those young people who would like some experience in journalism are especially encouraged to call us.



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www.nikkeimuseum.org



There's always a need for Good Nikkei publication

by T. Watada

What's this? A recent "Elle" magazine featured an Asian face on its cover. On the surface such an event is not earth shattering news, but for the world of periodicals, an Asian face on a fashion magazine cover is no less than extraordinary. Asians are generally not considered a significant part of the magazine buying public; hence, the veritable paucity of articles, features or stories centred on the Asian North American experience. Granted, there are the odd pieces about gang violence in Chinatown and the model minority portraits (AA whiz kids in particular) and the aspects of culture for the Chino-Japanophiles. Still, there is nothing that addresses the issues that face Asian North America. Where then do these issues find a voice? There are the community papers: The New Canadian (now 50 years old), the Canada Times, The Pacific Citizen (Los Angeles), The Hokubei Mainichi (San Francisco), East/West (S.F.), The International Examiner (Seattle), the J.C.C.A. Bulletin (Vancouver), the Nichibei (New York) and the Nikkei Voice. Moreover, there are the periodicals. In the past, these publications have been beset by the problems of high costs, poor distribution and inconsistency in the quality of writing. Recently however some of these barriers seem to have been overcome. In fact, the emergence of two slick magazines aimed directly at an Asian American market indicates a legitimate need for Asian representation as part and parcel of the mainstream periodicals industry.

In the late 1960s and the early 1970s, Sansei in their revolutionary fervour joined with other "people of colour" to discuss the issues of identity, racism and the war in Vietnam. Out of this spirit came a collective voice that needed to be in print. "Gidra" was published out of New York and "Guerilla" came from the coast. Both papers spoke "the line" to a willing audience which considered itself part of the third world even though they came from places like Berkeley, Gardena and Queens, New York. In Canada too there were publications that sought to elucidate and celebrate Japanese Canadian culture: "The Powell Street Review" and to a lesser degree "Tora." These magazines eventually petered out, the result of poor distribution and the changing times.

Fortunately, others picked up the banner that had fallen. "Bridge" and "East Wind" began publishing in the mid-1970s with glossy covers and a national distribution. "Bridge" declared itself a magazine of "Asian American Perspectives" and appeared quarterly sporting such themes as "Asian Americans in War" and "Asian America on Stage." "East Wind" also published quarterly and thematically. Its stated purpose was to elucidate the politics and culture of Asians in the U.S. Both magazines exhibited a high standard of writing that essentially covered the same ground; however, their approaches were mutually distinctive. "East Wind" tended to be more political; everything, including reviews and food recipes, was described in terms of revolution, commitment and struggle. Such should be no surprise since most of the contributors worked on "Gidra" in the 1960s. "Bridge" featured an easier style to attract a broader base. In Canada, the sophistication of the America publications inspired a few ambitious writers to start similar magazines. Hence "Rikka" and "The Asianadian" began to publish quarterly and on a national level. Both featured politically tinged articles and reviews about and for Asian Canadians. The writing in "Rikka" was informative and issue oriented. The writing in "The Asianadian" varied in quality but was equally informative. To date only "East Wind" has survived, and it too is teetering on the brink of oblivion.

At the same time that the aforementioned magazines hit the stands in Chinatowns, J-Towns and Asian food stores across the country, "Jade" magazine made its debut. In retrospect, this hackneyed publication which claimed to explore the "Asian American Identity" was the precursor to today's equally banal Asian American publications. "Jade" featured a breezy, slang peppered style that covered such topics as "Travel Tips for the Far East," "The Oriental Zodiac Calendar" and "Eyecology for the Asian Woman." The magazine in its attempt to celebrate Asian American culture belittled it and at gimes demeaned it.

With the 1980s came a new ambition in the Asian American communities. Its artists began to be recognized by the mainstream culture. No longer was AA art confined to community theatre, coffee houses and festivals. Activists too began to spread their wings. They became lawyers and got elected to prominent positions of power. A sense of affluence grew amongst others as they used their education and skills to establish satisfying careers. The third generations of Asians in America had come of age, and there were those who wished to celebrate that fact in print. Unfortunately, the young publishers decided to use "Jade" as a model instead of "East Wind" or "Bridge." "Asi Am" which is purportedly "Celebrating the Asian American" is a poorly written magazine for the prurient of mind and the puerile in outlook. From its inception, it has featured layouts of women in lingerie and bathing suits, articles about the Asian rich and famous ("What Drives Asian Americans? — the successful sound off"), and reviews of everything remotely Asian. Its style seeks to emulate "Ebony" and "Playboy" to an extent but falls considerably short of matching the best intentions of such paragons. "Rice" too wants to be "The Magazine of Asian Influence" by presenting articles that exploit Yuppie concerns. At least the writing is better, some of the articles are informative and the sexism of "Asi Am" is absent. Still the editorial stance bestows the magazine an air of triteness tha tinspires the reader to readily dismiss it. The astonishing thing about these two publications is their distribution power. Both may be found in the magazine racks of book stores and even drug stores — in the U.S. and Canada!

Periodicals for Asian North Americans have come a long way, but to what end? Asian women are appearing on fashion magazine covers, Asian whiz kids are featured in Time and Newsweek, and the two slick Asian American publications have impressive sales figures. However, if the ambition is to compete in the mainstream, must Asian American periodicals cater to the tastes of that mainstream with ill conceived editorial policy that exhibits Asian American life in terms of new age stereotypes — Asians are rich, smart, playful and superfluous? A new Asian Canadian publication is rumoured to be on the planning boards. Let us hope that during the editorial deliberations a bold consciousness is born and a stand is taken not to produce another "Asi Am" or "Rice" but something of substance.



A Thought on Activism

by Shirley Yamada

One is never too old to become an activist. Famous mathematician Bertrand Russell was 93 when he was arrested for demonstrating. Dr. Spock is another octogenarian who continues to march for his beliefs. And Mr. Watanabe who sat beside me on the bus returning from Ottawa is 87 years young.

One tentative step led to another and here I am with 14 years of marching for one cause or the other. None, might I add, with more commitment than redress for Japanese Canadians and, by extension, all citizens of Canada.

I had grown up a wimp, and still have wimpy characteristics to be sure. Consequently I was devastated during my first marches when people screamed abuse, shook their fists and showed just how violently angry they were. At *me*. Because of the passion in their voices, I sometimes wavered and thought perhaps I was on the wrong side of an issue. That forced me to read and research until I was sure of my cause and could discuss it reasonably well from all angles.

Their screaming began to lose its power to intimidate me because I knew I was in the right. Gradually, I gained a self-confidence about my right to hold opinions, and picked up a lot of information along the way on various contentious issues.

Issues, plural. Because after you begin to work with one organization or cause, you see so many others that need help. And what do you know: the same faces begin to pop up in other groups. For if one is sympathetic about, say, Native land claims, wouldn't you have an interest in an allied issue about mercury pollution and join their activists? Then on to acid rain, which leads to environmental protection issues.

Like-minded folk can more easily become good friends, so your social circle expands. Carried further, it gives your heart a lift to think that there are individuals around the *world* who share your beliefs, and it strengthens your belief in the human family and the caring nature of human beings who see an injustice and want to right it.

We were discussing the recent Rally for Redress in Ottawa. It was a great and pleasant surprise to see people readily picking up a placard or Ribbon of Hope and walking up Parliament Hill.

"But honestly now," I asked her, "weren't you a little bit scared to pick up a sign and march with it?" She said, "Yes. I thought, my goodness, here I am. Me. Well, I guess I pick up a sign and march. And I did." *If not you, when who? If not now, then when?*

"boat" from page 1

"Any compensation can never be considered adequate for what they went through: all their property taken away and families split up," said Ms. Briere.

She said many Japanese had been here just as long as white people.

The internment program began March 4, 1942, when the B.C. Security Commission was established to remove all Japanese Canadians from a 100-mile strip down the West Coast.

Many men went to work projects in Alberta and Ontario while women, children and the elderly were confined to camps in the B.C. Interior.

A 1986 report from Price Waterhouse indicated the loss in property and income to the Japanese Canadians was $443 million (in 1986 dollars).

Meanwhile the National Association of Japanese Canadians is vigorously pursuing the issue of redress.

Ms. Briere has travelled extensively in Japan, Australia, New Zealand and South East Asia, and represents Canadian churches on the issue of East Timor. Photographs of East Timor, taken by Ms. Briere, are currently in an exhibition touring Sweden.

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Final Touches to Redress Bill U.S. Senate Ready to Ratify

WASHINGTON — Rep. Barney Frank (D-Mass.) met with JACL-LEC Executive Director Grayce Uyehara May 9 during the Leadership Conference on Civil Rights (LCCR) Hubert H. Humphrey Civil Rights Award Dinner. Frank, who as the Chairman of the Judiciary Subcommittee on Administrative Law and Governmental Relations is chairing the House Conference Committee, was asked by Uyehara how the conferencing on H.R. 442 was progressing.

According to Uyehara, Frank thought that by the end of this week the draft for the bill to be reviewed by the conferees of the Senate and the House should be ready.

Uyehara told Frank that she has been receiving quite a few calls about the "eligibility" clauses. The greatest concern is to have a clear statement that once the bill becomes law, any individual who dies before receiving the $20,000 individual payment will have his payment going to heir(s).

Frank answered, "Once the individual has registered for the payment and the eligibility is established, the payment should be made to the estate if the individual dies before recieving payment."

Frank, who was introduced to the crowd of over 750 persons as the congressman who managed to get the Japanese American redress bill passed on Sept. 17, 1987, was reminded that due to the passage of time, the rate of eligible individuals dying is peaking since the average age of the survivors of Executive Order 9066 are in their 60s. The Massachusetts Democrat reassured Uyehara that he expected the bill to be quickly conferenced and before the president.

The conferenced bill will still have to go to the Senate and House floor for another vote but since a conference bill is privileged, it should get to the floor for a quick up or down vote.

The conference committee made up of representatives from the House Judiciary Committee and the Senate Governmental Affairs Committee, along with Sen. Spark Matsunaga (D-Hawaii), have been reviewing the "Statement of Administration Policy issued to the Senate on April 18, related to S. 1009 — Implacement Recommendations of Commission on Wartime Relocation and Internment of Civilians.

"The Administration would support S. 1009 if it were amended to:

"— exclude restitutionary payments to (1) persons who relocated or sought relocation during World War II to a country at war with the United States, (2) persons who are not domiciled in the United States on the date of enactment of this bill, or (3) the estate of "eligible individuals" (i.e., require that payments be made only to living persons);

"— provide that any payment received pursuant to S. 1009 is in full settlement of any claim of the individual against the United States;

"— extend the authorization period from five years ($500 million in 1989, $400 million in 1990, $200 million in 1991, and $100 million in 1992 and 1993) to ten years at $125 million per year;

"— delete title III, concerning reparations to persons from the Alaskan Aleutian Islands who were relocated during World War II, because providing benefits for wartime hardships which resulted from proper actions (i.e., removal form the war zone) is not warranted."

Wait for Final Text

Consideration of any part of the recomlmendations listed in the Statement of Administration Policy will be up to the conferees, who are preparing the bill to be sent to the president.

With the heightened interest in the forward-moving redress bill by those who will be eligible for individual payment upon H.R. 442 becoming law, it will be in the best public interest to take a wait-and-see attitude. No one, at this time, can state what the final bill will produce. According to the JACL-LEC executive director, there will be time enough to put out directions if and when the bill becomes a reality.

On the week ending on April 15 the Senate passed the budget resolution by a vote of 69 for and 26 against. The Senate approved a fiscal 1989 budget for $1.1 trillion in total for federal spending. This money still has to be appropriated. Since the redress bill has not become law, it is not part of this 1989 package. Elma Henderson, Sen. Matsunaga's aide, has reminded the JACL-LeC executive director that she will have to work with a new set of people from the Appropriations Committee of the House and Senate.

Therefore, the recommendation from JACL-LeC is to take one step at a time. The next two weeks should be spent responding to Action Alert No. 9 which has been mailed to 1,900 individuals and organizations around the nation to start the campaign to get President Reagan's signature on H.R. 442 when it arrives on his desk.

Two More Groups Express Support For NAJC Redress

by Tony Tamayose

VANCOUVER: At their 17th Constitutional Convention held at the Vancouver Trade Centre from May 9th to 13th, more than 2,700 delegates representing over 2,000,000 members from across Canada, unanimously endorsed their Japanese Canadian redress resolution.

Resolutions were presented by their Human Rights Committee, and were based on resolutions from the B.C. Federation of Labour, the International Woodworkers of America-Canada, and the United Fisherman and Allied Workers, as follows:

WHEREAS the resolution goes in 1942, 21,000 Canadian residents of Japanese ancestry were forcibly evacuated from the coast of British Columbia; and

WHEREAS the National Association of Japanese Canadians (NAJC) is spearheading a drive for redress on the following:

1. An official acknowledgement of the wrongs committed;
2. Legislation to prevent similar incidents;
3. Monetary compensation for those who were directly harmed and are still living; and

WHEREAS many of those evacuated were union members employed in mills, logging camps, and in the fishing industry;

THEREFORE be it resolved that the Canadian Labour Congress go on record as supporting the aims of the National Association of Japanese Canadians; and

BE IT FURTHER RESOLVED that the Canadian Labour Congress urge the federal government to negotiate a just settlement with the National Association of Japanese Canadians.

VANCOUVER — "I want it to go on record that this B.C. Conference as having accepted unanimously the Japanese Canadian Redress Resolution, as presented by the Vancouver South Presbytery," said Marion Best, conference chairperson. The more than 600 delegates, representing all of the United Churches of British Columbia then unanimously passed the following resolution:

32:19 re: THE JAPANESE CANADIAN REDRESS

Theological Rational: Jesus taught us that the most important commandment is "Love the Lord your God with all your heart and all your mind," but that second most important commandment is "Love your neighbour as you love yourself."

WHEREAS the 28th General Council of the United Church of Canada supported the cause of the Japanese Canadian Redress issue, and requested the Federal Government to take proper action to make restitution; and

WHEREAS three successive Ministers of Multiculturalism of the present government have failed to redress these injustices despite the pledge to do so made by Prime Minister Brian Mulroney in May of 1984, as the then Leader of the Opposition; and

WHEREAS the Senate of the Government of the United States of America has just recently passed their bill granting $20,000 individual compensation to the American Japanese who were interned during World War II;

THEREFORE BE IT RESOLVED THAT: this B.C. Conference of the United Church of Canada petition the 32nd National General Council, to continue to support the National Association of Japanese Canadians' redress movement to achieve a negotiated settlement from the government.

Mas Fukawa leads redress on Vancouver Island

by Christy Lapi The Nanaimo Times

In the years before the War about 10 Japanese Canadian families lived along the Stewart Avenue waterfront.

By the end of World War II, the property and businesses they owned had changed hands as the Canadian government seized personal belongings of those it considered "enemy aliens".

Mas Fukawa, president of the Vancouver Island Japanese Canadian Society, says she has not been able to document how much property was seized from Nanaimo people of Japanese ancestry. But she knows the Japanese ancestry families along part of Stewart Avenue lost their businesses and property when they were uprooted and relocated.

Now she has joined with a national coalition urging redress of the losses.

Canadian law is based on precedent, she says — and unless redress is made, then history could be repeated.

"There is the feeling we must have done somehting wrong," says Fukawa — "that a just society would not treat us the way we have been treated. That there must be shame.

The National Association of Japanese-Canadians is asking for $25,000 compensation for each surviving Japanese-Canadian affected by the injustices, and for $50 million for the Japanese community for projects to strengthen social and cultural well being.

They estimate that 14,000 people up-rooted then are still alive today, and Fukawa knows about a dozen in the Nanaimo area.

Previously, a commission distributed the 1986 equivalent of $11 million to survivors.

More recent talks deadlocked last July when the Multiculturalism Minister offered a $12 million community fund as complete redress.

The NAJC also asks official acknowledgement of the injustices and establishment of Japanese Canadian Human Rights Foundation to foster human rights.

And they want the War Measures Act amended to ensure the injustices cannot be repeated.

For if the injustice isn't acknowledged now, says Fukawa, it may well happen again.

A Review On Redress

by Roger Obata

Many people have asked us why we waited so long to bring up the question of Redress. In 1984, the National Association of Japanese Canadians (NAJC) began to campaign for Redress in a positive and determined manner due to three developments which came together at this time, namely:

a) it was learned from government archives after the expiration of the 30 years' Official Secrecies Act, that the mass exile of Japanese Canadians from the B.C. coast was NOT for military security reasons whatsoever, but purely based on racism;
b) the Japanese Americans were actively pursuing their own Redress campaign for exactly the same reasons; and
c) the Japanese Canadian community which had been forcibly dispersed across Canada had managed to re-establish themselves sufficiently to undertake such a campaign. It is significant to note here that the whole experience of the mass expulsion was such a traumatic shock to Canadian citizens of Japanese ancestry, that it actually took forty years to recover from this tragedy.

And so the Redress campaign was officially adopted by the NAJC at its Winnipeg Conference in April of 1984.

For the NAJC, Redress was basically a question of principles. A grave injustice had been inflicted on a small minority group based on racism. The objective of Redress was to undo the wrong committed by a government to its own citizens, and to ensure that such a violation of civil and human rights would never be repeated. Redress was never considered to be strictly a monetary issue, as some people may believe. It is clearly a justice issue.

On Nov. 21, 1984 we presented our brief entitled "Democracy Betrayed" to the government outlining the reasons for seeking Redress. On Dec. 15, 1984 we had our first meeting with government representatives. At that meeting,

See "Redress" page 9

TANABE PRINTS

Tak Tanabe prints have been selling briskly this month. Enthusiasm over this project has caught on in other NAJC centres and as a result many of these centres have purchased orders of ten prints to sell in their area. At this time, the Vancouver Redress Committee is concentrating on selling the print to professional offices and corporate businesses. The print can be claimed as an office expense and is thus tax exempt. If you know of any businesses that might be interested in purchasing this print, contact your local NAJC centre or contact the Greater Vancouver JCCA Redress Committee at P.O. Box 2108, Vancouver, B.C. V6B 3T5 (Ph. (604) 254-7838.

Source: Nikkei National Museum, 2018-16-2-8-7-6
www.nikkeimuseum.org



Margaret Katayama

Her job is to make the last years of elderly smoother and happier.

Elderly men and women in wheelchairs are grouped together in a circle. Some are in animated conversation in Japanese, their speech slow and deliberate. A hakujin woman comes up to them; her steps are energetic. She speaks to them in fluent Japanese, her voice jovial without being loud, kind without condescension.

The eyes of the elderly who recognize her light up to her greeting. The ensuing chit-chat shows an obvious bond. Those slower to see and hear throw their arms around her when they learn who it is.

The woman is Margaret Katayama, a new Director-Coordinator of Momiji Health Care Society; the place is the sixth floor of the Castleview Wychwood Home for the Aged, situated at 351 Christie Street in central Toronto.

Castleview is the home to some thirty-five Japanese Canadian elderly who require extended nursing care. Katayama works out of an office there to coordinate the various health care programs under the MHCS.

"My job is to make everything smooth here for the elderly by blending the Japanese Canadian programs into the main program of the Home," Katayama explains. "We've come a long way in integrating the Japanese Canadian residents into the rest of the residents here. The cooperation and communication has been wonderful."

Culture and Language

Her main task has been to organize cultural events and to bring Japanese language to the 35 residents so that they can feel more at ease in the Home. Towards this end, Katayama has over 100 volunteers who work under her direction.

Every morning, for example, the Japanese Canadian residents participate in crafts and ceramics. Monday afternoon is spent watching Japanese videos, Tuesday is exercise day, Thursday dance music, and Friday is IKABANA day. Wednesdays are very specia, for the volunteers bring Japanese food for lunch. This is followed by a Sing-Along with piano.

In addition to this daily schedule, Katayama also organizes special events on a month-by-month basis. In the past, for example, she has brought in a variety show, a dance group, and organized a banquet. In the near future, the residents are scheduled to hear koto players from Japan.

For the summer months, Katayama has planned many outings for the residents, including picnics and excursions.

Outreach Program

The program that has caught Katayama's imagination the most, and which has perhaps the greatest potential, is the Outreach program. She coordinates the volunteers to deliver OBENTO once a week to over 100 residents in their own homes. This is the meals-on-wheels. The OBENTO is made by Zero Restaurant in downtown Toronto at minimum charge. (Anyone who would like to be on this program should call 531-7574. Volunteers are also always welcome.)

In the near future, this program will incorporate other transportation needs. Katayama hopes to be able to transport the elderly at short notice to any necessary destination, such as the doctor's, shopping, group events and hair-dressers.

This, in turn, will facilitate the Day Care Centre program whereby the elderly living at home can come to participate in activities at Castleview and Greenview Lodge.

Greenview Lodge is the other location for which Katayama is responsible. There are fifteen residents there who require residential nursing care. As at Castleview, tea ceremony, ORIGAMI and IKEBANA are weekly activities for the residents. There is considerable coordination between Castleview and Greenview. The residents in the latter visit the former for cooperative activities.

Montreal Woman

Margaret Katayama was born and raised in Montreal, a third generation Italian. She attended school in Montreal, but went to college in the United States.

She was sent to Japan as a missionary. She stayed for fifteen years, simultaneously teaching English and learning Japanese. After marrying a Japanese, she switched her emphasis to creating a school of her own. As the Principal, Katayama trained teachers and coordinated a thousand-student school spread out over fifty locations. The school specialized in teaching English.

"I've worked with people all my life. That's why this job (with Momiji) interested me," she says. "It's ideal for me because it keeps me in touch with people, and also it allows me to use my Japanese."

Race Relations Project

As part of its Multicultural and Race Relations project for 1988, the Chinese Interpreter and Information Services will be offering a Leadership Development Program to prepare members of minitory groups for leadership roles and responsibilities.

The program was developed in response to the many requests it has received from mainstream agencies to recruit board members from the Chinese community and its difficulty in finding willing and suitable candidates.

The program will consist of a series of workshops introducing the basic skills needed for good boardmanship. This will be followed by placement of the participants on baords or committees of voluntary organizations for a minimum of one year. It is hoped that the participants can gain further hands-on training while serving the community.

To coincide with the recruitment of new baords of most agencies in the spring, the program will start in the fall with no more than 20 students from diverse ethnic backgrounds.

If you are interested in learning more about this program, please call 292-7510.

Contact Person:
Lily Wang
Community Relations Coordinator
292-7510

Career opportunities for visible minorities.

The RCMP is Canada's national police force. With over 20,000 employees, it is the largest of the police agencies in Canada, and its policing responsibilities are both diverse and complex. Whether they are working in uniform or in civilian clothes, the RCMP male and female police officers are respected professionals in a very demanding but rewarding employment activity.

The Canada of today has become a rich mixture of many different ethnic and cultural backgrounds. In order for the RCMP to adequately serve the Canadian population, it must in turn reflect this Canadian mosaic. We have a number of members who are from visible minority groups,but we would like to hire even more.

As a result of a lack of information, some visible minorities and ethnic groups may never have considered the possibility of a career in the RCMP. In order to rectify this situation, we have put together a National Recruiting Team that is addressing schools, universities, professional associations and community groups across Canada on the career opportunities in the RCMP.

To become a regular member constable of the Royal Canadian Mounted Police you must be a Canadian citizen and have successfully completed a minimum of a secondary school education. You must be physically fit and able to meet our medical and dental standards. Your uncorrected visual acuity must not be less than 6/18 in each eye or 6/12-6/30. In all cases, vision must be correctable to 6/6-6/9. Candidates must be of good character, have a Canadian driver's license and be proficient in either official language.

Each member selected for engagement will undergo an intensive academic and physical training program designed to prepare them for whatever challenge lies ahead. A constable's salary is comparable to those of major Canadian police forces and the RCMP provides an attractive benefits package.

Persons interested in a challenging and rewarding career should call or visit their nearest RCMP Detachment or write to the Commissioner at the address given below, for more information.

Members of our National Recruiting Team are available to address groups interested in learning more about career opportunities in the RCMP. To obtain this free service, simply telephone (613) 993-5253 or write to: The Commissioner, Royal Canadian Mounted Police, 1200 Alta Vista Drive, Ottawa, Ontario, K1A 0R2.

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

Immigration Regulations

OTTAWA — The Honourable Barbara McDougall, Minister of Employment and Immigration, announced amendments to the Immigration Regulations that will expand opportunities for relatives seeking admission from overseas to join their families in Canada.

The changes mean:

- Never-married sons and daughters of any age, and their never-married children of any age, may now be admitted under the Family Class;
- Never-married sons and daughters of any age, and their never-married children of any age, may accompany immigrants in any category, as dependants;
- An increase from 10 to 15 in the kinship bonus points, which are awarded to married sons and daughters, and sisters and brothers applying under the Assisted Relative category.

However, their sponsors must satisfy Immigration officials that they have the means to help those new members of the family class seeking admission to settle in Canada. Other immigration applicants, including Assisted Relatives, are assessed for settlement prospects through the point selection system.

"New extra kinship points for certain close relatives reflect the strength and importance of family ties," the Minister said, "and at the same time improve prospects for newcomers to be favourably assessed for settlement in Canada."

The regulation changes could help several thousand people a year immigrate to Canada as members of the Family Class or as Assisted relatives.

Sexual Harrassment

OTTAWA — Labour Minister Pierre H. Cadieux released the Women's Bureau video production *Sexual Harassment in the Workplace*.

This 20-minute video deals with the subject of sexual harassment in an informative and educational manner. It explores the issue through a series of vignettes and interviews that outline employers' responsibilities and employees' rights under the Canada Labour Code, and provides information on prevention and redress.

The English version of the video is narrated by well-known television personality Hana Gartner and features interviews with lawyer Barbara Humphrey and with Petro-Canada representative Roger Ramsay.

The French version, *Le harcèlement sexuel au travail*, is hosted by Quebec broadcaster Claire Lamarche, who interviews lawyer Suzanne Boivin and Canadian National representative Marie Terrier.

Between the interviews, vignettes depict common forms of sexual harassment and outline the steps that can be taken to eliminate such practices.

"This video production deals in an honest and ofrthright way with an important workplace problem tht society can no longer ignore or take lightly," said Mr. Cadieux. "It is of interest to employers and employees, business associations, women's groups and the general public."

The video will be distributed on a loan basis through the Women's Bureau, Labour Canada.

Publications to help businesses compete in Asian markets

International Trade Minister, the Honourable John C. Crosbie, announced today the release of two publications designed to assist Canadian exporters in competing in the Asian markets: *Winning Asian Development Bank Contracts* and *Exporter's Guide to ASEAN*.

The brochure — *Winning Asian Development Bank Contracts* — outlines the asisstance and services available to Canadian companies pursuing projects funded by the Asian Development Bank (AsBD. It is designed to heighten awareness of the operations of the AsDB, and to provide advice on how to obtain timely information on Bank funded projects.

The Asian Development Bank has lending commitments of over $2 billion annually to promote the economic and social progress of developing member countries in the Asia-Pacific region. "It is essential that Canadian firms be aware of Asian Development Bank procurement plans and incorporate these potential opportunities into their regional marketing strategies" Mr. Crosbie said.

The publication — *Exporter's Guide to ASEAN* — provides s succinct overview of Canada's trade and general relations with each of the ASEAN member countries (Brunei Darussalam, Indonesia, Malaysia, The Philippines, Thailand and Singapore) for Canadian exporters unfamiliar with the region.

"The ASEAN markets offer excellent potential for the export of Canadian goods and services" the Minister said. In 1987 Canadian exports to ASEAN increased by 39.9% to $908.5 million. "I am confident that this reference guide will assist both new and experienced exporters in improving Canada's trade performance in the ASEAN markets" Mr. Crosbie said.

For more detailed information contact:
Mrs. L ouise Branch
Asia Pacific South
Trade Development Division
Department of External Affairs
125 Sussex Drive
Ottawa, Ontario
K1A 0G2
Tel: (613) 995-7680

Copies of *Winning Asian Development Bank Contracts* and *Exporter's Guide to ASEAN* can be obtained from the Department of External Affairs (Ottawa), or through the local offices of the Department of Regional Industrial Expansion.

Manitoba Spurned

The Legislative Committee of the House of Commons studying the Canadian Multiculturalism Act, Bill C-93, has turned down a request from the Manitoba Intercultural Council to make a submission on the proposed Act. The Manitoba Intercultural Council represents over 360 ethnocultural organizations and 50 ethnic communities in Manitoba.

"The Council has spent a great deal of time preparing a submission which fully reflects the concerns and aspirations of Manitoba's ethnocultural communities," said Pamela Rebello, MIC Chairperson. "We have held public meetings across the province and have spent many hours in intensive study. It is unthinkable that we are not given the opportunity to present these concerns."

Ms. Rebello has sent a Telex to Prime Minister Mulroney and has written all Manitoba MPs requesting them to intervene and have the Manitoba Intercultural Council appear.

"This action calls into question the Federal Government's commitment to ensuring that the Multiculturalism Act truly reflects the needs and aspirations of Canada's ethnocultural communities," said Ms. Rebello. "It also demonstrates the need for the amendments which we believe are required in the Act."

The Manitoba Intercultural Council is asking that Bill C-93 be amended to include a recognition of multiculturalism as a "fundamental characteristic" of Canada and to include the establishment of an independent officer of Parliament who would monitor and report annually on the measure of success of every federal department and agency in implementing the multicultural policy.

"I am disappointed that once again Manitoba's voice on matters of national interest is being ignored," said Ms. Rebello. "Multiculturalism is too important for this country to have the concerns of Manitoba, which is acknowledged to be a leader in multiculturalism, brushed aside."

Only four other organizations from across the country have requested to appear before the Committee and have been refused, according to information received by MIC.

On Human Rights

The Secretary of State for External Affairs, the Right Honourable Joe Clark, announced today that Canada has been elected to a three-year term at the United Nations Commission on Human Rights. The election took place on May 26 at the meeting of the Economic and Social Council of the United Nations, in which one-third of the seats of the Commission were filled. Elected along with Canada were the following countries: Bangladesh, Belgium, Colombia, Cuba, Cyprus, Ethiopia, India, Morocco, Swaziland, Sweden, Ikrainian Soviet Socialist Republic, Union of Soviet Socialist Republics.

The Commission on Human Rights, which consists of representatives of forty-three member states of the United Nations, is the key coordinating and policy body in the human rights field in the United Nations ystem. Canada last served on the Commission between 1976 and 1984. In announcing Canada's election, Mr. Clark emphasized the importance the Government attached to human rights and his determination to use Canada's membership in the Commission to move forward on a number of international human rights issues of interest to Canada and Canadians. Canada will assume its seat when the Commission next meets in February, 1989, in Geneva.

Vernacular

The Japanese American Library has released the JAPANESE AMERICAN VERNACULAR NEWSPAPERS 1988. This publication contains reference data on all 20 Japanese American vernacular newspapers of Hawaii, mainland, and Canada, and 5 Asian American vernacular newspapers with sections on Japanese Americans.

The reference data on each newspaper include publishing corporation, address, phone number, publisher, Japanese and English editors, language of the newspaper, frequency, day of the week of appearance, and subscription rate.

The Japanese American Library subscribes to all the newspapers on this publication, and uses them to produce its own publications such as ABSTRACT-INDEX which contains abstacts of all news articles in these newspapers. We also produce monthly OBITUARIES listings of Japanese in U.S. and Canadad, and quarterly BULLETIN containing abstracts of news affecting Japanese in North America.

The JAPANESE AMERICAN VERNACULAR NEWSPAPER 1988, a 4-page listing, is available for $1.00 which includes postage from The Japanese American Library, P.O. Box 590598, San Francisco, CA 94159-0598. For more information, phone (415) 567-5006.

Greenhouse Effect

OTTAWA, June 15, 1988 — A warmer Ontario climate, caused by the "Greenhouse Effect" over the next 50 years, could undermine downhill skiing and threaten a national park's wetlands, according to a study released today by federal Environment Minister Tom McMillan.

The study shows that the effects of climatic change, while mixed, will wreak particular havoc on winter tourism, particularly in Southern Ontario. By contrast, summer activities, such as camping, are likely to benefit, with seasons extended and local business based on summer recreation increased by as much as 30 per cent.

According to the study, impacts in Ontario would include the following:

- In the southern Georgian Bay region, reliable downhill skiing might be eliminated, causing ski resorts to lose an estimated $36 million a year and skiing-related retail business in Collingwood to fall off by $13 million.
- In Northern Ontario's Lakehead area, the ski season would be reduced by as much as 30 per cent. Skiing in March would be eliminated, causing annual industry losses of up to $1.9 million.
- Wetlands along Lake Ontario would be devastated. Lower water levels may dry up wetlands, such as the marshes that make Point Pelee National Park an internationally significant habitat for a variety of plant and animal species. Wetlands open to a lake, such as those at Presqu'ile Provincial Park, would porobably follow retreating shorelines.

The Greenhouse Effect, caused by the build-up of carbon dioxide and other forms of pollution in the atmosphere, is predicted to raise global temperatures from 1.5 to 4.5 degrees Celsius by the year 2050.

The study, entitled *Implications of Climate Change for Tourism and Recreation in Ontario*, is one of a series published by Environment Canada's Canadian Climate Centre. The Canadian Climate

See "greenhouse" page 10

Expo '88

Capacity crowds totalling some 50,000 people have poured through the Canada Pavilion during the first five days of World EXPO 88 in Brisbane, Australia.

Commissioner General Rick Hansen said he was delighted with the attendance figures and with the general audience response. "The compliments have not stopped pouring in," Mr. Hansen said.

Already the Canada Pavilion has been rated as one of the "must see" exhibitions at EXPO 88, according to leading local and national Australia media.

One of the most popular areas of the Canada Pavilion is the movie screened in the second theatre, called "Canada — Another Government Movie." It was produced by credo Group, of Winnipeg.

The film is a humorous and dynamic look at Canada presented in a multi-screen format with six-track stereo sound.

Another popular attraction at the Canada Pavilion is the totem pole now being carved by Haida Indian artist, Clarence Mills. The six-metre totem pole will be raised outside the pavilion when it is completed in mid-May. The pole represents the artist's Queen Charlotte Islands family traditions.

The totem pole will join a 5-metre high "Inukshuk" outside the pavilion. The Inukshuk represents the participation of the Northwest Territories at World EXPO 88. It was built by Inuit hunter and trapper Alvin Kanak and his son Jimmy, who travelled to Australia from Rankin Inlet. Alvin Kanak also built the Inukshuk at EXPO 86 in Vancouver.

Before the official opening of World EXPO 88, the Canada Pavilion was previewed by some 800 enthusiastic Canadians living in the greater Brisbane area.

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

Sansei are unique among Canadians

by Michael Fukushima

Public expression is not something that comes naturally to most Japanese Canadians. Not even a Sansei like me. It's just a part of our heritage, taught by our Nisei parents. And even though I'm a filmmaker, I find it difficult to use written words as an expressive tool. They're too concrete and absolute in their meanings.

Quite recently, however, I became enraged enough at the public's apparent ignorance to the redress issue, that I wrote my first-ever letter to a newspaper. This is my second. I had just read Terry Watada's article in the *Nikkei Voice*, "Effect on Sansei of the Evacuation," when I came across a misinformed, almost patronizing opinion in the *Toronto Star* regarding the fight for redress. It only served to reaffirm my view that our struggle for greater awareness and public understanding is being lost.

My own education and concern about our collective history has been slow in coming. I never really knew about the internment and forced dispersal until a few years ago. I vaguely recalled some newspaper stories about the redress movement from the late 1970's, but they were quickly forgotten in the turbulence of adolescent angst. The obvious irony, of course, is that my father and his family were amongst the thousands deported to Japan after the war. And the tragedy is that my grandfather, the man most deeply affected and broken by the internment, died before I was even remotely aware of the malicious persecution our forebears suffered.

It's only within the last few years that I've begun to search out my past and cultural heritage. The reasons are quite simple — maturity, a desire to place myself within my family's history, research for a new film, and my father's ability to finally tell me, himself, about the internment. I'd never asked him before, so, of course, he'd never told me. There's still some of Meiji Japan even in the most assimilated Nisei.

In the Sansei, however, there is very little of the Meiji. Beyond our physical appearance, we have few or no links to Japan. What we do have is a very unique duality of heritage. Our grandparents and parents nurtured only the better aspects of each culture — Japanese and Canadian — to create balanced and exemplary citizens. Their struggles and efforts have afforded us great comforts and confidence in ourselves... as Canadians. Now the Sansei must learn to accept and embrace their "Japaneseness". We can't return our parents' lost years and opportunities, but we can relieve some of their burdens of memory.

The Sansei are unique amongst Japanese Canadians. We are unique amongst all Canadians. Sansei possess the Japanese virtues of loyalty and fidelity, community and familial responsibility, and respect. We've acquired, through our environment, the frankness, openness, and passion of a Western society. That duality creates a stronger whole. We have a freedom and flexibility to agitate and speak out, not for ourselves in a selfish struggle, but for our parents and grandparents, many of whom hae passed away never knowing justice.

Complacency has been the bane of countless ethnic minorities throughout history. The Sansei must always be aware that the same narrow-minded and xenophobic fears that fostered and inspired the atrocities against our parents still exist today. Even though we are confident and secure in our Canadian identities, we will always be perceived as Japanese — as gaijin. It has been forty-three years since the last test of Canada's national morality. The next national trial will prove the validity of the country's reputation as a tolerant and enlightened society.

The Sansei are a unique group of Canadians capable of offering a distinct bicultural perspective and understanding to the country. The fruits of our parents' labour must not be squandered. We must learn about our complete selves through the Issei and Nisei. Then we must begin to tell everyone around us what we know about ourselves and our country. It is the ignorance and apathy of the average Canadian that remains the main obstacle of justice for our parents.

Tagashira Scholarship Invites Applicants

Applications for the Tagashira Scholarship are now being accepted for 1988. Application forms are available from any Japanese United Church minister in Canada. The Scholarship is open to Christian students of Japanese ancestry entering occupations devoted primarily to serving the community.

Interested persons should contact the minister of the local Japanese United Church or write to:

Ken Matsune
Tagashira Scholarship
949 West 21st Ave.
Vancouver, B.C. V5Z 1Z2
Deadline Sept. 30, 1988.

Harmony International

by Mariko Liliefeldt

"If your spouse's nationality is different from yours, you are welcome to a get-together with others like yourself." When I found this small note in the *Nikka Times*, it clicked.

It was the time when I read "Kokusai Kekkon" (literally, international marriage) by Yumiko Yansson (PHP Kenkyu-sho, 1981) in the fall of 1982. Naturally I feld I'd like to meet others in the same situation to compare notes.

In Canada this is not an unusual position to be in. Being a country whose citizens are descended from immigrants, persons from different cultural and ethnic backgrounds often marry. The various problems that the intermarriage couples have in Japan are described in the book, but those problems are not relevant to us living in Canada because of the social makeup and legal difference between Canada and Japan.

Some people felt that there is no need for a group or association based on "Kokusai Kekkon," but such a group would have a variable function in terms of exchange of information on how to cope with another culture in a family setting or how to pass on culture and language to children.

We decided to form a group and call it "Harmony International", its aims being the harmonious understanding of different cultures amongst other things. Membership consists of single or married women with or without children. We have had a twice yearly newsletter since 1983. Issue no. 9 has just been published at the beginning of June.

Re-tracing Harmony International's footsteps based on newsletter topics, I find that emphasis is given to communication between cultures, interracial marriage, one's own identity, bilingualism, Ontario's educational system, women's independence, home and children, housewives returning to the work force, internationalization of Japanese, etc.

HI is working as an active group that is taking root in the Japanese Canadian community, our adopted country.

Now our interest is not just on inter-marriage but we would like to search for ways to make life more full and enriched. Recently the arts and literature has become a strong part of our push toward that enrichment.

Interested persons may get in touch with Harmony International at 431-3865.

"Redress" from page 6

we were optimistic that serious negotiations would begin after a joint press release was issued by the minister of State for Multiculturalism and the NAJC stating the "establishment of a negotiation process." Within a matter of weeks, the government reneged on this commitment, refusing to accept a process of negotiation. Their policy was going to be an imposed unilateral settlement, which we learned as the discussions continued. We had stated from the outset that an independent Economic Study of the actual losses was mandatory in order to negotiate compensation in a meaningful way. The government refused to undertake such a study, so the NAJC was compelled to do so at its own expense.

On June 5, 1985 Mr. Murta proposed the establishment of a "memorialization fund" of 6 million dollars and the interest from this fund would be used for compensation. Such a proposal was so unrealistic that it was insulting. The NAJC rejected this offer.

A few months later, in Aug. of 1985, Otto Jelinek was appointed Minister of Multiculturalism. Within a few months of assuming the new portfolio, Mr. Jelinek was also making threats to the NAJC that he was planning to take a proposal to Cabinet without any input from the NAJC.

Then on May 9th of 1986, the Price Waterhouse study commissioned by the NAJC was completed, and their report stated that the economic losses resulting from the pass expulsion in 1942, amounted to NOT LESS THAN 443 million dollars, in 1986 dollars.

Within two weeks of this report, the NAJC presented the same three part Redress package, only now, specific figures could be attached to the compensation component. The NAJC was seeking a community fund of 50 million dollars and an individual compensation of $25,000 per survivor, based on the Price Waterhouse report. Eight days after our proposal to the government on May 28th Mr. Jelinek terminated all further discussions on Redress.

One month later, on June 30th the third Minister, David Crombie was appointed Minister of Multiculturalism. He wanted to research and study the issue of Redress so another year was spent educating yet another Minister. Mr. Crombie spoke with and consulted a number of individuals and organizations across Canada, and finally came up with a figure of 12 million dollars. At the time he made the offer, I asked him where he got that figure of 12 million dollars. His answer was, "My predecessors had offered 6 million dollars so I just doubled the figure." Now wasn't that an intelligent logic for a Minister to adopt? So, my next statement to Mr. Crombie was, "But that 12 million dollars bears no relevance whatsoever, to the actual losses which have been quantified by Price Waterhouse." His reply was, "I agree."

Our final meeting with Mr. Crombie was on July 11, 1987 when we asked him again to negotiate a compromise settlement. He said, "I am on a very short leash and the 12 million dollars is the final offer," at which point he walked out of the meeting.

We realized by this time that Mr. Mulroney and his cabinet had established a bottom line, and we weren't going to get anywhere unless we were able to change their minds. From the beginning, starting with Mr. Murta we had asked each Minister to arrange a meeting between the NAJC and Mr. Mulroney with no success. We have sent telegrams directly to the Prime Minister's Office requesting a meeting without success. The last telegram to the Prime Minister was the day following Mr. Crombie's termination of all further discussions in July of last year. To this date, we have not had the courtesy of a response from Mr. Mulroney.

Thus, for four years in our discussions with the government we have been threatened, bullied, and treated like beggars. Their offers of 6 million and 12 million dollars were like scraps thrown to stray dogs. It was an insult, as it belittled the magnitude of the injustices. It showed no regrets or repentance for wrong doing. In fact, it confirmed that the cabinet was not even taking the question of Redress seriously. After all, 12 million dollars is petty cash to the Cabinet and at the bottom of the list of priorities.

But more important than the compensation itself, is the moral integrity of a nation. If Canada is not prepared to erase such a blot in its history, which Prime Minister Lester Pearson called, "A black mark against Canada's traditional fairness and devotion to the principle of human rights," by righting this wrong, what kind of a democracy do we profess to have here? If justice is not upheld in this case, what protection and assurance is there for other minority groups that make up our multicultural society in Canada? We as the NAJC regard Redress as the acid test for justice and fair play. If a precedent is not estbalished where a severe penalty is extracted for racism, then this scourge will never be eliminated. That is where compensation comes in. If the persecution of a whole ethnic group for 7 years can be bought off for 12 million dollars, it can happen again to any other minority group in Canada.

Even in the pat four years, in our discussions with government officials, we have been subjected to injustices as I have already mentioned. Isn't it ironic that here we are trying to rectify injustices of the past, and during the process, encounter more of the same? I wonder what the attitude of the government would be if we were NOT a visible minority, and if we represented a larger group? If that made a difference, would it not be racism all over again, and a case of bullying a smaller group? Would this be considered fair?

For these reasons, the new approach by the NAJC is to appeal to the Canadian public. We feel that in the final analysis, the public is more fair-minded than the politicians. With this in mind, the NAJC is now organizing a National Coalition for Japanese Canadian Redress made up of individuals and organizations supporting our cause, across the Nation. It has already gained tremendous momentum starting in November of last year. We hope that this Coalition will be able to influence the Cabinet.

Source: Nikkei National Museum, 2018-16-2-8-7-9
www.nikkeimuseum.org



The Text of Toronto Summit Communique

1. We, the Heads of State or Government of seven major industrial nations and the President of the Commission of the European Communities, have met in Toronto for the fourteenth annual Economic Summit. We have drawn lessons from the past and looked ahead to the future.

2. Over the pat fourteen years, the world economy and economic policy have undergone profound changes. In particular, the information-technology revolution and the globalization of markets have increased economic interdependence, making it essential that governments consider fully the international dimensions of their deliberations.

3. We observed a sharp contrast between the 1970s and 1980s. The former was a decade of high and rising inflation, declining productivity growth, policies dominated by short-term considerations, and frequently inadequate international policy cooperation. In the 1980s inflation has been brought under control, laying the basis for sustained strong growth and improved productivity. The result has been the longest period of economic growth in post-war history.

4. Summits have proven an effective forum to address the issues facing the world economy, promote new ideas and develop a common sense of purpose. Especially in the 1980s they have helped bring about an increasing recognition that the eradication of inflation and of inflationary expectatins is fundamental to sustained growth and job creation. That recongition has been underpinned by a shift from short-term considerations to a medium-term framework for the development and implementation of economic policies, and a commitment to improve efficiency and adaptability through greater reliance on competitive forces and structural reform. Over this period we have also singled out for concerted attention a number of other issues of decisive importance: the overriding need to resist protectionism and strengthen the open, multilateral trading system; to maintain and strengthen an effective strategy to address the challenge of development and alleviate the burden of debt; and to deal with the serious nature of the world agricultural problem.

Structural Reforms

9. International cooperation involves more than coordination of macroeconomic policies. Structural reforms complement macroeconomic policies, enhance their effectiveness, and provide the basis for more robust growth. We shall collectively review our progress on structural reforms and shall strive to integrate structural policies into our economic coordination process.

10. We will continue to pursue structural reforms by removing barriers, unnecessary controls and regulations; increasing competition, while mitigating adverse effects on social groups or regions; removing disincentives to work, save, and invest, such as through tax reform; and by improving education and training. The specific priorities that each of us has identified are outlined in the attached Annex on Structural Reforms.

11. We welcome the further development of the OECD's surveillance of structural reforms. Such surveillance would be particularly useful in improving public understanding of the reforms by revealing their impact on government budgets, consumer prices, and international trade.

Multilateral Trading System/Uruguay Round

14. A successful Uruguay Round will assure the integrity of an open, predictable multilateral trading system based on clear rules and will lead to trade expansion and enhanced economic growth. At Punta del Este, Ministers committed themselves to further trade liberalization across the wide range of goods and services, including such new areas as trade-related intellectual property and trade-related investment measures, to strengthen the multilateral trading system, and to allow for early agreements where appropriate. Countries must continue to resist protectionism and the temptation to adopt unilateral measures outside the framework of GATT rules. In order to preserve a favourable negotiating climate, the participants should conscientiously implement the commitments to standstill and rollback that they have taken at Punta del Este and subsequent international meetings.

15. We strongly welcome the Free Trade Agreement between Canada and the USA, and the steady progress towards the target of the European Community to complete the internal market by 1982. It is our policy that these developments, together with other moves toward regional cooperation in which our countries are involved, should support the open, multilateral trading system and catalyze the liberalizing impact of the Uruguay Round.

16. We attach major importance to strengthening the GATT itself. It is vital that the GATT become a more dynamic and effective organization, particularly in regard to the surveillance of trade policies and dispute settlement procedures, with greater Ministerial involvement, and strengthened linkages with other international organizations. GATT disciplines must be improved so that members accept their obligations and ensure that disputes are resolved speedily, effectively and equitably.

17. Trade plays a key role in development. We encourage the developing countries, especially the newly industrializing economies, to undertake increased commitments and obligations and a greater role in the GATT, commensurate with their importance in international trade and in the international adjustment process, as well as with their respective stages of development. Equally, developed countries should continue to strive to ensure more open markets for the exports of developing countries.

18. In agriculture, continued political impetus is essential to underpin the politically difficult efforts at domestic policy reform and to advance the equally difficult and related process of agricultural trade reform.

Developing Countries and Debt

22. The performance of developing countries is increasingly important to the world economy. Central to the prospects of the developing countries are a healthy global economic environment and an open trading system, adequate financial flows and, most important, their commitment to appropriate economic reform. The problems of many heavily-indebted developing countries are a cause of economic and political concern and can be a threat to political stability in developing countries. Several countries find themselves in that situation in various regions of the world: Latin America, Africa and the Pacific, particularly the Philippines, and that merits our special attention.

Middle-Income Countries

23. A number of highly-indebted middle-income countries continue to have difficulties servicing their external debt and generating the investment necessary for sustainable growth. The amrket-oriented, growth-led strategy based on the case-by-case approach remains the only viable approach for overcoming their external debt problems.

24. We are encouraged that many indebted countries have begun the difficult process of macroeconomic adjustment and structural reform necessary for sustained progress, encouraging the return of flight capital and new investment flows. The success of these efforts is essential for improving the economic performance and strengthening the creditworthiness of these countries.

28. International direct investment plays an important role in spurring economic growth and structural adjustment in developing countries. Thus it contributes to alleviating debt problems. Developing countries should welcome and encourage such investment by creating a favourable investment climate.

Debt of the Poorest

29. An increase in concessional resource flows is necessary to help the poorest developing countries resume sustained growth, especially in cases where it is exctremely difficult for them to service their debts. Since Venice, progress in dealing with the debt burden of these countries has been encouraging. Paris Club creditors are rescheduling debt at extended grace and repayment periods. In addition, the recent enhancement of the IMF's Structural Adjustment Facility; the World Bank and Official Development Assistance (ODA) agencies' enhanced program of co-financing; and the fifth replenishment of the African Development Fund will mobilize a total of more than US $18 billion in favour of the poorest and most indebted countries undertaking adjustment efforts over the period 1988/90. Out of this total, US $15 billion will be channelled to sub-Saharan African countries.

30. We welcome proposals made by several of us to ease further the debt service burdens of the poorest countries that are undertaking internationally-approved adjustment programs.

Environment

31. We agree that the protection and enhancement of the environment is essential. The report of the World Commission on Environment and Development has stressed that environmental considerations must be integrated into all areas of economic policy-making if the globe is to continue to support humankind. We endsorse the concept of sustainable development.

32. Threats to the environment recognize no boundaries. Their uregent nature requires strengthened international cooperation among all countries. Significant progress has been achieved in a number of environmental areas. The Montreal Protocol on Substances that Deplete the Ozone Layer is a milestone. All countries are encouraged to sign and ratify it.

33. Further action is needed. Global climate change, air, sea and fresh water pollution, acid rain, hazardous substances, deforestation, and endangered species require priority attention. it is, therefore, timely that negotiations on a protocol on emissions of nitrogen oxides within the framework of the Geneva Convention on Long-range Transboundary Air Pollution be pursued energetically. The efforts of the United Nations Environment Program (UN EP) for an agreement on the transfrontier shipment of hazardous wastes should also be encouraged as well as the establishment of an intergovernmental panel on global climate change under the auspices of UNEP and the World Meteorological Organization (WMO). We also recognize the potential impact of agriculture on the environment, wh ether negative through over-intensive use of resources or positive in preventing desertification. We welcome the Conference on the Changing Atmosphere to be held in Toronto

"greenhouse" from page 8

Program combines the expertise of government, industry and universities to provide early warning of future climate problems. Through this program, Canada has become a world leader in the field.

The Greenhouse Effect will be one of the major concerns of an international conference on "The Changing Atmosphere: Implications for Global Security," in Toronto from June 27th to 30th. Environment Canada will assemble 300 senior policy makers and scientists from around the world to improve the global community's capacity to recognize, adapt to, or reduce critical pollution-caused atmospheric changes. Such changes are expected to harm society, natural resources and national economies.

Said Mr. McMilland: "The dramatic effects of global warming can be curtailed, but only if all industrialized countries act now to implement tougher pollution control measures.

"We are deeply conscious of the growing concern felt by the people of Canada — and, indeed, people throughout the world — about the global environment," Mr. McMillan said. "Canada has contributed significantly to the study of the atmosphere and our expertise will benefit other nations."

Canada has taken the lead in slowing the accumulation of chemicals that contributes to the Greenhouse Effect. In September 1987, at a conference hosted by Environment Canada, a landmark global agreement was signed to reduce the use of CFCs (chlorofluorocarbons). Those chemicals threaten the ozone layer and contribute to the Greenhouse Effect. To date, 31 countries hae signed the accord, known as the Montreal Protocol.

Canada will be one of the first countries to implement the Protocol following passage by the Senate of the new Canadian Environmental Protection Act, expected later this month.

Earlier in June, Mr. McMillan announced that the government will ban all non-essential uses of products that use ozone-depleting chemicals.

Source: Nikkei National Museum, 2018-16-2-8-7-10
www.nikkeimuseum.org

新大臣と初会合

6月15日、ウニペックで

ＮＡＪＣの賠償運動対策委員会のメンバーと三木会長は、６月１５日ウニペックで、最近多様文化大臣に就任したジェリー・ウエイナー氏と初会合をもった。席上ウエイナー大臣は、まず、マルローニ首相が賠償問題の解決に熱意をもっていること、大臣に決着のためあらゆる手段がこうじられるよう権限が与えられていることを明らかにした。

これまで担当大臣との交渉で直面した問題について、対策委員会から説明が行われた。それに対して、大臣から、１）一方的に決着をつけるようなことはしない、２）相互に満足すべき解決を得るために、ＮＡＪＣからの提案を歓迎する、３）多くの生き残っている人々が亡くなっていくので、この問題を早期に解決する必要を十分理解しているむねを表明した。

前任の大臣のように、ウエイナー氏は政府の解答を一方的に押し付けことはしない。過去５年間、ＮＡＪＣが主張してきた交渉による解決を支持しているので、希望がもてる。新大臣のリドレスへのアプローチには、正義とフエアー・プレイの原則にそって、過去の不正をただすことに深い理解をもっていることがうかがえる。個人的にも戦時中、エスニック・グループのメンバーとして排斥を受けた経験があり、ＮＡＪＣの目的としているところにも、理解をもっていることが語られた。

大臣はまたタイム・リミットがきていることも十分了解しており、交渉のテーブルにのせられるあらゆる可能性を検討するため、双方が早い機会に会合をもつことを提案している。

対策委員会は、今後大臣と交渉にのぞむに際して、次のような前提条件を提示した。

１）賠償の原則として、個人賠償のかたちをとらなければならない。

２）交渉により解決する。

３）プライス・ウオータハウスの経済的損失調査の結果を尊重する。

これらの条件については、関係会議で討議される。大臣は次回の会合に具体的なプロポーザルをもってのぞむことを約束した。

次回の会合は７月上旬に予定されている。

全国理事会

（オタワ）

去る４月１４日、オタワ議事堂前での集会とデモが成功に終了した後、ＮＡＪＣの全国理事会が１５－１６の両日オタワでおこなわれた。今後の運動方針が討議の中心であった。要点で次の諸点が確認された。

１）新任の担当大臣とできるだけはやい機会に会合をもつ。

２）理事会役員の選挙をモントリオールで１０月、感謝祭の休日におこなう。

３）ＮＡＪＣはローカル単位で次の総選挙に積極的に関わる。

４）ＮＡＪＣの教育部門として発足したヘースティング・パーク基金の本部をトロントに移す。

５）ウニペックの本部に常任弁事をもうける。

６）ナショナル・コーデネーターの職は４月３０日で終了する。

タック・田辺のプリント発売中

タック・田辺画伯の版画プリントの販売はこれまで順調に進んでいる。売上金の一部はリドレス運動の活動資金になる。

ＮＡＪＣの各地のセンターがまとめて注文をとっている。バンクーバー支部では会社や役所のオフィスに売り込みをしていることにしている。知り合いの会社、勤め先のオフィスでプリントを買ってよいと思われるところがあったら知らせてほしい。問い合わせはローカルのＮＡＪＣか、バンクーバーＮＡＪＣにして下さい。

カナダ労働会議（ＣＬＣ）全国大会で日系賠償支持を決議

先月バンクーバーのトレードセンターで行われたカナダ労働会議には全国から２７００人の代表が参加したが、総会で日系人の賠償請求を支持する決議が提出され、賛成多数で可決した。この決議は人権委員会から提出されたが、動議はＢＣ労働同盟、森林業労働者組合（インターナショナル）、魚業労働組合などから出されていた。戦争で日系人が立ち退いたとき、日系人の中には、林業、ソーミル、漁業で働く労働者、組合員も少なくなかった。カナダ労働会議は賠償をもとめて運動しているＮＡＪＣを支持し、政府にこの問題で妥当な解決うるため、すぐに交渉をおこなうよう要請するとしている。

トロントＮＡＪＣ

オタワ・ラリー　ラッフル当選者と当選番号

当選者のみなさん、おめでとうございます。ご協力ありがとうがざいました。

１等　ブライアン・フクダ
バーベードス　旅行（２名）＃３１３８

２等　ミサコ・コバヤシ
メキシコ　旅行（２名）
＃１０３９９

３等　アイリン・ツジモト
パナソニックＴＶ
＃６１０９

４等　Ｋ．オカダ
パナソニックＶＣＲ
＃１３５２４

５等　Ｔ．バンドウ
パナソニックＣＤプレイヤー　＃８８８１９

米国日系人の賠償法案

経過報告　(1)

ロジヤー・小畑

去る４月２０日、先に米国議会の下院を通過していた日系人賠償法案が上院でも賛成６９、反対２７の多数で通過した。通過のため奔走していたスパーク松永上院議員の努力が実をむすんだわけである。審議された時点で上下両院がそれぞれ訂正を加えているので、法案は調整のため協議委員会にまわされた。ワシントンからマイク・正岡が報告してきたところによると、上下院の審議で生じた主な相違点は、　ａ）強制立ち退き令がでた１９４２年２月以前に自主的に住んで居たところから退去したものを、賠償を受け取るものの中に含めるかどうか、

ｂ）賠償法案にそって賠償を受けた場合、ほかに国を相手取って訴訟を起こしているものの訴訟権は消滅するのかどうか、

ｃ）法案成立時に「生残者」であったものが、賠償金が支払われる前に死亡した場合、受け取る資格はどうなるのか、の３点である。法案の条文にある「第二次大戦中の政府（民主党およびルーズベルト大統領を意味する）の指導力の無さが．．．」を最終的に含めるかどうかも論議のポイントになっている。

賠償法案は協議委員会で調整がすみ、一本の法案としてまとめられた後、もう一度上・下両院に戻され賛否が問われることになる。これは形式的なもので問題はない。そして最後に大統領の承認をうけることになる。

ＪＡＣＬはタイミングとして、大統領がモスクワの米・ソサミットに出発する前をえらんで法案を提出するつもりで準備をしていた。リーガン大統領がサミットで人権及び市民権の問題を討議の重要課題としていたからで、米国では市民に不正・不義がおこなわれた場合には、たとえ５０年後であっても、そのための償いはなされる。その例として日系人の賠償を適用できると思われたからである。しかし、ＪＡＣＬの計画は予定通りにはいかなかった。と言うのも、議会が貿易法案、核兵器削減法案、米加自由貿易協定などで多忙をきわめていたから、日系人賠償法案を取り上げる余地はまったくなかった。法案が大統領の承認をうけるのは、６月末か、７月のはじめ頃になると予想される。ＪＡＣＬは大統領がサインすることは確かだとしている。

経過報告　(2)

パシフィック・シテイズン紙
ＪＡＣＬの機関紙　から

日系人賠償法案が議会を通過した後、ＪＡＣＬの常任弁事グレース・ウエハラのところには、「賠償を受ける資格があるかどうか」で問合わせがあるということである。法案が成立したあと、補償金をうけとる前に亡くなるものが出た場合、補償金は遺産相続人が受け取れるようにするのかどうか、はっきりさせる必要があることが指摘されている。法案の最終調整のために組織された協議委員会の議長をつとめるフランク議員によると、登録して「資格」があるとみとめられたものが、賠償金が支払われる前に死亡した場合、それは故人の遺産とみなされるだろうと述べている。

フランク議員も指摘しているように、「生残者」として定義された人の平均年齢は６０歳、この年齢では死亡率も低くはない。亡くなるものの数も少なくないと予想される。その点も考慮して、フランク議員は法案が早々に大統領へ回されるよう努力することを約束している。

協議委員会で検討している問題点のなかで、賠償をうけるものの対象から除かれるとおもわれるのは、

１）第二次大戦中に米国の交戦国（例えば日本）へ移籍したもの、２）法案が成立した日に、米国に居住していないもの、３）支払いの時点ですでに死亡しているものなどであろうが、賠償の「有資格者」でも、今後はこの問題で訴訟をおこしたりしないこと、永久にけりをつけることを了解させられるのが条件になるものとみられる。

法案が最終的にはどんな内容のものになるのか、今のところ判定できない。しばらく静観するしかないだろう。ウエハラ弁事は賠償の施行手段は、ゆっくり検討したいとしている。米国では来年（１９８９年）度の予算はすでに編成ずみであり、これには賠償のための予算は計上されていない。選挙後あらたに組織される委員会と再度話し合いをもたなければならないだろう。

ＪＡＣＬとしては、その時々できることを一つずつすすめていく方針で、当面は大統領が法案にサインするよう努力していく。そのためにすでに１９００の個人と団体に協力を要請する手紙が発送された。

新パンフレット配布中

「我々の生きている間に正義を」と題するパンフレットがＮＡＪＣによって用意され、今、全国に配布されている。写真入りで、賠償運動の背景と経過、ＮＡＪＣの提案の説明等が盛られている。一部１ドルで配布中。申込書にチェックを添えて

The NAJC
735 Ash Street
Winnipeg, Manitoba
R3N 0R5 まで

ＮＡＪＣのパンフレットを申し込みます。

「我々の生きている間に正義を」
＿＿＿部Ｘ$1.00 = $＿＿＿
「裏切られた民主主義」
＿＿＿部Ｘ$1.00 = $＿＿＿
送料　$2.00
合計（同封額）$＿＿＿

氏名＿＿＿＿＿＿＿＿

住所＿＿＿＿＿＿＿＿

＿＿＿＿＿＿＿＿

POSTAL CODE＿＿＿＿＿＿

電話＿＿＿＿＿＿＿＿

Source: Nikkei National Museum, 2018-16-2-8-7-11
www.nikkeimuseum.org

新移住者グループ（二）

ハーモニー・インターナショナル

トロント
リリーフェルト・まり子

「国際結婚をした方、集まりませんか」という小さな呼び掛けの記事を日加タイムズに見付けた時、私はこれだとばかりすぐに、その会合に出掛ける気になった。それは一九八二年の秋で、丁度私がヤンソン・由美子の「国際結婚」（PHP研究所　発行、一九八二年）を読み終えたばかりの時であり、この本で語られていることについて誰かと話し合いたいと思っていた時だった。

人間社会グループの最小単位である家庭の中に、夫と妻の国の二つの異なった文化が存在する国際結婚家庭は、国民の大多数が移民の子孫からなるカナダでは、めずらしいことではないと思う。「国際結婚」に書かれているような、日本にみるような差別や偏見や、外国人に対する不当な法律制度は、カナダに住むわれわれには、およそ遠い国の出来事と感じられる。何も国際結婚をしているからといって集まらなくてもよいではないか、という声もあった。しかし、家庭の中で二つの文化や言語、価値感の違いをどのように子供達に伝えてゆくかということについて、お互いの情報を交換し合う場を持つということは、貴重なことであった。カナダ社会で生活しているものとして、また家庭内で接する異文化と、どのように調和を保ち、豊かな生きかたを握下げていくかをメイン・テーマとして、「ハーモニー・インターナショナル」が発足したのだった。

以後、既婚者、未婚者、子供のある無しにかかわらず、異文化間コミニケーションに興味を持つ女性が会員となり、ねん二回のニュースレター発行、例会や講演会を持つなどの活動をつずけてきた。現在までの歩みを二ュースレターに取り上げた話題からたどってみると、異文化間コミニケーション、国際結婚、自己のアイデンティテー、二カ国語主義、オンタリオ州の教制度、女性の自立と職業、家庭と子供、主婦の再就職、日本人の国際化などが中心となっている。

ハーモニー・インターナショナル・クラブは国際結婚をしたものの集まりから、カナダを第二の故郷とさだめ、じっくりと地域社会に根ざした活動グループとして育ちつつある。そこであつかうテーマも広範囲になり、文学や芸術なども含め、カナダで生きることの豊かさ、楽しさを十分に追求できるクラブに発展させていきたいとメンバー一同努力している。会の活動に関心のある人は、次のメンバーまで御連絡ください。四一六ー四三一ー三八六五、リリーフェルト、あるいは、四一六ー九二一ー六九二九、大内まで。

編集部からお願い

にっけいのこえでは、各地で活動している新移住者グループを取り上げたいとおもっています。グループのメンバーからの投稿でも結構ですし、第三者としてリポートして下さっても結構です。原稿を送ってください。

各地の便りとお知らせ

パウエル祭

バンクーバー恒例のパウエル祭も今年は第十二回目、七月三十、三十一日の両日、オッペンハイマー公園で行われる。

今年は創造性と工芸の創造というテーマで、やきもの、紙細工、盆栽を含めて特別展示がある。

この他にも、音楽、踊り、太鼓、武道、素人相撲などのは例年の通りで、食べ物とクラフト品は販売される。

パウエル祭についてのくわしい問い合わせは、ダアイアナ・角田・マユ・高崎（６８２ー４３３５）まで。

パウエル祭の宿求む

七月三十、三十一日の両日、バンクーバーで行われるパウエル祭を見物しに出掛けたいとおもっているトロント在住の家族です。七月末の週末にどこかバンクーバーで宿（夜泊まるだけ）を提供してくださいませんでしょうか。「にっけいのこえ」の編集部あて御名前と住所、電話番号を知らせて下さい。感謝します。

戦時中の日系人送還で調査に協力を

トロント大学の大学院生が、戦時中の日系人強制送還プログラムについて、実証研究をおこなっています。戦時及び戦後このプログラムで日本へ帰還された方、またそういう人を知っている人で、この学生の面接に協力してもよいと思われる人は、「にっけいのこえ」まで、御名前と連絡先をお知らせ下さい。個人の秘密は厳守します。

帰還された方で日本にとどまっている人のことも、知らせていただきたいと願っています。

日系柔道家、ソウルのオリンピックへ

サスカッチワンに住む日系柔道家、フイル・高橋は、モントリオールでおこなわれた柔道選抜大会で、六十キロ級でカナダの代表に選ばれ、ソウルのオリンピックに参加する資格を得た。フイル・高橋（三十歳）はモントリオールの出身でコンコーデイア大学の卒業生。今までにカナダのナショナル・チャンピオンには十回、オリンピックにも三回出場しているが、引退まえにもう一度オリンピックへの出場が実現、喜んでいる。

フィルはオタワに住むジューン・マス高橋の次男で、今はサスカトーンに住んでいる。

日系紙年報、八十八年版

カルホルニア州、サン・フランシスコにある日系ライブラリーが、最近、北米で発行されている日系紙に関する資料をまとめ、「全米日系紙千九百八十八年」と題して発行した。これにはハワイ、米本土、カナダで発行されている日系二十紙、アジア系紙五紙についての情報ー紙名、発行所、住所、電話番号、出版人、編集人、発行回数、発行日、購読料ーが四ページにまとめられている。この年報は一部一ドルで手に入れる事が出来る。申し込みは、

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第十一回日系コミュニティ・ピクニック（トロント）

恒例の日系コミュニティ・ピクニックが、今年も七月一日、午前八時からカレドン・プレイスでひらかれる。

入場料は例年と同じで、車一台につき五ドル、ピクニック料は二ドル五十セント、駐車料は二ドル五十セント。カレドン・プレイスへ道案内の必要な人は日系文化会館で問い合わせることができる。

講演会とバイオリン・コンサート（トロント）

七月に日本からトロントを訪れる黒柳朝さんを講師に、バイオリニストの清水高師をくわえて、講演と演奏会がもようされることになった。ハーモニー・インターナショナルなどの日系グループが協賛しておこなう。コンサートの後、サイン会及びリセプションもある予定。

場所は西プロア街にあるＯＩＳＥ講堂、七月十五日、午後八時から。入場料は七ドル。申し込みはリリーフェルト・まり子さん（電話、四三一ー三八六五）まで。



オタワへ向かうバスの中で



にっけいのこえ　広告料レート　（ローカル、１９８８年）

サイズ	インチ	料金
1ページ	15″ x 10″	$550
2/3ページ	15 x 6 2/3	450
1/2ページ	15 x 5	350
1/3ページ	5 x 10	300
1/4ページ	7・5 x 5	250
1/6ページ	7・5 x 3．3	180
1/8ページ	3．2 x 5	100
1/12ページ	3．7 x 3．3	60
1/20ページ	2 x 3．3	30

割引　6回分　20％
　　3回分　10％



パウエル祭・バンクーバー

Source: Nikkei National Museum, 2018-16-2-8-7-12
www.nikkeimuseum.org

日系高齢者の介護とサービス

もみじヘルス・ケア・ソサエティー オンタリオの場合

トロント地区を中心に、オンタリオ州に散在して住む日系高齢者にケアと適切なサービスを提供することを目ざして、もみじヘルスケア・ソサエティが発足したのは１９７６年である。これまで１２年が経過したことになる。留守をしているフレド・砂原会長を代行して、今年は精神科医のドクター・信夫が会長をつとめている。診察に加えて日系シニアズ・センターの建設準備で忙しい信夫先生に聞いた話しをまとめてリポートすることにする。



もみじシニアーズ・センター　完成予想図

活動分野－三本の柱

もみじ協会の手がけている高齢者ヘルスケア活動は、三つの分野に分けられる。第一は市内にあるグリンビュー・ロッジにいる１５人の日系人居者の世話で、ここでは一日に一時間半程度の介護の必要な高齢者が集まっている。

もう一つのホーム、キヤスルビウーには一日３時間程度の個人的介護の必要な年寄りが入居しており、日系人のためのウイング（日本人の看護婦がいる）があって、現在は３５名がここで生活している。

第三番目のプログラムがアウト・リーチとよばれる活動で、もみじの活動としては第三期目にはじまった。もみじが最近特に力を入れている分野である。アウト（施設等の外という意味）にリーチ（手を差し出してとどく）するということで、各地で施設などには縁のない年寄りにサービスがいきとどくよう手段を講じるのがねらい。このプログラムを含めて三つの活動分野の間で連絡をとりながら、日系高齢者のケア全般をまとめているのが、もみじ協会にいるコーデネイターである。この仕事には昨年からマーガレット・片山さんがあたっている。コーデネイターのオフィスはキャルビュー内にあるが、片山さんはここから約１００人のボランテアを動員して、三つのケア・グループのサービスにつとめている。アウト・リーチでは、高齢者の自宅訪問、電話での会話、話し相手、雑用引受、弁当配達（現在週一回、１０人程度の人が利用している）などにボランテアを送り出しているが、リーチは今のところ１００人の日系人に及んでいるということである。ドクター信夫は多くのボランテアの協力と奉仕があってはじめて協会もその機能が果たせるのであり、教会関係、日系文化会館、各クラブ、その他の団体からの援助には頭が下がるほどだと語っている。

アウト・リーチ活動が重要になっているのは、最近オンタリオ州政府が政策の重点を自宅介護に移しているからである。年寄りが日ごろなじんだ環境（自宅）でやっていけるように奨励していくことがよいとする考え方である。なじんだことばや文化のなかで、老化の過程を心理的に安定したものにすることが目ざされるべきだと、信夫会長も強調している。

必要な高齢者ケア・センター

もみじヘルスケア協会では過去１０年以上の経験から、活動を一つにまとめて、サービスをもっと拡大し、より能率よく行うためにも、オンタリオ州に一つは日系のヘルスケア・センターが必要であるとしている。戦後の人口分散政策で日系の人口は、非常に広く分散している。現在利用している日系施設の間にも距離があって、不便が多い。どうしても本拠地としてのセンターの建設が必要である。そのためにもみじも数年前から計画に取り組んでいるのは、周知の通りである。もみじシニアズ・センターとよばれるプロジェクトである。

建設予定の用地はすでにスカラボローに購入ずみである。１２０床のホーム（食事と多少看護の必要な人のベッド４０、３時間以上の看護の必要な人のベッド８０）を中心に、アパート、娯楽設備もそなえる。構想は従来の老人施設とは全く違った斬新なもので、ホームというよりむしろ老人看護活動を中心とするコミニイテイ・文化活動の場となる。日系人のもつ文化的なものが、ヘルスケアーに大く貢献できると信夫会長は自信をもって語る。もし実現すれば画期的なコミニイテイ・センター以上のものになるとのこと。

これまでの老人ホームのイメージを完全にやぶるもみじシニアズ・センターは，その思想の斬新さで注目されるべきだろう。公共施設として成功するかしないかは、この思想が実行されるかどうかにあるといえる。老人が自宅に住んでいる状況と少しも違わないように、日本語の便宜があるのは無論のこと、日常の生活習慣にも日本的なものが維持できるよう工夫がされる。ドン・ミルスにある日系文化館と緊密に連携して、活動プログラムを会館の延長として提供していくことも考えられる。

建設費の半分負担

センターの建設費は見積もりで約７５０万ドル、オンタリオ州政府が半分負担するよう交渉している。残りの３２５万ドルはコミニイテイが造り出さなければならない。今日まで日系人の寄付による協力（約１００万ドルにちかずいている）は期待以上であるみられている。

もみじシニアズ・センターが文化会館の例がしめすように、オンタリオ州民の関心をあつめるようになれば、これを利用する人とは日系人に限らないだろう。日本からの移住者もオンタリオを格好な永住の場所として見直すようになるだろう。

有能なスタッフを採用して、マネージメントをうまくすることも大切な要件、この点で妥協することは絶対ないと信夫会長は念をおしている。

バンクーバーでも高齢者のヘルスケア活動

バンクーバーでももみじ協会とおなじような目的で有志によりＢＣ州日系ヘルスケア協会が組織され、活動を始めている。この協会は慈善団体としての認可を受けたので、すぐにでも資金集めに入れることになった。協会への寄付は所得税免除の対象になるから、関心を持つ個人が寄付をしやすくなる。バンクーバーのグループはトロントにおくれて１０年、その経験から学ぶことが少なくないだろう。

ヘルス・ケア・コーデネーター

マーガレット・片山さん

片山さんがもみじ協会のコーデネーターとしてキャスルビューを本拠に働きだしたのは昨年の１０月、近頃は仕事が軌道に乗ってきたところ、毎日が忙しい。ホームの６階に日系人居者のウイングがあり、日下３５人が片山さんをはじめ、日系看護婦、ボランテアの人々から手厚い看護をうけている。

片山さんはモントリオール生まれ、三世イタリヤ系カナダ人。高校までモントリオールで過ごし、米国の大学を卒業後、伝導師として日本へ行った。日本では日本語を習う傍ら、英語教育にも専念、今のご主人と結婚したあとは、自分で私立学校を設立、日本人学生の指導にあたっていた。トロントでは旅行会社で働いていたが、老人と接触できることを願ってもみじのコーデネーターの仕事を引き受けた。

「私の努めは、日系のお年寄りがこのホームのメンバーとして、とけこめるように努力することです」と片山さんは言う。

片山さんは日本仕立ての日本語で年寄りにも、わかりやすく話しをする。日系高齢者のホームでの生活を少しも安楽にするために、登録している１００人余のボランテアを動員して、活動を計画、実行している。キャスルビューでは１週間大体きまったように、工芸、ビデオ鑑賞、体操、歌やダンス、生け花まである。水曜日は日本食（昼　食）がでる日、食後はカラオケをたのしむ。決まったスケジュールの他に特別行事もある。今までに芝居や日本舞踊、太鼓グループなどがおとずれて老人たちを楽しませてくれた。近々日本から訪れる琴の先生が演奏会をしてくれることになっており、夏の間にピクニックなどで外出も実行したいと片山さんは言っている。



もみじ協会の方針にそって、片山さんもアウト・リーチの活動に力をそそいでいる。弁当配達はすこしずつ数が増えている（サービスを希望する人、ボランテアになってもいいと思う人は５３１－７５７４まで連絡してほしい）。市内のゼロ・レストランが調理を引受、ボランテアの手によって各家庭に運ばれている。

弁当の他にも、医師訪問、買い物、その他の用事で外出しなければならない年寄りのために、車と運転手を提供するようにすること、ホームにいるひとびとが互いに訪問しあったりできるようにもしたいとのこと。「私ははいつも人の間で、何か役に立てることをねがって生きてきました。もみじ協会を通して、お年寄りのヘルスケアで役に立てることを大変喜んでいます。その上、この仕事をしていると、日本語の練習にもなります」と今日も元気で働いている。

Source: Nikkei National Museum, 2018-16-2-8-7-13
www.nikkeimuseum.org

論説

三世に寄せる期待

本号にのった二つの原稿のテーマー一つは、もみじヘルスケア協会のリポートでとりあげられている日系人口の高齢化と老化の問題、そしてもう一つがマイケル・福島の投稿にみる若い世代の成長ぶりーは、今日の日系社会におこりつつある世代の交代を写して、興味深いものがある。

わが日系社会にとって、戦前派の一、二世が晩年をより安泰に過ごして、人生をまっとうできるようにすることは、大きな関心事である。一方では、完全に戦後育ちの三世が実力をのばし、近い将来、コミュニティのリーダーシップをとっていきそうなきざしを見せていることに、期待をもって注目したい。

三世が日系に関わることに興味をもって、運動に加わり、組織つくりをはじめてきているのは、トロントだけのことではないだろう。社会の各分野で専門職として、あるいはビズネスを通して実力を身につけ、やりたいことを、やりだしたという感じの若者が各地に出てきているのだろう。

戦後の強制人口分散政策で、日系社会は崩壊してしまったかのように見えた。二世に過去につちかわれた連帯のきずなが強かったかわれた連帯のきずなが強かったから、見えないところでコミュニティが存続してきた。

三世は完全に日系社会の外で育った。彼らはまるまる「カナダ人」として育った最初の世代である。両親たちが懸命につとめてきた同化の中で、ごく自然に大きな社会の一員として成長してきたのだといえよう。だから、彼らには両親たちにはない自信と誇りが身についている。

三世は社会の中堅になりつつあるが、大半は無関心派である。自己を犠牲にしてまでコミュニティにつくすような心情は持ちあわせていない。だからといって、コミュニティを無視してまっているわけではない。彼らは合理的で、自分に興味があり、益があるとおもえば、日系とは限らず、何でも出てくるだけけのことである。

今はマイノリテーである活動家が引きがねになって、次につぎ若い人たちが、日系社会を自己啓発・発言の場とみて出てくることが期待される。きっかけは、太鼓、柔道、踊り、生け花をすること、芸術、学問（日本研究）、科学、何でもよい。政治運動ーたとえばリドレス運動ーにやりがいのある場を見だした三世弁護士たちのように、政治もよい。先号のインタービューでトム・生山氏がいっていたように、それぞれの分野で認められ、自己を確立すること、それをメリットにして、日系にルーツを見いだすのが三世には自然であろう。デービット・鈴木がアクテビストになる前に、生物学者として業績を上げたように。

カナダでは最近とくに、エスニック・グループが国政、地方政治で発言を強めていく傾向が出てきている。大きな票をもつグループの話しではあるが・・米国でもギリシャ系の移民の子が大統領に選ばれる可能性がでてきているときである。

わが日系は悲しいかな全体でも五万人程度の極小グループである。票になるような数ではない。三世にはまず大きな社会で堂々と発言し、影響力のある人材として活躍することを期待したい。その内に日系社会も世代が交代して変わっていくだろうから。

読者の声

リドレス ー 三世としてできること

リッチモンド・ヒル
マイケル・福島

最近、私としてははじめて、ある新聞（トロント・スター紙六月四日付）に投書を送った。先にのったある読者からの投書（五月二十四日付）が日系人のリドレスにふれ、それに強く反発と怒りを感じたからである。「にっけいのこえ」にのったテリー・渡田の原稿を読む機会もあって感じることがあり、この手紙を書くことにした。リドレス問題についての一般国民の理解の無さは、私が日ごろ考えていたことであり、我々はもっと問題意識を高めていく努力をしていかなければならないことを痛感している。

私は三世のフィルム・メーカーである。私も自分の周りのことに関心を向け、勉強するようになったのは、随分おそくなってからのことだった。実のところ、日系人の強制収容と分散のことは、二、三年前まで全く知らなかった。七十年代の終りに、リドレスについての新聞報道があったのは、かすかに覚えているが、その時は若い私の頭に残ることもなく、すぐに忘れてしまった。実は私の父と家族は、戦後カナダ政府によって日本へ「送還」された日系人の一員だったのである。戦争によって一番大きな打撃を受けた祖父は、私が多少でも家族がこの国でひどい目に合わされたことを知るようになる前に死んでしまっていた。

ここ二、三年前からようやく自分はどこから来たのか、育ちの中の文化的な背景も知ってみようとするようになった。それだけ大人になっていたからである。自分の置かれた状況を知ることが、新しいフィルム製作の仕事で必要になったこともあるし、その頃までに父もようやくのことで私に収容所時代のことなどを話してくれるようにもなっていたから。それ以前は私の方からたずねてみることもなかったし、父から話し出すことも一度もなかった。完全に同化しているように見える二世でも、日本の明治人の寡黙さは残っているらしい。

三世は「明治的」なものとは無縁である。外観が日本人らしくみえるだけで、我々には日本へのつながりは全くない。むしろ、我々が受け継ぎ、身につけてきたのは、「二重性格」的なもので、それはそれでユニークなものだと言えよう。祖父母も両親も、バアランスのとれた模範的な人間に育てようとして、日加の文化のそれぞれ良いところだけをとり入れて我々を育てきたのだと思う。おかげで三世はカナダ人であることに、気楽さと自信がある。しかし、もう一面にある日本的なものもつかみとらなければならないだろう。三世は両親たちが失った歳月と機会を取り戻してやることはできないが、彼らが背負ってきた精神的な重荷を軽くしてやることはできる。

三世は日系人としても、カナダ人としてもユニークな存在である。日本人のもつけじめの正さ、忠義心、協同体への尊敬と責任感をもっているし、また一方では、この社会で育つ過程で率直さと熱情も身につけている。この二重性は強みである。三世はひるまずに、社会で信念を主張しつづけることができる。この社会でも正義が通ることを知らずに亡くなってしまった多くの親、祖父母に代わって、三世は社会の不義を正すことができる。

現在の安泰さに満足しきってしまうことはやさしい。少数民族といわれるグループも、多くのメンバーは現状に満足してしまっている。三世は先の世代を苦況に追いやった偏見ー病的ともいえるある種の人間のもつ心の狭さーは、今の社会にも厳としてあることを知るべきであろう。カナダ人であることに自信はあるかもしれないが、他人は常に我々を日本人、あるいは「外人」として見る。カナダの国としての道義があやうくなったあの時から、四十年余の歳月が流れている。今度の審判で、カナダは真に寛容で目覚めた社会になったかどうかがためされるだろう。

三世は二つの文化を背景にもつより広い視野で、この国をよくしていくことで何ができるか考えてみることができる。そうすることで、両親たちの苦労がむくわれることになるのではないだろうか。一世、二世を通して自分たちのことを知らなければならないと思う。そうすることによって、周囲の人々に自分のこと、自分の国のことを話せるようになる。一般カナダ人の無知と無関心が、両親たちのリドレスを求める闘いの障害になっている。

「三世と賠償問題」読んで

バンクーバー
ステファン・ベラ・
レノヴィチ

先号のにっけいのこえに載ったテリー・渡田の「三世と賠償問題」を読んで私の感想を書いてみる気持ちになりました。

私は外国人（ハンガリー系でニューヨーク出身）ですが、戦前から仏教青年会などを通じて日系組織に関わりをもっています。戦争中は米国で従軍しましたが、日系米国人の強制収容には反対で、個人的に軍の上司にも強く抗議しました。終戦後カナダを訪問した時、若い日系カナダ人が、仏教徒であることとカナダ人であることは一致しない、クリスチャンにならなければいけないなどと書いているのをみて、驚きました。四十年たった今また、若い日系人が自分たちの出身と文化に誇りをもっていないこと（テリーの云う事が正しければ）を知った次第です。

私は日本人と結婚し、六十五年にカナダに移住し、バンクーバーでエンジニアとして二十年働いてきました。市内にある中国仏教寺院のデレクターも十五年つとめています。私にとってエスニック系であること、仏教徒であること、良きカナダ人であることは、すこしも矛盾しません。戦後アジアから沢山の人がカナダへきていますが、彼らは皆良きカナダ人であり、この国の文化と合わないからといって、自分らの信仰や文化を忘れたりはしません。

日系カナダ人が西海岸から追われたのは、一口で言って、キング首相という変人がいたからだといえます。彼が人種差別主義者であったことは、最近、記録があきらかにしたとうりです。われわれカナダ人は、もっと多くの移民が日本や中国から来れるよう努力しなければならないと思います。カナダには資源はあるが、それを開発する人間が足りない。

日系人が戦時中失った財産、奪われた自由、精神的な被害には、充分な償いがなされるべきです。政府にそれを求めていくのは、難しい運動でしょう。カナダ人は昔起きた事柄に興味を持たないから。

日系人は自らのグループの歴史と先輩が社会に残した業績を誇りにして、日系文化と信仰をまもるべきだとおもいます。

編集部から

先号のにっけいのこえの呼び掛けに二、三の方々が応じて下さいました。ジャック・重富さんに原稿の翻訳をおねがいしたところ、さっそくにしていただき、感謝しています。新聞の編集に少しでも興味の在るかたは、連絡してください。投書も大いに歓迎します。

トロント以外の地域でにっけいのこえの編集に加わってもよいと思われる方も、連絡してください。トロント中心になりがちな記事・内容を改めていくためにも、他所からのインプットが貴重です。

にっけいのこえも少しずつ良くなってきています。日系コミュニティに関心のあるひと、新聞つくりに興味のある方、ジャーナリズムを勉強中の学生さん、ぜひ試してみてください。

ワープロを習ってみたいと思われる方も、どうぞ。

いよいよ本格的な夏になりました。カナダでは一年中で一番忙しい時かもしれません。短い夏を有効に楽しみましょう。

次号は八月末の予定です。

Source: Nikkei National Museum, 2018-16-2-8-7-14
www.nikkeimuseum.org



うか。エライ人が我々の行動に気づくだろうか。首尾よくいかなかったとしたら、日系社会はそれをどう見るだろうか。

参加者

そんな心配はあったにしても、これだけの人間が、どこから集まってきたのだろう。ケベック、オンタリオ、アルバータ、そしてBC州からやって来た。トロントーハミルトン、モントリオール、オタワからのグループが最も多く、十代の若者から、年も数えられなくなった高齢者まで。一線を退いた二世も少なくなかった。モントリオールからは、一世の参加者が多かった。最年長は九十一歳になる落合ツネさん。八十歳代が四人、七十歳代が十二人。働いている二世は、仕事を休んで参加してきた。そして三世達。三十、四十代の働き盛り。家庭も持つものもある。今回の集会は三世が中心になって計画・実行された。若い人がよく働いてくれたおかげで、我々年より組もいっしょにやって来れたのである。

参加者の中には、ビジネスマン、マネジャー、大きな会社の副社長、高校の校長、大学教授、カレッジや高校で教える教師、医師、看護婦、秘書、エンジニアー、会計士、それに映画作りを手がける人までいる。

著者が少なくとも五人、ロイ・伊藤、ジョイ・コガワ、ロイ・三木、デービッド・鈴木、そしてヨシ・田口医師（最近「プライベート・パーツ」と題して出版、好評を得ているモントリオール在住の泌尿専門医）がいた。画家のタック・田辺もきていた。

二世ベテランも立つ

第二次大戦に従軍した二世ベテラン九人の中には、メダルをつけベレー帽姿で行進したものもあった。ウニペックから来たハロルド・広瀬はその中の一人。集会で話しをしていたウェイナー大臣が、あいまいな態度しか示さなかったとき、「たった今、賠償を」をと大きな声をげていたのが、ハロルドである。

メディアの報道にもかなりなものがあった。モントリオールのガゼッテ紙、オタワのシチズン紙が集会前に特集を組んでいし、トロントのグローブ紙も燈火台の前のデモ風景写真を掲載した。写真の中には、田辺画家ウォールスバーグから来たヨン・清水、トロントのシャーリー・山田とロイ・佐藤、バンクーバーのチャールス・角田の顔が見える。

トロントのスター紙も当日の記事を載せた他に、二・三日遅れて、コラムストのブルース・マクロードが「ムルローニ首相は日系人を裏切っている」と題して評論を載せた。バンクーバーのサン紙にもリポートがあり、オタワのシチズン紙には、一ページのカラー写真で集会室でのわさび太鼓グループといっしょに、ベテランのフレッド・香川のインタビュー記事を載せていた。各地の有力紙がそれぞれ何らかの形で報道記事をのせたことと、四月二十三日、二十五日にはトロントの有力紙二紙が社説にまで取り上げて、政府の煮え切らない態度を非難した。そのことだけで、成果は十分にあったと言えるだろう。

テレビや新聞での報道がのる前に、我々参加者は、オタワへきたことで大いに気をよくして、帰宅した。

討論集会

二日間のオタワ滞在は本当に楽しかった。旧友との再会、四十二年以来初めての再会もあったし、新しい友人も出来た。わさび太鼓にテリー・渡田の歌もよかった。集会では十人のスピーカーから話しを聞いた。話しの内容をここでは繰り返さない。デービッド・鈴木は新任の大臣に血と肉かって「次の選挙がある前に、日系問題で何かがあると期待している」と言ってのけたのも相変わらずで印象に残っている。スピーカーの他にもエスニック・グループの代表、三政党から議員の発言もあり、賠償問題を解決することの意義を確認し合った。

我々参加者は、個人として、自らの意志で参加した。共通の関心があって、それを分かち合うことを願って、オタワまで出掛けて行った。集会が成功に終わって、我々当事者の生き残りにも、もう一度歴史的に記念すべき一日を持つことができた。今回は個人が押し付けられたのではなく、自らの選択で参加したことも記しておきたい。

オタワへは行けなかった多くの同胞が、支援を申し出ていた。彼らの名前が黄色いリボンにプリントされデモ行進した。知人の名前、兄弟・姉妹の名前もの っている。聞いたことのない人の名前も沢山あった。彼らがみんなこの問題に関心をよせ、声援をおくっている。

四月十四日は、カナダの日系史にとって記念すべき日になった。

（前ページから）

出ていくようなことはしないからである。かなりハキハキとものを言う二世ですら、何かしようとすると、親の云いぐさが止めにかかる。「人の目につくことはしないこと。他の人がどういうか。それをわきまえて・・・」戦前BC州にいたころは、世間に波風を立てないように、心を用いて行動するように教えられてきた。戦争でひどい目に会わされて、控え目な態度が一層強められた。戦後は、懸命になって、「カナダ人」になり切ることにつとめてきた。二度と注目の的になったりすることのないよう、用心に用心を重ねて。

悲しいことに、我々年配組はまだまだその影響を受けているのである。だから、数百人もの日系人がオタワへ行って、デモに出たりしたことは大変なことだったのである。国中から注目されるような行為を公然と仕出かしてきたのだから。

オタワ行進を決行するのは、容易ではなかった。こんなことをするのは、正しいことなのだろうか、果たして十分な人が集まるであろうか、議事堂前では毎日のようにデモがある、そこへ乗り込んで行って、果たして効果があるだろうか等々の恐れがあった。プラカードなど持ち歩いて、馬鹿げて見えないだろ

投稿大いに歓迎します。辻さんの書かれたような、長い感想文でも結構ですし、旅行記など、何でもけっこうです。日本語で書かれたものでも、時間が有るかぎり翻訳して、英語版にも載せたいとおもいます。日英両語を希望する人は、そのむねお知らせください。

投稿 リドレスについて

モントリオール
辻 信一

四月十四日、ぼくもオタワへ行ってきました。日系人の賠償を求めるためのフォーラムに参加したのです。戦時収容所やキャンプの経験者であるシニアの皆さんと一日中、御一緒できたのが、ぼくには何より意義深く思われます。とても楽しく、いろいろ考えさせられる旅でした。

歴史や文学の中では、専らその、「石のような」静かさと寡黙さで知られた一世や二世のお年寄りですが、この日ばかりはとてもおしゃべりでした。みんな堰が切れたみたいに戦時中の悔しかったことを話し出して、中には声が大きすぎ奥さんにしかられた方もいたくらい。互いによく知り合った人々が、はじめて聞くお互いの経験談に、びっくりしたように聞きいる様子が印象的でした。

迫害に黙って耐える、過去は水に流す、すべてをしかたがないとあきらめる・・そんな態度を美徳として賞揚し、その手本となることを日系人に勧める人は、今もあとをたちません。たしかにオタワでもシニアの皆さんは無言だった。しかし、静けさは静かで、とても雄弁な静かさでした。

賠償とか補償ということの意味ですが、英語のリドレス（redress）という言葉にもどって考え直すことがいいと思います。それは簡単にいえば、「過ちを正す」ということです。過去の過ちを、それが過去のことだからとして放っておくのではなく、いわば「差し戻して」吟味し直し、納得のゆく解決へと導く、ということです。日系人の強制移動がカナダの民主主義の伝統をけがす重大な過ちであることは、戦後の歴代の首相たちも認めるところです。人はよく「あやまればいいんだろう」とか、「弁償すれば済むことだ」とかいう云い方をします。本当に大事なのは、賠償金云々ではなく、いくら言葉や金を積み上げても、償い切れない過ちがおかされてしまったという認識です。その意識を共有しようというのが、リドレスの出発点だろうとぼくは思っています。

過去の出来事だというけれど、それはたかだか四十年前のことです。そんなに近い過去に、今のカナダ社会には考えられないような人種差別が行われ、そのままになっている。それではスジが通らない。スジを通すことは、なぜ大事なのでしょう。それは、今そうしておくのと、そうしておかないのとでは、将来への影響がずいぶん違ってくると思われるからです。だから、リドレスとは過去にこだわる後ろ向きの態度ではありません。過去の経験を未来へと最大限に生かしていこうという前向きの態度です。歴史は繰り返すといいますが、日系人がこうむったような迫害がまた近い将来に起こらないという保証は残念ながらないのです。

絶対の保証というものはなくても、できる限りの防波堤は築いておかなければいけない。それには、政府を動かしてその防波堤作りに取り組ませようと、NAJCは運動を展開してきたのだろうとぼくは理解しています。賠償金を要求したりすることに我々が感じがちな居心地の悪さに左右されて、問題の核心を見損なわぬようにしたいものです。個人賠償の要求は、政府が、そして社会が、自らの過去の過ちを自ら正す、つまりリドレスする、その絶好の機会を与えるものです。もし政府が個人から不正に奪ったものを、その個人へ返さないとすれば、その政府は一体どのような公正さを主張できるのでしょう。

オタワのフォーラムでは、ある人が発言して、こんなことを言っていました。リドレスのために努力している日系の皆さんに、私は心からお礼をいいたい。勇気を持ってあなた方の経験を語り伝えることで、カナダがよりよい社会になるための、よい機会をつくって下さったあなた方に感謝します。

ぼくは、カナダが多様性文化主義なるものを漂ぼうし始めた後に、この国にやってきたいわゆる新移民です。いま述べたようなわけで、自分自身の問題として、補償（リドレス）のことを考えたいと思うものです。人生の新しい舞台としてカナダを選んだ今、ぼくは、ぼくの先達である日系カナダ人の歴史を学ぶことを大事な宿題として、自分に課したいと思っています。

シニアの皆さんとのオタワへのバスの旅は、そんなぼくにとって、貴重な経験になりました。彼らと共に、こうして歴史のひとつの節目に立ち合えるのは、幸運なことです。

Source: Nikkei National Museum, 2018-16-2-8-7-15
www.nikkeimuseum.org

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キャラバンとサミットで夏開き

トロントの年中行事、メトロ・キャラバンが六月一七日からはじまった。今年はキャラバンがはじまって二十年目、トロントに夏のはじまりを告げる行事としてすっかり定着している。

市内のエスニック・グループによって四十のパビリオンが設けられているが、東京館（日系文化会館）も人気館の一つ、週末には一日数千人の見物客が訪れる。

キャラバンが行われる九日間はボランテイアが交代でサービスにあたる。ボランテイアには三世が多い。日系文化会館の行事の中でも、キャラバンには三世の参加が一番多いということである。東京館のメイヤー（マーテイン・小林）もホステス役のミス・東京、ジュリー・アン・ヨシクニも三世、彼らがよくやってくれるから、無事に行事を終えることができると、須山デイレクターも語っている。

お土産品、レストラン、ビヤー・ガーデンでの売上から上がる純益が会館の収入源になる。まとまった金額になるから、キャラバンは会館にとっても大切な行事である。

今年も予定通りの成果が期待される。

第十四回先進国首脳会議（エコノミック・サミット）もトロントで六月十九日から三日間、行われた。サミットは政策決定機関ではないが、主要経済先進国の首脳が直接、かつ率直に共通の問題を話し合う場になっている。今回も議長をつとめたマルルーニー首相の提案したざっくばらんなスタイルで、七カ国の首脳が経済問題を中心に、話し合いを行った。

日本からも竹下首相以下代表団がバンクーバーに一泊立ち寄ったあと、トロント入りをした。

竹下首相にとって、サミットは初体験。当初の目的は達成できたという感想を残して帰国した。

日本のNHKが一日六時間、サミットの模様を同時放送したといわれるが、当地のCBCの報道では、日本が特に脚光をあびることはなかった。



メトロ・キャラバン　東京館

トロント・サミットが最後の国際舞台になるリーガン大統領には、メデイアが一斉に「ごくろうさん」の声をおくったのが印象的だった。

日加両国がとくに重要課題としていた第三世界国への債務と開発の問題では、債務を減らしていくことと、そのための具体的な方法でも先進国の間で同意が得られた。この点は一応の成果だとみてよいだろう。もう一つの重大案件、農産物貿易の自由化では、一致した見解は得られなかった。北米二カ国が自由化路線を主張したのに対し、ヨーロッパ側の抵抗が強かったと報道されている。農産物補助についての定義でまず意見が一致しなかったといわれる。

会議の間中、会場のコンベンション・センターと四千人以上の報道陣のためのテント村を中心にサミット・スクエアーとよばれる区域が特別に設けられ、その周辺一帯を中心に厳重な警戒体制がしかれた。不便を予想して、市民の足が遠のいたため、ダウンタウンのビズネスはさっぱりだった。

警戒が厳しいためトロントの街を歩いたりすることもできなかった代表団には、気の毒なことだった。竹下首相も今回は日系コミュニティと接触する機会がなかった。日系人のなかには、準備、接待、通訳などの仕事を通して、サミットの舞台裏で活躍した人も少なくなかっただろう。

歴史的な日、一九八八年、四月十四日

フランク・森次

去る四月十四日、オタワへの行進に参加した森次氏が特に本紙に寄せた一文を、全文掲載します。フランク・森次氏はトロントでジャーナリズムを教える傍ら、著作活動にも従事している日系二世。

四月十四日、日系人の賠償を求める全国集会で、オタワ連邦議会議事堂前に集まった人々は約四百五十人。この日はまず議事堂内のコンフェデレーション室で討論集会があった。熱のこもった討論に聞き入り、興奮のさめやらぬ参加者は外へ出て、これからデモ行進をする。その中にいる一人の一世女性がわたしの目にとまった。七十代の人と見受けられる。その人は、ひとり黙々と用意されたプラカードをとりあげ、仕事にでもとりかかるようにさりげなく歩き出す。私もそれにならって歩きはじめる。

西側に向かって風の中を歩き続ける。一世女性の手にしたプラカードにも風が吹きつける。彼女は手を持ちかえて、又、歩き続ける。私には未知の人で、名前も聞きもらした。モントリオールかオタワの人であろうか。か細い身体に、冷静で毅然とした姿勢を見せているこの人を見ていると、どうやら我が日系もこの国で正当な市民になり切ったという思いがしてくる。この一世女性のような参加者が数百人もあったことだけで、オタワ全国集会は成功だったと言えよう。

上がった成果

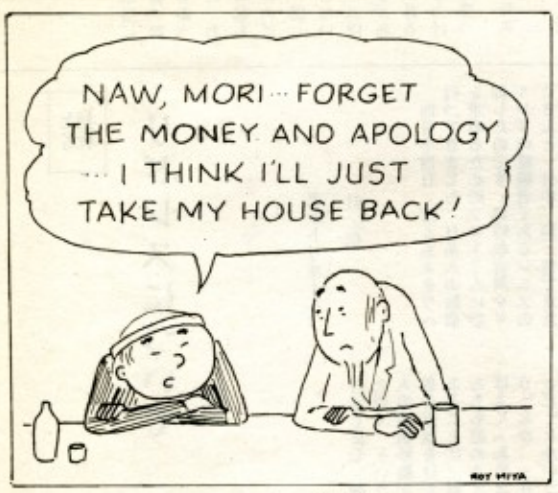
この日の持つ意義がはっきり表れてくるのは、数カ月の月日がかかるかもしれない。これによって、政府にも野党にも、NAJCが日系コミュニティを代表していることをはっきりさせることが出来た。日系人の賠償を支持しているエスニック団体、市民権運動グループも、又一同に会して、日系賠償の支援を約束してくれた。保守党の一議員も含めて、国会議員も日系支持を表明して、この集会に参加してきている。そして、それ以上に意義のあったのは、この集会の成功で、長い間苦しい運動を続けているNAJC執行部の面々が勇気づけられたこと、それにも大きな意味がある。

なにしろ、全国各地から、一、二、三世代が同じ目的のために、一カ所に集まって行動をしたこと、それがテレビ・カメラによって写し出され、有力紙によって全国的に報道されたのだから、賠償には関心をよせていない、運動にも加わったことのない各地の日系メンバーに与えた刺激も大したものだったに違いない。カナダ人多しと云えども、およそデモに出ることなどまず絶対と言っていいほど考えられないグループである我が日系グループが、オタワまで出て来たのだから大変である。

容易でなかった選択

デモをすることが日系人らしくないと言ったのは、一世、二世は育ちから言って、人の前へ

（次ページへ続く）



ねえ、森君、金も謝罪も忘れろよ。おれはただ住んでたあの家をとり返したいだけだよ。

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