

Edmonton

JAPANESE COMMUNITY CLUB

Editorial Address:

9104 71 St.
Edmonton, Alberta
T6B 1Y2

MOSHI MOSHI



VOLUME 8 NUMBER 2

OCTOBER 1983

at the SHOGUN Restaurant, 10125 - 121 St.

ANNUAL GENERAL MEETING (AGM)

SUNDAY OCTOBER 16, 2:30 PM Sharp

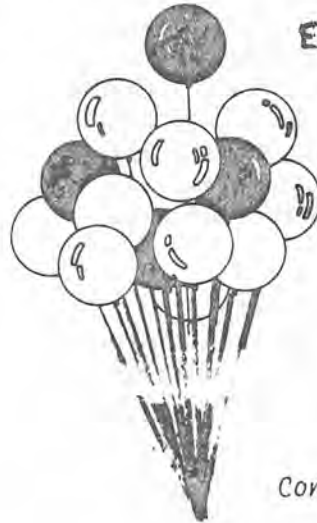
ON THE AGENDA:

- **President's Report
- **Election of the New Board
- **Report of the Community Redress Committee
- **Treasurer's Report
- **Standing Committee Reports
- **Old and New Business:
Motions from the Board;
from the Floor.
- **Scholarship Award(s)

FROM THE PRESIDENT: *With your help we can identify topics of concern for the new Executive: should we re-enter Heritage Day with our Pavilion? should we drop the word Society from our official name? should we change our dues structure from \$5 family/\$3 single? what should we recommend to the National Association regarding Japanese Canadian Redress? . . . Come with ideas.*

Meeting will begin sharply at 2:30, and will conclude at 4:00 PM. For those who can stay, there will be some treats by the Chef at Shogun.

CHEF'S SPECIAL served at 4:00 PM.
Cost \$6.00. For those who wish to participate, please call one of the following to confirm the bento reservation:
Betty Kadonaga 427-3517
by Oct. 12 (evenings only)
Lucy Takahashi 469-3260



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Lucy Takahashi, 469-3260

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Contact: Mrs. K. Huzinaga, 435-4066
Mrs. M. Hubbihoca, 436-5812
Mrs. T. Yamamoto, 434-2361

AN OPPORTUNITY FOR Christmas shopping and Birthdays & Special events!!



For the Bazaar

URGENTLY REQUIRED: Volunteers for the 3 days. Please contact one of the above names.

COME AND MEET YOUR FRIENDS, BUY SOME GOODIES AND GIFT ITEMS, HAVE FUN!!!!



FUMIYE KIMOSHITA

Our first nisei is spotlighted this month. FUMIYE TAKAOKA was born in Vancouver (her parents were from Yamaguchi-ken), on May 24, 1913. When she was a youngster of six the family moved to a homestead near Langley, B.C. Here they cleared the land and grew berries, hot house tomatoes and raised a few chickens. Fumi attended school in the Fraser Valley town. SEICHI KINOSHITA of Fukui, Japan, arrived in Canada at age 15. He served in the First World War in the P.P.C.L.I. and fought on the European front.

Fumi became the bride of Seichi on March 31, 1931. The newlyweds made their home on a farm in Coughlan, B.C. In succeeding years they had four children (one unfortunately passed away).

Again, as happened to so many of our seniors, war uprooted the Kinoshitas. Since the father was a war veteran, they were moved to a rooming house, Sun Rooms, on Powell Street, in Vancouver. Because of his status, he became a guard at Hastings Park, where many other Japanese were interned. Fumi was pregnant at the time but did make occasional visits to the Park to see her Mother.

In 1944, the family of six were moved to Tashme, the interior of B.C. They were living in very crowded quarters, sharing cooking facilities, bathroom...the only privacy was obtained from hanging curtains. Later they were given a little house of their own. During the stay, another child arrived.

In September of 1946, the Kinoshitas left Tashme for Raymond, Alberta. During the eleven years in Southern Alberta, they lived alternately in Barnwell and Taber, where they worked in the sugar beet and vegetable fields. There were tents set up on the farms for the children while the parents toiled in the fields. An addition of three more children completed their family.

Mr. Kinoshita suffered a stroke in 1957 and was hospitalized in the Col. Belcher, Calgary for several months. In the meantime their eldest son came to Edmonton to work but an unfortunate accident put him in hospital. It was at this time the whole family moved to this city. Mr. Kinoshita was still not well (the stroke left him paralyzed on one side and unable to speak). He was in and out of the Col. Mewburn Hospital. His faithful wife visited him twice daily, wheeled him up and down the corridors then waiting at home, the children, who also needed her. In June of 1961, Mr. Kinoshita passed away.

To honor their father's memory the Kinoshita family sponsored a beautiful low net challenge trophy in 1962 to the Edmonton Japanese Golf Club. This year's recipient is Terry Nagata.

After the death of her husband, Mrs. Kinoshita did some baby sitting in the Hazeldean Housing complex. She found time to be a helper to the Girl Guide leaders and also a badge secretary. At Sandy Lake Camp she cooked for the Girls. The Guide mother attended Conventions at Banff, Calgary, Red Deer and many here in this city. She was also active in the Friendship Club at Bonnie Doon until its closure.

Mrs. Kinoshita has travelled quite extensively; going to Toronto many times, west coast, Hawaii, New York, California, Connecticut and in 1974, to Japan. She met her second eldest brother for the first time.

Christmas 1982 saw a happy family reunion. Mrs. Kinoshita proudly showed us a picture of her five sons: TAK, MAS, TOM and TED of this city and KIM of California. Also three daughters: SUE KIMURA, Edmonton; PATSY BOUMAN, Redcliff, Alberta and DEBBIE KINOSHITA (BEVINGTON) of Toronto. Included in the picture were sons-in-law, daughters-in-law and children. As we were chatting in the comfortable living room, our eyes rested on a prominently displayed plaque, with a red rose, with words inscribed "WORLD'S GREATEST GRANDMA." This would be the sentiments of six grateful grandsons and six granddaughters.

--Flo Shikaze/Lucy Takahashi



FLO & LUCY
...THIS 'N THAT...

FL CL



MORE ON FUMI K.

Mrs. Kinoshita is an avid sports fan. She's been to a Blue Jay game in Toronto; Edm. Oiler games, if she's lucky to get a ticket and of course she doesn't miss the Ever Lovin' Esks games. If you see a little lady in the west stands of the Commonwealth Stadium waving a pom pom...that's our "Frantic Fumi" cheering on the green & gold! If you want to be in her good graces, don't call her during a T.V. telecast of a sporting event!!!

Mrs. Kinoshita makes her home with son Tak. She enjoys fairly good health, loves gardening and has several lovely plants throughout her home.

The EJCC wishes MRS. KINOSHITA continued good health and happiness and.....a STANLEY CUP for the Oilers!!

WEDDING:

CONGRATULATIONS & BEST WISHES to SHARON and GARTH HOUGH. Story elsewhere.

DONATIONS:

The MOSHI MOSHI thanks Global Travel Service (Daniel Lee) for the generous sum.

Grateful thanks to JIHEI ABE for his generous donation.

CALENDAR OF EVENTS:

Sun. October 16th - Annual General Meeting
Thurs.-Sat. October 20 - 22 Annual Bazaar
Sun. December 11th - Annual Christmas Party



Although September 17th was a cool day, the warmth of everyone's hearts helped make a lovely wedding for SHARON MIYAGISHIMA (of Nobby & Kay) and GARTH HOUGH (of Charles & Rosiland). The setting was St. Andrew's Church. The bride was a picture in a traditional gown of white chantilly lace, with long sleeves, slightly raised waistline and four tiered skirt ending in a slight train. She chose a finger tip veil which was held in place by a crown headpiece covered in chantilly lace and decorated with seed pearls. Orchids, yellow roses and baby's breath comprised her bouquet.

Attending Sharon were matron of honour DENISE SMITH; bridesmaid, LAURIE YAMADA & flower girl, CAROLYN MIYAGISHIMA, her niece. The best man was DARRYL POTTER and GORD MIYAGISHIMA, the groomsman. Ushering the guests were DEAN MORRIS & RANDY SMANDYCH.

All the guests enjoyed the reception and dance held at the Mayfield Inn. To honour the bridal couple, relatives and friends came from: B. C., Saskatchewan and many parts of Alberta.

MR. & MRS. GARTH HOUGH travelled to the Okanagan, west coast of B. C. and the U. S. and Victoria for their honeymoon. The happy couple are residing in EDMONTON.

EJCC ADDITIONAL MEMBERS for 1983 - 1984

Dr. & Mrs. Ken Hoyano
Ms. Karen F. Hansen
Dr. & Mrs. J. Kawashima
Mr. & Mrs. Greg Cassady
Mr. & Mrs. Robert S. Miyagawa
Mr. & Mrs. Aki Nawata
Dr. & Mrs. Toshi Kaneda
Mr. & Mrs. Gil Oishi
Mineko Yamashita
Dr. & Mrs. K. Ohta
Mr. & Mrs. K. Tateishi

(After reading the materials on Redress, please answer the set of questions enclosed)

JAPANESE CANADIAN REDRESS: NON-MONETARY OPTIONS

We will discuss and vote on the question of Redress by dividing the topic into two sections: non-monetary aspects and the monetary aspects. The first attention will be given to the non-monetary options. These options are not mutually exclusive. Therefore, you may wish to support more than one of these options, or none of them.

By addressing these concerns (Japanese Canadian Redress) we are exercising an important citizen responsibility: attempting to clear a black mark in Canadian history. But even more, the present and future of Canada should be encouraged to move toward a respectable multi-ethnic and multi-cultural policy that would make it less likely for some other group to be deprived without due process.

Therefore, be it resolved that, as part of any discussion with the Federal Government requesting Redress for Japanese Canadians, the Government be strongly pressed to:

1. Officially acknowledge that injustices were suffered by Japanese Canadians during World War II, and that government actions resulting in such injustices had their root in racist attitudes, and not with evidence of subversive activities.

2. Take steps to review the War Measures Act to consider how it might be amended to better safeguard Canadians from any future abuse of its powers.

3. Commit itself not to take any steps to exempt the War Measures Act from the Charter of Rights.

4. To conduct an inquiry (Royal Commission) to investigate what happened to the Japanese Canadians during World War II, to uncover the factors that gave rise to the gross deviation from the traditional standards of Canadian fair play (history of racism), and to recommend programs for alleviating the injustices stemming from racism, if not effectively containing racism itself.

Discussion:

Before World War II, Japanese Canadians did not have the franchise; certain professions (like pharmacy and medicine) were legally barred; other professions (like engineering and public school teaching) were never available to Asians; the better residential areas were off-limits, as were many social and commercial clubs. In addition, there was the infamous 1907 riots when the Asiatic Exclusion League provoked a racist rampage on the Asian section of Vancouver, not to mention the exclusion and detention of Japanese Canadians from their homes and businesses on the west coast purely on the basis of ancestry during World War II.

But some might claim that that kind of racism is now history. The Japanese Canadians now have their franchise. There are human rights laws that prohibit inequalities on the basis of race, religion, sex, beliefs. Japanese Canadians currently enjoy a relatively secure position in Canadian society.

However, it is clear that racism is not dead. Maybe the targets are different and the methods are more subtle. For example, how often have we heard grumblings about "the immigrants taking jobs away from Canadians", that we need to review our immigration policy because "the right kinds of people" are no

longer the main immigrants," that the current new immigrants are turning neighborhoods into ghettos, perform unfairly in business, incapable of integrating into Canadian society.

These familiar refrains are not limited to the uneducated "red-necks" or "hard-hats". Remember the W5 program a few years ago talking about the "problem" of foreign students, while showing scenes of 3rd generation Chinese Canadians? And when Japanese Canadian wartime exclusion/confinement is mentioned today, questions raised about "our boys mistreated in Hongkong and Singapore".

More recently in Alberta, we had the Keegstra affair, where a high school teacher had for years been claiming that holocaust was greatly exaggerated, that there was an international Jewish conspiracy to take over the world. While public indignation was expressed, there was an alarming number of "good people" who supported such ideas.

As a victim of War Measures Act, Japanese Canadians have a special duty to speak out against it. Further, to help establish our country as a leading voice for justice and fair play for the minorities in this world. How can we do that if we don't clean up our own act?

Here below are some excerpts of the War Measures Act. (Note that the Cdn Bill of Rights, 1960, and the Charter of Rights, 1982, are not the same things.)

SHORT TITLE

1. This Act may be cited as the *War Measures Act*. R.S., c. 288, s. 1.

EVIDENCE OF WAR

2. The issue of a proclamation by Her Majesty, or under the authority of the Governor in Council shall be conclusive evidence that war, invasion, or insurrection, real or apprehended, exists and has existed for any period of time therein stated, and of its continuance, until by the issue of a further proclamation it is declared that the war, invasion or insurrection no longer exists. R.S., c. 288, s. 2.

POWERS OF THE GOVERNOR IN COUNCIL

3. (1) The Governor in Council may do and authorize such acts and things, and make from time to time such orders and regulations, as he may by reason of the existence of real or apprehended war, invasion or insurrection deem necessary or advisable for the security, defence, peace, order and welfare of Canada, and for greater certainty; but not so as to restrict the generality of the foregoing terms. It is hereby declared that the powers of the Governor in Council extend to all matters coming within the classes of subjects hereinafter enumerated, namely:

(a) censorship and the control and suppression of publications, writings, maps, plans, photographs, communications and means of communication;

(b) arrest, detention, exclusion and deportation;

(c) control of the harbours, ports and territorial waters of Canada and the movements of vessels;

(d) transportation by land, air, or water and the control of the transport of persons and things;

(e) trading, exportation, importation, production and manufacture;

(f) appropriation, control, forfeiture and disposition of property and of the use thereof.

* * * ~~~~~

(5) Any act or thing done or authorized or any order or regulation made under the authority of this Act, shall be deemed not to be an abrogation, abridgement or infringement of any right or freedom recognized by the *Canadian Bill of Rights*, 1960, c. 44, s. 6.

* * * ~~~~~

8. Any ship or vessel used or moved, or any goods, wares or merchandise dealt with, contrary to any order or regulation made under this Act, may be seized and detained and shall be liable to forfeiture.

* * *

9. Every court mentioned in sections 7 and 8 may make rules governing the procedure upon any reference made to, or proceedings taken before, such court or a judge thereof under those sections. R.S., c. 288, s. 9.

JAPANESE CANADIAN REDRESS: MONETARY OPTION

This option will be considered in two parts.

Part I. Do we recommend some kind of monetary option?

(Enclosed, you will find two copies of a short set of questions on Redress. After reading the materials on Redress in the MOSHI MOSHI, please put down your individual preferences. Then, drop in the mailbox in the stamped envelope)

If the vote is YES, you can then move on to discuss the three major monetary options. If the vote is NO, you need not go further on this matter.

YES: 1. The matter of Redress is a question of justice, not welfare or "do-good". Therefore, if an individual or group has been wronged, there should be appropriate compensation to achieve justice. That is the system in North America.

2. Many Issei and older Nisei were unable to recover the wartime losses so monetary compensation would be appropriate and beneficial.

3. Our justice system attempts to handle unlawful confinement and personal injury with relevant compensation (for example, larger compensation for a paraplegic victim than for a broken leg). In the event of personal or group injury of a concrete nature (loss of property, for example), compensation is easier to determine. For loss of civil liberties, treatment of indignity, exclusion and confinement, the problem of compensation is more difficult. However, acknowledgement of wrong without compensation or only a small compensation could easily be regarded in the North American system of justice as not having been a very serious wrong.

4. As an aspect of public education and reinforcement of citizenship, monetary compensation underlines the seriousness of the events that occurred against Canadians because of their ancestry.

5. Monetary compensation should be tax exempt.

NO: 1. There is a feeling that no amount of money can adequately cover the loss of freedom, indignity of being treated as an enemy in one's own country, delay of education and income, not to mention property losses.

2. To put money amounts to these immense human losses would only cheapen the suffering.

3. It would also potentially produce a public backlash that could be unpleasant; we could be accused of "having our hands in the till".

4. Further, some may wish that the mistreatment should not be forgotten, that to have a monetary award could lead toward the conclusion that the debt has been paid and now may be forgotten.

Part II. In the event the vote is YES:

There have been discussion papers circulated on these matters in recent issues of MOSHI MOSHI, the hand-outs at the July 13 Community Meeting, plus the semi-weekly ethnic papers (The New Canadian and The Canada Times), among other sources. Here below, the three major options will be discussed to springboard our further understanding of the alternatives. It is proposed that we review all of the options first regarding the distinctive basic principles. Since

these are mutually exclusive choices, we shall end by voting for only one.

The three categories of monetary compensation are:

- A. Individual Compensation only;
- B. Trust Fund only;
- C. Individual Compensation associated with a Trust Fund.

A. Individual Compensation only.

Individuals were directly victimized, materially and in terms of civil liberties. Therefore, individuals should constitute the top priority in any discussion of Redress.

- For:
1. In matters of injustice, the individual victims should be compensated.
 2. This is a more direct and equitable method of compensating those who had suffered, as compared to the more indirect Trust Fund option.
 3. For individuals not wishing to benefit directly, they may refuse the compensation or donate to their favorite charity.
 4. Once eligibility is defined, it will be easier to identify those who are eligible as compared to expediting the various requests directed to the Trust Fund.
 5. Individual Compensation can be administered through an appropriate existing federal agency in cities across the country, reducing the administrative overhead.

- Against:
1. Individual Compensation may create more backlash from other Canadians as compared to the Trust Fund.
 2. We will be vulnerable for the accusation of just wanting money.
 3. Many may just squander the money foolishly.
 4. Japanese Canadians could become victims of vicious fast-operators waiting to pounce on people receiving sudden grants.

For this meeting, we will want to determine the general position we wish to take. It will remain for another meeting to tackle the various further definitions that will be necessary should we opt for this position. For example:

- a) who should be eligible?--all persons of Japanese ancestry living in Canada from December 1941 to when freedom was restored in 1949?
- b) only those who were in the 100 miles coastal zone subject to uprooting in 1942 and had to move?
- c) only household heads of families forced to move?
- d) should heirs of eligible deceased persons (children, grand-children, but not brothers, cousins) be eligible to receive compensation?
- e) how much time should be allowed for claims to be made before awards are closed?
- f) how much should be the compensation? (taking into account that no amount would be sufficient, yet a relatively substantial amount must be awarded to indicate the seriousness of the wrong)
- g) what administrative device should be established to simplify and facilitate the successful distribution of the awards, without redtape?/

B. Trust Fund only.

There should be a Trust Fund for Redress to accomplish community benefits instead of Individual Compensation.

For: 1. There should be established a foundation to promote good citizenship, justice and fair play for all Canadians (especially minorities), as a lasting memento in the name of Japanese Canadians.

2. Valuable facilities could be established, such as senior citizens homes, community centres, and support for programs that enhance contribution of Japanese heritage in Canadian society--language, arts, dance, sports, and similar aspects.

3. Community facilities (like churches, centres, language schools) and "community" itself were destroyed during the uprooted period; the Trust Fund could facilitate a partial remedy.

4. It will have less backlash than the Individual Compensation;

5. It eliminates the problem of identifying eligible individual victims.

Against: 1. Trust Fund and its program dilutes the impact of Redress.

2. It does not deal essentially with injustice; more emphasis on "do-good" and welfare programs.

3. While these community projects are useful, some of them already have existing sources of support; duplications are not warranted.

4. There is the problem of establishing a committee or board, administrative overhead (diminishing the grant amount), and decision-making (establish terms of reference) for the distribution of Trust Fund.

5. These projects tend to benefit mainly the large J.C. centres, leaving the relatively isolated and small communities without equal advantages, and thus, with less redress.

/If this approach is selected, there will need to be further definitions in a subsequent meeting to determine what kind of Board and how selected to establish the terms of reference for what kinds of projects. As well, how much should be awarded such a Trust Fund?/

C. Individual Compensation associated with a Trust Fund.

This option includes an Individual Compensation as in A, but with a Trust Fund for community purposes as in B. The Trust Fund will have a further purpose of becoming a residual fund for all unclaimed Individual Compensation awards.

For: 1. This option focuses on the justice aspects while recognizing the broader community programs.

2. A combination of the two options can incorporate the best points of the two while minimizing the weak ones.

3. With the Trust Fund the community losses are recognized over and beyond the individual losses, and an opportunity to restore some of the rebuilding.

4. As a residual fund, the amount budgeted by the government for Redress can be retained in the "community" instead of returning to the Treasury Board.

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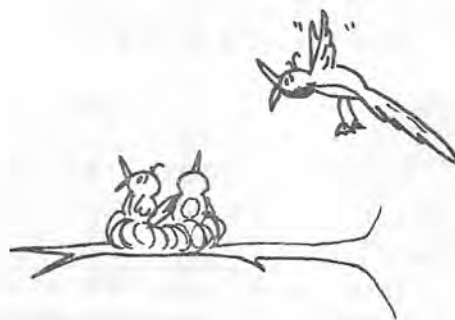
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2. トラスファンド 設立による補償。

個人補償ではなくて、コミュニティに役に立つようなトラスファンド設立による補償がよい。

賛成意見の理由は次のとおりです。

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- 老人ホーム、コミュニティセンターを設立したり、日本文化の伝統を伝えるプログラムを運営することに役立つ。
- 社会的反発が個人補償に比べて少ない。
- 補償を受けられる人の基準をつくる必要がない。

反対意見としては次のものがあります。

- トラスファンドは不正に対する補償ということがはっきりしなくなる。
- 社会事業になってしまつて不正行為に対する補償ということがあいまいになる。
- 社会事業はすべてにいろいろとある。
- どのようなトラスファンドを運営するかが難しく、日系人が多数いる地区が得をする可能性がある。

3. 個人補償とトラスファンドの組合わせ。

個人補償とトラスファンドによる補償の両方を組合わせて請求するという案で、個人補償で受け取り人がいない補償金をトラスファンドに入れることが出来る。

上の二つの案のよい所をとり入れることが出来、日系人のこうむつた損害は単なる個人的な損害だけでなく、日系人コミュニティ全体としての損害を補償するという意味がある。

金銭による補償案

はじめに金銭的な補償を連邦政府に対して請求すべきかどうかについての参考意見をまとめておきます。

1. 金銭的補償を請求すべきだという意見。

- 補償問題は正当性の問題であり、不正に対しては補償を請求するのが北アメリカの法律制度である。
- 多くの一世・二世は戦時中にこうむった損害をとりもどすことが出来なかったため、金銭的補償は妥当であり役に立つ。
- 日系カナダ人のこうむった侮辱、抑留などの精神的な被害は金銭による補償の額を決めるのが難しいが、金銭的な補償なしで不正が行われたことを連邦政府が認めるだけでは、北米の法律制度では被害そのものが、たいしたことではなかったと受けとられる。
- 金銭的補償のあることによって、不正が重大なものであったとカナダ社会に知らせることになる。
- 金銭的補償には税金はかからないものとする。

2. 金銭的補償は請求すべきでないという意見。

- 自分の国において敵であると不正にとりあつかわれた精神的な苦痛は金銭では補償できない。
- 金銭で精神的な損害を補償すること自体が日系カナダ人のこうむった被害を守らばいものにしてしまう。
- 金銭的補償をうけると社会的な反発をまねく危険がある。
- 日系人のこうむった不正が金銭的補償によって解決してもうすんだこととして忘れられてしまう危険がある。

金銭的な補償を請求すべきだという意見は、実際の補償の仕方によって三つの案に分かれます。日系人クラブでは、この調査でどの案をとる人が多いかを調べ、それぞれの案について具体的な方法は、次の段階で検討したいと思います。調査表には次の三つの案のうちから一つだけを選んで下さい。

1. 個人別補償

個人が直接に精神的、経済的な被害をこうむったので補償も個人別にされるべきである。

この案に賛成の人は次のような理由をあげています。

- 不正行為の補償は法律上被害者としての個人が受ける。

戦時補償問題についての調査の説明

エドモントン日系人クラブは戦時補償問題をどのように解決することが望ましいのか、エドモントン地内に住んでいる日系カナダ人の意見を聞いています。別紙の調査表にご記入になるまえに、次の説明をお読み下さい。

エドモントン日系人クラブの補償問題委員会では、いままで提案された解決法を検討して、金銭的な補償と、金銭以外の方法による補償の二つに分けて解決の方法をまとめました。戦時補償問題を解決することはカナダの歴史に残る汚点をとりのぞくためのカナダ市民としての責任であると思います。またカナダが現在及び将来において真に多民族、多文化国家として発展していくために特定のグループが正当な理由もなく人権をうばわれることのないようにする努力につながるものと思います。

金銭以外の方法による補償案

次の四つの提案が出されています。調査表の四つの中から適当と思うものを選んで下さい。(いくつ選んでもよいです)。

1. 連邦政府は第二次世界大戦中に日系カナダ人が不正行為の被害をこうむったことを公式に認め、又、このような政府の不正行為が人種的偏見にもとづくもので、日系カナダ人の国家破壊行動の証拠によるものでなかったことを認めること。
2. 連邦政府は、戦時非常法が将来において政府の権力によって不正に使われないように、カナダ市民を保護する目的で戦時非常法を改正すること。
3. 連邦政府は戦時非常法を人権憲章のおよばない例外にはしないと約束すること。
4. 連邦政府は、特別委員会をもうけて、第二次大戦中になぜ日系カナダ人が不正な扱いを受けたか調べさせ、人種偏見にもとづく不正をなくすようなプログラムを提案させること。

現在の戦時非常法には、戦争・侵略・暴動のあった時、又はそのおそれがあると連邦政府が判断した時は、この法律によって連邦政府は、カナダ人権章典(カナディアン・ビル・オブ・ライツ)にとらわれずに言論の自由を規制し、人を逮捕し、抑留し、又国外追放したり、又財産を没収して売却することができると書いてあります。

もしもし

エドモントン

▲年次総会▼



エドモントン日系人コミュニティクラブの
総会が左記の要領で開催されます。御都合
をつけて御出席ください。

日時…十月十六日(日) 午後二時半

場所…將軍レストラン (二〇三五一三ストリート)

議題…会長・会計報告、日系人補佐問題は

集金報告、新役員選出、奨学金

受賞者発表など。

尚、報告や討議の後で夕食会(一人六ドル)

となりませう。

▲バザー▼

今年も恒例の秋のバザーがサウスゲート
ショッピングセンターで十月二十日(木)二丁目金
二丁目エの三日間催されます。エドモントン日系
人コミュニティクラブも参加いたします。こけし人
形のけん、趣味の手工品の数々が心をこめて用
意されています。又、ベーカセルの部では大福餅
をはじめ、アンパン、シュウクリームなど、日本人好みのお
菓子類も販売されます。どうぞお誘い合
わせて御出かけください。

尚、お手伝いしてくださる方々の方々に御連
絡ください。

藤永 四三・四五・四六

八〇・九四・九六・九八

山本 四三・四四・四五

辻浦 四三・四五・四六



Ben
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V6E 293

What is your view on Redress? After reading the pro's & con's in MOSHI MOSHI, answer the following general questions.

If there are more than two adults, use extra sheets. One person per sheet. Be sure to answer according to appropriately numbered items. This is anonymous; names are not required. Additional comments welcome.

1. Are you: Issei, Nisei, Kika Nisei, Sansei, Shin Issei, Other? _____
2. Are you: Male or Female? _____
3. Should Japanese Canadians pursue Redress? Yes or No. _____

NON-MONETARY OPTIONS: Indicate Yes or No to Items 4, 5, 6, and 7.

4. Government should acknowledge that injustices were suffered by Japanese Canadians during World War II. _____
5. Government should review, and amend or rescind, the War Measures Act. _____
6. Government should not exempt the War Measures Act from the Charter of Rights. _____
7. Government should appoint a Royal Commission to investigate and uncover what happened to Japanese Canadians during World War II, and recommend appropriate remedial actions. _____

MONETARY OPTIONS: Please indicate which one of the four options you most favor: Option 8, 9, 10, or 11.

8. No monetary compensation.
9. Individual Compensation only.
10. Trust Fund only.
11. Combination Individual Compensation associated with Trust Fund.

I favor Option # _____

補償問題についてのあなたの意見を「もしもし」の説明を読んでから記入して下さい。

一人一枚ずつ記入して下さい。名前は入れなくてよいです。御意見は、うらに書いて下さい。

1. あなたは 一世・二世・リ帰加二世・三世・新一世・その他・のどれですか? _____
2. 性別 男 女
3. 補償問題を解決すべきですか。 はい いいえ

金銭以外の補償案 (4から7まで全部こたえて下さい。)

4. 連邦政府は日系人に不正な行為をしたと認めるべきである。 はい いいえ
5. 連邦政府が戦時非常法を改正するよう提案する。 はい いいえ
6. 連邦政府が戦時非常法を人権憲章の例外としないように提案する。 はい いいえ
7. 連邦政府が特別委員会をつくらせ、日系人に戦時中何がおこったか調査するよう提案する。 はい いいえ

金銭による補償案 (8から11のうちひとつをえらんで下さい)

8. 金銭補償は請求しない。
9. 個人補償だけ。
10. トラストファンドだけ。
11. 個人補償とトラストファンドの組合わせ。

私は _____ をえらびます。

PLEASE RETURN THE ANSWERS IN THE ENCLOSED SELF-ADDRESSED STAMPED ENVELOPE, AS SOON AS YOU CAN, BUT NO LATER THAN OCTOBER 28, 1983. THANK YOU. WATCH MOSHI MOSHI FOR RESULTS.

10月28日までに「もしもし」についている封筒を使って送り返して下さい。調査の結果は「もしもし」に掲載されます。

NATIONAL ASS'N OF JAPANESE CANADIANS, Ste 525, 890 W. Pender St., Vancouver V6C 1J9
STATUS REPORT OF REDRESS ISSUE Gordon Kadota, President September 30, 1983

During the past few weeks, there has been considerable media coverage on the status of the Japanese Canadian Redress issue. This current attention has arisen from the proceedings of the September 3-4 Pre-Conference meeting held in Toronto, during which time Mr. George Imai, and 2 other members of the Nat'l Redress Comm. resigned.

Although the original Redress Comm. was formed in 1977, and has been engaged in its work on an on-going basis since that time, the issue of Redress for Japanese Canadians began to attract considerable media attention more or less in proportion to the publicity on this same issue in the United States.

With such interests both within and outside our community in an interacting manner, and with a sense of urgency, the Redress Comm. commenced implementing plans in the spring of this yr to obtain a consensus of the Japanese Cdns. This consensus in turn would provide the basis in formulating a position of the Japanese Canadians in making a presentation to the federal government.

However, this sense of urgency, combined with a lack of firm guidance on the part of NAJC has resulted in a situation where Japanese Canadians were not working in unison. While some people were intensely involved, to the point where their minds were made up, others were just beginning to deal with the issues. The objectives of the Sept. meeting in Toronto were to discuss the issue of redress more frankly and openly; in other words, to achieve a more effective communication, from which would come the direction for a National Redress Conference.

Ten Centres, with delegates and observers, were present at the meeting. These Centres were: Montreal, Ottawa, Toronto, Hamilton, Winnipeg, Lethbridge, Calgary, Edmonton, Kelowna and Vancouver. The meeting also recognized the presence of the Sodan-Kai (Toronto) and JCCP Redress Comm (Vancouver) and voted to give voting status to these two groups during the meeting. (These two groups, while having some common interests on redress, were formed quite independent of one another.) During the course of the meeting the delegates also voted unanimously to pass a motion forming a National Redress Council. This Council consists of representatives from each of the ten Centres and is open to other Centres which were not represented at this meeting. The resignation of Mr. Imai and the other two members came about, as described by them, because the formation of the Council would result in a change in the mandate or policy for the Redress Comm., and subsequently the legitimacy of the Council has been questioned.

On Sept. 19th, the President called a telephone conference of all the Centres which were represented at the Toronto meeting, to deal with the status of the Redress Comm. However, the matter of resignation (and subsequent conditional withdrawal of that resignation) could not be effectively dealt with through the means of a telephone conference. After lengthy discussions, it has been decided that a national conference of the NAJC will be called for the weekend of Nov. 11th, to be held in Winnipeg. This conference will: a) discuss and re-establish the organizational base of the NAJC; and b) review and determine the framework from which the Redress issue will continue to be handled. The November conference is not to be considered a point from where we start all over again, but indeed part of the process to determine the consensus of our community. Positive suggestions instead of accusations, and dialogue instead of arguments will be our method of debate.

Our efforts toward redress have not 'failed', as one paper headlined, nor are we re-treating due to fear of backlash. The recent media coverage on this matter, whether true, construed or otherwise, has had a detrimental and negative effect on our community. It is hoped that the speakers, writers and our community press can channel their energy and resources toward constructive criticism with only the ultimate objective in mind. The objective of Redress for Japanese Canadians, which must ultimately be of benefit to our society, is much greater than any one faction.

If you have views and opinions, please contact your community's representative organizations or G. Kadota at the Vancouver address above.

日系人補償問題の現状

全カナダ日系人協会

会長 ゴードン・門田

SEP 29, 1963

9月当初より、内外の新聞が日系カナダ人の補償問題を活発にとりあげていますが、この焦点は去る9月3、4日、トロントで開催された全国大会の予備会において補償問題を検討していた全カナダ日系人協会の小委員会の委員長、ジョージ・今井氏他、2名が辞任した事によります。(全カナダ日系人協会は元JCCAで1980年にNAJCOとして改制発足)

もともと此の小委員会は、1977年の全国大会で結成され、以来何回かの人事変更もありながら補償問題の検討に取り組んでいました。又、補償問題そのものもアメリカの国会特別委員会の同国での調査、結果発表(今年2月)によつてカナダにおける関心度が高まり、特に此の一、二年、一般新聞による報道記事がふえています。

此の様な関心の高まりにより、小委員会も時期的な緊急を感じて日系カナダ人の意向を計るべく今春から夏にかけて調査活動を活発に始めました。目的としては、アンケート(調査書)又は、公聴会等により各地の日系の意向を聞き、それらをまとめた資料で日系人の立場表明をカナダ政府に出書する事となります。

しかしながら、全国各地に散在する日系人の意向を聞く事は、作業として大変な事業であり、結果としては此の作業の歩調が合わなくなり、ある地では意見のまとめが出来、他の地ではまた問題の検討に取り組んでいると云う状態が生まれました。9月上旬にトロントで開催された予備会は、各地の代表者が一ヶ所に集り、素直に意見を述べ、且つ問題点の応答がその場で出来る事により本大会に備える事を目的としていました。

此の予備会では全国十ヶ所の日系代表が集り、加えて補償問題に関心をもっているバンクーバーのJCCPグループ、そして、トロントの相談会の代表の在席、且つ投票権が認められました。又、此の予備会での提議として、「日系補償全国審議会」(若しくは協議会)の設立が万場一致で可決されました。この審議会は、全国各地の日系代表からして成立していることとなり、更に予備会に出席出来なかつた地域代表の加入も考慮しています。今井委員長他2名の辞任は、この審議会の設立によつて小委員会の権限に規制が出来てしまふ事によるとされていますが、更に審議会の設立そのものにも異議を表しています。

辞任問題は、予備会最終日の夕方でもあつたので、その後、審議会によつて一時的な事後対策しか検討できなかった次第です。此の中には今井委員長の復帰呼びかけもありましたが、諸条件が揃わず2週間後の9月19日改めて予備会に出席した代表者を電話招集して審議会による電話会議を開きました。しかしながら、議事内容にもよる電話での議事進行は難しく、結局は11月11日の連休を利用してNAJCOの全国会議を招集しました。此の全国会議では次の議題を取り上げます。

- 1) 全カナダ日系人協会(NAJCO)の組織強化
- 2) その組織を基盤として補償問題の検討の続行

補償問題に関して11月の全国大会は、白紙からのスタートではなく今迄の経過と経験による体制の取り直しであり、又、対立した意見でも考慮と譲歩によつて団結した力になる事を切願しています。内外の新聞には様々な形容で「日系社会の分裂」、「補償要求の失敗」等と書いていますが、部分的な誤報、レポーターの見解によつてそれらが必ずしも否定的に、又は、第三者の立場で報道されていない様に思われます。願わくは発言者も筆者も日系社会にプラスになる表示をされる事を強く要望致します。

日系カナダ人の強制移動、財産処分、摂取は、当時の政府の不当行為であつた事は良識的な見解をもつ市民の殆んどが認める時代に到達しています。そして、それにまつわる補償問題は日系全てに関係のある事であり、これを検討し、更に立場表明をする事によつて、カナダ社会に大きな貢献がなし得ると思います。

補償問題に関して意見の申し立てをされたい方に各地の代表団体、若しくは下記に直接と投書下さい。

G. Kadota, President NAJCO, #525--890 W. Pender St., Vancouver, BC V6C 1J9.

