

Edmonton

JAPANESE COMMUNITY CLUB

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APARTHEID POLICY CONDEMNED

In a unanimous vote the NAJC Council passed the following motion:

"In our recent past Canadians of Japanese ancestry have been subjected to state imposed legally enforced racism. This treatment continued until 1949 when our community received the right to vote, the right to move freely in our own country and the right to work in all professions.

"Accordingly, we have profound empathy and support for non-white South Africans who are now struggling for equality in their own land.

"We urge the Canadian government to impose against the present South African Government strong economic measures which indicate our national moral abhorrence of apartheid and of the actions of the South African regime."

COMPENSATION WORKSHOP

During the weekend the Council divided into five small groups to discuss what we feel is justified and fair compensation position. When the small groups re-assembled again to share their findings, there was considerable consensus on a number of important areas. (It was agreed at the outset that discussion at the Council level on amounts of dollars will be postponed until the Price Waterhouse report is available.)

Form of compensation: strong endorsement of combination of individual and group, with individual receiving priority, but with community foundation as well, in recognition of the communities that were destroyed, including our feeling of community. Time period: those living in Canada between Dec. 7, 1941 and March 31, 1949; location, no restriction. JC to have control of funds and determination of its use. Centres to follow-up.

NATIONAL COUNCIL MEETING, NOV. 9-11

With 15 Centres participating there were many decisions of far-reaching impact:

1. A motion was passed in support of non-white South Africans. (see story elsewhere)
2. Council requests Government to re-affirm its commitment made on Dec. 15, 84, to enter into a negotiation process concerning redress.
3. A demographic study was endorsed, with a seed money of \$2,000; outside funding will be sought for the major study.
4. NAJC constitution was adopted that streamlines the principles and objectives, accompanied by a more elaborate set of by-laws governing operations.
5. A President's strategy committee was approved, somewhat larger than the negotiation team which it will replace. The mandate will be much broader.
6. Japanese Canadian lawyers will be asked to explore possible court action in consultation with other lawyers, and also to research matters which would be educational and supportive of NAJC position.
7. An important internal development was the agreement of the North York Chapter and the Issei-bu to meet to establish a unified Toronto representation.
8. Some planning be done in terms of an NAJC conference for the younger members of the Japanese community.
9. Workshop on compensation emerged with a number of consensuses. (story elsewhere)
10. National conference of NAJC is set for Victoria weekend, May 1986; place to be determined early next year. Adoption of Council actions, elections and other matters will be on the agenda.

WHY REDRESS NOW?

After more than 40 yrs, some Canadians have raised the question: Why redress now? Why not let the past rest in peace? Why rekindle feelings of pain and suffering among the victims? Why provoke the racist antagonisms on us again?

There are several factors that might explain why now. Until the 60's and the protest era, it was not appropriate to raise civil rights demands, especially for minorities. So the social climate was not suitable.

It was not until the 1970's that erstwhile classified wartime documents became available in the public archives. Little by little people like Ann Sunahara began digging into what was behind the drastic decisions that uprooted Canadians from their homes. And little by little relevant information became available, that the forced removal was not for security reasons but motivated by racism.

Before the war Japanese Canadians suffered racial discrimination as a natural part of their growing up--denial of voting rights, professional and civil services jobs, public school teaching. The ultimate humiliation was to be removed from home, rounded up like criminals, confined to remote ghost towns--simply because of your ancestry. The psychological wounds resulting from such experiences require several decades to scar over; some are still feeling unsure of expressing their inner feelings, to feel first class, to defend rights--your own or that of others.

When resettling east of the Rockies, government policy was to encourage JC's not to settle in the same block as another JC. If uprooting destroyed our communities, this policy was effectively continuing it.

Our early post-war national organization worked with determination and commitment to gain our franchise, some property compensation, return to the west coast, right to return to Canada for those "deported". As challenges were met and largely overcome, motivation declined and the national organization finally went defunk in 1961. After the JC Centennial, attempts to revive the national took several years.

So now we're finally moving!

WHY COMPENSATION?

The gov't at one time appeared close to acknowledging that an injustice was suffered by the JC's during WW II.

In the Canadian system of justice, an attempt is made to ameliorate the injustice as much as possible. Monetary compensation is the most frequently used medium. It is understood that money will not make up for everything--a paraplegic victim, false imprisonment, to mention two. There is an attempt to correlate the more serious injustice with higher monetary compensation. Thus, no compensation is taken to be not a very serious injustice.

Redress seeks a meaningful, symbolic compensation appropriate to the seriousness of the injustice. NAJC Council at its meeting Nov. 9-11 will be spelling out the nature and amount of compensation it considers appropriate.

WAR MEASURES ACT TO BE REPEALED?

One of the basic redress component is to work toward preventing any other group from suffering what we did during WW II. To review and rescind or fundamentally alter the War Measures Act (WMA) are part of our redress objective.

News release of Oct. 25 indicates that the federal gov't hopes to repeal the WMA and replace it with "safety and security" legislation, according to Assoc. Defence Minister Harvie Andre.

It will be important to see what the proposed "safety and security" legislation really specifies. At any rate, it is another move in the right direction for our redress.

EDMONTON, CALGARY MEETINGS

On Nov. 1, Art Miki, NAJC pres. along with Vancouver delegates Cassandra Kobayashi and Roy Miki, met an Edmonton group, and on Nov. 2, this contingent together with Ann Sunahara, Allan Hoyano and Gordon Hirabayashi met with a Calgary open meeting on redress issues.

FLO & LUCY
...S 'N THAT...



FL IL



BIRTHDAY:

Many Happy Returns to MRS.
TAMASHIRO on her special
Boxing Day birthday!

BIRTH:

CONGRATULATIONS to MIYAKO OKUBO and
KIM WAKEFIELD on the birth of a little girl,
MARIKO KATHRYN, 6 lb. 15oz., on September 9.
Proud big brother is NICHOLAS.

EXTENDED 19th HOLE:

Another member for the HOLE-IN-ONE is
TERRY TAMURA. His dream come true happened
at the 135 yard, 8th hole at the Radium Golf
Course in September. CONGRATULATIONS TERRY!

WANTED: A MATURE PERSON TO BABY SIT, PRE-
FERABLY OF JAPANESE DESCENT, FOR THREE
AFTERNOONS A WEEK (APPROX. 12:30 - 4:30)
COMMENCING IN JANUARY. PLEASE CALL
MIYAKO OKUBO AT 429-2381.

Ann's Party, Dec 3, See p. 9.

COMMUNITY EMERGENCY COMMITTEE

Formed recently to respond quickly
to a family crisis--due to sickness,
fire, death, whatever. Should there
be any need for assistance or infor-
mation, do not hesitate to call one
of the following:

Miyako Okubo . . . 429-2381
John Ito 467-0454
George Tsuruda . 475-7147

The EDMONTON MULTICULTURAL SOCIETY invites
all EJCA members to the ANNUAL GENERAL MEET-
ING of their Society on THURSDAY, Nov. 28,
1983, at 7:30 p.m., at the EDMONTON PUBLIC
LIBRARY, Meeting Room (7Churchill Square).

Beth Bryant, Assistant Deputy Minister
Cultural Heritage Division, Alberta Culture
will be your Key Guest-Speaker.

In addition to the above, Alderman
Percy Wickman will be also present, in order
to be the receiver of a special acknowlege-
ment of his outstanding contributions to the
cause of multiculturalism.

WANTED: A ROOM FOR A YEAR

A Japanese man in his 50's
will arrive in Edmonton in Janu-
ary to study English for a year.
Desires to rent a room or suite
in a Japanese home. For further
information, please contact Emiko
Kinoshita, 469-3112.



ADVERTISING POLICY

for Volume 10, 1985-86

1. Maximum size acceptable;
Quarter page (half column).
2. Advertising space must not
dominate the newsletter.
3. Rates for advertising:
5 x 3 3/4 (quarter page) = \$20.
2 1/2 x 3 3/4 (eighth page) = \$13.
personal (up to 3 lines) = \$ 3.
Special volume rate (7 issues)
paid in Sept = rate x 6.
4. For best results, advertisers
should send MOSHI MOSHI black
and white copy ready for use.



FIRST EDMONTON- BORN SENIOR

ON-A-SENIOR

JIM TADAO KIMURA was born in Edmonton, on May 15, 1916. The place where his home stood is now the downtown Eaton's parking lot, a remarkable change from the days of the wooden sidewalks! 101st Street from the subway to Jasper Avenue was cobbled with blocks of wood covered with tar. The young lad's first school was the old Queen's Avenue School where now stands the CN Tower.

In 1927, the Kimuras moved to a farm four miles southwest of Opal so Jim attended the nearby Maybridge School. When he was 15, he left school to help his father with farming. During his younger years, he was active with the Community Young People's Club, as organizer and its President. He was the captain of the local baseball team and was the pitcher for many local teams during the tournaments.

In 1946, Jim married CHIZUKO MATSUNO from Raymond. They have a family of three children, who are married and living in Edmonton. After they left home, Chizuko taught school and worked in the School Library for many years.

THE ANNUAL BAZAAR at SOUTHGATE was held on October 17, 18 and 19th with proceeds totaling \$1456.83. Of this, approximately \$200 will be retained as a starter for next year's projects, and the remainder was deposited to the Drop In Centre Account. The craft committee was headed by MRS.es: FUJINAGA, HUBBIHOCA, TATEISHI, KANEDA and HOYANO, netted \$1130.70. A new feature for this year, were velvet shoe bags. The Flea Market, popular at the Heritage days was again successful at the Bazaar. There were more than 20 volunteers helping in the craft section during the three days.

GAYLE SHAW once again convened the BAKE SALE, which took place on Sat. October 19th. Through the generous donations of a variety of goodies by the EJCA lady members, the intake totalled \$326.13.

We thank all the volunteers in making this another successful Bazaar!

The farm could not support two families, therefore, when the oil-boom hit Redwater, Jim went to work in the oilfields. 15 years later when his father retired at age 80, he returned to work on the land. During his farming days, he took an active part in the local Farmers' Union as president and secretary.

Unfortunately in 1977, Jim injured his hand in a farm accident at which time he and his wife made a difficult decision. They retired from active farming and rented out the farmland.

In 1978, Jim and Chizuko fulfilled a promise to his late mother, to rest her ashes in her family plot in Fukuoka, Japan. After completing this task they enjoyed the wonderful opportunity of meeting all the relatives and did a lot of sightseeing. It was indeed a thrill of a life time for them, and fortunately to be re-experienced again last fall.

The KIMURAS are enjoying their retirement in good health and hope to do as much travelling as possible.

Jim's famous last words are "retirement is having the choice of doing what you want to do, when you want to, IF you want to."

POST SCRIPT: It was Jim's father, Mr. TOYO-MATSU KIMURA after whom the lake eight kilometers west of Redwater is named.



ATTENTION, YOUNG SENIORS !!

Lots of goodies come with senior citizenship, including special bus pass, rates for golf season tickets, free ski tows at several ski lifts, discount at cinema, among others. DID YOU KNOW THAT YOU ARE ALSO WELCOME TO HONORARY MEMBERSHIP TO Edmonton Japanese Community Association? We have many on our roster, but we know there are more of you "out there".

Please contact Flo Shikaze, 9104 - 71 Street, Edmonton T6B 1Y2, or call 466-1059 for the honorary membership, and get on our Seniors mailing list.

TO BE YOURSELF--OR TO "PASS"

-- A SANSEI VIEW

(During the Japanese Canadian Centennial in 1977, when Linda Uyehara Hoffman was just getting involved in the Vancouver Nikkei community, she was asked to write a piece on recently becoming Canadian. Although it is now 8 years ago, there is still a lot of relevance to what she expressed. Linda is currently one of the anchors of Vancouver's Katari Taiko group.)

I am a Sansei, born in the U.S., recently become a Canadian citizen. When I think about that decision, it strikes me as ironic, because I believe generally that Canada as a country and Canadians as a people are less concerned about human rights, about the notion of equality before the law, than is the U.S. Ken Adachi's book, The Enemy That Never Was, is full of such examples regarding the Japanese during World War II....

So why become Canadian? Because, in Canada, I have found myself involved in the nearest thing to a community of Japanese that I have experienced in my 36 years of life. I feel comfortable in and comforted by their presence--more relaxed than in any other group I've been in.

I never had much contact with any Japanese except my family, and was the super-assimilated Japanese American. In school and in college, there were no Japanese in my classes. And if there had been, I doubt I'd have had much to do with them. The goal was to "pass" as *hakujin*. So I passed--but in all the groups I was in, I passed as exotic and different. And I found I was using my race to manipulate people. While denying that there was anything Japanese about me, I was using it.

My present community is composed of Japanese of mixed origins--Nisei, Sansei, Shin-Issei. None of us are passing, and I've got no corner on exoticness. I can't play "token" games anymore. The Shin-Issei, especially, are a revelation to me. They are, of course, like our ancestors, the adventurous ones, the ones who've chosen to leave their country. But even more, many of them are the unconventional ones, the creative and imaginative ones. *And they've grown up as part of the majority culture--they're not ashamed of looking the way they look, or being whatever they are.* For them, it's normal to be Japanese. I'm learning a basic

NORTH YORK CHAPTER DINNER/DANCE

On Sunday Nov. 10, the National Council was invited to participate in the fund-raising dinner dance of the North York Chapter (also known as the Greater Toronto Chapter). The huge affair, over 300, at the main ballroom of the Sheraton Centre, featured many things: the 38th anniversary of the national organization (in 1947 it began as National Japanese Canadian Citizens Ass'n), front row representation of the 14 centres from Victoria to Ottawa, several delegates from other ethnic associations, government representatives. It was a gala affair, and one which the stamp of recognition and appreciation to the active and dedicated workers and the North York was given.

Although the main speaker was Patrick Dwyer, MP, a strong supporter of redress for Japanese Canadians, the one who stole the show was Alderman Michael Walker, who presented on behalf of the Toronto City Council a cheque for \$5,000 to President Art Miki; the cheque was to go toward the cost of the socio-econ. loss study undertaken by NAJC (a total of \$30,000). Alderman Walker told the audience that Toronto would urge the Canadian Federation of Municipalities to follow its lead. Maybe EJCA should assist Walker so far as this city is concerned.

Since the dinner-dance ticket was for \$32.00 (\$16.00 for students and seniors), it is expected there was some success on the fund-raising. Toronto has the biggest quota to contribute.

— 888 888 888 888 —

and simple kind of pride from them. I don't have to prove that I'm better than anyone else in order to be just as good.

So I want to stay in Canada to remain a part of this community. I'm hoping that Canada's multicultural policy, if it continues, will allow my child to grow up prouder of being Japanese than I did under America's "melting pot" theory. I think that with multiculturalism, we have a better chance of maintaining respect for differences than do the Americans with the "melting pot". Assimilation is fine in theory, but it doesn't work with visible minorities. And, too, perhaps I want to stay in Canada because I think there are lots of battles ahead for equal rights, and I want to take part in them--with my community.

--from RIKKA IV:2, 1977

THIS IS MY OWN, book on Muriel Kitagawa

A new book is about to hit the bookstores, THIS IS MY OWN, edited by Roy Miki.



Muriel Kitagawa

The heart of the book is the letters of Muriel Kitagawa (1912-1974), a Nisei journalist for the *New Canadian*, who in late 1941 was the mother of two young daughters and who was pregnant with twins. Her brother, Wes Fujiwara, was in medical school in Toronto, and she wrote

to him every few days to keep him informed of developments in B.C., and to consciously document, for herself and her community, the events of this frightening and chaotic period.

She tells Wes about the JAPS KEEP OUT signs on the roads, the squalor in the Hastings Park Manning Pool where Japanese Canadians were held pending internment, the humiliation of the curfew, the horror of being forced to sell possessions that had taken a lifetime to earn, the fear that accompanied each new order-in-council, and through it all, the shock and disbelief at this absolute betrayal by a "democratic" government.

She, in effect, is the first voice of redress, and now we are about to have a good portion of it available. Besides letters, there are articles, unpublished autobiography in which she recalls the experience of growing up Nisei. Accompanying these are photographs from library archives and from Muriel's family collection, as well as actual gov't documents of WW II.

Editor Roy Miki has included in his selection many unpublished writings from the Muriel Kitagawa Archive, and has written a comprehensive introduction which provides an historical context for Muriel's work. \$24.95 hardcover, 12.95 soft; available soon. Excellent Xmas gift. Outlet: MOSHI MOSHI.

TED AOKI RETURNS TO VANCOUVER

Dr. Ted Aoki, Professor Emeritus of Secondary Education, retired June 30, 1985 and is now back in Vancouver (he left there initially in 1942, and again after three yrs. at UBC in 1978). "When I returned to U of A as Department chair, I promised June we would return to Vancouver when I retire." He will be busy for the foreseeable future with visiting stints at various universities. Edmonton's loss is Vancouver's gain.

Some of the Lethbridge and Taber people remember Ted as an energetic coach as well as an excellent teacher. He is a UBC Commerce grad, 1941, and moved into education while digging in the mines of Crow's Nest Pass when he saw an ad for teachers. He had to get a special pass to enter Calgary for normal school certificate and his first appointment was to a Hutterite School.

At a function hosted by the Board of Governors, The Folio reports: Professor Aoki began with the Dept of Secondary Ed in 1964 as an Assistant Prof. He became Dept Chair in 1978, and as a result of his contribution to curriculum theory, program evaluation and social studies curriculum and theory, he has been honored by having an award named after him. The "T. Ted Aoki Award" was established by the editorial board of the Journal of Curriculum Theorizing which will donate \$1,000 to the student that submits the best essay that exemplifies Dr. Aoki's Scholarship.



SEASON'S BEST WISHES
TO THE READERS AND CONTRIBUTORS OF MOSHI MOSHI!

Haruko Hiratsuka: Japanese
Yumiko Hoyano: co-editors;

Flo Shikaze, Lucy Takahashi, Gordon Hirabayashi, English language staff.

Damages for Japanese 'impossible'

OTTAWA (CP) — The federal government should prevent future wrongdoing against ethnic groups rather than directly compensate Japanese-Canadians interned during the Second World War, a federal government advisory committee recommended.

The Canadian Multiculturalism Council, which made its recommendations at a meeting Sunday,

said in a release that putting a dollar value on the suffering and losses of Japanese-Canadians is both unrealistic and impossible.

"Placing of a present monetary value on past material loss occurring more than 40 years ago would place an impossible burden upon many Canadian taxpayers who were not yet born when the past injustices occurred," the council said in its resolution.

Instead, money should be used to create a Multicultural Foundation to encourage understanding among ethnic groups in Canada, the release said. The foundation

would provide grants for multicultural programs and exchanges and a pension supplement for former internees.

The government has already offered between \$6 million and \$10 million for an educational foundation as a memorial to the mistreatment of Japanese-Canadians.

The National Association of Japanese-Canadians rejected that offer last spring.

Nearly 21,000 Canadians of Japanese origin were stripped of their right to vote, had their property confiscated and were taken from their homes on the West Coast and placed in internment camps after Japan bombed Pearl Harbor in 1941.

In a recent release the Canadian Multiculturalism Council stated in a resolution that "Placing of a present monetary value on past material loss occurring more than 40 years ago would place an impossible burden upon many Canadian taxpayers who were not yet born when the injustices occurred." Rather than directly compensating Japanese Canadians interned, the Council instead recommended the creation of a Multicultural foundation which would provide grants for multicultural programs and exchanges and a pension supplement for former internees.

The Council has correctly recognized that, even in these days of billion dollar bail-outs and tax credits, the losses suffered by Japanese Canadians were enormous. However, the NAJC

has never taken the position that a lump sum dollar-for-dollar payment in compensation for material losses must be paid; in fact, the suggestion that internees be directly compensated by way of a pension supplement or annuity has been raised as one possible option. All the NAJC has asked of the government is a commitment to negotiate a just and fair solution.

The idea of a foundation to encourage understanding among ethnic groups is a laudable one, which no one can criticize. However, the government does not need the internment of Japanese Canadians to justify the establishment of such a foundation; nor would the creation of a foundation address the major purpose of the movement for redress: to recognize the injuries suffered by the victims, who are still with us.

--Allan Hoyano





Masaru Shintani (right) instructs a group of students
... he's North America's top-ranked wado-ryu black belt

Wartime hardships led to karate skills

By **MARTY KNACK**
Journal Staff Writer

A lengthy internment at a Second World War relocation camp was both harrowing and beneficial for Masaru Shintani.

The "close to nine years" at New Denver, B.C., were difficult because he had to support a family of seven and was robbed of all the good times most of us cherished as teenagers.

But he discovered karate then and is thankful now because he's

the highest-ranking black belt in the wado-ryu style in North America.

It's a positive reflection of Shintani's character that he remains such a giving person after being among 20,000-plus Japanese-Canadians forcefully moved into B.C.'s interior simply because of their heritage.

The 58-year-old Hamilton resident estimates he conducts 40 clinics per year in Canada and the United States, in his 44th year of karate as an eighth-degree wado-ryu black belt.

He came to Edmonton recently at the invitation of former student Joseph Rempel, provided instruction at two University of Alberta Karate Club workshops and graded four U of A club members who raised the number of wado-ryu black belts to 1,064 in Canada.

"My father died when I was seven," says Shintani, before discussing the trying period when his family was stripped of all possessions and banished from Vancouver to New Denver.

"I started supporting my family at 10 or 11. I was earning \$32 a month in the camps. That kept the seven of us.

"I worked in a lumber yard, knocking trees down. They were dangerous jobs, not kids' jobs."

While at the camp, he and some friends discovered an old man hitting a tree and screaming, during one of their forays into the forest. That was their introduction to Akira Kitagawa, a respected sensei when he was living in Okinawa.

"He was a master, but he never told me he was a master," Shintani says of his first tutor.

"He gave me a lot of hope. He taught me power.

"I know it was hard. It wasn't seven or eight hours a day. It was 10 hours a day."

At least it made him overlook the fact that he was a prisoner in his own country.

"As for education, forget it," he says, reflecting on those times. "I lost a lot of years."

But he's philosophical about it, as he refuses to be totally negative about the distressing experience.

"When we were kids in Vancouver, we were glad to be relocated," he says of himself, his brother and four sisters.

"If we weren't relocated, we would have been dead anyway (because of many Canadians' hatred of his race, after the Japanese declared war).

"We were too young to really understand what was taken away."

He appreciated the humane qualities of the Doukhobors who brought them food in the camp and recognizes how hard it was for those who didn't die or lose their sanity at locations such as New Denver, Slokan and Greenwood.

"We suffered inside and didn't display it," he says. "The ones who survived must have had strong will."

EJCA FAMILY XMAS PARTY

SUN. DEC. 8: 1:30 - 6:00 PM
PLEASANTVIEW COMMUNITY HALL
10860 - 57 AVE.



FEES --- **	MEMBERS	NON-MEMBERS
Adults	2.50	4.00
Children	.50	1.00
12 & under		
Students	1.00	1.00
Sr Citizens		

(Age: 0-90+; ^{free} Do you fit in?)

Santa Claus-Goodies for children

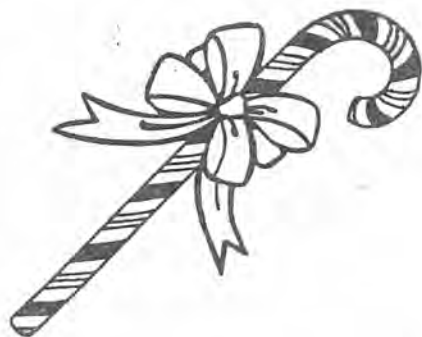
FUN FOR ADULTS: COME ON DOWN!

ENTERTAINMENT

Prizes

GAMES

There will be both door-prizes
and a raffle.



FOOD

The party will take the
form of a POT LUCK in addition to
the traditional turkey, so please
BRING YOUR FAVORITE DISH

**Fees are to defray the cost of the hall, door prizes,
turkeys, oranges, pop, surprise treats for children.

* MEMBERSHIPS WILL BE AVAILABLE AT THE CHRISTMAS PARTY.

FILM REVIEWS: EXILE YEAR OF THE DRAGON

□ 評論 □

エクサイル
イヤ・オブ・ザ・ドラゴン

EXILE

Note: The *Exile*, produced by Bonita Siegel and directed by Gordon Pinsent, was broadcast at 10 p.m. on Sept. 15. The cast for the hour long CBC drama included Robert Ito, Lawrence Nakamura, Denis Akiyama, Jane Nimi and Michele Markó. The screenplay was written by Michael Mercer and Peter Lower.

by Tamio Wakayama

Cinematic attempts to define our history by those outside of the Nikkei experience have had a nasty tendency to sink into a morass of stereotypes, oversimplification, or sentimentality. Like a breath of fresh air, *Exile* adeptly sidesteps these pitfalls to offer a sensitive and moving exploration of one family's painful attempt to confront its past.

After 40 years of exile in Japan, Hiroshi Nakashima returns to B.C. His presence in the plush, North Vancouver home of his Nisei son, Ken, serves as an unwelcome reminder of a tragic and shameful past which Ken has spent a lifetime repressing. Deprived of his history and heritage, the third generation son, Michael, wants nothing more than to run away to LA with his 'hakuji' girlfriend to escape from the repressed and authoritarian father. Despite its opulence, the Nakashima house is tense, cold and divided.

Ken orders his son to look after the visiting grandfather. At first Michael resents the intrusion of 'that sawed-off shogun' but gradually they break through the barriers of time and culture to find mutual respect and affection. They retrace the past and Michael begins to glimpse the strength and courage of this frail, old man: his union movement, and his 'gambari' resistance to the evacuation which led to incarceration in Angler and his eventual deportation to Japan. The missing chapters of Michael's legacy, denied by his own father, slowly begin to fill.

However, these probes into the past enrage Ken. Desperately clinging to his closed world, he vehemently refuses to take his father to Tashme - the real reason for the return of the exile is to lay a wreath and say a final farewell to his wife who died in the prison camp. In their explosive confrontation, buried resentments finally surface. Ken has never forgiven his father's dogged resistance to the wartime injustices. While the 'gambari' sat in Angler, his young son was left alone to face the terrible task of cremating his mother who had slowly wasted away from the shock of imminent deportation.

エクサイル

若山 多美男

注 —— ボニタ・シーグル演出、ゴードン・ピンセント監督の「エクサイル」は、9月15日午後10時よりCBCテレビで放送された。この1時間ドラマには伊藤ロバート（アメリカ製テレビドラマのクインシーでお馴染み——編集部注）や中村ローレンス、秋山デニス、新見ジェーン、ミシェル・マーコらが出演している。脚本はマイケル・マーサーとピーター・ローワーによる。

日系人の歴史を明示しようという日系人以外の者による視覚的試みは、常套句か単純化し過ぎか、または感傷的かの苦境に沈み込む不愉快さがあった。エクサイルは、ある家庭がその過去に立ち向かう苦しい試みの、神経質で哀れな探究に誘う落とし穴を巧みに回避している。

日本へ追放されてから40年の後、中島ヒロシはBCに帰って来た。その彼を、二世の息子であるケン、自分で抑制するのに一生を費やした悲劇的で恥ずべき過去を思い出させる歓迎されない客としてもてなす。彼の歴史は、白人のガールフレンドとともにロサンゼルスに飛び出すことが最大の希望である三世のマイケルを、抑制され関白的な父親の下から逃避させるよう誘導する。中島家は裕福であるにも係わらず、緊張し、冷たく、断絶していた。

ケンは息子に、訪れた祖父の面倒を顧るよう言いつける。マイケルは初めは「小さな将軍」の押しつけに憤慨していたが、次第にお互いの尊敬と愛情を見つけ、時間と文化の障壁を取り除いていく。彼等は過去を追想し、マイケルは、連盟運動や、アングラでの監禁や結果としての日本への送還を導いた移動に対する反抗の頑張り、に激しく揺れるこの老人の強さと勇気を、それとなく感じ始める。マイケルが受け継ぐべきもので彼の父から拒否され失われた部分は、すこしづつ満たされて行く。

とはいえ、これらの過去への探索はケンに激怒させる。彼に纏いつく閉ざされた世界は、彼に父親をタシメに連れて行くことを猛烈に拒否させる。追放された者が帰って来た本当

The pilgrimage to Tashme is again left to Michael. The old man and his grandson find the former prison camp covered by a blanket of snow that smothers all traces of the past. The gravesite cannot be found and the flowers are left in a forlorn patch of snow with the faint hope from Michael that his grandmother will somehow know of the tribute and final farewell. His purpose only partially completed, Hiroshi Nakashima dies.

After the funeral - a final travesty in which a white minister, an obvious stranger, mangles the pronunciation of the deceased and mouths ironic platitudes of sorrowful death on 'alien' Canadian soil - Michael lashes out at his father for his cold rejection of grandfather Nakashima. He storms out of the house to leave, perhaps forever, on his own exile.

History, however, does not repeat itself. Michael returns. Facing a glorious sunset, father and son are reunited in the final act of strewing the cremated ashes of their 'exile' on the waters of Vancouver harbour. Finally forced to confront the past, Ken now begins to articulate the rage and pain of growing up a 'Jap'. Throughout his life he has internalized his tragedy, blaming himself and his father, but now he begins to reach a more mature, political vision in which the evil in men and the injustices of their institutions are held accountable.

Exile projects the Nikkei voice, the ambiguities of its psyche and the complexities of its generations, with surprising authenticity. Hardly a false note is struck in either the dialogue or the superb performances of the cast, who, except for Robert Ito, are of limited professional experience. In particular, the commanding presence of Lawrence Nakamura, as the grandfather, provides a vivid glimpse into the dignity and strength of our pioneer generation. The flaws in the production - the pace drags at times, the Steveston locations look suspiciously like sites on the River Road in Delta, and the unawareness of Michael in this day and age of redress is somewhat incredulous are minor and detract little from the impact of the compelling drama.

The Exile makes a statement that now, more than ever, bears repeating. The past, like the return of the 'exile', is inescapable and to avoid its truth is to condemn one's own future. The anger of the 'gambari' grandfather is a condemnation of the Nikkei tendency to escape its moral responsibility by fleeing behind a convenient screen of 'shikata ga nai' (it can't be helped) - the injustices of the war year, being acts of men and not the gods, can and must be 'helped'.



の理由 —— それは収容キャンプで死んだ妻に花を捧げ、最後の別れの言葉を告げることであった。彼等の今にも爆発しそうな睨み合いの中で、埋もれた怨みが最後に噴出する。ケンが父が戦時中の不正に対して頑固に抵抗する事を、決して容赦していなかった。ヒロシがアングラーで頑張っている間、彼の息子は国外追放の差し迫った恐怖から衰弱した母親の茶毘という無残な状況の中に、一人残されていたのだった。

タシメへの巡礼は、再びマイケルに任された。老人とその孫は、過去の全ての軌跡が雪で覆われた元収容キャンプを発見した。老人の妻が埋葬された場所を見つけることはできず、祖母はきっと追悼と最後の別れを知っているだろうとのマイケルのかすかな期待とともに、花が雪の野の片隅に置かれた。そして中島ヒロシは、目的半ばにしてこの世を去った。

葬式 —— 白人の牧師が故人の名を読めずぶち壊しにし、カナダという異邦の地での悲しい死に対し、皮肉で陳腐な話を大袈裟に語るという最後の無理な演出 —— の後、マイケルは父の祖父に対する冷酷な拒否を痛烈に攻撃する。彼は怒って家を飛び出す。彼自身の追放として、おそらく永遠に。

しかしながら、歴史は繰り返さない。マイケルは家に戻る。荘厳な夕陽を受け、父子は再会し、灰と化した追放された者をバンクーバー港に撒く。最終的に過去と対面させられたケンは、「ジャップ」が成長する苦痛と激怒を明確に表し始める。彼の生活を通じて彼は悲劇を内面化し、自分と父とを非難してきた。しかし今、彼は人間の邪悪さと制度の中の不正について説明する義務があると感じる、より慎重な政治的視野に到達し始めた。

エクサイルは日系の声や、その精神の曖昧さとその世代の複雑さを伝えている。対話や、伊藤ロバートを除いた出演者は役者経験が浅いにも係わらず絶妙の演技を見せ、その演技においても対話においても、不調和の要素はまったくない。特に祖父役の中村ローレンスの支配的な存在は、我々の先駆者の世代の強さと尊厳を鮮明な演技で提供していた。制作上の欠点 —— のろのろしたテンポ、デルタのリバーロードかと疑われるスティーブストン、最近のマイケルについての無知や補償の世代が幾分か懐疑的なことなどは、些細ではあるが影響力をもつドラマの衝撃を、わずかながら減じている。

エクサイルは今、より多くを報告した。追放された者の帰国といった過去からは逃避できず、真実を避けることはその者の将来を非難することになる。「頑張る」祖父の怒りは、「しかたがない」という便利な幕の裏に逃げ込むことによって道徳的責任を回避する日系人の傾向に対する非難である。

—— 神でなく人間によって成された戦時中の不正は、しかたがなくはない。必ずしかたがある。 ■

YEAR OF THE DRAGON

reviewed by Gordon Kayahara

The film *Year of the Dragon*, directed by Michael Cimino, is one of the most racist and sexist films that has hit the screen for a long time. The story is about a Viet Nam veteran cop who is determined to clean up New York's Chinatown of youth gang violence, which he discovers to be backed by the old established Chinese businessmen.

Captain Stanley White (played by Mickey Rourke), in the style of 'Rambo', invades Chinatown on his one-man crusade, not caring who he kills or who gets killed in the process. He takes us into what is portrayed as the 'real' Chinatown, a place of sweatshops, gambling dens and heroin smuggling. And, of course, in the end this insensitive, aggressive, and barbaric racist gets both his man and his Asian woman.

The film is filled with every racist and sexist cliché - from having a boy Friday, the ever loyal Asian American cop who dies while servicing Captain White, to Captain White forcing himself upon an unwilling Asian American female television reporter who at first struggles but in the end succumbs. Cimino also pulls every racist stereotype that has existed since Fu Manchu first appeared in 1911. Asians are portrayed as emotionless, ruthless and inscrutable gamblers and heroin dealers. The only things missing were the glasses and buck teeth.

Director Cimino seems obsessed with the Americans having been defeated in Viet Nam. It is as if Cimino's *Deer Hunter* must redeem himself in New York's Chinatown. As Captain White says in the movie: "This is a war. I'm not going to lose it. Not this one."

Cimino's racism becomes unnervingly blatant as he attempts to justify the Viet Nam War and win it vicariously.

The proliferation of this insidious racism, backed by Hollywood's millions, only serves to reinforce stereotypes that perpetuate prejudice against Asians. It is not coincidence that as this type of movie gains in popularity so does violence against Asians in the United States. This very disturbing trend is one which we cannot afford to ignore, and we should give our support to the Chinese Canadian National Council in protesting this movie.



イヤー・オブ・ザ・ドラゴン

萱原 ゴードン

長期にわたって上映されているマイケル・シミノ監督による「イヤー・オブ・ザ・ドラゴン」は、最も人種的偏見と男女差別の激しい映画のひとつである。この物語はベトナム戦争帰りの警官が、ニューヨークのチャイナタウンの青年ギャングの暴力を一掃しようと決心し、その暴力は古くからの中国人実業家に後押しされていることを発見するというものである。

ミッキー・ルーク演じるスタンレー・ホワイト部長は、「ランボー」のように人を殺そうが他人が殺されようが気にもとめず、個人改革運動でチャイナタウンに潜入する。彼は私達を搾取にあふれた工場や賭博場、ヘロイン取引の場などの「本当の」チャイナタウンに案内する。そして最後には、もちろん、この無感覚で攻撃的な野蛮人な、人種偏見に満ちた男は、男とアジア人の女性の両方を得る。

この映画は、いつも誠実なアジア系の警官「ボーイ・フライデー」がホワイト部長の命令を執行中に殉職したり、またいやがっているアジア系米人の女性テレビ・レポーターがホワイト部長に責められ、自由になろうともがくが最後には屈伏したりと、すべての人種偏見と男女差別の陳腐な常套句に満ちている。シミノ監督は、1911年に「フー・マンチャー」が登場して以来の、すべての人種偏見のイメージを引きずり出している。アジア人は感情を表さない、残忍で不可解な博打打ちかヘロインの売人というように、あからさまに表している。ただ眼鏡と出っ歯がなくなっただけにすぎない。

シミノ監督は、アメリカのベトナム敗戦に取り憑かれていたようだ。あたかも前作の「ディア・ハンター」が、ニューヨークのチャイナタウンで名誉回復しなければならぬように。ホワイト部長は映画の中で「これは戦争だ。俺は負けない。これは絶対に」と言っている。

シミノ監督の人種偏見は、ベトナム戦争を正当化し、代理的な勝利を得ようと企てることによって、無気力でげげしいものとなっている。

ハリウッドから何万という援助を受けた陰險な人種偏見の増殖は、ただ単に今も続くアジア人に対する常套句的な偏見を強めるだけである。この種の映画に人気があることと、アメリカでアジア人に対する暴力が増えていることは偶然ではない。この危険な傾向は無視できる種類のものではない。私達はこの映画に抗議する中国系カナダ人全国評議会を支持すべきである。

Late Edition --

STOP PRESS

STOP PRESS

STOP PRESS

from the editorial page:

THE GLOBE AND MAIL, TUESDAY, NOVEMBER 19, 1985

Redress on hold

In May, 1947, the public accounts committee of the federal Government approved the appointment of a royal commission "to inquire into and report upon the claim of any person of Japanese race now resident in Canada for alleged loss which resulted from the amount received by him being less than the fair market value for his property at the time of sale or loss."

The rest, of course, is history.

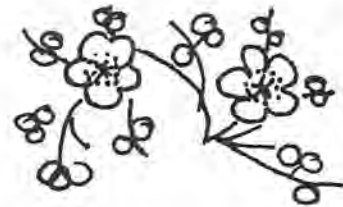
In May, 1984, the then opposition leader, Brian Mulroney, declaring himself in favor of compensation for Japanese Canadians who were unfairly interned during the Second World War, said: "I feel very strongly that Canadian citizens whose rights were abused and violated and trampled upon should be compensated." He added that if a Conservative government were in power, "I can assure you we would be compensating Japanese Canadians."

The rest, of course, is history — and pretty dismal reading it makes. We have yet to compensate the Japanese Canadians, although there is ample evidence of popular acceptance for the principle of redress. The road to irresolution seems to be at least

as well-paved with good intentions as the road to hell.

Fog has rolled relentlessly over what once appeared to be a straightforward issue. We learned that the Mulroney Government did not have in mind individual payments for those who suffered injustice. Its proposal for the establishment of an educational foundation at a cost of \$6-million to \$10-million — "our last best offer" — was rejected by the National Association of Japanese Canadians. On the matter of an official apology, the Government retreated into semantics, declaring that it would make formal acknowledgment of injustices rather than issue an apology.

The only decent outcome would be direct compensation to individuals who suffered losses. The excuse that these are difficult to calculate four decades after the event is now evaporating with newly gained access to 40-year-old government records and the engagement (with the help of \$5,000 from Toronto City Council) of the accounting firm of Price Waterhouse Associates to study the losses. The study should be complete by spring; a settlement should follow immediately.



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このような経験から受けた精神的な傷は治すのに幾世代もかかるでしょう。今だにある人達は自分か一流であることとか、自分や他人の権利を守ることに關して本當の気持を表わすことに確信がないようです。

ロッキーマウンテンから東へ落着く際、政府は日本人が同じ町内に住まないように促しました。強制移動か、和達のコミュニティーを壊しただけでなく、その後の政策も壊し続けていたのです。

戦後間もなく出来た日系人全国会は選挙権獲得、家財損失への賠償、西部海岸へ戻ることを強制送還された日系人カチカ人の力カチカへの帰国などのために強い決意をもつて働きました。そして、大部分の要求が満たされ、動機が薄れてゆき、全国会は一九六二年に解体しました。日系人移住百年祭の後全国会と復活させるのに、数年かかりました。そして、今和達は又遂に動き出したのです。



クリスマスパーティー

日……十二月八日・日曜日
時……午後一時半

場所……フレザナハイウェイビューホール
(二〇八六〇一五七アヴェニュー)

費用……大人会員 二五〇 (非会員 四〇〇)

小人 …… 五〇 (非会員 一〇〇)

学生 …… 一〇〇

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もしもしへ御投稿 御批判 アイディア
のあふれた記 (御連絡ください)

ホヤノ (四三七七三〇) 平家 (四九九八八)

評論

エクサイル
イヤ・オブ・ザ・ドラゴン

pages 10, 11, 12

お子さんが成長された家から離れて独立されてからは奥さんは学校で教えたリ、又長間学校の図書館で働かれました。

農業だけが御両親との二つの家族を支えるのは無理もあってレドウスターでオイルガムが興た所には父上かハナで引退されるまでの十五年間はオイルフィールドで働かれました。又この地カの方マウスユニオンで会長として又書記として活躍されました。

一九七七年事故で手に怪我とされてからは残念ながらも農業から手と引く決心とされました。

一九七八年既に七くばられた母上の願いを叶えられたお骨を持って祖国福岡に行かれました。その機会には観光旅行を満喫され、御家族の人達に会われました。昨年の秋にも函館、そのまな旅行とされました。

御天孫様を健康に恵まれて引退生活を楽しんでおられますが、今後はも去来したけ旅行を楽しまれたいと願っておられます。終りに引退というのは

何かやりたい事かあれば、やりたい時にやんい事か出来る。という事です。という言葉を添えられました。という言葉を添えられました。 (シムキウラ氏の文エトヨマツキウラ氏の名前が最近レドウスターの近くにあり湖に付けられた事は、もしもし Vol.9 No.6 英語版で報告されました。)



なせ今ごろ補償問題? ゴードンヒバヤシ

もう四十年もたっているんです。なせ今ごろ補償問題が出て来るのですか。もうすんでしまつた過去の事をなせそのまに、そつととしておかないのですか。なせ被害を蒙った人達の苦痛を又よびさますよふなことをするのですか。なせ私達に人種偏見主義を焚き付けますのですか。なせ一般のカタ人は聞きます。なせ今かきを説明するためには次のいくつかの理由があげられるのです。

一九六十年までとその後の抗議の時代には、特に少数民族にとそ市民権の主張とすることは適當ではなかつたのです。つまり社会的な「気候」がよくなかつたのです。又一九七十年までは戦争に關係のある極秘のトキメントが入手できなかつたこと。日系カナ人をもそれらの家庭から立ち退かせるといふ大変な決定のかけに潜っていたことが、アンスタハラと言ふような人達によるさしすつ明らにされ出したこと。強制された移動は安全の理由などではなく人種差別に基いていたことなど。さしすつ確かな情報が出て来たことなどによるのです。

戦前の日系人は人種差別されることを当り前のこととして承知してまされた。選挙権はなく専門職や公職や教職につく権利もなかつたのです。そしてこの上もない侮辱として家からは立ち退かされ、罪人のように引き回され僻地のゴーストタウンへ入れられてしまったのです。たに単に祖先が日本人であるために。

もしもし

エドモントン

▲チャリティーバザー85▼

今年のチャリティーバザーは十月十七日から三日間、サウスゲートモールで開催されました。日系人会クラフトグループでは日本風の手芸品のほかに、これからの冬のためにベルベットでシュバック(くつ袋)を作り好評を得ました。のみの市はやはり売れ行きが良く東洋風の物に対する人気の高さがしのほれます。ミニアーグループからはクリスマスツリーのかざり物とかマンダリンを使った人形などが出品され良く売れました。土曜日一日のベークセラーは朝から大勢の人でにぎわい午後も早いうちに全部売り切れになりました。他のグループにはまだたくさん残っていたみたいですが毎年EJCA(日系人協会)のベークセラーは成績が良いのですがそれは値段も手頃ということだけでなく作られる皆様の誠意が伝わる

からではないでしょうか。

三日間、三交代で二十数名のボランティアの「店番」ががんばってくれました。その努力のおかげで、クラフト売り上げ、一三三〇ドル七〇セント、ベークセル、三二六ドル十三セント計一四五六ドル八三セントになりました。売り上げは日系人協会のナガタ会計を通してトロイ・フィンセン・ター・次資金へ入れられました。手芸品の材料を日本から持ち帰る下さる方々、作って下さる方々、店番をして下さる方々、ベークセラーへ寄り附して下さる方々と今回も大勢の方々の協力が実をばザーを無事に終えることが出来ました。昨年のような吹雪にも会いませんでした。御協力下さいました皆様ありがとうございます。藤永夫人をはじめとして世話役を引き受けて下さった皆様も一息つかれること、思います。皆様ご苦労さまでした。少し休まれている間に新しいアイデアをたくさん用意してください。



ホヤノ由美子

▲二世シニャー

ジム・ギムラ▼



一九十六年五月、ジム・タタオ・ギムラ氏はエドモントン市にお生れになりました。その家は現在イートンデパートの駐車場が建っている場所にあります。当時、ボート・ワークのある街並、そして現在、センターの建っている場所にあたり、オールド・クインズ・アヴェニュー・スクールで小学校教育を始められました。一九二七年、御家族はオパール・南西四キロあたりの農場に移されました。農業を手伝うため十五歳で退学させられたジムはメイブリッジ校で勉強を続けました。その後は地域青年会を組織し、又会長として活躍されました。その他地方の野球クラブではキャプテンをされ、トリナメントの所にはピッチャーとしても活躍をされました。一九四六年、ギムラ氏はレイモンド出身のチズ・ス・マツノさんと御結婚。三人の息子、エスを設けられました。もう既に三人とも現在では御家族と別れてエドモントンに住んでおられます。