

Research News and Project Updates

Winter Spring 2020

Message from the Project Director - Jordan Stanger-Ross

I think I may have learned something new about the history of racism the other day in a neighbourhood store.

Sometime near the beginning of everything now happening, I walked into the Country Grocer by my house. For a grocery, it's a homey kind of a place, a place of familiar faces and smiles. One of the stock clerks, Neil, is a student at UVic, and once, maybe a year ago now, the two of us helped an older shopper navigate the condiments aisle. It's that kind of a place.

So, a day or two after UVic cancelled face-to-face classes, I went to the store. Everything looked normal to me. So much so, that, for my first few moments there, I felt a rush of wellbeing. Canadians will pull through the COVID crisis, I suddenly felt. The shelves weren't depleted by hoarders. The place felt as it always had. I was reassured by feeling that this was Canada. A place of decency, where people, in quiet fellowship, show respect for one another. We'll get through this together, I suddenly felt.

This image of Canada is of course naïve, even as it also holds some truth. But, for those first few moments in the Country Grocer, I wasn't making an argument. Rather, I was just feeling something. I was feeling that everything would be okay. Like many of us, I had been reading about partisan rancor in the United States, lock-downs in China, and chaos in Italy. But Canada, I felt as walked through the doors of a familiar local store, Canada really is different.

Then, as I pushed my cart through the aisles, starting with produce, then baked goods, and on to restock my peanut butter and Nutella supplies (essential goods with three kids shut-in), as I moved through the store, I began to experience people as I never had before.

I began to experience them as threats. Other shoppers, clerks, even the familiar ones, they all felt like biological hazards, dangerous, in their bodies, to me and my family. I wanted to get away from them and back home as quickly as possible. And, in the process of finding others so strange, I was also estranged from myself. I felt uneasily self-conscious in my physical movements and in my interactions with other people. It was an experience of fear.

The change was, I think, mostly invisible. Perhaps the woman at the checkout realized something was off (it seemed to me that she did, but then again, she was a threat, right?), but for the most part, I proceeded



with outward calm, I got what I needed, paid-up, and went home. But inside of me, the story into which the Country Grocer fit, as well as my place in that story, had changed markedly.

Racism was one of the big stories of the 19th and 20th centuries. Hannah Arendt described it as "strong enough to attract and persuade a majority of people and broad enough to lead them through the various experiences and situations of an average modern life." Racism worked because it offered normal people a way to interpret the world and to understand their place within it.

Historians know that racism is more than just a subjective experience. It gets written into law and it organizes opportunities. It builds walls. But racism is also a way of experiencing the world.

In the short time I spent in the Country Grocer, I felt the tension between two big stories. One was a story about a peaceable Canada, a place of goodness and wellbeing. Another was a story of pathogens and pandemics. What has struck me afterwards was not that one was true and the other false,

but rather how quickly and profoundly the story of COVID could displace a story of Canada.

And looking back on the experience, I feel that perhaps, in seeing other people as biological threats, I somehow got inside, as I never had before, the subjective experience of racism. Of seeing true strangers in the world. Of desperately wanting to be back home, among my own people, safe. The repulsion I felt from others was matched by my desire to just be among my own.

My wish for the coming months is for us all to be critical of the collective stories that will be told. I'm pledging to be attentive to how we relate to one another. I'll question what the word "we" means in this context, and who is regarded as a stranger. This, I think, is what history calls us to do in the present day.

Field School Update

Thank you to those who answered the call for applications for the 2020 Canada's Internment Era Field School. Once again the entrance to the field school was very competitive with the applications over double the number of spots available. This year's group is diverse, from 5 provinces, from British Columbia to Nova Scotia, from large cities to rural schools. We are also pleased to have three Japanese Canadian teachers with family history linked to the internment.

Shortly after the selections were made, the field school became another initiative affected by the COVID-19 pandemic. The University of Victoria cancelled all face-to-face learning this summer, thus postponing the field school and bus tour until July 2021.

The teachers selected were offered to attend an online course during the same period this year with the following aims: (1) gain early access the teacher resources developed by our project (2) have the opportunity to virtually meet with key community members and members of our research project, and (3) have the chance to read and talk about this history together. The teachers will, of course, still be welcome on the field school and bus tour next year.

The teachers replied enthusiastically to the opportunity to get started early, thus creating a two-year national learning community, rather than just a one-time field school cohort. In fact, they already started a facebook group page to get to know each other better.

We're looking forward to the opportunity of working closely with this group despite the challenges of these times.

Freedom or Safety: Lessons from Japanese Canadian Internment to COVID-19

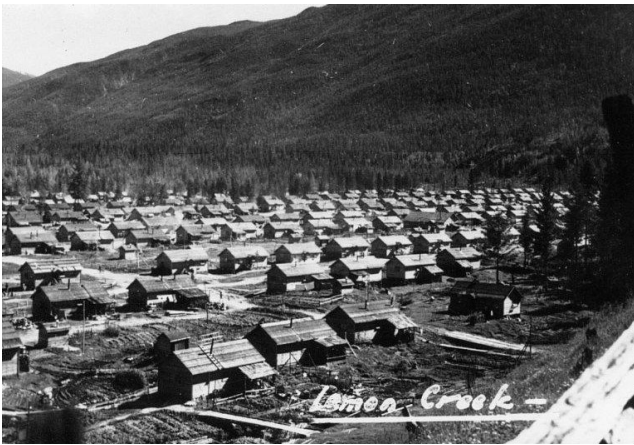
Zoe-Blue Coates

We are in a global pandemic. With social distancing in place, COVID-19 has changed the day to day of all Canadians in a way not seen since the world wars. Our economy and citizens are dedicating their time to fight a virus that could cause irrevocable damage if we do not take the necessary precautions.

As a history student and research assistant on *Landscapes of Injustice*, I am curious of what parallels can be drawn between the past and the challenges we currently face as we live in this historic moment. Evidently, a common thread between the history of Japanese Canadian internment and the COVID-19 pandemic is whether our collective responsibility to our fellow Canadians presently and going forward outweighs our individual rights to freedom, and who has the authority to tell us that it is our responsibility. The use of the War Measures Act enacted to intern Japanese Canadians, Germans, Italians, and Jewish refugees of German and Austrian descent during WWII mirrors the ways that law enforcement is being used around the world to ensure that people follow social

distancing. The municipal government of Vancouver has declared a state of emergency and amended a by-law to fine up to \$50,000 for those who fail to comply. This bill has not yet been enacted, but given that Vancouver is the most expensive city in Canada it is likely that this state of emergency will disproportionately affect marginalized communities like the homeless and drug users on the Downtown Eastside. These communities rely on gathering at safe injection sites to keep from overdosing in isolation as we have seen in this Opioid epidemic whereby 439 drug related deaths were reported in 2018 by Vancouver Coastal Health.

In the case of Japanese Canadian internment, the Special Committee on Orientals in British Columbia shared a report and recommendations on Japanese and Chinese Canadian populations in British Columbia in December of 1940. Summary point 44 argued that the committee was concerned anti-Japanese sentiments in White-Canadian communities would result in riots. The concern over anti-Japanese riots combined with fear of the resources needed to protect the country from Japanese loyalty can be seen as a factor in the internment of all persons of Japanese origin. While the Canadian government allegedly interned Japanese Canadians for their individual safety and the collective safety of all Canadians, they did so through the seizure of land, private property, monetary funds and interruption of civil rights.



Lemon Creek Internment Site Photo: Nikkei National Museum & Cultural Centre. 1994.60.11

Unlike Japanese Canadian internment, social distancing is being used for the collective safety and health of all Canadians regardless of their race or nationality, but these measures can have a disproportionate impact. History has shown that internment was used as a tool that hindered the freedom and safety of some for the freedom and safety of all Canadians. Similarly, marginalized people who rely on foodbanks, shelters, and safe injection sites are having to sacrifice their freedom and safety as facilities that keep them alive close to meet the criteria of social distancing. As we continue to stay home to keep COVID-19 at bay and avoid overloading our healthcare system; it is essential that we not take the roofs over our heads for granted, nor the food and supplies that we have in our homes. Our freedom and safety is a privilege that often comes at the expense of others.



Zoë-Blue Coates is a fifth year undergraduate student at the University of Victoria studying history and Indigenous studies. Her main focus is on history in Canada and the ways that the public learns about lesser known events like Japanese Canadian internment. As a work study student Zoë-Blue worked on the family research case files to ensure that the Japanese Canadian community can learn about their family's past.

Usually bustling with tourists, downtown Victoria is deserted due to social distancing



Landscapes of Injustice: Dispossession is Permanent

Jordan Stanger-Ross



Betty & Tak Toyota, Wedding Day March 31, 1946 Photo courtesy: Joy Trapnell

Claim #4: Dispossession is Permanent. The internment era was far too long—seven years—most of them after WWII had ended. But dispossession lasts forever. The lands, possessions, and opportunities lost can never be fully restored. Here is a submission by Project Director, Jordan Stanger-Ross based on an oral history of Betty Toyota and her daughter Joy Trapnell, interviewed by Kyla Fitzgerald in 2016 about one family's resilience despite the setbacks.

Some things, once shattered, cannot be made whole. The dispossession of Japanese Canadians permanently destroyed communities and even households. And yet, part of what we've learned in *Landscapes of Injustice* is that Japanese Canadians started immediately to rebuild home in the face of dispossession. Their resilience and the new lives that they built are also among the legacies of dispossession. Betty Toyota, interviewed decades after she was interned in the Slocan, told our researchers about the rebuilding of home.

Her future husband, Tak, had managed to acquire an "old Jalopy", a Model A Ford, in which he moved about the multiple internment sites in the region. It was in the car that he would "come and court me," she remembers. As he approached, "you could hear this chitty chitty bang bang, toot toot toot coming up the hill." Around this rare possession, stories were told:

[Tak] always stopped and gave everybody a ride. Especially the older women, right? He would always give them a ride. And I remember mom and Mrs. Shimizu; she lived with us in the same house. They used to walk downtown to buy stuff. And they used to go and buy tofu. There was this Japanese man that made tofu in downtown ... So mom told me one day she went down to buy tofu and they put it in a cardboard container full of water ... And they were walking home and Tak came, "Mr. Toyota, Toyota-san stopped and gave us a ride." Mom didn't know Tak that well; it was Toyota-san then ... Every time you see Tak's car go by he's full of

giggling old women ... and she said by the time they got out of the car in front of their avenue most of the water was gone from shaking.

The car was a notable possession, a source of community, and a mechanism for mobility. Betty's reminiscence is a story of how Japanese Canadians remade a sense of home. They rebuilt material lives by opening tofu shops, jostling down rural roads in an old car, and laughing and living together. Their achievements in rebuilding community and home laid foundations for remarkable successes in subsequent generations, including that of Betty and Tak's son, Ron Toyota, who, when Betty gave her interview, was serving his third term as mayor of Creston, British Columbia.

Continuing in our series of short essays relating to the four claims of *Landscapes of Injustice*. This essay explores claim #3: Reasoning Wrong. In the 1940s, officials found ways to justify their actions. While racism was always a part of their discussions, officials appealed to other ideas, like the rule of law, the rights of citizenship, and principles of fairness. They had complex ways of reasoning wrong.

The Case of George Tamaki and the Bird Commission

Kaitlin Findlay

Landscapes of Injustice Research Coordinator Kaitlin Findlay portrays the different players invested in Bird Commission, the Royal Commission that investigated Japanese Canadians' claims for losses. This article is drawn from her MA Thesis.

In the late 1940s, Japanese Canadians' activism was appropriated for state purposes. When Japanese Canadians called for fair compensation for their losses, the federal government saw an opportunity to prove their accountability.

This struggle unfolded in a federal commission, known as the Bird Commission for its lead Commissioner, Justice Henry Irvine Bird.

Japanese Canadians, their lawyers, and government officials held different views of what just treatment under Canadian law looked like. The contest between these views unfolded in cabinet, in Commission hearings, and sometimes on the street.

Like in July 1947, when Robert McMaster passed Frank Gould Shears in Vancouver. Shears was then the director of the Vancouver Office of the Custodian. McMaster was a local lawyer who was involved in the Japanese Canadian campaign to gain compensation for the losses they suffered under the internment policies.

That spring, the issue of compensation had hit front-page news across the country, and McMaster became embroiled in a struggle with cabinet over the purview (or the terms of reference) of the Royal Commission appointed to investigate Japanese Canadians' claims.

The Toronto branch of his affiliated civil liberties organization, the Co-operative Committee on Japanese Canadians (CCJC), aggressively pursued meetings with members of cabinet. McMaster followed the issue from afar.

Recognizing Shears on the sidewalk, McMaster boldly informed him that he could anticipate further "representations in Ottawa as the Terms of Reference were considered to be far from adequate." McMaster envisioned broad terms could address the breadth of Japanese Canadians' losses.

The encounter was likely uncomfortable for Shears, but not entirely surprising. Since February, he had known a commission was in the making. Further, the Vancouver Office of the Custodian had always operated in anticipation of such an inquiry.

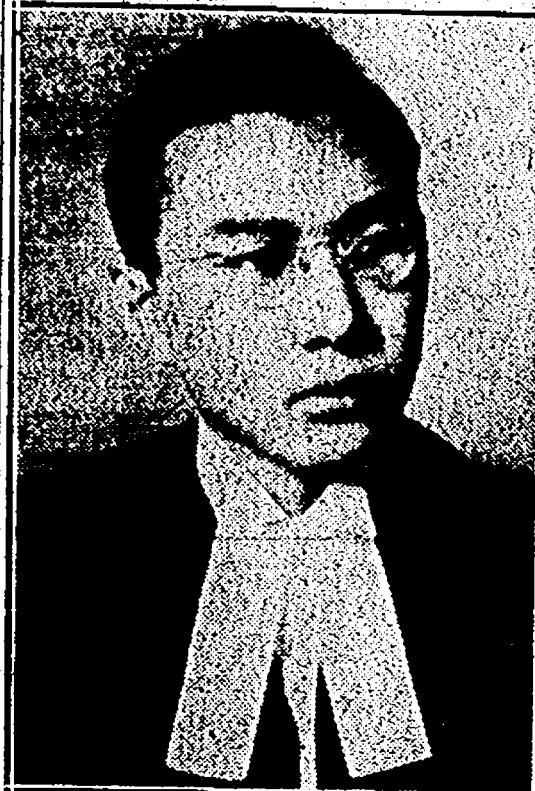
"You will appreciate that there will be a day of accounting," a superior once warned Shears, "and that the Custodian must be in a good position to take account for all the property taken under his control, its administration and its disposition."

In 1947, it seemed that this day had arrived.

Yet if the government officials anticipated the commission, they could not control its course. Now, they faced the activism of Japanese Canadians, backed by religious groups, civil liberties organizations, and mainstream media, who called for fair compensation for the losses resulting from the forced uprooting and dispossession.

One such advocate was George Tamaki. Alongside McMaster, Tamaki joined the CCJC's team of lawyers to represent Japanese Canadian claimants at the Commission.

Tamaki was well-suited for the task. Born in 1916, he belonged to an established farming family in the Fraser Valley. After completing his undergraduate at the University of British Columbia (1938), he became the first Nisei to be awarded a Bachelor's of Law by Dalhousie University (1941).



GEORGE T. TAMAKI

Eldest son of Mr. and Mrs. F. Tamaki, of Sunbury, and a graduate of U.B.C. in 1938, George T. Tamaki Wednesday was awarded his degree of Bachelor of Laws by Dalhousie University, Halifax, the first Nisei to win this honour. Mr. Tamaki won the Sir Joseph Chisholm prize in the law faculty.

Source: New Canadian

Leafing through the files the government kept on his family, Tamaki's effort is clear. Tamaki poured his freshly-minted legal training into defending his family against the forced sale of their homes, farms, and possessions. The stakes were high. Tamaki wrote letters, appeals, and protests on behalf of his family. He knew the law well, and held the government to its word.

He even wrote to Prime Minister William Lyon MacKenzie King. Tamaki attached two valuations of his brother and father's land. The first was an appraisal they had submitted to the Custodian when they were uprooted in 1942. The second showed the amounts they received from the Custodian's sales.

The comparison, Tamaki wrote, "suggests that a glaring injustice has been committed in their case." He called for a "complete investigation of this matter."

Tamaki sat alongside McMaster when the Bird Commission opened in Vancouver, December 1947. He represented claimants in Saskatchewan, including his own family.

Defending his father, Tamaki submitted meticulous documentation of the family's losses. "I conclude that you are going to give me a good deal of homework," the Commissioner reflected.

Throughout the Bird Commission, the federal government relied on the notion of procedural accountability to claim its actions were just. In response, lawyers like Tamaki and McMaster pushed the Commission to address Japanese Canadians' broader claims to fair compensation and justice.

The Tamaki family eventually received a standardized adjustment to the sale price of their property. The claims for undervalued farmlands were considered en masse, and Tamaki's individual argumentation held little bearing.

The federal government used the Bird Commission to prove its accountability. In doing so, the Commission superficially addressed Japanese Canadians' claims while resisting, silencing, and submerging their articulations of loss and value. In the Bird Commission, competing visions of fairness and justice folded together in a process that ultimately served the government's ends.

Update on the Esquimalt Tea House Building in Gorge Park

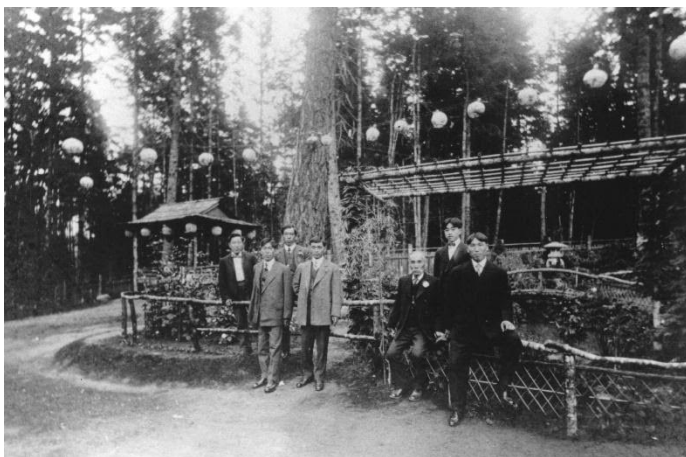


Photo courtesy: Esquimalt Archives

The Victoria Nikkei Cultural Society (VNCS) has been working with the community and Municipality of Esquimalt to create a legacy structure in Gorge Park, the site of Canada's first Japanese Garden that was created in 1907 for the Takata Japanese Tea House and Gardens. This popular attraction was a huge tourist destination for over 30 years, until the forced uprooting and relocation of Japanese Canadians in 1942 left no trace of its former glory.

With the acquisition of funding for waterfront capital projects from the McLoughlin Amenity Funds, Esquimalt put out a call to the public for project proposals about 2 years ago. The VNCS proposal placed highly in two rounds of voting by the public and was one of several themed projects to move forward. The public was again invited to vote on two preliminary concept designs presented at an open house in September 2019 and the results were presented in October with the multi-purpose building with Japanese design elements being the overwhelming popular choice. This building was approved in November using the lion's share of the McLoughlin Amenity Funds. The budget also includes an expansion of the current Japanese Garden.

The campaign to have a structure to commemorate the Takata Tea Garden appears to have been successful. It has been almost 2 years since Esquimalt resident Dan Armstrong brought this opportunity to the attention of the VNCS. Along the way many people have been involved in this campaign and have contributed to its success. Jordan Stanger-Ross and his associates at the Landscapes of Injustice project were a key ally in their fight. The involvement of Lisa and Dillon Takata, great grandson of Kensuke Takata, one of the original owners, was also critical. But the work is not over. The VNCS will continue to advocate for the completion of an appropriate commemorative building and provide input to the Japanese design elements of the building.

On February 19, 2020 the VNCS Tea House Committee (Tsugio Kurushima, Lisa and Dillon Takata and Jordan Stanger-Ross) met with Scott Hartman, Director of Parks and Recreation for Esquimalt to discuss the status of the multi-purpose building for the Gorge Park. The architects who have been engaged to do the detailed design and costing gave them a presentation of the building design, the floor plan and the exterior plans. The building has come a long way from the original rendering. The exterior of the building looks much more Japanese and they have incorporated some landscaping features such as a reflecting pond and a grove of cherry trees which adds to the Japanese ambience. Below is a graphic of the new building design.



Image: Prepared by Iredale Architecture for the Municipality of Esquimalt

They also delivered to Scott a document describing the usage of the building for the Japanese Canadian community. In that document they proposed a consultative committee to work with Esquimalt on programming. Although Scott said it would be too difficult and too lengthy of a process to establish a formal committee he did agree to consult with the VNCS on the usage of the building as it pertains to the Nikkei community.

The focus for Esquimalt at this point is on getting the design approved and the detailed costing completed. They hope to have Council approval by April and go to tendering for construction by late April. Construction would then start in late May or early Jun. It would take 10-12 months to construct with the new building being operational in mid-2021.

From files by Tsugio Kurushima, President of the Victoria Nikkei Cultural Society. More information on this campaign can be found at www.vncs.ca

Without a Trace: Dispossession is a killing of home

Michael Abe

Claim #1: Killing of Home. In our continuing series on the Four Claims, this story follows the provenance of a small but important piano.

With the invention of the incandescent light bulb in the 1880's, came a boom in their production and use. Victoria was no exception, a modern city with many of the better off homes lit by electricity.

The boom of construction along the Gorge Waterway led to the expansion of streetcar along Gorge and Craigflower Road. The BC Electric Railway (BCER) bought 20 acres of land from the Hudson's Bay and in a matter of months cleared 10 acres. On July 26, 1905, Tramway Gorge Park was opened to great fanfare, with entertainment and concessions heralding in the new industrial age, the Electrical Age. Tram riders who disembarked

at the Loop at the end of the line were greeted with a giant sign reading Gorge Park outlined in electrical candles.

For a 5 cent fare, the regular summer tram service ran two cars, each with a capacity of 100 riders, every 20 minutes between the main juncture of Yates and Government and the Gorge Loop. A huge canvas sheet showed outdoor movies, there was a merry go round, a dance pavilion with a fine sprung wooden floor, a roller coaster called the Scenic Railway and a water slide called Shoot the Chute. In 1924 even a roller rink was added. Circuses, vaudeville performances and side shows came and went. Boating, picnics, fireworks and a band stand all added to the park's vibrancy.



Photo courtesy: Esquimalt Archives

Japanese businessman Yoshitaro (Joe) Kishida noticed the activity and saw an opportunity. Inspired by the 1894 World Expo in San Francisco and the popular Japanese Tea Garden, he approached Albert Goward the manager of Tramway Company and pitched him the idea of a Japanese tea garden to increase visitor draw. Joe, Hayato (Harry) Takata and 4 other business partners raised \$5,000 and were assigned 1 acre of land within the Tramway Park. They leased it for \$50/year, later raised to \$100, but within a few years they would recoup their original investment.

Joe Kishida sent for his father, Isaburo Kishida, a garden designer employed by the Yokohama Nursery in Japan. The 65 year old Isaburo arrived by ship on April 19, 1907. Before long, he imported plants and bonsai trees from Japan, designed Japanese-style bridges over winding streams, and installed stone lanterns. Helping with falling the trees, planting shrubs and building the garden and ponds were Japanese sealers wintering in Victoria harbour. On July 11, 1907 the Japanese Tea Garden opened, attended by 786 curious holidayers and by the weekend attendance grew to thousands. It was a resounding success. The gardens were beautiful, the location was stunning, and critically, Kishida and Takata had a knack for anticipating Victorian's sensibilities. Later Harry's brother, Kensuke

Isaburo Kishida returned to Japan in 1910 but not before leaving his legacy of Japanese Gardens in Victoria including the Japanese Gardens in The Butchart Gardens and in Royal Roads University at Hatley Castle.

Another entrepreneur, Jenkichi (Zenkichi) Nishimoto, a boat builder, built a 40 foot long x 10 foot wide Japanese pleasure boat or 'yakata' (Most Victorians called it the 'sampan'). The boat was berthed near the swimming area alongside a floating teahouse-waiting room where cherry blossoms and paper lanterns trimmed the eaves. Crossing a red lacquered bridge, one would board the vessel adorned with beaded curtains and tables for tea, ice cream and "kindred refreshments." Bamboo, imitation wisteria and banners bearing the Jenkichi Nishimoto name decorated the houseboat itself.



Photo courtesy: Esquimalt Archives

Jenkichi ran his successful business from 1909 to 1920. For 10 cents it would take visitors up the Gorge to Craigflower Bridge and back whilst enjoying the scenery, refreshments and entertainment from a small piano.

When Nishimoto closed his operation to focus on his boat building and farming, he moved the piano to his home in the nearby Tillicum area. In 1938 when he moved his family to Vancouver he gave the piano to the Takata family,

With federal orders to uproot Japanese Canadians in 1942 the Takatas were among the 273 men, women, and children herded on to a CPR steamship in Victoria Harbour on April 22, 1942, bound for Hastings Park. After five months in the detainment centre, with unsanitary conditions, the Takata family was interned in Sandon, a silver mining ghost town deep in the Kootenay area of British Columbia. After the war, the family resettled in Ontario.

Once the family had moved to Toronto, Kensuke's daughter Toshiye wrote to the government. We get a glimpse of the inner turmoil in the urgent letters of the 18-year-old after efforts to preserve her piano from the process of dispossession failed.

"I would like to stress that the piano was sold owing to financial circumstances otherwise it would have been preferably shipped here despite the high freight expenses."

Miss Toshiye Takata

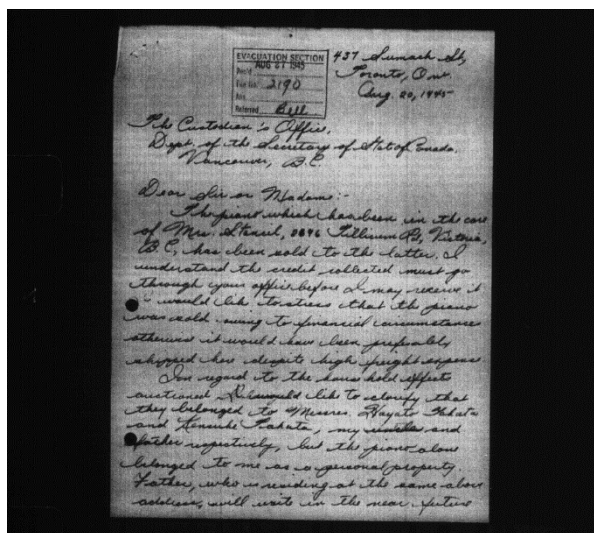


Photo: lac_rg_117_c3_02190_takata-toshiye

The Takata family reunited briefly in Toronto before Harry returned to Japan to take care of the family business. Kensuke's family rebuilt their lives in Toronto. Kensuke became a master of bonsai and returned to his hometown for a visit in 1979 where he died at the venerable age of ninety five, in the same Japanese house where he was born.

One of his sons, Toyo Takata became a JC community historian and stayed in touch with many friends and classmates in Victoria. He wrote Nikkei Legacy and helped build a Takata Gardens at the Horticulture Centre of the Pacific. His grandson Dillon Takata is the great-grandson of Kensuke Takata and several years ago returned to Victoria where he is doctor. He and his wife Lisa Hansen got married in 2016 in those Gardens and they have been deeply involved in the teahouse campaign.

But what became of the piano?

Shortly after the initiative for the revitalization of the Japanese Tea House in Gorge Park began, the VNCS received this email.

"My name is Steven Lennon and I have lived in Victoria all my life (as did my parents and grandparents). I read with interest the article in the Times Colonist on April 14th (2019) and believe that I have the piano that was at the Gardens during the War. As a child, I was told that the "caretakers" were friends with my grandparents, Ernest and Muriel Stancil. They sold it to my grandparents when the original owners at the Gardens were interned during the war. Over time it came into my possession. I have had it for 41 years while prior to this, my parents and grandparents had it in theirs. I would like to donate to the Society if there is interest in having it."

As we brainstorm ways to furnish the tea house structure with Japanese Canadian history and cultural elements, I think it would be incredibly powerful to repatriate this symbol of dispossession and resilience. I could imagine seeing the piano and its story in the foyer of the multi-purpose building to greet visitors and even if possible, refurbished for visitors to play.

Provost's Award in Engaged Scholarship

From Uvic website

Congratulations to Dr. Jordan Stanger-Ross and the research collective on receiving the 2020 Provost's Award in Engaged Scholarship



Sherri Kajiwaru, director and curator of Nikkei National Museum, and Stanger-Ross in October 2017 with some of approximately 300 letters now part of the Landscapes of Injustice project. Photo: Chorong Kim.

Transforming how we redress historical wrongs

Jordan Stanger-Ross has made community-engaged scholarship the hallmark of his research, teaching and public service.

As the founder of the Landscapes of Injustice—a seven-year, multi-partner research project that explores the forced dispossession of Japanese Canadians during the Second World War—Stanger-Ross has fostered transformative relationships with local schools, museums, community members and Japanese Canadian cultural institutions.

Now in its sixth year, the project has received a total of \$2.5 million in SSHRC grants and \$3 million from partnering institutions to support initiatives such as the development of teaching materials for elementary and secondary school teachers across Canada, bus tours of former internment camps within the province, and a museum exhibit that will begin its national tour in August of this year.

Over a decade ago Stanger-Ross co-founded The City Talks, an ongoing series at the Legacy Gallery that unites public audiences with university scholars in thought-provoking discussions about the challenges and opportunities of urban life.

Throughout his work, Stanger-Ross has remained committed to serving the public interest as he breaks boundaries and strengthens communities in BC.

Watch a [short video here](#).