



Landscapes of Injustice

Research News and Project Updates

Issue 20

Spring 2021

Message from the Project Director - Jordan Stanger-Ross

The *Landscapes of Injustice* project was made possible by the generosity of the Japanese Canadian community. A big, ambitious initiative, dependent upon new relationships, it needed trust and patience to succeed. As someone who was new to the community when we began, I'm forever grateful for the support I received. And so as we come to the end of the project, it is especially gratifying to launch outputs that will have clear, widespread benefit to members of the community.

We're proud to launch one of those this month: a digital research database. This resource contains the record of the dispossession that will be invaluable for future research by scholars and community members. Letters of protest written by Japanese Canadians in the 1940s are now accessible to the public. Oral histories of Japanese Canadians who remember the dispossession and their descendants are available alongside interviews of the children and grandchildren of perpetrators and bystanders who are also grappling with this history. The database provides access to land titles documenting the transfer of real estate to other British Columbians. It houses the transcripts of hearings in the 1940s, when over 1,000 Japanese Canadians told the government just how wrong it had been and how much they had lost. Perhaps most remarkable, through partnership with Library and Archives Canada we have been able to digitize over 15,000 case files – including one for virtually every Japanese Canadian who lived through the dispossession.

Project Manager Michael Abe has taken a lead in sharing these resources with members of the community. He sees the digitized case files among the most impactful and valuable results of the project. Sharing files with descendants, he's found that their responses "range from anger to disbelief, sadness, but most of all a better understanding of their family history. It has helped connect dots, confirm or dispel family knowledge and has already informed the creation of novels, films, plays and other literary and creative works in telling their stories."

Until now, we've only been able to provide selective access to these materials, as we've been in the process of digitizing and cataloguing them. With the launch of the database, they are now available to researchers, as well as to every Japanese Canadian family. We hope that members of the community will attend our upcoming events when we will formally launch the database and explain how to access case files (Sun. March 28 and Wed. March 31, details are in this newsletter) in which researchers will support community members in reading and contextualizing these resources. This month marks the anniversary of March 1942, when the government created the offices to oversee the dispossession of Japanese Canadians. We proud, in repudiation of that choice, to share the details of that process as well as the brave responses of Japanese Canadians at the time.

Landscapes of Injustice Digital Archive Database Launch Exploring JC Family History through Government Records First Event

Landscapes of Injustice is pleased to announce the launch of the Digital Archives database this March. Join us for one or both of the launch events as we explore the materials contained within, demonstrate how to retrieve them and chat with members of the Japanese Canadian community about the files related to their family history and heritage. We will introduce different storytellers at each event.

Guest Storytellers for The First Live Stream

Joey Takeda



Joey Takeda is a fourth-generation (yonsei) Japanese Canadian who has worked with the digital archives cluster since 2018 to create the infrastructure and processing for the archival website. He received his BA (Honours) in English Literature and Gender Studies from the University of Victoria and is in the final stage of an MA in English Literature and Language from UBC, focusing on modern and contemporary Asian Canadian literature and the digital humanities. He is also the User Interface Developer for the Digital Humanities Innovation Lab at Simon Fraser University and, in collaboration with the Endings project at UVic, has worked with Martin Holmes (HCMC) on developing "staticSearch," the serverless and archivable search engine that powers the search and advanced search functionality in the LOI digital archive website.



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This is the first of two events, each will introduce different storytellers.

First Stream: Sunday, March 28, 2021
11 am- 12 pm Pacific Daylight time

Zoom Meeting Link: <https://uvic.zoom.us/j/82351406700>
Meeting ID: 823 5140 6700

Facebook Event Page: <https://www.facebook.com/events/261731725455962/>

Moderator: Lisa Uyeda
Welcome: Jordan Stanger-Ross
Digital Archive Database demo: Joey Takeda

Eiko Eby



Eiko Eby, a Nikkei Yonsei, is currently the President of the Central Vancouver Island Japanese- Canadian Cultural Society in Nanaimo. Eiko is a professor in the Faculty of Education – Kinesiology Department at Vancouver Island University. In 2018, Eiko was awarded Vancouver Island University's first President's Award for Outstanding Community Engagement for her work in the Japanese Canadian community. She has a strong passion for this history as both her parents were displaced and dispossessed of their belongings during the internment of Japanese Canadians in British Columbia.

Mary Kitagawa



Keiko Mary Kitagawa was born on Salt Spring Island, BC. Her family was exiled in April of 1942 after their father was taken away by the RCMP in March of 1942. They were incarcerated in Hastings Park, Greenwood, Magrath, Alberta (after their father was released from Yellowhead Pass work camp in August of 1942), Popoff, Bay Farm, Slokan (in a tent), Rosebery, New Denver and back to Magrath (1946) after the ultimatum was issued by the Federal government. After 5 years of running a restaurant in Cardston, Alberta (1949-1954) the family moved back to Salt Spring Island (the only JC family to return) to a very virulently racist community. She helped to clear 5 and a half acres of scrubland into a family farm. Mary graduated from Trinity College, University of Toronto in 1959, taught at Kitsilano Secondary school, married Tosh Kitagawa, had two children and moved to Tsawwassen 46 years ago. After their children became of school age, she became a substitute teacher in the Delta School District.

Sally Ito



Sally Ito is a Sansei. She is a writer who has published three books of poetry, a collection of short fiction, and most lately a memoir about her Japanese Canadian family called The Emperor's Orphans. She lives in Winnipeg.

Landscapes of Injustice Digital Archive Database Launch Exploring JC Family History through Government Records Second Event

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This is the second of two events, the storytellers will be different than in the first event.

Guest Storytellers for The Second Live Stream

Lisa Uyeda



Lisa Uyeda is an archivist and a Nikkei yonsei with deep family roots in the Powell Street area. Born and raised in the Toronto region, Lisa volunteered and worked at the Japanese Canadian Cultural Centre where she documented over 100 oral histories, coordinated three conferences, and contributed to the early development of the Moriyama Nikkei Heritage Centre. She holds a Masters Degree in Archival Studies from the University of British Columbia and an Honours Bachelor of Science from the University of Toronto. Dedicated to the archival profession, Lisa worked at the Museum of Anthropology in the Audrey & Harry Hawthorn Library and Archives.

Sherri Kajiwara



Sherri's heritage is a bit more complicated, she was born in Japan and adopted into Canada by Nisei Japanese Canadians. So legally she would be a sansei, however, biologically she is shin-issei; some may even say mixed-sei. Sherri is the Director/Curator of the Nikkei National Museum in Burnaby BC.

Kelly Fleck

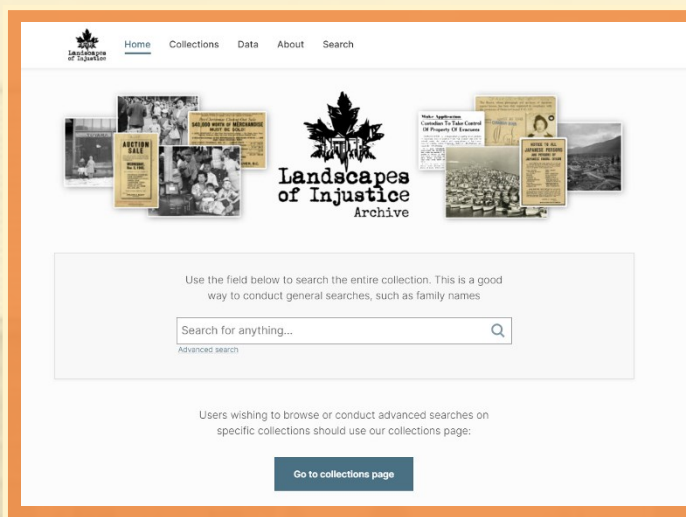


Kelly Fleck is the editor of *Nikkei Voice*, a nationally-distributed Japanese Canadian newspaper. Published 10 times a year, the newspaper is an important medium for Japanese Canadian expression and communication—covering news, community, art, and culture. A graduate of Carleton University's Bachelor of Journalism program, Kelly is interested in exploring stories about identity, culture, and community. A Yonsei or fourth-generation Japanese Canadian, her goal is to write and share stories that connect and celebrate the Japanese Canadian community.

Stephanie Kawamoto



Stephanie Kawamoto is a yonsei originally from Hamilton but living in Ottawa. She is an elementary school French teacher and also teaches coding and the grade 6 Social Studies unit on Japanese Canadians during and after World War Two. Outside of work, she is a competitive pickleball player and an amateur musician.



The Digital Archives

The LOI digital archive collections are the culmination of a four-year intensive research period conducted by project members. It includes a diverse array of materials from archival and government records to oral histories as well as land title records and transcribed directories. This archive boasts a total of 32,042 HTML documents collected from over 20 archives and repositories from Canada, US, and UK. The documents include over 10,000 case files from the Office of the Custodian, over 1,400 files related to the Bird Commission, 7,397 land title documents, 1,019 Fishing Boat Ledger files, 454 protest letter documents, 139 oral histories and more.

All this material is harmonized into one cohesive unit easily searchable by the general public. The materials will provide insight into people doing research on their family history or for researchers interested in the topic of the dispossession of Japanese Canadians.

Short 3 minute video about the digital archives

<https://vimeo.com/461601867/a2f9861ee9>

Debate: Be It Resolved That: “If you’re looking for a source for your undergraduate history essay, you can’t do better than Wikipedia.”

Friday, March 26, 2021

2:30-3:30 pm PDT

Public Presentation

Join Zoom Meeting

<https://uvic.zoom.us/j/88922639372>

Meeting ID: 889 2263 9372

University of Victoria professors Jordan Stanger-Ross and Elizabeth Vibert will give a short introduction to this event.

Several of Dr. Vibert's students have worked on updates to the Japanese Canadian Internment section of Wikipedia and will introduce and launch their sections.

We will also be joined by Community Council chair Vivian Rygnestad and members Jennifer Hashimoto and Sally Ito.

A debate will follow:

Matt Huculak from the University of Victoria Library will argue for the resolution, History chair Jason Colby will argue against.

After the debate, viewers will vote on a winner followed by question and answers and some final remarks.

Save the Dates

Royal BC Museum RBCM@Home and RBCM@Home (Kids) online programming is pleased to present two sessions with Landscapes of Injustice

Tuesday, May 4, 2021

12:00-12:30 pm PDT

<https://royalbcmuseum.bc.ca/rbcmhome>

Exploring the Broken Promises Museum Exhibit

Broken Promises focusses on the dispossession of property owned by Japanese Canadians and will travel to the Royal BC Museum in 2022.

Dr. Yasmin Amaratunga Railton, co-curator of the Broken Promises exhibit will talk about how the exhibit is told from the perspective of seven Japanese Canadian narrators and how the government policies of dispossession affected all generations of their families.

Wednesday, May 26, 2021

11:00-11:30 am PDT

<https://royalbcmuseum.bc.ca/rbcmhome-kids>

Register through this link <https://royalbcmuseum.bc.ca/visit/events/calendar/event/110273/rbcmhome-kids-interior>

Into the Interior

Attendees participate in a choose-your-adventure online computer program game that tells the story of a Japanese Canadian teenager's experience during their internment in the 1940s. This program is geared for ages 9-16 but can be enjoyed by all ages.

Presented by University of Victoria students and creators, Jennifer Landrey, Natsuki Abe and Nathaniel Hayes.

Accessing the Archives: Connecting the Dots

Submitted by Nana Spence

Time is now collapsing in my universe. My parents have both passed away. I was designated executor of my mother's estate. It was left to me to deal with a large house filled with items of value and junk. I've heard before that many survivors of the Japanese-Canadian internment became hoarders. It must be a Murphy's Law that the more space one has, the more it gets filled with "stuff." Going through everything though became easier the longer it took. It finally came down to family history versus donations and garbage. Everything had to be examined because there might be photos or money in the pages of books or magazines. There was no order to the chaos.

The contents we're talking about were pre-war to present day. I had heard some family history from my parents but, in the disinterest of youth, I asked few questions. My father never would talk about the internment because he would just get angry. My mother spat out about living with her mother in the stables at Hastings Park, but wouldn't elaborate other than that.

What I did hear about much later when I was finally interested was my mother's family history. This to me was fascinating. My mother, Sumi (Sumiye Kanamaru), was born in Vancouver in 1918. Her father, Harukichi Kanamaru, was a labourer who was single. His friend's wife asked him if he would like to marry because she had a girlfriend in Japan who might come to Canada. My grandmother, Mine Yamamoto, agreed to come and marry him. She had brothers and there was no future for her in Japan until she married. Mine's mother said one cannot move to another country without something to offer, so Mine took a midwifery course and arrived to marry a stranger. I never learned all this until long after Bachan had passed away. I never did find out if she got to practice her skills. I do know that she opened a tobacco kiosk in Vancouver, and went on to open a grocery store in Strathcona, then a dry cleaners and dressmaking shop where she eventually taught girls to sew. Meantime, early on, Harukichi died in an industrial accident. My grandmother was now a widow and mother of a 2-year old. What a wise great-grandmother and amazing grandmother I had. Bachan lived with my parents until she needed more care. Only our family and her many friends could understand her Japlish. I brought back a bronze bust she had commissioned of herself and it sits in our living room so she can watch everything going on. In the summer she props open our front door to watch activity on the street.

When the war broke out, Bachan had real estate and businesses in Vancouver. She and Sumi went to Hastings Park and then were shipped to Ontario to work as domestics at the farm and home of the Premier of Ontario (Mitchell Hepburn). My grandmother became ill while working and Sumi went to Toronto to find work to take care of them. Their own savings had to pay for medical and hospital care. The only people who would rent them rooms were Jewish people who also knew what it meant to be persecuted. My mother was hired as a seamstress in the Spadina Ave. garment industry, again Jewish employers.



Photos courtesy of Nana Spence



LONDON FREE PRESS - MAY 29/42 - FRIDAY

Japanese Women Bound for St. Thomas

These three Japanese women, including a mother and daughter, passed through London yesterday via C.N.R. and L. & P. S. to St. Thomas, where they are to be employed as domestic help in homes of prominent citizens. All are well educated, and were welcomed in view of the shortage of domestics in the area. Two other Japanese, a girl and a boy, are also doing similar work in St. Thomas.

Jap Women May Be Brought To London to Do Housework

Numerous Japanese girls from western areas of Canada may be placed in this city as housemaids it was learned yesterday.

Through a local organization, Dominion Government authorities are understood to be making a survey to determine what the requirements of the community for such workers are at the present time, and how many could be placed.

Meantime, the infiltration of Japanese-born workers into this area continues. London and Port Stanley Railway officials yesterday were asked to look after the transfer of three Japanese women off a C.N.R. train from Toronto to an L. & P. S. train to St. Thomas. St. Thomas was the destination of the trio, but it is not known what occupation is in store for them there.

*Warning: actual racist language used at the time



Though they both lived in Vancouver pre-war, my parents hadn't met until they were both in Toronto.

My father, Tony (Tsutoma Uno) was born in 1918 in Namu, BC, [which was] then a fish cannery. The Uno family (Rinzo, Shizuko (Nakatsuka), aunts Mitsuko (Christine) and Mayko (May) lived in Vancouver where they had a large rooming house at 561 E. Hastings. At evacuation, the family of 6 was sent to Tashme. My Dad and Uncle Tets were sent to work camps while my 2 young aunts lived with their parents and the Aoki family in their shack. The rooming house sold in 1942 for \$2,400. It's still there, soon (I heard from my aunt) to be demolished for a new development.

My father eventually went to Ontario to work on a farm and met my mother at a dance and the rest is history as they say. Before I moved from Toronto to Victoria in 1998, I asked my mother for a few things and was shocked she acquiesced because she liked her things. One was my father's photo album from the internment.

Clearing the house, I found in Bachan's trunks (yes they got rid of nothing!), photos of her as a young woman in Japan, her wedding photos, photos of her life in Vancouver, her shops, her houses, her kimonos from Japan. An interesting thing about Bachan's photos whenever she went to Japan for a visit, photos of her were always in western clothes, even amongst the formal kimono at weddings. She loved being Canadian! I also found packets of letters from during the internment with censorship stamps on them in junky cardboard boxes of fabric bundles in the garage. I've brought back all the photos, correspondence, kimono, and other memorabilia to sort through and organize further. It's an overwhelming ongoing project. The case files that I received have been the cement that is gluing all the loose ends together. Getting dates and addresses and correspondence has been terrific. Reading the correspondence of family members trying to get justice, reclaiming personal property and fair prices for real estate is eye opening and heartbreaking.

From my septuagenarian age, in my opinion, if you focus on the victimhood and loss of property, it can destroy you. This happened when it shouldn't have. That naturalized and native-born Japanese Canadians were treated like enemies of the state is disgusting and abhorrent. But it shows how people can rise above hate and survive successfully. If there were stories of internees not becoming integrated across Canada and having remade successful lives, I would like to hear them. Concentrating on our differences instead of our common humanity is a huge mistake in my opinion and creates the environment that an internment of any minority can happen again. All Canadians and especially those who have had this in our history need to be on guard it doesn't happen again. I'd like to thank the Landscapes of Injustice project for all their dedication and hard work, which made it possible for me to put my pieces together with the case file archives. There will be so many more pioneer stories that come to light because of this.

Domo arigato gozaimasu!

Nana Spence
Victoria, BC.

Property Lost – Found in Case Files Stitching Together Family (Hi)stories

Submitted by Stacey Inouye

Do you know what was lost? You probably know about the confiscation of fishing boats, radios, cameras, and vehicles. You know that homes were sold and that there were limits on what they could take with them. But do you know everything that your ancestors left behind and lost?

As a yonsei, whose parents were born while their parents toiled on sugar beet farms in Alberta and Manitoba, I don't remember discussions about internment era experiences of my ancestors. Maybe there was a little around the time of Redress, but nothing very detailed as my relatives did not like to talk about their experiences of the 1940s. Now, almost all of them are gone and asking questions is no longer an option, which is why the **Office of the Custodian of Enemy Property** case files that the Landscapes of Injustice team has gathered, and are making easy to access, are such important artifacts for all descendants. These files comprise the records that the government kept on the property of each Japanese Canadian adult, usually including a card with their file number, a property form, an RCMP information page, records of debts, surrendered property records, and correspondence regarding property. I was fortunate to have connected with the Landscapes of Injustice team during the Nikkei National Museum & Cultural Centre's Internment Camp Bus Tour in 2019 and took advantage of their offer to receive these files in advance of the Digital Archives being publicly available. It was in these files that I learned of their losses. In the case files, I found that they most directly related to these two claims being made by the Landscapes project:

- Killing of home – Dispossession resulted in the loss of home, whether tangible or intangible.
- Complicity of many – The process of dispossession took the work of thousands of people, whether clerks working on the paperwork or those buying property at auction.

Q. If I may just read part of this appraisal of Coulthard, Sutherland & Company, Limited:

"This property is on 2nd Avenue near Chatham Street."

It is not right on the corner, then?

A. Not right on the corner.

Q. "The dwelling is an attractive house 24 by 30! Exterior Shingles and siding, painted brown and cream. The interior is shiplap, papered and in good condition, with sink and toilet, City light and water. Full basement on cement foundation, plank floor, heated by furnace on cement slab."

Images from lac_rg_33-69_Vol57_File1135_tamaki-hideo



Killing of Home: The property form in the case file will tell you where they lived in the "protected area", whether their residence was owned or rented, and a number of other things. I was shocked to learn that my Jii-chan, Hideo Tamaki, had this house built when he was just 21 on land his widowed mother, a midwife at the Fisherman's Hospital, had purchased for him. When he married my Baa-chan, Fumi (nee Akiyama), a decade later in 1941, they lived in this house on 2nd Ave, near Chatham, in Steveston, that was sold by the Office. My grandfather filed a claim through the Bird Commission and the report contains the court record of my grandfather's testimony and itemized list of things that were left behind –pots and pans, a 29-piece tea set, pruning shears, records and a record player, table cloths, window curtains, and the list goes on. As newlyweds, it must have been heartbreaking to leave it all behind and have to restart again in Manitoba so soon after beginning their life together. The property form also showed that my Jii-chan had purchased a War Savings Certificate and Victory Bonds, to help Canada fund the war that caused the government to force them from their home.

Conversely, my Akiyama great-father, Tarokichi, and his eldest sons, who ran a hardware store at 368 Powell Street had, according to their case files, liquidated everything in the store before they evacuated and their files do not mention any personal property being left behind except for one radio that had been surrendered, despite being a family of seven living above the store. I hope this means that they were able to sell most of it before they left and did not bury or burn too much. Regardless, I assume it means that they only had what they took with them to the various camps they were sent to and restarted building their homes from there.

Conversely, my Akiyama great-father, Tarokichi, and his eldest sons, who ran a hardware store at 368 Powell Street had, according to their case files, liquidated everything in the store before they evacuated and their files do not mention any personal property being left behind except for one radio that had been surrendered, despite being a family of seven living above the store. I hope this means that they were able to sell most of it before they left and did not bury or burn too much. Regardless, I assume it means that they only had what they took with them to the various camps they were sent to and restarted building their homes from there.

Complicity of Many: The case files I received ranged from 6 pages to 161 pages for each person, with an average of 30 pages. I have trouble imagining the level of effort involved in today's world where there are databases to help track these things, computers to store it all and the internet for instant communications. Going back to paper records, carbon copies, manual typewriters, letters sent by post, I can't wrap my head around the effort and the associated cost that the government put forth to track and manage everything.

My Inouye grandparents, Jokichi and Sanaye (nee Nakamichi), were living at a logging camp where my grandfather worked as a logger for the Mayo Lumber Co. before he was sent to a road camp and my grandmother and her infant daughter to Hastings Park. The company allowed the Japanese workers to leave some of their belongings at the Japanese Hall in Paldi. In my Ba-chan's case file was a handwritten letter, as well as this typed version requesting that her belongings be sent to her at the sugar beet farm they were at in Picture Butte, AB:

On the list is a Singer sewing machine and after reading this in her case file I asked my Ba-chan if that sewing machine is the same one she has in her bedroom today and she confirmed that it is. So this sewing machine has travelled from a logging camp near Paldi on Vancouver Island to sugar beet farms in Picture Butte then Turin in Alberta, through a few towns in Northern Ontario before arriving in Toronto over the past 80ish years, pretty amazing.

My family and I are thankful that the Landscapes of Injustice project compiled and made these files available as they filled in holes, some that we didn't know existed, in our family history.

I will leave you with this quote from Mary Manko Haskett, a WWI internment survivor:

Because no one bothered to remember or learn about the wrong that was done to us it was done to others again, and yet again. Maybe there's an even greater wrong in that.

The B. C. Security Commission,
The Marine Building,
Vancouver, B. C.

Attention Mr. H. L. Brown

Dear Sir:-

Re: INOUE, Sanaye--Reg. #04423

We have just heard as follows from the above lady:

"I wonder if I could have my things sent to me which is stored at Mayo. Before I leave Vancouver I was supposed to get my things so I did not report them.

"The things which I wanted to be sent is

Singer Sewing Machine	#5
Baby Crib and Mattress	#8-9
Wooden milk box (contains can foods)	#13
Double bed complete with spring filled mattress. (have no name on. Blue gray and brown stripes)	#10
Wash Tub	#9
Copper clothes boiler	

"Please send these things as soon as possible. They are at Mayo Lumber Co. Paldi, B. C. Vancouver Island.

"Our address here is: Sanaye Inouye, Reg. #04423
c/o Mr. R. Shaw
P. O. Box 389
Picture Butte, Alta."

If you agree to shipment being made, would you please send a copy of this letter to Mr. Kenyon. Our



lac_rg_117_c3_08445_inouye-sanaye
Photo courtesy of Stacey Inouye

Connecting memory with historical documents:
Landscapes of Injustice digital archives
Submitted by Kelly Fleck

Often stories about my family's history, especially those from the distant past, feel like legends or myths. They are stories from memories belonging to people long gone, often untethered to specific dates or places. Over the last few years, I've had the opportunity to learn more about my family history, and those stories have started to take root in real life and places. In December of 2019, I was in Mio, Japan, my family's ancestral home, standing in front of my great-great-grandfather's grave. Mio is a small seaside village in Wakayama prefecture, with deep ties to Steveston, B.C. In 1888, Mio fisherman Gihei Kuno arrived in Steveston and saw how fruitful salmon fishing was in the Fraser River. He encouraged others from Mio to come to Steveston to work. We believe my great-great-grandfather, Bunichi Hamade, arrived in Steveston in 1899. He would have only been 25 years old. His wife, Ito, and daughter, Hana, stayed in Mio. In 1902, he became a naturalized Canadian citizen, allowing him to work for the fishing cannery as a fish buyer, and he bought and lived on his first boat in Steveston. He urged Hana, my great-grandmother, to move to Canada. She came in 1918, when she was only 19 years old, with her husband, Matsunosuke.

After writing about [my Mio experience](#) in the *Nikkei Voice*, Landscapes of Injustice project manager Michael Abe asked if I would be interested in learning more about my family through case files collected in their digital archives. The archives are a culmination of four years of research from project members out of the University of Victoria, including case files from the Office of the Custodian, Bird Commission, land-title documents, fishing-boat-ledger files, and protest letters. *Nikkei Voice* has been working with the Landscapes of Injustice project over the last year, sharing stories about Nikkei's discoveries in their family case files. The files have been a way to authenticate and understand my Bachan's memories about our family. I wanted to learn about the store Hana and Matsunosuke ran in Vancouver. The store is the centre of many of my Bachan's stories about her childhood. While my Bachan still remembers the address, she couldn't remember the store name, so opening Hana's files and seeing that information in front of me was like a light going on. In the case files, I found the store, Star Confectionery, was right where my Bachan remembered at 2700 Commercial Dr. It was a small grocery store and connected to the back was the family home, a four-room frame house that they rented for \$15 a month. My Bachan always says since Hana was an only child and lonely growing up in Mio, she wanted lots of children. I always imagine that home brimming with life from the nine Hamade children coming and going.



Bunichi Hamade. Photo credit: Hamade Family.
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Hana Hamade at 17 years old with her grandmother. Photo credit: Hamade

HANA HAMADE @ 17 YRS
w/ GREAT GRAND MOTHER

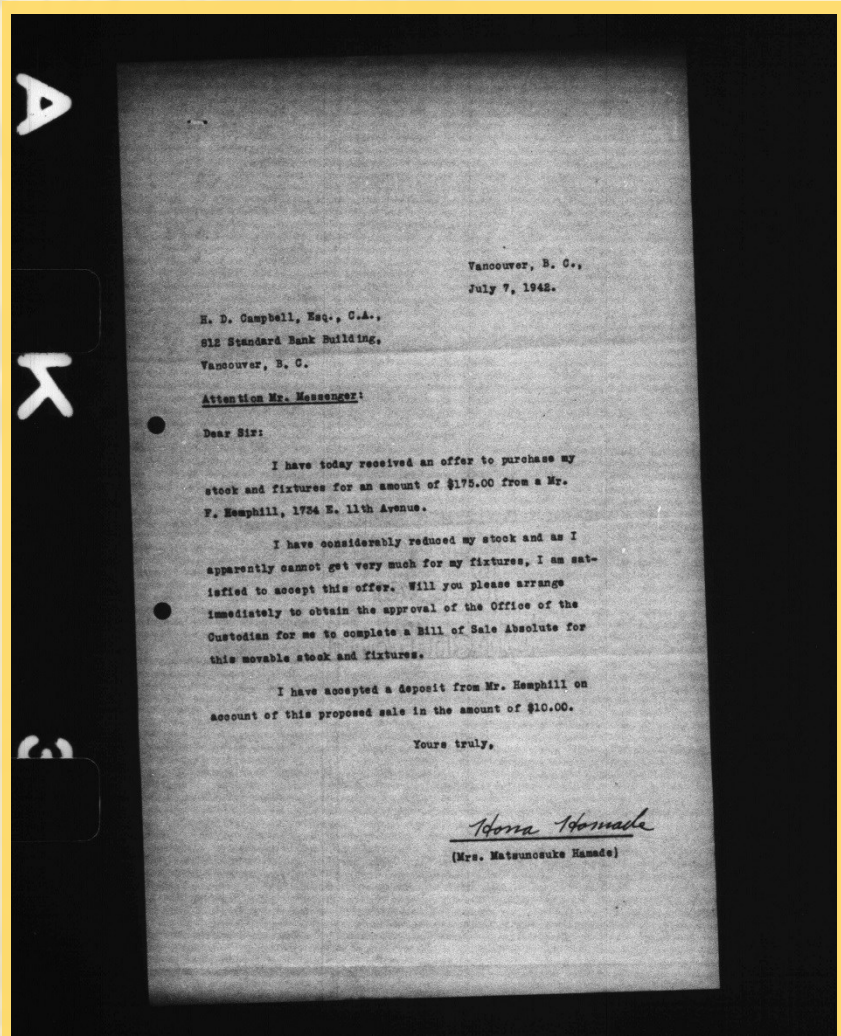
It was in front of the store where my Bachan learned to ride her brothers' bike. When her brothers were busy, her father would send her off on the bike with groceries in the basket to deliver to customers. The store was where my Bachan learned to bake (she used to make killer pecan squares). She would take a mixing bowl down to the dry storage, take the flour and sugar she needed, and make treats for her siblings after a long day of school and work.

Hana's case files offered a glimpse into what must have been a terrible time for the store. Documents from the Office of the Custodian detail her experience selling the business and its contents before the family was interned in Lemon Creek. At this point, her husband was at a road camp at Tete Jaune. Her eldest sons were also sent to road camps, Isao to Jasper and Yoshio to Solsqua. Hana was left alone to sell the business with her seven other children, the youngest five months old at the time. The files detail an inspection made by H.D. Campbell of the store and its stock. Hana valued her grocery stock at \$700 and the store fixtures at \$300. My Bachan, 12 at the time, remembers watching Hana go through each item in the store with a man, I'm not sure if this was Campbell or the person who ended up buying the business. Each price Hana proposed, he would counter with a lower price.

In Campbell's report, he valued the grocery stock at \$300 to \$400, and he writes the store's fixtures, "are considerably run down and are generally a shabby set-up, are probably not worth more than half the amount valued at and might bring, if a realization was necessary, an amount of slightly over \$100." With not much time to negotiate or leverage a better offer, Hana sold the business, stock, and fixtures for \$175 before the family was evacuated three days later to Lemon Creek. After finding a buyer, in a letter to H.D. Campbell, she writes, "I have considerably reduced by stock, and as I apparently cannot get very much for my fixtures, I am satisfied to accept this offer." I told my family what I had learned over dinner one night. We were thrilled that there were things my Bachan remembered over 75 years later. And there was a collective sadness as we reflected on Hana's experiences. It is hard to look into these files and see your family assigned to case number and the contents of their lives assigned a value—that value being much lower than what those items were worth and what they meant to them, but it's important not to look away.



Kelly Fleck at Bunichi Hamade's gravesite in Mio, Japan. Photo credit: Kelly Fleck.

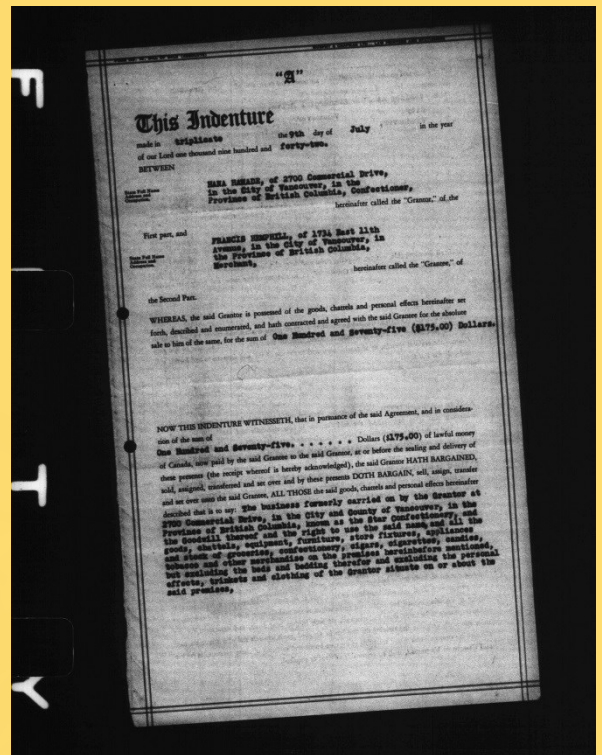
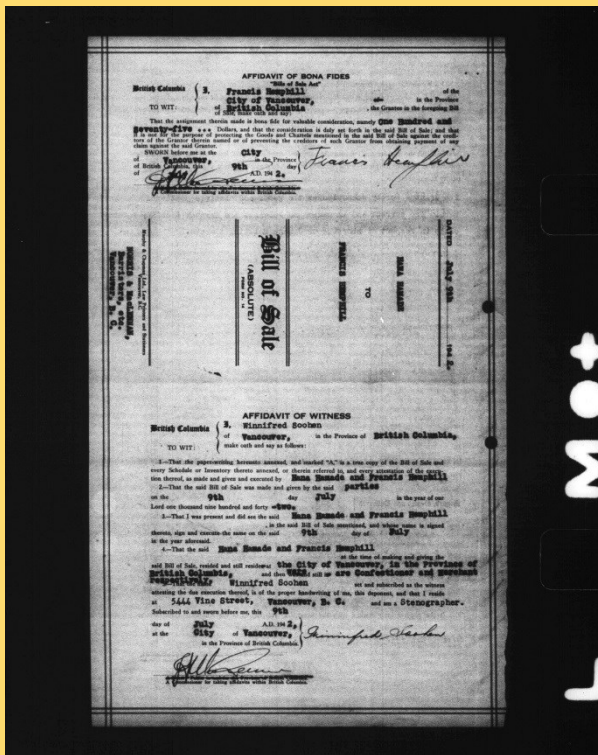


Hana Hamade's letter to H.D. Campbell on the sale of the store. Photo credit: Landscapes of Injustice. lac_rg_117_c3_10463_hamade-hana

HANA HAMADE & FAMILY
w/ GREAT GRAND MOTHER

As a Yonsei, sometimes this history can feel far away. The stories from my Bachan are fragmented pieces and snippets, she was only a preteen at the time of internment, and her parents and older siblings protected her. At the end of March,

Landscapes of Injustice launches their searchable digital database so all curious Japanese Canadians can find their family's case files and reclaim their family's stories. I encourage other Yonseis to type in their family name and see what comes up and ask questions while



The Bill of Sale for Star Confectionery. Photo credit: Landscapes of Injustice.
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Heroism in the everyday: Soul Friendship Submitted by Laura Saimoto

Out of the blue a few weeks ago, a stranger from the States reached out to me after having read the Globe and Mail article I wrote about getting to know my grandfather through the declassified case files from the Landscapes of Injustice (<https://www.theglobeandmail.com/life/first-person/article-my-grandfather-figured-out-how-to-get-back-a-little-of-what-he-lost-in/>). It turns out that she was the daughter of my aunt's best friend from childhood in Steveston, where they both grew up together in the '20 & 30s.

She was writing a historic memoir about her mom, so wanted to connect with the Saimoto family. My Auntie Nobby has been gone for about 30 years, and her mother is gone as well. I recognized her mother's maiden name as I had seen the name in one of the legal documents in my grandfather Kunimatsu's file. So this prompted my interest even more. As I knew my aunt was sending a message from upstairs, I called the daughter the next day and a story began to unfold: the extraordinary story of two soul sisters and how their friendship changed the course of her mother's life.

My Auntie Nobby (Nobuko) was born in 1921 in Steveston, the eldest of 10 children. She contracted TB during the war, and she spent a greater part of the Internment recovering at the New Denver Sanatorium for Japanese Canadian patients while her family lived in Minto, a self-supporting Internment site. She did not have an easy life, as she always had health issues probably related to her TB. She was very skilled with her hands; she taught me how to knit and crochet. She was a kind, gentle soul, who never complained.

W/ GREAT GRAND MOTHER



All photos courtesy: Elizabeth Toomey

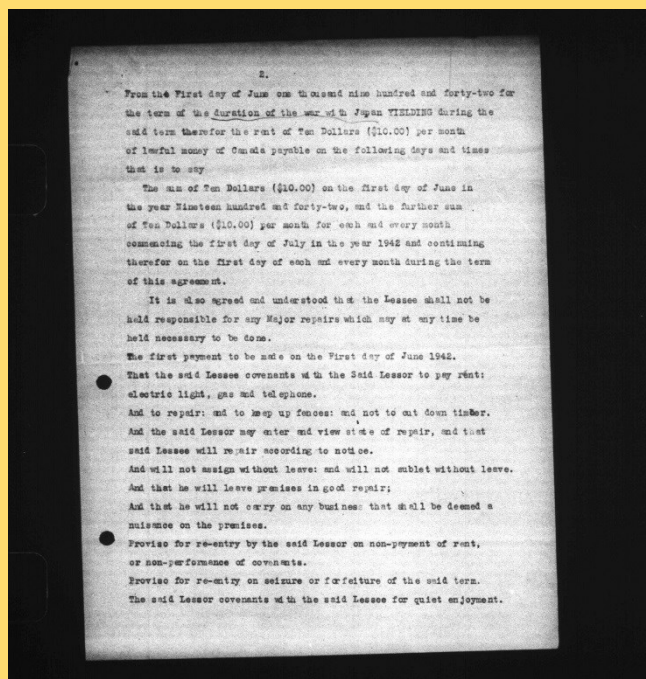
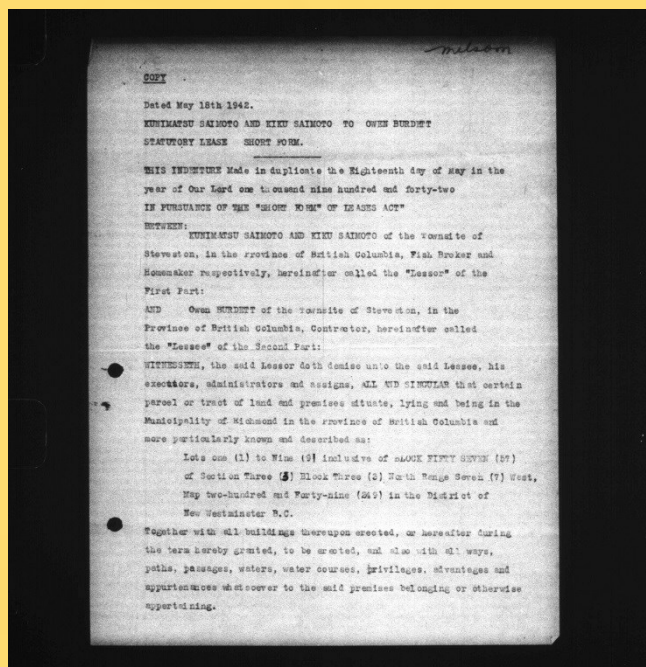
Yet in the thriving fishing hamlet of Steveston which had a population of about 8000 at the time, at age 4 (~1925), my aunt and Diana became friends. My aunt's first language was Japanese and didn't speak English. Diana Burdett didn't speak Japanese. In spite of this, they became best friends. Diana, my aunt and the family's two dogs, used to hang out together. I knew from our dad that one of the dog's name was 'Choppi'. And I learned from Diana's daughter that the second dog's name was 'Pete'.

Diana went to school with my aunt at Lord Byng Elementary in Steveston. She was the only little white girl to sit in Japanese School class after public school to learn Japanese with my aunt. The building of the expansion of Lord Byng was an extraordinary story as well. It was the only Japanese school before the war that was held in a public school as the Japanese Canadian community had come up with \$20,000 to build it and had asked the provincial government to match the amount. The condition of the joint funding was that the facilities could be used for Japanese School classes in off school hours.

So, from Monday to Friday Japanese School was held after public school finished. Apparently, the Japanese teacher did not acknowledge Diana in class, but did not kick her out either. My aunt and Diana would snack on onigiri, and Diana would regularly come over to play at the Saimoto family home.

By piecing together bits and pieces of stories, Diana's father, Owen Burdett, had tried to help my grandfather keep the family home by leasing it from him during the war. The attached file shows the leasee is Owen Burdett, who leased the Saimoto family home for \$10 per month. At first it was to prevent looting, and then to prevent the forced sale. In the end, it was sold about 1946-47. My uncle recalls Mr. Burdett visiting the family up in Revelstoke in 1947, where they had relocated after living in Minto. He remembered Mr. Burdett's sad and stoic face walking up to their house in Revelstoke and assumed he was giving my grandfather very bad news. Though ultimately it was not successful, what an extraordinary act of friendship, courage and kindness to the Saimoto family.

Through her daughter, Lisa, for the first time I saw photos and correspondence of my young aunt that her mom had saved all these years. The extraordinary thing about their friendship was the backdrop in which it took place. The gentleman's agreement between Canada and Japan of 1908 started to limit the amount of emigration from Japan due to rising economic success of new immigrants and the heightening of anti-Asian sentiment. Along this path, In the 1920s, the government intensified the restriction of fishermen licenses granted to Japanese Canadian fishermen, and imposed certain rules, like for example, not allowing to have a diesel engine on a Japanese Canadian fishing boat. And of course, no Asian Canadian had the franchise until the Internment ended in 1949.

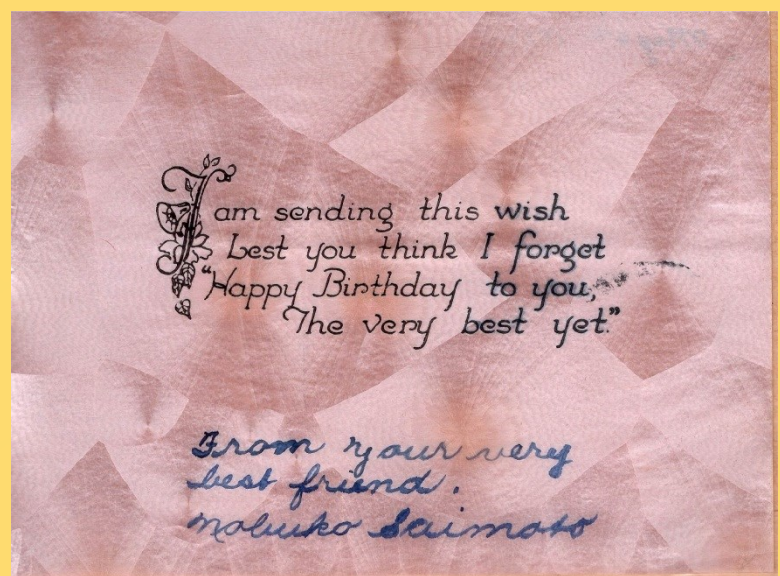
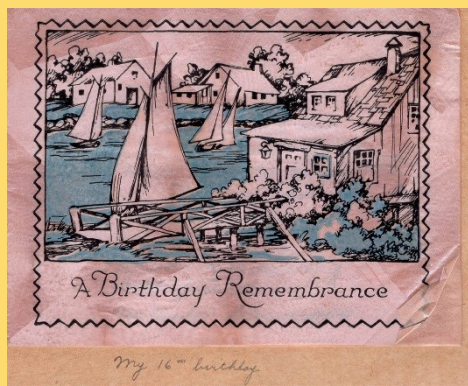


Images: lac_rg_33-69_Vol12_File211_saimoto-kunimatsu

Even through the war years, my aunt and Diana continued to write letters and exchange photos, one of those being a photo of my aunt recuperating at the sanatorium. It was heartwarming to know that my aunt did not feel alone at New Denver. And despite the noise of war, Internment, racism, and post-war life, they remained friends during the war and until their deaths. Two little girls learning each other's languages and culture, seeing each other only as soul friends.

There are more twists and turns. Because Diana had learned Japanese as a little girl, she eventually worked for the US Occupation Forces in Intelligence as a translator post-war in Tokyo. So her daughter shared with me immediate post-war Japan photos which her mother took and I'm now helping her to translate the captions for these extraordinary photos of post-war Japan.

While in the movies, we expect heroism to be bold and flashy, and action-packed, with heroes and heroines wielding super human prowess to save the world. In real life, heroism can be quiet acts of everyday courage, of love and generosity going upstream when the current is downstream. In the increasing angst of racial tensions today, my aunt and Diana, came to remind us the heroism of 'soul friendship'.



UVIC Student Life and Work During COVID19

Compiled By Jayson Jap

This year has been interesting and unexpected, to say the least. The impact of COVID19 has rocked traditional education practices turning most university campuses into ghost towns this academic year. Nevertheless, what UVIC had done in such a short amount of time is no less than a miracle, moving all classes and departments into an online environment has never been done before; especially one of this magnitude. However, effort doesn't necessarily translate into effectiveness and usefulness in that matter. Like teachers and administrators, students struggled just as much to keep afloat and thrive in their newfound online environment. In that sense we wanted to, dedicate this section of our newsletter to some students who wanted to share their honest takeaways from this year, both positive and negative.

**Zoe: Junior student at UVIC
and a past student researcher at
LOI.**

Working and studying during the COVID-19 pandemic has been a challenge. From attending university online to working remotely, adjusting from in-person to online activities was a big challenge for me. Another challenge for me was getting used to working alone. Before the pandemic, I went to class and saw my friends every day, but when the pandemic hit, I was alone. Learning course material online was more difficult than in-person because my learning solely relied on my discipline. However, this pandemic has taught me a lot about myself and has shown me the resolve I have. During the summer of 2020, I had the honour of working for Landscapes of Injustice. Because of this opportunity, I learned about historical research and the impact it can have on today. Moreover, I met incredible people who helped me adjust to working online and who were always ready to help. While the pandemic has thrown many people curveballs, the pandemic gave me the opportunity to see what I was capable of and to meet a wonderful group of people.

**Hope: Senior business student at
UVIC, past Vice President of the
Pacific Asian Student Society.**

Online school has had benefits and drawbacks for me. I was in the middle of a co-op when COVID-19 started, which terminated my position a month early, however I was hired back. I started my core year in the Commerce program in September of 2020, expecting a fantastic, educational, social experience, and was more or less disappointed. However, there were a few benefits.

For me, the lack of commute is positively transcendental. I get an extra hour or more of time every day to relax (in theory), which I feel I desperately need given how much time I spend doing work in the same spot. I also love having asynchronous content available to go over, as sometimes I struggle with retaining all content in one session, and it helps to be able to go over it when I need to study. Additionally, as someone who is fairly quiet in class, I found it helpful to be able to participate in class discussions via the Zoom chat.

However, with all the good comes bad that overall outweighs it. The first semester was doable, however I now feel massively burnt out throughout the entire second semester. The workload feels undoable, and all of the social benefits of the in person core program are no longer applicable. We do massive amounts of group work in the core program, and meeting on Zoom feels unproductive. Additionally, the place where I live feels unsafe due to poor building conditions, which does not help with getting work done. My productivity is also lower than ever, and I'm struggling with my mental health overall, with little capacity to get help due to the long wait times. Brightspaces still continues to be a hassle, and determining which work is due can be difficult despite the department wide measures taken to make it easier. There is also a lot of 'busy work' given out by professors, such as weekly discussion forums, weekly assignments and quizzes. All in all, I am very excited to get back to in person classes, and am greatly looking forward to leaving online school behind in the coming months.

**Aiying: Second-year econ student at UVIC
and a past student researcher at LOI.**

My name is Aiying Yuan, a second-year student in Econ major. I transferred from college to Uvic. Fall term was my first semester in Uvic and my first term in a work-study program. I was a historical research assistant working in LOI (landscapes of Injustice), department of Humanities Computing and Media Centre. The majority of my job was looking at the historical government case files for individuals Japanese Canadian, summarized the files and integrated them into metadata. When I faced these historical documents directly, I can clearly recognize what happened in that year, what those people had experienced, and what their situation was like at that time. I found out there were complex emotions when I looked back at the historical documents. I was excited to find out a person had the same birthday as me, and it was sad to find out they exiled or forced deportation. Since it was my first time working remotely, it was tough when I started to work, my colleagues supported me and spent a lot of time in the beginning helping me adapt to an online work environment and answered my questions very quickly. I think it is difficult that everything has to be accessed through the internet because I need to sit in front of the laptop and spent the whole day working and studying. I'm completely drained by the end of the day and it's not good for the eyes. It is flexible to work depends on my time but long-term lack of face-to-face contact with people reduced work and study passions. To sum up, I had a good experience during the work time because my colleagues are very nice. Joining the work-study program can practice my time management skill, like how to allocate work time and study time.

**Hannah: Senior PAAS student at
UVIC**

My online learning experience has been a roller coaster of a time and truthfully, there have been more downs than ups. The upsides include: waking up ten minutes before class, having a stocked kitchen available for snacks during class, and being able to wear anything from formal attire to pajamas with no one to judge you.

The downsides have been a bit more substantial. Trying to stay motivated when it comes to school work has been a major challenge for me this school year. I am in my sixth year of university in the final semester of my degree and at one point this month I was ready to throw the last six years of school away just to avoid any more online classes. I did not think I could procrastinate anymore than I already did before online classes, but I have reached a new level. (Even this article is late.) I cannot remember the number of times I have logged onto BrightSpace and found I have an assignment due in thirty minutes that I had no idea existed. If I have learned one thing this year, it is the value of sticking a bunch of post-it notes with all your assignments on them onto your wall.

I have always loved learning, but part of that comes from the community that comes with it. Studying languages has never come easy for me, and as a PAAS student, moving to online language courses has made things even more difficult. I felt that in-person language classes forced that sense of community onto us. In a class of people you have never met before, the first few weeks of 'turn to the person next to you and introduce yourself' can be painful and awkward. As someone who usually struggles in class, the fear of being judged by my peers makes it difficult to try to express myself. However, I have never completed a language course without getting through this phase and making new friends.

This year has been different. The interaction between classmates changes with online learning is nearly non-existent, and while you can try to recreate it through breakout rooms and assignments, I've found it very difficult to get through the awkward phase and become comfortable around my classmates. I miss getting to know people outside of class. I miss having the person next to me whisper the answer when I am asked a question and have absolutely nothing going on in my head. I miss the sense of community and making friends the same way I did in person.

The saving grace of the school year has been having an instructor who has always made their best effort to be as energetic and engaging as possible. Personally, online classes will never be able to compare to in-person classes. However, having a great professor is one of the few things that has pushed me to keep going and get through the semester. This last semester has been difficult, isolating, and mentally taxing. While I have never wanted to quit doing something I loved so much before, I am proud of myself for having kept on going. I am proud of each of my classmates for doing the same because I know that while we are apart, we will all come through this together.

Recordings From Recent Events

Federation of Asian Canadian Lawyers BC (February 22, 2021)

Re: Persons of the Japanese Race

On February 20, 1946, the Supreme Court of Canada upheld three Orders in Council authorizing the mass exile of Japanese Canadians in the *Re Persons of the Japanese Race* decision. This year marks the 75th anniversary of that judgment and of the subsequent decision of the Judicial Committee of the Privy Council to uphold the SCC decision on appeal. Dr. Jordan Stanger-Ross covered the historical background and policy origins while Dr. Eric M. Adams spoke about the decision itself. Drs. Adams and Stanger-Ross are currently working together on a book on the Japanese Canadian exile based on the collaborative research from the LOI project. They are introduced by Judge Maryka Omatsu.

<https://youtu.be/7KPmUciz3Yk>

Implicated Subjects and the Landscapes of Injustice (January 27, 2021)

Preeminent Holocaust scholar Michael Rothberg (UCLA) and Landscapes of Injustice Project Director, Jordan Stanger-Ross (Uvic) with moderator Charlotte Schallié (Uvic) held a conversation about the legacies of historical injustice. Reflecting on the intersections and differences between their respective areas of research, they discussed the present imperatives that emerge from histories of harm. Rothberg's recent work has explored the transformative possibilities of recognizing that most of us are implicated, in one way or another, in past wrongs. Stanger-Ross's focus on the dispossession of Japanese Canadians has led him to conclude that we are "heirs to landscapes of injustice." In this session, students and members of the general public were invited to ask where they fit into the histories that they inherit.

<https://youtu.be/UAfi4YrTVAo>

Wilson Institute Book Lecture series (November 19, 2020)

Jordan Stanger-Ross and a panel of distinguished readers discussed his latest book, *Landscapes of Injustice*, which is the most recent installment in the Wilson Institute's Rethinking Canada in the World book series (McGill-Queens Press). A short book summary was followed by critical commentaries from Constance Backhouse, Maryka Omatsu and Nicholas Mulder. General discussion and questions from the audience were moderated by session chair and series co-editor, Sean Mills.

<https://youtu.be/tUOMlws5FfE>

Midge Ayukawa Commemorative Lecture (October 22, 2020)

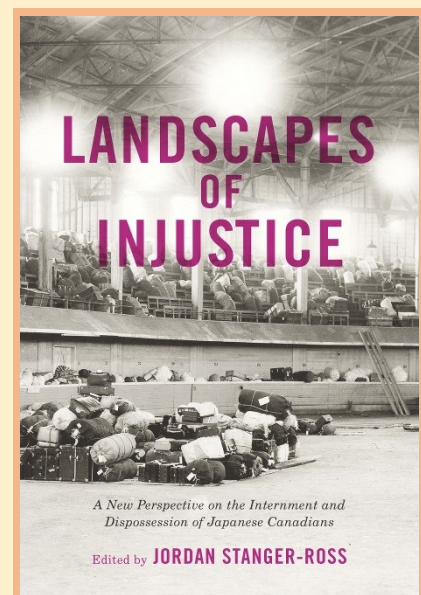
Masumi Izumi, provided a short synopsis of her new book, *The Rise and Fall of America's Concentration Camp Law: Civil Liberties Debates from the Internment to McCarthyism and the Radical 1960s* and Jordan introduced the book, *Landscapes of Injustice: A New Perspective on the Internment and Dispossession of Japanese Canadians* which he was editor. They then commented on each other's work and discussed how some of the material in the other's book might contribute to their own research and fielded questions from the audience.

<https://youtu.be/llgsi4RaY3A>

NAJC Chat Landscapes of Injustice Book Launch (August 26, 2020)

Landscapes of Injustice: A New Perspective on the Internment and Dispossession of Japanese Canadians including chapters by 11 authors was launched this summer. This book reinterprets the uprooting of Japanese Canadians by focusing on the deliberate and permanent destruction of home through the act of dispossession. Editor Jordan Stanger-Ross was joined by guests, Audrey Kobayashi, Kaitlin Findlay and Nicholas Blomley as they chatted about their involvement in the project and how and what they came to contribute to this volume.

https://youtu.be/_CFHteS3UcY



Museum exhibit launch and project links

Grounded in research from *Landscapes of Injustice* – a 7 year multi-disciplinary, multi-institutional, community engaged project, this exhibit explores the dispossession of Japanese Canadians in the 1940s. It illuminates the loss of home and the struggle for justice of one racially marginalized community. The story unfolds by following seven narrators. Learn about life for Japanese Canadians in Canada before war, the administration of their lives during and after war ends, and how legacies of dispossession continue to this day.

Gallery

Nikkei National Museum & Cultural Centre

6688 Southoaks Crescent

Burnaby BC V5E 4M7 The exhibit is open 10am - 5pm Tuesday - Saturday.

Gallery Admission

Showing at the Nikkei National Museum & Cultural Centre until April 17, 2021

\$5 Adult | FREE NNMCC Members and students

The exhibit is open 10am - 5pm Tuesday - Saturday.

COVID protocols are in place. The exhibit has a limited capacity of 8 people.

Self-guided tour app

Download the Broken Promises exhibit tour app for free.

Available for iPhone on the [App Store](#) and for Android on the [Google Play store](#).

[Matterport 3D Virtual Tour of Broken Promises at NNMCC](#)

Recording of opening commemoration: Sept. 26, 2020

Watch recording [here](#)

This program includes the launch of a *Landscapes of Injustice* book, knowledge mobilization outputs, and exciting information about digital offerings.

Links to some videos used in this opening commemoration

Museum : <https://vimeo.com/461624651/4818be46fd>

Digital Archives: <https://vimeo.com/461601867/a2f9861ee9>

Teacher Resources: <https://vimeo.com/461421534/0387edeb99>

Book: <https://vimeo.com/461600223/387c8f7d93>

Website

A complementary [narrative website](#) that presents the findings of *Landscapes of Injustice* in an accessible, compelling narrative format.

Publication

Purchase your copy of the new publication, *Landscapes of Injustice: A New Perspective on the Internment and Dispossession of Japanese Canadians*, from the [NNMCC online shop](#).

7年間にわたる学術研究、および複数の機関とコミュニティが関与した「ランドスケープ・オブ・インジャスティス」。このプロジェクトに基づいた展示は、1940年代の日系カナダ人の財産没収について調べています。また人種差別されたコミュニティが住居を失い、正義を求める葛藤を描きます。物語は7名のナレーターにより展開され、戦前の日系カナダ人の生活、戦時中および戦後のそれらの管理、そして没収の余波が今日までどのように続いているかを探ります。

Broken Promises free e-catalogue

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