**Interviewee: Joanne Sugiyama**
**Interviewer: Katharine Fish and Elizabeth Fujita Kwan.**
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*Note that this interview contains references to Anti-Japanese slurs.

[Start]

EFK: Put that there. Perfect. So, feel free to go on ahead and face Kate, you don't have to face the cameras. And just for the sake of the recording in case we ever lose any paperwork with it today is Friday December the 27th and if you wouldn't mind, Joanne, just stating your full name for the camera.
JS: Oh, my name is Joanne Yasuko Shigeta Sugiyama.
EFK: Perfect.
Katharine Fish: And can you start of by saying when and where you were born?
JS: I was born in St. Paul's Hospital in Vancouver, B.C. [British Columbia]
KF: And what generation Canadian are you?
JS: I am second. I'm a nisei.
KF: A nisei. And when did your parents or grandparents come to Canada?
JS: Well, my grandfather came here after the Russo-Japanese War in 1906. And my mother came at 19, was carried over, 1907.
KF: By your grandfather?
JS: By my grandmother who came later. My grandfather came in 1906 after they beat the Russkis.
KF: And what about on your father's side?
JS: My father's side, he came over as a bachelor in 1919. And he was the second in the family so there was nothing to inherit so he came here. He was a watchmaker.
KF: And do you know why your family on your mother's side came to Canada?
JS: Oh, that's the most interesting feminist story because, first of all my grandmother was a feminist before feminism was even known I think, before Gertrude Stein and all the rest of them, and she would not go to where she was supposed to go in marriage starting at age 16. And she refused two wedding proposals, and her family was just so embarrassed that she was banished to a relative's home. She was rather high born because she descended from a *daimyo*. In any case, she brought such embarrassment to the family, and she remained single 'til she was 32 when most girls in many families were married at 15. So, she was 32. And she took a maid with her to go to Kyoto to visit one of her male cousins, cause they all went into medicine, no imagination, and while she was on the train she spied this incredibly handsome man. And that [pointing to a photograph hanging on the wall behind her] was my

grandfather, in full naval uniform in the Japanese Imperial Navy and with all his metals and things and she thought oh my goodness, she sort of exclaimed to her maid who went back and found out that he was a widow with one son. And because she wouldn't go anywhere in marriage when they heard that she was attracted to this man they just got busy, and she, and they arranged a marriage and that's why we're here.
KF: Can you tell the story of what happened when grandma landed in Canada?
JS: Oh, my goodness! My grandmother stood all of four feet nine. But she stood quite tall and because she comes from, not an ordinary family, when she came off the boat in Vancouver one of the missionaries made the mistake of saying to her, "hello dear." To which she had already studied a little English in Japan and knew the nouns of animals and things, and she thought she was being insulted because my grandmother was not a pretty lady and she thought this woman was alluding to her nose [gestures with hands from nose out in front of her] like a deer's nose. So, she just rose to her full height, and she said to this missionary "me no deer you monkey." [laughs] And then that's the folklore. All the other issei people were bowing [bows] because they had a sense of, not inferiority, but a respect for a white person because they come from a small Asian country, so they were bowing [bows] and showing such respect and everyone's head turned when my grandmother said "me no deer you monkey" [laughs].
KF: And then what do you know about your father's family history.
JS: Oh, they were - actually his father was a watchman in Yokohama and a jeweller. He made his own parts and things.

[00:05]

JS: And his mother was stabbed by an escapee from an insane asylum while she was doing her daily marketing. So, when his mother died, I, he came over here. He really admired his mother she was so literate. My father was a student of Russian literature. And uh that's why he's here.
KF: And did he move to Vancouver first? Or?
JS: Well, no, he worked in what would have been consolidated or some one of the lumber companies they all did that kind of physical work and because he'd been always with the hands watch making he lost a finger because he was too clumsy. You know, he had never done physical work before. And then he set up – this is interesting. He and [words redacted 00:5:56 to 00:6:02] father, they were both watchmakers and they set up a little business in the poorer part of Granville, whatever that is because I don't remember Vancouver that well. But I understand they would never insure Japanese businesspeople and they just had a little hole in the ground where they had a watchmaking and jeweler shop. And one night I don't, I shouldn't say this, but he was a heavy drinker, and it was his turn to lock up and he didn't lock up and they were completely wiped out. So that's the story.
KF: Um then, sorry, what do you remember about your grandparents from-

JS: My grandparents? Ah they were the most wonderful people. My grandfather, came over as you know from the navy [points to photograph behind her] Japanese Imperial Navy, he'd had enough war after the Russo-Japanese War in 1905 and he came over here and he became a fisherman. He called out relatives and people and [unclear]. They have all these little communities of Japanese and his was Hamada Bay[?] which was his name. And I still remember as a child there was Hakota[?] Bay, there was Shimizu Bay[?] you know, just little collections of fishermen. And I think they made a fairly adequate living because my grandfather built a lovely new home when the Pearl Harbour happened, and they never got- they never lived in it.
KF: So the house was taken away before-
JS: Oh yeah, [nodding] everything was confiscated.
KF: So, what then do you remember about your life before the war? Growing up?
JS: Oh, before the war was just the most idyllic time 'cause I was an only child for almost eight years. I didn't, no one knew, had told me that mother had been married before. And it wasn't until I was almost 16 that I realized I had acquired two brothers and how I could have used them when I was coming home from Japanese language school. We were, I think the only Japanese on this side of Granville. The Japanese lived in what they called [Tottori-ken Machi?]. And it was all around Second Avenue where the school was, where the Japanese Buddhist church or, they were all living on the other side of Granville. I used to get chased home every night by Tommy Yamamoto[?] and a bunch of little rascals. If I had an older brother, they wouldn't have done that. They never picked on girls with older brothers.
KF: Why did they chase you home because you lived in a different part?
JS: [overlap speech] Because my brother didn't come into my life until I was 16.
KF: So then did you go to school with a lot of other Japanese Canadian kids or because you lived away from them did you go to school-
JS: No, I went to Japanese language school in on second avenue I think with Tasaka Sensei.
KF: And is that where you went to is that where your sort of, full schooling was or was that sort of an after-school thing-
JS: It's an after-school thing. You got home at 3:30 you had my mother always had milk and cookies then I'd grab my Japanese books and run to, I think it was second avenue.
KF: So, then the but the school you'd go to for the day, before Japanese language school-
JS: Oh, that was called Henry Hudson school.
KF: And were there a lot of other Japanese Canadians-
JS: Yes, there were a few Japanese kids because that was the only school for them. So they came over from the other side of Granville.

[00:10]

KF: So, you were only allowed to go to a specific school with specific Japanese Canadian children?
JS: No, I didn't have any Japanese friends because they all lived on the other side of Granville.
KF: Oh okay. So, you were in your neighbourhood-
JS: Pearl Clarke and Bernadine Boyden[?], you know.
KF: So, most of your friends growing up weren't Japanese Canadian?
JS: Were Caucasian, yeah. And we were a block and a half from Kitsilano beach so that was a great place to be brought up.
KF: So, do you think that you were treated differently as a child for being Japanese Canadian or?
JS: No, I don't recall any unpleasant instances. Pearl Clarke's parents were quite a bit older. She was also an only child and we and she had a mansion on First Avenue but as a child from my little house to her house made no impression on me you know.
KF: And then did you did you stay in touch with them after the war?
JS: No because when Pearl Harbour happened there was a long era you know were, were like the untouchable.
KF: The minute Pearl Harbour happened?
JS: Oh yeah.
KF: You never heard from them again?
JS: They were all Caucasians and I think they were afraid because we were later just gathered up and sent away and my father said to my mother, we had a nice little house, with a nice garden, and he said put everything up in the attic because this war can't last long because Japan has no petrol. And you know just a short war, you know just stick everything in the attic and we'll be back. We weren't back for four and a half years and everything was looted, the house was sold, auctioned off, at a ridiculous price so we had nothing to come to go home to in Vancouver.
KF: When did you find out everything had been sold? Or stolen?
JS: Pardon?
KF: When did you find out that everything had sold or stolen? Was it only after the war-
JS: As a ten-year-old I didn't even question that we were all shipped inland where we couldn't spy [laughs] for the Japanese, like a ten-year-old would spy, you know? They were so paranoid in BC. And I think initially there was that overt racism there to begin with. And so, we were very unlucky.
KF: Where were you, do you remember finding out about Pearl Harbour?
JS: Oh, I found out the minute it happened because it came on the radio. My mother, it was Sunday morning, my mother was at church and my, it came on the news, and I have the story I've written for the grandchild it's called [gestures with hands in stretching motion across her face] "Dada, where is Pearl Harbour?" 'Cause I didn't know so he brought out the globe to show me where Pearl Harbour was, and he said, oh it'll be over in no time at all.

KF: Do you think he realized that because of Pearl Harbour your lives would be affected?
JS: [shakes head no] I didn't realize that at the time, I was a happy go lucky 10-year-old.
KF: Do you think your dad thought that maybe it would affect you?
JS: No, he said no this thing can't last because Japan doesn't have the petrol he said.
KF: And when did you find that you had to go you had to leave your homes?
JS: Oh, we got orders to get on a certain train-
KF: How soon after Pearl Harbour was that?
JS: Pardon?
KF: How far after Pearl Harbour did you get that-
JS: Pearl Harbour was December the seventh, 1942, we were all out of Vancouver, I think, by May 24th.
KF: And how long were you given between when you found out you had to leave and when you actually had to leave?
JS: Oh, that was between December 7th and May 24th.
KF: Okay.
KF: And how much stuff were you allowed to bring with you when you left?
JS: Not very much. Just left everything you know.
KF: Did they tell you, did you have certain amount that you were told you could bring?
JS: Well, I didn't, well Vancouver had just temperate weather and we didn't realize that the Kootenay Valley would be so cold. And I remember most issei mothers were busy knitting and sewing because it was so much colder than Vancouver.
KF: So, had they told you where you would be going?
JS: I guess the parents knew I didn't know. I thought it was a very joyous adventure, [laughs] I'd never been on a train before.
KF: And did you go, was there somewhere you were kind of kept between leaving your home and going to the camps or did you just leave your house and get on a train?
JS: Well, I imagine my mother put everything away like the precious things and uh I don't know, I just don't remember very much as a 10-year-old except that when the train rounded Slocan City and stopped here my father saying to me, "look, Yasuko, look at that lake, doesn't it look like Lady of the Lake," you know. And what was it, "the pines stood like sentinels." You know he repeated that thing. So, in many ways they shielded me from the ugliness of what was happening.

[00:15:25]

KF: Do you remember other people's reactions when you were on the train? Was everyone taking the same-
JS: [overlapping speech] I don't remember that at all because I was just so comfortable with my parents. By this time Auntie Jeanie was three and my young

brother John was one. So, but I have total recollection of coming in and my father starting up a little watch making business and, we were all put into dilapidated sort of old remains of a silver mine. It was basically a silver mine town and these were hotels that were all decrepit. We were put into those.
KF: Do you remember when your grand, or when your father was in Slocan, was it easy for him to start a business or did he need to get permission-
JS: Well, there was no one selling watches, no one able to make parts for the watches because you have, he's a real watch maker so he had no competition for first couple of years.
KF: Where did he get all the supplies to make watches?
JS: Oh, he brought them with him.
KF: He brought everything with him?
JS: [nods] yeah from Vancouver because he had the store on Granville.
KF: Did-
EFK: Sorry do you mind just one second, oopsie, I'm just going to pause that and [unclear] do there it is.
JS: I think you kids

[video cuts abruptly and resumes at a new point in the interview]

JS: to be 83 this next year.
EFK: I'm just going to put these back on.
JS: Thank goodness most of them lived fairly long lives.
EFK: Mm-hm. Okay I think that's a little bit-
JS: Most of them were so embarrassed [camera moves] and shy about talking about their lives.
KF: Hmm.
JS: You know, and they didn't bring out the fullness of their lives like every life is so interesting and there are no two lives alike. [Camera making clicking noises]
EFK: There we go.
KF: How much do you think Aunt Jeanie remembers about-
JS: Nothing.
KF: How old was she when it ended, when the war ended?
JS: When the war ended. She was three when we were interned, so four, so she was seven.
KF: Seven, mm-hm.
JS: She just had a fun time [gestures in circles with her hands] [laughs]
KF: [laughs]

[video cuts abruptly to new point in the interview]

JS: -a bit less I think when you're a busy pharmacist at Princess Margaret, you have four children, she didn't have much time for the redress thing. That's my little sister.

EFK: Ah yeah, I think-
JS: Jean Kirby[?].
EFK: Have I met her personally yet? I'm wondering if I have.
JS: I think she gave an interview though.
EFK: Yeah, I'm sure she did I believe it was probably with Lisa. I can't remember if I met Jean personally or not.
JS: She wouldn't have, she wouldn't recall many of the things 'cause she was only three years old.
EFK: Mm-hm.
KF: So, what do you remember about your life in the camps?
JS: In the camp? I hate to say it, but I had a wonderful time. First of all, I'd never had that many Japanese friends and it was really quite wonderful. And I didn't understand them at the beginning and they didn't understand me, because I tend to be very frank anyway and they were not that frank, the Japanese people. They would give sort of double-sided answers you know, not very frank answer. They were sort of different from me.
KF: Do you think that's because your dad was such an anglophile-
JS: I think so. I think so.
KF: So, had a lot of them grown up speaking Japanese?
JS: Pardon?
KF: Most of them grow up speaking Japanese at home right?
JS: Oh, they did. Whereas, my mother, went to grade nine in English school and had finished Japanese school first so. And Dad, my father's English, was impeccable. To the point where he was reading Tolstoy, Dostoevsky, you know, you have to know your English really well.
KF: And would he speak to you more in English or more in Japanese?
JS: More in English [nods].
KF: In English. So then when you first went to the camps was there sort of a language-
JS: Well, it reverted to Japanese because most of the people, the issei spoke- they spoke no English. Because so many lived in, on Powell Street or they came from villages in Ucluelet where they didn't have to speak English.

[00:20]

KF: And what kinds of games would you play with the other kids in the camps? Would you swim in the lakes and go fishing?
JS: Oh, I went fishing all the time with my boy cousin.
[Conversation redacted 00:20:11 to 00:21:10]
KF: [laughs]. And did you go to school while you were in the camps or were you home schooled or?

JS: No, I went to a camp school headed by Reverend Tsuji, he was the principal of the public schools and then when it came time to go to high school, my father preferred that the nuns teach me because they were better teachers.
KF: And what religion were you when you were growing up?
JS: Oh, I was Anglican. My mother was a devout Christian.
KF: So, you went to high- and was the high school run by nuns? Was that in the camp or was it-[both speaking-unclear]
JS: They were so good. And the French was excellent because they had come from Quebec.
KF: Okay were they Catholic nuns or?
JS: [nods] They were Catholic nuns. And I still remember remembering writing in my diary, "why did she become a nun?" Sister [unclear] she was so beautiful. There was a movie later on with Ingrid Bergman as a nun Sister [unclear] was even prettier than Ingrid Bergman and I wrote in my diary, "why would she become a nun and never get married?" You know, I remember I kept a diary in Japanese. My father said that's the best thing to do. Never write every day because that's dull. Your, your baba, my husband Henry, wrote a diary every summer. They were required to write a diary for Japanese language school. "Asa okite" you know had a bad this and then the next day [Kinoto onaji]? and on the third day [Kinito onaji]? that means the same as the day before [laughs] that's all baba wrote in his diary [laughs]. That's quite original. My father said don't bother writing, even if you write twice a month only write when you're emotionally moved or you're happy or something special, so I did that. So, I have it all I had it all done in Japanese and then when my mother died, they tossed out the two boxes of my diary.
KF: How long had you written them for?
JS: Oh, I wrote oh gosh from about age five right through to when- so for a long time. it was all in Japanese.
EFK: Aw such a shame.
JS: Now I can't even write Japanese I've forgotten.
KF: And then what about your family life in the camps? When you with your mother and your father and your brother-
JS: It was wonderful because my father had that little business right underneath where we lived. My mother did all the writing and the correspondence because the so-called jeweller watchmakers in Trail, Nelson, Kaslo, all the villages around Slocan City, they only sold watches and they didn't know how to make the parts. So, when you couldn't cross the Atlantic anymore for Swiss watches my father had all that business because he knew what parts go into what, so he had a roaring business in Slocan.
KF: And you always talk about the baths and the Japanese baths in the camps. Can you tell us a bit about that?

[00:25]

JS: Well, in Vancouver in this little house we had on Maple Street, it was originally occupied by the Moritsugu's. And Mr. Moritsugu had made a Japanese bath in the basement. I didn't know this until recently when I moved to Toronto, but Frank and I worked on the redress movement, and we sort of reconnected. And Frank said, "oh yeah in that house my father built that Japanese bath." So, every night before dinner we would go into this, rinse ourselves, go into this hot cauldron, my mother, father, and I would sit there and just roast to death, it was so nice. Then you'd come out and then you'd wash now. Wash each other's back, you know, and then you go back again. It was the most glorious way to have a bath and a very clean way. But so, we had our own downstairs and then we had the regular English bath upstairs. I only used that when I was ill, and I couldn't take a Japanese bath. So, we moved to Slocan City and the carpenters, one of the first things they did was to build a communal Japanese bath and I think it was to serve one two, two to three big buildings. Now I had never ever gone into a communal bath, and I refused to take a bath. So, for 10 days I didn't bathe, and my friends grew up in little Tokyo, in Powell Street. Apparently, they didn't have baths in their own homes, many of them, and they went to communal Japanese bath with their little basin and you know so they were quite used to taking a communal bath. I refused to bare myself to strangers, so my mother was wringing her hands and trying to get me to have a bath. Oh, 10 days I refused to go in there. Finally, this wonderful woman called Mrs. Kondo, bless her heart, she had four sons no daughters so therefore her manner of speaking wasn't quite as delicate as many of these issei mothers [laughs] and she said to me, "Yasuko-san! 10 days you haven't had a bath. What's the matter? Are you different somewhere?" she said to me. I was so insulted I took a bath from then on [laughs] just to prove I was not different. And I started to love it. It was so much fun. You know, you took a basin with your soap and your face cloth, and you went cha la la la into this communal bath. But what I resented, even then, was that men went in first. Into a perfectly clean bath and of course you rinse yourself first but never mind why did they get into a bath first? I guess we were considered unclean. Something like that. I resented that.

KF: Was it kind of a good place for the community to come together and you know was it a time when you could sit and speak with the other women from the camp?

JS: We seem to- there was an orderliness amongst Japanese, it was never crowded. We sort of got into a system where a certain houses went there, you know. I can't ever remember it being crowded and I know my friend Ritzie[?] and I started to take our pails and had a wonderful time and for 10 days I refused to go in [laughs].

KF: Do you, I mean, do you remember when you first got to the camps thinking there were a lot of people there? Do you remember how big the camp was and how many people were-

JS: I think we were one of the earlier ones because we were given rooms in what was laughingly called Slocan City. It was a dirt road and all the old you know, the silver mine homes were there. Long deserted. So-
KF: Had they then built more kind of cabins around you guys when more people came?
JS: No, no, as the numbers increased, the young Nisans [big brothers] or the older boys set to building little shacks in Bay Farm and then Popoff, and then Lemon Creek, in that order and they were using green lumber which I understand should have been dried first. And they were cold, cold shacks and they were, I think there were two families to one.

[00:30]

KF: What do you remember about the conditions of your house? Were you relatively comfortable in Slocan or was it hard in the winter?
JS: It was very cold compared to Vancouver and I know those mothers who could knit, knit away there, my mother didn't knit so somehow, I got warm clothes.
KF: Could you, did a lot of people work in the camps, were there jobs to do to make money?
JS: Most able-bodied men were shipped to Ontario and only the old men and the women and the children were left in-
KF: Weren't there jobs you could do in the summer though? There was something about you picking apples or-
JS: Oh, I was so cross I sulked for days because when I when I was 14,15, all my friends were allowed to go into Kelowna and Vernon where they needed pickers for apples and my father wouldn't let me go. And then, even the 13, 14-year-olds were allowed to go to Kamloops to earn money picking hops, which is an ingredient to make beer. And my dad just wouldn't let me go, so, in the summer there was [unclear]? and I were the only girls of that age left behind. The other girls came back from you know Vernon and Kelowna sporting gorgeous coats thing they had you know they had money however small and they were able to buy clothes and come back and waltz around and Ya[?] and I were still in our silly little tunics. [I was?] really cross, I remember that.
KF: And then when the war ended, I mean what do you remember about the day you found out that the war was over, and you were going to be able to leave?
JS: Oh, by which time my dad had just died and we had to stay longer in order to settle things. 'Cause he had that business the watch making and all the rings and things he was the only one who dealt in it for a couple of years until a few men a few other watch makers started in Bay Farm but until then my dad was the only one. So, we had quite a bit to do to close up.
KF: How far before the war, the war ended did he die?

JS: Well, my father died in February 21st of 1946 and the war had ended in '45 so we stayed because he had cancer, and he was about to die so we stayed behind. Where he did die in Slocan.
KF: And he got treatment, where did, he got bussed somewhere else to get treatment didn't he?
JS: Oh, he went at his own expense to Trail, B.C. from Slocan City for 27 cobalt treatments.
KF: Cobalt treatment, what's that?
JS: That was the harsh treatment for cancer back then that's the only thing they had.
KF: And how did he find out he had cancer was it a doctor in the camp?
JS: No, the first doctor took his tonsils out she thought it was tonsillitis on a 50-year-old man. And Doctor Kuwabara[?] came in and he diagnosed the Hodgkin's disease which is a cancer of the lymphatic system, by which time it was too late.
KF: How old was he?
JS: He was 50 when he died.
KF: So then had everyone else kind of left the camps while you were still there? Were there are a lot of people still there?
JS: There were a few people left. And I remember when my dad needed blood transfusions, they were lined up to give him blood because my mom always gave a watch from the store. And those watches were about 25 dollars a month and that was the salary of many *rodosha* labourers 25 dollars a month was a princely sum, so they were very glad to give blood.
KF: So would they go to the hospital with him-
JS: Yup, and they would donate a pint of blood at 25 dollars. And my mother would give them a watch from the store.
KF: So, when the war ended, were people not, did the government say, you can stay if you want to or were you told you had to leave at a certain point?
JS: You had to go east because they were still very paranoid in Vancouver about the return of Japanese Canadians.
KF: So how did you know where you were going to go?
JS: My mother had a very good friend in Winnipeg because remember, she was now widowed, and she took the three of us to Winnipeg.

[00:35]

KF: Do you know how other people sort of decide where, like your cousin Mary?
JS: Well, they had all gone. I don't know where they went, but they went to various places.
KF: And what about your cousins who were in the camp?
JS: From Lemon Creek, oh they came to Winnipeg. My uncle never left my mother there were just the two of them in the family. So, wherever the sister went he came to look after us [laughs]. It was a very warm family.

KF: And do you remember moving to Winnipeg how did you get from the camps to there?
JS: From camp to Winnipeg?
KF: Yeah.
JS: Just by train.
EFK: If you don't mind my asking where, where and how was your father buried? Or were his remains-
JS: He was cremated in Slocan City, because I don't think, yeah, he was, it was the most primitive way of cremation I think because I remember going to the pit. But my mother didn't want him buried there because you know we were transient. So, we carried his ashes to Winnipeg and then when my mother died at 53, we interred, we buried my father's ashes with my mother in Winnipeg.
KF: How old was your mom when-
JS: My mom was 53.
KF: But when you left camps, so when your dad died how old was your mom?
JS: My mom was 11 years younger. But she was widowed at maybe 10 not quite 11. She was only 40 when she was widowed. Nowadays we marry at 40 [laughs] you know.
KF: Yeah. Do you remember a lot about the move from the camp? Was it, were you excited to go to Winnipeg or was-
JS: No, I was a little sad because we were one of the earlier ones to leave and by this time I had made Japanese friends and you know some of them were very mean I remember you know, some of the girls were quite mean because I they felt I was different and they didn't know me from Powell Street. I was, you know different, so, I felt that.
KF: When you went to Winnipeg was there a Japanese Canadian community that sort of formed there?
JS: No not really, not really. I went to Daniel Mac and you know I was never one to look for discrimination and I think that served me very well because I was able to stand for election as President of my class, every year I was President and there were two Japanese in our, three Japanese at our high school at the time.
KF: Do you think that people were upset that the Japanese were moving east or were they sort of expecting-
JS: If they were I wasn't aware because, you know, I was a little young. I wasn't, I think Winnipeg was very kind. It was uh it wasn't a purely Anglo-Saxon community. Winnipeg had large number of European immigrants, so I think it was kinder than somewhere like Vancouver. You know and they were equally poor by the time the Japanese came out of the camps you know they had to use all the money they had for their own upkeep practically so, I think in Winnipeg it was more comfortable. I mean the wealthy were up there [gestures above her head with her left hand] but most immigrants were there like [gestures in a line in front of her body] like the Ukrainians, Polish and-
KF: What did your mom do when she went to Winnipeg, did she work?

JS: No, my father left at that time, I saw, 10 thousand dollars and with that- my mother had no idea about finances. With the 10 thousand she bought a house for her best friend, the Karashimas [?] and they had absolutely no money because he was a bell hop in Vancouver and then we were in Slocan, which had no income, and then when they came to Winnipeg I think they were waiting for us because they knew my mother was bringing some money. So, my mother bought the first house for the two families. I remember it was 431 William Avenue and the two families lived there and within two months, my mother realized her friend was pregnant again. She'd already had three kids, and she, I don't know why she thought this, "oh Jeanie and I wouldn't be able to do any homework," not that we ever did any homework.

[00:40]

JS: So, she bought another little house on Valentine, which is just two blocks away, 'cause remember she was widowed, and she didn't want to be far away from her [friend?]. So, she depleted her 10 thousand dollars and then my brothers came out that I didn't know I had.
KF: So, you met them in Winnipeg for the first time?
JS: Yeah! Yeah.
KF: How did you find them how did they- [sound of paper tearing]
JS: Because their grandfather died, and they were able to reunite with my mother. Because I didn't know my mother was married twice.
KF: So, you, their grandfather died, he hadn't wanted them to meet your mom?
JS: No, they, when my grandfather, at the time of my mother's divorce my grandfather went to the Miyata's and wanted to remove my mother, my two older brothers, and me to his home. And the Miyatas owned considerable land in Hiroshima, and he was the only son and they wanted the land to go to the to his sons. So, they were allowed to raise Uncle Bada[?] and Uncle Tom for- you know I was dispensable because I was just a girl, so I was lucky.
KF: And how old were you?
JS: At that time, I think I was three- no I was one and some that's right because Uncle Tom was 3 and Uncle Bud[?] was 5.
KF: So, did you ever meet your biological dad after the camps?
JS: [shakes head no] no I never met him.
KF: Do you know what happened to him-
JS: You know what, to me and I truly believe this a father is whoever raises you and I- my stepfather was, I didn't know he was my stepfather of course, I, we just called him Dada, he was so wonderful.
KF: Do you know what happened to your biological father?
JS: He died, he went back to Japan with his mistress, and he died in his sixties, I hear, but I've never met him.
KF: He was in the baseball team before the war, right?
JS: Oh, he was an Asahi centre fielder.

KF: And that was before the war, right?
JS: [nods] Before the war. And I thought, "big deal," but Baba says that the Asahis were a big thing in Japan, in little Tokyo where all the Japanese held [raises hands palm up towards the ceiling] them up so high. I guess they needed something for their morale and this team of small Japanese men were beating the white teams, I didn't know that. I have two books on the Asahis that was, you know, Pat Adachi wrote, and my, and my biological father's there as a center fielder.
EFK: Just a quick clarification sorry. So, your biological father went back to Japan-
JS: Yes-
EFK: But then your grandfather, as well as your two older brothers they went to Japan is that right?
JS: They stayed here in Canada.
EFK: Oh, they stayed here.
JS: Oh yes. But I didn't know of their existence.
EFK: Oh, okay. Do you know where they were living or where they went to?
JS: They went to, I think it was Sandon or somewhere some kind- and I thought they were, I was told they were my cousins. [laughs]
KF: But had your biological dad been with them in the camps? Or had he gone to Japan before the war?
JS: No. He had a mistress and so that was a no-no.
KF: So, he went back to Japan before the war?
JS: He went back to Japan no not before the war, after the war.
KF: After.
JS: My mother said he wasn't a bad person he was an only child and terribly spoiled. And then when you're a member of the Asahi team people sort of raised you up and you know you became even more spoiled than an only child could be [laughs].
KF: So, your brothers were in Winnipeg and how did they know, did their grandfather or did your grandfather tell them about you?
JS: My grandfather died in the relocation centre, so my mother got them back. So, they came to Winnipeg.
KF: Was that because there was some sort of record that she was their mother I mean how did they-
JS: Oh, they knew. They knew my mother was their mother.
KF: Okay.
JS: Oh yeah, I'm the only one that didn't know I had two older brothers.
KF: How much older are they than you are?
JS: Oh, they were just five years older. You know it's, but you know so much like Amy Tan's "Joy Luck Club". They were never proud that they were divorced so it was not spoken about. There were many, many husbands who had mistresses, but they never ended the marriage because of the mistress.

[00:45]

JS: You know, they just put up with it apparently. And the mistresses even had children, but I didn't know any of that.
KF: And then with the redress were your brothers involved with that as well? Because you were saying Aunt Jeanie wasn't that involved in the redress movement.
JS: No, my brothers weren't either. I was the only big mouth involved in it. Because I thought, I realized then what a terrible, terribly unfair thing it was.
KF: Do you think they weren't involved because they just wanted to pretend like it hadn't happened?
JS: Well, there were so many niseis who didn't want to stick their heads up for fear of being pushed down again and thats the only explanation I could find that they didn't join us in the major redress fight. Now when it came time that we were given a paltry sum of 21 thousand dollars by Mulroney, which would hardly buy a decent car, they all came forward. They were the first in line to get their 21 thousand. Isn't it ironic? They never supported us.
KF: How many people were part of the movement then?
JS: Oh, there were nucleus of, oh I kept notes of it somewhere. But, there were people like Moritsugu's, us, Raymond Moriyama supported us I remember, came to our meetings. By and large, most of the nisei's stayed away 'cause they didn't want to be connected with anything that brought such shame earlier, you know, with the relocation. And they didn't want to be part of that.
KF: How did you first hear about the redress, that it was sort happening and people were kind of starting-
JS: Oh, I was in the original movement. I used to go into the high schools and colleges to speak about it. So, Hide Shimizu, remember Hide Shimizu?
EFK: I never had the pleasure to meet her, but I know her.
JS: No, you didn't, no. But she was I think, one of the first to teach school in Steveston. Hide and I were the two people who went [phone rings] and you know explained why.

[video cuts abruptly and resumes at a new point in the interview]

JS: Where are you and your family Elizabeth?
EFK: Do you mean in birth order? Or?
JS: Birth order.
EFK: I'm number three.
JS: Number three?
EFK: Yeah. Three of three. [chuckles]
JS: And how many under you?
EFK: I'm the last.
JS: You're the last. Oh, that's different. You don't say three anymore. I'm the youngest. Henry's number three of four boys.
KF: Always felt neglected.
JS: Mm-hm?

FK: Always felt neglected as number three.
JS: [laughs].
KF: So then when you went around to schools and universities to talk about it, were people, did people know about it?
JS: [shakes head no] They, it was a little-known fact about how British Columbians treated Japanese. And only the sociologists and the kids who were taking social work knew about it. So, I had an interesting one at Thornley Secondary I remember. One bright young kid put up his hand after, my talk lasted about 25 minutes, I gave the history of the whole thing. He put up his hand and he said to me, "What took you so long?" You know, 40 years after the fact, and I said, "Well Kevin, what is your background? Like where, what from which country did your grandfather come?" And he said, "Scotland." And I thought about this on my feet, I said, "Well take this scenario, your grandfather came from Scotland, established a wonderful farm in Nova Scotia, it took him 40 years, and all of a sudden Nova Scotia is bombed and they were all scattered and blamed and your grandfather's farm was gone. Now, it took your, your later descendants 40 years to rebuild that farm and that's exactly what happened to us because we were just on the verge of becoming a little comfortable when Pearl Harbour happened." So, he came back, and he said he finally understood. Because I can imagine the talk around his table. They said, "oh is that Jap woman coming?" You know their typical Scottish and, "is that Jap woman coming today? Yeah, she's coming. Well, find out." You know, so Kevin, I thought I touched one boy, and it makes a very important mark.

[00:50]

KF: How long did it take from the beginning of the movement to when you actually got the redress?
JS: 1988 I think it was. And we started talking about this, oh gosh, I was starting to talk about it at least 10-15 years before that. Yeah.
KF: And you say that the nisei's didn't want to get involved but do you ever feel like people resented you for being a part of the movement? Or was it just that they didn't want to be involved and they were happy whatever the outcome was?
JS: They were very thrilled with the outcome but I tell you the majority of the nisei's didn't want to become involved. Because, I think the older ones, because they were so much more hurt than someone who, you know, [places hand on chest] I might have been, ten years younger. I mean all the older people had to go to the bush camps, the girls had to do housework and treated so badly. It's a, that 10 years made such a difference in our Japanese community at the time of Pearl Harbour.
EFK: Just for my understanding, so your family relocated to Winnipeg and then, how long were you in Winnipeg for before you-
JS: Seven years.
EFK: Oh, okay.
JS: Yes.

EFK: Okay.
EFK: And then, what brought you out of Winnipeg, I guess?
JS: Oh well, my husband was one year or, was going into second year of his general surgery when I became pregnant with your mother [points to interviewer out of view of camera] [laughs] And he thought well, he'd studied long enough, he'll take a year off and go to Toronto, make some money and we'll be right back to continue his surgery. So, I came here, had your mother, and then Baba was given an opportunity to buy a clinic. So, we're here and I thought, well, while I'm here I might as well have another child so I had Uncle Jimmy 15 months later. And then, it just seemed that we're not going to go back to Winnipeg at all. He bought the Rackson[?] clinic on Parliament Street.
KF: Where did you live when you first moved to Toronto?
JS: Oh, we lived in a little room on, just sort of, in Forest Hill, I guess. Mrs. Horton's[?] house, and then we moved to Everden Road, which is Eglington, which the Allen Expressway happened, and they tore down the building and it was a brand-new building too. And they weren't allowing children, so Baba went to rent it and then I waddled in, I was pregnant with your mother [laughs] and they allowed me in, so.
KF: Was there a big Japanese Canadian community in Toronto when you arrived, or did you not really know many people here?
JS: Well, I tried to catch up with some of my friends from Winnipeg. We got together. But until 1955, there was a talk of forming- getting our own cultural centre. That was 1955. George Tanaka, Sam Hagino[?], Uncle, your Mark Yamada's uncle, yeah not his father, it was his uncle. And a group of us met in Sam Hagino's dry-cleaning plant. I can still remember swishing away some dry-cleaning clothes when I was at the meeting. That was the first formation of the redress, and you know.
KF: So, was the redress and the creation of the cultural centre did that kind of happen hand in hand or?
JS: Well, it was a dream of some of the people who had a dream that they have to honour the isseis by building this you know sort of a, what would you call it?
KF: Cultural centre?
JS: Something to remember the hard work of the isseis. A tribute to the isseis. And it was 1955 when the- its first thought about, and it wasn't until 1965 that Pearson came to open the cultural centre. So, we were eight years ahead of that. We had our dream, and we kept meeting and meeting you know, planning this thing. And then Baba was part of the fundraising. They had a big fundraising thing. And there we- I love our new Cultural Centre.

[00:55]

JS: You know Raymond did a beautiful job with the original building but there are a couple of bad things: the steps are dangerous and there's no bathrooms on the main floor. And all these isseis, you know these hunched up old ladies, they didn't complain, but you know you have frequency as you get older they were crawling

down to the basement where there were only a handful of bathrooms of there. And the auditorium would hold two hundred, I mean how impossible was that. Only the Japanese would put up with such inconvenience. I know my Jewish friends wouldn't, you know. But I can still see them, it's a wonder they didn't fall they would just go [pretends to hunch over and walk] like that. So, I got all these funny stories I could tell. But this new centre is magnificent you know, we took over a law book building and I've forgotten the name of the architect, your mom would know. He was just wonderful. Lots of bathrooms. Every floor, you know, to accommodate older people.
KF: I just remembered something you talked about, about how your mom never cooked Japanese food, is that-
JS: No that's my father. He wanted to raise me liked an Anglophile. I wish he hadn't. It took me a long- you know, Mark Yamada often says I should be spanked because I haven't had certain foods.
KF: But then who taught you how to cook Japanese food?
JS: Oh, I took it from a Japanese cookbook.
KF: Okay.
EFK: I'm just going to change the tape in this one.
JS: He was unusual-

[video cuts to a new point in interview]

JS: You know Elizabeth, I think my generation was rather a unique generation, because we spanned the time from the isseis and then producing the Sanseis who hardly even knew they were Japanese, some of them you know.
EFK: I think in a lot of cultural studies classes, they'll often times, they'll tell you in sort of more academic circles, that the whole progress of immigrating to a new country and for the immigrant generation it's obviously a lot of upheaval and trying to figure things out and resettle yourselves. But it's usually for their children, so in this case the nisei generation, the difficult- like the difficulties that you might face have to do with your identity and you know, do you become more like the people that you are now settled with because that's where your parents came from or, you know, do you identify more with where your parents came from. There's a bit more of that sort of difficulty there. And then, how do you reconcile everything together you know with, for example, parents who might be very traditionally Japanese for some people, or if your parents moved because they wanted to move away from that or and then you have all things up in the air and then you have to figure it all out while you're also trying to figure out all your own stuff so, yeah. So, I can see what you mean. I think especially for the nisei it was trying to bridge-
JS: It was traumatic time, but in my case, I didn't think I was any different from the white population that's the way I was raised 'cause I was never raised in a Japanese group, so.

EFK: Do you think, do you think your mother shared similar thoughts or feelings about it or was she-
JS: My mother was more traditional, I think. And, but my father was definitely not. And he said in this country, he said he point you know, "I could make her the first Asian Prime Minister of Canada." But it never happened because he died when I was 15. But he had such, you know, sense of pride and promise in the Japanese people and he never ever felt he was any less than the white community, so I was lucky. Most Japanese, so many grew up in villages and in Japan town in Vancouver and they only saw Japanese people and particularly, it affected the young girls because they were all taught you know girls should be quiet you know, they should be seen and never heard. In my father's case I made public speeches when I was five and he was, you know, helping me. So, I had a totally different experience being a girl.

[01:00]

KF: Do you think that, I mean because he had this mentality that you were no different than anyone else because you were Japanese or a woman, do you think that what happened after Pearl Harbour, do you think that caused him to resent the white community or did he not really hold it against anyone?
JS: No, no I never resented it I just felt it sort of a welcoming relief to be you know with people I had never been with before which you know is the Japanese community.
KF: But do you think-
JS: I had trouble fitting in though.
KF: Do you think your dad resented people for it though?
JS: No, my father was so wonderful. He was he was very, very intolerant of stupidity. He suffered fools very badly, so my mother and I suffered for that. Because at the time when we were given, the Japanese Canadians were given a choice, of going back to Japan being fully funded by the government or staying here, so many people opted to go back to Japan. And in retrospect, I can't blame them, they were so badly treated here. They had their constitutional rights removed. But my father spoke up at [Oddfellows Hall?] in Slocan City and said, "why are you all," you know those who want to go back, "why are you going to take your little children back to a defeated country where they can't even feed their own people. Why are you going back there?" And my mother and I had eggs pelted at us as we were coming home from that meeting. They were- the Japanese group was a very insular group, and they didn't understand what my father really meant. Well, why are you taking them back to a defeated nation?
KF: Do you think that's because people felt more connected to Japan than they did Canada?

JS: Oh yes. Oh yes. They thought that my father was being sort of disloyal to Japan and it wasn't that at all he was just a bit more knowledgeable, you know. Why would you take little kids when they couldn't feed their own at that point.
EFK: Do you think, maybe I missed it earlier but, your, your father's initial decision to go to Canada was that because he wanted to leave Japan do you think, or he wanted adventure or he-
JS: I think he wanted the adventure and secondly, he was quite well educated at 19 he was only the second son. He wasn't inheriting anything.
EFK: Mm-hm.
KF: Do you know why he picked Canada?
JS: Oh, he just landed there. Yeah, because if he had landed in Seattle, he would've been American. I can't- I don't exactly know, but he came to Vancouver, and you know, most immigrants worked in either the sawmill or some kind of labour involving mining and my dad worked for the [unclear] consolidated I think lumber or something. And I know he lost a finger because he didn't [gestures to hand]. But all through it he wrote, and I had a record of how he felt, you know, when he came here. And he used to go hiking with an all-Caucasian group, so he was different [unclear]. My parents skied. I have pictures of them skiing in- at Grouse Mountain. It's really quite unusual for isseis [gets out of chair] to be skiing like that [and walks out of camera view] [camera follows interviewee].
[video cuts to a new place in interview. JS is sitting in chair flipping through pages of a photo album].

KF: Are these all pictures they'd saved-
JS: Oh, here they are. Look [gets out of chair holding photo album].

[video cuts to a new place in the interview. The camera is pointing at a photo album open on a table].

JS: Here they are skiing. 1938 [camera zooms in on photographs of a man and a woman in ski gear on a hill]. Look at that. My mother and my father. Isn't that something.
EFK: Fantastic.
JS: Yeah.
EFK: Oh my gosh.

[videos cuts to a new place in interview. The camera resumes it's previous position, pointing at JS sitting in a chair].

JS: [to make due with the Japanese people?].
EFK: Yeah.
KF: So, do you think- Oh, I was just- Your grandmother, who'd moved to Canada when her daughter sort of married this Anglophile, and they were skiing and doing

all this, do you think she found it odd? Or was she sort of just happy that her daughter was integrating and doing new things in Canada?

[01:05]

JS: Oh, she just, my grandmother loved my dad. Oh, he used to go and fetch my mother in an Indian motorcycle with a side car and I would ride in it with my mother. It was wonderful.
KF: So, they weren't very traditional?
JS: Not at all. No. I don't know if they ever believed in saving money, but they sure knew how to spend it. [laughs]. Japanese were very good at saving money.
EFK: On your mother's side, your grandparents came over, you said that your grandfather, after the Russo-Japanese War he came over. Do you know why your grandparents on your mom's side decided to come to Canada?
JS: She was an outcast in her family 'cause she wouldn't go where she was told to go, and she stayed single until she was 32, which you know, it was unheard of. They were married off by the time they were 16.
KF: And what about your grandfather's family? Did-
JS: They were quite traditional. They were all military. In fact, Baba says that they must have a file on my grandfather because he came here as a Captain in the Imperial Japanese Navy.
EFK: Wow.
JS: You know so.
EFK: Did he, excuse me, did he give up that work? Or did he, your grandfather I guess, once he was here in Canada, did he cut his ties with the military in Japan or did he continue that or-
JS: I think he had to initially but, my grandmother certainly kept in touch with her family. And because of his navy experience he became a very good fisherman, and he called all his relatives, and it's a nice little fishing village there in Ucluelet. Connie tells me there are kinds of Americans with summer homes there now. I wonder what-
KF: Yeah, because it's so beautiful along that coast-
JS: It's a beautiful area. Where were you, where did your parents live? [JS looks towards EFK]
EFK: [chuckles] My father actually is a nisei, so I'm, on my father's side, I guess technically I'm a sansei.
JS: You're a sansei.
EFK: My dad, he was born and raised in Ruskin, which was just outside of Mission.
JS: Oh yes.
EFK: So, he grew up around there and then, let's see, his family was shipped off to Tashme and then after the war they came out east to Toronto.
JS: Oh, Tashme was a big place.

EFK: Mm-hm. Mm-hm. So, there's quite a number of individuals I've interviewed who, you know, have been through Tashme at some point or another. So, you know you kind of say "oh what street was your father on?" and oh that sort of thing
JS: Oh, Mm-hm.
EFK: So yeah, so, he went through Tashme. On my mom's side I guess the terminology is shin nisei like I'm a new nisei because my mom actually immigrated from Japan. So, my mom came over in I think the early 70s.
JS: Oh, I see.
EFK: So, she herself is from Okinawa.
JS: My sister-in-law was like that.
EFK: Oh okay.
JS: Uncle Tom's wife Auntie Haruko, yes.
EFK: So, I'm—
JS: Quite an adjustment for her in the 1970s to come here yes.
EFK: By that time, she was already quite an independent lady. So, she had no problem with moving to another country that sort of thing. So, yeah. Just trying to think if there's other details I've got to- Oh actually! So, you went to Japanese language school when you were young-
JS: Yes.
EFK: Although your father was quite the Anglophile you've mentioned so do you know whose idea it was that they wanted you to go?
JS: Oh, my mother's idea. My mother was more traditional but what got the rest of the community on second avenue there was quite a large Japanese community there was that no one really knew me because I lived in a different section and yet I came first every year. You know, cause my dad said if you're going to speak English let it be perfect. When you're going to speak Japanese, you must speak it impeccably because he was from Yokohama, with not too much of an [upbeat]? colloquialism. I find the colloquialisms so delightful I can mimic quite a few of them I used to you know when my mother was widowed and so young she was only 40 I would come home from high school and just regale her with my mimicking some of the colloquialisms.

[01:10]

EFK: Let's see. Oh, so what was eventually that your mother passed away from?
JS: Oh stroke.
EFK: Okay.
JS: Yes.
EFK: And do you recall what year that was actually?
JS: Pardon?
EFK: Do you recall what year that was?
JS: That was 1961.
EFK: Okay.

KF: Is she buried in Winnipeg? Or she-
JS: [nods] She was in Winnipeg. And she was just getting ready to come to Auntie Jeanie's convocation because she won a big [unclear] prize in Pharmacy at University of Toronto. She was getting ready, getting all the presents with her grandchildren, and then she caught a cold and ended up in hospital and died. She was a wonderful mother, and she played the piano beautifully. Baba and I were entertained, you know, we couldn't afford to go very far, and she would play the piano Saturday nights, and we would sing, get ready for the next day's Sunday school. And he was a Buddhist [laughs] and we're singing all the Anglican hymns you know, [singing] "what a friend we have in Jesus" [moves arms]. And Baba had such a beautiful voice, and I sang with free great abandon, and I had a horrible voice. My mother said, "Just for a few minutes I want to hear Henry" and he's singing Anglican hymns [laughs]. He's been Buddhist all his life.
EFK: [chuckles]
KF: When did your grandma, so were your grandparents on your mother's side, were they Anglican as well or had she converted-
JS: Oh, no, no. My grandmother would never change. She wouldn't become Buddhist, she wouldn't become Christian, she remained a Shinto all her life.
KF: So then when did your mother convert to Anglicanism?
JS: Oh, she got converted by the missionaries and also the fact that she took piano from the Minister's wife. I think that might have influenced her.
KF: So, is this before she met your dad?
JS: Oh yeah, she was taking piano from about the time she was 11 or 12.
EFK: So, maybe an obvious question to everyone in the room but me but how is it that you met Henry?
JS: Pardon me?
EFK: How did you meet Henry? How did you meet your husband?
JS: Oh, his oldest brother Jimmy, was engaged to a nisei girl and he got me my first job. And my mother said you know my mother being a *giri* person like you have to say thank you. She said you must have Jimmy over with his fiancé to thank him for getting you your first job. And so, I reluctantly did that because I wasn't particularly fussy about his fiancé, he never married her, by the way, they separated. But I did have them over and as I write in my book, I'm glad I did because he didn't bring her over, he brought his younger brother over to meet me. He said there's a young girl who wants to meet you. Well, I didn't even know Baba existed because Uncle Jimmy the oldest brother, used to ask me out me so often and I never went out with him because he was too old.
KF: Can you, what about the entrapment cake?
JS: Oh yeah. I made, baked that cake for Uncle Jimmy to thank him for getting me my first and Baba ate two pieces of the cake that I dropped on the floor twice, slapped some icing all on it, it's written in my book it's so funny. [gets up from chair] I think I have an extra copy. Everyone thinks it's so funny.

[video cuts and a new part of the interview starts]

JS: Remember what's in there but I don't think there is anything too secretive. But it was funny. Life itself is a comedy anyway [laughs] with a little bit of tragedy thrown in.
EFK: Oh, this is so adorable.
KF: That's Emma's favourite story.
JS: Mm?
KF: That's Emma's favourite story. I think she mentioned it to you yesterday about the entrapment cake.
JS: [laughs].
EFK: [laughs] Oh, that's amazing. Yeah, I would love to have a copy of this.

[01:15]

JS: Oh fine-
EFK: That would be fantastic.
KF: Yeah, we can email it to you.
JS: Yeah. Okay.
EFK: That's great.
JS: That raised a little money when we were you know-
EFK: Doing the renovations.
JS: Imagine people giving me 20 dollars for that?
KF: [laughs]
JS: I donated it all to the centre. There's a lot of stories in there. And you know, subsequently when the Sansei's put out a recipe book they borrowed this, and they wrote little stories under the recipes because the recipes in themselves are not that interesting.
EFK: Yeah, the "Just Add Shoyu" cookbooks I love them because they have all the stories in there. Yeah.
JS: That's right.
EFK: Quite good.
JS: Nothing as funny as the entrapment cake though [laughs].
KF: [laughs].
EFK: [laughs] That's quite good. Just trying to double check if there is anything I might have missed. Anything. What I will have to do later is, we usually do a genealogy form so that we can have that all sort of on paper. It doesn't necessarily need to be in the video so long as we have it somewhere, your family tree that sort of thing. Just trying to check if there is anything else I can think of. Yeah, I well, I mean, in general I like to end interviews usually on a positive note so I kind of end all of them in the same question and you're free to answer it whatever way you like but, what do you think you're most proud of? Looking back on all these memories and experiences that you have if there's-

JS: What I'm proud of?
EFK: Yeah.
JS: Well, I like to think I have a little influence on my four children and the grandchildren. I think I'm the most proud of that. And particularly my granddaughters too, you know my feminism part, my pro-feminism.
EFK: [laughs].
JS: Because in the Japanese society we took long enough years of pretending we were a little bit less, when we knew we were superior all along to the men.
KF: [laughs].
JS: No, it's true. You look at the history of any successful nation it's always the woman.
EFK: That's fabulous.
JS: My father taught me that. Every country's success depends on the woman. And you think about, it's true. Look at Israel with Golda [laughs].
EFK: [laughs]. Can't have a strong country without having strong women, I think it's impossible. Alright, well I think I'm good, I mean if I have any other little questions or things I know how to reach you. Is there anything else you wanted to ask? Or prompt? Or anything?
KF: I don't think so. I think that's everything. Yeah.
JS: Well, you know me so well Kate.
EFK: [laughs].
KF: I think you mentioned all the most important stories.
JS: Probably.
EFK: Yeah, the pertinent points and things.
JS: And I've written little stories for the grandchildren anyways.
KF: Mm-hm.
EFK: Yeah. If there is anything at all that you would feel comfortable enough with the centre having a copy of, like the story of the cake or any photos or anything we can always take a copy and then give you back the original.
JS: Oh alright.
EFK: Because we'll put them in with the archives that we have. So, I mean it's up to you [phone rings] but it's always nice with any of the interviews to have some photos and things to go with it as well.
JS: Yes alright.

[Interview ends]