

Interviewee: Joy Kogawa

Interviewer: Connie Sugiyama

Present: Elizabeth Fujita-Kwan

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*Note that this interview contains reference to incidents of child sexual abuse.

[Interview start]

Joy Kogawa: There's so many, so many stories that are unknown or, you know, only partially known. I don't know the- Anyway-

Connie Sugiyama: Well, I think, you know, as they say, success has many mothers and failure is an orphan. So, you know, redress was successful. So, you know, there are a lot of people who say it wouldn't happen without them. But it takes a whole series of things to come together.

JK: Yeah, yeah.

CS: And I would say- I mean, if I had to name the three things that were real game changers in that movement for redress, *Obasan* would be one of them. Because I think it was a complete- It's such a beautiful book that, politicians read it, the media read it, you know, academics read it. And all of a sudden, they understood what had happened through Naomi's eyes. It was because I think it was written through a child's eyes, it was that much more compelling. So, back to *Obasan* and the early '80s when it was published. How did that- how did that change you, what you were doing in the trajectory of your career and what you thought you would do? I mean, all of a sudden you had a huge success on your hands.

JK: Yeah, I don't think I ever realized it, you know. I mean, what you've just said about the- its impact on the redress movement, that never occurred to me at the time or any- you know, it just- it didn't, it didn't. And so-

CS: Well, if nobody has told you that before, I'm happy to be the one who tells you [laughs].

JK: No, I mean, I have heard it said, and it's, you know- but I didn't- I wasn't conscious of that at the time. And- Or throughout the struggle for redress, it didn't occur to me. I mean, I remember on the day that we got redress and Ed Broadbent was there reading it in the House [House of Commons]. It just knocked me out. And then Gerry Weiner was also reading it at a press conference, another section. So, I was completely overwhelmed by that.

CS: And I believe that you were hugely influential, and that it put a human face to what had happened.

CS: Mm-hm.

I: And- it was hugely influential. That, the Price Waterhouse study that was done. Again, hugely- They were game changers. So, let's go to post publication of *Obasan*. And then we had Sodan Kai, which is where we met.

JK: Yeah.

I: What do you remember about that?

JK: Sodan Kai?

CS: I'm not sure how you- It sort of- My recollection is that everybody sort of came together. It was a bit of a grassroots group.

I: Yeah.

CS: But what do you remember of that and what do you remember- ?

JK: Okay, so my involvement- *Obasan* was written. I had an invitation from [Mickael?]- from the Chicago group, to come and meet them. And I had zero political understanding about anything. So, they were quite disappointed. You know, they expected something from me.

I: Was this Bill Hori's group?

JK: Yeah.

CS: Doing the- they were going for the class action.

JK: So, they invited me down to sort of- And I had no background. I had no information. I had no knowledge. I had no sense, no- whatever it takes to become political, I didn't have it 'cause I wasn't political. And, so anyway, there I was, this disappointment. But I came back. And then I had a visit from Shin [Imai], and Maryka [Omatsu], and Marcia Matsui. They came to see me. I was living with Ben- or I wasn't at- I did never to really live with him, but I was at Ben's place. And they- but they wanted to know what happened to Chicago. I said: "Mm," [shrugs shoulders], you know, and then they were telling me that they wanted to get involved with the redress movement here. Well, it wasn't a redress movement at the time. They wanted just information, which they were not able to receive. And I said, "Why not?"

[00:05]

JK: And well, they said, "We wanted to go to a meeting, but they wouldn't let us in." And I said, "Really?" And so, then I phoned George Imai at that point and said, "I've got these three, and they want to go to your meeting." He said, "Well, I'll get back to you. I have to discuss it with my committee." So, they discussed it, and he phoned me back to say, "No. They decided they didn't want any other people." It was just themselves and- keep it to themselves. And so, I thought, "Well, that's odd." You know, here's these three lawyer types, to be lawyers or whatever. So, I said, "Well, um, I don't understand." We should get together with other people and talk about this. So, I called everybody that I knew, which was Victor Ujimoto and- Anyway, I called the people. We met at Maryka's place, and she called people,

and everybody called people. We eventually got together, and it's during one of those times we met. And I still had no clue, really, as to what it was, what I was doing. The people wanted to be involved, so they should be involved. We should have meetings, we should try to understand what's happening, get information. And then, somewhere in there—somewhere in there, I thought, “Why don't we gather together people and have a public meeting?” You know. And so, we did that. We— Kerri Sakamoto was involved at that point, and we called for a meeting at Holy Trinity. And a lot of people came.

CS: I remember that.

JK: Then I remember being startled by somebody saying, “Who gave you the authority to do this?” And I was very startled. I didn't know there was anything that one needed any authority for, to get together to talk. There's— it's a free country, and whose authority was needed? So— and then, there started to be these articles in the paper, which really, really shocked me, saying that there were these upstarts doing this, and they were not the real voice, and we should listen to— not listen to them, that kind of thing. And [Shizuye?] was writing that kind of thing. And I was just totally bewildered by this. I still had no clue as to, you know, the protocol. I still don't. I don't know what the protocols are in a lot of things. I mean, there's an established order and then there's rabblers. And it seems to me— Anyway, I'm not very apt on these things.

CS: But you were helpful, and your friend Ben was helpful in terms of enlisting the help from the media. Do you remember that?

JK: Which?

CS: Your friend Ben—

JK: Yeah.

I: —and you, were to me, at least through my eyes, having been involved, much more media savvy. And—

JK: Well, he was media, so— But, you know, I didn't know who would be offended by whom or anything. And so, anyway, it just went along and went along. I mean, then I learned about the Vancouver group that was doing all their thing. And then you know about the Prince Hotel meeting in September, when everybody came together and there was this tension about all this. It went on, and went on, and went on. So, I wrote about that in *Itsuka*, the first *Itsuka*, I think. Cut out a lot of it in that last version. And I— At this point, who knows.

Anyway, it was a way to get some political wings, that whole process. Understanding how people get offended. That's what politics is. It seems to me [laughs], watching out how not to offend people, and work with people and so on, which I still don't know how to do. But what drew me into it really was the shock of discovering that people that I knew were being attacked—including me, but—they were being attacked publicly in the press. And I was just knocked out by that, first of all. And then people were interested in different aspects of the redress movement. And actually, I wasn't. I was not. I was interested in what I felt was the

democratic voice of the people. I was interested in encouraging those who did not speak up to speak up, to be heard, have those views known, especially the 'least'.

[00:10]

JK: I was mostly interested in the 'least', not interested in the 'most' people. So, I supported the National Association [of Japanese Canadians] because I thought it was the voice that represented the people who were not seen in the cities. They were all over the place. That was who we were. It was- we were all over the place. So, the most representative body was, to me, the most legitimate body. And that was the National Association. So, the spirit-
CS: It was new at the time though, right?

JK: Hm?

CS: It was new. There was the Japanese Canadian Citizens Association.

JK: Yes. And then it became the National Association. That was Gordon Hirabayashi's effort, in order for it to be political. So, I supported the National Association with all my heart, and its procedures, and its pain. The pain that it was going through as it was struggling to be inclusive, even of the people that were trying to destroy it really, essentially, and to take it over and so on. But it had a certain structure, you know, where there was a president and then there were these representatives, and that structure had to be maintained. It could not be- it couldn't be the tail that was wagging the dog, you know. It couldn't be the committee in Toronto that was taking the authority away from the proper structure, and the president, and the representatives. That was the- that was the body. So that was my interest, the existence of a legitimate voice. What the voice had to say about compensation, I was not in the least interested in. I just was interested in the fact that they should be heard. So, I didn't have any opinion at all myself. And I didn't think we were ever gonna get compensation. And it wasn't about compensation. For me, it was just about the voice.

CS: Was part of that voice an acknowledgement of the wrong that had been committed by the government? And did you- did you want that? Let's separate that from compensation?

JK: Yeah. Like- but yes, except that I was not conscious or thinking about that. I was just thinking about, "Well, what is the process here? And in what way is the process being, legitimated and honored? And what is the appropriate process?" Those are my questions, I guess. Rather than the content of what happened within that. So, when some people in our group are- our Sodan Kai Group- were saying, "We should not be a political body. We should just be a body that educates." So, they have their point of view. And the other point of view was saying, "We need to be a political body." And these two were kind of separating. And I didn't have any opinion about that, except I think I tended towards feeling that the political body mattered. So, I supported it.

CS: We should probably clarify for people under a certain age that at that time, there was no internet, right?

JK: Yeah.

CS: No internet, no instant communication. So, trying to find out just the facts was sometimes difficult.

JK: Yes.

CS: Or you got different versions of the facts from different people. It was a different world then. Than it is now.

JK: Right. But what I felt was essential was to have a way of spreading that voice out. So, we needed to have a mailing list of who we were. So, we gathered the church lists, and we gathered the phone book, went through it for Japanese names, and created the Toronto mailing list, which sits there. But that was a big work. And I called everybody I knew inside to come and help for that. We did that on Montrose Avenue, and a lot of people helped with that. And then-

CS: We didn't have the resour-

JK: Hm?

CS: I remember doing hand bills for the meetings using Letraset. Right, on paper, because we didn't have computers to print out a fancy script and multiple copies, you know. So we had to do it by hand, and then we had to print it.

JK: Yeah. And at the time, the two newspapers that we had, the New Canadian and Canada Times were both, supportive of the Toronto group, rather than the national body.

CS: Right.

JK: And so, I thought we had to have some kind of outreach to the community that supported the national body. And so, I remember this evening, we went with Wes Fujiwara and Roger Obata to meet Tom Shoyama.

[00:15]

JK: And he was staying at a hotel outside the airport. And I said, "Look, we have to have a paper." And so they put in some money for that. So, Nikkei Voice was [born?] that way. And we got the first editor, was- What was his name?

CS: Frank?

JK: Hm?

CS: Frank?

JK: No, it was a schoolteacher... Ken Kishibe. And Tomoko Makabe was the Japanese editor. And then it went on. I went through all these trials and tribulations and it was essentially the voice of the National Association until very recently, when the National Association

pulled out from it. And- So, it's still struggling away trying to exist. And all the funds have gone over to the JCCA Bulletin. So that's a big glossy paper now.

CS: What did you learn from that process? From the beginning-

JK: From the whole thing?

CS: Mm-hm.

JK: Well, I don't know, because the way I kind of function is, I walk blind. I have an impulse and I don't pre-think things. I just jump in, and then I leap over ledges. Jump. And I don't know what's happening as I go, but I get pushed. Something inside me pushes to jump, so I jump. And then what I've discovered in my life is that there are these nets below. They come and they bring me up, and I don't fall on the rocks. That's what I've learned. And so, it continues, like, my writing is like that. Everything is like that. I entrust myself to whatever it is that was pushing me. And I don't know. I'm not that conscious. And I'm not a researcher. I'm not a scholar. I don't have a BA, I don't have the foundations of thought. And so, I- Essentially, I'm a leaf in the wind, and I go with the wind. I trust the wind. And it continues that way. And I haven't been tested in the way that people are tested who have to go through terrible physical debility, and agony, and so on. I've had a lot of mental anguish. I know what that is. But I haven't had a lot of physical anguish. And I think if I did have, I don't know that I'd cope with that, I think I'd fall apart. But anyway, I do essentially, I live a really exciting internal life, and it's filled with wonder and real tremendous highs. And I'm very grateful for that. And it's better than anything. So.

CS: Well, let's talk a little bit about your current book project. Can you tell us a little bit about that?

JK: You mean the book that's coming out?

I: Mm-hm. *Gently to Nagasaki*.

JK: Oh, poor book. I, yeah, that- I mean, *The Rain Ascends* was written that way too, *poof* [brings up fist and opens it out]. And this one- this one has been filled with suffering and many years. It's a memoir. And it's been through so many iterations, and it's been now skinnied out. There was a lot of flesh on it, but the flesh has been torn off. It's got the skeleton; it's just a skeleton now. It's very small. It's didactic. It's- I don't expect it to do well. It's a small press. I- It's a religious book. Some of the most essential insights in it are not there. 'Cause the editor didn't- well, didn't like them or something. I didn't fight for it, and it's coming out, and I'm filled with dread.

[00:20]

JK: But the- Doug Todd of the Vancouver Sun has done a blurb, and he is a religion writer, and he can see it. So, that gives me some hope.

CS: What is it about?

JK: Hm?

CS: What is it about? What is, what is the, the '*Gently*'- the '*Gently to*.'

JK: Why '*Gently*', why '*Nagasaki*'?

CS: Mm-hm.

JK: Now, *Obasan* begins and ends with Nagasaki. And I never knew why. This book tells me why. Why did that book begin and end that way, and why- This title existed. And it wouldn't go away. And I had no book, but I had a title, and I couldn't let it go. So, it started to be fiction. It started to be memoir. And back and forth. And it was driving me completely nuts until one day I said, "This ambivalence is madness. I have to stay with one thing." At that point, I was thinking about memoir. So, I said, "Okay, I'll stay with it." And then I regretted it. It was hell to make a memoir out of this life of mine. Ugh. I could just- I cringed through the writing of it.

CS: Why- what- what was the challenge-

JK: Of this?

CS: Yeah, when you say you cringed at the memoir parts.

JK: I had to cringe because of the truth of my life. Because of the truth of my father. And I had to- I had to grapple with that. I had to be open about that. And all of this stuff that was going on in Vancouver, by the working group that was trying to make it more and more visible. And then I found out at the end, I mean, I've just been still finding out what's happening. There's one insight I had at the cherry tree. It's one of those huge insights that I had at the cherry tree, in Marpole, in Vancouver, where I fell in love with the tree. But it- This happened one day when I was standing by the tree, and I put my hand on the tree, and this warmth went right through it [demonstrates]. And I was struck with awe, that this physical thing happened, at that moment. And the insight that I had at that moment was that there is a presence that knows us completely. Everything about us, everything about the community, everything about the family, everything all together, everything, all of it, all the secrets, everything is known. And I knew that knowing to be love. You know something fully, know somebody fully, then you love fully. And that has never left me. It was a holy moment. It was like the burning bush moment, when Moses was at the burning bush. And he heard the voice of God saying, "I have heard their sorrows." So, I felt my sorrows are known, the community sorrows are known. Everything is known. And so, the tree became, for me, a symbol. It was where I experienced holy ground. And so, I had these cuttings made from the trees. And all these baby trees are planted here and there. One was at a church, one was at city hall, it was in Victoria and someplace, one was- here and there, these trees are planted. And I loved them all. You know, I felt love going out. This is what often cherry trees from Japan symbolizes, friendship. And so, I just felt all this. Well then, when all this stuff about my dad was happening, and there's another long story about that. It started happening in 2006, that's in the book too. When the working group- It was the JCCA Human

Rights Committee that was- Essentially what they were upset about was the saving of the house. And they thought it ought not to be saved. The house of a pedophile ought not to be saved. And so that's when I went to this meeting, where these people who were opposed to the house, and people who were angry about this happening, and they wanted me to write about my father instead of writing it as fiction *In the Rain Ascends*, and so on and so on. It was very painful. So anyway, that seemed to die down for a while. Then in 2013, I was having a service of reconciliation to be held, to dedicate the house for the work of reconciliation.

[00:25]

JK: And they knew that the Anglican interim bishop was gonna be there. So, they came. And that was when they started on this next phase of talking with the church and having their grievances made public. And they were trying to gather Dad's victims together and have a voice about it, with the church.

CS: In opposition to the house?

JK: To the house. Yes. I guess so. Essentially, they were still opposed to the house. They didn't want to- they didn't want the house to exist, I guess. And so, I mean, so- But the house was not being named the Nakayama house. It was being named the Kogawa House. It was being named for me, and the work that I did, and for *Obasan*. And they couldn't separate that from my being the child of my father. There was some reason. Anyway, so this continued from 2013 until today. It's been going on, this- you know, you've seen the weekly or the monthly articles in The Bulletin about this. And then I was being excluded from anything public that they were doing about it. I couldn't- I wasn't allowed to go to the meetings because they said if I went, then the victims wouldn't feel free to talk. And so I was being isolated. And this was very painful to me because I thought, "I'm not denying that my dad did these things. If I could see the people, I could express my grief, I could express sorrow for them. Why am I being excluded?" And it was really, really painful. An-

CS: And you have issued, on a number of occasions, your own apology. I've seen them.

JK: Well, I have expressed my sorrow about this. So, to isolate me- And then, I learned that there was this family that had been harmed by my dad. They were looking, and looking, and looking for people to come forward, and people were not coming forward. Who wants to come forward and admit publicly that they were victimized, you know? I mean that- there are ways to deal with this, and being public about it is not the way that helps a lot of people. It seems to me. I mean, redress is one thing, very public action. And if it's a very personal thing like that, it seems to me that you can retraumatize people. I mean, the Native people, a lot of them with the Truth and Reconciliation Commissions or committees, they were being re-traumatized. And so that- there needs to be a thought about how you deal with truth,

how you deal with healing. And I've learned a lot about that in this process. It's not- I'm not there, and I cannot ask anybody to forgive, and I do not defend. But I think that when there is no love in the process, and there's only rage, then I don't know how the healing happens, if there's no place for the love to be expressed. So anyway, what I gather is that the working group, which now didn't call itself the JCCA Human Rights Committee anymore, they were the ones that were representing the face of love to the family. At any rate, they were on their side. So, there was a side, there was a side that was against... who? Now, my dad is dead. So who's gonna be on that side? You know? So, it was me. So here I'm on this side and they're over there. And so, what is the punishment that is to be meted out to me? They were trying to say, "No, it's not your fault." But that's not what I felt, at all times. It was always as if I was being- And I didn't want to- Anyway, it was the whole thing. It made me ill, I think, and I got ill, but-

CS: And this is unresolved. This is ongoing?

JK: Well, I just wonder: how is it gonna be resolved? And then I heard that the way they wanted to resolve it, first of all, because- And I haven't told you how the meeting happened in Vancouver, with the Episcopal Asian Americans coming to Vancouver. The first thing they wanted to do on their agenda was come and visit Kogawa House. Because my brother, who was raised in that house, and myself- My brother had been one of the founders of EAM [Episcopal Asian Americans]. And they wanted to honor him, and they wanted to come and see his house.

[00:30]

JK: Well, then the working group people were in contact with the leader of EAM, and they said, "No, you may not come to that house." And they felt, the EAM people felt, that it was the diocese of New Westminster, that is the bishop, that was requiring them not to visit the house. And so. they canceled. And I was shocked, you know. What did- And so anyway, the organizers in Vancouver were afraid of having the whole agenda taken over by a discussion about this. And they didn't want that. What they wanted to do was talk about the Anglican experience in Canada, the Japanese Anglican experience and so on. And that reminds me- Of course, it's Japanese Canadian, but in the church at St. Andrews, it's called the Anglican Japanese Church, it's quite strange. In Vancouver, it was called the Japanese Canadian Anglican Church. Anyways, so I mean, I slip into that too.

CS: If you could do one thing to bring about reconciliation in this circumstance around the Kogawa House what would it be? If you had it within your power to do?

JK: What would it be?

CS: Mm-hm.

JK: Well, anyway, let me just carry on a bit with what happened. They- so they didn't come. The compromise was they would not come to the house during the conference. When the conference is over, then those who remained could visit the house. So that's what happened. They came. And so, I spoke, and that's on a YouTube thing, if you want to see that, of what I said at the tail end of that, when somebody started shooting it. So, the family at the church, where one of the trees had gone, wanted that tree destroyed, the baby tree. That's what they wanted. And that really cut me to the quick, who would care about that? I'd be the only one to really care about that. And so, I was hoping that wouldn't happen. I was hoping they'd understand what the tree meant and that they would not do that. That was my hope. But I didn't feel it was my place to stand up for that or to say that. I tried to send the section that deals with the tree to people so they could understand the history. They said because of the history of the tree, it represented to them evil. Here it was, a symbol of love, been transformed into a symbol of evil. And therefore, they were gonna destroy it. So that happened. That happened at the end of June. Here it is July. And I didn't know it had happened, but I learned about it. And so, then my question now- I mean, this has happened way after the book was done. So, it's ongoing. So, the question now is, did it serve them? Did it really help to do that? Or not? And I don't know. I don't know about that. I don't know whether- I mean, there is retributive justice, there is restorative justice, there's different kinds of justice.

CS: Have they been embraced by other groups that- helping-

JK: Them?

CS: -helping victims of the-

JK: The family?

CS: -abuse? Yeah. These particular families who are- 'cause they're not alone.

JK: Well, there aren't a whole lot of other families coming forward. This is the only family that has come forward. You mean by the church? They're embraced by their church.

CS: Not just by- not necessarily by the church, but by others. I mean, there are- Whether it's the Anglican Church, the Roman Catholic Church, there are victims of abuse, the residential schools and elsewhere. It's part of the healing process. Have any of the members of this group been embraced by the other groups?

JK: Well, I don't-

I: Or is all their anger being directed at you?

JK: Hm?

I: All their anger is directed at you?

JK: Well, I don't know whether that's really true or not, because I don't know. I mean, certainly the woman was a friend of mine, and I never understood, in all the years, why she could not speak with me. I never understood that. Then I got to understand that. And, you

know- So, I think, to me, it's a parallel to what happened to Japanese Canadians. We hadn't done- we hadn't done the Japanese atrocities. We didn't deserve to be hated for that.

[00:35]

JK: We had nothing to do with that. And yet we were held- we were despised because of that. We weren't exactly blamed for it, but they wanted to get rid of us anyway, because we were associated. And that's the way I feel. You know, I feel I went through that with what happened, you know, that we were interned. And it's happened to me because I was of this family. And so, part of me wanted to just hide, disappear, leave Canada, you know. And I guess I'm not there now. I'm-

CS: Have you been able to start to move on beyond that or is it- ?

JK: I think I may never be able to move on from that legacy. It's there, but I can embrace it and say it's been of value to me to know about this. I was- Somebody sent me a link to a story of a documentary about a daughter of a Lutheran minister who had been a pedophile. And she was able to say- And she's a lesbian, and she was able to say, what if he hadn't been able to help it any more than I've been able to help my sexual orientation. And she said, whatever bad he's done, it doesn't stop the love. Those are two things that she said that made me think, I'm glad she said that. I'm glad she's out there. And it's okay for me to be hated or to be out there for nothing wrong that I've done about that. I didn't do a thing wrong there. For that. I've done wrong things, but not that. So, it's okay. I don't have to hang my head. I can talk about it. I can be open, 'cause it'll help somebody else who's in my spot. And I don't wanna harm my kids. That's the big thing. 'Cause they're not me. They're not able as I am, to see it. They just- I mean, most people, most families want to just curl in, hide, not reveal, you know? But anyway. I think that for this portion, for this entire portion, it's okay to have, but I think it needs to be wrapped up a bit. That is not for everybody. It's maybe wrapped up in time. There are things in-

CS: Still a little raw. It's obvious, it's raw. And-

JK: Yeah, it's a little bit too soon. It's too ongoing. So.

CS: And you'll have a chance to review this and reflect on it.

JK: I really don't need to. I know what I've said. It's just that I think to- 'cause I'm not, I'm not sure, really. Anyway. I mean, I don't mind certain people seeing it or, you know.

Elizabeth Fujita-Kwan: At the minute, everything we have, I consider it to be-

JK: Yeah. But this part is really something else.

CS: Because I think it would be unfortunate if this- because it's painful for you, it's painful for the other group. And it would be unfortunate if this overshadowed-

JK: Yeah.

CS: -all the other aspects of Joy Kogawa.

JK: Yeah.

CS: And what you have done and what you have written and you know, it is very current. It's very raw.

JK: It's in the book. That's the thing that scares the wits out of me. It's there. I mean, that's why it was hell writing it. I mean, not this last part, because its last part happened after the book. But- So, but it is a- it's an ongoing challenge for me. And I don't mind speaking about it publicly. When I will- I don't know in what way- I mean, I'll always just entrust it to whatever brings out the words, and let them fall.

CS: What have we not covered, Joy, that you might want to talk about? I mean, is there- what is it about Joy Kogawa that we might not know? And you've been interviewed extensively. I think we- many people feel that they know you from the autobiographical aspects of your novels and your books.

JK: Mm-hm.

[00:40]

CS: Is there something that you would want to tell us about you that we might not know?

JK: I think most of it is in *Gently to Nagasaki*, you know, when that comes out. I think the strongest- I think humans are humans. We're filled with contradictions, we're filled with idealism. And then, you know, the collapse of our ideals and all of that. That's who we all are. And you know, I've been through times of tremendous dread and illness. And well, it's- When I said I wasn't tested for illness, that's not quite true, when I think about the kind of illnesses I had all my life, which was a kind of phobic thing, I think. But- and yeah- So I did go through it. If I think about that, I'd forgotten, because it was after I wrote *The Rain Ascends*. It lifted, got- that whole lifetime of illness lifted then. And that was a revelation to me, that coming out, the dirt coming out, is very cleansing. If- Not if it's being forced out of me, or being imposed out of me, or something like that. But that comes from some other pressure within, and that volcano comes forth. And that was my experience. And- it's been a long life, my gosh, I'm 81 now. And what a great life. I mean, I love my life. I love it now, the freedom that I have now. And I do think I'm the luckiest person I know, practically, you know. And the challenges are exciting and interesting, and a lot of them I've met, and a lot of them I haven't.

CS: Is there another book project in there?

JK: There are things that were left out of the book that I feel like putting in some form out there. I've been thinking of writing another child's book called, *Naomi's Song*. I have *Naomi's Tree*. *Naomi's Tree*. I don't know if you've seen it. I should show-

CS: I have actually bought copies of it.

JK: Yeah. So, *Naomi's Song* would be another one. It'd be... "I Love Your Tree." I've got the song in my mind. There were, yeah, several- several things about- things that I understand about the way the mind works. But anyway, yeah, I think we've covered a lot. If I think of something, well, I mean, we [spent a long time?]

CS: We can continue this for sure. It's been fascinating.

JK: Yeah.

CS: Should we end there, or do you have any-

JK: Any further thoughts?

CS: Further thoughts for us?

JK: Not at the moment. I feel like I've really covered lots of ground.

CS: Well, that's wonderful. Thank you very much.

JK: Well, thank you. Thank you for all the time too.

CS: No, our privilege.

[video cuts to Joy with interviewer, filing through papers, illustrations]

CS: But starting to fade, huh?

JK: Yeah. Yeah. It's too bad. I mean, see the way they-

CS: That's wonderful.

[Video cuts out again]

CS: One Crescent school. Wow. Now did you save these things, or you went back and got them from somebody?

[Interview ends]