



# THE Bulletin

a journal of Japanese Canadian community, history + culture

20  
FEBRUARY  
2月17

## SPRING ARTS PREVIEW

### UZUME TAIKO

(A) Live in Vancouver!!

### ROCK, PAPER, SCISSORS

by Cindy Mochizuki

### YAYOI THEATRE MOVEMENT

*Okuni – Mother of Kabuki*  
at Vancouver International Dance Festival

### love art

an Exhibition of New Works  
by Sleepless Kao & Jodi Sam





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## The Bulletin

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Sleepless Kao. It's just a small seed.

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### Cover Story



Yayoi Theatre Movement Okuni –  
Mother of Kabuki Photo: Yukiko Onley

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Greater Vancouver Japanese Canadian Citizens' Association (GVJCCA).



The Dissolution of a Store continued

\$500 on April 3, 1936

\$300 on July 10, 1936

\$200 on September 15, 1936.

for which I gave him a note dated September 15, 1936.

Teiji’s letter indicates how he and his family were thrown into destitution as a result of government actions. Back in Vancouver they were probably comfortably middle-class, but now, as Teiji put it himself, he had become “penniless.” Yet he had to build a new home for this family in preparation for the winter, a project that took much of his time. Let me note that it was two winters ago that he and his family had to survive a brutal cold front that hit Lemon Creek in March, 1946 without adequate clothing, because government officials refused to release money from his account to supply the family with new winter clothes that they desperately needed. His children, and he had six of them, were “going to school and kindergarten in old rags” because “Whatever we brought from the Coast three years ago, are worn out now (MFC, 2011.79.1.1.2g , see part one of this series in Oct/2016 issue of *The Bulletin*). The officials were fully aware of the hardship of the family, but they let the family suffer by denying them access to their own money. On that occasion, the account referred to the money that was generated by the sale of his home and which the government controlled. But there was a separate account for his business. Six years after the business was declared “insolvent” by the Custodian, Teiji had not received any money for it. In fact, we see in the letter that he was unsure as to what exactly had happened to the store.

Why was the government taking such a long time to settle the store’s account? And why was Teiji asking the Custodian to forward money from


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his account to his nephew? The keys to understand how and why the store became “insolvent” lie in the answer to these questions.

Aside from Teiji, Kentarō and the Ebisuzaki family, and the Custodian, there were three parties involved in the dissolution of the Ebisuzaki store. The first group were people who owed money to the store, in other words, the store had accounts receivables. Second were creditors, which is to say people to whom the store owned money. These should not be surprising because having credits and debts is very much part of a normal course of business operation. The third party, however, is unusual. This is the Controller, which must have been a person or entity related to or within the Custodian that was vested with the authority to act as the director of the store’s account. Teiji was writing the letter because he had received a notice from the Custodian that it was about to forward a considerable amount of the money from the account to the creditors. The letter was his dire attempt to stop that transaction.

As Teiji stressed, the Custodian did not try to collect the store’s accounts receivables. Certainly, it would have been an awkward proposition for the Custodian to go after debtors on behalf of the store. Who, after all, would willingly pay the government the money they owed to a store? But apart from that, the problem may have been that a lot of the debtors were Japanese Canadians who were dispersed and displaced. Deprived of their livelihood and assets themselves, they were struggling to make ends meet. Under such a circumstance, is it be reasonable to expect them to pay their debt to the store? In fact, some did. All the same, the Custodian had no intent to absorb the store’s debt, and to that end, it did not hesitate to allocate funds to pay the creditors. For the Custodian, the priority was to neutralize the store’s financial standing. Once that was achieved, it could invoke a special law called the “winding up act” to wipe the business out of existence, which in turn would bring its custodial duty to end.

Interestingly, the Custodian recognized and protected the right of creditors, but business owners like Teiji were slammed from all corners. First of all, they could not run the business any longer, which stopped income. Then they had no means to collect their rightful accounts receivables. Yet they were obligated to pay their debts. Additionally, their inventory and merchandise were all sold off at a bargain. Can any business, back then or today and regardless of scale or scope, stay afloat under the duress of such an absurd set of restrictions? Not a chance.

Mrs. Ebisuzaki’s frustration with the *New Canadian* was perfectly reasonable. The use of terms like “bankrupt” and “insolvent” to describe the situation is outright ridiculous. These words, with their seemingly self-evident factuality, obscure the violence done onto the store and divert our attention away from what actually happened: the store was put in a figurative chokehold by the hegemonic racist bully that was the Canadian state which destroyed it plain and simple. ♦

COMMUNITY WORKSHOP ON THE EFFECTS OF SEXUAL ABUSE

On June 15, 2015 the Anglican Diocese of Calgary and New Westminster gave their apology to survivors, their families, friends and the Japanese Canadian community for the sexual abuse perpetrated upon community children, mostly boys, by Goichi Gordon Nakayama. Their Apology referred to willingness to work with survivors, families and community toward reconciliation. Part of supporting a reconciliation process is to provide education about clergy sexual abuse and its effects upon survivors and their families

The experience of survivors and their families of the past sexual abuse perpetrated by Goichi Gordon Nakayama requires community knowledge, understanding and support so that those affected are able to address and reconcile their experience. This is also what the June 15, 2015 Apology intended.

On February 18, 2017 from 10AM to 2PM a community workshop will take place in Greater Vancouver providing information about what clergy sexual abuse is and its effects upon survivors and their families.

This workshop will include a panel presentation followed by lunch and community dialogue. Our panelists will be:

- Psychotherapist **Teal Maedel** who can provide information regarding the profile of a sexual offender including offenders who have maintained a position of trust and authority to those they victimized;
- **Archdeacon Lynne McNaughton** and New Westminster Diocese **Bishop Melissa Skelton** who will speak about addressing and preventing sexual abuse, including training information, within the New Westminster Diocese
- Japanese American psychotherapist and professor **Dr. Satsuki Ina**. We are acquainted with Dr. Ina through her participation as a keynote speaker at our 2009 gathering called Honouring Our People which brought together Internment survivors to share their stories. Dr. Ina’s familiarity with our community and her expertise in addressing sexual abuse by clergy will provide valuable insight regarding ways to reconcile the abuse perpetrated by Goichi Gordon Nakayama.

**Satsuki Ina**, Ph.D., is Professor Emeritus in the School of Education at California State University where she taught advanced courses in clinical training. She currently has a private practice in the San Francisco Bay Area specializing in Community Trauma. Her clinical and scholarly work has focused on trauma related to issues of racism, abuse, natural disasters, and mass incarceration. She has recently completed a 10-year clergy abuse treatment project for victims of sexual abuse in San Francisco’s Chinatown. Treatment focus included individual therapy, couple and family therapy, and educational workshops for Presbytery

Saturday, February 18, 2017

10am to 2pm, Tonari Gumi, 42 West 8th Avenue, Vancouver

Lunch will be served

If you are driving, please come a bit early to find street parking. You can also take the Broadway bus and get off at Manitoba. Walk north on Manitoba 1 block to 8th Avenue and turn east. Tonari Gumi is in the middle of the block.



Satsuki Ina

leaders and the larger Chinatown community. Dr. Ina has also been called on to provide clergy abuse prevention workshops for Buddhist and Christian ministers. Included in the workshop is education regarding characteristics of clergy pedophiles, long-tern consequences of sexual abuse of children, the violation of faith, impact on the family and community, and complications regarding unique cultural issues. She continues today as consultant to organizations regarding the formation of a Healing Task Force from within the community, negotiations with responsible organizations/religious hierarchy regarding compensation and restoration of trust.

Please mark your calendars and attend this important informative workshop. Dr. Satsuki Ina will provide her expertise and insight about the effects of clergy sexual abuse upon the individual, family and community. The date is Saturday, February 18, 2017 from 10 am to 2PM. Lunch will be served. There will be opportunity for discussion. Location is being finalized and will be announced in the February bulletin. All are welcome so please come. Thank you.

**The Japanese Canadian Working Group** (in alphabetical order)  
Connie Kadota, Daebin Im, Emi Kordyback, Judy Hanazawa, Lisa Uyeda, Lorene Oikawa, Naomi Shikaze, Ron Nishimura ♦



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