

Internment and Redress: The Japanese Canadian Experience



A Resource Guide for Social Studies 11 Teachers

website: www.japanesecanadianhistory.net

Historical Overview

THE EARLY YEARS

THE EARLY YEARS – THE ISSEI

Manzo Nagano, the first known immigrant from Japan, arrived in Canada in 1877. Like other minorities, Japanese Canadians had to struggle against prejudice and win a respected place in the Canadian mosaic through hard work and perseverance. Most of the *issei* (ees-say), first generation or immigrants, arrived during the first decade of the 20th century. They came from fishing villages and farms in Japan and settled in Vancouver, Victoria and in the surrounding towns. Others settled on farms in the Fraser Valley and in the fishing villages, mining, sawmill and pulp mill towns scattered along the Pacific coast. The first migrants were single males, but soon they were joined by young women and started families.

During this era, racism was a widely-accepted response to the unfamiliar, which justified the relegation of minorities to a lower status based on a purported moral inferiority. A strident anti-Asian element in BC society did its best to force the *issei* to leave Canada. In 1907, a white mob rampaged through the Chinese and Japanese sections of Vancouver to protest the presence of Asian workers who threatened their livelihood. They lobbied the federal government to stop immigration from Asia. The prejudices were also institutionalized into law. Asians were denied the vote; were excluded from most professions, the civil service and teaching; and were paid much less than their white counterparts. During the next four decades, BC

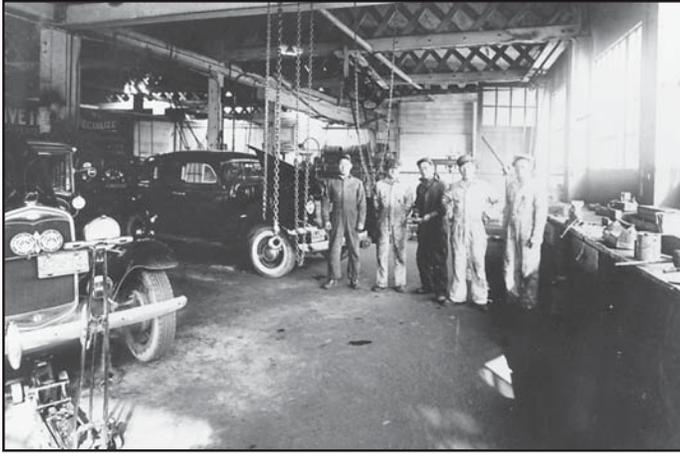
politicians – with the exception of the Co-operative Commonwealth Federation (CCF) – catered to the white supremacists of the province and fueled the flames of racism to win elections.

To counteract the negative impacts of prejudice and their limited English ability, the Japanese, like many immigrants, lived in ghettos (the two main ones were Powell Street in Vancouver and the fishing village of Steveston) and developed their own institutions: schools, hospitals, temples, churches, unions, cooperatives and self-help groups. The *issei*'s contact



Taishodo Drug Store, Vancouver, c.1927

Courtesy of Vancouver Public Library, #11804



Maikawa Nippon Auto Supplies, Vancouver, c.1934

Courtesy of Tokuko Inouye

with white society was primarily economic but the *nisei* (nee-say), second generation, were Canadian-born and were more attuned to life in the wider Canadian community. They were fluent in English, well-educated and ready to participate as equals but were faced with the same prejudices experienced by their parents. Their demand in 1936 for the franchise as Canadian-born people was denied because of opposition from politicians in British Columbia. They had to wait for another 13 years before they were given the right to vote.

THE WAR YEARS AND BEYOND

THE WAR YEARS AND BEYOND - YEARS OF SORROW AND SHAME

Shortly after Japan's entry into World War II on December 7, 1941, Japanese Canadians were removed from the West Coast. "Military necessity" was used as a justification for their mass removal and incarceration despite the fact that senior members of Canada's military and the RCMP had opposed the action, arguing that Japanese Canadians posed no threat to security. And yet, the exclusion from the West Coast was to continue for four more years, until 1949. This massive injustice was a culmination of the movement to eliminate Asians from the West Coast begun decades earlier in British Columbia.

The order in 1942, to leave the "restricted area" and move 100 miles (160km) inland from the West Coast, was made under the authority of the *War Measures Act*. This order affected more than 21,000 Japanese Canadians. Many were first held in the livestock barns in Hastings Park (Vancouver's Pacific National Exhibition grounds) and then were moved to hastily-built camps in the BC Interior. At first, many men were separated from their families and sent to road camps in Ontario and on the BC/Alberta border. Small towns in the BC Interior – such as Greenwood, Sandon, New Denver and Slokan – became internment quarters mainly for women, children and the aged. To stay together, some families agreed to work on sugar beet farms in Alberta and Manitoba, where there were labour shortages. Those who resisted and challenged the orders of the Canadian government were rounded up by the RCMP and incarcerated in a barbed-wire prisoner-of-war camp in Angler, Ontario.



Fishing boats seized and impounded

Courtesy of Vancouver Public Library, #3190

Despite earlier government promises to the contrary, the “Custodian of Enemy Alien Property” sold the property confiscated from Japanese Canadians. The proceeds were used to pay auctioneers and realtors, and to cover storage and handling fees. The remainder paid for the small allowances given to those in internment camps. Unlike prisoners of war of enemy nations who were protected by the Geneva

Convention, Japanese Canadians were forced to pay for their own internment. Their movements were restricted and their mail censored.

As World War II was drawing to a close, Japanese Canadians were strongly encouraged to prove their “loyalty to Canada” by “moving east of the Rockies” immediately, or sign papers agreeing to be “repatriated” to Japan when the war



Processing Japanese Canadians at the Slocan City detention camp
Courtesy of Public Archives of Canada

was over. Many moved to the Prairie provinces, others moved to Ontario and Quebec. About 4,000, half of them Canadian-born, one third of whom were dependent children under 16 years of age, were exiled in 1946 to Japan. Prime Minister Mackenzie King declared in the House of Commons on August 4, 1944:

It is a fact that no person of Japanese race born in Canada has been charged with any act of sabotage or disloyalty during the years of war.

On April 1, 1949, four years after the war was over, all the restrictions were lifted and Japanese Canadians were given full citizenship rights, including the right to vote and the right to return to the West Coast. But there was no home to return to. The Japanese Canadian community in British Columbia was virtually destroyed.

1950s TO PRESENT - REBUILDING AND REVIVAL

Reconstructing lives was not easy, and for some it was too late. Elderly *issei* had lost everything they worked for all their lives and were too old to start anew. Many *nisei* had their education disrupted and could no longer afford to go to college or university. Many had to become breadwinners for their families. Property losses were



RCMP inspecting documents of Japanese Canadian fishers
Courtesy of Public Archives of Canada

compounded by long lasting psychological damage. Victimized, labeled “enemy aliens,” imprisoned, dispossessed and homeless, people lost their sense of self-esteem and pride in their heritage. Fear of resurgence of racial discrimination and the stoic attitude of “*shikataga nai*” (it can’t be helped) bred silence. The *sansei* (sun-say), third generation, grew up speaking

English, but little or no Japanese. Today, most know little of their cultural heritage and their contact with other Japanese outside their immediate family is limited. The rate of intermarriage is very high – almost 90% according to the 1996 census.

With the changes to the immigration laws in 1967, the first new immigrants in 50 years arrived from Japan. The “*shin*” *issei* (“new” meaning the post WW II immigrant generation) came from Japan’s urban middle class. The culture they brought was different from the rural culture brought by the *issei*. Many of the cultural traditions – tea ceremony, *ikebana*, origami, *odori* (dance) – and the growing interest of the larger community in things Japanese such as the martial arts, revitalized the Japanese Canadian community. At the same time, gradual awareness of wartime injustices was emerging as *sansei* entered the professions and restrictions on access to government documents were lifted.

1980s – REDRESS MOVEMENT

The redress movement of the 1980s was the final phase within the Japanese Canadian community in the struggle for justice and recognition as full citizens of this country. In January 1984, the National Association of Japanese Canadians officially resolved to seek an acknowledgement of: the injustices endured during and after



Marchers on Ottawa

John Flanders

the Second World War; financial compensation for the injustices; and a review and amendment of the War Measures Act and relevant sections of the Charter of Rights and Freedoms, so that no Canadian would ever again be subjected to such wrongs. With the formation of the National Coalition for Japanese Canadian Redress – which included representation from unions, churches, ethnic, multi-cultural and civil liberties groups – the community’s struggle became a Canadian movement for justice. They wrote letters of support and participated at rallies and meetings. A number of politicians also lent their support and advice.

The achievement of redress in September of 1988 is a prime example of a small minority’s struggle to overcome racism and to



Prime Minister Brian Mulroney & NAJC President Art Miki sign the Japanese Canadian Redress Agreement, September 22, 1988. John Flanders

reaffirm the rights of all individuals in a democracy.

I know that I speak for Members on all sides of the House today in offering to Japanese Canadians the formal and sincere apology of this Parliament for those past injustices against them, against their families, and against their heritage, and our solemn commitment and undertaking to Canadians of every origin that such violations will never again in this country be countenanced or repeated.

Prime Minister Brian Mulroney’s remarks to the House of Commons, Sept. 22, 1988

1980s – REDRESS MOVEMENT



ACTIVITY 3: MARY'S STORY

Overview:

In this lesson students will learn firsthand how the internment experience affected Japanese Canadians like Mary Kitagawa. In reading "Mary's Story" the students will be confronted with the eyewitness account of a young woman who survived the internment experience, but with much personal pain and suffering. Students will be asked to read her autobiographical account of the internment and then analyze the reading using some very thought-provoking questions.

Teaching for Understanding

- ~ Provide students with a copy of Handout 3.3.
- ~ Instruct students to read "Mary's Story" and prepare to answer the questions that follow:
 1. What part of Mary's story surprised you the most? Why?
 2. What part of Mary's story disturbed you the most? Why?
 3. Imagine for a moment that you are Mary. Choose a situation Mary discusses in her story and write a page in a diary describing your thoughts and emotions about the situation you are in. Consider how you would respond if your family were in a similar situation today.
- ~ Have students examine the chart of the 1986 Price Waterhouse Study of Economic Losses of Japanese Canadians (Handout 3.4). Then have the students answer the following questions:
 1. If you were Mary's parents, could you accept what the Canadian government offered? Why or why not?
 2. Would it be enough to compensate you for all of your losses? Explain.
 3. How would you feel about this offer?
 4. What options would you have if you decided to refuse this offer?

MARY'S STORY

My grandfather, Kumanosuke Okano, came to Canada in 1896 from Hiroshima, Japan followed in 1902 by my grandmother, Riyo Kimura Okano. My mother, Kimiko Okano, was born in 1904, the first Japanese Canadian baby born in Steveston, BC. My father, Katsuyori Murakami, was born in Hiroshima in 1899 and came to Canada in 1926 after he married my mother. I have three sisters and two brothers.

Before WW II we lived on Saltspring Island where my parents had a very successful farm. The land was cleared with dynamite and with a lot of physical effort. They raised 5,000 egg laying chickens and varieties of berry crops, asparagus and vegetables. They hired Japanese women from Chemanius to help during the harvest season. During the summer baby sitters were hired to look after the children. The farm had 17 acres on which Father built many buildings, including our house. By 1941, my parents had built the farm into a profitable business. They were planning to buy more land and luxuries for the house and family. After nine long years of excruciatingly hard work and sacrifices, their dream of wealth was becoming a reality.

When the Pacific war began, like other people of Japanese origin, we became prisoners of the Canadian government. My father was taken away from us like a common criminal and Mother was left with five children aged one to 14. Fear enveloped our lives because we did not know what was going to happen to us. We were now labeled "Enemy Aliens" and our civil rights were taken away. We were not allowed to attend church or school. Mother was permitted to go shopping but otherwise we were not allowed to leave our property. A month after Father disappeared into a void, the 72 remaining Japanese Canadian people were sent by boat to Vancouver (four other men were taken away at the same time as Father). We were herded into a very large animal barn in Hastings Park where they had thousands of army bunk beds and animal stalls for us to sleep in. The pungent smell of animal urine and feces permeated our daily existence. We must have been the first wave of prisoners gathered in this holding centre. The straw was not yet stuffed into the bags that were to have been our mattresses. Instead, loose straw was scattered on the bunks and we slept on it covered by two gray army blankets. Toilets were troughs with water constantly running through it. Lime was sprinkled all around to cover up the smell but it did not help. Unpalatable, unfamiliar food fed to us at the mess halls caused hundreds of people to get diarrhea and food poisoning. We stayed in this hell for one month and then were sent by train to Greenwood, an abandoned mining town. There we were put into very old, dirty, abandoned buildings that once housed miners. The women and girls had to clean the interior to make it livable. We had to sleep on the floors in a small cubicle and cook our own food in a cramped communal kitchen. Life was very difficult, especially for the mothers who were forced into the role of single parenthood. The children had no school but did attend activities created by the Catholic nuns.

My mother received a censored letter from our father for the first time since he was taken away from us. He was shipped with other Japanese nationals to a camp in the very cold area near Banff, Alberta called Yellowhead Pass, to work as laborers on the Trans Canada Highway project. They had spent two nights in the barns in Hastings Park from where they were sent off on a train. Father and his fellow prisoners lived in very uncomfortable conditions in railway boxcars. They were cold, damp, dirty and crowded. My father was paid 25 cents an hour and had to send at least half the amount every month to his family. In the letter Father included a \$20 bill. He worked on the road crew until his health began to fail. He was then transferred to a cookhouse to be a helper preparing food and washing dishes. When the snow melted and the surroundings became dry, the men were transferred to live in large tents.

Later we were told that if we agreed to go east of the Rocky Mountains to work in the sugar beet fields of Alberta, they would allow us to join our father. We were reunited as a family on July 23, 1942 in a town called Magrath where we were forced to work for a very hostile farmer who hated the Japanese. He told the townspeople to treat the 'Japs' like criminals. Father was made to toil in the fields with a team of horses, plowing or cutting and harvesting hay. Our shack was a tiny 10' x 15' box that had no beds, tables, chairs or stove. Father had to buy a stove and his own lumber to build bunk beds, table and benches. Mother had no real kitchen to prepare her food and no place for storage. We ate a lot of canned meats and vegetables. The pigpen was just 10 feet away from the shack. As the result, the flies made the shack look as if it was painted black. My oldest sister worked as a maid for the farmer's wife and was paid in milk and butter. The lack of basic facilities for keeping oneself clean, washing and sleeping made life unbearable for everyone. My sister wrote to the Government pleading to be moved away from this hell. The Commissioner, who came to inspect our condition, agreed that we should be sent to one of the camps.

In November of 1942, an RCMP officer accompanied us on the bus and train to Nelson, BC. From there a bus took us to Bay Farm where we stayed for a few weeks in a bunkhouse, then we were sent to Popoff. After a few weeks, we were sent to Slocan where we were forced to live in a tent, which we shared with other families. It was miserable living in such cramped quarters with strangers. The deep snow and lack of privacy added to our misery. We were like cattle, housed together and fed in a communal mess hall.

In January of 1943, we were moved to Rosebery, a hamlet on the northern tip of Slocan Lake. A small community of hundreds of shacks was created to house the exiles. Shack number 208, like all the others, was 14' x 28'. It was divided into three tiny rooms, two bedrooms and a common room in the middle. In the winter, it was unbearably cold because there was no insulation on the walls, just a layer of shiplap boards. There was no ceiling and the floor had spaces between the boards through which cold air seeped in. Although the roof had a layer of tarpaper, it did not keep out the cold. We did our best to try to improve the conditions but with only a small, oval tin stove, it was difficult to keep the shack warm. In the mornings, our bedding would be frozen to the wall because our bedroom walls became a sheet of ice during the night. We tried to improve our condition by stuffing the spaces between the floorboards with rags and paper. When summer arrived, the men scrounged lumber to cover the spaces between each shiplap board. In the common room which was less than 9' x 12', there was space for a kitchen which had a wooden sink, a tiny kitchen stove and a few shelves on the wall. In that small space, all of our daily activities took place. Since we had seven people in our family, we were allowed to occupy one shack. However, two smaller families had to share this small space. Some men like my father were hired to chop firewood for the community. They were paid 25 cents an hour. In the first year, we were given six candles a day to light the shack. In the winter, we had to go to bed early because the candles did not last very long into the night. Water had to be carried from common pipes found throughout the community. Later, water was piped into every shack. When we were finally supplied with electricity, life became brighter for everyone.

All the parents lobbied for schools for their children. After about a year, young women were recruited to teach the elementary children in shacks that were converted into classrooms. The fathers built tables, benches and blackboards to accommodate the students. Most of the teachers did a commendable job under difficult conditions. My oldest sister, who was in grade nine, had to walk five miles each way to New Denver, another camp, for her schooling. There the United Church had set up a high school and taught the BC curriculum through correspondence. Alice was successful in completing her high school matriculation.

The news of January 19, 1943 shocked my parents. The Federal Government passed an Order-in-Council PC 469 that empowered them to sell our property without our consent. They had promised to keep it "in trust" until our return. Some of the Islanders stole most of what we left in the house and now our property was gone. It was sold to a returning veteran for a very low price. They deducted the transaction cost and gave my parents just five hundred dollars for their nine years of toil. However, since our bank account was frozen, my parents had no free access to their own money. The Government doled out a small amount to us every month from our own account. Even when my brother was born on October 1, 1944, and the other children needed new clothes, the Government refused to increase the dole. When shoes were no longer wearable, my father made wooden clogs for us to wear. My parents were forced to pay for their own incarceration until the end.

On March 12, 1945 the Government took a loyalty survey. We were forced to choose between moving east of the Rockies or be exiled to Japan. Remaining in BC was not an option. Those in Rosebery who chose to stay in Canada were transferred to another camp called New Denver, five miles away. During our time there, the war with Japan came to an end on September 2, 1945. However, we were neither set free nor restored of our civil rights. We lived there until May of 1946 when we were moved again to Magrath, Alberta.

Returning to another sugar beet farm was not our wish but we had no choice. Father did not give up hope that one day he would be able to return to Saltspring Island and continue his dream. Going to eastern Canada was like going to a foreign country and father wanted to stay as close to BC as possible. We began to work for a farmer who provided us with a tiny house, 14' x 25' for eight of us. The water had to be carried from a neighbour's well several blocks away. My parents had to walk to a field five miles away to tend the crop from spring until the harvest was completed usually after the snowy season arrived. During the summer, the three girls looked after their two younger brothers and did the household chores. Sometimes we put the boys on a wagon, walked the five miles to the field to be with our parents so that they would not have to worry about our well-being. My oldest sister worked as a clerk in a grocery store. Although she wanted to go to university to become a journalist, we did not have the funds and her salary was crucial to our survival. It was easy to empathize with the black slaves of America.

In the spring of 1947, we moved to another sugar beet farm where we were able to earn more money. My parents still had to work the 35 acres of sugar beets but they also hired themselves out to other farms to pick beans and to do other chores. My father also had to look after the farmer's horses and his flock of sheep. It was a difficult job because he had to take a team of horses, even during snowstorms, and travel many miles away to bring back the feed. The house was a little larger but not more comfortable. My parents suffered a great deal struggling to earn as much as possible in order to save money. Their dream of going back to Saltspring Island when we were free to return was still very strong.

In January of 1949, we moved to Cardston a town just 30 minutes south of Magrath. We took over a restaurant that was started by my uncle and grandfather. My parents worked long hours and struggled for five years to succeed.

It was in 1949 that the Japanese Canadians were given the Federal franchise. The amendment to the Elections Act in 1895 had denied all Orientals the right to vote. The federal voting list was taken from the provincial list. On April 1, 1949, the last restrictions against Japanese Canadians were lifted and we were free to legally return to BC.

On September 25, 1954, on my mother's 50th birthday, we finally headed back to Saltspring Island to begin our lives all over again. It was a struggle in every way since my parents were now 50 and 55. When they approached the people who occupied our stolen property to see if they were willing to sell, the answer was negative. My parents bought another piece of scrubland, which had to be cleared and planted with strawberries, asparagus, raspberries, boysenberries and vegetables. It was a year before they were able to sell their produce and begin earning money again.

Racism on the Island was still a painful reality. The white people on the Island did not want us back and made life very difficult for us. Our exile was over but another struggle presented a challenge. The presence of hostility, vandalism, and racial slurs made each day very trying. However, we persevered and succeeded. My parents proudly sent the four younger children through university. Education was very important to them.

My father died on March 16, 1988 at the age of 90, six months before the Japanese Canadian community achieved Redress. He would have been pleased to hear Prime Minister Mulroney apologize for the injustices that the Canadian government inflicted upon the Japanese Canadian community. My mother died in 1997 at the age of 93. She and Father were an inseparable team that enabled the family not only to survive but also to succeed. They created opportunities for their children and taught them not to be willing victims.

Comparing Internment of Japanese Canadians and Japanese Americans

Japanese Canadians

Period of Loss of Rights

During WWII, Canada's War Measures Act gave the government sweeping emergency powers which made the internment legal. These powers were extended by the National Transitional Emergency Powers Act and Japanese Canadians were not allowed to return to the Pacific Coast until April 1, 1949. The internment period lasted 7 years.

Intelligence Reports on Japanese Canadians

Prime Minister Mackenzie King stated in the House of Commons that there had been not one instance of a Japanese Canadian being charged with a disloyal act. This was not surprising since both the RCMP and the Army had concluded it unnecessary for a mass internment or relocation of Japanese Canadians.

Post-war "Ethnic Cleansing" Policy

Racist politicians and their many supporters had for decades dreamt of ridding British Columbia of all non-whites and the war provided an opportunity to solve at least "the Japanese Problem." Their policy was "No Japs from the Rockies to the Sea." Japanese were to show their loyalty by voluntarily moving out of British Columbia and going to other parts of Canada. The alternative was to go back(sic) to Japan. The choice was not an easy one because many Canadian communities opposed accepting Japanese. In the end, 3,964 were removed to Japan, most of them Canadian citizens.

Destruction of Communities

The National Association of Japanese Canadians which represented their people in the negotiations for Redress, insisted on a community development fund in order to assist in the redevelopment of communities which had been destroyed through not only dispersal but also confiscation and sale of community buildings, churches and other assets.

Redress

Official Apology from the Government of Canada.
C\$21,000 tax-free individual compensation to all Japanese Canadians who suffered loss of rights, including those born up to March 31, 1949.
C\$12 million community fund.
C\$12 million toward a Canadian Race Relations Foundation to help fight racism, with government to match this amount.

Japanese Americans

Period of Loss of Rights

The internment of Japanese Americans was justified by the courts as due to "military necessity" but the Constitution was invoked and internment ended before the end of the War in the Pacific. Internment lasted 2-1/2 years.

Intelligence Reports on Japanese Americans

The Navy and the FBI both opposed the President's decision to forcibly relocate Japanese Americans, based on their intelligence reports. The Army and State Departments ignored a State Department report certifying that there was no loyalty problem within the Japanese American community.

Post-war "Ethnic Cleansing" Policy

Asian Exclusionists were quite prominent in the West Coast States of the US and there was a similar desire among White supremacists to rid those regions of Japanese by preventing their return to the coast after the war ended. Weglyn, pp. 190-191 shows the US State Department's interest in Canadian plans for "ethnic cleansing" as being possibly applicable to the West Coast States.

Destruction of Communities

Compared to the situation of their Canadian cousins, Japanese Americans were separated from their homes and communities for a third of the time and they were not burdened with the wholesale disposal of their properties.

Redress

An official apology from the US Government.
US \$20,000 individual compensation to all Japanese Americans who were relocated and interned in the camps.
US \$50 million community fund.

sources: Adachi, Ken – The Enemy That Never Was, A History of the Japanese Canadians, McClelland & Stewart, Toronto. 1976.
Miki, Roy and Kobayashi, Cassandra – Justice in Our Time: the Japanese Canadian Redress Settlement Talonbooks, Vancouver. 1991
Weglyn, Michi – Years of Infamy: the untold story of America's Concentration Camps Morrow Quill paperbacks, New York. 1976
Armor, John and Wright, Peter – Manzanar Vintage Books, New York. 1989.

Comparing Internment of Japanese Canadians and Japanese Americans (cont.)

Japanese Canadians

"Internees"

Those who were relocated in 1942 to government-constructed camps, "ghost towns," and "self-supporting" situations outside the Protected Zone, a 100 mile strip along the Pacific Coast of British Columbia, Canada's westernmost province.

Number of Internees: 22,000

Initial relocation

Many sent to barns of the Pacific National Exhibition at Hastings Park in Vancouver.

Family breakup

In the first stages of relocation, many adult males were sent to Road Camps to build roads through the mountains. Wives and children were sent to internment camps. Families were reunited except for those who were sent to the barbed-wire Angler camp.

Cost of Internment

Internees paid for their own living expenses except for basic housing in government camps.

Property losses

The Custodian of Enemy Alien Property confiscated real estate and other belongings and sold them without the consent of their owners. Many were sold to returning veterans. Also panic sales, looting, depreciation.

Education in Camps

Local school boards where the camps were constructed refused to offer schooling to the internees' children because they were not the dependents of local taxpayers. The internees organized elementary education among themselves and it was supported by the BC Security Commission. Churches were also involved, especially in offering secondary education.

Serving in Armed Forces

Japanese Canadians were not accepted in the Armed Forces of Canada until 1945 and then only as translators.

Internment Administration

The British Columbia Security Commission managed the internment. The three commissioners were an industrialist and two policy assistant commissioners.

Japanese Americans

"Internees"

Those who were incarcerated behind barbed-wire in the government-constructed camps in isolated areas of the United States.

Number of Internees: 117,000

Initial relocation

Many sent to "holding areas," the barns of racetracks and fairgrounds.

Family breakup

There was no policy dividing families by place of internment.

Cost of internment

The War Relocation authority provided housing, food and some clothing.

Property losses

Panic sales, looting, depreciation. Confiscation and sale of properties if taxes were not paid (Tax Sales).

Education in Camps

Manzanar – the state of California ran the school system, K-12, which became fully accredited. Some college-level courses were also available in the camps.

Serving in Armed Forces

Japanese Americans were drafted into the forces. Some saw it as a way of demonstrating their loyalty and achieved great acclaim in the 442nd regiment and 100th battalion. Others resisted to protest internment and were court-martialled and imprisoned.

Internment Administration

The War Relocation Authority was under the US Army.