Internment and Redress:

The Story of Japanese Canadians

Fair / Unfair

Critical Thinking

Charter of Rights and Freedoms

A Resource Guide for Teachers of the Intermediate Grades Social Studies 5 and Social Responsibility

www.japanesecanadianhistory.net

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The Resource and Website

The materials presented in this resource support many of the learning outcomes contained in the Social Studies Five Integrated Resource Package and the Social Responsibility Standards for the intermediate grades. The prescribed learning outcomes (PLOs) are identified in the section "Curriculum Connections." The suggested time frame for the unit ranges from 14.5 to 18.5 hours of classroom instruction.

The lessons provide students with opportunities to critically reflect upon events and issues in order to make connections with the past, examine the present and hopefully, shape the future. Students examine primary sources: copies of actual photographs, government documents, post cards and personal accounts to make these connections. Their reflections are chronicled in their journals.

Although the PLOs specifically address the grade five curriculum, the resource has been field tested in grades four, five, six and seven because it supports the goal of the British Columbia Social Studies K-11curriculum "to develop thoughtful, responsible, active citizens who are able to acquire the requisite information to consider multiple perspectives and to make reasoned judgments."

It includes:

- a rationale for teaching about the internment of Japanese Canadians
- frequently asked questions about the Japanese Canadian internment
- cautions and guidelines for teaching controversial issues
- detailed teaching strategies and suggestions for journal entries
- related teacher and student resource material from primary and secondary sources
- a rubric for assessing student performance
- relevant teacher background materials (bibliography, historical overview, glossary, annotation for children's books)

The web site: *www.japanesecanadianhistory.net* includes:

- samples of students' work
- online activities
- Prescribed Learning Outcomes - Social Studies 5
- Quick Scale: Grades 4 & 5 Social Responsibility
- Questions to Promote the Development of Critical Thinking Skills
- Chronology of Key Events in Japanese Canadian History
- List of some Japanese Canadian organizations in BC

Rationale for Teaching About the Internment of Japanese Canadians

The internment of Japanese Canadians is a black mark on the history of a nation that prides itself on its ethnic diversity and multicultural policies. A study of the internment of Japanese Canadians raises many questions about human nature, racism, discrimination, social responsibility and government accountability. Our democratic institutions are not infallible, nor are they easily sustained. Silence and indifference are the enemies of a healthy working democracy. Through the study of the internment, students will come to understand that civil liberties can only be protected in a society that is open, and in a democracy where its citizens participate actively to protect the rights of others.

The internment of Japanese Canadians was not an accident or a mere coincidence of wartime decisions made under duress or out of necessity. Life altering decisions were made with little regard to the guilt or innocence of the victims. The individuals that made these decisions were unable or unwilling to assess the issue without bias or prejudice. Many Canadians reacted with indifference and did little to oppose the actions of the government.

Throughout this unit students will be asked to recognize and question their own biases so that they will not easily fall prey to the stereotyping and over generalization which our leaders in the winter of 1942 used to justify their acts.

It is expected that students will develop a much broader understanding of human rights and why they are important. The Canadian Charter of Rights and Freedoms and other human rights legislation enacted since 1942 cannot ensure that future generations will not suffer such acts of discrimination. A well-educated, caring citizenry living in an open and just society, will provide the best measure of protection against the insidious nature of stereotyping and racism.

This unit covers many of the learning outcomes of the grade five Social Studies curriculum and the Social Responsibility Performance Standards. It addresses specific needs in the Social Studies curriculum by providing:

- content information about the internment of Japanese Canadians and the knowledge about significant consequences for many families in British Columbia

- an understanding of issues of human rights, racism, discrimination and the redress of Japanese Canadians, in order to realize how easily stereotyping happens and how dangerous it may be to remain silent
- a foundational springboard from which to study other cultures that form our multicultural Canada of today

Frequently Asked Questions About Japanese Canadian Internment

Why were Japanese Canadians put into camps?
The alleged reason was because they were a threat to military security. However, neither the Army nor the RCMP shared this view. Prime Minister Mackenzie King stated in the House of Commons in 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.*

The internment of Japanese Canadians can be explained by the racism of the time.

Since Canada was also at war with Germany and Italy, why weren't Canadians of German and Italian descent put into camps?
There were some Germans and Italians who were interned for short periods of time. In contrast, all Japanese Canadians, including those who had fought in Canada's armed forces in World War I, were labelled "enemy aliens" by the Government of Canada and were interned.

Weren't the camps justified because Japan bombed Pearl Harbor?
No. Canadians of Japanese descent had nothing to do with Pearl Harbor. Over half of those incarcerated were Canadian by birth and more were naturalized British subjects.

But in a time of war, doesn't everyone suffer?
The incarceration of innocent citizens was a gross violation of civil rights. There was no due process of law - no charges, no trials. People were assumed to be guilty on racial grounds alone.

What happened to their homes and possessions?
When they were forced from their homes, Japanese Canadians were

told that they could take with them only what they could carry (two suitcases or 150 lbs for adults and 75 lbs for children). Their homes, businesses, farms, furniture and other possessions were to be held for safe keeping by the "Custodian of Enemy Alien Property" who subsequently sold everything without the owners' consent and at a small percentage of their pre-war value. When restrictions were lifted in 1949, four years after the war, Japanese Canadians had to start all over again. They had no homes to return to.

Why not let bygones be bygones? Why can't you just forgive and forget?
In our society, governments pay restitution to individuals who have been the victims of state injustice. When this injustice is meted out to groups, rather than to individuals, the same restitution must be sought. The Japanese Canadian Redress movement stressed the importance of achieving justice for those who were still alive, even though the restitution was only symbolic. Such a precedent will hopefully discourage future governments from repeating these kinds of injustices.

Cautions and Guidelines for Teaching Controversial Issues

This resource guide is designed to facilitate instruction on topics related to the history of Japanese Canadians. The history of Japanese Canadians is a record of facts. However, it is important to recognize that topics such as the racism, the internment, and the fight to obtain redress may be a source of sensitivity or controversy.

GUIDELINES
The following guidelines are listed to help teachers present controversial issues fairly and with sensitivity.

1. Controversy is best taught through discussion to promote understanding.
2. Analyze controversial issues by asking questions that promote critical thinking:
    - What is the issue: values, information or concepts? What is truth?

CAUTIONS

Teachers must be aware of their own biases.

Students of Japanese Canadian heritage may experience an emotional reaction when learning about or discussing the racism leading to the internment.

over

- What are the arguments? What are the positions and/or validity of these arguments? Who is presenting the arguments? Are they "insiders" or "outsiders?"
- What is assumed? Are the assumptions based on prejudice, racism or ethnocentricity?
- How are the arguments manipulated? What are the politics of the issue? What role did the media play?

Adapted from "*Teaching Human Rights*"
BCTF resource book

EXAMPLES OF BEST PRACTICE

1. Avoid simple answers to a complex history:
   - contemplate various factors leading to the internment
   - present facets of human behaviour
   - use precise language
2. Just because it happened, doesn't mean it was inevitable:
   - focus on the decisions which led to action or lack of action
   - practice critical thinking
3. Avoid comparisons of pain:
   - do not compare to other injustices
4. Translate statistics into people:
   - first person accounts and memoirs make meaning out of collective numbers
5. Avoid stereotyping:
   - do not assume that the experience of one individual is applicable to all
6. Strive for balance in establishing perspective:
   - focus on the impossible choices faced by the victims
   - avoid the "blame the victim" syndrome
7. Make careful distinctions about sources of information:
   - distinguish between fact, opinion and fiction
   - identify material as primary or secondary sources, fiction or montages
8. Be sensitive to appropriate written and audio-visual content:
   - provide a safe learning environment

Adapted from "*Teaching About the Holocaust*,"
United States Holocaust Memorial Museum

CAUTIONS continued

It is important not to assume that students of Japanese Canadian heritage are any more knowledgeable about their family history, culture or language than are Canadians of other backgrounds.

Avoid stereotyping. Cultures evolve over time and what is applicable or descriptive of Japanese culture is not the culture of Japanese Canadian individuals.

Survivors of the internment and other Japanese Canadian resource people may have painful memories to share, and while they may feel hurt or anger, they also have the strength to share their feelings with others in order to promote healing and understanding.

Curriculum Connections

	PRESCRIBED LEARNING OUTCOMES / ASPECTS	LESSONS												
		1	2	3	4	5	6	7	8	9	10	11	12	13
SOCIAL STUDIES OUTCOMES (SS)	**APPLICATIONS** It is expected that students will: • identify and clarify a problem, issue or inquiry	X	X			X			X				X	
	• gather and record a body of information from a variety of primary and secondary resources						X		X	X		X		X
	• develop alternative interpretations from varied sources	X					X							
	• design, implement and assess strategies to address community problems or projects			X							X			
	SOCIETY AND CULTURE It is expected that students will: • demonstrate understanding of the challenges immigrants face and their contributions to Canada		X				X		X		X			
	POLITICS AND LAW It is expected that students will: • explain citizenship in terms of participation in the community, province, country and world			X			X						X	
	• demonstrate understanding of equality and fairness in Canada with respect to the Canadian Charter of Rights and Freedoms		X		X	X	X		X				X	
	ECONOMY AND TECHNOLOGY It is expected that students will: • analyze how people are influenced by and influence mass media messages							X						
SOCIAL RESPONSIBILITY (SR)	**ENVIRONMENT** It is expected that students will: • locate and describe major physical features of British Columbia using topographic and thematic maps									X				
	• assess effects of local environments on lifestyles									X				
	CONTRIBUTING TO THE CLASSROOM AND SCHOOL COMMUNITY			X										
	SOLVING PROBLEMS IN PEACEFUL WAYS			X									X	
	VALUING DIVERSITY AND DEFENDING HUMAN RIGHTS					X					X		X	
	EXERCISING DEMOCRATIC RIGHTS AND RESPONSIBILITIES			X										

Notes on Assessment

The main tools for assessment of this unit are the Reflection Journal and the Assessment Rubric. Teacher observation of student interaction during group work is also an important means of gathering information.

REFLECTION JOURNAL

Students will keep a journal, recording their reflections and questions as they proceed through the unit. Journals allow students to reflect on what they have learned and to synthesize their understanding. The teacher collects the journals after every lesson or two to assess student learning.

Suggested journal topics are included in every lesson. For 5-10 minutes at the end of each lesson, students will reflect and write on one or more of the following:

- what they learned from the lesson
- questions they may have
- how they felt
- connections to their own lives

Some sentence starters:

Draw or write what you learned about …
I wonder … I feel …
I agree/disagree with …
It is fair/unfair because …
This reminds me of …
I noticed that …

ASSESSMENT RUBRIC

The Assessment Rubric on the following page provides performance expectations for aspects of the Social Studies Prescribed Learning Outcomes for grade 5 and the performance standards for Social Responsibilities for the intermediate level.

Suggested use for the Journal and the Assessment Rubric:

- Photocopy the Assessment Rubric for each student.
- After reading each student's reflection journal, highlight (or put on a dot with a coloured marker) any sections of the rubric that reflect the student's performance (several areas may be highlighted in each section).
- Use the same rubric for each student for the entire unit. Use different coloured markers for each assignment, and keep a

key (e.g. dark blue for the Introducing the Issues lesson, yellow for the Fair/Unfair Game, etc.).

- Periodically, share the rubric with the students to show them how they are doing and where they could improve.
- At the end of the unit, the rubric will show clusters of colourful markings indicating where each student is meeting or not yet meeting expectations.

Curriculum Connections on page 11 lists the lessons and the Prescribed Learning Outcomes for each lesson. The PLOs are addressed in more than one lesson to enable teachers to track student growth as they progress through the unit.

For example:
The PLO for social studies application where students identify and clarify a problem, issue or inquiry is addressed in lessons 1, 2, 5, 8 and 12.

Teacher observation is recommended, especially in the area of Social Responsibility. The assessment rubric contains aspects of Social Responsibility, in addition to the Prescribed Learning Outcomes for Social Studies, to enable teachers to track student growth in this area.

Assessment Rubric

	ASPECT	NOT YET WITHIN EXPECTATIONS	MEETS EXPECTATIONS (Minimal Level)	FULLY MEETS EXPECTATIONS	EXCEEDS EXPECTATIONS
SOCIAL STUDIES	Applications of Social Studies: Inquiry	has **difficulty** identifying the problem.	can **begin** to identify and clarify a problem, issue or inquiry.	**can identify** the problem and begin to explore ways to solve the problem; **defends** answers.	**readily** sees the problem, **assesses** options and can find **viable options** for solving the problems; has compelling reasoning, but is **open to other ideas**.
	Applications of Social Studies: Gathering Information	**cannot** (or can with lots of help) find information from a limited number of sources.	can gather and record the **basic** facts from a variety of primary and secondary resources.	can extract the **most important facts** and add **key details** from a variety of resources; **begins** to make inferences from the information.	can find the key information; can **develop alternative interpretations** from varied resources; makes **inferences** from the information.
	Society and Culture	**cannot** name the challenges faced by Japanese Canadians; does not see them as challenges.	can identify a **few** of the basic challenges; **no** personal connections.	can identify **many** hardships (mostly physical and financial) faced by the JCs; **starts** to make personal connections with the challenges of others.	has a **broad and detailed** understanding of the scope of the challenges (physical, financial, emotional, social, geographical, etc.); **connects** hardships with own **personal** challenges or with people in similar situations.
	Politics and Law	**cannot** explain any of the benefits of citizenship; appears **unaware** of others' rights; (with respect to the classroom situations, the Canadian Charter of Rights, etc.).	can give a benefit of citizenship, but **with no detail**; can recognize unfair treatment (with respect to the Charter of Rights), but may have some **difficulty giving evidence**.	can list **some** benefits of citizenship with some detail, (e.g. voting, rights, jobs, more access, etc.); recognizes unfair treatment (with respect to the Charter of Rights), and gives **clear evidence** to support views.	can explain several benefits of citizenship and can **expand** to include what happens when you are denied those rights; recognizes unfair treatment; gives convincing evidence; includes **other violations** and **looks to correct injustices**.
	Economy and Technology: Mass Media	**cannot** or has difficulty seeing how people are affected by media.	can see **some** ways of how people are influenced by and influence mass media messages.	can **explain** how people are influenced by and influence mass media messages.	explains influences of mass media; can **respond personally** about those effects.
	Environment	**cannot** locate any major physical features of BC.	can locate **some** of the major physical features of BC.	can locate the major physical features of BC; can **identify** differences in lifestyles.	can locate and **describe** the major physical features of BC; can **explain** how lifestyles are affected by local environment.
SOCIAL RESPONSIBILITY	Solving Problems in Peaceful Ways	does not take responsibility or listen to others' views in a conflict situation; **blames others**; has difficulty stating problems; **unable** to choose or suggest appropriate strategies.	tries to state feelings and manage anger; often **needs support** to resolve conflicts; can identify simple problems and tends to rely on the **same strategies** for all problems.	**tries to listen to others** and apply logical reasons; usually knows when to get adult help; can explain simple problems and generates and **selects simple logical strategies**.	considers others' views and uses some **effective strategies** for resolving minor conflicts; takes **responsibility** and shows good judgment about when to get adult help; can explain a variety of problems and can **generate and evaluate strategies**.
	Exercising Democratic Rights and Responsibilities	tends to be **apathetic** and may feel **powerless** to affect classroom, school, community or world.	is **willing to participate** in actions that others initiate to improve the classroom, school, community, or world, but may be **unclear on the purpose** or impact of these actions.	shows a **growing sense of responsibility** toward the classroom, world, etc.; wants to make a difference but **needs help identifying opportunities** for action.	shows a **strong sense** of responsibility and has a sense of idealism; wants to make the world a better place; **beginning to notice opportunities** for action.
	Valuing Diversity and Defending Human Rights	**cannot** see how fair or unfair a situation is.	may need **prompting** to see how fairness applies to some situations.	often shows **interest** in correcting injustices.	shows growing **commitment** to fair and just treatment for **everyone**.

Enlarge when photocopying if desired

Unit Overview

Lesson One: Introducing the Issues and Keeping a Journal
Using a "Beliefs" statement chart, students begin to think about some of the key issues behind this unit before the actual study of the content. The teacher will also be able to survey the baseline of attitudes held by students.

Students reflect on what they learn by keeping a journal. To help frame their thinking, students are given sentence starters. The journal is a valuable assessment tool for teachers to determine the kind and level of critical thinking and understanding students attain after each lesson.

Lesson Two: Fair/Unfair Game
Students play a strange game in which the rules are not clear and do not seem fair (i.e. scoring is not based on merit, but on physical characteristics), so that they can experience discrimination.

Lesson Three: Classroom Charter of Rights
Students work in groups to create a set of rules for the classroom based on their ideas of fairness. Students experience the frustration of not being able to participate in a democratic process.

Lesson Four: Comparing Classroom Rights with the Canadian Charter of Rights
Students learn about the Canadian Charter of Rights and Freedoms. They compare and contrast the classroom rights with the Canadian Charter of Rights and Freedoms using a Venn diagram.

Lesson Five: What is Discrimination? What is Racism?
Students learn about discrimination and racism through a strategy called Concept Attainment, which uses examples and "non-examples" to illustrate the concept of equality.

Lesson Six: Viewing Photographs
Students learn to analyze photographs by using the 5 Ws and H. (Who, When, Where, Why, What and How). They gain knowledge about the Japanese Canadian experience by viewing these photographs.

Lesson Seven: Propaganda and How Rumours Develop
Students play the "Telegraph Game" to experience how messages can be distorted as they are spread. They are shown some outrageous headlines and have to determine which ones really came from a newspaper. Students learn about the effects of mass media.

Lesson Eight: The Charter of Rights and Freedoms and the Treatment of Japanese Canadians

Students determine whether or not Japanese Canadians were treated fairly with respect to certain rights that other Canadians held. Students use a variety of primary and secondary sources as evidence to support their opinions.

Lesson Nine: Location of the Internment Camps

Students locate internment camps on a map of British Columbia. They learn about the different hardships that were forced upon Japanese Canadians when they were relocated from the west coast of British Columbia.

Lesson Ten: Living in Internment Camps

Students simulate the cramped and crowded living conditions of internees by trying to fit their own belongings in a floor plan of an internment shack. They also examine various primary and secondary sources to learn about life during internment.

Lesson Eleven: Demographics

Students examine charts to analyze the distribution of Japanese Canadians over time and from province to province. This activity could be a data analysis exercise in math class.

Lesson Twelve: Redress: How to Apologize for Making a Mistake

Students assess a number of scenarios to determine whether a situation warrants an apology; and if yes, suggest how reparations could be made. They learn that the bigger the mistake (or injustice), the bigger the apology (and the more difficult it is to make that apology). They learn about redress for Japanese Canadians.

Lesson Thirteen: Time Line

Students examine the main events in Japanese Canadian history. The website: *www.japanesecanadianhistory.net* is one resource for this activity.

Supporting All Learners in Social Studies

1. Highlight the key vocabulary and either pre-teach or assign to students in advance of the lesson or chapter/unit.

2. Pre-teach such strategies as mind-mapping, co-operative learning and using graphic organizers as these may be new to students.

3. Students may have a difficult time moving from concrete to abstract concepts. Provide many concrete examples to enable students to access their background knowledge.

4. Evaluation - give explicit evaluation guides or rubrics. Include combinations of teacher evaluation and student self-evaluation.

5. Show models of previous students' work to set standards.

6. Allow extra time and help for students to complete assignments when there is difficult vocabulary or when complex writing is required.

7. Ask students to repeat instructions or paraphrase directions to ensure comprehension.

8. Review directions/expectations orally and in writing. Give directions and assignments on the overhead or on handouts.

9. Pair & group work:
   - be sensitive to the composition of groups - hand select for groups to include an even distribution of ESL students and students with special needs
   - marking needs to allow for the English proficiency levels (oral, reading, writing) of ESL students when it is a group mark
   - weaker students may feel very pressured
   - expectations need to be very clear and allow for all students to feel valued

10. Personal Histories
    - select groups to increase diversity of backgrounds - discussion will be enriched
    - be very careful in discussing conflicts of which students or their families have some direct experience or connection as there will often be emotionally-charged opinions.

Students should not be placed in the position of defending actions of nations from which they or their families have come.

11. Ask ESL and other support teachers for additional resources, suggestions, or alternate materials when the prescribed text is too difficult

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.

Taishodo Drug Store, Vancouver, c.1927
Courtesy of Vancouver Public Library, #11804

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

Maikawa Nippon Auto Supplies, Vancouver, c.1934
Courtesy of Tokuko Inouye

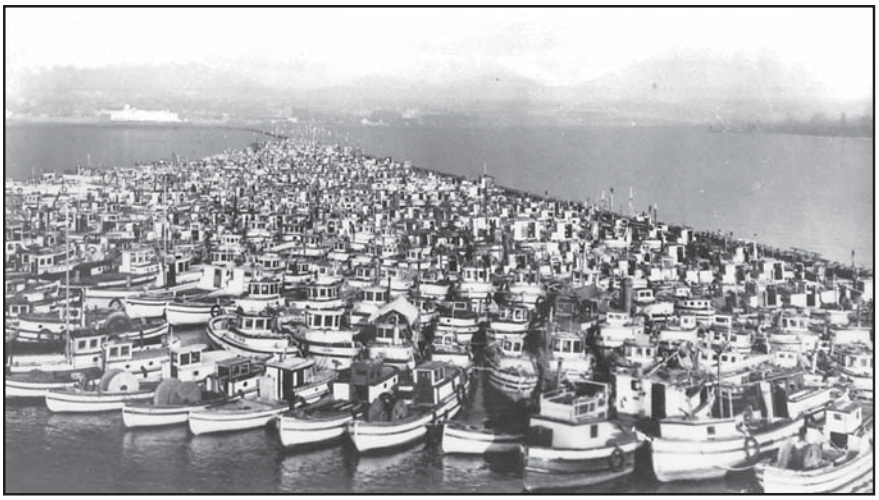
with white society was primarily economic but the *nisei* (nee-say), second generation, were Canadian-born and were more attuned to life in the wider Canadian community. They were fluent in English, well-educated and ready to participate as equals but were faced with the same prejudices experienced by 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 - YEARS OF SORROW AND SHAME

THE WAR YEARS AND BEYOND

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 Slocan – 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.

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

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 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 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.

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

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

Glossary

bias	A mental tendency, preference or prejudgment. Could be positive or negative.
censorship	The action of suppressing in whole or in part something that is considered politically or morally objectionable. Letters written by Japanese Canadians were opened, read and in many cases pieces were blacked out or cut out. Delivery was delayed and free discussion between friends and family members who were separated was inhibited. The contents of the only English language Japanese Canadian newspaper "The New Canadian" had to be approved by a censor before going to press.
curfew	A police or military regulation requiring persons to keep off the streets after a designated hour. Order-in-Council of Feb. 24, 1942 restricted all Japanese Canadians to their homes from sunset to sunrise within the 100 mile protected area on the coast of BC. The RCMP enforced restrictions on personal freedom.
discrimination	Actions resulting from a particular mindset or prejudice. A means of treating people negatively because of their group identity. Discrimination may be based on age, ancestry, gender, language, race, religion, political beliefs, sexual orientation, family status, physical or mental disability, appearance or economic status. Acts of discrimination hurt, humiliate, and isolate the victim.
enemy alien	An alien (foreigner) living in a country that is at war with his country of ancestry. A term used in government notices and in the media to describe all Japanese Canadians as enemies of the state. The term was applied regardless of birthplace or citizenship and required no proof of crimes against Canada.
espionage	The work of spies. Politicians and some people in British Columbia said that Japanese Canadians would not be loyal to Canada and would become spies and saboteurs. The RCMP and the military said that their investigations found no evidence to support such a claim. Nevertheless, the evacuation was

carried out as a "security precaution."

evacuation	To move out or remove from a threatened area or place. The term used for the removal of all people of Japanese ancestry from the "protected area" on the Pacific coastline to places at least 160 kilometres inland as documented in PC 1486, February 24, 1942. This process led to the eventual resettlement of over 15,000 Japanese Canadians outside of their original homes in British Columbia.
exile	To force a person to leave one's country, community, or province as punishment. Banishment. Japanese Canadians were forced to leave the coast of British Columbia and later were told to prove their loyalty by moving "east of the Rockies" or be "repatriated" to Japan, a country many had never seen.
franchise	The right to vote. Japanese in Canada were denied the franchise in provincial elections until 1948 and in federal elections until 1949.
incarceration	To be put in prison. Japanese Canadians were incarcerated in prisoner-of-war camps and in internment camps.
in trust	To place something in the care of for safekeeping. All property (real estate, businesses, cars, machinery, etc.) confiscated during the evacuation, was given "in trust" to the Custodian of Enemy Alien Property for safe keeping as per the powers granted in PC 2483 of March 27, 1942. This property was later sold without the consent of Japanese Canadians to pay for the internment process.
internment	The act of confining or detaining "belligerent" or "enemy nationals" during wartime. People of Japanese ancestry were removed from the West Coast and dispersed to work camps, sugar beet farms, and internment camps in the interior of BC for the duration of the war and an additional 4 years after the end of World War II. The liberties and movement of all internees were closely monitored and severely restricted until 1949.

issei (ees-say), nisei (nee-say), sansei (sun-say), yonsei (yon-say)	Japanese language terms used to describe first, second, third, and fourth generation settlement in Canada.
Nikkei (neek-kay)	Means ethnically Japanese. Nikkei Kanadajin means Canadian of Japanese ethnicity. This term is important because it separates ethnicity from citizenship and self-identification.
prejudice	A predetermined judgment (based on faulty interpretation) made using wrong or distorted facts. This attitude, usually negative, is directed toward a person or group of people. Prejudiced thinking may result in acts of discrimination.
propaganda	The systematic effort of controlling public opinion or a course of action by using selected facts, ideas or allegations.
protected area	An area extending 100 miles (about 160 kilometers) from the coast of BC to the Cascade Mountains was deemed a secure area. This designation gave justification and support for the public and political forces that removed Japanese Canadians from coastal settlements in BC.
racism	A set of incorrect assumptions, opinions and acts resulting from the belief that one race is inherently/genetically superior to another. It occurs when people are not treated fairly because of their cultural or ethnic differences. Racism may be systemic (part of institutions, organizations, and programs) or part of the attitudes and behaviour of individuals.
redress	To set right or make reparation by compensation or by punishment of the wrong doer. Refers to the movement within the Japanese Canadian community for an official apology and financial compensation, as well as the final acknowledgement by the federal government in 1988. Under Prime Minister Mulroney the Government of Canada gave an official apology for the injustices it had enacted upon Japanese Canadians and announced a financial compensation package of some $300 million.

relocation — To move to another place. Besides the earlier "evacuation" in 1942, this term also includes the forced removal and movement of Japanese Canadians at the end of the war with Japan in 1945. As documented in a Department of Labour order, Japanese who were loyal to Canada were expected to prove their loyalty by moving "east of the Rocky Mountains." This order was given in concert with an offer of repatriation to Japan in 1945 - 46. In practical terms all people of Japanese ancestry were pressured to leave BC.

repatriation — To send back to one's own country or to a place of citizenship. Order-in-Council PC 7355 authorized the Government of Canada to provide for the "deportation" and "repatriation" of persons of Japanese ancestry. Those who were unwilling to resettle east of the Rockies were considered disloyal. However, the federal government encouraged Japanese Canadians to voluntarily "repatriate" to Japan.

resettlement — At the end of the war Japanese Canadians were strongly pressured to establish themselves outside of British Columbia. Over 9,000 Japanese Canadians made new homes in Alberta, Saskatchewan, Manitoba and Ontario. The policy was designed to disperse those of Japanese ancestry throughout Canada. However, the federal government failed to recognize that Japanese Canadians were not welcome in Moose Jaw any more than they were in Vancouver, and were being sent to another hostile environment. Not until 1949 were Japanese Canadians allowed to return to the "protected area" within 100 miles (160 kilometers) of the Pacific Ocean.

restitution — The act of making good for something that is lost or taken away. Japanese Canadians were deprived of their possessions, livelihood, rights and freedoms from 1941 to 1949. They were victims of injustices and were seeking restitution for these wrongs.

sabotage	An act to deliberately damage or destroy something in order to hinder or hurt. Politicians and some people in British Columbia suspected that Japanese Canadians would not be loyal to Canada and would become spies and saboteurs. There is no evidence that this ever happened. Prime Minister Mackenzie King said in the House of Commons, 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."
stereotyping	The formation of belief(s) about a person or groups of people that does not recognize individual differences. Stereotyping may be positive or negative in character.

Annotated Children's Books

A CHILD IN PRISON CAMP
Shizue Takashima
Tundra Books, 1971
ISBN 0-88776-241-7 (paperback)

PERSONAL NARRATIVE
Read aloud
Age 12 up

NOTE TO TEACHERS

Teachers are encouraged to read aloud to the class or do a novel study in conjunction with this unit.

Shizue Takashima remembers her childhood of 30 years ago in a series of delicate watercolors and in simple text. She writes from the point of view of a young child, not with bitterness but with wonderment as she, along with all Japanese Canadians are uprooted from their homes on the West Coast. She is witness to the frustrations, frictions and torn loyalties of her elders as they cope with the separation of their families, the forced removal from their homes, the confiscation of their possessions, incarceration in Hastings Park and exile to Japan.

The author's descriptions of the living conditions, schooling, festivals and daily activities in New Denver provide a valuable insight into life in an internment camp. The "Epilogue," 1964 and "An Afterword," 1989 bring readers to the present day with "Shichan" after her life in "prison camp." Recommended for reading aloud to initiate discussion and to provide historical context based on personal experience. A Child in Prison Camp has been acclaimed as a "minor masterpiece" and a "work of art" by reviewers and has received national and international recognition.

NAOMI'S ROAD
Joy Kogawa
Drawings by Matt Gould
Stoddart, 1995
ISBN 0-7737-5769-4

FICTION
Read aloud
Age 8 up

Naomi's Road is based on the award-winning novel Obasan. It tells the story of Naomi Nakane and her brother Stephen, being uprooted from their home in Vancouver and sent to Slocan, an internment camp in the interior of British Columbia, and then to a farm in Alberta. The book deals with separation, racism, who is and is not a Canadian, interracial friendship, Christian beliefs and hope for a better future.

"A Letter from the Author" at the beginning of the book provides the historical context for the novel.

CAGED EAGLES
Eric Walters
Orca Book Publishers, 2000
ISBN 1-551-43-139-4

FICTION
Age 8 - 12

The Fukushima family consists of 14-year-old Tadashi, his two sisters - seven-year-old Yuri and 12-year-old Midori, his parents and grandmother. They, along with other Japanese Canadians, are ordered by the Canadian government to leave the fishing villages along the west coast of British Columbia and report to Hastings Park in Vancouver. On arrival they are forced to turn over their fishing boats and possessions for safe keeping, are loaded onto trucks, and incarcerated in Hastings Park; where they must await further orders to be relocated to internment camps.

While living in Hastings Park with the other bewildered and angry Japanese Canadians, Tadashi has to come to grips with the way racism, fear and war have affected his peaceful life. He is willing to see what the limits to his detention are. Tadashi fights for his sense of justice as he strains for freedom.

The author is sympathetic and sensitive to the plight of Japanese Canadians. Readers are introduced to racism, discrimination and injustices as the characters face difficult decisions: "What do I take and what has to be left behind? What if I refuse to go? What is a good Canadian?" They cope with the rumours and propaganda of wartime, the confiscation of their property and their possessions, and with an uncertain future.

Caged Eagles can be read as an adventure story of young teenagers, and as an historical account of the experiences of Japanese Canadians during the early part of the uprooting and relocation (1942). As historical fiction some liberties are taken, however the major events in the book are based on actual events. The author's "afterword" explains some exceptions.

THE ETERNAL SPRING OF MR. ITO
Sheila Garrigue
Aladdin Paperbacks, 1994
ISBN 0-689-71809-8

FICTION
Age 8 - 12

During World War II Sara is evacuated from war-torn England to live in peaceful Vancouver with her aunt and uncle. She becomes special friends with Mr. Ito, who fought alongside her uncle in World War I, and is now the gardener.

With the attack on Pearl Harbor and the fall of Hong Kong, Sara and Mr. Ito's peaceful world is shattered. The prejudices and racist attitudes expressed by adults around her leave Sara bewildered. She struggles with the senseless removal of all Japanese Canadians and their relocation to internment camps. The message is one of respect for diverse traditions, of hope and of reconciliation.

The author uses "Jap," "Chink" and "Chinamen" in context to realistically reflect the racist attitudes of the time. Her characters also deal with issues such as censorship, loyalty, propaganda, rumours, confiscation of property and life in Slocan - one of the internment camps.

Note: Mr. Ito is a fictional character and is not based on any living person past or present.

LESSON 1

Introducing the Issues and Keeping a Journal

OBJECTIVES
Students will:

- begin to think about some of the key issues behind this unit
- learn to identify and clarify a problem
- develop alternative interpretations from various sources
- use a journal to reflect on their learning

PROCEDURE

1. Introduce students to the statements on the "Beliefs" sheets (Handout #1.1)
   - Inform students that they will evaluate some statements based on their beliefs. This activity generates discussion and thinking about some of the issues students will be investigating in this unit.
   - Students will be required to give opinions and support them. (This will enable the teacher to survey the baseline of attitudes held by students.)
   - Students will give opinions about several statements. Since they are giving opinions, there are no incorrect answers. Opinions may change as students acquire more information.
   - The blank box can be used for any issue the teacher or students want to include.

2. Hand out the sheet with the statements. Teacher reads the statements aloud with the class.
   - Under the "Before Discussion" section students put "True" or "False" to reflect how they feel about each statement. "True" means the student agrees with the statement or feels that the statement is correct. "False" means the student disagrees with the statement or feels that the statement is incorrect. The strict "True" or "False" may pose a problem for "fence sitters."
   - Emphasize doing the "Before Discussion" section only, and students should do this independently (because they may change their minds after they hear other people's opinions). Teacher may want students to do this first part in pen so that they cannot change their initial responses. Students are forced to make independent decisions.

SUGGESTED TIME:
40 - 80 minutes

MATERIALS:
- copies of Handout #1.1 - the "Beliefs" sheet

VOCABULARY:
Issue - a matter of importance, a subject of a discussion about an event, decision, attitude for/over which there is more than one side.
Apologize - to offer regret, to be sorry.
Fair - impartial; showing no favoritism.
Belief - something held to be true or actual.
Opinion - a judgment held with confidence but falls short of positive knowledge. At this level, belief and opinion are used interchangeably.

- Once students have completed the "Before Discussion" section, they share their answers for each statement and explain their choice. Some questions which promote critical thinking are:
  - Why do you think this is true/false?
  - What would be an example?
  - What are your reasons for saying this?
  - What led you to that belief?
  - How could we find out if this is true or false?
  - Who is in a position to know if that is the case?
- Students complete the "After Discussion" section.

NOTE TO TEACHERS

During discussion, use critical thinking questions. Additional samples are in the Appendix.
As the class proceeds through this unit, revisit the "Beliefs" statements to see if any opinions changed as the students gained more understanding of the issues.

SUGGESTED JOURNAL ENTRY (allow 10 - 15 minutes)

- Did you change your mind on any of the statements after discussion?
- Why did you (or why didn't you) change your mind? Choose at least 2 statements and explain why you believe the statements are true or false.
- Some sentence starters:
  - I believe statement #1 is true because …
  - It is not okay to change rules …

ALTERNATIVE PROCEDURE

- Once students have finished the "Before Discussion" section, put up two signs on opposite ends of your classroom: "True" and "False." Read the first statement. Students stand under the answer they chose.
- Students explain why they chose the answers they did. Once students have given their opinions, allow them to change their answers and stand under their "After Discussion" answer. Changes in answers may generate further discussion.
- Students go back to their desks to fill in their "After Discussion" answer.
- Repeat until all statements have been covered.

Handout #1.1: BELIEFS

Name: _____

Statement	Before Discussion Write "True" or "False" and explain why you chose that answer	After Discussion Explain why you chose that answer
It is always important to apologize after making a mistake		
It is okay to change the rules if you can explain why		
Canadians treat each other fairly		
Everything in the newspaper is true		
Being safe is more important than being free		
Everyone should always be treated the same in all situations		
People come to Canada because it is a better place to live		

LESSON 2

Fair / Unfair Game

OBJECTIVES
Students will:

- identify and clarify a problem or issue
- demonstrate an understanding of racism, equality and fairness
- demonstrate an understanding of the challenges immigrants face

SUGGESTED TIME:
40 minutes

MATERIALS:

- chalkboard (or some place for score keeping)

VOCABULARY:
Immigrant - someone who comes to settle in a new country.
Racist - someone who believes that people are superior or inferior because of their race.
Rule - regulation to be observed; a proper method; a law.
Unfair - unjust, partial, not fair.

PROCEDURE

1. Divide students into teams of four and tell them they will be playing a game.
   Begin the Fair/Unfair Game:
   - Go from team to team and have a student give a word.
   - Regardless of the word, give the team five points if the player has brown eyes and take off a point if the player has blue or green eyes (but do not tell them the criteria for scoring).
   - Go through a couple of rounds of this procedure and then have the teams discuss what they think the rules are.
   - Keep playing, but increase the scoring or the penalties at your whim erratically (e.g. give 32 points for brown eyes and take off 26 points for blue eyes). At this point students may become frustrated. This is a good thing since students experience the unfairness of the situation and the confusion about not knowing the rules.
   - Eventually, tell students the rules.

2. Discuss the fairness of this game and how this relates to the immigrant experience (racism, not knowing rules). Refer to the "Historical Overview: The Early Years" in the Teacher Background Information section page 19.
   - Ask students how they felt as they played the game, and also how they felt once they found out the rules.
   - Point out the racist overtones of the game because students were not judged on performance, but on a physical characteristic over which the students had no choice or control.

SUGGESTED JOURNAL ENTRY (allow 10 - 15 minutes)

- How did it feel to not know the rules?
- Why is it important to have fair rules?
- Write about a time when you felt you were treated unfairly or someone you know was treated unfairly.

  Some sentence starters:

  When I was …

  It was unfair when ...

LESSON 3

Classroom Charter of Rights

OBJECTIVES
Students will:

- create a set of rules for the classroom based on fairness and respect for individuals
- develop an understanding of the relationship between rights and responsibilities
- participate in a democratic process and experience the consequences of not being allowed to participate

PROCEDURE

1. Review what is fair and unfair treatment (equality).
   Ask the class "What is fair treatment in our own classroom?"
   Discuss "rights" and accompanying "responsibilities."

2. Have students work in small groups. Students make a list of the rights they have, or think they should have, in the classroom on chart paper.

3. Put each paper up on the wall and have each group share their ideas. Once each group has shared, discuss the lists of rights and look for commonalities.

4. Students vote on which rights to include on a classroom charter.
   - When voting on each right, randomly select some students who are not allowed to vote. Repeat until all students feel the frustration of not being allowed to vote.
   - Discuss how students felt about not being allowed to vote. Relate this to the frustrations of some Canadians who were not allowed to vote on the basis of their race.
   - What is an alternative? What effect would that have?

5. Now with all students voting, finalize the list of rights to include on the Classroom Charter. Beside the rights list the accompanying responsibilities. Post this Charter in the classroom.

SUGGESTED JOURNAL ENTRY

- Why do we need responsibilities as well as rights?
- How did you feel when you couldn't vote? Why did you feel that way?

COMPREHENSION CHECK
If students are having difficulty with the concept of rights and responsibility, teachers may wish to have students work in pairs to illustrate one right and responsibility.

SUGGESTED TIME:
40 - 80 minutes

MATERIALS:

- chart paper for Classroom Charter of Rights

VOCABULARY:
Rights - things to which people are entitled. Many rights are protected by law.

Responsibilities - obligations that we have to other people and to our community.

Respect - to admire, honour, to hold in high esteem.

Race - a grouping based on ancestry and physical characteristics.

Charter - a formal document stating rules and regulations.

Vote - an expression of choice by show of hands or a written ballot.

The right to vote federally was given to women in 1918, to Japanese Canadians in 1949 and to all First Nations people in 1960.

LESSON 4

Comparing Classroom Rights with the Canadian Charter of Rights

OBJECTIVES
Students will:

- demonstrate understanding of equality and fairness with respect to the Canadian Charter of Rights and Freedoms

PROCEDURE

1. Matching Game: Provide students with Handout #4.1. Students match "rights" with the descriptions.

2. Provide students with the simplified version of the Canadian Charter of Rights and Freedoms and a copy of the Venn diagram.

3. Discuss the Charter of Rights and Freedoms.

4. Teacher models comparison using the Venn Diagram (Handout #4.3) with the whole class using examples from the Class Charter of Rights and the Canadian Charter of Rights and Freedoms. Explain that the similarities go on the parts where the circles overlap, and the differences go where the circles do not overlap. Work with the class using some examples before assigning independent work.

5. Students work in pairs or small groups and write in the similarities and differences of the two.

6. Discuss the similarities and differences of the classroom charter with the Canadian charter. Why is there overlap? Why are there differences? Are things missing from either charter?

7. Follow up activities:
   - Students make posters of individual rights. The poster would include: the right as stated in the Charter, the student's interpretation of the right, and a picture illustrating the right.
   - Students compare the two charters and the International Rights of the Child on a triple Venn diagram.

SUGGESTED JOURNAL ENTRY

- Viewing your Venn Diagram, write about why there is a similarity between the Classroom Charter of Rights and the Canadian Charter of Rights. Why are there differences?

SUGGESTED TIME:
40 - 80 minutes

MATERIALS:

- Handout #4.1 - the Matching Game
- Handout #4.2 - simplified Canadian Charter of Rights and Freedoms
- Handout #4.3 - the Venn Diagram

VOCABULARY:
Canada's Constitution - lists the most important rules of the government.
The Charter of Rights and Freedoms - is part of Canada's Constitution. It lists important rights of Canadians. It helps to make sure that government actions or laws respect our rights. It can protect Canadians from anything the government does that violates our Charter rights.
Human rights laws - help make sure people treat each other fairly.
Similarity - is something that looks like something else but the two are not identical.
Difference - is being unlike.

Handout #4.1: CHARTER RIGHTS MATCHING GAME

Name: _____

Charter Rights Matching Game

Match the rights with the descriptions

1) Democratic Rights	a) right not to be unreasonably searched or taken away right to be thought innocent until proven guilty right to a trial by jury
2) Equality Rights	b) right to enter and leave Canada right to move to any province
3) Language Rights	c) right to be treated and protected equally by the law
4) Legal Rights	d) right to vote right to join a political party
5) Mobility Rights	e) right to speak with the federal government in French or English

Handout #4.2: CANADIAN CHARTER OF RIGHTS AND FREEDOMS

	Rights and Freedoms (from the Canadian Charter of Rights and Freedoms)	Rights and Freedoms (Simplified)
Section 2: Fundamental Freedoms	• freedom of expression (including freedom of the press) • freedom of thought, belief, and opinion	• You are allowed to say whatever you want to say except for telling lies about other people. • You are allowed to have your own opinion and believe what you want to believe (including religious beliefs).
Sections 3-5: Democratic Rights	• right to vote in an election or to be elected as a Member of Parliament	• You are allowed to vote in an election. • You are allowed to run for an elected position, (e.g. Member of Parliament).
Section 6: Mobility Rights	• right to travel anywhere in the country • right to take up residence and to seek employment in any province or territory	• You are allowed to travel anywhere in the country. • You are allowed to move to any province or territory. • You are allowed to look for a job in any province or territory.
Sections 7-14: Legal Rights	• right to be secure against unreasonable search, seizure, arbitrary detention or imprisonment • right to be informed when charged with an offense • right to retain a lawyer • right to be tried within a reasonable time • right to be presumed innocent until proven guilty • right to the benefit of a trial by jury	• You are not allowed to be searched nor thrown in jail without reason. • If you are arrested, you must be told of your crime. • You are allowed to get a lawyer. • You are allowed to have a trial as soon as possible. • You are thought to be innocent until someone proves you guilty. • You are allowed to have a jury at your trial, and they can determine if you are guilty or not (only in serious crimes).
Section 15: Equality Rights	• everyone is equal before and under the law • right to equal protection and benefit of the law without discrimination based on race, national or ethnic origin, religion, sex, age, or mental or physical disability	• Everyone is to be treated equally (by law). • You have equal protection (under the law), and you cannot be treated unfairly because of the colour of your skin, where your family came from originally, what you believe in (like religion), your gender, or if you are mentally or physically disabled.

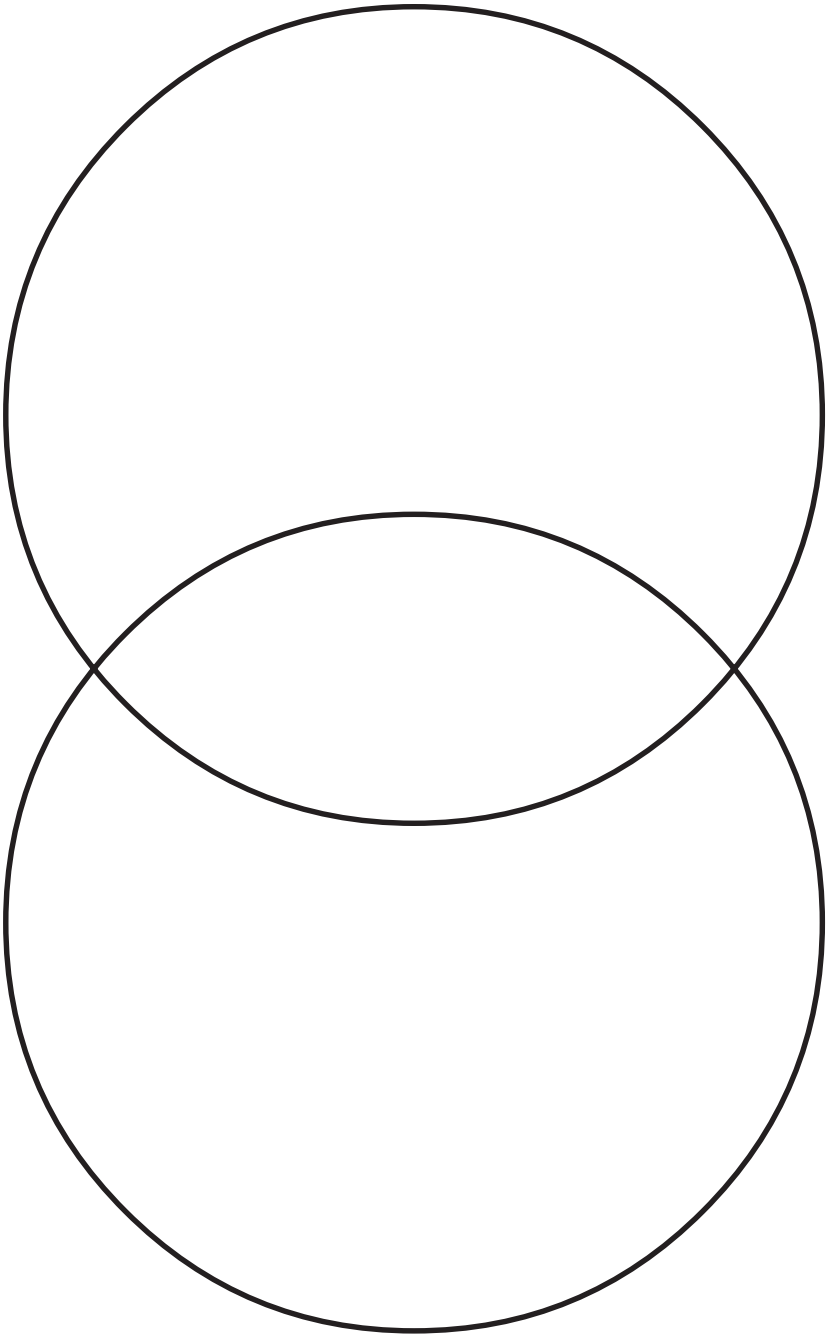
Note: Freedoms apply to all residents (regardless of citizenship), and Rights apply only to the citizens of Canada.

Handout #4.3: VENN DIAGRAM

Name: _____

Comparing and Contrasting the Canadian Charter of Rights and Freedoms with the Classroom Charter of Rights

Canadian Charter of Rights and Freedoms



Similarities between the two Charters

Classroom Charter of Rights

LESSON 5

What is Discrimination? What is Racism?

OBJECTIVES
Students will:

- learn to identify and clarify discrimination and racism
- demonstrate understanding of other forms of discrimination
- learn about equality rights

PROCEDURE

1. Cut Handout #5.1 into cards or display it on an overhead showing one scenario at a time.

2. Using the strategy called "Concept Attainment," the teacher writes two columns: "Yes" and "No" either on the chalkboard or on an overhead. The "Yes" column means that the situation is an example of the concept. The "No" column means that the situation is not an example of the concept.

3. The teacher then puts up one situation or card at a time under the appropriate column and reads the card to students while pointing out the column.

4. In small groups, students discuss what the concept is based on, using the examples and "non-examples." Students share their ideas with the class along the way. The examples (and non-examples) of discrimination are based on the Charter of Rights and Freedoms with respect to equity of race, national or ethnic origin, colour, religion, gender, age, mental or physical disabilities, appearance or sexual orientation.

5. What can we do to fight racism and discrimination?

SUGGESTED JOURNAL ENTRY

- What is your understanding of discrimination?
- What is your understanding of racism?
- Give examples of discrimination based on race, religion, gender, age, mental or physical disabilities, appearance or sexual orientation in books, videos, music, commercials, movies and/or personal experiences.
- What are some ways to fight racism and discrimination?

SUGGESTED TIME:
40 minutes

MATERIALS:

- Handout #5.1 - Concept Attainment Chart and Cards
- overhead projector (*optional*)

VOCABULARY:
Discrimination - behaviour that usually results from attitudes of prejudice. Discrimination is usually the negative treatment of a group or a member of a group that creates a disadvantage for that individual or group. Discrimination could be based on religion, gender, age, mental or physical disability, appearance or sexual orientation.
Racism - a form of discrimination based on race or ethnicity.

COMPREHENSION CHECK

Follow up the Concept Attainment lesson with a discussion to help students determine or define the concept of discrimination. Review some of the examples to see if students' concepts are congruent with the listed examples. An emphasis on fairness is a good precursor to some of the upcoming lessons.

Handout #5.1: CONCEPT ATTAINMENT CHART AND CARDS

What is the concept?

YES - Example of Concept	NO - Not an Example of Concept
Black people are only allowed to sit at the back of the bus.	Passengers can sit anywhere there is an available seat.
Bob's mom won't let him play with Stan because Stan is from Brazil.	We play with everyone regardless of their background.
The teacher tells Kareem-Abdulla to change his name to Karl because his name is too hard to say.	We learn to pronounce everyone's name correctly because everyone's name is important.
Other students exclude ESL students because "they can't speak the language."	We include the ESL students because they are people.
Sandy is not picked for the team because he goes to a different church than the others.	Sandy is picked for the team because he is a good team player.
A student does not let Phil be his tutor because Phil is in a wheelchair.	Phil is chosen as a tutor because of his Math ability.
In a high school, boys can only take woodwork and the girls can only take sewing.	Both boys and girls can take sewing and woodwork.

LESSON 6

Viewing Photographs

OBJECTIVES
Students will:

- learn to identify and clarify discrimination and racism
- demonstrate understanding of other forms of discrimination
- learn about equality rights

SUGGESTED TIME:
120 - 180 minutes

MATERIALS:

- Resources #6.1 to #6.12 - photographs
- Resource #6.13 - "Viewing Photographs Using the 5Ws" poster
- Resource #6.14 - Japanese Canadian history 1942 -1949
- Handout #6.1 - copies of the viewing sheet
- transparencies of each photo

PROCEDURE

1. Teacher introduces a photograph (Resource #6.1) to the class and models the role of a "detective" or "reporter."
   Using the 5Ws and H poster (Resource #6.13), the teacher leads the discussion by asking questions such as:
   - What is happening in this picture? What is going on? What is the story? How do I know this? (What clues are there to tell me this?)
   - Who is in the picture? How does each person feel about what is going on? How do I know this?
   - Where is this scene happening? How do I know this? (What is the evidence?)
   - When is this happening? How do I know this? Could this happen today?
   - Why is this happening? What events led up to this moment? How do I know this?

   Teacher reads the historical background for the photo.

2. Divide the class into small groups. Each group views 3 - 4 photos.
   Distribute photographs (Resources # 6.2 to 6.12).
   Tell students they are detectives or reporters. They are to view and analyze the photographs using the 5Ws and H and write their findings on Handout #6.1.
   Students report their findings to the class.

3. Teacher reads "Japanese Canadian History 1942 - 1949" (Resource #6.14) with the students or gives it to the students to discover the history behind the photographs.

4. Teacher shows each photograph on an overhead projector. Allow time for discussion of each photograph.
   Sample questions:
   What else do you see?

NOTE TO TEACHERS

Teachers may wish to divide the lesson into 2-3 parts. Optional break after step 2.

What are some differences between your first observations and the new information?
What surprised you the most?
Was this fair? Why or why not?
Was it fair that Japanese Canadians could not vote?
What did Japanese Canadians lose?

After discussing each photo, teacher reads the information for each photo (Appendix, page 98) to the students.

5. Discuss journal topics before assigning. Review format of news reporting and diary writing.

SUGGESTED JOURNAL ENTRY

Ask students to do one of the following:

- think like a reporter and write headlines and news stories based on the photographs they saw. Remember the 5Ws and H.
- take on the point of view of a person in the photograph and write a first person narrative:
  Dear Diary:
  Today I had to say goodbye to my friend ...
- tell about what they would miss the most and why if they had to suddenly leave their home and go away.

ALTERNATIVE PROCEDURE

Use the photographs in a "Gallery Walk" or "Carousel." Distribute the photographs around the classroom with a response page below each picture. Students in groups look at each picture and respond. After a certain length of time, the teacher signals for each group to move on to the next picture. At the end, students report their findings.

Resource #6.1

Resource #6.1

Photo: **Mother and two children waiting for the train**, 1942.
The National Archives of Canada.

The father has already left for a road camp. The mother and two children are waiting for the train to take them into the interior. They are traveling with other internees to Hope or Slocan or Greenwood. Their suitcases contain the only possessions they are allowed to bring with them: clothing, dishes, cooking utensils, books and perhaps a few small toys or household treasures. Grown-ups may take only 150 pounds, about 70 kilograms of baggage, and children under 12 years of age, 75 pounds or 34 kilograms each. Everything else has to be left behind in the care of the "Custodian of Enemy Alien Property." The extra blankets are for use during the journey and upon arrival, for it will be much colder in the mountain valleys of the interior than in Vancouver.

LIST OF RESOURCES IN SUPPORT OF LESSON #6
See Appendix for the actual photographs

Resource

#6.2 Photo: Damage as a result of the Anti-Asiatic Riot of 1907, The National Archives of Canada.

#6.3 Photo: Living room of a Japanese Canadian family – pre-World War II. Japanese Canadian National Museum.

#6.4 Photo: Taishodo store on Powell Street in Vancouver – pre-World War II. University of British Columbia Special Collections.

#6.5 Photo: Mechanic Shop, Maikawa Nippon Auto Sales, Vancouver, 1930s. Tokuko Inouye. Japanese Canadian National Museum.

#6.6 Photo: Deep Bay Logging Company, Vancouver Island, BC, 1930s. Japanese Canadian National Museum.

#6.7 Photo: Women in furs, Steveston, 1930's. Masako Fukawa family collection.

#6.8 Photo: Delegation to Ottawa in 1936 to seek the franchise, Japanese Canadian National Museum.

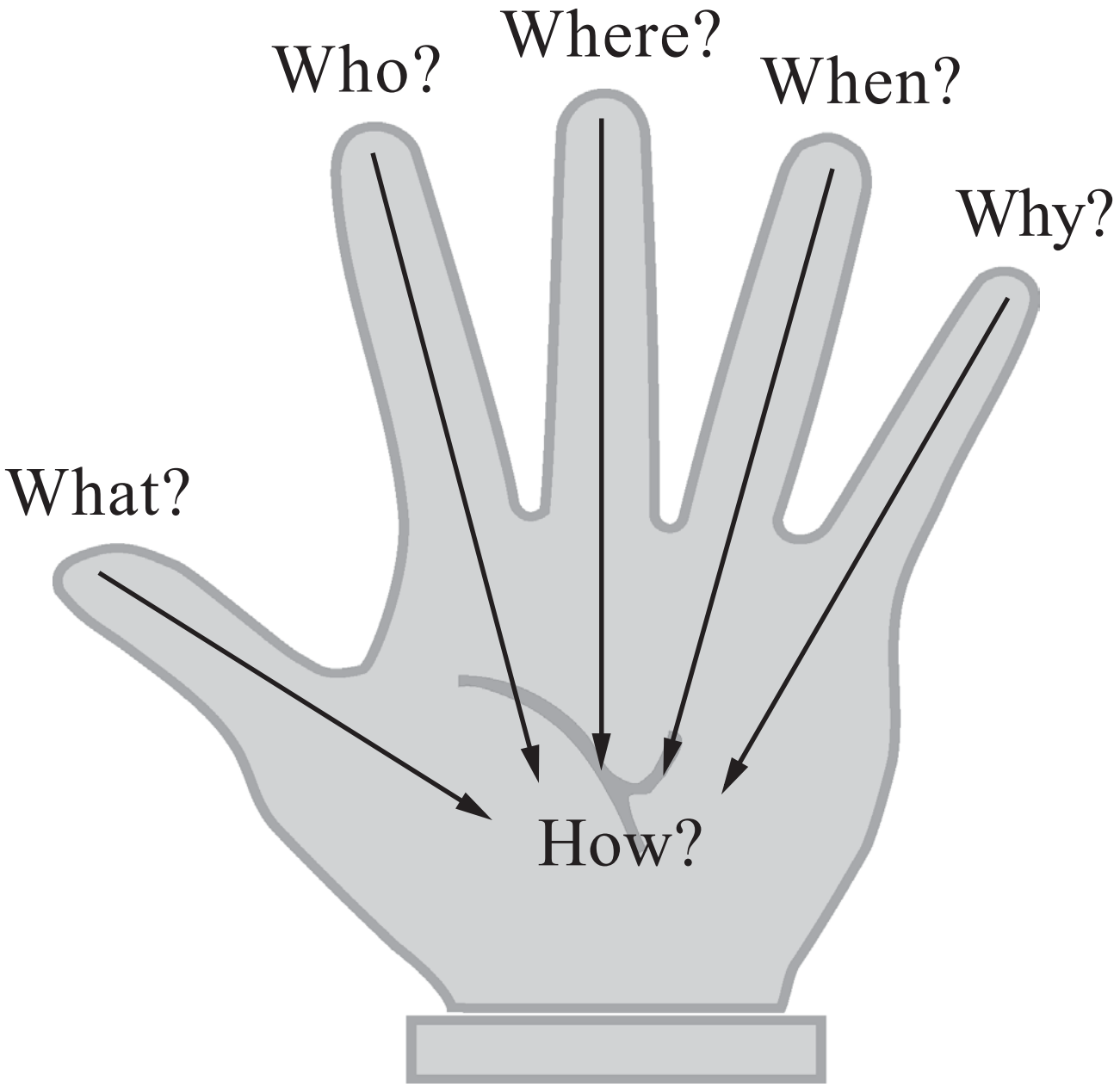
#6.9 Photo: Asahi Baseball Team, Vancouver – pre-World War II. Toyo Takata.

#6.10 Photo: A Japanese Canadian motorist walks to a bus stop after leaving his car with officers of the RCMP on the grounds of the Pacific National Exhibition (PNE), 1942. Vancouver Public Library.

#6.11 Photo: Motor vehicles impounded by the Government of Canada and stored at Hastings Park in Vancouver, 1942. Vancouver Public Library.

#6.12 Photo: Toyama Trading, 1942. Vancouver Public Library.

Resource #6.13: VIEWING PHOTOGRAPHS USING THE 5 WS AND H



Handout #6.1: VIEWING SHEET

Photograph # _____ Detective / Reporter's Name: _____

As you look at the picture, ask yourself these questions.

What is happening in this picture? What is going on? What is the story?	**How** do I know this? What clues are there?
Who is in the picture? How does each person feel about what is going on?	**How** do I know this?
Where is this scene happening?	**How** do I know this?
When is this happening? Could this happen today?	**How** do I know this?
Why is this happening? What events led up to this moment?	**How** do I know this?

Resource #6.14: JAPANESE CANADIAN HISTORY 1942 - 1949

When Japan bombed Pearl Harbor, in Hawaii on December 7, 1941, Canada declared war on Japan. This declaration of war resulted in the following events in Canada:

- fishing boats owned by Japanese Canadian fishermen were taken away leaving them with no means of making a living
- Japanese language newspapers and schools were closed making communication very difficult for some families
- insurance policies were cancelled which meant there was no protection against theft, fire, or other disasters

In February 1942, under the War Measures Act, the Canadian government ordered all persons of the Japanese race to leave the west coast of British Columbia and gave the Royal Canadian Mounted Police the power to:

- search homes without a warrant
- deny certain people the right to a trial before judging their guilt or innocence
- enforce a curfew - Japanese Canadians had to stay in their homes from dusk to dawn
- confiscate or take away their cameras, radios, cars and firearms

It did not matter how long people had been living in Canada. Of the 22,000 men, women and children, 75% were naturalized or Canadian born citizens, but still had to leave behind their homes, farms, businesses, possessions and personal belongings. They could take only two pieces of luggage and were forced to move l00 miles (162km) inland from the coast.

Persons of Japanese ancestry were labeled "enemy aliens" and dangerous to the country because of their race. Families were separated. Men were sent to road camps in Ontario and on the BC/Alberta border. Many were given as little as twenty-four hours to vacate their homes.

Those from the coastal towns and on Vancouver Island were herded into Hastings Park on the Pacific National Exhibition grounds in Vancouver before being shipped away to internment camps. Women and children were separated and forced to live in the Livestock Buildings in stalls where horses and other animals were housed just days before. There was no privacy. Food was poor. People did not know how long they would be confined, nor where they were being sent. Many did not know what had become of their husbands, families and relatives.

Meanwhile, internment camps were being readied in ghost towns such as Greenwood, Sandon, New Denver and Slocan City where internees were crowded into abandoned buildings. Those sent to centres such as Tashme, Rosebery, Lemon Creek, Popoff, and Bay Farm were housed in hastily built wooden shacks. While waiting for their completion, many spent their first winter in tents. To stay together, some families agreed to work on the sugar beet farms in Alberta and Manitoba where there were labour shortages. Anyone who did not obey the relocation orders were rounded up by the RCMP and sent to prisoner-of-war camps in Angler or Petawawa, Ontario.

While Japanese Canadians were away in internment camps, the Government of Canada sold their property and possessions without asking their permission. The government had promised

they would keep everything safely for them but everything was sold. Japanese Canadians received very little money for their businesses, houses, properties, and personal effects including furniture, sewing machines, pianos, valuable heirlooms, dishes, silver and clothes. Now they had no homes, money or property and faced an unknown future.

"National security" was the reason given for the internment but both the RCMP and army intelligence found no evidence to support these drastic measures.

> "No fear of sabotage need to be expected from the Japanese in Canada."
>
> RCMP Assistant Commissioner Frederich J. Mead's report to Commissioner S.T. Wood, 1940.

> "From the army point of view, I cannot see that Japanese Canadians constitute the slightest menace to national security."
>
> Major General Ken Stuart's report to Lieutenant General Maurice A. Pope. *Politics of Racism*, pp. 23-24.

Furthermore, Canada was also at war with Italy and Germany. Italian and German Canadians did not have their property taken nor were they interned in such large numbers.

World War II was almost over in the spring of 1945 when the Government of Canada once again issued an order. All Japanese must "repatriate" to Japan or move east of the Rockies. This was in fact a deportation and exile order since 75% were Canadian-born and had never seen Japan. When the government tried to enforce this order, public outcry and a United Nations declaration that such actions were war crimes put an end to it. However, 4,000 Japanese Canadians, half of them Canadian born, had already been exiled to Japan. They arrived in a war torn Japan where they were again treated as aliens.

The injustices carried out on Japanese Canadians were based on racism. Those injustices by the Government of Canada lasted until four years after the end of the war, until April 1, 1949 when all official restrictions were lifted. However the racism against those of Japanese ancestry continued for many years.

LESSON 7

Propaganda and How Rumours Develop

OBJECTIVES
Students will:

- learn about the effects of mass media through propaganda and rumours
- learn how messages can be distorted as they are spread

PROCEDURE

1. Play the Telegraph Game:
   - Students form a line.
   - To the first student whisper a message such as "Miss Nishi eats sushi, sashimi, and sunomono every Saturday night."
   - That student then whispers the message to the next student and so on down the line.
   - When the message gets to the end, have the last student say what he or she heard.
   - Ask other people down the line what they heard to see how the phrase changed as the story went from person to person.
   - Discuss how and why the message changed.

2. Do Headlines: Real or Fake?
   - On the chalkboard or overhead, show students a number of outrageous headlines (Resource #7.1).
   - Students individually or in groups determine which are actual headlines from newspapers and which are not.
   - Students reveal and defend their opinions.
   - Once students have revealed their opinions, tell them that all of the headlines are from newspapers (albeit tabloid journalism). Whether they are true or not is a different matter.

3. Discuss:
   - Why people believe outrageous things they hear or read (e.g. ignorance, they may want to believe these things because in some way it makes them feel better about themselves).
   - Why people spread such ideas (e.g. fear, spite, to sell papers, etc.). Talk about bias - people will have different points of view depending on their background and their experiences.

SUGGESTED TIME:
80 minutes

MATERIALS:
- Resource #7.1 - Headlines

VOCABULARY:
Bias - a mental tendency, preference or prejudice.
Rumour - a story or statement which is circulated without confirmation or proof.
Espionage - the work of spies.
Propaganda - information, ideas or rumours deliberately spread to help or harm a person or group.
Mass media - means of communication whereby visual and/or auditory messages are transmitted to a large audience all at once. Included are television, radio, motion pictures, newspaper, magazines, books, billboards and the internet.
Sabotage - an act to deliberately damage or destroy something in order to hinder or harm.

- Why it is important for students to use critical thinking skills and look for evidence from many sources before believing something to be true (even things they learn in school).

4. Tell students that:
   - Some people said that Japanese Canadians were taking jobs away from other Canadians.
   - Politicians used fear and anti-Japanese feelings to win votes. (Japanese Canadians, other Asians and First Nations people were not allowed to vote.)
   - Newspapers published anti-Japanese articles to sell newspapers. The Government of Canada and the media labeled Japanese Canadians as "enemy aliens" (see Glossary).
   - When Japan bombed Pearl Harbor, fear of sabotage and espionage was spread through rumour and propaganda.
   - The RCMP and the military in both Canada and the United States said that they had no evidence to show that Japanese Canadians were a threat to national security (see page 53).
   - The war with Japan was used as an excuse to destroy Japanese Canadian communities in British Columbia. Canada was at war with Italy and Germany but Italian and German Canadians were not treated in the same way as Japanese Canadians.

SUGGESTED JOURNAL ENTRY

- How does mass media affect how you might think or act?
- Give examples of how advertising and commercials influence your decisions.

Resource #7.1

HEADLINES: REAL OR FAKE?

Which of these headlines really came from newspapers?
(Hint: at least one headline came from a newspaper)

Bat Boy is Learning How to Talk!

Nasty Granny Runs Over 25 Pedestrians — with her Wheelchair!

New Craze Sweeping through Europe: See-Through Pizza.

World's Biggest Baby Clobbers Two Gunmen

School gets Tough on Bratty Kids - by Hanging them Upside Down!

Find of the Century: Scientist Discover 50 -foot Caterpillar!

Couple Married 29 Years Settle Spats - By Arm Wrestling!

LESSON 8

The Charter of Rights and Freedoms and the Treatment of Japanese Canadians

OBJECTIVES
Students will:

- demonstrate an understanding of equality and fairness in Canada with respect to the Canadian Charter of Rights and Freedoms
- find evidence of injustices using a variety of primary and secondary sources
- learn about some of the injustices faced by Japanese Canadians

SUGGESTED TIME:
60 - 120 minutes

MATERIALS:

- the Canadian Charter of Rights and Freedoms (on wall)
- Handout #8.1 - the student page
- Resources # 8.1-8.15 - photographs
- Resource #8.16 - Answer Key
- Video: "Minoru"
- Website: *www.japanesecanadianhistory.net*

VOCABULARY:
Injustice - inequity; unjust, unequal or unfair treatment.
Violate - to break a law, rule or promise; to treat disrespectfully.
Evidence - proof.

PROCEDURE

1. Review with students the Canadian Charter of Rights and Freedoms from earlier lessons (lessons # 3, 4). Remind students that there was no Charter to protect Canadians until 1981 (the Charter was signed by Prime Minister Trudeau and Queen Elizabeth II in 1982), but English common law provided most of the legal safeguards in the Charter that should have protected Japanese Canadians in 1941 – such as presumption of innocence, habeas corpus, property rights, etc.

2. Provide each student with Handout #8.1 "The Charter of Rights and Freedoms and the Treatment of Japanese Canadians."

3. Tell students that they will be looking for evidence to support the claim by Japanese Canadians that they were treated unfairly and unjustly. Show the video Minoru: Memory of Exile, if available (see Bibliography).

4. Teacher and students examine each of the photos, Resources #8.1 to 8.15, and decide which rights were violated and fill in the appropriate sections on the chart.

SUGGESTED JOURNAL ENTRY

- Do you think Japanese Canadians were treated fairly? Why or why not?
- Provide evidence to support your answer.
- Starters:
  I think that they were treated… because...
  Japanese Canadians were treated… for the following reasons...
  I believe that…

ALTERNATIVE PROCEDURE

- Jigsaw Divide students into teams and have each team responsible for one area or one document. They fill in their part and share it with the rest of the group. Once all teams have shared, they should be able to complete the entire chart.
- Have students write about other (human) rights that were violated. (e.g. education, health care, etc.)

NOTE TO TEACHERS

Many Canadians believe that the Charter of Rights and Freedoms will protect them from similar injustices. However there is a "Notwithstanding Clause" in the Charter that allows the government to withhold certain rights of citizens in times of war.

In 1988, a new Emergencies Act came into effect. This Act does not allow discriminatory emergency actions and includes compensation for victims of government actions.

Name: _____

Rights and Freedoms (from the Canadian Charter of Rights and Freedoms) Simplified version	**Were Japanese Canadians treated equally and fairly with respect to these rights?** (yes/no/uncertain)	**Evidence** (Explain how you know with specific examples)
Section 2: Fundamental Freedoms You are allowed to: • say whatever you want to say except for telling lies about other people. • have your own opinion, and believe what you want to believe (including religious beliefs).	*No* *Yes*	*The government shut down the Japanese language newspapers in December 1941. The English language newspaper, "The New Canadian" was censored. Letters were censored.* *Japanese Canadians were still allowed to pray, attend church, have religious ceremonies, etc.*
Sections 3-5: Democratic Rights You are allowed to: • vote in an election. • run for an elected position (e.g. Member of Parliament).		
Section 6: Mobility Rights You are allowed to: • travel anywhere in the country. • move to any province or territory. • look for a job in any province or territory.		

Sections 7-14: Legal Rights Your personal possessions are protected. You cannot be searched nor thrown in jail without reason. If you are arrested, you must be told of your crime. You are allowed to: • get a lawyer. • have a trial as soon as possible. • have a jury at your trial, and they can determine if you are guilty or not (only in serious crimes). You are thought to be innocent until someone proves you guilty.		
Section 15: Equality Rights • Everyone is to be treated equally (by law). • You have equal protection (under the law), and you cannot be treated unfairly because of the colour of your skin, where your family came from originally, what you believe in (like religion), your gender, or if you are mentally or physically disabled. • You have the right to fight for your country.		

Note: Freedoms apply to all (regardless of citizenship), and Rights apply to the citizens of Canada.

Resource #8.16: TEACHER'S ANSWER KEY

Rights and Freedoms (from the Canadian Charter of Rights and Freedoms) Simplified version	Were Japanese Canadians treated equally and fairly with respect to these rights? (yes/no/uncertain)	Evidence (Explain how you know with specific examples) (Resource reference numbers in brackets)
Section 2: Fundamental Freedoms You are allowed to: • say whatever you want to say except for telling lies about other people. • have your own opinion, and believe what you want to believe (including religious beliefs).	No Yes	*The government shut down the Japanese language newspapers in December 1941. The English language newspaper, "The New Canadian" was censored. Letters were censored. (**resource 8.8**)* *Japanese Canadians were still allowed to pray, attend church, have religious ceremonies, etc.*
Sections 3-5: Democratic Rights You are allowed to: • vote in an election. • run for an elected position, (e.g. Member of Parliament).	No	*Japanese Canadians were not granted the right to vote or be elected until 1949. (**8.13, 8.15**)*
Section 6: Mobility Rights You are allowed to • travel anywhere in the country. • move to any province or territory. • look for a job in any province or territory.	No	*JCs were not allowed to live in the "Protected" area along the coast of BC. Many were forced out of BC to Alberta, Ontario, or to Japan [travel permit, registration cards "No Japs..." poster, repatriation poster] (travel: **8.1, 8.2, 8.7**), (move: **8.10, 8.14**), (job: **8.15**)*
Sections 7-14: Legal Rights Your personal possessions are protected. You cannot be searched nor thrown in jail without reason. If you are arrested, you must be told of your crime. You are allowed to: • get a lawyer. • have a trial as soon as possible. • have a jury at your trial, and they can determine if you are guilty or not (only in serious crimes). You are thought to be innocent until someone proves you guilty.	No	*JCs were stripped of their possessions and property (which was later sold to pay for their imprisonment). They were never tried and were not given the opportunity to prove their innocence in a trial (with or without a lawyer). The reasons for their imprisonment varied: "they could be potential spies" (even though no one should be imprisoned because they could commit a crime), "for their own protection," or "military necessity." Note that none of these "reasons" are actual crimes or legal charges. Also, not one single JC was even charged with a disloyal act. (**8.1, 8.3, 8.4, 8.5, 8.6, 8.9, 8.10**)*
Section 15: Equality Rights • Everyone is to be treated equally (by law). • You have equal protection (under the law), and you cannot be treated unfairly because of the colour of your skin, where your family came from originally, what you believe in (like religion), your gender, or if you are mentally or physically disabled. • You have the right to fight for your country.	No	*JCs were imprisoned due to racial reasons. They were stripped of their possessions and incarcerated because they were of Japanese descent. [The Canadian Encyclopedia* p.1207] (**8.1, 8.11, 8.12, 8.14, 8.15**) *German-Canadian and Italian-Canadian families were not treated this way even though Canada was also at war with Germany and Italy. [Encyclopedia of BC] (**8.12**)*

Note: Freedoms apply to all (regardless of citizenship), and Rights apply to the citizens of Canada. The Charter was not signed until 1982, however English common law provided most of the legal safeguards in the Charter such as presumptionof innocence, habeas corpus, property rights, etc. before WWII.

LIST OF RESOURCES IN SUPPORT OF LESSON #8: THE CHARTER OF RIGHTS AND FREEDOMS AND THE TREATMENT OF JAPANESE CANADIANS

See Appendix for the actual resources

Resource

#8.1 Government document: Notice To All Persons of Japanese Racial Origin, Ottawa, February 2, 1942.

#8.2 Government document: Registration card, courtesy of Chiyo Yasui. Announcement regarding travel permits in The New Canadian, a Japanese Canadian English Language newspaper.

#8.3 Photo: Fishing boats seized by the federal government and impounded at Annieville Dyke on the Fraser River, 1941. Vancouver Public Library.

#8.4 Photo: Bags being stuffed with straw for use as mattresses by Japanese Canadians, 1942. The National Archives of Canada.

#8.5 Photo: The women's dormitory at Hastings Park, 1942. The National Archives of Canada.

#8.6 Photo: The men's dormitory was the Forum at Hastings Park, Vancouver, 1942. The National Archives of Canada.

#8.7 Sign in Kelowna "City of Kelowna Welcomes You - Population 5500 - Coast Japs You are Not Wanted Here," 1942. National Archives of Canada.

#8.8 Post card: Japanese Settlement, East Lillooet, BC, dated July 28, 1942.

#8.9 Photo: "Funeral of an inmate," Angler, POW camp, 1942. UBC Special Collections.

#8.10 First Person Account: Courtesy Harry Yonekura who recalls the seizure of fishing vessels belonging to Japanese Canadians in the town of Steveston in 1941/42, and his arrest and imprisonment in Angler, a Prisoner of War camp, for not having the proper papers.

#8.11 First Person Account: Shogo Kobayashi, 12 years old describing his last day at Strathcona Public School, Vancouver, September 1942. "Teaching in Canadian Exile" p. 1.

#8.12 Encyclopedia of British Columbia: Excerpts on the treatment of German, Italian and Japanese Canadians during World War II.

#8.13 Photo: Second day in uniform, April 1945. Akio Sato, Japanese Canadian National Museum.

#8.14 Government document: Notice To All Persons of Japanese Racial Origin Now Resident in British Columbia, Vancouver, BC. March 12, 1945.

#8.15 Newspaper article: "This Jap Who Won B.C. Scholarship" by J.K. Nesbitt, Vancouver, 1946.

LESSON 9

Location of Internment Camps

OBJECTIVES
Students will:

- locate and describe major physical features of British Columbia
- demonstrate knowledge of the climatic differences in BC
- demonstrate understanding of the effects on the lifestyles of Japanese Canadians when they were forcibly removed from their homes on the West Coast and relocated in the interior of British Columbia

PROCEDURE

1. On the overhead projector, place the map of the internment camps (Resource #9.1). Students locate the major physical features in British Columbia: Pacific Ocean, Coast Mountain Range, Rockies, Fraser River, etc.
   Ask students to locate the areas listed below:
   - The 100 mile restricted area
     Shade this area red. Japanese Canadians were not allowed in this area. Note the restricted area around Trail also.
     Ask students to:
     - List 5 places/cities that the Japanese Canadians were sent to live in when the restricted area was imposed.
     - List 5 places/cities that the Japanese Canadians were NOT allowed to live in once the restricted area was imposed.
   - Internment Camps
     Locate each of these communities. Five of these were once thriving silver, lead, zinc mining towns which became under-populated ghost towns* in the mountains, away from the ocean. The other five were hastily built rows of shacks in what was once an orchard or grazing land.
     1) Tashme 2) Greenwood* 3) Slocan City*
     4) Lemon Creek 5) Popoff 6) Bay Farm
     7) Rosebery 8) New Denver* 9) Sandon*
     10) Kaslo*
   - Self-supporting Projects
     Locate each of these areas on your map. In these areas, Japanese Canadians were allowed to lease farms and were less restricted than if they were in internment camps.

SUGGESTED TIME:
100 - 120 minutes

MATERIALS:
- map of British Columbia
- atlases
- Resource #9.1 - an overhead transparency and map of BC
- Resource #9.2 - temperature & snowfall chart

VOCABULARY:
Internment camp - a name given to places where Japanese Canadians were relocated.
Community - a group of people living together.
Restricted area - the area 100 miles (160 kilometers) inland from the coast of British Columbia to the Cascade Mountains. See also Glossary "protected area."
Shack - a wooden hut.
Ghost town - a place where people moved out when the main means of income collapsed and is now uninhabited or under populated.

over

Families were allowed to stay together.

1) Lillooet 2) Bridge River 3) Minto City
4) McGillivray Falls 5) Christina Lake

- The Road Camps
  Locate the road camps. Many Japanese Canadian men were used as labourers to help build these roads. They were separated from their families who lived in the internment camps.

  1) Hope-Princeton 2) Revelstoke-Sicamous
  3) Blue River-Yellowhead

2. Students describe how climate varies with location.

3. On the overhead projector, place Resource #9.2
   Ask students:
   - How do you think the elevation of these places and distance from the sea affect the climate?
   - Compare the temperatures of the Lower Mainland to one of the camp regions. Though there is not really a great difference in temperatures, these are average temperatures for the month, so that the actual temperatures from day to day of highs and lows may be more extreme.
   - Compare the differences in average snowfall. Have students take out their rulers or metre sticks and look at the difference between 3 cm of snow (in Victoria) and 70 cm (in the Kaslo area).
   - Compare the mean snow depth. Again, compare Victoria (0 accumulation) with Kaslo (a ruler deep!).

4. Discuss why these locations were chosen for the camps and how they affected Japanese Canadians who:
   a) were accustomed to the mild conditions of the Lower Mainland
   b) lived in well established communities of Steveston and along Powell Street in Vancouver
   c) worked in occupations such as fishing, farming and forestry along the coast of British Columbia
   - How would weather conditions affect your daily life if you lived in one of the internment camps?

   Show photo of the tent some Japanese Canadians had to stay in while the shacks were being built (Resource #10.3).
   What would it be like to live in a tent or a shack at -3° C with 28 cm of snow on the ground?

VOCAB continued.

Climate - a combination of temperature, rain/snow, dryness, wind, etc. over a period of time.
Elevation - the height above sea level.
Mean - the average.
Mountain range - a series, line or row of mountains: the Coast Range, the Cascades, the Rocky Mountains.

NOTE TO TEACHERS

Teachers may wish to divide the lesson into two parts. Optional break after step 3.

- What kind of clothing would you need in winter? (hats, scarves, gloves, thick coats, boots)
- Do you think Japanese Canadians were prepared for their new environment? Show Resource #10.1 - the notice which tells the Japanese Canadians how much to bring, but not what to bring. It also doesn't mention where they might end up, just the "interior." Most would not have known what conditions were like outside the Lower Mainland.

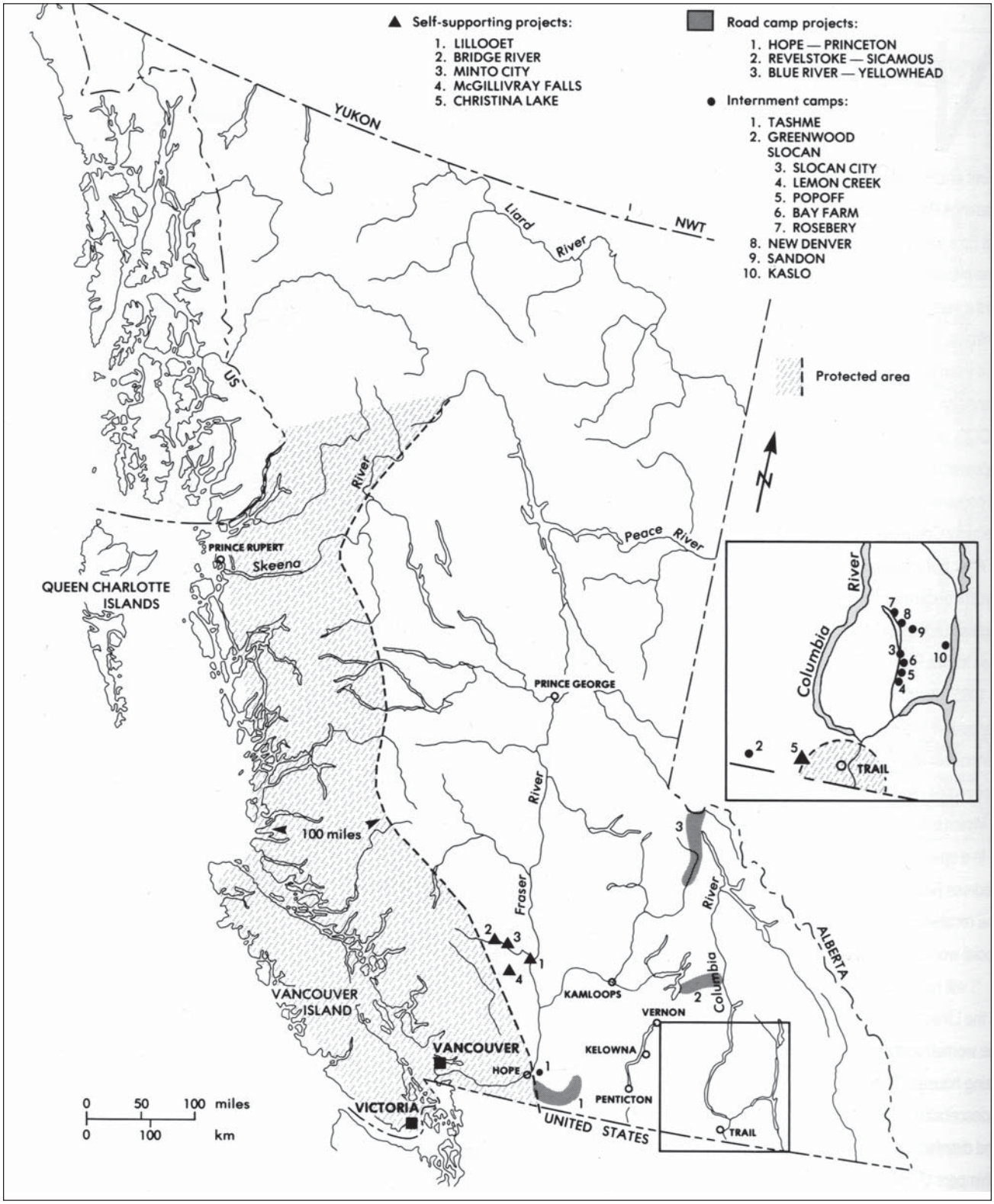
SUGGESTED JOURNAL ENTRY

Draw pictures: on one half show life on the coast in January (wet, rainy) and life in the interior (cold, snowy). The pictures could include people standing in front of their housing (houses on one side, tents or shacks on the other). The people in the pictures on both halves could be dressed the same (because Japanese Canadians would have brought whatever clothes that they had with them. (Their clothing might be the same, but their expressions might be different!)

NOTE TO TEACHERS

Of the Japanese Canadian families who were uprooted, the largest group (12,000) were interned in camps in BC. Some 4,000 ended up in the sugar beet farms in Alberta and Manitoba where there was a labour shortage. They were enticed to go to these provinces in order to keep their families together. A few who had relatives in eastern Canada were allowed to go east.

Resource #9.1: JAPANESE CANADIANS IN INTERNMENT CAMPS IN BRITISH COLUMBIA



Source: Justice In Our Time, 1991, Talonbooks, Vancouver

Place	**Elevation** (m)	**Mean** (average) **Temperature in January** (°C)	**Mean Snowfall in January** (cm)	**Mean Snow Depth in January** (cm)
Vancouver	3	3	16	1
Victoria	8	6	3	0
New Denver	570	-3	67	26
Slocan	457	-4	55	not available
Kaslo	591	-3	70	28
Tashme	674	-3	69	34

Source: Statistics from the Environment Canada website:
http://www.msc-smc.ec.gc.ca/climate/climate_normals

LESSON 10

Living in Internment Camps

OBJECTIVES
Students will:

- develop a sense of empathy for the Japanese Canadian experience in the internment camps
- design, implement and assess strategies to address community problems or projects
- show a sense of responsibility for building a better place based on Children's Human Rights

SUGGESTED TIME:
120 minutes

MATERIALS:
- graph paper
- chalk or masking tape
- Resources #10.1 to 10.11 - primary and secondary sources
- Photographs from Lesson 6
- Handout #10.1 - Children's Human Rights

VOCABULARY:
Dimension - the length, width, height of an object.
Barbed wire fence - a fence made of wire with barbs (sharp points) at short intervals to keep people from leaving.

PROCEDURE

1. On the classroom floor, draw a box using masking tape or chalk. The box should be about 4 metres by 7 metres.
   - Ask 12 students to stand in this space, or even lie down.
   - Explain that it seems like a big space, but during the war, two Japanese Canadian families (of approximately six people each) would have to share this space in an internment camp. The shack was 14 x 24 feet (4.3 metres by 7.3 metres).

2. Students draw a box on a piece of graph paper that represents the floor plan of an internment shack. Dimensions could be 43 cm x 73 cm where 1 cm = 0.1 m (however, for standard graph paper, it might be more practical to use 1 foot = 1 square on the graph paper).
   - All the belongings of 12 people had to fit here.
     Students show how they would organize this space for:
     sleeping: beds and bedding
     doing schoolwork: pencils, paper, books, etc.
     doing daily chores: sewing, laundry and cleaning supplies, etc.
     clothing and cooking items
   - Ask students:
     Did you have any difficulty fitting your belongings in this space?
     What problems would you and members of your family encounter in your daily life?
     Where were the washrooms? Look at the artifacts to find some of the answers.

3. Display Resources # 10.1 to #10.11. Divide students into groups. Tell them to work together to answer these questions. Each group should have a recorder and a reporter who will

share their answers with the class later.
Remind students of the 5Ws. Some starters:

How much of their belongings were they allowed to take?
What would they have to leave behind? (pets?)
What would be missing from their daily life?
There were no barbed wire fences around the camp. Why didn't Japanese Canadians just leave?
Who do you think built the camp?
Who were the teachers?
Who provided medical care?
How did they get food? clothes? toys? water?
What do you wonder about?

4. Review Children's Human Rights (Handout #10.1). Students will determine which children's rights were denied to Japanese Canadian children in internment camps.
Could it happen again? Why or why not? What are some actions you can take to support children's rights in Canada and in the world? Remind students that these rights were established after WWII.

SUGGESTED JOURNAL ENTRY

- Write a diary entry describing the life of a Japanese Canadian in internment camp. Students may write as any family member.
- Write a diary from the viewpoint of a teacher, an RCMP officer, or any other person who would be part of the internment camp.
- Write a letter to a former classmate or friend describing the differences between living in your old home and living in the camp.
- Describe a situation where children are denied one of the basic children's rights and tell how you can make a difference.

ALTERNATIVE PROCEDURE

- Look at Resource # 10.1 - "Important Notice" and the photos. List the things that Japanese Canadian families took with them and discuss why they kept the things they did.
- In groups, each student takes on the role of a different family member. Students must come to a consensus about what to bring. The belongings must fit in the allotted space. Include:
  - practical things (e.g. food, clothing, sewing machines, bedding, pots, tools, etc.)
  - things important to the family (e.g. dolls, heirlooms, etc.)
  Students try to fit the belongings from their own family into this internment shack space.

NOTE TO TEACHERS

This is an opportunity for students to use other primary and secondary sources. Encourage students to:

- review the resources presented in previous lessons
- visit the website *www.japanesecanadianhistory.net*
- read pertinent chapters in Shizue Takashima's personal recollections in "A Child in Prison Camp"
- view the video "Minoru, Memory of Exile" or other videos listed in the Appendix

EXTENSION ACTIVITY

Toys were scarce during the internment years and most children made their own fun. They played hockey, baseball, hiked and swam in the local lakes. In Sandon, where a family had brought some equipment, kendo was popular. Kendo is Japanese fencing. Another popular martial art was judo. Also, small bags were made from left over material and filled with rice, peas or beans to make bean bag dolls and balls.

To simulate how Japanese Canadian internees had to create their own entertainment from the limited resources available, have students try these activities:

- Using a cereal box from home, students create a jigsaw puzzle. They can either use the picture from the front of the box or draw a new picture on the inside of the box and then cut the picture into puzzle pieces. Those pieces would then be mixed up for a partner to put back together into the picture.
- Using newspaper or whatever paper is available, students can fold the paper into objects using origami (the Japanese art of paper folding).
- Sew a bean bag toy.

Handout #10.1

Name: _____

CHILDREN'S HUMAN RIGHTS

The Principles:

1. All children have the right to what follows, no matter what their race, colour, sex, language, religion, political or other opinion, or where they were born or to whom they were born.

2. You have the special right to grow up in a healthy and normal way, free and with dignity.

3. You have a right to a name and to be a member of a country.

4. You have the right to good food, housing and medical care.

5. You have the right to special care if handicapped in any way.

6. You have the right to love and understanding, preferably from parents, but from the government where you have no parent.

7. You have the right to go to school for free, to play, and to have an equal chance to be what you are and to learn to be responsible and useful.

8. You have the right always to be among the first to get help.

9. You have the right not to be harmed and not to be hired for work until old enough.

Declaration adopted by the General Assembly of the United Nations on Nov. 20, 1959.

source: "Teaching Human Rights: Valuing Dignity, Equity and Diversity"
Human Rights Education Teachers Guide, Aug. 1995
BC Teachers Federation

LIST OF PRIMARY AND SECONDARY SOURCES FOR LESSON #10 LIVING IN INTERNMENT CAMPS
See Appendix for the resources

Resource

#10.1 Government Notice: Important Notice from the BC Security Commission giving instructions about baggage, food and other items to be taken to internment camps (projects).

#10.2 Photo: Street scene of Japanese Canadians arriving on trucks at an internment camp, 1942. National Archives of Canada.

#10.3 Photo: Families living in tents while waiting for shacks to be built, 1942. UBC, Special Collections.
Personal account: Hideo Kokubo, A Dream of Riches, p. 92

#10.4 Photo: Family in front of a shack, 1942. Alex Eastwood Collection, Japanese Canadian National Museum.
History Book: The Enemy That Never Was, pp. 253, 254.

#10.5 Photo: Mrs. Take Akiyama carrying water in Lemon Creek, BC an internment camp, 1943. Fumiko Ezaki Collection, Japanese Canadian National Museum. Conditions were similar in other camps.
Memorandum "Our Grievances," Oct, 21, 1943 by the internees in Rosebery, BC. Courtesy Henry and Yvonne Wakabayashi.

#10.6 Photo: Families sharing a kitchen in Slocan or Greenwood, BC, 1943. National Archives of Canada.

#10.7 Photo: Planting a garden in an internment camp, Lemon Creek, BC, 1943. Fumiko Ezaki Collection, Japanese Canadian National Museum.

#10.8 Photo: Nuns and students in Sandon, BC, 1940s.
Personal Account: Gloria Sato - Teaching In Canadian Exile, p.122.

#10.9 Photo: Sugar Beet Field, 1942. Japanese Canadian National Museum.
Personal Account: New Canadian, Dec. 26, 1942 as quoted in The Enemy That Never Was, p. 282.

#10.10 Memorandum for the Prime Minister, March 4, 1946 from the Assistant to the Prime Minister informing him of the letters being received in opposition to the "repatriation" order.

#10.11 Photo: May Queen Festival in Greenwood, BC, an internment camp, 1948. Masako Fukawa.

LESSON 11

Demographics

OBJECTIVES
Students will:

- read charts and maps to learn how and why the distribution of Japanese Canadians changed: a) over time and b) from province to province.

SUGGESTED TIME:
60 minutes

MATERIALS:

- copies of Handout #11.1 - chart of Population Distribution of Japanese Canadians

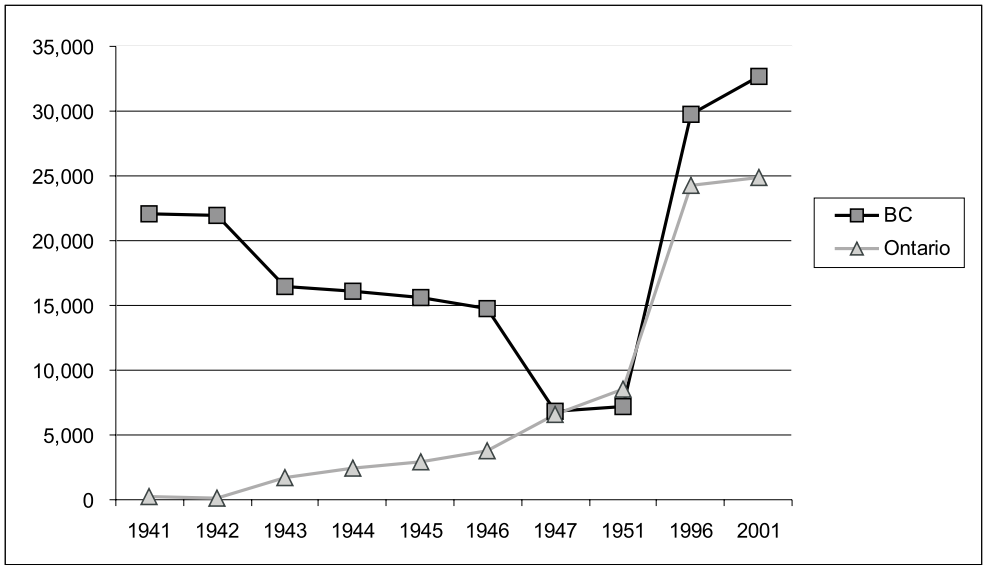
PROCEDURE

1. Students study the chart of Japanese Canadian Population Distribution by Province in 1941, 1947 and 1996.

2. Students graph the population distribution for 1941-1947 plus 1951 and 1996.

3. Use a double line graph. One line shows the Japanese Canadian population for BC. Students graph the Japanese Canadian population for another province (Alberta, Saskatchewan, Manitoba, Ontario, or Quebec).

   Example:



4. Students present and share results.

5. Some questions and trends to consider in the class discussion:
   - What was the population of Japanese Canadians in BC in 1941? (22,096) in 1947? (6,776)

NOTE TO TEACHERS

This lesson could be taught as data analysis in a math class

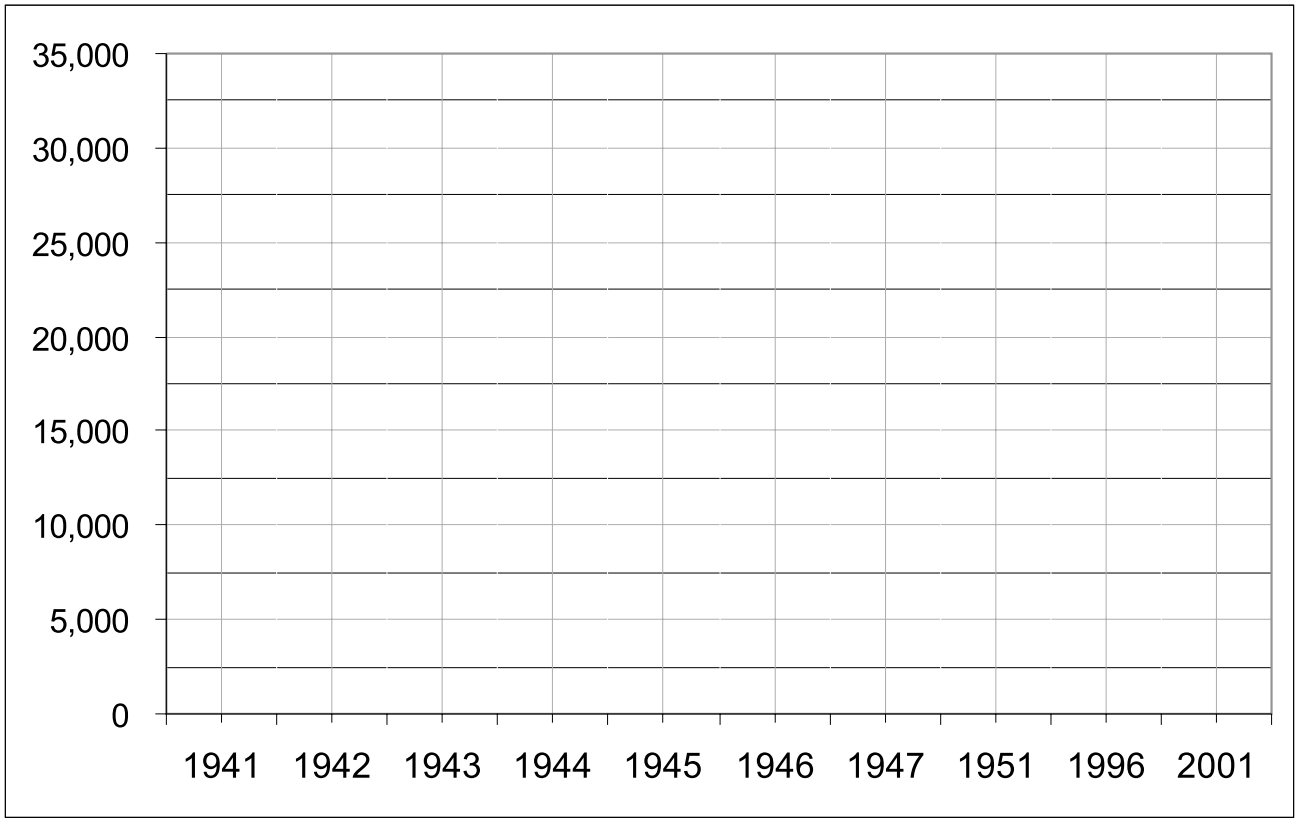
- Why does the population of Japanese Canadians in BC drop dramatically?
  (racism: 1942 forced removal and in 1945 government's "choice" of move east of the Rockies or be exiled to Japan).
- What do you notice about the population of Japanese Canadians in the other provinces?
- Why is there a change in population in BC in 1996?
  (restrictions were lifted in 1949 and Japanese Canadians could return to the west coast of BC, arrival of new immigrants from Japan)
- Why do you think so many Japanese immigrants came to BC (instead of the other provinces) at first? (similar climate, job opportunities, proximity to Japan so that they can make return visits)
- Where is the majority of the Japanese Canadian population now?

SUGGESTED JOURNAL ENTRY

- Why do the lines on the graph go up and down?
- If you were a Japanese Canadian in 1942 which province would you feel safest in and why?
- If you were a Japanese Canadian child in 1951 where would you choose to live? Why?

Handout #11.1: JAPANESE CANADIAN POPULATION BY PROVINCE 1941-1947, 1951 AND 1996

Province	1941	1942	1943	1944	1945	1946	1947	1951	1996	2001
BC	22,096	21,975	16,504	16,103	15,610	14,716	6,776	7,169	29,815	32,730
Alberta	578	534	3,231	3,469	3,559	3,681	4,180	3,336	8,280	9,950
Saskatchewan	105	100	129	153	157	164	505	225	420	435
Manitoba	42	30	1,084	1,094	1,052	1,052	1,186	1,161	1,670	1,665
Ontario	234	132	1,650	2,424	2,914	3,742	6,616	8,581	24,275	24,925
Quebec	48	25	96	344	532	716	1,247	1,137	3,030	2,830
New Brunswick	3	0	0	0	0	10	10	7	50	130
PEI	0	0	0	0	0	0	6	6	95	80
Nova Scotia	2	2	1	1	1	1	1	4	365	420
Newfoundland	0	0	0	0	0	0	0	2	50	70
Yukon & NWT	41	39	30	29	29	30	31	35	85	45
TOTAL	23,149	22,837	22,725	23,617	23,854	24,112	20,558	21,663	68,135	73,315



LESSON

12 Redress: How to Apologize for Making a Mistake

OBJECTIVES
Students will:

- learn what redress is
- learn to identify and clarify a problem or issue
- learn to value diversity and human rights
- demonstrate their understanding of rights and responsibilities

PROCEDURE

1. Introduce the Apology Chart (Resource #12.1)

2. Divide students into small groups.
   - Assign one situation from the Apology Chart to each group. Allow practice time.
   - Each group role plays their situation for the class.
   - After each situation, students determine if an apology is needed.
   - Students record their answers on their chart.
   - If an apology is needed, what kind of apology should it be (e.g. verbal, should the person do something for the other person, etc.)?
   - Students fill in the whole chart, and discuss their answers with the class.

3. During the role play, ask students if the situation would be any different if they were the victim in each situation.

4. Discuss the injustices suffered by Japanese Canadians during wartime and later (1942 - 1949), for example having all of their homes and belongings sold off by the government, being put in prison camps, having fewer rights than other Canadians, having their families separated, being shipped off to Japan or Alberta, etc.

SUGGESTED JOURNAL ENTRY

- "What kind of apology or reparation can be made to make amends?

SUGGESTED TIME:
60 minutes

MATERIALS:

- copies of Handout #11.1 - chart of Population Distribution of Japanese Canadians

VOCABULARY:
Apology - an expression of regret; to admit fault.
Redress - to set right a wrong that has been committed.
Reparation - to make amends or repair a wrong. Usually financial compensation.
Victim - a person who is injured or subjected to suffering.
Injustice - a wrong.
Belongings - possessions such as clothes, furniture, toys.
Symbolic - means serving as a symbol for something; a token. For example: the right to vote is a symbol of full citizenship.

5. Share the redress information with students - Acknowledgment (Resource #12.1)
   - Point out that adults, even governments, make mistakes.
   - Making this apology was difficult:
     It was a large mistake (it happened to a large group of people who lost a great deal).
     It was embarrassing for both the government (Canadians do not think of themselves as racist but as accepting of cultural diversity) and Japanese Canadians (they were the victims and they had to ask for an apology as none was offered). Show photo of "Vets for Redress" (Resource #12.2).
     It was a long time ago. Many people felt that "the past is the past."
     Prime Minister Brian Mulroney's speech in the House of Commons:

     > "We cannot change the past. But we must, as a nation, have the courage to face up to these historical facts … to face up to the mistakes of the past, and so become better prepared to face the challenges of the future."

   - The apology was symbolic. Japanese Canadians did not get back everything they lost "… no money can right the wrong, undo the harm, and heal the wounds. But it is symbolic."
   - Prime Minister Brian Mulroney continued:

     > "It was important for the government to "put things right between them (the Japanese Canadians) and their country (Canada); to put things right with the surviving members of the Japanese Canadian wartime community of 22,000 persons; to put things right with their children, and ours, so that they can walk together in this country, burdened neither by the wrongs nor the grievances of previous generations. And … our solemn commitment and undertaking to Canadians of every origin that such violations will never again happen in Canada."

NOTE TO TEACHERS

Teachers may wish to divide the lesson into two parts. Optional break after step 4.

NOTE TO TEACHERS

See lesson 8, The Charter of Rights and the Treatment of Japanese Canadians

SUGGESTED JOURNAL ENTRY
- Was the apology necessary? Why or why not?
- Was it the right kind of apology?
- Could Japanese Canadians have been treated differently? What alternatives would you suggest?

Handout #12.1: APOLOGY CHART

Name: _____

Situation	Is an Apology Needed? Why / Why Not?	What Kind of Apology?
You bump someone accidentally as you pass by his or her desk.		
Your lunch bag leaks, spoiling someone's Social Studies project.		
You are taking a long shower to ease your aching muscles and your little brother or sister complains that you are taking too long.		
Someone trips over your jacket that you left on the ground.		
Someone asks you not to tell an embarrassing secret about him or her. You tell your best friend who tells everyone.		
On someone else's bike, you did not know the brakes did not work. You crash at the bottom of a steep hill, breaking your arm and ruining the bike.		
You borrow someone's game. You take it to school and it goes missing.		
You borrowed a dollar from a friend and forgot to pay the person back. It is a year later, you still have not paid, and they have not asked for the money.		

Resource #12.1: ACKNOWLEDGMENT

As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed. Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

Brian Mulroney

Prime Minister of Canada

Note: This document was sent to each recipient of redress payments in the year following the Redress Agreement signed September 22, 1988

Resource #12.2

Photo: John Flanders

Photo: Ottawa Rally for Redress, April 14, 1988. WWII Vets for Redress.

LESSON 13

Timeline

SUGGESTED TIME:
40 minutes

MATERIALS:
- Handouts #13.1 and #13.2 - Timeline
- Resource #13.1 - Answer Key

OBJECTIVES
Students will:
- learn the chronology of significant events in Japanese Canadian history
- demonstrate their knowledge of the website as another source of information

PROCEDURE
1. Warm up activity:
   - On index cards, write one of these words on each card: wagon, car, wheel, skytrain.
   - Four students hold the cards at the front of the classroom.
   - The class rearranges the cards (and students) into chronological order: wheel, wagon, car, skytrain.
   - Ask students to explain their reasoning.

2. Distribute Handouts #13.1 and #13.2.
   - Read the events with the class. Explanation of terms or vocabulary will be helpful for students.
   - Students cut the event sheet into individual boxes. They read, sort, and number the events described in chronological order in the boxes beside the dates.
   - Students share their chronology with others and explain the order they chose. After the discussion, students glue the events in place.
   - This activity could be assigned to pairs or small groups.

SUGGESTED JOURNAL ENTRY
Illustrate and write a description of two of the events. Then compare these two events and the significance they played in Canadian history.

Examples:

1938 and 1949	1877 and 2002
1942 and 1988	1942 and 1949

OPTIONAL ACTIVITY
Teacher assists students to complete a similar exercise on the website: *www.japanesecanadianhistory.net*. However, the events on the website are not the same as the ones listed below.

EXTENSION

Ask students to:

1. describe Japanese things that are familiar to them.
2. list Japanese things that they and the members of their family own.
3. talk about their feelings about Japanese things.

Resource #13.1: ANSWER KEY

1877 Manzo Nagano, the first Japanese individual known to land and settle in Canada. Japanese begin to arrive in British Columbia and settle along the coast.

1938 A delegation is sent by the Japanese Canadian Citizens' League to seek the right to vote.

1941 Japan attacks Pearl Harbor, Hawaii, USA. The US declares war on Japan. Canada declares war on Japan. All Japanese Canadians, regardless of where they were born, are seen as a threat to national security.

1942 All Japanese Canadians are forcibly moved from the 100-mile "protected" area along the BC coast. While in internment, their homes, businesses, farms, fishing boats, properties, and personal possessions are sold without their consent.

1945 World War II ends. All internment camps, except for New Denver, are ordered closed and settlements of shacks bulldozed. Japanese Canadians are told to move east of the Rockies or be exiled to Japan.

1949 Four years after the end of World War II, all restrictions are lifted and Japanese Canadians are allowed to return to the BC coast and are given the right to vote.

1982 The Canadian Charter of Rights and Freedoms comes into being.

1988 Redress. The Government of Canada acknowledges the injustices suffered by Japanese Canadians during wartime, offers an apology, and monetary compensation.

2002 Japanese Canadian communities throughout Canada celebrate the 125th anniversary of the arrival of the first immigrant from Japan. "Things" Japanese have become part of Canadian society. Intermarriage is very common.

Handout #13.1: TIMELINE OF SIGNIFICANT EVENTS IN JAPANESE CANADIAN HISTORY

Name: _____

Please put the events in order by putting them beside the matching date.

1877	
1938	
1941	
1942	
1945	
1949	
1982	
1988	
2002	

Handout #13.2

Cut out the events and place them in the box beside the matching date.

	World War II ends. All internment camps, except for New Denver, are ordered closed and settlements of shacks bulldozed. Japanese Canadians are told to move east of the Rockies or be exiled to Japan.
	Japan attacks Pearl Harbor, Hawaii, USA. The US declares war on Japan. Canada declares war on Japan. All Japanese Canadians, regardless of where they were born, are seen as a threat to national security.
	The Canadian Charter of Rights and Freedoms comes into being.
	Manzo Nagano, the first Japanese individual known to land and settle in Canada. Japanese begin to arrive in British Columbia and settle along the coast.
	Japanese Canadian communities throughout Canada celebrate the 125th anniversary of the arrival of the first immigrant from Japan. "Things" Japanese have become part of Canadian society. Intermarriage is very common.
	Four years after the end of World War II, all restrictions are lifted and Japanese Canadians are allowed to return to the BC coast and are given the right to vote.
	A delegation is sent by the Japanese Canadian Citizens' League to seek the right to vote.
	Redress. The Government of Canada acknowledges the injustices suffered by Japanese Canadians during wartime, offers an apology, and monetary compensation.
	All Japanese Canadians are forcibly moved from the 100-mile "protected" area along the BC coast. While in internment, their homes, businesses, farms, fishing boats, properties, and personal possessions are sold without their consent.

Resources in Support of Lesson 6: Viewing Photographs

Resource

#6.2 Photo: Damage as a result of the Anti-Asiatic Riot of 1907, The National Archives of Canada.

- The incident was the ugly climax of the resentment of many white citizens to the increased presence of Asians in Vancouver.
- The white citizens lobbied the Government of Canada to stop immigration.
- Prejudices were 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.

#6.3 Photo: Living room of a Japanese Canadian family - 1930s. Kimiko (Kaye) Inouye's family home. Japanese Canadian National Museum.

- Many precious belongings, furniture, pianos, sewing machines, household goods and heirlooms were confiscated and auctioned off at bargain basement prices by the Government of Canada.
- The proceeds from the sales were used to pay auctioneers and realtors and to cover storage and handling fees leaving very little for the Japanese Canadian owners who were in internment camps.

#6.4 Photo: Taishodo store on Powell Street in Vancouver - pre-World War II. University of British Columbia Special Collections.

An example of a business that was confiscated and sold without the owner's consent while Japanese Canadians were in internment camps. The Powell Street area in Vancouver was one of the pre-war communities where people gathered for social and economic reasons.

- There were boarding houses, barbershops, bathhouses, food stores, dry goods stores, shoe repair shops, photography shops, fuel dealers, watch repairers, garages and stationers.
- It was also a financial center with the Japan and Canada Trust Savings Company at the top. There were nine companies handling exports - wheat, lumber and salt fish - mostly to Japan.

- Merchants included a small group of wholesalers and manufacturers of provisions, paper boxes, beverages, foodstuffs, textiles and toys.
- There were a number of significant institutions: the Japanese Consulate, the Japanese Weekly, the first Japanese newspaper, the first Buddhist temple in Canada, the Japanese School, and the Canada Japanese Association.

#6.5 Photo: Mechanic Shop, Maikawa Nippon Auto Sales, Vancouver, 1930s. Tokuko Inouye. Japanese Canadian National Museum.
An example of a business that was confiscated and sold without the owner's consent while Japanese Canadians were in internment camp.

#6.6 Photo: Deep Bay Logging Company, Vancouver Island, BC 1930s. Japanese Canadian National Museum.
- By the early 1930s, 14 logging camps were established by the immigrant Japanese.
- Hard work, enterprise, ability and savings from meager wages, enabled them to become owners.
- Japanese were accused of a low standard of living and a threat to the economic well-being of white workers because they were forced to work for lower wages.
- At the same time many majority Canadians found it insufferable should any Japanese become independent and wealthy.

#6.7 Photo: Women in their furs, Steveston, 1930's. Masako Fukawa family collection.
- Many young women came as "picture brides."
    - Bachelors, seeking wives would write home to Japan where a suitable match would be found.
    - Photographs would be exchanged and if agreeable, the new bride would cross the Pacific to British Columbia.
    - For many wives the existence was harsh, dreary and lonely on isolated fishing villages, farms and remote logging camps.
    - Many were generally better educated than their husbands.

- Ms. Chitose Uchida was the first Japanese Canadian to graduate from a Canadian university in 1916, but no public school would hire her.
- Hide Hyodo was a fully qualified and capable teacher but she was restricted to teaching only ESL to a primary class of Japanese-speaking students. Lord Byng School in Steveston was the first school in British Columbia to hire a Japanese Canadian teacher.
- Steveston, situated on the mouth of the Fraser and the Gulf of Georgia, was a vibrant fishing community and was the second largest Japanese Canadian community when WWII started.

#6.8 Photo: Delegation to Ottawa in 1936 to seek the franchise, Japanese Canadian National Museum.

- In 1936 a delegation was sent to Ottawa by the Japanese Canadian Citizens' League to seek full rights of citizenship, including the right to vote.
- The lack of the franchise excluded Japanese Canadians from numerous professions including law, pharmacy, and teaching.
- It was not until 1949 that Japanese Canadians were given the basic democratic right to vote.

#6.9 Photo: Asahi Baseball Team, Vancouver - pre-World War II. Toyo Takata.

- During the pre-war years, sport was one of the rare activities in which Japanese Canadians could partake as equals with Caucasians.
- Since the players were smaller than their rivals, they attempted to outplay their opponents by bunting, base-stealing and fielding which thrilled their fans.
- They won the league championship in 1926, 1930, 1933, 1938, 1939, and 1940 (*Asahi: A Legend in Baseball*, p. 75).
- The players were dispersed to various internment camps.
- The Asahi Baseball team was inducted into the

Canadian Baseball Hall of Fame in 2003.

#6.10 Photo: A Japanese Canadian motorist walks to a bus stop after leaving his car with officers of the RCMP on the grounds of the Pacific National Exhibition (PNE). 1942. Vancouver Public Library.

- Cameras and radios were also confiscated.
- Fishing boats, automobiles, homes, businesses, farms, and personal belongings were seized by the government and sold without the owners' consent.

#6.11 Photo: Motor vehicles impounded by the Government of Canada and stored at Hastings Park in Vancouver. 1942. Vancouver Public Library.

- Cars, trucks, farm vehicles which were to be held "in trust" were later sold off at bargain prices by the Custodian of Enemy Property without the owners' consent.
- The reason given for the sale was to prevent losses from deterioration.

#6.12 Photo: Toyama Trading, 1942. Vancouver Public Library.

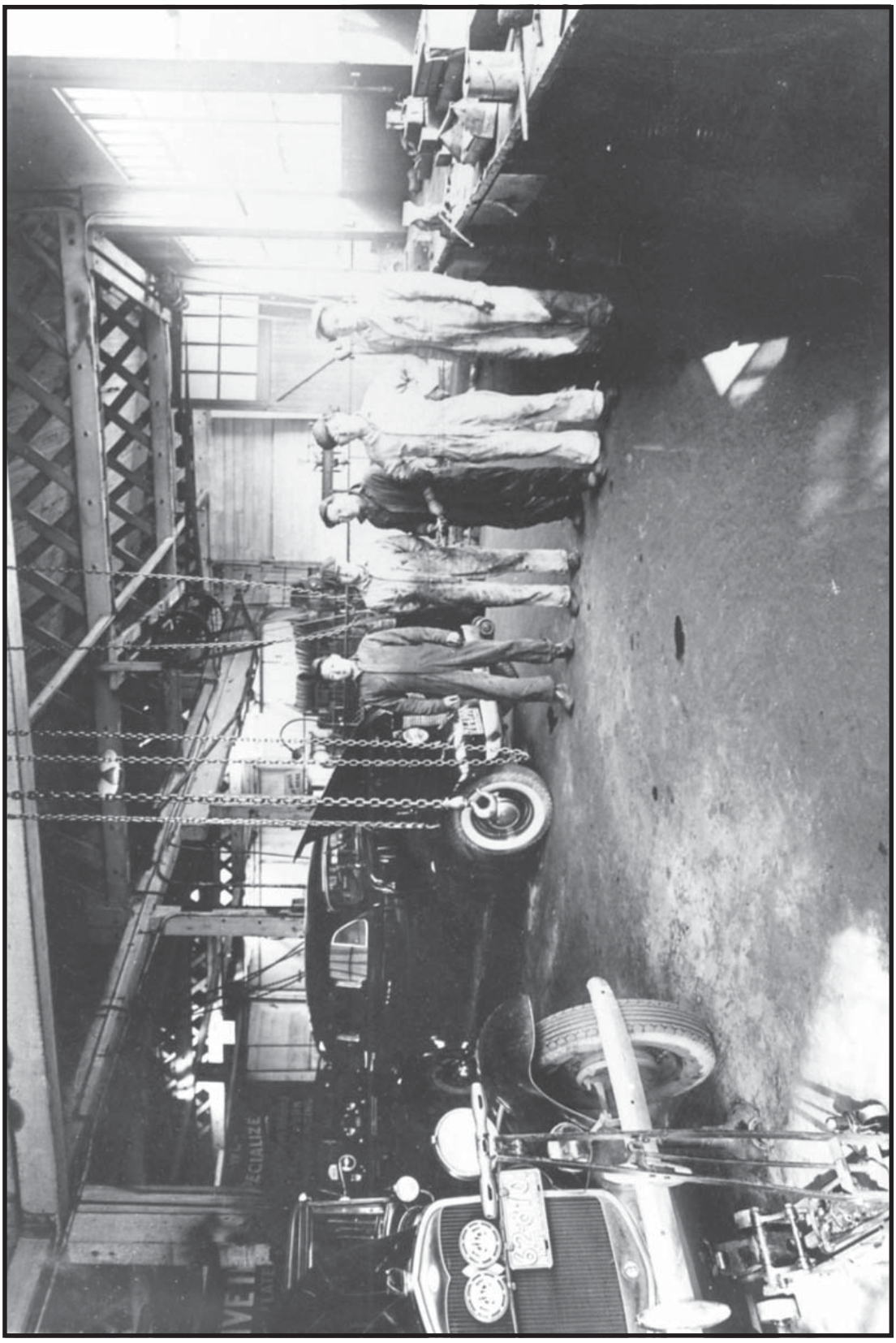
- The relocation orders resulted in the dissemination of Japanese Canadian communities in Vancouver, Steveston, Victoria and the coastal towns on Vancouver Island.
- Businesses were closed, farms were left abandoned and fishing boats confiscated by the Government of Canada.

Resource #6.2

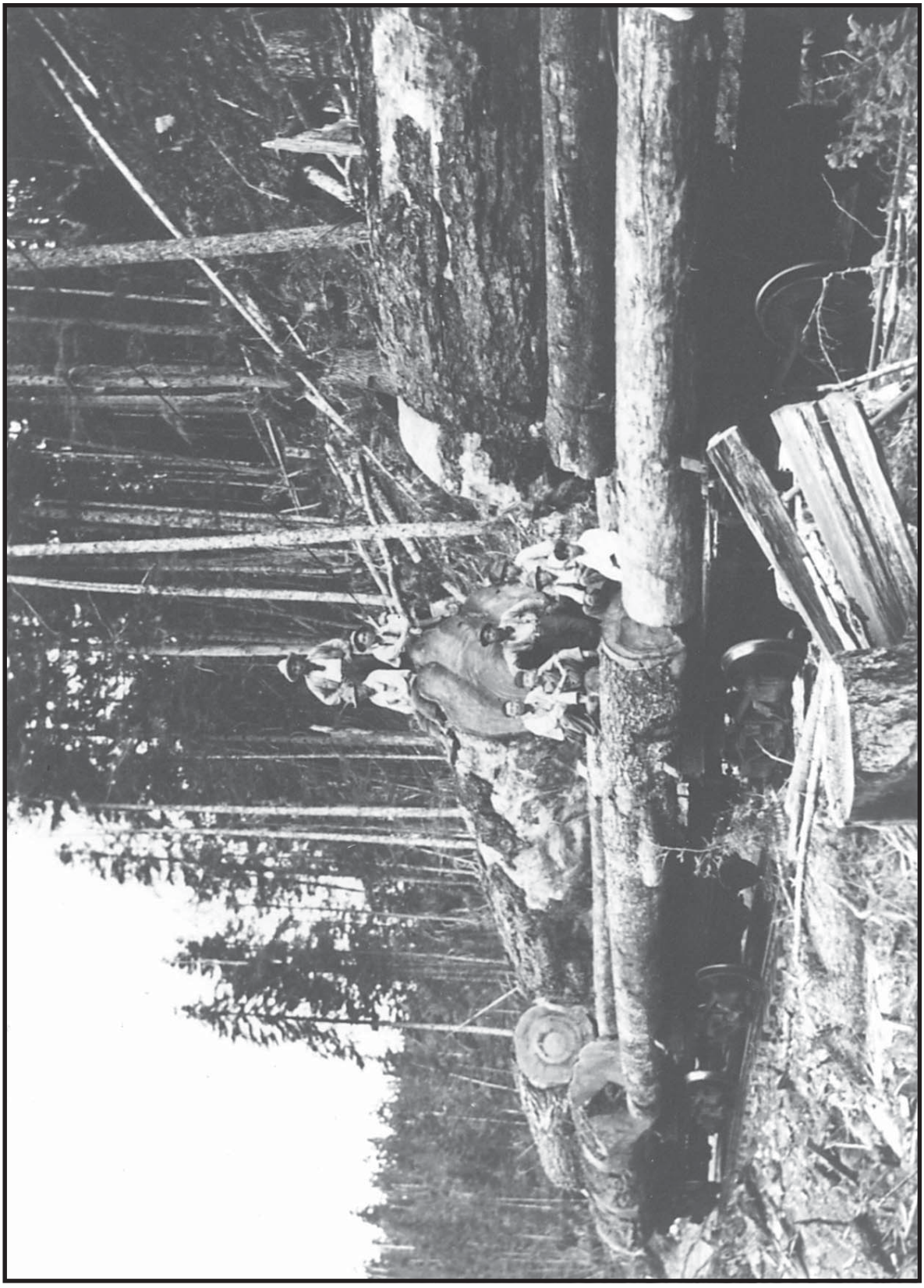
Resource #6.3

Resource #6.4

Resource #6.5

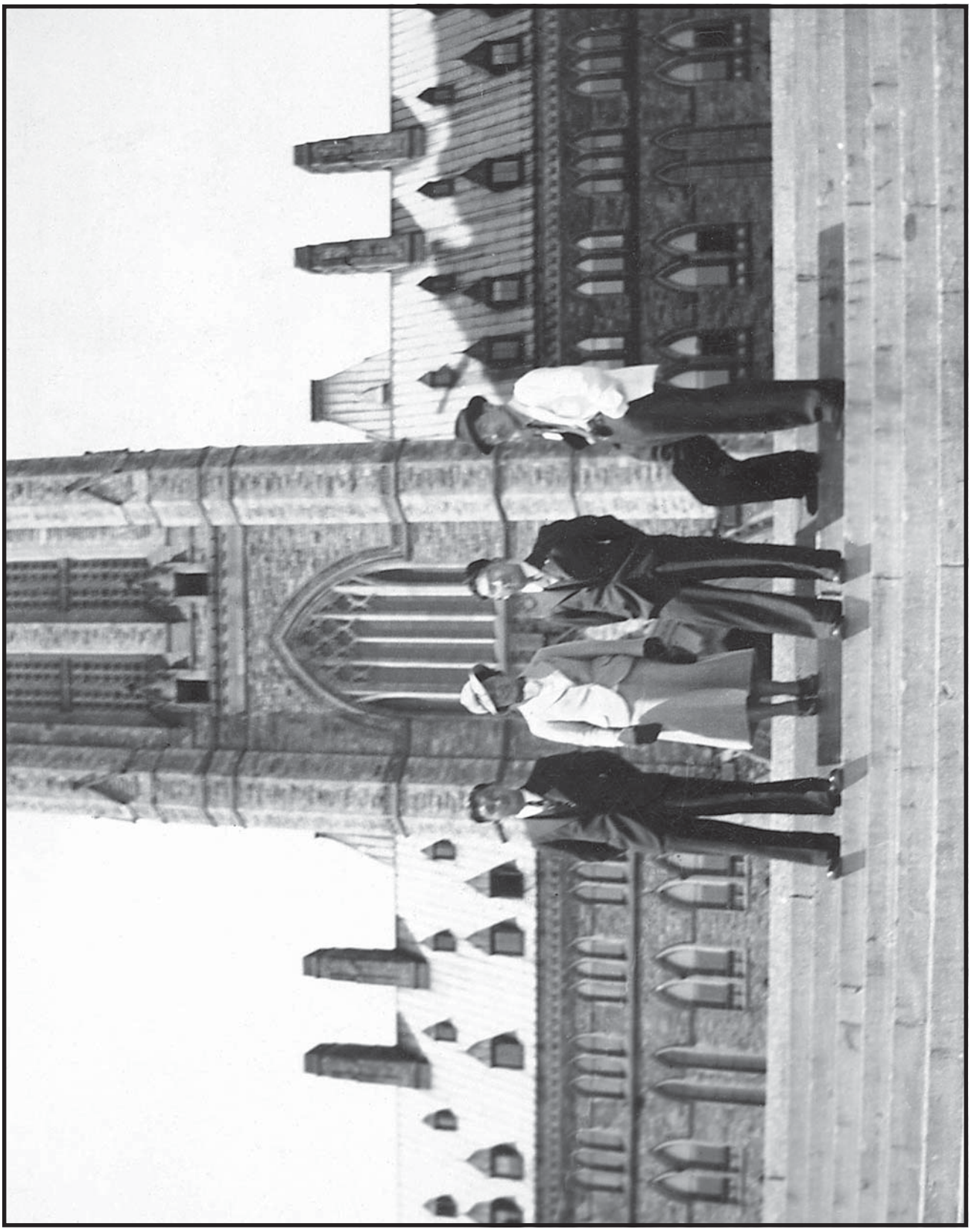


Resource #6.6

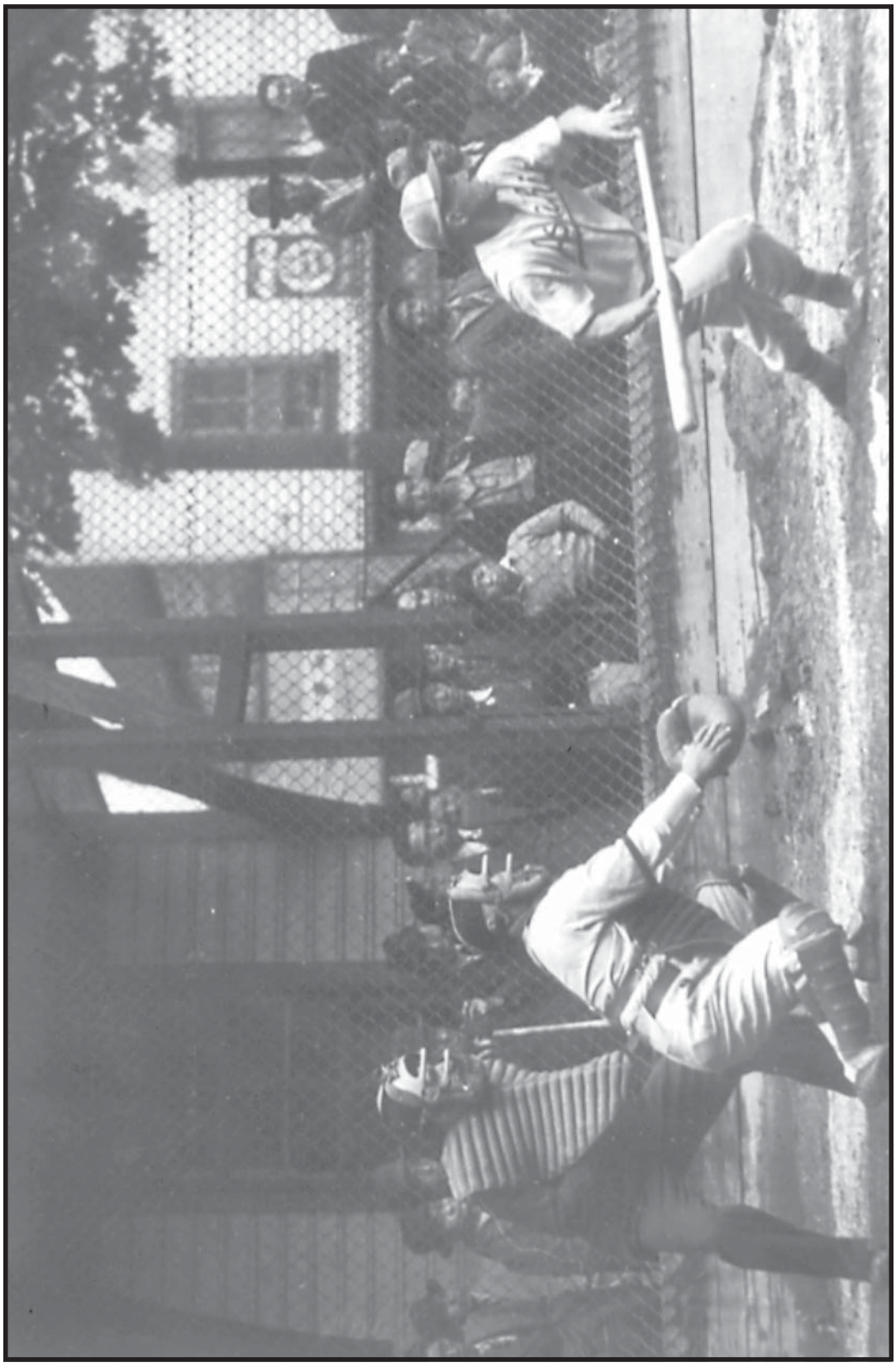


Resource #6.7

Resource #6.8



Resource #6.9



Resource #6.10

Resource #6.11

Resource #6.12

Resource #8.1: NOTICE TO ALL PERSONS OF JAPANESE RACIAL ORIGIN OTTAWA, FEBRUARY 2, 1942

NOTICE

TO ALL PERSONS OF JAPANESE RACIAL ORIGIN

Having reference to the Protected Area of British Columbia as described in an Extra of the Canada Gazette, No. 174 dated Ottawa, Monday, February 2, 1942:-

1. EVERY PERSON OF THE JAPANESE RACE, WHILE WITHIN THE PROTECTED AREA AFORESAID, SHALL HEREAFTER BE AT HIS USUAL PLACE OF RESIDENCE EACH DAY BEFORE SUNSET AND SHALL REMAIN THEREIN UNTIL SUNRISE ON THE FOLLOWING DAY, AND NO SUCH PERSON SHALL GO OUT OF HIS USUAL PLACE OF RESIDENCE AFORESAID UPON THE STREETS OR OTHERWISE DURING THE HOURS BETWEEN SUNSET AND SUNRISE;

2. NO PERSON OF THE JAPANESE RACE SHALL HAVE IN HIS POSSESSION OR USE IN SUCH PROTECTED AREA ANY MOTOR VEHICLE, CAMERA, RADIO TRANSMITTER, RADIO RECEIVING SET, FIREARM, AMMUNITION OR EXPLOSIVE;

3. IT SHALL BE THE DUTY OF EVERY PERSON OF THE JAPANESE RACE HAVING IN HIS POSSESSION OR UPON HIS PREMISES ANY ARTICLE MENTIONED IN THE NEXT PRECEDING PARAGRAPH, FORTHWITH TO CAUSE SUCH ARTICLE TO BE DELIVERED UP TO ANY JUSTICE OF THE PEACE RESIDING IN OR NEAR THE LOCALITY WHERE ANY SUCH ARTICLE IS HAD IN POSSESSION, OR TO AN OFFICER OR CONSTABLE OF THE POLICE FORCE OF THE PROVINCE OR CITY IN OR NEAR SUCH LOCALITY OR TO AN OFFICER OR CONSTABLE OF THE ROYAL CANADIAN MOUNTED POLICE.

4. ANY JUSTICE OF THE PEACE OR OFFICER OR CONSTABLE RECEIVING ANY ARTICLE MENTIONED IN PARAGRAPH 2 OF THIS ORDER SHALL GIVE TO THE PERSON DELIVERING THE SAME A RECEIPT THEREFOR AND SHALL REPORT THE FACT TO THE COMMISSIONER OF THE ROYAL CANADIAN MOUNTED POLICE, AND SHALL RETAIN OR OTHERWISE DISPOSE OF ANY SUCH ARTICLE AS DIRECTED BY THE SAID COMMISSIONER.

5. ANY PEACE OFFICER OR ANY OFFICER OR CONSTABLE OF THE ROYAL CANADIAN MOUNTED POLICE HAVING POWER TO ACT AS SUCH PEACE OFFICER OR OFFICER OR CONSTABLE IN THE SAID PROTECTED AREA, IS AUTHORIZED TO SEARCH WITHOUT WARRANT THE PREMISES OR ANY PLACE OCCUPIED OR BELIEVED TO BE OCCUPIED BY ANY PERSON OF THE JAPANESE RACE REASONABLY SUSPECTED OF HAVING IN HIS POSSESSION OR UPON HIS PREMISES ANY ARTICLE MENTIONED IN PARAGRAPH 2 OF THIS ORDER, AND TO SEIZE ANY SUCH ARTICLE FOUND ON SUCH PREMISES;

6. EVERY PERSON OF THE JAPANESE RACE SHALL LEAVE THE PROTECTED AREA AFORESAID FORTHWITH;

7. NO PERSON OF THE JAPANESE RACE SHALL ENTER SUCH PROTECTED AREA EXCEPT UNDER PERMIT ISSUED BY THE ROYAL CANADIAN MOUNTED POLICE;

8. IN THIS ORDER, "PERSONS OF THE JAPANESE RACE" MEANS, AS WELL AS ANY PERSON WHOLLY OF THE JAPANESE RACE, A PERSON NOT WHOLLY OF THE JAPANESE RACE IF HIS FATHER OR MOTHER IS OF THE JAPANESE RACE AND IF THE COMMISSIONER OF THE ROYAL CANADIAN MOUNTED POLICE BY NOTICE IN WRITING HAS REQUIRED OR REQUIRES HIM TO REGISTER PURSUANT TO ORDER-IN-COUNCIL P.C. 9760 OF DECEMBER 16th, 1941.

DATED AT OTTAWA THIS 26th DAY OF FEBRUARY, 1942.

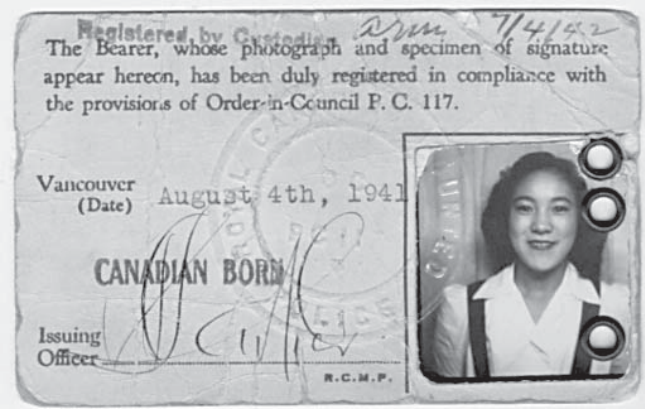
Louis S. St. Laurent,
Minister of Justice

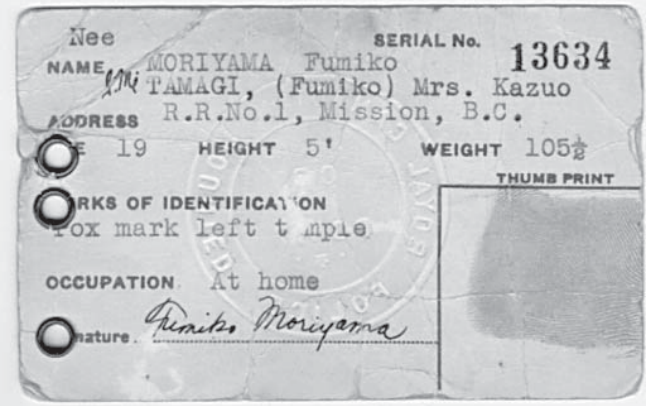
To be posted in a Conspicuous Place

Those residing in the "protected" area of BC (100 miles or 162 km inland from the west coast):

- shall stay at his usual place of residence from sunset to sunrise (curfew)
- shall not have in his possession or use of any motor vehicle, camera, radio transmitter or receiver, firearm, ammunition or explosive (confiscation)
- the RCMP is authorized to search without a warrant and seize any of the articles mentioned
- every person of the Japanese race shall leave the protected area even those born in Canada
- those leaving the protected area must have a permit from the RCMP
- "persons of the Japanese race" includes all persons, even those born in Canada and also who are only partly Japanese (mother or father is Japanese)

Resource #8.2: REGISTRATION CARD AND ANNOUNCEMENT ON TRAVEL PERMITS





Carry Papers People Warned

All persons of Japanese origin are strongly advised to carry their papers with them at all times, including "orders to report" issued by the Royal Canadian Mounted Police, The BC Security Commission warned again today. If stopped by the Police, persons without papers may be held for enquiry and disposition. A penalty is provided for failure to carry registration cards.

source: New Canadian May 9, 1942.

Everyone of Japanese ancestry over 16 years of age was fingerprinted and photographed and had to carry an identity card to be shown on demand.

Japanese Canadians could not leave an area without reporting to the RCMP and obtaining a travel permit.

FISHING BOATS SEIZED BY THE FEDERAL GOVERNMENT AND IMPOUNDED AT ANNIEVILLE DYKE ON THE FRASER RIVER, 1941.

Vancouver Public Library Special Collection, #VPL 3191

Within 48 hours of the bombing of Pearl Harbor on Dec. 7, 1941, some 1,200 fishing vessels owned by Japanese Canadians were seized and impounded. In January 1942, the boats were sold to non-Japanese fishermen.

Japanese fishermen were stripped of their property, their independence and their means of livelihood. They could not support their families.

Many had their boats damaged and their gear stolen. The prices they received for the boats and gear were much less than the appraised value.

BAGS BEING STUFFED WITH STRAW for use as mattresses by Japanese Canadians, 1942.

The National Archives of Canada

The PNE buildings in Hastings Park, Vancouver, were used to house those who were arriving from places along the West Coast and Vancouver Island: Prince Rupert, Victoria, Salt Spring Island, Cumberland, Nanaimo.

From Hastings Park people were shipped out to internment camps.

THE WOMEN'S DORMITORY at Hastings Park, 1942.

The National Archives of Canada

Families were separated.

Women and children were forced to live in horse stalls in the Livestock Buildings.

Sheets and blankets were used in an attempt to create some privacy.

The stench from the animals that occupied the stalls just days before their arrival made many feel ill.

THE MEN'S DORMITORY was the Forum at Hastings Park, Vancouver, 1942.

The National Archives of Canada

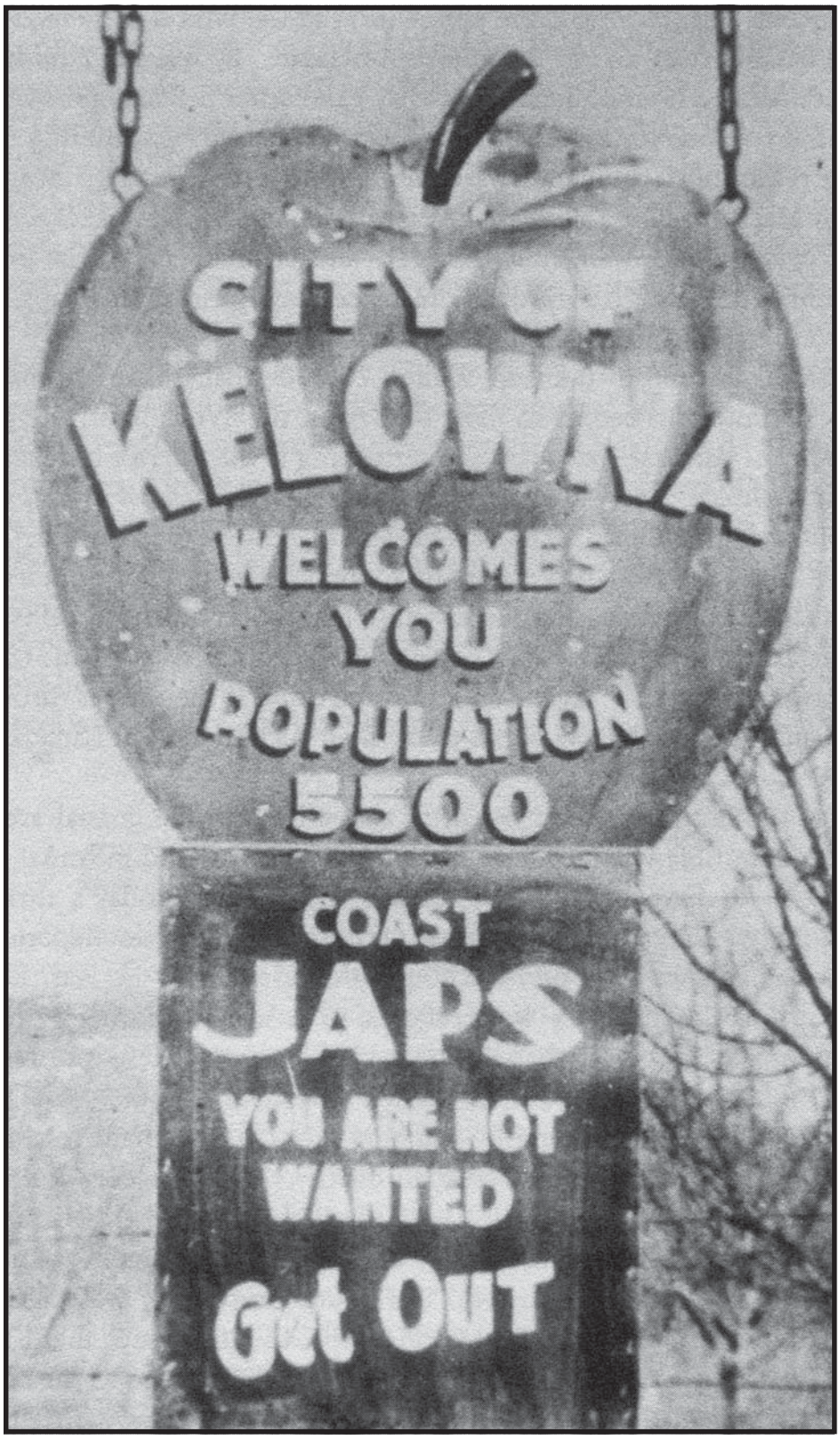
Some families were given as little as 24 hours to leave their homes.

Families were separated: men and boys from women and children.

Meals were eaten in segregated mess halls.

Some were forced to stay for months without knowing where they would be sent nor what had happened to their friends and relatives.

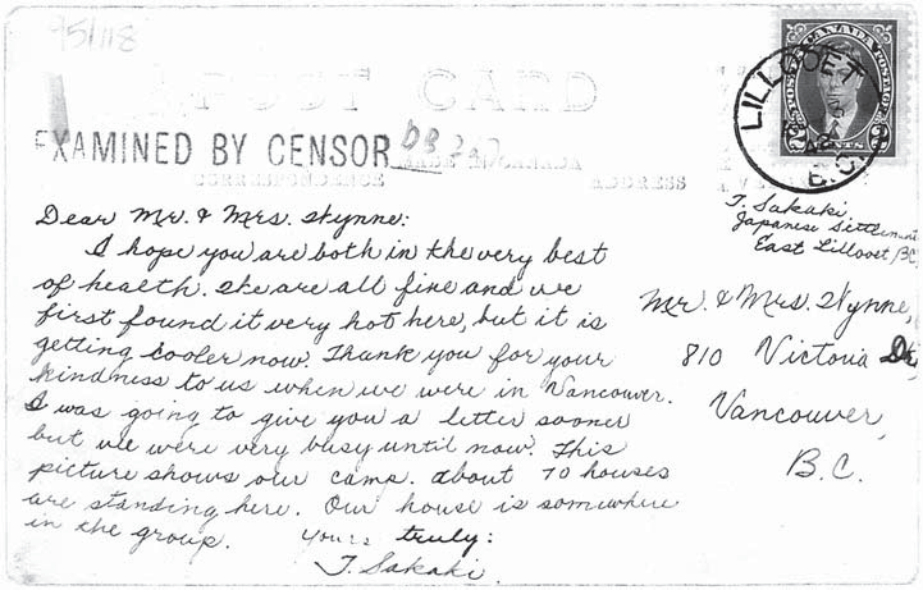
Resource #8.7: SIGN IN KELOWNA "City of Kelowna Welcomes You - Population 5500 - Coast Japs You are Not Wanted - Get Out," 1942.



The National Archives of Canada

During relocation, Japanese Canadians were not welcome in interior towns. The City Councils voted to keep them out.

Resource #8.8: POST CARD: Japanese Settlement, East Lillooet, BC, dated July 28, 1942.



Censorship was imposed on all incoming and outgoing mail.

It delayed delivery of mail.

It served to restrict freedom of expression between friends and family members who were separated, and impeded discussions about life altering decisions such as relocation "east of the Rockies" and "repatriation." (See censorship in the Glossary).

"FUNERAL OF AN INMATE," ANGLER, PRISONER OF WAR CAMP IN ONTARIO

All prisoners wore a uniform with a red circle on their back so that they were an easy target for the guards.

700 Japanese Canadian men were confined.

Reasons for confinement: not having a travel permit, disobeying the curfew, or resisting the order to leave the West Coast.

Resource #8.10: PERSONAL ACCOUNT

I was 16 years old. Fishing was good in 1941 and 1942 was predicted to be an even better and greater fishing season than 1941.

Pearl Harbor changed everything. The Royal Canadian Navy started impounding all Japanese Canadian fishing vessels. To the fisherman, his boat is second only to his life. When they lost their boat, their feeling was "I've lost my 50 years' work."

After the boat seizure came the evacuation order. Steveston was a tightly-knit fishing community with the Fishermen's Hospital, Administration Office, Fishermen's Hall, Gymnasium (martial arts center) and four acres of land with a kindergarten all owned by the fishermen. We all attended Lord Byng Public School, which was half-financed by the Japanese Canadian community, but owned by the Richmond municipality. We attended English school from 9 am to 3 pm and Japanese school from 4 pm to 5 pm.

When the men were shipped out first leaving their families behind, some of us helped them to pack for the evacuation. It was during this time that I witnessed one incident which changed my belief and thinking towards this awful situation thrust upon our community. A middle-aged lady with a baby on her back and a little boy beside her was on her hands and knees in front of a young, smart-looking RCMP, crying and begging that she be taken away with her husband too. What I saw upset me. My volunteer service is not helping the evacuees!

I made the most important decision of my life. I became an underground activist and decided to openly go against the BC Security Commission and protest the breaking up of our families. My decision resulted in my being picked up for not having the proper permit to stay in Vancouver, a restricted area. I was thrown into jail. I could not contact my family. On about the third day my mother and sister were able to visit me with my toothbrush and other necessities.

From there I was sent to Angler, a prisoner of war camp in Ontario. As I entered Angler, I felt like I was caged in when the guards with machine guns closed the outer and inner barbed wire gates. We were ordered to surrender all civilian belongings except our underwear and supplied with POW outfits. I became POW No. 348.

Harry Yonekura, Toronto, Ontario

Harry Yonekura recalls the seizure of fishing vessels belonging to Japanese Canadians in the town of Steveston in 1941/42, and his arrest and imprisonment in Angler, a Prisoner of War camp, for not having the proper papers.

Resource #8.11: PERSONAL ACCOUNT

When we Japanese-Canadian pupils got to Strathcona school, we were told in groups or individually by Mr. Glass, the vice-principal, that we could not come to school anymore because Canada was at war with Japan. Instead, he said, we were only allowed to collect our personal items from our former classrooms. So I went into the Grade 7 classroom and got my belongings, which I had left there in June.
I will never forget the sad expression on the face of Miss Bolton, my Grade 7 teacher, as she said goodbye, shaking her head.

Teaching in Exile, p. 1.

Shogo Kobayashi, 12 years old, Strathcona Public School, Vancouver, September 1942.

Resource #8.12: ENCYCLOPEDIA OF BRITISH COLUMBIA, Harbour Publishing, 2000.

During WWII a small number of German Canadians were interned (p. 285).

During the war an estimated 40 BC Italians were arrested and interned as enemy aliens (p.362).

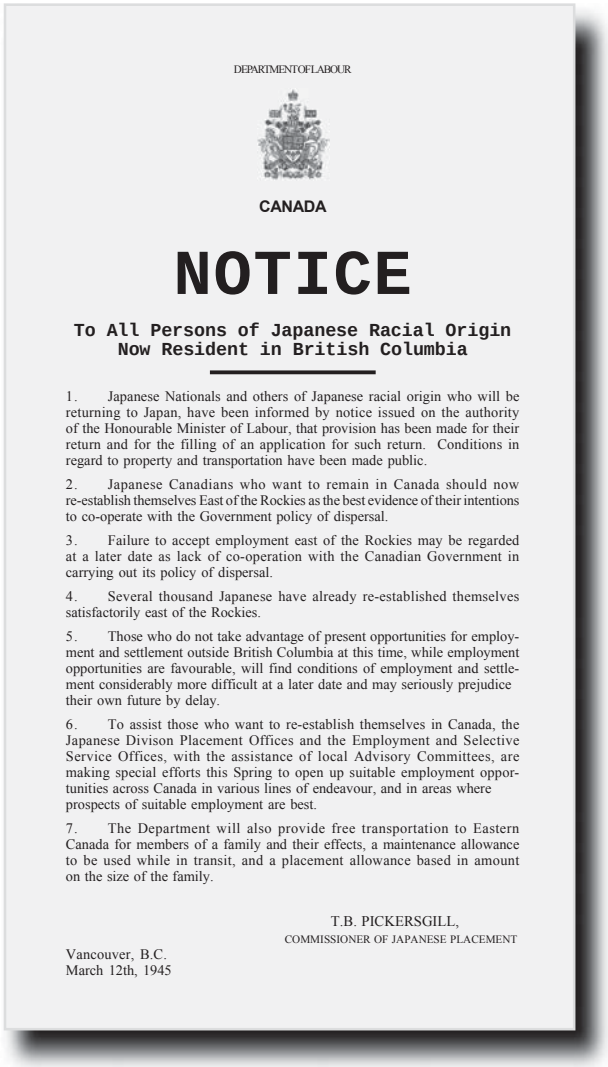
Some 22,000 people of Japanese ancestry were removed from coastal BC and relocated to interior camps and to other provinces east of the Rocky Mountains. By 1947 the number of people of Japanese descent living in BC was reduced to 6,776. Not until 1949 were evacuees allowed to return to the coast (p. 365).

Resource #8.13: SECOND DAY IN UNIFORM, April 1945. Akio Sato.

courtesy of Akio Sato, Japanese Canadian National Museum

- Japanese Canadians were denied the right to fight for their country.
- It was only after the British army came to recruit them did the Canadian government allow 150 nisei (nee-say) or second generation Japanese Canadians to join the Canadian army.
- Many served in the Canadian Intelligence Corps as translators.
- During World War I some Japanese Canadians enlisted to fight for Canada in an attempt to get the right to vote.
- They were given the right in 1931 but it was taken away in 1942.
- In 1936 a delegation was sent to Ottawa to seek the franchise but it was unsuccessful.
- Not until 1949 were all Japanese Canadians given the democratic right to vote.

Resource #8.14: GOVERNMENT NOTICE



DEPARTMENT OF LABOUR

CANADA

NOTICE

To All Persons of Japanese Racial Origin Now Resident in British Columbia

1. Japanese Nationals and others of Japanese racial origin who will be returning to Japan, have been informed by notice issued on the authority of the Honourable Minister of Labour, that provision has been made for their return and for the filling of an application for such return. Conditions in regard to property and transportation have been made public.

2. Japanese Canadians who want to remain in Canada should now re-establish themselves East of the Rockies as the best evidence of their intentions to co-operate with the Government policy of dispersal.

3. Failure to accept employment east of the Rockies may be regarded at a later date as lack of co-operation with the Canadian Government in carrying out its policy of dispersal.

4. Several thousand Japanese have already re-established themselves satisfactorily east of the Rockies.

5. Those who do not take advantage of present opportunities for employment and settlement outside British Columbia at this time, while employment opportunities are favourable, will find conditions of employment and settlement considerably more difficult at a later date and may seriously prejudice their own future by delay.

6. To assist those who want to re-establish themselves in Canada, the Japanese Divison Placement Offices and the Employment and Selective Service Offices, with the assistance of local Advisory Committees, are making special efforts this Spring to open up suitable employment opportunities across Canada in various lines of endeavour, and in areas where prospects of suitable employment are best.

7. The Department will also provide free transportation to Eastern Canada for members of a family and their effects, a maintenance allowance to be used while in transit, and a placement allowance based in amount on the size of the family.

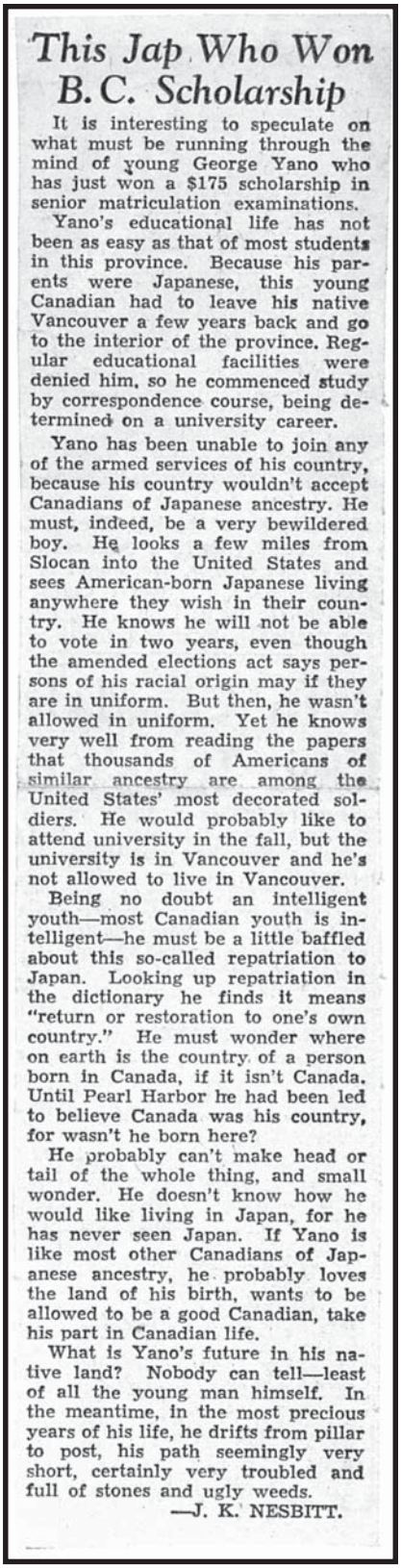
T.B. PICKERSGILL,
COMMISSIONER OF JAPANESE PLACEMENT

Vancouver, B.C.
March 12th, 1945

Notice To All Persons of Japanese Racial Origin Now Resident in British Columbia, Vancouver, B.C. March 12th, 1945.

- While in internment camps, rootless and penniless, Japanese Canadians are ordered to disperse. The choice is “return” to Japan or move “east of the Rockies.” “Return” means exile to the Canadian born who have never been to Japan. “East of the Rockies” means moving to places unknown.
- Returning to British Columbia is not an option.
- If they choose to “return” to Japan, the government will pay for their transportation.
- If they do not move “east of the Rockies,” it may be regarded as being a disloyal and uncooperative act.

Resource #8.15: NEWSPAPER ARTICLE



This Jap Who Won B. C. Scholarship

It is interesting to speculate on what must be running through the mind of young George Yano who has just won a $175 scholarship in senior matriculation examinations.

Yano's educational life has not been as easy as that of most students in this province. Because his parents were Japanese, this young Canadian had to leave his native Vancouver a few years back and go to the interior of the province. Regular educational facilities were denied him, so he commenced study by correspondence course, being determined on a university career.

Yano has been unable to join any of the armed services of his country, because his country wouldn't accept Canadians of Japanese ancestry. He must, indeed, be a very bewildered boy. He looks a few miles from Slocan into the United States and sees American-born Japanese living anywhere they wish in their country. He knows he will not be able to vote in two years, even though the amended elections act says persons of his racial origin may if they are in uniform. But then, he wasn't allowed in uniform. Yet he knows very well from reading the papers that thousands of Americans of similar ancestry are among the United States' most decorated soldiers. He would probably like to attend university in the fall, but the university is in Vancouver and he's not allowed to live in Vancouver.

Being no doubt an intelligent youth—most Canadian youth is intelligent—he must be a little baffled about this so-called repatriation to Japan. Looking up repatriation in the dictionary he finds it means "return or restoration to one's own country." He must wonder where on earth is the country of a person born in Canada, if it isn't Canada. Until Pearl Harbor he had been led to believe Canada was his country, for wasn't he born here?

He probably can't make head or tail of the whole thing, and small wonder. He doesn't know how he would like living in Japan, for he has never seen Japan. If Yano is like most other Canadians of Japanese ancestry, he probably loves the land of his birth, wants to be allowed to be a good Canadian, take his part in Canadian life.

What is Yano's future in his native land? Nobody can tell—least of all the young man himself. In the meantime, in the most precious years of his life, he drifts from pillar to post, his path seemingly very short, certainly very troubled and full of stones and ugly weeds.

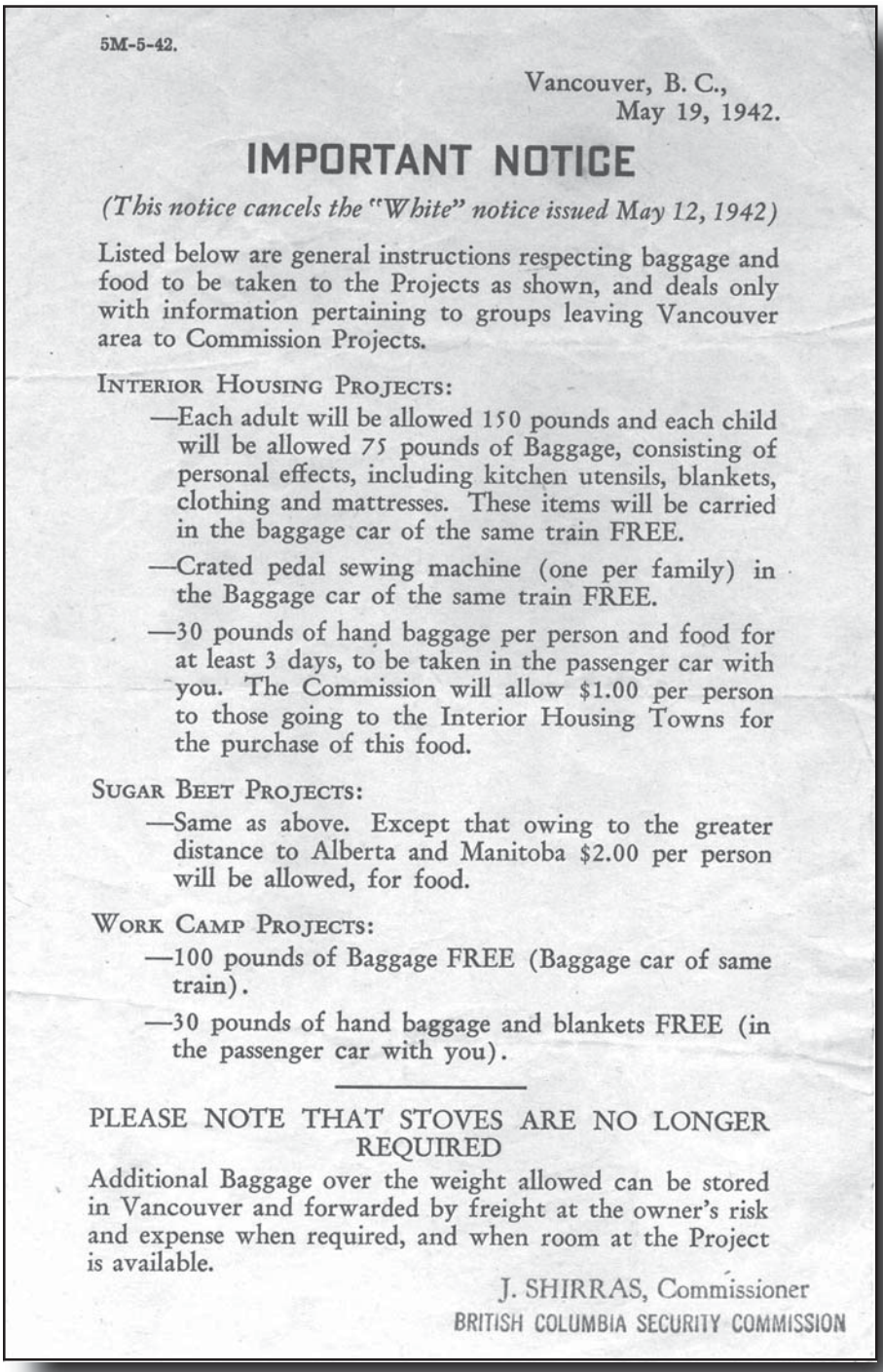
—J. K. NESBITT.

Newspaper article: "This Jap Who Won B.C. Scholarship" by J.K. Nesbitt, Vancouver, 1946.

Nesbitt speculates on what George Yano, a scholarship student must be thinking and feeling about the injustices and barriers he is facing as a young Japanese Canadian.

- Being Japanese Canadian, he had to leave Vancouver and had to finish his education through correspondence.
- Canada did not allow him to join the armed forces and therefore he could not vote.
- In the U.S. Japanese Americans were allowed to do both.
- He could not attend university since the only one is in Vancouver.
- He did not want to be repatriated to Japan. Repatriation means "return or restoration to one's own country." He was born in Canada. He loves Canada and wants to be a good Canadian.

Resource #10.1: GOVERNMENT NOTICE



5M-5-42.

Vancouver, B. C.,
May 19, 1942.

IMPORTANT NOTICE

(This notice cancels the "White" notice issued May 12, 1942)

Listed below are general instructions respecting baggage and food to be taken to the Projects as shown, and deals only with information pertaining to groups leaving Vancouver area to Commission Projects.

INTERIOR HOUSING PROJECTS:

—Each adult will be allowed 150 pounds and each child will be allowed 75 pounds of Baggage, consisting of personal effects, including kitchen utensils, blankets, clothing and mattresses. These items will be carried in the baggage car of the same train FREE.

—Crated pedal sewing machine (one per family) in the Baggage car of the same train FREE.

—30 pounds of hand baggage per person and food for at least 3 days, to be taken in the passenger car with you. The Commission will allow $1.00 per person to those going to the Interior Housing Towns for the purchase of this food.

SUGAR BEET PROJECTS:

—Same as above. Except that owing to the greater distance to Alberta and Manitoba $2.00 per person will be allowed, for food.

WORK CAMP PROJECTS:

—100 pounds of Baggage FREE (Baggage car of same train).

—30 pounds of hand baggage and blankets FREE (in the passenger car with you).

PLEASE NOTE THAT STOVES ARE NO LONGER REQUIRED

Additional Baggage over the weight allowed can be stored in Vancouver and forwarded by freight at the owner's risk and expense when required, and when room at the Project is available.

J. SHIRRAS, Commissioner
BRITISH COLUMBIA SECURITY COMMISSION

"Important Notice" from the BC Security Commission: instructions about baggage, food and other items to be taken to Commission Projects (internment camps).

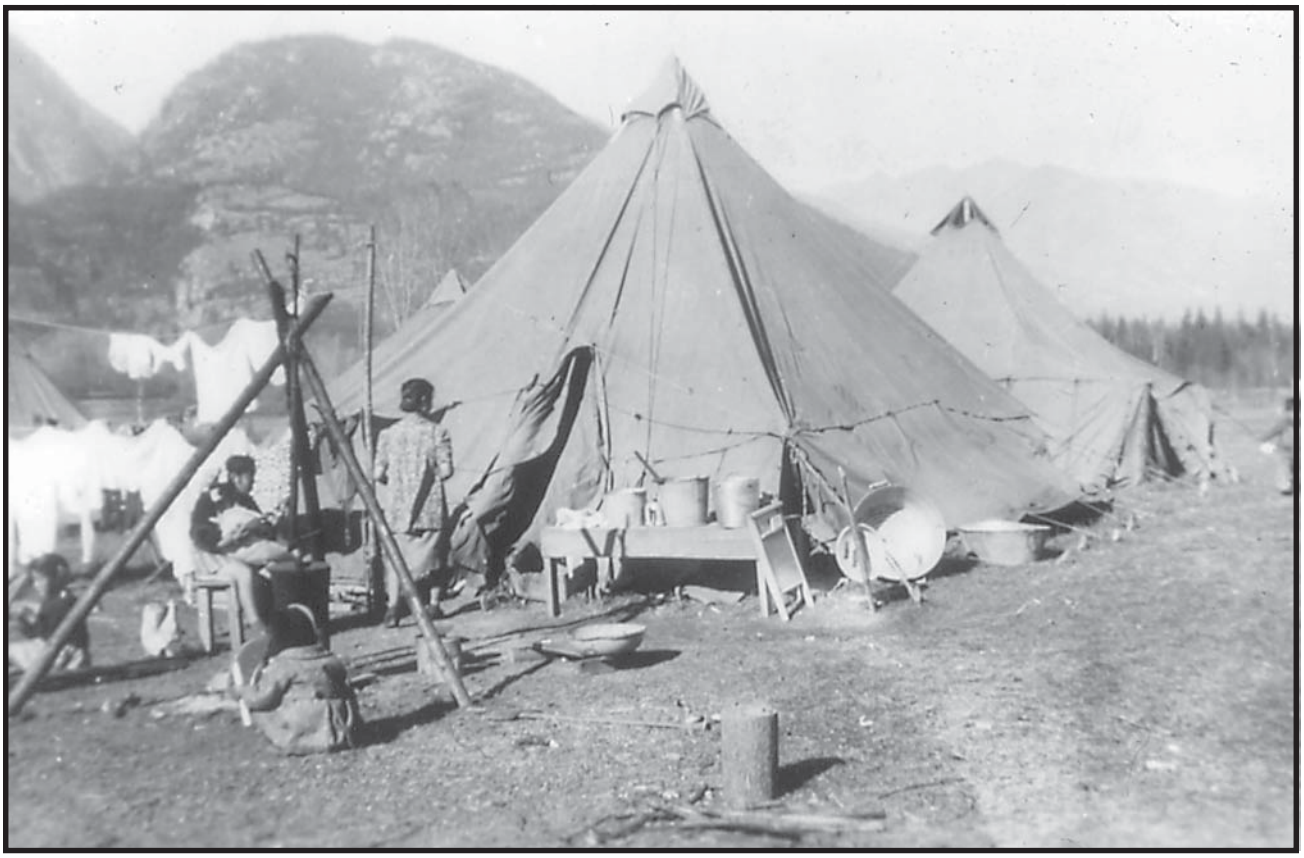
Each adult was allowed 150 pounds (70 kg) and each child 75 pounds (35 kg).

Resource #10.2: STREET SCENE of Japanese Canadians arriving on trucks at an internment camp, 1942.

The National Archives of Canada

Trucks and trains were used to ship Japanese Canadians to internment camps. The RCMP directed the loading. Women, children and the elderly were separated from their husbands and fathers who were sent to work on road camps near the Rockies on the BC/ Alberta border. Those who did not obey in any way were sent away to a Prisoner of War camp in Angler, Ontario.

Resource #10.3: FAMILIES LIVING IN TENTS while waiting for shacks to be built, 1942.



UBC Special Collections.

PERSONAL ACCOUNT:

"My wife was sent to Slocan, to Lemon Creek, along with my daughter and my sister. My daughter was still small, less than a year old. They lived in tents until they got the cabins built. So many people arrived all at once, you see, and they had no accommodation, they had to put up tents for temporary housing. Then after that they started building cabins– two families to each cabin. It was so cold and they had no heat, they used to put the lantern underneath the bed for warmth ... they weren't allowed to take much with them, only 150 pounds per person, they left everything here." (Steveston, BC)

Hideo Kokubo, *A Dream of Riches*, p. 92.

Resource #10.4: FAMILY IN FRONT OF A SHACK, 1942.

Alex Eastwood Collection, Japanese Canadian National Museum

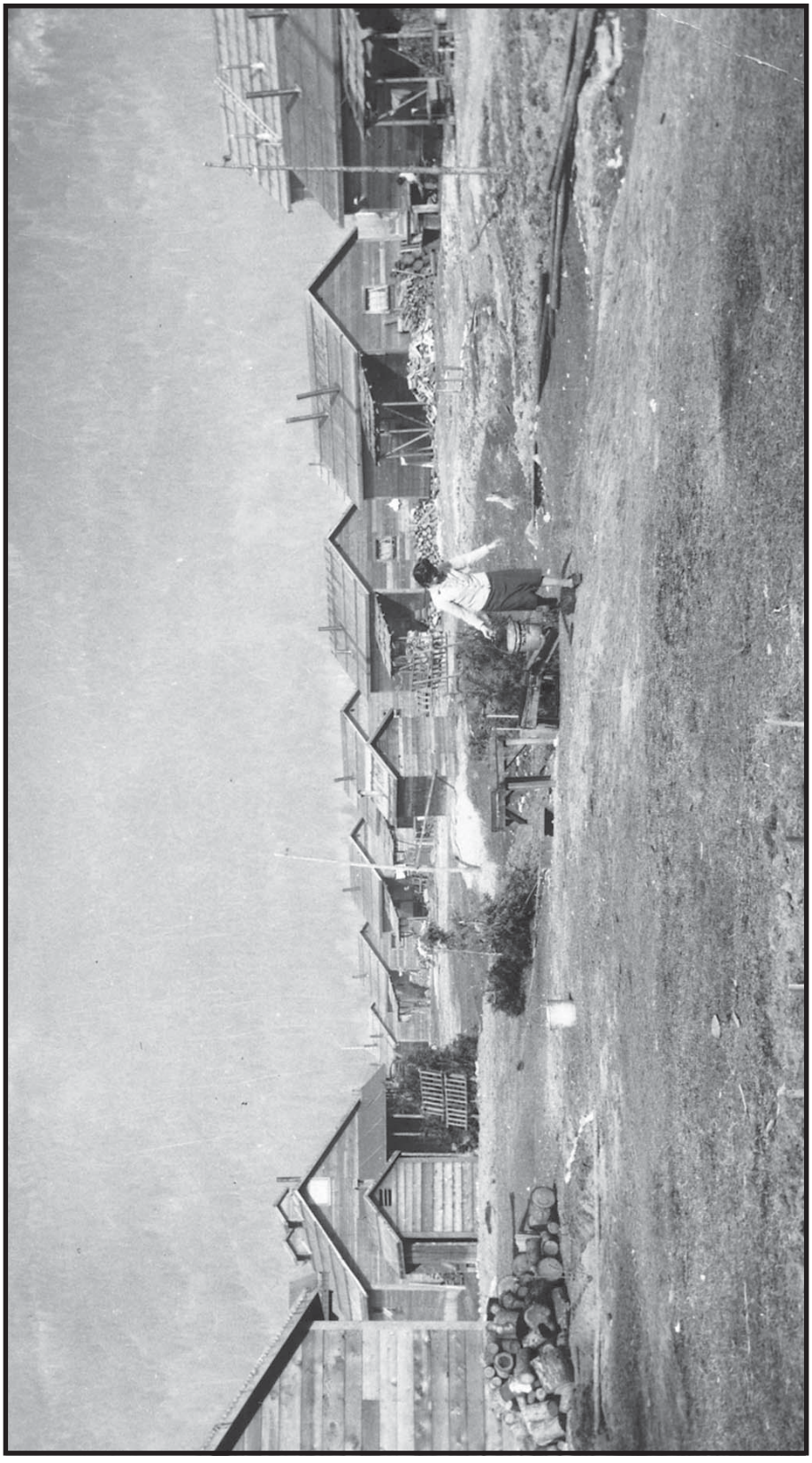
In many internment camps, laundry was done in the community washrooms at a designated time. There were cold water taps only. Hot water had to be heated on the stove in the communal kitchen and carried to the tubs. Outside also were the outhouses with their pungent odor of lime.

HISTORY BOOK: THE ENEMY THAT NEVER WAS

What was not so bearable lay much deeper than mere physical isolation. It was seen on the face of a gnarled issei farmer from Surrey. It was seen on the face of an issei grocer's widow from Victoria. It was seen on the face of a nubile nisei teenage daughter of an Ocean Falls pulp mill worker. It was seen on the face of a nisei fisherman from Tofino. The overwhelming question was: Why? Why? What is all this?

The Enemy That Never Was, Ken Adachi, p. 256.

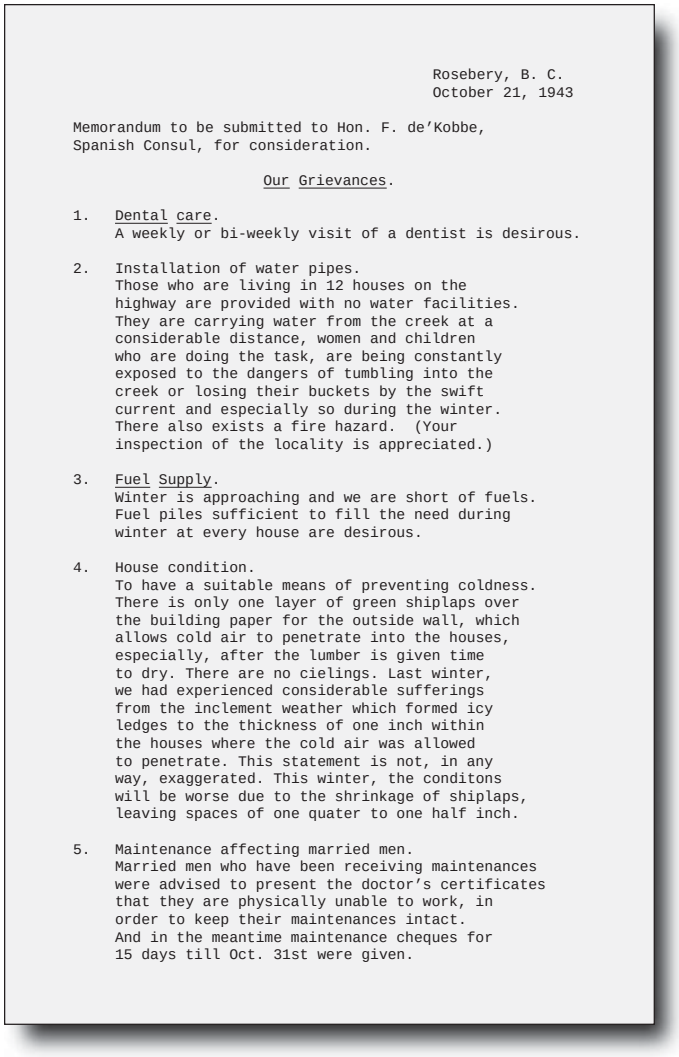
Resource #10.5



MRS. TAKE AKIYAMA CARRYING WATER in Lemon Creek, BC an internment camp, 1943.

Fumiko Ezaki Collection. Japanese Canadian National Museum

Resource #10.5 (cont.): MEMORANDUM: "Our Grievances"



Rosebery, B. C.
October 21, 1943

Memorandum to be submitted to Hon. F. de'Kobbe,
Spanish Consul, for consideration.

Our Grievances.

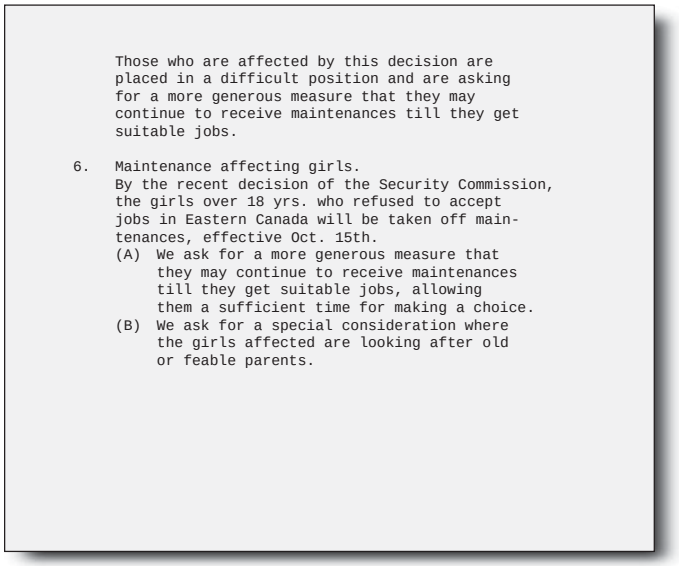
1. Dental care.
   A weekly or bi-weekly visit of a dentist is desirous.

2. Installation of water pipes.
   Those who are living in 12 houses on the highway are provided with no water facilities. They are carrying water from the creek at a considerable distance, women and children who are doing the task, are being constantly exposed to the dangers of tumbling into the creek or losing their buckets by the swift current and especially so during the winter. There also exists a fire hazard. (Your inspection of the locality is appreciated.)

3. Fuel Supply.
   Winter is approaching and we are short of fuels. Fuel piles sufficient to fill the need during winter at every house are desirous.

4. House condition.
   To have a suitable means of preventing coldness. There is only one layer of green shiplaps over the building paper for the outside wall, which allows cold air to penetrate into the houses, especially, after the lumber is given time to dry. There are no cielings. Last winter, we had experienced considerable sufferings from the inclement weather which formed icy ledges to the thickness of one inch within the houses where the cold air was allowed to penetrate. This statement is not, in any way, exaggerated. This winter, the conditons will be worse due to the shrinkage of shiplaps, leaving spaces of one quater to one half inch.

5. Maintenance affecting married men.
   Married men who have been receiving maintenances were advised to present the doctor's certificates that they are physically unable to work, in order to keep their maintenances intact. And in the meantime maintenance cheques for 15 days till Oct. 31st were given.



Those who are affected by this decision are placed in a difficult position and are asking for a more generous measure that they may continue to receive maintenances till they get suitable jobs.

6. Maintenance affecting girls.
   By the recent decision of the Security Commission, the girls over 18 yrs. who refused to accept jobs in Eastern Canada will be taken off maintenances, effective Oct. 15th.
   (A) We ask for a more generous measure that they may continue to receive maintenances till they get suitable jobs, allowing them a sufficient time for making a choice.
   (B) We ask for a special consideration where the girls affected are looking after old or feable parents.

MEMORANDUM: "Our Grievances," Oct, 21, 1943 by the internees in Rosebery, BC. Courtesy Henry and Yvonne Wakabayashi.

- Dental care. A weekly or bi-weekly visit of a dentist is desirous.
- Installation of water pipes … women and children are carrying water from the creek at a considerable distance and are being constantly exposed to the dangers of tumbling into the creek or losing their buckets to the swift current and especially so during the winter.
- Fuel Supply. Winter is approaching and we are short of fuel.
- Housing conditions. To have a suitable means of keeping out the cold. … there are no ceilings.

Resource #10.6: FAMILIES SHARING A KITCHEN in Slocan or Greenwood, BC, 1943.

The National Archives of Canada

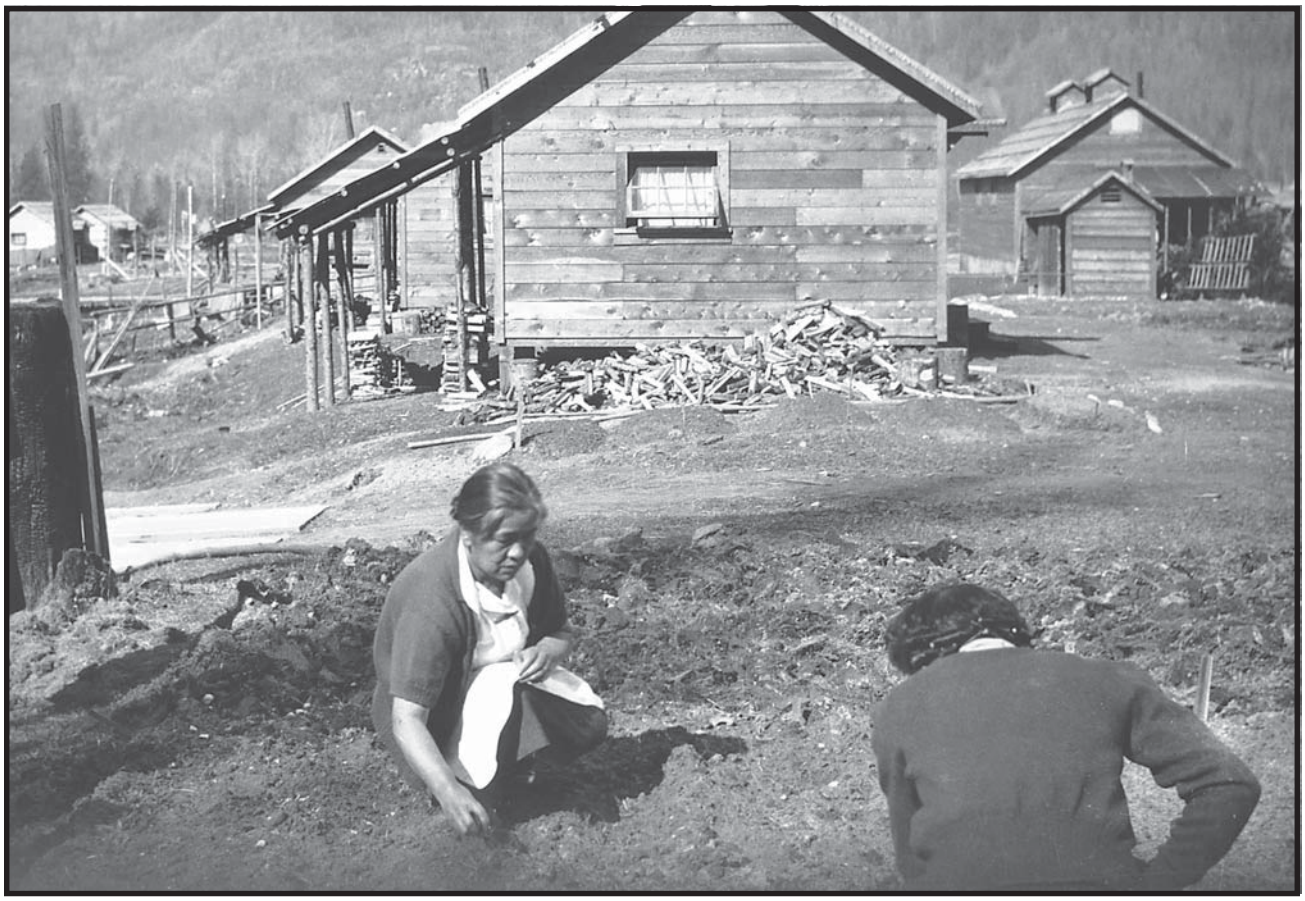
Slocan and Greenwood were ghost towns with vacant buildings. Houses were hastily repaired to accommodate Japanese Canadians from the coast. Each house had 2 or 3 families living together. All other facilities were shared by many families.
Cooking utensils included large pots for cooking rice and kettles to boil water for tea and to do the laundry. Tableware would include Japanese style cup and saucer and chopsticks along with western-style dishes and knives, forks and spoons.

HISTORY BOOK: THE ENEMY THAT NEVER WAS

Seven families totaling 21 persons, for example, were crammed into a six-room building in Slocan City. In one room, a family of six slept on straw-filled mattresses on double-decked single and double bunks. These seven families shared a 9 by 12 foot kitchen which contained a wood-burning stove and sink. A partitioned section allowed some of them to gather for their meals while the others used their beds as dining tables.

The Enemy That Never Was,
Ken Adachi, pp. 253-4.

Resource #10.7: PLANTING A GARDEN in an internment camp, Lemon Creek, BC, 1943.



Fumiko Ezaki Collection, Japanese Canadian National Museum

Families tried to supplement their diet with fresh vegetables. Traditional Japanese food was not available except for rice which was shipped in from Texas. *Shoyu* (soya sauce) and tofu (bean cake) were made in some camps and distributed to other camps. Most camp stores stocked only dry food products and canned goods. Steamed rice, wieners with soya sauce and vegetables from the garden made up a meal for many internees.

Resource #10.8: NUNS AND STUDENTS in Sandon, BC, 1940s.

source unknown

In Sandon and in Greenwood children attended classes held by Roman Catholic nuns. The local public schools would not accept Japanese Canadian students. In Lillooet, the parents built their own school.

High school students completed their schooling through correspondence. Parents had to pay $9 per course or $56 per year per student. This was a lot of money when a family earned $54 a month to pay for food and clothing.

PERSONAL ACCOUNT:

Gloria completed grade 11 in Cumberland on Vancouver Island and grade 12 through correspondence in Sandon, a ghost town where her family was sent.

"I post my letters and pick up the mail at the general store. An official-looking envelope is among them. I tear open the envelope and find that I have passed all the Grade 12 papers I wrote: two English, two French, algebra, and geometry.

I quickly decide to apply for two more subjects: history and geography. Most of the university students who tutored us are now gone to places out east, so I will need to study on my own."

Gloria Sato, *Teaching In Exile*, p. 122.

Resource #10.9: SUGAR BEET FIELD, 1940s.

Japanese Canadian National Museum

PERSONAL ACCOUNT

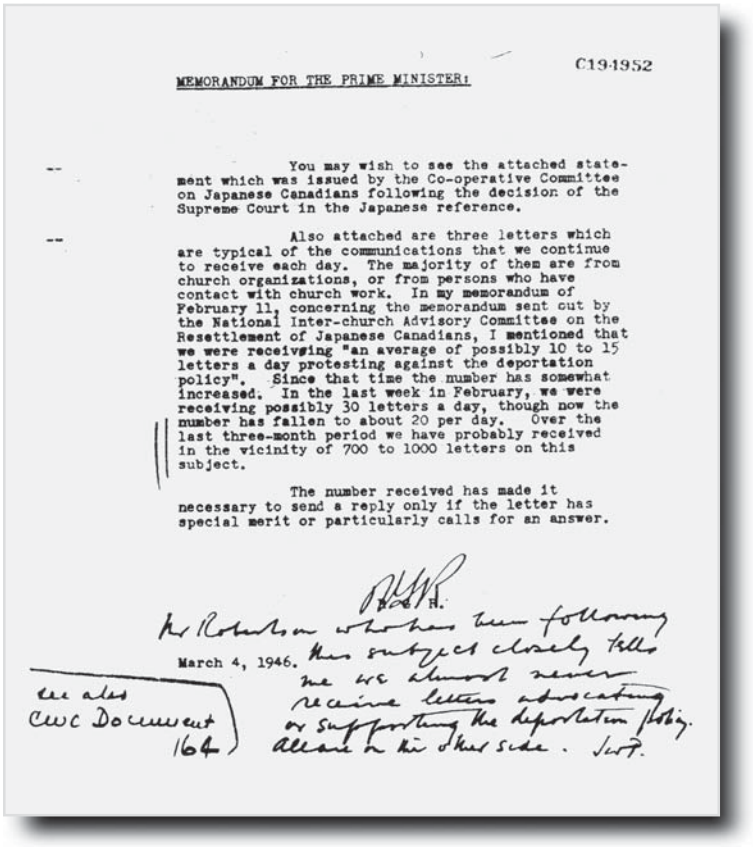
We laboured hard this summer … mothers who never expected to toil on the soil again, old men who had looked forward to comfort in declining years, young women who knew manicures and permanents … they worked from dawn to dark and even by moonlight to produce a record Canadian beet crop.

They said the girls couldn't harvest the beets. But they did. They worked with the stiff southwest wind blowing stinging dust in their eyes, they toiled while their backs cried out in protest, while their fingers froze in the cold morning frost.

Then it was back to hauling water, chop a hole in the ice a quarter or half-mile away, cuss the cows and horses that wander around the water hole, and stagger back with spilling buckets to frame shacks and coal-oil lamps and the bare, chilly outhouse…

New Canadian, Dec. 26, 1942 as quoted in "*The Enemy That Never Was*", p. 282.

Resource #10.10: MEMORANDUM FOR THE PRIME MINISTER, MARCH 4, 1946 from the Assistant to the Prime Minister.



C19-1952

MEMORANDUM FOR THE PRIME MINISTER:

-- You may wish to see the attached statement which was issued by the Co-operative Committee on Japanese Canadians following the decision of the Supreme Court in the Japanese reference.

-- Also attached are three letters which are typical of the communications that we continue to receive each day. The majority of them are from church organizations, or from persons who have contact with church work. In my memorandum of February 11, concerning the memorandum sent out by the National Inter-church Advisory Committee on the Resettlement of Japanese Canadians, I mentioned that we were receiving "an average of possibly 10 to 15 letters a day protesting against the deportation policy". Since that time the number has somewhat increased. In the last week in February, we were receiving possibly 30 letters a day, though now the number has fallen to about 20 per day. Over the last three-month period we have probably received in the vicinity of 700 to 1000 letters on this subject.

The number received has made it necessary to send a reply only if the letter has special merit or particularly calls for an answer.

March 4, 1946.

Mr Robertson who has been following this subject closely tells me we almost never receive letters advocating or supporting the deportation policy. Also on the other side. JWP.

see also CWC Document 164

- Between January and March, 700 - 1,000 letters have been received opposing the "repatriation" order.

- handwritten note transcription: “Mr. Robertson who has been following this subject closely tells me we almost never receive letters advocating or supporting the deportation policy.”
  Signed JWP (Jack W. Pickersgill - Assistant to the Prime Minister)

Public opposition and a United Nations declaration that "repatriation" was a war crime put an end to the order on January 24, 1947. By this time 4,000 Japanese Canadians half of them Canadian born, had already been exiled to war-torn Japan where they were again treated as "alien".

Resource #10.11: MAY QUEEN FESTIVAL in Greenwood, BC, an internment camp. 1948.

courtesy: Masako Fukawa

Both Canadian and Japanese festivals were celebrated as parents tried to maintain a sense of a "normal" childhood for the sake of the children. Cloth was ordered by mail from department stores in Vancouver. Dresses for the May Queen and her princesses were made by mothers who had taken dressmaking courses both before and during internment. A sewing machine was a prized possession as mothers made and remade clothes for the families.

Some Japanese celebrations were:

- *Obon* festival held on July 15th to celebrate the return of the spirits of the ancestors. Yukata, a summer "kimono" was worn for the "bon odori," a Japanese folk dance. However, most young people preferred strictly modern dances and jiving was very popular.

- Girls' Day was held on March 3rd, the third day of the third month. Special dolls brought out of storage for this occasion would be put on tiered shelves and displayed for about 10 days and put away until the following year.

- Boys' Day was celebrated on May 5th, the fifth day of the fifth month. Carp kites would be flown from roof-tops, one for each son. The carp was a symbol of bravery and courage since carps can swim against the tide.

Questions to Promote the Development of Critical Thinking Skills

Adapted from the *Critical Thinking Handbook: 6th – 9th Grades*

Questions of Clarification

- What do you mean by _____?
- What is your main point?
- What do you think is the main issue?
- Could you give an example?
- Why do you say that?
- Could you explain that further?
- Let me see if I understand you: do you mean _____?

Questions that Probe Assumptions

- What are you/we assuming?
- How would you/ _____ justify this?
- Why have you based your reasoning on _____ rather than _____?

Questions that Probe Reasons and Evidence

- What would be an example?
- Do you have any evidence for that?
- What are your reasons for saying that?
- Why do you think that is true?
- What other information do we need to have?
- What led you to that belief?
- Is that good evidence to support your belief ?
- How does that apply to this case?
- Who is in a position to know if that is the case?
- How could we go about finding out whether that is true?

Questions About Viewpoints or Perspectives

- You seem to be approaching this issue from _____ perspective. Why have you chosen this rather than that perspective?
- How would/did other groups or individuals respond? Why? What would influence them?
- Can/did anyone see this in another way?
- What would an opponent say?
- What is an alternative?
- How are _____and _____'s ideas alike? Different?

Questions that Probe Implications and Consequences

- What are you implying by this?
- When you say _____ are you implying _____ ?
- But if that happened, what else would also happen as a result? Why?
- What effect would that have?
- Would that necessarily happen or only probably happen?
- What is an alternative?
- If this and this are the case, then what else must also be true?

Questions About the Questions

- How could we find out?
- How could someone settle this question?
- Do we understand the issues?
- Is this the same issue as_____ ?
- What are the parts of this issue?
- Is this question hard or easy to answer? Why?
- Are we evaluating something when we examine this issue?
- Why is this question/issue important?

Suggested Readings, Films/Videos and Websites

PICTURE BOOKS:

Bunting, Eve	So Far From the Sea. Illustrated by Chris K. Soentpiet. Clarion Books, New York, 1988.
Coerr, Eleanor	Sadako. Illustrated by Ed Young. G.P. Putnam's Sons, New York, 1993.
Mochizuki, Ken	Baseball Saved Us. Lee and Low, USA, 1993.
Say, Allen	Grandfather's Journey. Houghton Mifflin, Boston, 1993.
Trottier, Maxine	Flags. Illustrated by Paul Morrin. Stoddard Kids, Toronto, 1999.
Tunell, Michael O. & Chilcoat, George W.	The Children of Topaz. Holiday House, New York, 1996.

INTERMEDIATE BOOKS / NOVELS:

Garrigue, Sheila	The Eternal Spring of Mr. Ito. Maxwell Macmillan, Ontario, 1985.
Kogawa, Joy	Naomi's Road. Stoddard Kids, Toronto, 1986.
Takashima, Shizuye	A Child in Prison Camp. Tundra Books, Toronto, 1971.
Walters, Eric	Caged Eagles. Orca Book Publishers, Victoria, 2000.
Walters, Eric	Paul Kariya: Hockey Magician. Minneapolis, 1998.
Watada, Terry	Seeing the Invisible: The Story of Irene Uchida - Canadian Scientist. Toronto, 1998.

JAPANESE CANADIAN HISTORY BOOKS:

Adachi, Ken	The Enemy that Never Was. McClelland and Stewart, Toronto, 1976.
Adachi, Pat	Asahi: A Legend in Baseball, Coronex Printing and Publishing, Etobicoke, 1992.
Japanese Canadian Centennial Project	A Dream of Riches: The Japanese Canadians 1877 - 1977. Japanese Canadian Centennial Project, Vancouver, 1978.
Moritsugu, Frank and the Ghost Town Teachers'Historical Society	Teaching in Canadian Exile: a history of the schools for Japanese Canadian children in B.C. detention camps during the Second World War. Ghost Town Teachers' Historical Society, Toronto, 2001 Remembrances of teachers and students from the camps.
Miki, Roy & Kobayashi, Cassandra	Justice in Our Time - The Japanese Canadian Redress Redress Settlement. Talon Books, NAJC, Winnipeg, 1991.
Sunahara, Anne	The Politics of Racisim: The Uprooting of Japanese Canadians During the Second World War. Lorimer, Toronto, 1981.

TEACHER REFERENCES:

	The Holocaust - Social Responsibility and Global Citizenship. Ministry of Education, Province of BC, 2000.
	Teaching Human Rights: Valuing Dignity, Equity and Diversity. BC Teachers' Federation, 1995.
Francis, Daniel, Ed.	Encyclopedia of B.C. Harbour Publishing, 2000.
Paul, Richard; Binker, A.J.A.; Martin, Douglas; Vetrano, Chris; Kreklan, Heidi	Critical Thinking Handbook: 6th - 9th Grades. Centre for Critical Thinking and Moral Critique, Sonoma State University, 1989.

FILMS AND VIDEOS:

Moving Images Distributors	Mrs. Murakami - Family Album (24 min.) Enters the lives of the Murakami family of Salt Spring Island and gives, first hand, the drama of a chilling history of internment.
National Film Board of Canada	Enemy Alien (26 min. 49 sec.) 1975. Black and white. Tells of Japanese Canadians' long, frustrating struggle for acceptance as Canadians.
National Film Board of Canada	Minoru: Memory of Exile (18 min. 45 sec.) 1992. Colour. A Japanese Canadian film-maker tells the story of his Canadian-born father. Suitable for younger viewers.
National Film Board of Canada	Obachan's Garden (94 minutes) 2001. Colour. An intensely personal reflection of Japanese-Canadian history and a testament to one woman's incredible endurance and spirit.
National Association of Japanese Canadians, Jesse Nishihata Productions	How Redress Was Won (29 min. 40 sec.) 1988. Includes signing of the Redress Agreement between the National Association of Japanese Canadians and the Government of Canada - September 22, 1988.
National Film Board of Canada	Sleeping Tigers: The Asahi Baseball Story (51 minutes) 2003. The story of the championship Japanese Canadian baseball team.

WEBSITES:

www.japanesecanadianhistory.net	Website for this project
www.jcnm.ca	Website for the Japanese Canadian National Museum. Check this site for information on materials and visits available to schools
www.najc.ca/nexus/	The links page created by the National Association of Japanese Canadians with sections on the histories of Japanese in Canada, the US, and South and Central America.