

Table Of Contents

WELCOME MESSAGE	2	ORAL HISTORY TRANSCRIPTS	15
EDUCATION KIT INVENTORY	3	Registration Cards	15
HISTORICAL CONTEXT	4	Baseball	15
A Brief History Of Japanese Canadians	4	Teapot	16
Coming To Canada, Japanese Canadians In Bc, 1900-1939	4	Sugar Beet Knife	16
War And Enemy Aliens	4	Abacus	17
Hastings Park, 1942	5	Notices	18
Internment And Forced Labour Camps, 1942-1945	5	Rice Sacks	18
Dispossession	6	Internment Shack	19
Aftermath, 1942-1949	6	Record	20
Acknowledging The Past	7	Photo Album	21
Online Resources For More History	8	Protest Letters	21
ARTIFACTS: ADDITIONAL INFORMATION AND HISTORICAL CONTEXT	9	Suitcase	22
Registration Cards	9	RESOURCES	23
Baseball Mitt	9	ACKNOWLEDGMENTS	25
Teapot	10	LESSON PLANS	26
Sugar Beet Knife	10		
1941 Record	11		
Rice Sacks	11		
Abacus	12		
Notices	12		
Chopsticks	13		
Photo Album	13		
Protest Letters	14		
Suitcase	14		

Dear Teacher,

Thank you for renting the Journeys Education Kit from the Nikkei National Museum & Cultural Centre. We hope that this kit will help bring to life the history of Japanese Canadian forced removal from the west coast for your students.

The Journeys Education Kit provides students with an object-based learning environment, where they get to interact first-hand with Japanese Canadian experiences during the Second World War.

Included in the kit are eleven real or reproduced historical artifacts that represent what life was like for Japanese Canadians during the war. They will introduce your students to the four key experiences evoked in the kit: community building, perseverance, Canadian identity, and denied rights. While the objects are central to the kit, we also include *Righting Canada's Wrongs*, a useful textbook dedicated to the topic, which includes a glossary of relevant historical terms, the Nikkei National Museum's History Mystery card game, lesson plans, and access to our online resources.

Please use this teaching guide to familiarize yourself with Japanese Canadian history and the Journeys Education Kit. You can also use it to keep track of the objects in the kit when preparing to return it to the museum.

We would like to acknowledge that the history of Japanese Canadians is deeply tied to the land of the Northwest Coast region, which includes the ancestral territories of many Indigenous nations with diverse and rich cultural histories of their own. At the Nikkei National Museum, we are grateful to share the heritage of Canadians of Japanese ancestry on the beautiful traditional and ancestral land of the Musqueam (*x^wməθk^wəyəm*), Squamish (*Skw^xwú7mesh Úxwumixw*), Tsleil-waututh (*səlilwətaʔt*), and Kwikwetlem (Coquitlam) (*k^wik^wəłəm*) nations. Many Japanese Canadians suffered harsh discrimination on the basis of race for decades after first arrival, but were also settlers on this land. We recognize the unceded status of much of the Indigenous territory that Japanese Canadians first settled on under the name of British Columbia, and honour the Indigenous nations across what we now call Canada for their caretaking of the lands on which we continue to build our communities today.

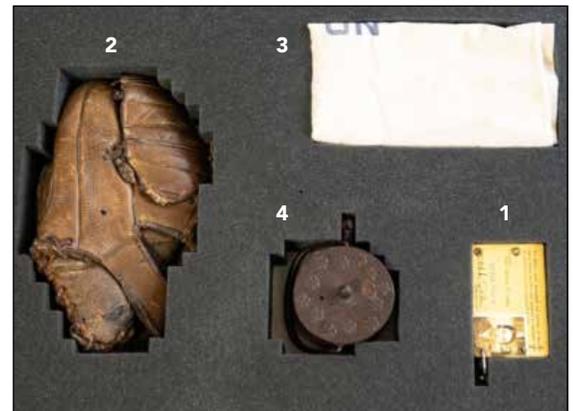
We appreciate your feedback and request that teachers complete and return the Evaluation Form along with the education kit.

Sincerely,
The Education Team at Nikkei National Museum

Education Kit Inventory

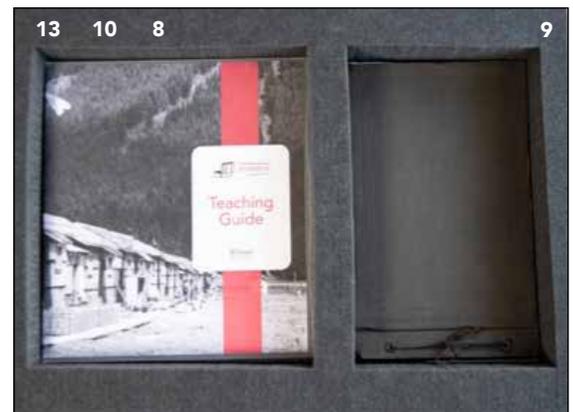
Historical Artifacts in the Kit:

- 8 registration cards on a ring 1
- baseball mitt 2
- rice sack, and rice sack apron 3
- teapot 4
- abacus 5
- sugar beet knife 6
- 5 sets of chopsticks 7
- 78rpm record from 1941 (Gene Krupa) 8
- Sawayama photo album 9
- Historical Documents binder 10
- 4 security commission notices 10
- 3 protest letters and 3 government responses 10
- map of internment camps in Canada + book
Karizumai: A Guide To Japanese
Canadian Internment Sites 10



Non-Artifacts included in the Kit

- History Mystery Card Game 11
- Righting Canada's Wrongs textbook 12
- Journeys Teaching Guide binder 13
- DVDS : Minoru: Memory of Exile,
Taiken: Our Elders, Our Stories 13



Resources on our Website

<http://centre.nikkeiplace.org/education/journeys-education-kit>

- 11 oral history clips to accompany the artifacts
- music clips from 1940s-era records
- PDFs of Teaching Guide and lesson plan worksheets
- links to further online resources

A Brief History of Japanese Canadians

Below we briefly overview Japanese Canadian history during the 20th century, including historical context for the internment period which this kit focuses on. For a more in-depth account that includes photographs and personal accounts, please refer to the textbook included in this kit, *Righting Canada's Wrongs: Japanese Canadian Internment in the Second World War*. For your reference, each section of our overview includes page numbers for corresponding sections in *Righting Canada's Wrongs*.

For a glossary of terms related to this history, please see pages 154-155 of *Righting Canada's Wrongs*.

COMING TO CANADA, JAPANESE CANADIANS IN BC, 1900-1939

Righting Canada's Wrongs pages 15-59

Japanese immigrants began establishing homes in Canada at the end of the 19th century. These first migrants were called the *issei*, or first generation. The vast majority moved to British Columbia, where they established themselves in a variety of trades. Most of the first immigrants were men, and they worked as fishermen, boat builders, farmers, and unskilled labourers in mines or in saw mills. Once established, some Japanese immigrants began to thrive and set up businesses such as supermarkets, garages, retail stores, and services such as photography labs.

During this early period of immigration, British Columbia conceived of itself as a white British society. Asian immigrants were met with hostility and violence. In 1907, a race riot in Vancouver targeted store-fronts in Chinatown and the Japanese Canadian neighbourhood along Powell Street. After this incident of racist violence, the government instituted racist policies to restrict the number of Asian immigrants entering Canada. For Japanese immigrants, this was addressed in the Hayashi-Lemieux Gentleman's Agreement, which limited Japanese emigration with a destination of Canada. However, the quotas did not include wives and children of immigrants already arrived in Canada, allowing men to send for their wives and even arrange marriages from overseas

(this is often referred to as the "picture bride" system). So the Japanese Canadian community continued to grow with the establishment of families in Canada, and the birth of second-generation Japanese Canadians, the *nisei*. The *nisei*, born and raised in Canada by culturally Japanese parents, experienced two worlds at once. Within their community, *nisei* were exposed to Japanese culture through language schools and traditional Japanese sports and cultural activities. Among the wealthier families, some *nisei* were sent back to Japan for their education, but thousands of Canadian-born *nisei* grew up in Canada, attending school, partaking in Canadian cultural activities, and identifying as Canadians.

WAR AND ENEMY ALIENS

Righting Canada's Wrongs pages 74-82

By 1941, over 22,000 people of Japanese ancestry were living in British Columbia. Among them, 75% were Canadian citizens and over half were born in Canada. When the Japanese attacked Pearl Harbour on December 7th, the War Measures Act was invoked, and all of their lives were forever changed. Following the attack, the British Columbia government, with approval from the federal government, created the British Columbia Security Commission, an organization assigned with the task of forcibly removing Japanese Canadians from the west coast of British Columbia. This was conducted despite evidence that Japanese Canadians posed no threat to safety on the west coast. From January until September 1942, the Security Commission incrementally established restrictions on the movement of people of Japanese ancestry in the province resulting in no person of Japanese ancestry living within 100 miles of the coastline by fall of that year. Registration cards, which were introduced the year before the attack on Pearl Harbour, were a means for the government to track the movement of Japanese Canadians. They became a key part of tracking Japanese Canadians as the government established what they called the "Protected Area" along the coast.

During spring of 1942, Japanese persons who lived all along the coast were given notice to pack up

their most important belongings, amounting to 150 pounds of luggage per person, and report to Hastings Park, a holding centre in Vancouver. Previously used as horse racing track, stables, and livestock barns, Hastings Park was transformed into highly makeshift living quarters for thousands of Japanese Canadians from March to September 1942, as the government began the process of forcibly relocating all Japanese Canadians to the interior.

HASTINGS PARK, 1942

Righting Canada's Wrongs pages 86 - 91

Memories of Hastings Park tell of family separation, putrid smells from the animals who had lived there previously, and little personal space. Women and men were separated into separate buildings, with children 12 years old and under staying with the women. In both buildings rows of bunks were erected with only three feet of concrete separating them for some semblance of privacy, sheets were hung around the bunks as partitions. Everything was thrown together last minute including the toilets, showers, and kitchen facilities. There was no school for the children, until Japanese Canadians set up classrooms, including building the desks necessary to conduct school. A hospital room with 60 beds was also set up to accommodate for the tuberculosis, dysentery, and other illnesses that festered in the unsanitary conditions of the holding centre. The hospital expanded to 180 beds as demand increased. At its height, Hastings Park held around 3000 Japanese Canadians, all waiting for the Security Commission to slowly execute the process of forcibly removing all Japanese Canadians from the west coast. Japanese Canadians who already lived in or around Vancouver often avoided staying at Hastings Park, as they were allowed to stay in their own homes until their forced removal from the coast.



visit HastingsPark1942.ca for more information

INTERNMENT AND FORCED LABOUR CAMPS, 1942-1945

Righting Canada's Wrongs pages 96 – 119

Internment Camps

The majority of Japanese Canadians leaving the coast were sent to internment camps organized by the Security Commission. These camps were located in remote areas that had been abandoned by their previous occupants or were never settled. Officially, the Security Commission oversaw six camps in the interior: Tashme, New Denver, Kaslo, Slocan City, Greenwood, and Lemon Creek. Among these camps, many, such as Tashme, New Denver, and Lemon Creek didn't have enough shelters built to house the early arrivals. Living in tents in the early days, Japanese Canadian work crews built tar-roofed shacks. The shacks, which didn't have interior plumbing or electricity, often housed two families with eight or more people sharing the space. Other camps, such as Greenwood and Kaslo, were ghost towns, with buildings in disrepair that nevertheless housed the thousands of new arrivals.

TASHME
1942~1946
HISTORICAL PROJECT

visit Tashme.ca for more information

Prison and Labour Camps

Many Japanese Canadian men were expected to work in labour camps rather than live in the internment camps. They were sent to different camps across the country depending on their citizenship status in Canada and how well they cooperated with government orders. These men had numerous reasons to resist the labour camps, where they were paid incredibly low wages to work in poor conditions. They were also separated from their families, which was a point of pain especially for fathers and husbands. Those who did resist or protest working in the labour camps were met with harsh response: the authorities

threatened to send them to prison camps in Ontario, where potential Japanese military sympathizers were also sent. For those who didn't resist, while they were initially tasked with building roads, men also left the road camps to work on farms, or in lumber or pulp mills, jobs that would also pull them farther east and potentially away from their families.

Farm Work

Families found that they could stay together if they opted to move to the Okanagan, Alberta, or Manitoba to work on farms, where labour was short due to young men enlisting in the war. While there was some harvesting work in orchards and fields in the Okanagan, the majority of families moved to Alberta and Manitoba as labourers on the sugar beet farms. The work was gruelling and demanded that all members of the family pitch in to work. While there was opposition to their labour, especially in the Alberta Sugar Beet Workers' Union, Japanese Canadians were considered both low-cost and experienced labourers, since many of them – though not all who relocated to the Prairies– had been farmers in British Columbia. Families who worked on sugar beet farms experienced incredible hardship, which, for many, continued after the end of the war.



visit Nikkei-Tapestry.ca for more information

DISPOSSESSION

Righting Canada's Wrongs pages 92-95, 120-121

Following their forced removal from the coast, the property that Japanese Canadians had left behind on the coast was systematically sold for well under market value, and in many cases against Japanese Canadians' explicit requests that their property not be sold. During the process of forcing Japanese Canadians out of their homes in the early months of 1942, the security commission took control of

significant Japanese Canadian property through the Office of the Custodian of Enemy Property. In 1943, an Order in Council required that the Custodian dispose of Japanese Canadian property and the office began the auction and sale of these assets. Sending cheques to the families once their assets were sold, the custodian ignored hundreds of protest letters, rejecting not only the prices at which their assets were being sold, but the very sale of their personal property without consent. These protests expressed outrage at the government ignoring their Canadian civil rights and the sadness of losing property that held not only monetary but emotional value for the families. Ignored and dispossessed of all their legal claims to home on the west coast, the end of the Second World War did not signify an end to the challenges facing Japanese Canadians.

AFTERMATH, 1942-1949

Righting Canada's Wrongs pages 124 – 135

In 1945, despite the war having ended, restrictions to movement persisted. Japanese Canadians were refused re-entry into the so-called "protected area" established in 1942, and the government gave them a choice between two unappealing options: either they could sign up to leave Canada and take a ship to Japan, or they could move "east of the Rockies". The government dubbed moving to Japan "repatriation", implying that moving to Japan would be a return to their home. However, for the over 15,000 Japanese Canadians who were born and raised in Canada, Japan was an unfamiliar land. Central and Eastern Canada were equally unfamiliar. After establishing lives on the British Columbian west coast over the course of decades, Japanese Canadians were faced with choosing between moving to two foreign places to rebuild their lives.

Ultimately, 6,844 people signed forms indicating that they would travel to Japan. Including dependent children, this totalled 10,347 persons leaving Canada. Including naturalized Canadians and Canadian born signatories, three-quarters of those who committed to leave the country were Canadian citizens. Controversy over this "repatriation" emerged as

the government was introducing a bill giving them power to keep those who signed these forms from returning by taking away their Canadian citizenship. Many questioned if those who signed the papers knew exactly what they were signing. Pushback from both Japanese Canadians and allies from the broader public manifested in anti-deportation campaigns. Using evidence that there were over 4,500 unwilling signatories amongst those who were to be repatriated and putting political pressure on the government, the campaigners stopped the bill from passing. In the end five ships sailed to Japan with just under 4000 assumedly voluntary passengers.

13,000 Japanese Canadians moved further east. According to Mackenzie King, requiring this move across Canada would help ensure Japanese Canadian success in their resettlement. This meant that they would disperse and blend into Canada, rather than return to the tight-knit ethnic communities which were torn apart during the war. As a result of these broader goals, the experiences of Japanese Canadians resettling in other provinces postwar varied significantly based on the communities where they established themselves and the opportunities afforded them. This breadth of experience included Japanese Canadian youth who graduated from school in the internment camps and went on to attend university in Ontario, while others continued working as farm labourers in the interior, Alberta, and Manitoba. Many entering into new communities faced racism, sometimes as the only family of Japanese ancestry in their new town. Others, settling in the larger cities, such as Toronto and Montreal, were able to re-establish Japanese Canadian networks to some degree. Among those who moved eastward, many found success in a new variety of jobs and businesses than those that their families had been engaged in on the west coast.

It took another four years after the war, on March 31, 1949, for the restriction of movement on Japanese Canadians to be lifted. Two years after they were allowed to return to the west coast, a little under two thousand Japanese Canadians had returned to Vancouver and the lower mainland. Across the country, community activism that focused on the many

injustices that Japanese Canadians had faced in the previous decade was growing.

ACKNOWLEDGING THE PAST

Righting Canada's Wrongs pages 144-151

As early as the 1940s, members of the Japanese Canadian community called for the government to acknowledge their unjust treatment and provide compensation for lost property as well as hardships endured, but the fight for redress was a long and slow process. In 1949, the newly founded National Japanese Canadian Citizens Association began calling for compensation for the economic losses incurred by the Japanese Canadians due to the dispossession of their property during the war years. This resulted in the Bird Commission, which awarded \$1,222,829 (1950 CAN \$) to the 1400 Japanese Canadians who made claims, only a small fraction of the value of what had been lost. But the federal government remained silent regarding their violation of Japanese Canadians' human rights. The 1988 redress and apology came following activism spearheaded by a new generation, many of whom had been children during the war or were born afterwards. Garnering support from other Canadians, they came together in a transnational push for a national Redress settlement for the Japanese Canadian community, beyond the highly curtailed Bird Commission. Their demands for further compensation were supported by a study conducted by the accounting firm Price Waterhouse, which calculated that economic losses from the wartime equalled \$443 million in 1986 dollars. This evidence and growing public support for the Japanese Canadian redress campaign convinced the government to publicly acknowledge their wartime wrongs. The 1988 settlement included a formal acknowledgement in the House of Commons, symbolic compensation payment of \$21 000 for each living individual who was affected by the government's unjust policies, and a \$12 million fund to help rebuild the community that was destroyed during the war. Among other initiatives, the Redress community fund helped purchase land to establish the Nikkei National Museum & Cultural Centre.

One of the many legacies left from the Japanese Canadian redress movement is the expression “Never Again”. This expression speaks to the idea that no other group living in Canada should ever be subjected to the treatment that the Japanese Canadian community experienced. Essential in this expression is the need to educate Canadians so that we may all understand the past and fight for a future Canada that does not repeat the mistakes of our past. This education kit is thus a continuation of this “Never Again” legacy. In learning about and empathizing with the Japanese Canadian Second World War experience, students will think critically about what it means to be a Canadian, our rights as Canadian citizens, and how we must protect them.

Online Resources for more history include:

HastingsPark1942.ca

(created with support from Nikkei National Museum and Greater Vancouver Japanese Canadian Citizens’ Association)

Nikkei-Tapestry.ca

(Virtual Museum of Canada online exhibit)

Tashme.ca

(Nikkei National Museum co-created with volunteers)

JapaneseCanadianHistory.net

(Supported by Greater Vancouver Japanese Canadian Citizens’ Association, made with contributions from teachers)

JapaneseCanadianHistory.ca/Politics_of_Racism.pdf

(PDF edition of The Politics of Racism: The Uprooting of Japanese Canadians during the Second World War by Ann Sunahara)

TheCanadianEncyclopedia.ca/en/article/japanese-canadians

(by Ann Sunahara)

Artifacts: Additional Information and Historical Context

Below is further information and historical context pertaining to each object contained in the Journeys Education Kit. The objects can be used to teach students about critical inquiry as well as Japanese History.

For ideas about how to use these objects in your classroom to spark questions and delve into Japanese Canadian internment history, please see the lesson plans provided in the next section.

Registration Cards



The registration cards included in this kit are replicas of cards from the Nikkei National Museum collection. Registration of Japanese Canadians began before the attack on Pearl Harbour. In December 1940, the Special Committee on Orientals in British Columbia met in Ottawa to discuss “the Oriental Problem” in BC. This meeting recommended that registration cards be produced for “every resident of the province that is of Japanese origin”. In March of 1941, those Japanese Canadians aged 16 and above were required to register with the RCMP. On December 16, 1941, this mandatory registration took place all over again with the Registrar of Enemy Aliens. The concept of the registration card was outlined in the Special Committee’s 1940 report. Each card included a photograph, thumbprint, and other identifying characteristics of the individual. The cards were also differentiated in some key ways. The colour of the cards identified whether the card holder was a Japanese National (yellow), a Naturalized Canadian (pink), or Canadian Born (white). The cards also identified the cardholder’s occupation.

Baseball Mitt



The baseball mitt included in this kit is a replica originally produced for the Heritage Minute short film on the Asahi baseball team. Baseball was a cornerstone of the Japanese Canadian community from its early establishment. The most celebrated Japanese Canadian baseball team was the Vancouver Asahi, who played from 1914-1941. The team was known for using smart strategy, particularly ‘bunting hits’ to compete with local teams who often had bigger white players. Within the community, Asahi players were respected and admired. However, after the outbreak of the Second World War, players were scattered amongst the various internment camps, self-sustaining communities, and work camps. The Asahi team was ostensibly finished. Yet, baseball found its way into the camps. Members of the old Asahi team started up their own teams in their new locations, inviting others to come out and play with them. With these new teams, the strong sense of community from the coast developed in places of internment. Baseball games were an important pastime for Japanese Canadians both as players and spectators, giving young players a sense of belonging and pride in their community even in internment camps.

Teapot



This teapot is an artifact donated to the Nikkei National Museum for use in educational programs. While its provenance is unclear, the pot is characteristic of the style of teapot that families would have packed with them when going to the internment camps. Drinking tea is a significant part of food culture in Japan and this travelled to Canada along with the early Japanese immigrants. While Japanese tea ceremonies feature much more intricate tableware, and follow specific traditions, drinking tea in the camps was simply a gathering space. For life in the interior, especially during winters which were much colder than where Japanese Canadians had previously lived on the coast, where Japanese Canadians had previously lived, hot tea was an essential for a little warmth and comfort.

Sugar Beet Knife



This sugar beet knife is a replica of an artifact in the Nikkei National Museum collection. The original knife was donated by Roy and Lillie Yano who laboured on a sugar beet farm for ten years during and following internment. The work day on a sugar beet farm lasted from dawn to dusk, yet together they only earned \$900 a year working there. This specific knife is known as a Topping Knife. The long spike at the end of the knife pierced the beet to swing it up rather than the worker having to bend down to pick it up. The knife blade was used to cut off the top of the beet, giving the knife its name. In 1942, many Japanese Canadian families were separated, with women and children sent to internment camps and men sent to work on road camps. The government allowed families to be reunited, or to stay together, if they applied to work on sugar beet farms in Alberta and Manitoba in order to help fill a labour shortage left by young men who left to join the army. During their forced removal from the coast, families started moving towards Alberta and Manitoba in April 1942. 370 families arrived in Alberta the first three months. By the end of the war, approximately 4000 Japanese Canadians were working on the farms.

1941 Record



This record is a vintage record purchased for the education kit based on various records in the Nikkei National Museum collection from the pre-war period. 14,000 of the Japanese Canadians sent to internment camps during the war were born and raised in Canadian culture, and over 65% of them were under the age of 20. When removed from their communities, the aspects of life that they missed were characteristic of the joys of being a North American teenager - including popular music, dances, and their social lives. Many young Japanese Canadians packed records with them when they and their families were forced to leave their homes. Throughout the war, *The New Canadian*, a newspaper dedicated to telling the stories of second-generation Japanese Canadians, responded to the loss of youth social spaces as well. Every week, they would publish the top hits from The Hit Parade radio program for the reader who wanted to stay in touch with the trends in the cities. In larger camps like Tashme, young Japanese Canadians formed youth organizations to create programs for their peers and the children living there. These programs included socials and dances where they would play the records that they had brought.

Rice Sacks



These two rice sacks are donations to the Nikkei National Museum and represent the thousands of rice sacks whose material was used to produce different useful items. While the transformed apron is a reconstruction, it represents the types of re-making that took place during the internment period. There is a long Japanese sewing tradition of re-using old fabric, which is reflected in the adaptations of rice sacks seen in the camps. This, paired with necessity driven by the remote locations of internment camps and families becoming impoverished, drove Japanese Canadian women to make the most of the materials available to them. In some internment camps, sewing clubs and schools were established, or re-established from previous institutions started on the west coast. Mending and remaking became an essential skill for families' survival during this time period.

Abacus



This abacus is an artifact donated to the Nikkei National Museum for use in educational programs. Abacus' were commonly used in schools during this period to study math. After the forced evacuation of Japanese Canadians to internment camps, there was an uncertainty around whether their children would still be able to attend school. There were no school buildings, textbooks, or teachers when families first arrived at the camps. Prioritizing school, Japanese Canadians rallied together to make sure the young children would still learn. The British Columbia Security Commission (BCSC) eventually took charge of providing education for grades 1 to 8, appointing Japanese Canadian schoolteacher Hide Hyodo to oversee schools set up in the BCSC directed camps. This included organizing the training of Japanese Canadian high school graduates to teach elementary school. Kindergarten and high school education were largely undertaken informally by educated members of the Japanese Canadian community and religious groups, such as the United Church whose members lived in the camps and supported the Japanese Canadian community. High school students often worked during the day, and so spent their evenings studying when the classrooms were not occupied by elementary school students. In some ghost towns, where there was a still a small white population, the Japanese Canadian students were allowed to enroll in the local high school. Thus, resources for learning differed greatly depending on what was available in each camp.

Notices



These four notices represent a variety of government communications relayed to Japanese Canadians throughout the war. Each one is a replica of a full notice that was posted in a public place, or a newspaper notice that was published like an advertisement in local papers. The notices collected in this education kit reflect four different times when the government was communicating that Japanese Canadians follow specifically structured steps. In 1942, as different limitations to Japanese Canadian freedom of movement were put into place, the government notified the community through these notices. A common place to find these notices was in the Japanese Canadians' own newspaper, *The New Canadian*. *The New Canadian* cooperated with the government to publish these notices throughout the war period. In 1945, when the government was forcing Japanese Canadians to choose between exile to Japan or moving further east to provinces like Alberta, Manitoba, Ontario, and Quebec, *The New Canadian* published their notices again. In exchange for their cooperation with the government, including government censors, the newspaper was allowed to continue publishing throughout the war period and proved to be at least a small connecting link within the Japanese Canadian community throughout a time of significant community and family separation. For access to many New Canadian newspapers published throughout the war period see the SFU Digitized Newspapers archive.

Chopsticks



These chopsticks are artifacts donated to the Nikkei National Museum for use in educational programs. Chopsticks are the eating utensils traditionally used in Japan. Japanese immigrants brought this custom to Canada when they travelled here in the late 19th and early 20th centuries. Since Japanese chopsticks are typically made out of wood, they were easily made in the camps. We included five pairs of chopsticks in this kit to use in the lesson “Overcoming hardship”, representing 5 of the 8 or more people that were occupants of the wooden shacks built in internment camps, however there are cases where up to 16 people were crammed in a shack. In some cases, three generations of a family lived together in the shack while in other cases two smaller families would share the space. Regardless of whether the shack housed two families or one, the small cooking stove and eating space was shared by all of the shack’s occupants. It was an incredibly cramped space.

Photo Album



This is a replica of some pages from a photo album digitized by the Nikkei National Museum for the Thomas Sawayama Collection in 2017. The physical album remains with the donor’s family. Cameras were relatively affordable during the pre-war and war period, so families would have cameras to take their own photos. It was also popular to go to professional studios to take wedding and family portraits. While the confiscation of Japanese Canadians’ cameras initially hindered the ability for them to document their lives in the camps, slowly the number of available cameras increased, and with it the number of photos taken. In some camps, photography became a way to express the community formed within the boundaries of their limited movement. In Grand Forks, at the end of the war when families were moving further East or travelling to Japan in 1945, every family who lived in the small self-sustaining community received a photo album that had photos and the names of all of the other community members as a memory of the strong community they built over the war period. Young Japanese Canadians also kept autograph albums that functioned in similar ways. Both photo and autograph albums narrated the social life, friends and family, with whom they experienced the internment.

Protest Letters



These are replicas of protest letters written by Japanese Canadians from 1942-1948 found in Library and Archives Canada. These three letters are meant to be representative of the types of complaints and frustrations expressed within the approximately 300 letters in the file. While the letters preserved in the archives were not stored with envelopes, the envelopes in this kit are replicas from Second World War-era letters sent by Japanese Canadians that are found within the Nikkei National Museum's collection. Thematically, the protest letters touch on two main issues: legal arguments touch on the unlawfulness of the sale of properties without consent; and emotional arguments detail the years of work and money invested into the properties in comparison with the low sale prices. Paired together they made a compelling argument against the sale of Japanese Canadian property that ultimately went unaddressed for decades. In 1988, when the Canadian government issued an official apology to Japanese Canadians, part of the government's redress settlement included compensation of \$21,000 to each affected individual and a \$12 million community fund as a symbolic means of acknowledging the much greater collective wealth stolen from the community during the war.

Suitcase



There are suitcases from the war period in the Nikkei National Museum's collection whose size is similar to that of the education kit. Expected to pack their bags with as little as 24 hours' notice, Japanese Canadian families in 1942 were limited to filling up their luggage as best they could. This meant that families made do with the luggage that they owned, including smaller suitcases the size of the Journeys Education Kit; large canvas duffle bags; metal trunks; and the Japanese wicker-woven *kouri* cases. Adults were limited to 150 pounds of luggage each, and children to 75. There were two exceptions to this rule: first, one sewing machine per family; and secondly, 30 pounds of hand baggage per person, and food to eat for three days' worth of travelling to their destination. For those destined for work camps, the requirements differed. Everything that families left behind in their homes on the coast was lost as the government auctioned and sold their property for significantly less than it was worth.

Oral History Transcripts

Registration Cards:

Tosh Kitagawa

"But um, I guess, um, from that period, uh...1941. Uh, happened. Or 1942, I guess. But things were... uh, uh, happening long before, 1942. Um....whereas um. I guess, um...the white community, was um, was trying to get rid of, the Japanese. And, they started a concerted effort. Um, to uh, get rid of the, the Japanese, but um...actually this happened um. Uh... from 1938. And, so the RCMP, uh, were instructed to um. Register, all Japanese Canadians. Uh, from sixteen, and over. And they were required to carry these, ID cards. And um...they had the three colours, one colour, was for uh, naturalized Canadian, and the other was uh, for um, uh...landed Canada - landed immigrants, and the other one, uh was a Canadian card if you were born in Canada. And so they were forced to carry these, cards, anyone that was sixteen and over, and if they were caught uh, without their ID cards, uh...they, they were picked up by, the R - or could be picked up by the RCMP and jailed. So uh, this was happening, long before, uh, Japan bombed, Pearl Harbour. So uh. The...the bombing of Pearl Harbour was actually, a very convenient mechanism, to get rid of the Japanese Canadians. And, uh. So, when, when this happened...uh...many of the, uh, families there, their father and the oldest were taken away, uh, to work in the road camps. And uh, the women and children were um. Sent to Hastings Park, uh...just sort of as a martialling area just to find out, what they were going to do with them."

Baseball:

Yeiji Innouye + George Takashima

"and we had a good ball team too, baseball. We used to play against Slocan, Lemon Creek. Yeah, they're all Japanese teams, eh? Lemon Creek had a big relocation camp there and there were the same kind of halls that we built and Slocan was the same, but some of them were living in town, in a mining town. Oh yeah we used to go and play them.... Actually the staff would come and give us a hand, but in those days we couldn't travel alone, we had to have an RCMP and everything to go with us. They were always scared we were going to take off [scoffs]."

"New Denver, the town part, it was a dying community and they had never seen a Jap before and, you know, to be all of a sudden flooded by over 1000 Japanese, which is more than double the population of the Caucasians, there was a lot of suspicion and fear." [...] "In the downtown area there is a field and one of the things the Japanese, especially the older teens and young twenties, they're known for baseball. Baseball became a weekend sport and even the Caucasians came to watch and they were amazed at the caliber of the players."

JOSH Did you play?

GEORGE No, I was young. See, we're talking about kids who are . . .

JOSH Older.

GEORGE Yeah, sixteen, eighteen, and up."

Teapot:

Betty Toyota

“And then here we moved into the house. Well it was a shack, but to us it was an old wood stove. We had a gas stove in Vancouver, we had oil heat. Mom wasn’t used to cooking on a wood stove. So it was all a new experience for her. So I often thought, no wonder it must’ve been hard on my mother. But she never complained, not once. We would complain every now and then. But mom never did because she said, “Think of your dad and think of your brother. They’d be worst.” And no indoor plumbing, outside we had to go and fetch water with a pail. And for every six houses, three on that side and three on this, there was a washstand. And you’d go to New Denver and you see this replica of the washstand. It’s just a wooden box, and then there’s this pipe, it’s sticking out. And you turn the water and you fill your pail and you come home. And it was – my mother and my younger sister, they looked after the water all the time. So after supper, it was my older sister and my turn to go and fetch water for the night. And I remember this one day, I told you.

JOY TRAPNELL Yes you did.

BETTY TOYOTA It was my turn to go fetch the water so I go get the water, fill it up, this is in the wintertime. Fill it up two pails and start to turn around and naturally it’s all icy because everybody else is getting water and you know how it splashes, and everything is icy around and I turned to go and I slipped and I fell, two pails full of water just spilled. And I’m telling Joy, I told you, “I just swore my head off.” [Joy laughs] I don’t know where the words came from. I just swore and I thought, “What did I do to deserve this?” And that’s the only time I felt so angry about being in an internment camp like a ghost town. That’s how it was, you had to get used to it. You had to fetch water every time.”

Sugar Beet Knife

Midori Bruns

“Word came that all Japanese on the west coast were going to be moved. And we were given the option, if we agreed to go to beet farms in the prairies then the family would stay intact so we opted for that naturally. And we boarded the CPR train to Winnipeg and we ended up in the old immigration hall, there like like cattle. Anyways, the first farmer who came to hire us was Mr. Karl Shalk, a German farmer. And he took us back in his old truck to his home, where we occupied half of his house and they had the other half. But the first impression of the hose was a shock because it was April, still winter and there was manure all around the bottom for warmth. But anyway the reception was very warm, his wife and the children were very very friendly and we got along fine. We not only did sugar beets but my brothers did other farm work like cleaning the farm and apple harvesting, wheat and. Anyways, the family did sugar beets for three years and that was a back breaking work. Two younger brothers were able to go to school but Freddy and I we had to stay with the beets. One thing that pulled us through while we were hoeing was that my parents insisted that we sing, and that’s what we did. We sang out loud and of course to boost our egos you know our parents would say “oh that’s very good, oh what a passage” and we got through that, very hard back breaking work but music sung helped us go through for three years.”

Abacus

Yoshiaki Nagao + Mary Kitagawa + Aiko Murakami

“when we were expelled from BC, I was still in grade school and when we went to camp, at the beginning... The government didn’t provide education but they, after some time, they gave it to us. But my, my thoughts were at that time, at a tender age, I told myself why should I go and get an education when they taught me all lies up till that time. So as a consequence, I haven’t gone beyond grade school... But, through good fortune and I think, partly through my curious mind, I retired, you know, working in an engineering office. So I don’t know, I wish I had, I had the opportunity under difference circumstances to have a university education, but not so.”

“And uh...and then, after about a year...the parents, you know, were demanding schools for the children? So, the, apparently the government refused to fund schools? So, anyway, um. Some of the shacks on the second ranch were converted into schools. And...high school students who had graduated before they were incarcerated, became our teachers. I don’t remember too much about what I learned in school. The only thing I remember is...the only thing I remember is... um...the word ‘clam’? Um, I learned it as ‘cram’. As a child. So, I don’t know what the conversation was, in this class. But I kept saying, you know the teacher would ask something, about this clam or, you know, seafood, or something. And I would say ‘cram’. And she was mean. She kept saying, you’re wrong. And I kept saying the same word over and over again. And I didn’t know it was wrong. So, that’s the only thing I remember about my schooling. Yeah. But, you know, the fathers built these desks, so that two students - desks and bench. So the two students shared one desk. And then, during the summer, we swam in Slocan Lake. So that was a fun time.”

MIKE So Hide Shimizu got you to be a teacher.

AIKO Nobody wanted to teach. They’d rather do something else.

MOMOYE Oh, why wouldn’t they want to be teachers?

AIKO You had to look after all the yancha kids.

HEATHER Did you like teaching?

AIKO Well, I had to. We had to do something. So they had summer school. I didn’t go to the first one, but I went to the second one....But you see, I was married, and I was a little older than a lot of the teachers.... [They] were young. And the kids were so bad, so I remember telling the parents that if you don’t tell the kids to be respectful to the teacher, even though if there’s only a couple of years’ difference, they can’t teach, so they wouldn’t have a place to go. So they all got home and they were always told before to behave themselves. I remember that.”

Notices

Ellen Crowe-Swords

“But anyway one day in March, the RCMP came to their house in Tofino, knocked on the door, took the radio, took the rifles, took kitchen knives, anything that would be considered a weapon and told my mum and dad that they had three days to evacuate and the evacuation was going to happen. They were going to take dad’s boat to Steveston and when he came back then my mom and I had to go on the McKwenna, which is the boat they sent by ourselves. So here’s my mum, without my dad, because dad’s got the fish boat and he’s taking it around to the wharf moorage at New West Minster – The funny story about my dad and every Japanese-Canadian fisherman was given a navy escort on the boat from Tofino to Richmond –

KYLA FITZGERALD Right.

ELLEN CROWE-SWORDS So that they wouldn’t turn the boat around and go to Japan, right? That was the insinuation, anyway his navy guy was a young fella from the Prairies and as soon as they rounded the - got out of the harbour in Tofino and went out towards Leonard Lake, the guy was seasick. The navy guy was seasick for three weeks! That’s how long it took them to bring the boat around to New West Minster. So my dad was one of the very last boat’s to come into the harbour, they sent out a navy boat to see what had happened and they found this one really green sick navy guy and that’s why it took so long, but eventually he got to New West. And then in the meantime, I’m three months old, my mum’s nursing me, she’s on a boat by herself, she’s got – she’s only allowed to take whatever she can carry and keep in mind she has to carry me. So she’s got me tucked here [points to her side] and two suitcases and I’ll show you later on upstairs what she managed to take with her. And then they reunited in Hastings Park after about three weeks.”

Rice Sacks

Betty Toyota + Blanche Kishi

“And then another thing to make money see the women, there were two or three women that set up a dressmaking store, but then there were individual women that knew how to sew. And they had classes in their house. They would take about two or three women and teach dressmaking. Or there was another lady that taught *ikebana*, flower arranging. Or some ladies taught cooking, Japanese cooking. Just to make side money.”

“Because we were moving to a self-supporting community, we could take whatever we wanted to, as long as we had the, wherewithal to pay for the freight on it, so we didn’t - my mother didn’t worry too much about that. And that’s why she bought all the fabric beforehand, to make sure that we had, enough...material to make clothes for the next couple of years. And then...I remember she bought ten yards of flannelette to make nightgowns, for us. Uh, the girls got pink and the boys got blue. Stripes. [both laugh] Ugly things. [CAROLYN laughs] But, they kept us covered. And the boys had Japanese style. The... kimono type,

CAROLYN Nemaki?

BLANCHE Nemaki, yeah.

CAROLYN Yeah.

BLANCHE She said it was cheaper to make those than it was to make pyjamas because, the bottoms took a lot more fabric. [both laugh] So I remember she had, she brought this ten yards of fabric and I thought, this is kind of ugly but, what do you say?

CAROLYN Mhm.

BLANCHE You never questioned what they did.”

Internment Shack

Yeiji Inouye + Betty Toyota

“Well this is a...what the shack looked like, how simply it was made. This is the front part and there’s two rooms – uh three – one in the centre of the kitchen –

KYLA FITZGERALD Yeah.

YEIJI INOUE Bedroom and bedroom there used to be...in fact where I was staying, there was eight people living in one side of the house [laughs].

KYLA FITZGERALD In one side?!

YEIJI INOUE Yeah and then the other would be women.

KYLA FITZGERALD Oh my god [Mr. Inouye laughs]. So is this an actual shack that you built?

YEIJI INOUE Yeah these are the things we were building –

KYLA FITZGERALD Oh my god!

YEIJI INOUE I know...it’s terrible....terrible housing.

[...]

YEIJI INOUE Yeah the women stayed on one side for sleeping purposes and the centre was your kitchen with table and that’s it. And this side – there’s only three rooms –

[...]

KYLA FITZGERALD Okay, and how long would it take you to build these shacks?

YEIJI INOUE Oh not very long...

KYLA FITZGERALD Not very long?

YEIJI INOUE No because we had to get it done in a hurry because of winter. It was August when we left to New Denver to start building it and they had to get ready for winter. And I forgot how many there was...

KYLA FITZGERALD Mr. Inouye how old were you at this time by the time you were building these shacks?

[...]

YEIJI INOUE Sixteen....seventeen.

KYLA FITZGERALD You were sixteen?

[...]

KYLA FITZGERALD Yeah the shack looks...it’s quite simple isn’t it? Just the front of it with the door...

YEIJI INOUE Yeah it was. Yeah you could see from the inside out.

KYLA FITZGERALD Yeah...

YEIJI INOUE It was terrible, but anyway, we got nothing that we could do.

[...]

KYLA FITZGERALD So can I just ask how many of these do you think you made in New Denver?

YEIJI INOUE 150...

KYLA FITZGERALD You built at least 150?

YEIJI INOUE Oh yeah, oh yeah. Yeah it was a choice property too all around the spit, like you know, built all in there and here and then later on they built a nice hospital there too”

“And when we first moved into our shack, for the first month and a half, we didn’t have power because they couldn’t bring the power in fast enough. And another thing was to get the material during the wartime. So for about a month and a half we didn’t have any power so they gave us two candles every night. Two candles. Well this won’t do. It was jus like when we were in the tent. They gave us two candles every night. And that just threw us off. So soon as we got in the house, mom went and bought a coal oil lamp. And dad helped a lot. But these two families they could afford. So I remember mom saying every night she took her two candles for one family. And that’s how it was hard on–

JOY TRAPNELL On some people.”

Record:

Blanche Kishi + Betty Totyota

"[because] we had records.

CAROLYN Oh, I see.

BLANCHE Yeah. Because we used to, we had a record player. You know, the old-fashioned gramophone, you know, you had to turn the handle? Crank it? Have you seen those?

CAROLYN Uh, I'm, I'm not sure, I've heard of them. I can't think if I've seen one before.

BLANCHE Oh. Yeah, we had one. Well we - because we couldn't have, we didn't have electricity, we didn't take our regular [CAROLYN: Right] record player. So we took the old gramophone.

CAROLYN Mhm.

BLANCHE We had that, and we had a lot, we took our records with us. And, so every...Saturday night, we'd play these records and, the kids would come over and we'd have crackers and jam for a snack.

CAROLYN [laughs] Was that a - other kids in the community would come over?

BLANCHE Yeah, they - the boys would come over.

CAROLYN Have a party?

BLANCHE Yeah. Well, not really a party, it's just...boys would come over and they'd be...didn't listen much to records, but they'd be playing cards or something. And then we had some girls come over and they were younger than us, so they'd sit and listen, and. And you know, it was kind of a social time."

"Saturday night was always a movie. They always had a movie. And then after the movie they'd have a dance. And every now and then they would have a big dance. Like the Valentines dance or the May dance or Sadie Hawkins Dance or something like that. Just an excuse to have dances. And Tak did all that, he looked after all that.

[...]

BETTY TOYOTA Well you know the big band, they used to - it was all records.

KYLA FITZGERALD I see.

BETTY TOYOTA Like and they used all the Benny Goodman, Tommy Dorsey, all those who - Woody Herman, he had all those. And they would all play and everything. My favourite dance - and the thing was whenever they had this special dances, the boys all dressed - we all dressed up. It was nice to see the boys dressed up with their ties and best outfit. And I remember the Sadie Hawkins dance we just wore shirts. You know plaid shirts? It was the -

JOY TRAPNELL You dressed up like little Abners.

BETTY TOYOTA Hm?

JOY TRAPNELL Dressed up like Little Abners.

BETTY TOYOTA Yeah, that was. And then the girls did most of the asking.

KYLA FITZGERALD Yeah that's what Sadie Hawkins is known for.

BETTY TOYOTA You know Sadie Hawkins was a man chaser. So the girls do the asking.

JOY TRAPNELL She has pictures of the Sadie Hawkins dance.

BETTY TOYOTA Yeah, I have a group picture of the Sadie Hawkins. And even at the dances, they had all kinds of different dances like the spot dance or girls choice or something like that.

JOY TRAPNELL Wow.

BETTY TOYOTA It made it interesting. Yeah.

Photo Album:

Betty Toyota + Aiko Murakami

“And another thing was radios and cameras. We all had to surrender, everybody who had a radio and camera we had to take it to the Mounties office. So when we went to Slocan, nobody had a radio, nobody had a camera. But there’s always a funeral, weddings going on. And then I think Tad got the idea, we need a photographer and he was into photography so that’s how he got to be the photographer in Slocan. And he took all, everybody’s funeral and wedding pictures, and class pictures and all that. That was it.”

“And then because he had a hobby in Vancouver, when he was working there as a fisherman, he took photographs, so he got himself hired in the camps to be the official camp photographer, so that’s why we have all these photographs because you weren’t allowed to have a camera. So because he had the truck, he could go off to all the camps to take all these pictures.”

Protest Letters:

Yeiji Inouye + Ken Morisawa + Nagao

“Yeah well that’s when they started confiscating all the properties and whatnot. I knew that. Property that I knew, people that I met during the evacuation went to New Denver. And see in the office so they didn’t bother too much with the young guys because they want us to be more free, but anyway. I was there, I was in the office talking to some of the guys and this old gentlemen got a letter, and he started crying! Well what the hell! I couldn’t figure out what the hell he was crying about. So one of the guy asked, “What’s the matter?” He said, “For six fishing boats I had, I only got eight hundred dollars!” What?! Now we’re thinking, “What is that all you got?!” And he’s was crying, I felt so sorry for him. Six boats, fish boats and he got eight hundred bucks. That was sad. So we got talking and I said, “Yeah that’s what they’re doing, these guys. They’re taking their way.””

“the unfair thing was when the war broke out we were forced to sell that farm for whatever we could get. I believe that my dad got something in the order of, something less than \$5,000, and I’m sure after the war it would have been worth quite a bit of money. But I would say that was the most unfair thing. I think in the United States, they interned the American, the Japanese Americans, but they got their properties back after the war, which was a fair thing. But the Japanese Canadians, they virtually had to start from scratch. So that was very tough, not so much for the children, but for my parents. You know, they had a really tough life to get started again.”

“Well... well, we were just permitted to carry a suitcase apiece. Take my mother for instance, my siblings are still a carry-able age. How can she carry a suitcase? Now, people when they have families, they accumulate such as I, maybe I have a tendency to accumulate too much but most people do and if you’re just permitted to carry one suitcase, you had to leave almost everything. With people who owned houses, some people took their things and put it in their house and it was promised that the government will look after them. But they lied, they sold it. So, you know, the government is a thief.”

Suitcase:

Mary Kitagawa

"We were told that we had to leave the island. All the people on the island had to leave on April the 21st. But...I'd like to relate, how it felt that day...normally, our farm would have been full of sounds. The chickens, our dog...um, our horse. And, all the people working there. You know, it was full of life. And, on that day, when we were leaving, as we left our house... was silence. It was this eerie silence. Of ominous, uh, future.

And then, as we were getting into this car of a friend that came to pick us up to take us to the, to the boat? The Princess Mary. My oldest sister noticed, that our dog that we had given away was under one of the steps. And she had given birth to these puppies. And, she and I ran over there, trying to...well I mean, she had nothing to eat, right? Because she had escaped from the people that we had given the dog to. But this, this friend, Mervin Gardiner, who was taking us to the boat...said don't worry, he said I'll take the dogs home. And I'll look after them. So that gave us a bit of, uh...peace. That our dog...I think her name was Mune, because she had a white, uh, white spot on her, chest, and Mune means, chest or breast. And so, we were taken to the wharf in Ganges, on Salt Spring Island. And, there was just a pile of suitcases and bags. Because the children were allowed only...one suitcase each. With...I think it was only, fifty pounds we were - no no, seventy-five pounds, I think we were allowed. And mother was allowed...two suitcases, about, so that's 150 pounds. Of belongings. And when we got to the, to the dock, all the other people from the island were there. And we...um...but, you know the people on the island, were not there to say goodbye to us. Uh, there were a few who were there, staring at us. But no one said anything to us.

So, as we were being loaded onto this ship, it was quite a large ship. Um, I think it was a two- or three-funnel ship so it was quite a large one. My grandfather was in a state of shock. He really didn't know, what was happening to him. And so, when we got onto the ship, my mother had to buy him uh, one of these rooms on the ship so that he could lay down? And,

when we got to Mayne Island, Mr. Iwasaki, who had the largest amount of land, 640 acres, three miles of waterfront, today it's the most sought-after piece of land on Salt Spring Island. And, he, he - ran off the boat. He said, I'm not going anywhere. I have a home. I have a place that is my home. And I'm not going with you. So the RCMP who seemed to be with us forever...wherever we went, there was an RCMP officer accompanying us. He talked Mr. Iwasaki to come back onto the ship. And then we were taken to Vancouver."

Resources

Links to these resources, as well as oral history clips, songs from the vinyl record, and a PDF version of this teaching guide, are available through the Journeys Education Kit webpage.

<https://centre.nikkeiplace.org/education/journeys-education-kits/>

Further info sites (student friendly)

The Canadian Encyclopedia articles

<https://www.thecanadianencyclopedia.ca/en/article/japanese-canadians>

Japanese Canadians in the Second World War

<https://opentextbc.ca/postconfederation/chapter/japanese-canadians-in-the-second-world-war/>

Hastings Park

<http://hastingspark1942.ca/>

Tashme Internment Camp

<http://tashme.ca/>

Japanese Community in Alberta + Sugar Beet Farms

<http://nikkei-tapestry.ca/>

Asahi Baseball Heritage Minute

<https://www.historicacanada.ca/content/heritage-minutes/vancouver-asahi>

East of the Rockies: AR experience in Slocan Internment Camp

https://www.nfb.ca/interactive/east_of_the_rockies/

Primary Source Resources

Japanese Canadian Legacy Project: Sedai Archive, Oral History Videos

<https://www.sedai.ca/archive/>

The New Canadian Newspaper Archives

<https://newspapers.lib.sfu.ca/tnc-collection>

Japanese Canadian Oral History Collections

<https://digital.lib.sfu.ca/johc-collection/japanese-canadian-oral-history-collection>

Nikkei National Museum Collection

<http://www.nikkeimuseum.org/>

Library and Archives Canada Archive of photos on Flickr

<https://www.flickr.com/photos/lac-bac/sets/72157688230790083/>

CBC Digital Archives: Relocation to Redress, the internment of the Japanese Canadians

<https://www.cbc.ca/archives/categories/war-conflict/second-world-war/relocation-to-redress-the-internment-of-the-japanese-canadians/the-case-against-the-enemy-aliens.html>

Additional Teacher Resources / Lesson plans:

Elementary and Secondary School Resource Books on Japanese Canadian Internment

<https://japanesecanadianhistory.net/resource-guides/overview/>

Film based lessons: Minoru: A Memory of Exile 9-12

<https://www.canadashistory.ca/education/lesson-plans/historical-perspectives-japanese-internment>

Social Studies 10 - racism in Canada

<https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/RacismInCanadaSec.pdf>

Hastings Park 5-6

<https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/Japanese-Canadian%20Internment%20Lesson%20Plans.pdf>

Elementary Book Club

<https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/JapaneseInternmentInCanada.pdf>

Hastings Park in Canada 10-12

<https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/Japanese-Canadian%20Internment%20-%20Hastings%20Park%20lesson%20plans%2010%20-%2012.pdf>

Richmond Museum Education Kits

<https://drive.google.com/file/d/0B7Z5I2BshUg2a1djX0xfT2g1Um8/view>

Speak Truth To Power – Equality and Redress

<https://sttpcanada.ctf-fce.ca/lessons/arthur-miki/activities/>

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