



# Recommendations for Redressing Historical Wrongs Against Japanese Canadians in BC

APPENDICES

October 2019



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# Appendix A

## BC Government Proposal and Contract



# Initial Proposal to BC Government



## **The National Association of Japanese Canadians' Proposal to the Government of British Columbia Regarding Remediation and Redress for the Violation of Citizenship Rights**

**Submitted by the National Association of Japanese Canadians**

**April 19, 2018**

### **Proposal**

At this initial meeting with the British Columbia government, the National Association of Japanese Canadians (NAJC) is requesting:

- A formalized process for ongoing discussions between the BC government and the NAJC;
- Support for community consultations; and
- Commitment for a meeting with Minister Lisa Beare and the Premier in the fall of 2018.

The National Association of Japanese Canadians (NAJC) is formally requesting that the BC Government engage in discussions with the NAJC to determine the form and scope of remedial measures to appropriately redress/address the BC Government's participation in, benefit from, and responsibility for the uprooting, detention, dispossession, and forced exile of Japanese Canadians between 1941 and 1949. Although the Legislature adopted a ministerial statement of apology in 2012, no measures were taken at the time to address this historical injustice.

The NAJC has formed a BC Redress Committee (see Appendix A) comprising representation from the local NAJC member organizations in BC to begin discussions with the BC government. The NAJC has also formed an Advisory Panel (see Appendix B) to provide guidance and to support the BC Redress Committee. The Advisory Panel members represent different experiences and connections to the uprooting, dispossession, and internment of Japanese Canadians, including direct experience as survivors of internment.

The NAJC has discussed what is needed to initiate a process to involve and inform the community. The government could demonstrate its first commitment to this process with direct funding of the community consultations. An example of the potential support is in Appendix C. The NAJC proposes to begin community consultations with its member organizations along with community organizations over the next six months to determine what specific remedial measures would be appropriate. In the fall of 2018, the NAJC is requesting to meet again with government representatives and the premier to discuss the community's proposals for remedial measures. While this fits within the larger structure of racialization, we would expect the community consultations would address measures that would support annual opportunities that make visible our history of injustice, support the sustainability of the Japanese Canadian community, and also make visible the contributions of Japanese Canadians to creating a just and prosperous society for all.

By engaging in these formalized discussions, the government would be supporting a meaningful process that is non-partisan and not a quick fix. It is a process that would garner significant support, because it's about creating a just and lasting settlement.

A remedial course of action is necessary to assist Japanese Canadians in overcoming the inter-generational trauma and aftermath of what many today consider the practice of ethnic cleansing in this province.

## **Background**

### **Executive Summary**

On May 7, 2012, the BC Legislature made an apology to Japanese Canadians who were uprooted, dispossessed and interned. They were “being discriminated against simply because they were of Japanese descent...” MLAs from all political parties in the BC Legislature supported the apology. However, no meaningful steps were taken to determine the appropriate form and scope for remedial action and redressing the injustices suffered by over 21,000 people with Japanese heritage, the majority (75%) of whom were Canadian citizens, when the government of British Columbia both worked in concert with and benefitted from the federal government's use of the War Measures Act to remove “all people of Japanese racial origin” from the province in the period from 1942 to 1949.

The federal government in fact decided to target Japanese Canadians because of pressure from British Columbia. For instance, two members of the BC coalition government, BC Minister of Labour George Pearson and former Conservative MLA MacGregor MacIntosh, attended meetings in Ottawa on January 8-9, 1942, to lobby the federal government to remove Japanese Canadians from the coast. Pearson tells the legislature on January 23, 1942 that he had submitted “detailed proposals made by the Province.” (Price, 2016) But at every level of the government, from the City of Vancouver to the Provincial Legislature and British Columbia's Members of Parliament,

like Ian McKenzie, directly and indirectly strongly advocated the removal of Japanese and other Asian Canadians from BC, where most had settled before the Second World War.

The National Association of Japanese Canadians (NAJC) is now requesting that the Government of British Columbia (BC) who has acknowledged their complicity to take the next steps for redress. Working with the NAJC, the BC government can demonstrate their sincerity by supporting community consultations and post-apology measures to make visible the history and culture of Japanese Canadians in British Columbia and make meaningful measures to redress the violation of rights, the losses, and the intergenerational impacts.

## **Japanese Canadian History**

As indicated above, due to pressure from anti-Asian organizations and politicians in British Columbia, the federal cabinet decided to use the War Measures Act to categorize all people of “Japanese racial origin” as threats to national security and strip their rights in 1942. BC Attorney-General R.L. Maitland declared on January 30, 1942 that Japanese Canadians were “a real danger on this coast” and stated the provincial government was demanding Ottawa take action.

[Note: Maitland was renounced for his racist views]

The BC cabinet approved Education Minister HG Perry’s ban on Japanese Canadians students participation in the cadet corps.

It was seventy-six years ago, on April 21, 1942, when the government began to round up women, children and men sending them with as little as 24 hours to internment camps and road camps, separating men from women, children and the elderly (Adachi 1991, Sunahara 1981). It was only when second generation men began to protest against the separation of families, as they were anxious for their safety, that the government permitted families to remain together (Miki and Kobayashi 1991). Families were kept together only if they agreed to work as forced labourers on beet farms in the prairies. Before being shipped out of the lower mainland and settlements in a 100-mile wide “Protected Zone” along the Pacific Coast, Japanese Canadians were required to submit their properties, businesses, and personal belongings to the Custodian of Enemy Alien Property, which was supposed to hold everything in trust. The BC Government actively supported the forced sale of Japanese Canadians properties and possessions undertaken by the Custodian of Enemy Property beginning in early 1943, a dispossession on a scale unknown since the dispossession of First Nations in the 19th century.

In any case, the government liquidated everything, selling it at below market values to British Columbian residents and businesses, using the revenue to pay for the costs of their own internment (Price Water House 1986; Kobayashi 1987).

Because the military refused to cooperate with the federal government, claiming that it would be a waste of their resources to round up and intern Japanese Canadians because they were not a threat to security, the British Columbia Security Commission was set up to oversee and run the uprooting of Japanese Canadians, building and managing internment camps in the province's interior (Miki and Kobayashi 1991).

In 1943, the BC Government refused to pay its share of education expenses for 2,800 young Japanese Canadians detained in camps in the province despite a formal request from the federal government to do so. This action violated the mandated division of responsibility between the federal and provincial governments and denied innocent children the right to an education.

When the war with Japan ended, the federal cabinet extended the executive powers of the War Measures Act in order to continue its plan to remove all people of Japanese "racial origin" from British Columbia. Japanese Canadians were not permitted to return to BC's coast in 1945 after the defeat of Japan. Instead the federal government conducted a "loyalty test" and gave families two options: they could be shipped to Japan, which for the majority of second generation Japanese Canadians was a foreign country, or they had the option of being dispersed east of the Rocky Mountains. Restrictions on their movements were not lifted until 1949 when they also were permitted to vote. In fact in 1947, the BC government refused to grant Japanese Canadians the vote despite having done so for South Asian and Chinese Canadians.

To understand the force behind the measures to remove Japanese Canadians from the province it is important to understand that the racism targeting them didn't start during the Second World War nor did it end with the war.

Stories of the first Japanese to travel to Coast Salish territories (prior to British Columbia becoming a province in 1871) are actually documented as early as 1833. There are also Coast Salish accounts about men who looked like them, which have been passed down through the generations so there may be even earlier arrivals. The first provincially documented case of a person from Japan landing and settling in British Columbia was in 1877. Like other migrants to the west coast of Canada, Japanese Canadian settlers found work in various industries (millwork, mining, fishing, farming, building railroads, businesses) and contributed to building the infrastructure and industry of BC. But given the virulent anti-Asian views, the BC government denied the right to vote to all citizens of Asian descent in 1895.

Even in this early stage of immigration, Japanese Canadians sought to secure a just society. For instance, in 1900, Tomekichi Homma legally challenged the BC government ban on voting imposed on Indigenous peoples and Asian Canadians beginning in 1872. Homma won at the County and BC Supreme Court. However, the BC Government alone refused to accept the decisions and appealed to the British Privy Council without the support of the federal government. The BC government action perpetuated racist voting laws for another 45 years.

In 1907, the Japanese Canadian population was over 18,000, and growing. The Asiatic Exclusion League, whose supporters include members of the wealthy elite, unions, and government, began to use more reactionary measures and stirred by hostilities in September of the same year. A large mob gathered at Vancouver's city hall and looted and vandalized Chinatown, and threatened to kill Japanese Canadians as they made their way to Powell Street. The Japanese Canadian community attempted to protect their families and fought back but their defensive actions were used against them, and the mainstream media portrayed them as vicious foreigners. The next year, immigration from Japan is restricted to 400 males per year. Here it is important to understand that the racial hostilities were not restricted to Japanese Canadians nor Chinese Canadians. In 1914 there was the infamous Komagata Maru incident also in Vancouver and Indigenous Nations were also treated with hostility, with BC and Canada's colonial governments denying their rights to their territories and the legitimacy of their forms of governance.

Regardless of the hostilities and restrictions, by 1909 a directory of Japanese Canadians in the Powell Street area lists 568 businesses and in 1916 over 200 Japanese Canadian volunteer to enlist but are rejected. In order to demonstrate their loyalty, 196 volunteers travel to Alberta and join the Canadian battalions of the British army. 54 are killed and 92 are wounded. They were promised the right to vote when they returned, but they had to wait until 1931 when they would get franchise.

Like other Asian and Indigenous residents, their university training in BC is not recognized and they are barred from many professional occupations, like teaching and law. Likewise Japanese Canadian workers were paid less and are not able to join white unions. Yet Japanese Canadians prospered in many of the fields where they worked. For example, Japanese Canadian fishers had over half of the 3,267 fishing licenses in 1919. This does not go unnoticed. By 1925, nearly 1,000 fishing licenses are stripped from them.

The BC government kept close tabs on Japanese Canadians. In 1940, the provincial Department of Trade and Industry compiled a list of all Japanese Canadians who held trade licenses and forwarded this list to the BC Attorney Generals' office. (Price 2016) In 1941, from March to August, the RCMP carried out compulsory registration of all Japanese Canadians over 16 years old and the BC Minister of Education H.G. Perry ordered an investigation of all Japanese Canadian students enrolled in public schools citing them as potential problems. (Price, 2016)

From the historical research that has been conducted, it is clear that the BC government was both directly involved in and benefitted from stripping the rights and appropriating the properties as well as the removal of Japanese Canadians from British Columbia. Systematic research needs to be done to investigate the extent of its involvement.

For a more complete timeline of Japanese Canadian history please see the NAJC website: <http://najc.ca/japanese-canadian-history/>



## British Columbia's Apology in 2012

On May 7, 2012, all members of the BC Legislature, voted in favour of the motion, "Be it resolved that this House apologizes for the events during the Second World War, when under the authority of the federal War Measures Act, 21,000 Japanese Canadians were incarcerated in internment camps in the interior of British Columbia and had their property seized. The House deeply regrets that these Canadians were discriminated against simply because they were of Japanese descent and believes that all Canadians regardless of their origins should be welcome and respected." (Hansard 2012)

Liberal Minister Naomi Yamamoto, in her statement accompanying the motion noted that a "delegation from the BC government – including the BC Minister of Labour, the Provincial Secretary and the provincial police commissioner – travelled to Ottawa to make the case for internment. These delegates pledged publicly to press for the suspension of Japanese Canadian fishing licenses, the sale of Japanese Canadian fishing vessels to non-Japanese and the internment of all male Japanese Canadians of military age." (Hansard 2012)

Adrian Dix, who was the NDP Leader of the Official Opposition at the time of the 2012 apology, responded, recognizing the contributions of Japanese Canadians, and also noting the racism they endured before and after the war. "...in fact, [Japanese Canadians were] not allowed to return home, if you can believe it, until April 1, 1949. It was the law in British Columbia that Japanese Canadians could not go near a hundred miles of the coast until 1949 – by the way, four years after the United States allowed just such a thing." "There were no political parties in this Legislature in 1941 that have any honour in this – none. This was a stain on this place that we are addressing today, one I think is important to address. It's one that was a long time coming." (Hansard 2012)

Notwithstanding the acknowledgement of the complicity of the BC government by Ms. Yamamoto and Mr. Dix, there has not been a full examination by the government into its participation of the forcible uprooting of Japanese Canadians nor has there been any consultation with the Japanese Canadian community to determine what would be meaningful forms of remediation and redress following the apology. In 2016, the BC government issued the Chinese Legacy BC Legislation Review Report, but it did not examine government actions, regulatory and otherwise, related to the uprooting of Japanese Canadians. The role that some BC politicians, departments and agencies played is known to some of our elders in the Japanese Canadian community and scattered throughout books and the archives, but it is not widely known. More needs to be done so that it is not a limited number of people who know what happened in the decade of the 1940s and why remedial measures in BC are called for.

The systemic racism directed at Japanese Canadians has resulted in an erasure of the history and presence of Japanese Canadians. The forced dispersal after the Second World War and the shame associated with being labelled an enemy alien meant Japanese Canadians at an individual level and at the community level cut ties with

families, community, and their identities. Sansei (third generation), yonsei (fourth generation), and gosei (fifth generation) typically do not have Japanese language skills, and lack knowledge of the history and culture of Japanese Canadians. The public at large including younger people and new immigrants (even those from Japan) do not know the history and cultural practices and knowledge of Japanese Canadians. Statistics Canada (2011) continues to report Japanese Canadians have the highest percentage of culturally mixed marriages and other common law unions, which isn't a surprise when you see the yonsei and gosei and newer generations. Japanese Canadians are less visible.

The dispersal of Japanese Canadians because of internment has also resulted in less visibility for us as a community. Whereas most cities and towns have Chinatowns and community sites for activities and growth and there isn't an equivalent for Japanese Canadians. Some Japanese Canadian projects have attempted to provide some of the history (for example, Hastings Park 1942 signage) ([hastingspark1942.ca](http://hastingspark1942.ca)) and the Ministry of Transportation is also supporting signage for some of the internment sites in clusters. These are more sites for public education rather than sites of community activity and growth. In the daily life of most citizens, both the history and contemporary presence of Japanese Canadians is also invisible. Even when there are historical features in a town, no one knows the history, resulting in incidents like the recent chopping down of historic cherry trees in Northern BC. The trees were a donation from a Japanese Canadian elder, an internment survivor, who wanted a symbol of peace to beautify the home that he knew he would never return to. (Saanich News, March 26, 2018)

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## Appendix A

### BC Redress Committee

#### George Uyeda

George Uyeda is currently the Co-ordinator of the Kamloops Japanese Canadian Association ([KJCA](#)) Cultural Centre and has been for the last 9 years.

George was born/raised in BC. After moving to Kamloops, finished his schooling, and met the love of his life Karlau, married and had 3 children and 2 grandchildren. At the same time of raising his family, he and his late wife ran their own business for 15 years.

George was one of the co-founder of the KJCA, the Kamloops Multicultural Association, and the Kamloops Chapter of the National Association of Japanese Canadians (NAJC).

George has spent many years actively involved in the Japanese Community, he was the President of the KJCA for 10 years, and President of Kamloops NAJC Chapter for 5 years. Vice President of the National NAJC for 2 years, and Director of the National NAJC for 5 years

As well as spending time with his grandkids, George enjoys collecting hockey cards, creating sports archive scrapbooks, and playing various sports.

#### Tsugio Kurushima

Tsugio Kurushima is a second generation Japanese Canadian born and raised in Winnipeg where his family relocated after internment during WW II. He moved to Victoria, BC in 1979 where he raised two children. He had a successful career in the IT industry in both the public and private sector. He retired in 2006. Tsugio is a founding member of the Victoria Nikkei Cultural Society ([VNCS](#)) which he helped form in 1993 and has been its president off and on for 11 years.

#### Richard Ogasawara

Richard Ogasawara is president of the Vernon Japanese Cultural Centre ([VJCS](#)). He first became active with the centre in 2004, starting as a hall manager. He enjoys the community spirit and supporting events at the centre including food, dance, religion, language, sport and cultural events.

He was born and raised in Vernon where he spent most of his youth. He was raised by his grandmother Katsu, his uncle Hiroshi, and his father Tosh Ogasawara. His grandparents were very active in the early days with the Japanese farmers association and the local Buddhist temple.

He is a soccer coach who was recently awarded an honorary board position with the North Okanagan Youth Soccer Association in recognition of his years of volunteering and dedication to the sport.

Richard feels he is very lucky to be able to represent the Vernon community of Japanese Canadians, and be a father to four wonderful children, and husband to his wife Dionne.

### **Eiko Eby**

Eiko Eby, a Nikkei Yonsei, is currently the President of the Central Vancouver Island Japanese-Canadian Cultural Society in Nanaimo, B.C. (more commonly referred to as the [7 Potatoes Society](#)). She has been actively involved in the Japanese-Canadian community in Nanaimo since 1987. Eiko is a Community Council Member of the Landscapes of Injustice Project which is a University of Victoria Research Project dedicated to the dispossession of property of Japanese-Canadians during World War 2 in Canada. In addition, Eiko is a member of the National Executive Board of the National Association of Japanese Canadians. In this role, Eiko serves as the Membership Committee Chair as well as serving on the Future Directions Committee, Community Renewal Fund Committee, BC Redress Committee, and BC Redress Advisory Panel. Eiko is a Professor in the Faculty of Education – Sport, Health, and Physical Education Department at Vancouver Island University.

### **Lorene Oikawa**

Lorene Oikawa speaks and writes about her passions, including human rights, and her heritage. She is a co-editor of the book, *Honouring Our People: Breaking the Silence*, which tells the stories of Japanese Canadians who survived uprooting, dispossession, and internment. Lorene, a University of British Columbia (UBC) alumna, is a strong advocate of life-long learning. She contributes to the process by facilitating community forums, and delivering workshops. She is the President of the Greater Vancouver Japanese Canadian Citizens' Association ([GVJCCA](#)), and the Vice President of the National Association of Japanese Canadians ([NAJC](#)). She is a yonsei, fourth generation Canadian, whose family migrated from Japan to British Columbia in the 1800s and 1906.

## Appendix B

### Advisory Panel

#### Judge Maryka Omatsu

Maryka Omatsu is Canada's first East Asian woman judge. Before her appointment in 1993, she practised criminal and administrative law for 16 years in Toronto.

Maryka was on the National Association of Japanese Canadians' (NAJC) strategy and negotiation team that won Redress in 1988 for her community. Her book, *Bittersweet Passage* documented that history and won the Prime Minister's Award for Publishing and the Laura Jamieson Prize for the "best feminist book.

Most recently, Judge Omatsu has been appointed to: the Canadian Race Relations Foundation: Special Advisory Council (2018); NAJC's Advisory Panel for B.C. Redress (2018) & National Honorary Advisory Committee (2017). She has been awarded the Order of Ontario (2015); the National Asian Pacific American Bar Association Trail Blazer of the Year (2013); and the Federation of Asian Canadian Lawyers' Life Time Achievement Award (2010).

#### Dr. Arthur K. Miki, CM, OM

Dr. Arthur Miki has had a distinguished career as an educator and community activist. He has been active in promoting positive race relations and human rights issues in Canada. He has been the Vice-Chair of the Canadian Race Relations Foundation, President of the Asian Heritage Society of Manitoba, and was a Citizenship Judge for Manitoba and Saskatchewan.

Dr. Miki is an active leader in the Japanese Canadian community having served as President of the National Association of Japanese Canadians (NAJC) from 1984-1992. He led the negotiations to achieve the redress settlement for Japanese Canadians interned during the Second World War. He is currently the President of the Japanese Cultural Association of Manitoba ([JCAM](#)).

Dr. Miki has received numerous awards and honors some of which are: Order of Canada, Honorary Doctorate degree from the University of Winnipeg, Order of Manitoba, Canadian Race Relations Lifetime Achievement Award, NAJC National Honorary Advisory Council, Harmony Award for Leadership and Excellence from the Transformation Institute and Silvertrust Media, and the Order of the Rising Sun from the Japan government.

## **Mary Kitagawa**

Born on Salt Spring Island. Exiled in 1942. Journeyed through ten different incarceration camps and sugar beet fields until we were allowed to return to Salt Spring Island in 1954.

Graduated from the University of Toronto in 1959. Received my Professional Basic diploma from UBC to teach at the secondary school level.

Taught at Kitsilano Secondary. Joined the GVJCCA Human Rights Committee shortly after redress. Initiated the renaming of the environmentally friendly federal building from Howard Charles Green building to the Douglas Jung building. Initiated the honouring of 76 Japanese Canadian UBC students expelled in 1942. Co-taught the first class at UBC called The History and the Legacy of Japanese Canadian Internment with Dr. John Price: January to April 2018 semester. All successes achieved due to the support of husband Tosh.

## **Kirsten Emiko McAllister**

Kirsten Emiko McAllister is an Associate Professor in the School of Communication at Simon Fraser University. Her mother's family lived on Jackson Avenue across from Powell Grounds before WWII and worked in the fishing industry. They were interned in Lillooet for the duration of the war. Her research focuses on injustice from the perspective of survivors and subsequent generations and she has conducted extensive oral history interviews with Japanese Canadian elders and studied the process of remembering internment through community projects, including memorials and art. Her more recent research focuses on issues of displacement and injustice with respect to contemporary forms of persecution, including the plight of refugees.

## **Kyla Fitzgerald**

Kyla Fitzgerald is a board director of the Victoria Nikkei Cultural Society and is currently working on her Master of Arts degree in history at the University of Victoria. Kyla is a member of the National Association of Japanese Canadians (NAJC) Young Leaders Committee. She was an Oral History Research Assistant with the Landscapes of Injustice Project and helped to collect the stories of Japanese Canadian survivors of internment. She is the recipient of several awards including the Landscapes of Injustice Fellowship Award, the University of Victoria Graduate Award, and the Adeline Julienne Deloume Memorial Scholarship.



## **Eiko Eby**

Eiko Eby, a Nikkei Yonsei, is currently the President of the Central Vancouver Island Japanese-Canadian Cultural Society in Nanaimo, B.C. (more commonly referred to as the [7 Potatoes Society](#)). She has been actively involved in the Japanese-Canadian community in Nanaimo since 1987. Eiko is a Community Council Member of the Landscapes of Injustice Project which is a University of Victoria Research Project dedicated to the dispossession of property of Japanese-Canadians during World War 2 in Canada. In addition, Eiko is a member of the National Executive Board of the National Association of Japanese Canadians. In this role, Eiko serves as the Membership Committee Chair as well as serving on the Future Directions Committee, Community Renewal Fund Committee, BC Redress Committee, and BC Redress Advisory Panel. Eiko is a Professor in the Faculty of Education – Sport, Health, and Physical Education Department at Vancouver Island University.

## **Lorene Oikawa**

Lorene Oikawa speaks and writes about her passions, including human rights, and her heritage. She is a co-editor of the book, *Honouring Our People: Breaking the Silence*, which tells the stories of Japanese Canadians who survived uprooting, dispossession, and internment. Lorene, a University of British Columbia (UBC) alumna, is a strong advocate of life-long learning. She contributes to the process by facilitating community forums, and delivering workshops. She is the President of the Greater Vancouver Japanese Canadian Citizens' Association ([GVJCCA](#)), and the Vice President of the National Association of Japanese Canadians ([NAJC](#)). She is a yonsei, fourth generation Canadian, whose family migrated from Japan to British Columbia in the 1800s and 1906.

## **John Price**

John Price has taught Asian Canadian and Transpacific history at the University of Victoria for the past twenty years. He has worked with Asian Canadian communities in Victoria and Vancouver for many years. With elder Mary Kitagawa, he recently co-taught a course on the history and legacy of Japanese Canadian uprooting, dispossession and exile at the University of British Columbia (Asian Canadian and Asian Migration Studies 320A). He is director of the Social Sciences and Humanities Research Council-funded project 'Asian Canadians on Vancouver Island: Race, Indigeneity and the Transpacific.' He is the author of *Orienting Canada: Race, Empire and the Transpacific* (UBC Press) and the working paper "Seventy-five Years is Long Enough: Will the BC Government Finally Acknowledge and Address its Role in the Uprooting of Japanese Canadians," (Centre for Asia Pacific Initiatives, University of Victoria).



## **Dr. Henry Yu**

Henry Yu is an Associate Professor of History, and the Principal of [St. John's College](#), UBC. Prof. Yu's research and teaching has been built around collaboration with local communities and civic society at multiple levels, in particular in the digital humanities.

He is a member of the UBC Committee that organized the 1942 Japanese Canadian Students Degree Ceremony in 2012; one of the faculty of the Asian Canadian and Asian Migration Studies program that was created in 2014 as the result of commitments made by UBC Senate to honour the 76 Japanese Canadian UBC students who were removed in 1942"; Co-Chair for the *Legacy Initiatives Advisory Council* implementing legacy projects following the province's apology in May 2014 for BC's historic anti-Chinese legislation; and serves on the City of Vancouver's Historical Discrimination Against Chinese Peoples Advisory group, which led to the April 22, 2018 formal apology by the City of Vancouver; and serves on the Advisory Board of the Landscapes of Injustice Project on the dispossession of Japanese Canadians.

He received the BC Multicultural Award in 2015 in recognition of his community leadership.

## Appendix C

### Sample Costs for Community Consultations

Item	Cost Calculation	Total
Venue Rental	Vancouver Burnaby Steveston Victoria Nanaimo Kamloops Vernon Kelowna	\$ 3,000*
Refreshments	8 locations @ \$400	\$ 3,200
Travel	3 members of committee	\$ 7,500**
Accommodations	3 members of committee	\$ 3,500**
Rental of Equipment	8 locations @ \$500	\$ 3,200*
Advertising	Newspaper, and other media. Also, in kind advertising in NAJC member publications.	\$ 4,000
Printing	Flyers, handouts. 8 locations @ \$150	\$ 1,200
Documentation	Filming, photography at each location.	\$ 2,500
Technical Support	Virtual outreach for Japanese Canadian community members who live in other parts of the province.	\$ 1,500
Supplies	Pens, markers, sticky notes, paper. 8 locations @ \$50	\$ 400
Support at meetings	Volunteers	In kind
<b>Total</b>		<b>\$30,000</b>

\*Venue Rental and Rental of Equipment may include in kind depending upon the availability of a NAJC member centre

\*\*Travel and Accommodations will depend upon the home location of the committee members who will travel to community consultations.

**National Association of Japanese Canadians (NAJC)**

180 McPhillips Street

Winnipeg, Manitoba

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<http://najc.ca/>



# Cover Letter to Terms Sheet



March 5, 2019

Alison Dudley  
Creative and Multiculturalism Division  
Ministry of Tourism, Arts and Culture

Dear Ms. Dudley:

**RE: April 19, 2018 The National Association of Japanese Canadians' (NAJC)  
Proposal to the Government of British Columbia Regarding Remediation and  
Redress for the Violation of Citizenship Rights**

Thank you for the telephone call on January 24, 2019 when we discussed the above proposal and you confirmed in principle funding of \$30,000 for the community consultations referred to in the proposal. This is an important first step towards determining appropriate remedial action and addressing the injustices suffered by over 21,000 people with Japanese heritage, the majority (75%) of whom were Canadian citizens.

As requested, please find attached the document outlining the deliverables for the community consultations that the NAJC is organizing.

If you require any additional information, please let me know.

Sincerely,

Lorene Oikawa  
President

CC Asha Bhat  
Minister Lisa Beare

Term Sheet  
BC Government Contract

**Province of British Columbia and the National Association of Japanese Canadians (NAJC),  
Contractor.**

**February 28, 2019**

**Services**

**Outputs**

The Contractor will coordinate community consultations to gather input and develop specific recommendations for legacy initiatives for a meaningful follow-up to the 2012 British Columbia government apology for Japanese Canadian Internment during World War II. The analysis will incorporate the collective needs of the Japanese Canadian community.

**Inputs**

1. The intent is to hold in-person community consultations in 9 locations in British Columbia:

Vancouver

Burnaby

Steveston

Victoria

Nanaimo

Kamloops

Vernon

Kelowna

New Denver/Nelson

2. Arrange for virtual community consultation for northern British Columbia (e.g., Prince Rupert) and for other areas of the province which are not able to access an in-person meeting. Japanese Canadians with ties to family who were forced out of British Columbia will also have an opportunity to provide input through virtual community consultation or through NAJC member organizations located in other provinces and territories. In addition, an online platform will be created for people who are unable to participate in in-person or virtual community consultation meetings.

3. The Contractor will work with NAJC member organizations and community organizations, community members, research experts and others in the Japanese Canadian community who represent varied experiences, expertise, and connections to the uprooting, dispossession, and internment of Japanese Canadians.

4. The Contractor has started preliminary work on this project to determine the format of the community consultations and to provide the context for the participants so that they are aware of existing resources and examples of potential concept options. All participants whether in-person or through virtual meetings or the online platform will receive the same information to ensure consistency.



5. The community consultations are targeted to be completed by fall 2019.

7. Using the results from the community consultations, the Contractor will perform further analysis to establish the themes and feasibility to determine the recommendations that will be presented to the Province by October 2019.

### **Outcomes**

1. The community consultations are expected to address measures that would support opportunities that make visible the history of injustice, support the sustainability of the Japanese Canadian community, and also make visible the contributions of Japanese Canadians to creating a just and prosperous society for all.

2. Creating space for dialogue and discussion about diversity and inclusion: This remedial course of action is necessary to assist Japanese Canadians in overcoming the inter-generational trauma and aftermath of what many today consider the practice of ethnic cleansing in the province. Ensuring our history includes the stories of Japanese Canadians also supports the inclusion of stories of other racialized communities and Indigenous peoples. The better we know our province's past, we can strengthen our commitment to an inclusive and equitable province for now and for the future.

3. Opportunities for engagement with a multi-generational community that was dispersed and fragmented: Our project will be working closely with research experts and others from the Japanese Canadian community. This collaborative process sets up ideal conditions for youth engagement, and possible partnerships for capacity building and sustainability to accomplish other goals and better public access of resources.

The parties acknowledge that the Contractor does not warrant that these outcomes will be achieved.

### **Reporting Requirements**

The Contractor will report on progress to ministry staff.

### **Contractor**

National Association of Japanese Canadians (NAJC)

### **Fees**

\$30,000 will be paid upon the signing of the contract



Signed  
BC Government Contract

This Shared Cost Arrangement (the "Agreement") dated for reference the **March 20, 2019**.

BETWEEN

HER MAJESTY THE QUEEN IN RIGHT OF THE PROVINCE OF BRITISH COLUMBIA, represented by the Minister of **Tourism Arts and Culture**

(the "Province")

AND

**National Association of Japanese Canadians**  
**180 McPhillips Street**  
**Winnipeg, MB R3E 2J9**

(the "Recipient")

WHEREAS:

- A. The Province has approved funding under the Program for the Project and such funding is to be paid by the Province to the Recipient pursuant to the Stipulations.
- B. The Recipient has met the Eligibility Criteria established in this Agreement in order to qualify for funding under the Program.

The parties agree as follows:

#### DEFINITIONS

1. In this Agreement and its recitals the following definitions apply:

**"Agreement"** means this shared cost arrangement and any schedules attached hereto;

**"Commencement Date"** means the date identified in Schedule A on which the application of the Recipient was received by the Province;

**"Completion Date"** means the date identified in Schedule A upon which the Recipient will complete the Project and such date must not be later than **March 31, 2020**;

**"Eligible Costs"** means all the direct costs properly and reasonably incurred by a Recipient or a Third Party on behalf of the Recipient with respect to the Project, and are incurred between the project Commencement Date and the Completion Date;

**"Eligibility Criteria"** means the terms imposed by the Province and in respect of the Project as set out in this Agreement respecting qualification of the Recipient for funding under the Program;

**"Event of Default"** means an event described as such as set out in section 21;

**"Funding"** means the financial contribution of the Province set out in Schedule B;

**"Fiscal Year"** means the period beginning April 1 of a year and ending March 31 of the following year;

**"Program Staff"** means employees of the Ministry of Tourism, Arts and Culture who are directly involved in the administration of the Program, and includes anyone authorized to act on their behalf;

**"Program"** means the program of the Province known as the "Multiculturalism Branch";

**"Project"** means the project described in Schedule A;

**"Stipulations"** mean the terms and conditions set out in this Agreement that must be met in order for the Recipient to retain the funds it receives under the Project; and

**"Third Party"** means any person or entity or its officers, employees or agents, other than a party to this Agreement that is involved in the implementation of the Project.

## SCHEDULES

2. The Schedules set out and entitled as follows form part of this Agreement are:

Schedule A	Project Description, Stipulations and Dates, and
Schedule B	Payment and Reporting Requirements

## TERM OF AGREEMENT

3. Notwithstanding the actual date of execution of this agreement, the term of this Agreement begins on the Commencement Date, and expires on the Completion Date.

## OBLIGATIONS OF THE RECIPIENT

4. Upon receipt of funding, and in order to retain funding, the Recipient agrees to meet the Stipulations including without limitation those identified in Schedule A.



5. The Recipient agrees to:
  - (a) carry out the Project in a diligent and professional manner;
  - (b) commence carrying out the project within **one week** of the commencement date;
  - (c) complete the Project no later than the Completion Date; and,
  - (d) provide evidence satisfactory to the Province that the Recipient has commenced the Project in accordance of section 5(b) of this Agreement.
6. If, in the opinion of the Province, the Recipient has failed to provide evidence satisfactory to the Province to demonstrate the Project has commenced, the Province may at any time following the expiry of 30 days following the date the Province gives the Recipient notice requesting production of the aforementioned evidence, terminate this Agreement, and upon such termination the Recipient will repay to the Province all money received under this Agreement that has not, as of the date of termination been expended for services required to be delivered by the recipient under this Agreement.
7. The Recipient will comply with all applicable laws, statutes, and regulations of British Columbia.
8. The Recipient will:
  - (a) establish and maintain books of account, administrative records, invoices, receipts and vouchers for all expenses incurred in a form and content satisfactory to the Province;
  - (b) permit the Province to inspect at all reasonable times, any books of account or records (both printed and electronic), whether complete or not, that are produced, received or otherwise acquired by the Recipient as a result of this Agreement;
  - (c) maintain all such accounts and records for a period of six years after the Completion Date;
  - (d) ensure that all Contracts entered into by the Recipient with any Third Parties contain the provision in section 7; and
9. The Recipient is solely responsible for all aspects of the Project, and nothing in this Agreement is deemed to give the Province interest an, or responsibilities for the Project, unless otherwise provided in this Agreement.
10. The Recipient will ensure that the financial contribution of the Province is to be used solely for the purpose of defraying the Eligible Costs incurred by the Recipient in carrying out and completing the Project as described in Schedule A.
11. The Recipient acknowledges that Eligible Costs that have received funding from any other federal or provincial government sources will not be reimbursed under this Agreement, and that the Recipient agrees to promptly notify the Province through Program Staff in writing of any such funding received.

12. The Recipient acknowledges that it is not the agent of the Province and will do no act which might be construed as authorizing any contract or permitting any other liability or obligation to be incurred on behalf of the Province.
13. The Recipient will obtain prior written approval from the Province for any significant changes to the scope of the Project.
14. No sub-contract entered into by the Recipient will relieve the Recipient from any of its obligations under this Agreement or impose upon the Province any obligation or liability arising from any such sub-contract.

#### **OBLIGATIONS OF THE PROVINCE**

15. Provided the Recipient is in compliance with its obligations under this Agreement, the Province will pay the Recipient the amount and in the manner set out in Schedule B.
16. The Province will not have any obligation to make a payment under section 15 unless the Recipient has complied with the provisions of this Agreement including, without limitation, those set out in Schedule B.

#### **COMMUNICATIONS**

17. The Recipient agrees that all public information material pertaining to the Project will clearly indicate that the Project is funded by the Province. The Recipient acknowledges that the Province desires at least 15 working days notice of any scheduled communications material or public events relating to the Project.

#### **INDEMNIFICATION**

18. The Recipient will be solely responsible for and shall indemnify and save harmless the Province, and its ministers, officers, servants, employees and agents from and against all losses, claims, liabilities, suits, damages, actions, causes of action, costs and expenses, and demands of any kind ("losses"), or other proceedings by whomsoever brought or prosecuted in any manner based upon, or occasioned by any injury to persons, damage to or loss or destruction of property, economic loss or infringement of rights, caused by or arising directly or indirectly, from any of:
  - (a) the Recipient's performance under this Agreement or the breach of any term or condition of this Agreement by the Recipient, its officers, servants, employees and agents, or by any Third Party's performance of its contract with the Recipient and any officers, employees, servants or agents of the Third Party;
  - (b) any omission or other willful or negligent act of the Recipient, a Third Party, their respective employees, officers, or agents; and
  - (c) anything arising in connection with this agreement or the Project, including the delivery or implementation of the Project.



## INSURANCE

19. The Recipient will, without limiting its obligations or liabilities herein, provide and maintain insurances with insurers licensed in Canada with coverage of a type, and in amounts, that any similar business, acting reasonably, would procure for a project of the scope, size and exposure of this Project, during the term of this Agreement and for any subsequent ongoing operations.
20. The Recipient shall require and ensure that each Third Party maintains insurances comparable to those required above.

## DEFAULT

21. Any of the following events will constitute an Event of Default whether any such event be voluntary, involuntary or result from the operation of law of any judgment or order of any court or administrative or government body:
  - (a) the Recipient fails to comply with any provision of this Agreement;
  - (b) any representation or warranty made by the Recipient in connection with this Agreement is untrue or incorrect;
  - (c) any information, statement, certificate, report or other document furnished or submitted by or on behalf of the Recipient pursuant to or as a result of this Agreement is untrue or incorrect; or,
  - (d) the Recipient fails to provide positive confirmation that the Project has been completed by the Completion Date.

## TERMINATION

22. Upon the occurrence of any Event of Default and at any time thereafter the Province may, notwithstanding any other provision of the Agreement, at its sole option, elect to do any one or more of the following:
  - a) notify the Recipient in writing of the occurrence of the Event of Default and the recipient shall have 30 days following receipt of such notice (the "Notice Period") in which to remedy the Event of Default. If following expiry of the Notice Period the Recipient has not remedied the event of Default, the Province may, in accordance with section 23, terminate this Agreement and the Recipient will repay to the Province all money received under this Agreement that has not, as of the date of termination been expended or made subject to legally binding obligations to a Third Party; and
  - b) pursue any other remedy available at law or in equity.
23. If the Province terminates this Agreement under section 22(a), then such termination will be effective on the 30<sup>th</sup> day following the day written notice of termination is given pursuant to that section.



## REMEDIES NON-EXCLUSIVE

24. The rights, powers and remedies conferred on the Province under this Agreement or any statute or law are not intended to be exclusive and each remedy shall be cumulative and in addition to and not in substitution for every other remedy existing or available to the Province.
25. The exercise of any one or more remedies available to the Province will not preclude the concurrent or later exercise by the Province of any other right, power or remedy.

## APPROPRIATION

26. Notwithstanding any other provision of this Agreement, the payment of money by the Province to the Recipient under this Agreement is subject to:
  - (a) there being sufficient monies available in an appropriation, as defined in the *Financial Administration Act* to enable the Province, in any fiscal year or part thereof when any payment by the Province to the Recipient falls due under this Agreement, to make that payment; and
  - (b) Treasury Board, as defined in the *Financial Administration Act*, not having controlled or limited expenditure under any appropriation referred to in subsection (a) of this section.

## NO FURTHER OBLIGATIONS

27. The Recipient acknowledges that nothing in this Agreement will bind the Province to provide any financing for any addition or improvement to the Project, or any cost overruns of the Project and that no partnership, joint venture or agency will be created or will be deemed to be created by this Agreement or any action of the parties under this Agreement.

## JOINT AND SEVERAL OBLIGATIONS

28. In the event the Recipient is comprised of more than one entity, then the covenants and obligations of each of such entities with the others will be both joint as well as several.

## AMENDMENTS

29. Unless otherwise specified in this agreement, this Agreement may be amended only by further written Agreement between the parties.

## SURVIVAL OF TERMS

30. Sections 8(b), (c) and (d), 17, 18, 19 and 20, continue in force indefinitely, even after this Agreement ends.

## NOTICE

31. (a) Any written communication from the Recipient to the Province must be mailed, personally delivered, or electronically transmitted to the following address:

**Madhavee Inamdar**  
**301-835 Hornby Street**  
**Vancouver, BC V6Z 1T9**  
**Madhavee.Inamdar@gov.bc.ca**

- (b) Any written communication from the Province to the Recipient must be mailed, personally delivered, or electronically transmitted to the following address:

**Lorene Oikawa**  
**National Association of Japanese Canadians**  
**180 McPhillips Street**  
**Winnipeg, MB R3E 2J9**  
**president@najc.ca**

- (c) Any written communication from either party will be deemed to have been received by the other party on the tenth business day after mailing in British Columbia; on the date of personal delivery if personally delivered.
- (d) Either party may, from time to time, notify the other by notice in writing of a change of address and following the receipt of such notice, the new address will, for the purposes of section 31(a) or 31(b) of this Agreement, be deemed to be the address of the party giving such notice.

## MISCELLANEOUS

32. This Agreement will be governed by and construed in accordance with the laws of the Province of British Columbia.
33. The Schedules to this Agreement are an integral part of this Agreement as if set out at length in the body of this Agreement.
34. If any provision of this Agreement or the application to any person or circumstance is invalid or unenforceable to any extent, the remainder of this Agreement and the application of such provision to any other person or circumstance will not be affected or impaired thereby and will be enforceable to the extent permitted by law.
35. Nothing in this Agreement operates as a consent, permit, approval or authorization by the Province or any ministry or branch thereof to or for anything related to the Project

that by statute, the Recipient is required to obtain unless it is expressly stated herein to be such a consent, permit, approval or authorization.

- 36. The Recipient will not, without the prior, written consent of the Province, assign, either directly or indirectly, this Agreement or any right of the Recipient under this Agreement
- 37. All disputes arising out of or in connection with this Agreement will be referred to and finally resolved by arbitration pursuant to the *Arbitration Act*.

The parties hereto have executed this Agreement the day and year as set out above.

**SIGNED AND DELIVERED** by the  
**Recipient** or an Authorized Representative  
of the Recipient.

Lorene Oikawa

\_\_\_\_\_  
(Name / Title)

\_\_\_\_\_  
(Signature)

**SIGNED AND DELIVERED** on behalf of the  
**Province** by an Authorized Representative  
of the Province.

Alison Dudley

\_\_\_\_\_  
(Name / Title)

\_\_\_\_\_  
(Signature)

## SCHEDULE A: PROJECT DESCRIPTION AND DATES

- A.1 The **Commencement Date** is **March 20, 2019**.
- A.2 The **Completion Date** is no later than **March 31, 2020**.
- A.3 **Project Title: National Association of Japanese Canadians Community Consultations for Legacy Initiatives**

A.4 **Stipulations:**

The Recipient must meet the following stipulations in order to retain the funding received under this Agreement:

- a) Use the funding solely for the purpose identified in section A.3 above;  
and
- b) Use the funding solely for reasonable costs and expenses that are incurred between the Commencement and the Completion Date.



## SCHEDULE B: PAYMENT AND REPORTING REQUIREMENTS

### B.1 Financial Contribution by the Province:

Provided the Recipient has, in the opinion of the Province met the Eligibility Criteria and has agreed to be bound by the Stipulations, the Province will make a financial contribution toward the Eligible Project Costs of the Recipient equal to **Thirty Thousand Dollars (\$30,000)** Canadian being the maximum amount of contribution funding approved by the Province. Any unspent funding must be returned to the Province on or before **March 31, 2020**.

### B.2 Timing of Payment to the Recipient:

The Province will make one payment for its portion of the Eligible Costs that will become due and payable within thirty (30) days of the signing of this Agreement.

### B.3 Progress Reports:

The Recipient will deliver to the Province through Program Staff progress reports on or before **June 28, 2019 and September 30, 2019**. The progress reports will be in a form established by the Province.

### B.4 Final Report:

The Recipient agrees to provide to the Province through Program Staff a Final Project Status Report, in a form established by the Province on or before **March 31, 2020**.

### B.5 Other Information:

The Recipient will provide the Province through Program Staff, upon request, all such other information concerning the progress of the Project to completion and payment of Eligible Costs, as may be required by the Province.



# Addendum to Contract

**MODIFICATION AGREEMENT**

BETWEEN

HER MAJESTY THE QUEEN IN RIGHT OF THE PROVINCE OF BRITISH COLUMBIA  
Represented by the Minister of Tourism, Arts and Culture  
(the "Province", "we", "us", or "our", as applicable)

AND

National Association of Japanese Canadians  
\_\_\_\_\_

(the "Contractor" "you" or "your" as applicable)

**BACKGROUND**

- A. The parties entered into an agreement dated March 21, 2019, contract number C19595NAJC (the "Agreement").
- B. The Parties have agreed to modify the Agreement.

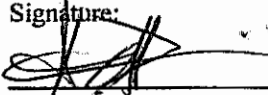
**AGREEMENT**

The parties agree as follows:

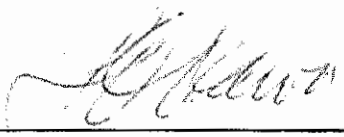
- 1) Amendment to include attached Schedule A.
- 2) In all other respects, the Agreement is confirmed.

**SIGNED AND DELIVERED** on the 26<sup>th</sup> day of  
March, 2019 on behalf of  
the Province by its duly authorized representative:

**SIGNED AND DELIVERED** on the 26<sup>th</sup> day of  
March, 2019 \_\_\_\_\_ on behalf of  
the Contractor (or by its authorized signatory or  
signatories if the Contractor is a corporation)

Signature:   
\_\_\_\_\_

Print Name:  
Asha Bhat, Executive Lead  
\_\_\_\_\_

Signature:   
\_\_\_\_\_

Print Name:  
Lorene Oikawa  
\_\_\_\_\_



# Schedule A to Contract

**Schedule A**  
**Contract #C19595NAJC**

**Province of British Columbia and the National Association of Japanese Canadians (NAJC),  
(Contractor)**

**Services**

**Outputs**

The Contractor will coordinate community consultations to gather input and develop specific recommendations for legacy initiatives for a meaningful follow-up to the 2012 British Columbia government apology for Japanese Canadian Internment during World War II. The analysis will incorporate the collective needs of the Japanese Canadian community.

**Inputs**

1. The intent is to hold in-person community consultations in 9 locations in British Columbia:

Vancouver  
Burnaby  
Steveston  
Victoria  
Nanaimo  
Kamloops  
Vernon  
Kelowna  
New Denver/Nelson

2. Arrange for virtual community consultation for northern British Columbia (e.g., Prince Rupert) and for other areas of the province which are not able to access an in-person meeting. Japanese Canadians with ties to family who were forced out of British Columbia will also have an opportunity to provide input through virtual community consultation or through NAJC member organizations located in other provinces and territories. In addition, an online platform will be created for people who are unable to participate in in-person or virtual community consultation meetings.

3. The Contractor will work with NAJC member organizations and community organizations, community members, research experts and others in the Japanese Canadian community who represent varied experiences, expertise, and connections to the uprooting, dispossession, and internment of Japanese Canadians.

4. The Contractor has started preliminary work on this project to determine the format of the community consultations and to provide the context for the participants so that they are aware of existing resources and examples of potential concept options. All participants whether in-person or through virtual meetings or the online platform will receive the same information to ensure consistency.

5. The community consultations are targeted to be completed by fall 2019.
6. In-person consultations will be held within the province of British Columbia.
7. Using the results from the community consultations, the Contractor will perform further analysis to establish the themes and feasibility to determine the recommendations that will be presented to the Province by October 2019.

#### **Outcomes**

1. The community consultations are expected to address measures that would support opportunities that make visible the history of injustice, support the sustainability of the Japanese Canadian community, and also make visible the contributions of Japanese Canadians to creating a just and prosperous society for all.
2. Creating space for dialogue and discussion about diversity and inclusion: This remedial course of action is necessary to assist Japanese Canadians in overcoming the inter-generational trauma and aftermath of what many today consider the practice of ethnic cleansing in the province. Ensuring our history includes the stories of Japanese Canadians also supports the inclusion of stories of other racialized communities and Indigenous peoples. The better we know our province's past, we can strengthen our commitment to an inclusive and equitable province for now and for the future.
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The parties acknowledge that the Contractor does not warrant that these outcomes will be achieved.

#### **Reporting Requirements**

The Contractor will report on progress to ministry staff.

#### **Contractor**

National Association of Japanese Canadians (NAJC).

#### **Fees**

\$30,000 will be paid upon the signing of the contract.



# Appendix B

## Consultation Materials



# PowerPoint Presentation for Sessions



# BC Redress Community Consultations

Sponsored by the National Association of Japanese Canadians  
with support from the Province of British Columbia



# Photos/Videos

**Photographs and/or video will be taken at today's event. By taking part in this event you grant the event organizers full rights to use the images resulting from the photography/ video filming, and any reproductions or adaptations of the images for reporting, publicity or other purposes to help achieve the consultation's objectives. This might include (but is not limited to), the right to use them in their printed and online publicity, social media, press releases and printed reports.**



**If you do not wish to be photographed please inform an event organizer.**



# Purpose

To invite **input** and develop a **consensus**  
in the Japanese Canadian community  
on **Redress recommendations** for the NAJC  
to present to the Government of British Columbia



# Swimming Upstream

Sets out the case for redress by NAJIC against  
the BC government

**Swimming Upstream**

Japanese Canadian Struggle for Justice in BC

Available on Youtube, Nikkei National Museum, and Canadian Race Relations websites



# Case for Redress

## Devastating Impact of Systemic Racism

- Erasure of the history and presence of Japanese Canadians due to forced dispersal
- Shame associated with being labelled as enemy aliens
- Many individuals and families cut ties with their Japanese Canadian communities and identities
- Loss of Japanese language, history and culture amongst current generations of Japanese Canadians
- Less visibility of the Japanese Canadian Community



# Case for Redress

## Financial losses (Japanese Canadians)

- \$443 million in 1986 dollars (Price Waterhouse, 1986)
- \$867 million in 2018 dollars

## Educational savings to BC Government

- from refusal to provide for the education of interned school-aged children in BC
- \$13-20 million in 2018 dollars



# Case for Redress

The BC Government has a long history of discriminatory legislation

BC politicians successfully lobbied for the uprooting, forced removal and delayed return of Japanese Canadians which **devastated our community** in BC



# Precedent

## Chinese Canadians

- 2006 Federal Government apology and compensation
- 2015 BC Government
  - Consultations
  - Apology
  - Redress measures



# Government Apologies

1988 Federal Government apology and compensation

2012 BC Government apology

- No consultations
- No responsibility acknowledged
- No redress measures





# B.C. Government's Japanese Canadian Initiatives

**2002:** \$70,000 Grant to the Japanese Canadian National Museum

**2015:** B.C. government supported a few education and awareness projects about Japanese-Canadian Internment, including “Hastings Park 1942”



# B.C. Government's Japanese Canadian Initiatives

## 2016: Japanese Canadian Historic Places Recognition Program

- ▶ Province recognized 56 places reflecting history with valuable contributions made by Japanese Canadians to BC's diversity and prosperity

## 2017: 75th Anniversary of the Internment

- ▶ Ministry of Transportation and Infrastructure placed the first permanent marker in B.C. to acknowledge Internment



# BC Redress Chronology

**November 2017:** Meeting with Ravi Kahlon  
(Parliamentary Secretary for Sports and Multiculturalism)

**April 2018:** NAJC proposal to the BC government  
presented to Premier Horgan



# BC Redress Chronology

**August 2018:** Meeting with Lisa Beare  
(Minister of Tourism, Arts and Culture)

**December 2018:** Meeting with Asha Bhat  
(Creative and Multiculturalism Division)



# BC Redress Chronology

**January 2019:** Verbal agreement in principle

**March 2019:** Agreement signed



# The Agreement



\$30,000 for community consultations  
Face to face in 9 locations in BC  
Virtual consultations  
Online submissions



# Discussion Question

What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

In small groups, discuss the above, reach a consensus on 3-5 initiatives, and be prepared to report back in 60 minutes' time.







*Swimming Upstream*  
Video

# Swimming Upstream

Japanese Canadian Struggle for Justice in BC

Watch *Swimming Upstream* online at <https://youtu.be/yjpgxOcdYzw>

# Consultation Organizing Guide



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

## **COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES DETAILED PLANNING GUIDE**

### **BACKGROUND**

In 2012, the British Columbia Government (BC Government) issued an apology to Japanese Canadians for the events during the Second World War, when 21,000 Japanese Canadians were incarcerated in internment camps and had their property seized.

The BC government participated in, benefitted from, and were complicit in the uprooting, detention, dispossession, and forced exile of 22,000 Japanese Canadians, from babies to seniors, between 1942 and 1949. Members of the BC Legislature including Ministers along with BC Members of Parliament lobbied for the removal of Japanese Canadians. In 1943, the BC government refused to pay its share of education expenses for Japanese Canadian children despite a formal request from the federal government. This was a clear violation of the mandated responsibility divided between provincial and federal governments.

When the war with Japan ended in 1945, Japanese Canadians were denied the right to return to BC's coast until 1949, because the federal government extended the executive powers of the War Measures Act on the advice of the BC Premier.

In 1947 the BC government gave the right to vote to Chinese Canadians and Indo Canadians, but they denied the right to vote for Japanese Canadians, continuing racist voting laws which started in 1872. The BC government also refused to accept the BC Supreme Court ruling in favour of a Japanese Canadian court challenge started in 1900. The apology issued by the BC Government in 2012 did not refer to the history of discriminatory legislation passed by the government prior to World War II. In addition, while it expressed regret that Japanese Canadians were discriminated against during the war, the apology did not acknowledge that the BC Government had any responsibility for the discrimination. No redress measures were offered by the BC government together with its apology or, to date, as a follow up to the issuance of its apology.

### **COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES**

The current BC government has committed to hearing from the community about possible post-apology measures and is providing financial support to assist the National Association of Japanese Canadians (NAJC) in organizing community consultation sessions. The community will have an opportunity to share their stories and provide their thoughts on what they would like to see for legacy initiatives.

The consultation sessions will include in-person meetings, virtual meetings, and an online system for gathering input. The recommendations resulting from the consultations will be compiled and presented to the government in the fall of 2019.



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

## **COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES DETAILED PLANNING GUIDE**

The BC Redress Steering Committee (Steering Committee) will be working with NAJC member organizations to organize consultations during the months of April, May and June 2019. This manual provides details on the structure, format and agenda to be followed for these consultations.

### **PURPOSE OF THE CONSULTATIONS**

The purpose of the consultations is to seek feedback and input from the community, in order to develop a **community consensus around recommendations to be forwarded to the National Executive Board of the NAJC**. The recommendations from all of the community consultation sessions will be compiled and presented to the BC Government in October 2019.

The consultations will start off with a brief, informational introduction and will include a historical overview, followed by a review of the talks that the NAJC has had with the BC Government about possible "post apology measures". The BC Government apologized to the Japanese Canadian Community in 2012.

The Question that the participants will address is:

***"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"***

### **CONSULTATION STRATEGY**

The NAJC has created a Steering Committee to organize the consultation sessions. The Steering Committee, which will report to the NAJC's National Executive Board, is responsible for the following:

- Developing the overall strategy for the community consultations;
- Establishing the format and structure for the consultations;
- Facilitating the organization of the consultation sessions, with the support of NAJC member organizations; and
- Synthesizing the recommendations and feedback resulting from the consultations and assisting in compiling a formal report for presentation to the BC Government.

In order to ensure consistency amongst all of the consultation sessions planned, the Steering Committee will develop a standardized format for the sessions, assemble the materials to be presented or distributed at the consultations, distribute facilitation guides for volunteers that will be helping to facilitate and record the sessions and assist in the compilation of the results and recommendations.



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

## **COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES DETAILED PLANNING GUIDE**

### **CONSULTATION APPROACH**

#### **Pre-Meeting Planning and Preparations**

1. The Steering Committee will work with local organizations to establish a date, time and venue for the Community Consultation in their area. These consultations can be held in-person or virtually, via Internet-based conferencing tools.
2. The Steering Committee will prepare posters and background materials that will be used to advertise the session broadly within the community. The Steering Committee will also prepare the necessary materials that will be distributed during the session.
3. For in-person consultations, appropriate equipment and supplies will need to be organized by the local organizing committee, including:
  - a. Projection equipment, audio speakers and screen to allow the showing of a PowerPoint and Video presentation. Internet access is desirable but if it is not available then alternate arrangements will be made to show the video presentation.
  - b. Breakout session supplies such as flipcharts, flipchart paper, flipchart markers
4. Volunteers to act as facilitators and recorders for the break out group discussions will have to be recruited and trained by the local organizing committee. We expect each break out group will accommodate between 8 to 12 participants.
5. Other volunteers need to be recruited by the local organizing committee to help at the registration table, and it would be good if a photographer and videographer were able to record the session as well.
6. The local organizing committee will arrange for appropriate refreshments for participants (snacks and drinks).

#### **Community Consultation (In Person)**

1. Registration
  - An Eventbrite website will be set up to facilitate free, on-line registration for the session. Other options for registration (email, phone, in person on day of consultation) will also be permitted.
  - All participants should confirm their registration or provide their name and email or mailing address (optional) when they arrive at the session.
  - A Steering Committee representative will meet with facilitators and recorders one hour prior to the start of the consultation session to train them on their roles and responsibilities.



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**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
DETAILED PLANNING GUIDE**

2. Introduction and Background (30 minutes)
  - 5 minutes - Opening greetings, introduction and review the purpose of the forum by representative from the NAJC (National Executive Board or Steering Committee Member).
  - 25 minutes – Prepared PowerPoint presentation is shown, as well as the "Swimming Upstream" video (13 minutes). This will set out the Japanese Canadian case versus the BC Government. (The video is on Youtube under *swimming upstream Japanese Canadians* or available via an electronic video file or on DVD, if requested).
  - Talking points that will speak to the slides will be provided by the Steering Committee.
  
3. Community Discussions and Recording of Recommendations (60 minutes)
  - The audience is divided into smaller break out groups of between 8-12 people.
  - Each group shall have a facilitator and a recorder.
  - The recorder should ask participants to self-identify as a young adult, adult or senior and record the number of people in each category in their group
  - The chair allows one minute for each person to introduce themselves and explain what their connection to the Japanese Canadian community or what their interest is in BC Redress.
    - (Eg My name is xxxx, I am a nisei, sansei, yonsei and my family were incarcerated, sent to the sugar beet farms, exiled to Japan).
  - Next, each person will have 3-4 minutes (depending on group size) to address the question:

***"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"***

- The chair **does not** permit a person to speak again, until each person has had their say. The recorder writes down the recommendations, with the goal to get consensus around 3 – 5 recommendations per group.



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## **COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES DETAILED PLANNING GUIDE**

4. Reporting Back (30 minutes)
  - The meeting re-assembles to hear the reports from the breakout groups.
  - Each recorder relates each group's recommendations. The recommendations are written down on a flipchart or white board for the audience to see.
  - At the conclusion of the reports, similar suggestions that appear across the different groups are **Underlined** in order to help identify common recommendations or themes.
  - Hopefully four or five common recommendations will emerge from the meeting, which will form the basis for a community consensus. A photo should be taken of the final set of recommendations from the whiteboard or flipcharts used to summarize the results.
  - The NAJC representative will be responsible for compiling a consultation report for each session held, including the detailed recommendations emerging from each of the groups as well as the summary set of community consensus recommendations. These should be completed using the standard reporting template developed for this purpose and sent to Kevin Okabe, Executive Director of the NAJC at [ed@najc.ca](mailto:ed@najc.ca).

### **GENERAL COMMENTS AND ADVICE**

For a successful meeting:

- A strong facilitator will be needed for each of the breakout groups to keep participants to the tight time frame identified.
- Everyone should be allowed an equal chance to speak during the break out discussions, and everyone's input should carry the same weight.
- There should be widespread publication of the meeting, so that many people will be able to participate. The local community organization will be responsible for disseminating information within their community.
- The community should be told up front that they will each be asked for their opinion as to what their community wants as Redress from the BC Government.
- Informational material should be viewed by the community before the meeting.
- Photos of the meeting should be taken to document the meeting.
- Breakout groups should be recorded and submitted along with the final recommendations.
- An article or a reporting back to the community should be completed.





NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
DETAILED PLANNING GUIDE**

**APPENDIX I: GROUP FACILITATOR AND RECORDER ROLES**

**GROUP FACILITATOR'S ROLE**

One hour will be allowed for group discussion on the question:

***"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"***

**ROLE OF THE FACILITATOR**

The facilitator is responsible for managing the discussion, keeping the conversation on track, managing the time, and ensuring that each member's voice is heard. Here are the guidelines to accomplish this.

- Review the question that the group is to discuss
- Explain what is expected at the conclusion of the discussions – large group sharing
- Give all participants a voice (stress the value of diversity of perspectives)
- Ask for further clarification/elaborations if comments are unclear
- Treat members with respect and consideration (no disrespectful language or tone)
- Ask dominant member to allow others to speak. Use redirection
- If an individual begins speaking off topic, gently remind the individual of the discussion question.

**ROUND ONE**

Ask each member to introduce themselves; name, link to JC community, Maximum of 1 minute per person. If person is not ready, skip them, but come back to them before allowing someone who has spoken before to speak again. Recorder should keep track of this.

**ROUND TWO**

Each person has 3 minutes to talk about the initiatives they would like to see or support.

If the group gets stuck, prompt them with examples such as:

- BC Education Curriculum – development, training, online availability, core curriculum
- Legacy Initiatives – monuments, plaques, signage, books, museum, projects, conferences
- Inter generational trauma and senior care
- Revitalizing community spaces
- Broader societal initiatives – combating racism
- Sustaining fund

Near the end of the discussion, ask the recorder to summarize the ideas the group generated.



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**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
DETAILED PLANNING GUIDE**

**THE ROLE OF THE RECORDER:**

- Summarize the make-up of the group e.g. by category (Young Adults, Middle Aged, Seniors)
- Write down the main idea from every individual's comments
- Summarize the ideas from the group to be presented to the larger group (four or five consolidated ideas, to help form consensus)
- Assist the Facilitator in keeping track of who has spoken, who wants to speak and whether time limits are being exceeded
- Responsible for handing in recorder's notes and group flipcharts to the NAJC representative

**THE NEED FOR NEUTRALITY**

The facilitators and recorders should remain neutral when facilitating or recording the discussions and should not be presenting their own views on the subjects being discussed. Facilitators and recorders can provide their input separately to the NAJC by writing in with their views or becoming a full participant in one of the virtual sessions being planned.

# Consultation Reporting Form



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**BC REDRESS COMMUNITY CONSULTATION REPORTING FORM**

This form is to be completed by the NAJC Steering Committee representative attending the Consultation Session, in conjunction with representatives of the organization hosting the consultation.

**CONSULTATION REPORT DETAILS**

Date Report Completed	DD-MMM-YY
Report Completed By (name(s) of individual(s) completing report)	

**CONSULTATION MEETING DETAILS**

Date of Consultation	DD-MMM-YY	Start and End Time of Session	HH:MM AM to HH:MM PM
Location/Address of where Consultation was Held			
Host Organization			
Name of Host Organization Chair			
Name(s) of NAJC Steering Committee Representative(s) in Attendance			
Name(s) of NAJC National Executive Board Members/Staff in Attendance			
Number of Recorders and Facilitators in Attendance			
Number of Participants at the Consultation (excluding everyone identified above)			



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

## **RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION**

### **Question to be Addressed:**

"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"

### **Consensus Recommendations Generated by the Consultation Session**

The following recommendations emerged as the consensus of the participants attending the consultation session:

- 1.
- 2.
- 3.
- 4.
- 5.

The final consensus recommendations emerging from the consultation session should be photographed to ensure that the recommendations are appropriately captured for reporting purposes.

### **Summary of Recommendations Generated by Each Break Out Group**

The recommendations generated by each group needs to be kept (flipchart or notes recorded by each group recorder), along with the details captured from the small group recording form (see Appendix 2 for sample)



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**APPENDIX 1:**

**SAMPLE SIGN IN SHEET**

This sheet is to be used to register individuals as they arrive at the consultation. Everyone in attendance should sign this sheet to provide us with an accurate record of who attended each event.



National Association of Japanese Canadians

180 McPhillips Street, Winnipeg, Manitoba, R3E 2J9

[national@najc.ca](mailto:national@najc.ca) Website: [www.najc.ca](http://www.najc.ca) Phone: (204) 943 2910

Location: \_\_\_\_\_ Date: \_\_\_\_\_

This sign in sheet captures the names of attendees that participate in our community consultations. Should you wish to be added to our mailing list to receive information regarding the results of the consultations and other related news, please check “YES” in the box below and provide your email or mailing address. You may unsubscribe to the mailing list using the unsubscribe link contained at the bottom of the email that you receive.

First Name	Last Name	Consent to be added to Email List?		Email Address or Mailing Address (optional)
		YES	NO	



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**APPENDIX 2:**

**SAMPLE SMALL GROUP REPORTING FORM**

This sheet must be completed by the recorder for each group. Any sheets (e.g. flipcharts) used by the recorder to record the discussions that took place within each group must be turned into the organizers after the session. Each flipchart should record the group letter followed by the page number of the sheet (e.g. A-1, A-2, etc).

This reporting form must be stapled to the front of the recorder notes/flipcharts/sheets that are turned in.

<b>Group Letter (Group A, Group B, etc.)</b>	
<b>Name of Group Facilitator</b>	
<b>Name of Group Recorder</b>	
<b>Session Start Time</b>	
<b>Session End Time</b>	

<b>Number of Participants by Category</b>			
<b>Young Adults</b>	<b>Middle Age</b>	<b>Seniors</b>	<b>Total</b>



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**APPENDIX 3:**

**SAMPLE NARRATIVE ARTICLE TEMPLATE**

**BC Redress Community Consultation Sample narrative community report:**

Community Report

By \_\_\_\_\_ (name of reporter)

On \_\_\_\_\_(date) a community consultation about BC Redress took place at \_\_\_\_\_(location). This meeting was organized through the \_\_\_\_\_(organization) with support from the NAJC BC Redress Steering Committee.

The meeting was chaired by \_\_\_\_\_ (name, position). Attending from the NAJC were \_\_\_\_\_( member of Steering Committee or NEB).

The first part of the meeting provided history and background information so that participants would understand the purpose of gathering community recommendations about BC Redress. The program included a power point presentation and a viewing of the DVD “Swimming Upstream”.

The number of community participants totalled \_\_\_\_\_. After the introductory information, participants broke into \_\_\_\_\_ (number of) small discussion groups. Each group had a facilitator and recorder to manage the discussion and document feedback from participants. All provided some information about themselves and their reason for participating in the consultation.

Participants gave their recommendation in answering the question, “ What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?”

Responses were recorded and categorized into broader themes. Below we are providing a general description of recommendations including the number in each of these categories:

- 1.
- 2.
- 3.
- 4.
- 5.





NATIONAL ASSOCIATION OF JAPANESE CANADIANS

All consultation information and community participant recommendations are being forwarded to the NAJC BC Redress Steering Committee so that a full consultation report can be developed for the executive of the NAJC before September 2019. The intent is to develop a final report to be shared with the community and forwarded to the provincial government by October, 2019. The final report will present core community redress recommendations which will guide the NAJC in follow up proceedings with the Province of BC.

We acknowledge the support funding received from the province to facilitate community consultation meetings and we thank the NAJC for their assistance with organizing the meeting. We thank our many volunteers who assisted with organization and documentation, and give special thanks to all participants who provided their information.



# Press Release for Consultations



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**NAJC Press Release, May 23, 2019**

**JAPANESE CANADIANS SEEK REDRESS WITH PROVINCE OF BRITISH COLUMBIA**

Over 60 years of racist legislation and discrimination in British Columbia (BC) culminated in the province's critical role in the forced removal, internment, confiscation of property, and forced exile of 22,000 Japanese Canadians during 1942 to 1949. Recent research shows the BC government and its officials were complicit directly and indirectly in the unjust actions leading to the devastation of the Japanese Canadian community.

The Government of British Columbia's official Apology Motion to Japanese Canadians in 2012 was issued without prior community-wide participation. It did not formally assume responsibility for past injustices and was not followed by redress or legacy initiatives at the time, which many saw as a missed opportunity for meaningful follow-up and healing.

In June 2019, the National Association of Japanese Canadians (NAJC) will conduct a series of Japanese Canadian community consultation meetings across BC to provide community members a voice in offering recommendations for redress and legacy initiatives to the Government of British Columbia.

The consultations will identify new opportunities to make visible the history of injustice, support the sustainability of the Japanese Canadian community, and highlight the contributions of Japanese Canadians to creating a just and prosperous society for all.

Though there is only a dwindling number of victims directly affected by internment, the NAJC and Japanese Canadian community members strongly believe that it is a critical time to capture their voices and experiences. Through this process, Japanese Canadians want to ensure that the Government of British Columbia assumes greater responsibility for these injustices and builds a new relationship based on a mutual commitment to an inclusive and equitable province.

The NAJC acknowledges the Government of British Columbia's interest in resolving its outstanding historic wrongs. At the conclusion of these meetings, the NAJC will collate the inputs and present the Government of British Columbia with its recommendations.

Achieving justice and closure to this dark chapter in BC's history will signify a most meaningful outcome for all British Columbians, and indeed Canadians more widely, to ensure this injustice is never again committed in Canada.

# Advertising Poster for Consultations



# AN INVITATION FROM THE National Association of Japanese Canadians

## B.C. REDRESS COMMUNITY CONSULTATION MEETING

What should the Government of British Columbia do to redress its **history of racial discrimination** and unjust actions that devastated the Japanese Canadian community?

**NOTICE TO ALL JAPANESE PERSONS AND PERSONS OF JAPANESE RACIAL ORIGIN**

TAKE NOTICE that under Order Nos. 21, 22, 23 and 24 of the British Columbia Security Commission, the following areas were made prohibited areas to all persons of the Japanese race:—

LULU ISLAND (including Stronska)	SAPPERTON
SEA ISLAND	BURQUITLAN
EDMONT	PORT MOODY
MARPOLE	ICCO
DISTRICT OF QUEENSBOROUGH	PORT COQUITLAN
CITY OF NEW WESTMINSTER	MAILLARDVILLE
	FRASER MILLS

AND FURTHER TAKE NOTICE that any person of the Japanese race found within any of the said prohibited areas without a written permit from the British Columbia Security Commission or the Royal Canadian Mounted Police shall be liable to the penalties provided under Order in Council P.C. 1945.

AUSTIN C. TAYLOR,  
Chairman,  
British Columbia Security Commission

B.C. politicians and government were directly and indirectly **responsible for the injustices** faced by Japanese Canadians

Full details at [www.najc.ca/bcredress](http://www.najc.ca/bcredress)

**May 26 Hamilton      Jun 15 Burnaby      Jun 22 Nanaimo**  
**Jun 2 Winnipeg      Jun 18 Kamloops      Jun 27 Calgary**  
**Jun 9 Toronto      Jun 22 Victoria      Jul 21 Edmonton**

# Summary of Discriminatory Legislation

Discriminatory Legislation affecting Japanese Canadians in British Columbia 1895-1936 (Partial Listing)

<b>Legislation</b>	<b>Year</b>	<b>Details</b>
Provincial Voters Act Amendment, 1895	1895	No Chinese, Japanese or Indian to vote
An Act to amend the law relating to Electors and Elections in Municipalities	1896	Chinese, Japanese and Indians disqualified from voting in Municipal elections
The Antler Creek's Mining Company's Act, 1896	1896	Chinese and Japanese persons prohibited from being employed directly or indirectly by the company or its contractors
Alien Labour Act, 1897	1897	Banned the hiring of Chinese and Japanese workers by companies created by private bills
Inspection of Metaliferous Mines Act, 1897	1897	Prohibited the employment of Chinese and Japanese underground in mines and operating machinery for raising or lowering men
Labour Regulations Act, 1898	1898	Prohibited employment of Chinese and Japanese persons in any activity covered by the Act
British Columbia Public Works Loan Act (1897) Amendment Act, 1898	1898	"No Chinese or Japanese persons shall be employed to work in the construction or operation of any undertaking hereby subsidized ..."
An Act to amend the Coal Mines Regulation Act	1899	"Japanese" added to the list of people banned from working in coal mines underground
Midway-Penticton Railway Subsidy Act, 1899	1899	"No Chinese or Japanese person shall be employed or permitted to work in the construction or operation of any railway subsidized under this Act..."
An Act to incorporate the Ashcroft Water, Electric and Improvement Company	1899	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the same..."
An Act to incorporate the Kamloops and Atlin Railway Company	1899	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the railway"
Liquor Licences Act, 1899	1899	No license shall be issued or transferred to any Indian, Chinese or Japanese person
Vancouver Incorporation Act	1900	No Chinaman, Japanese or Indian shall be entitled to vote at any municipal election for the election of a Mayor or Alderman
An Act empowering the Corporation of the City of Victoria to lease the Market Building Premises and otherwise carry into effect the Victoria Terminal Railway By-Law, 1900	1901	"No Chinese or Japanese person shall be employed in any of the works or undertakings hereby agreed to be carried out by the Company..."
Provincial Elections Act	1903-1904	"No Chinaman, Japanese or Indian shall have his name placed on the Register of Voters for any Electoral District, or be entitled to vote at any election."
Municipal Elections Act	1908	Chinese, Japanese, "other Asiatics" and Indians disqualified from voting at any municipal election
Public Schools Act	1911	Asians and First Nations people denied the right to vote in school trustee elections
Provincial Elections Act	1936	"Every Chinaman, Japanese, Hindu or Indian" disqualified from voting in provincial elections unless they have served in the armed forces or fought in the Great War

For a full listing of discriminatory legislation in British Columbia 1872-1948, see Government of BC website at [https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/our-history/historic-places/documents/heritage/chinese-legacy/discriminatory\\_legislation\\_in\\_bc\\_1872\\_1948.pdf](https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/our-history/historic-places/documents/heritage/chinese-legacy/discriminatory_legislation_in_bc_1872_1948.pdf)



# Listing of Discriminatory Legislation

## Discriminatory Legislation in British Columbia 1872-1948

SOURCE: Government of British Columbia website [https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/our-history/historic-places/documents/heritage/chinese-legacy/discriminatory\\_legislation\\_in\\_bc\\_1872\\_1948.pdf](https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/our-history/historic-places/documents/heritage/chinese-legacy/discriminatory_legislation_in_bc_1872_1948.pdf)

'Facially neutral' discrimination does not appear to be discriminatory based on its plain language meaning; rather it is one that is discriminatory in its application or effect.

Legislation	Source	Date			Area of discrimination	Details
<i>The Qualification and Registration of Voters Act, 1871</i>	S.B.C.	1872	c.39	s.13	Provincial Franchise	Disqualified "Chinese or Indians" from voting for provincial representation.
<i>An Act to make better provisions for the Qualification and Registration of Voters</i>	S.B.C.	1874	c.12	s.1,3	Provincial Franchise	Ibid
<i>An Act relating to an Act to make better provision for the Qualification and Registration of Voters</i>	S.B.C.	1875	c.2	s.1,2	Provincial Franchise	Chinese and Indians person should have their name in the register of voters. An official who inserts a Chinese or Indian person's name would be fined and all names already included in the registry were ordered to be removed.
<i>Municipality Amendment Act, 1873</i>	S.B.C.	1876	c.1	s.9	Municipal Franchise	The act amended earlier sections of an earlier municipal act, stating no Chinese or Indian person could vote in a municipal election for mayor or counselor.
<i>Qualification and Regulation of Voters Act</i>	S.B.C.	1876	c.5	s.3	Provincial Franchise	Denied Chinese the right to run for election to the provincial legislature.
<i>The Coal Mines Regulation Act, 1877</i>	S.B.C.	1877	c.15	s.46, Rule 33	Mining	"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this Act, whereby through his ignorance, carelessness, or negligence, he might endanger the life or limb of any person employed in or about a mine."
<i>Chinese Tax Act</i>	S.B.C.	1878	c.35	s.2	Disallowed Tax	The Act stipulated that every Chinese person over 12 should pay a \$10 licence fee every three months.
<i>An Act to amend and consolidate the Municipal Acts</i>	S.B.C.	1881	c.16	s.104, s.110(10)	Municipal Franchise	Facially Neutral; empowered municipalities to make discriminatory bylaws.
<i>Jurors' Act, 1883</i>	S.B.C.	1883	c.15	s. 5	Jury Service	Jury service was limited to those on the provincial voting list, effectively denying Asian immigrants the right serve.
<i>Chinese Regulation Act, 1884</i>	S.B.C.	1884	c.4	s.3,14, 16, 17	Licensing & Cultural Discrimination	The legislation imposed a \$10 head tax on all Chinese; it banned such Chinese customs as the exhumation of bodies for shipment back to China and the non- medical use of opium; it attempted to force Chinese to adopt a more expensive standard of living by requiring dwellings to provide a minimum number of cubic feet for every resident. The preamble states, the Chinese "habitually desecrate grave yards by the removal

						of bodies...and generally the laws governing the whites are found to be inapplicable to Chinese, and such Chinese are inclined to habits subversive of the comfort and well-being of the community."
<i>Public Schools Amendment Act</i>	S.B.C.	1884	c.27	s.10		School trustees "Chinese and Indians shall not vote" to elect school trustees.
<i>An Act to prevent Chinese from acquiring Crown Lands</i>	S.B.C.	1884	c.2			Crown Lands Stopped Chinese from being able to buy Crown lands.
<i>An Act to prevent the Immigration of Chinese</i>	S.B.C.	1884	c.3		Disallowed	Immigration "It shall be unlawful for any Chinese to come into the Province of British Columbia"
<i>Public Schools Act</i>	S.B.C.	1885	c.25	s.19, 30		School trustees Chinese and Indians denied the ability to vote in school trustee elections.
<i>An Act to Incorporate the Nanaimo Water Works Company, Limited</i>	S.B.C.	1885	c.31	s.38		Hiring "It shall not be lawful for the Company, or its contractors, to employ any Chinese in or about the laying of the pipes of the said water-works, or in maintaining the same."
<i>An Act to Incorporate the Esquimalt Water Works Company, 1885</i>	S.B.C.	1885	c.30	s.32		Hiring "It shall not be lawful for the Company, or its contractors to employ any Chinese in or about the laying of the pipes of the said water works, or the maintenance thereof."
<i>An Act to amend the "Municipality Act, 1881.</i>	S.B.C.	1885	c.21	s.11		Laundry licensing Facially neutral; \$75 laundry license fee every six months.
<i>An Act to amend the "Chinese Regulation Act, 1894."</i>	S.B.C.	1885	c.2			Amendment Licensing & Cultural Discrimination The amendment stipulated that convictions under the Chinese Regulation Act could not to be quashed for want of form.
<i>An Act to prevent the Immigration of Chinese</i>	S.B.C.	1885	c.13		Disallowed	Immigration The act prohibited the immigration of Chinese to B.C.
<i>An Act to Incorporate Vancouver City Incorporation Act</i>	S.B.C.	1886	c.32	s.8		Municipal Franchise "No China man or Indian shall be entitled to vote at any municipal election for the election of a Mayor or Alderman."
<i>An Act respecting a Subsidy for a Railway from Victoria to North Saanich</i>	S.B.C.	1886	c.16	s.4		Hiring "No Chinese shall be employed in, about, or concerning the construction, maintenance, or operation of said railway."
<i>An Act to amend the "Timber Act, 1884."</i>	S.B.C.	1886	c.22	s.8		Licensing "No license shall be granted to any Chinese, and if any licensee employs any Chinese in cutting or tearing away timber or bark his license shall be void."
<i>An Act to Incorporate the Vancouver Electric Light Company.</i>	S.B.C.	1886	c.25	s.27-30		Hiring Chinese not to be employed, directly or indirectly, by the company or its contractors. The Act contains for sections disenfranchising Chinese.
<i>An Act granting T.B.H. Cochrane and James Brady a Lease of a portion of the bed of Findlay Creek and Lands contiguous thereto, for Mining purposes.</i>	S.B.C.	1886	c.26	s.8,11-14		Mining, Hiring, Licensing Chinese could not to transfer any land rights or titles. Chinese not to be employed, directly or indirectly, by the licensee or any contractors.
<i>An Act to Incorporate the Vancouver Gas Company, and for other purposes.</i>	S.B.C.	1886	c.27	s.16-19		Hiring "no Chinese, either directly or indirectly, shall be employed in or about, or concerning any work or services authorized by this Act, or required by the Company to be done or performed."

<i>An Act to Victoria and Saanich Railway Company</i>	S.B.C.	1886	c.29	s.19-22	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>An Act to amend the Act Incorporating the "New Westminster and Port Moody Telephone Company, Limited."</i>	S.B.C.	1886	c.30	s.10-13	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>An Act to Incorporate the Vancouver Street Railways Company</i>	S.B.C.	1886	c.31	s.16-19	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>An Act to Incorporate the Coquitlam Water Works Company, Limited</i>	S.B.C.	1886	c.33	s.35-8	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>An Act to amend the "Nanaimo Water Act, 1885."</i>	S.B.C.	1886	c.34	s.3-6	Hiring	No Chinese to be employed
<i>An Act to incorporate the Vancouver Water Works Company, 1886.</i>	S.B.C.	1886	c.35	s.36-9	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>An Act to enable certain Foreign Mining Companies to carry on business in British Columbia</i>	S.B.C.	1888	c.12	s. 7	Mining/ Business Restrictions	Chinese companies could not be registered.
<i>Constitution Act</i>	C.S.B.C.	1888	c.22	s.30	Provincial Franchise	Chinese denied the right to run for election to the provincial legislature
<i>Coal Mines Regulation Act</i>	C.S.B.C.	1888	c.84	s.79, Rule 34	Mining	"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this Act, whereby through his ignorance, carelessness, or negligence, he might endanger the life or limb of any person employed in or about a mine."
<i>An Act to prevent the desecration of Grave-yards.</i>	R.S.B.C.	1888	c.54		Cultural Discrimination	<b>Facially Neutral</b> ; similar language was found in the Chinese Regulation Act, 1884; deceased remains could not be exhumed without the permission of Coroner.
<i>An Act to incorporate the New Westminster Electric Light and Motor Power Company</i>	S.B.C.	1890	c.50	s.27-31	Hiring	Chinese prohibited from being employed directly or indirectly by the Company or its contractors.
<i>Coal Mines Regulation Act</i>	S.B.C.	1890	c.33		Mining	Act was amended to add "no Chinaman."
<i>Pharmacy Act, 1891</i>	S.B.C.	1891	c.33		Pharmacy	<b>Facially neutral</b> ; passed pursuant to the Pharmacy Act, 1891, s.15 of the Pharmacy By-Law limited those who could be registered as a certified pharmacist's apprentice to those entitled to be placed on the voters' list under the Provincial Elections Act. (Pharmacy by-law s.15 could not be located)
<i>Public Schools Act, 1891</i>	S.B.C.	1891	c.40	s.19, 40	School trustees	The right to vote and run for school trustees was limited to those on the provincial voting list.
<i>An Act to Incorporate the British Columbia Dyking and Improvement Company.</i>	S.B.C.	1891	c.48	s.58-61	Hiring	Chinese not to be employed directly or indirectly by the company or its contractors.

<i>An Act to Incorporate the Nanaimo Electric Tramway Company, Limited.</i> S.B.C.	1891	c.69	s.20-3	Hiring	"This Act is passed upon the express understanding that no Chinese shall be employed in or about or concerning any works or services authorized by this Act, or required by the Company to be done or preformed. In the event of any Chinese been employed by the company, the company shall be liable, upon the summary conviction before any two Justices of the Peace...to a penalty not exceeding twenty-five dollars, nor less than ten dollars, for every Chinese employed..."	
<i>Coal Mines Regulation Amendment Act, 1894.</i>	S.B.C.	1894	c.5	s.2	Mining	Expands the power of inspector in C.S.B.C. 1888, c.84 ( <i>Coal Mines Regulation Act</i> ) .
<i>An Act respecting the Cariboo Hydraulic Mining Company (Limited Liability)</i>	S.B.C.	1894	c.3	s.2	Hiring	"...will not employ a Chinese or Japanese person..."
<i>An Act respecting eh Horsefly Hydraulic Mining Company, (Limited Liability)</i>	S.B.C.	1894	c.19	s.2	Hiring	"...will not employ a Chinese or Japanese person..."
<i>Licences Act Amendment Act, 1894.</i>	S.B.C.	1894	c.29	s.5	Liquor licensing	"No licence for the sale of wines or liquors by retail shall, after the passage of this act, be given or transferred to any person of the Chinese race in any portion of the Province."
<i>Coal Mines Regulation Amendment Act, 1895.</i>	S.B.C.	1895	c.38		Mining	<b>Facially neutral</b>
<i>Legal Professions Act, 1895</i>	S.B.C.	1895	c.29	s.37	Legal profession	<b>Facially neutral</b> ; enrolment as a student-at-law and articulated law clerk were limited to those on the voters list under the Provincial Elections Act: Rule 39 of the Law Society of British Columbia, passed pursuant to the Legal Professions Act S.B.C. 1895, c.29, s.37
<i>Provincial Voters' Act Amendment Act, 1895</i>	S.B.C.	1895	c.20	s.2	Provincial Franchise	No Chinese, Japanese, or Indian to vote. In 1895, legislation is amended for the first time to include Japanese people along with Chinese and Indian people as banned from voting.
<i>An Act to further amend the "New Westminster Act, 1888."</i>	S.B.C.	1895	c.65	s.3	Municipal Franchise	"No Chinaman, Japanese, or Indian shall be entitled to vote at any municipal election for the election of a Mayor or Alderman."
<i>An Act to amend the "Burrard Inlet Railway and Ferry Company Incorporation Act, 1891.</i>	S.B.C.	1895	c.59	s.3-6	Hiring	Chinese and Japanese prohibited from being employed.
<i>An Act respecting Lightning Creek Gold Gravels and Drainage Company (Limited Liability)</i>	S.B.C.	1896	c.56	s.4	Hiring	Chinese and Japanese prohibited from being employed.
<i>An Act to consolidate and amend the law relating to Electors and Elections in Municipalities</i>	S.B.C.	1896	c.38	s.7,36	Municipal Voting	Chinese, Japanese and Indians disqualified from voting in Municipal elections.
<i>Municipal Clauses Act, 1896.</i>	S.B.C.	1896	c.37	s.14-18	Municipal Franchise	The right to hold the office Mayor, Aldermen, Municipality Council was limited to those on the provincial voting list.

<i>The Antler Creek Mining Company's Act, 1896.</i>	S.B.C.	1896	c.51	s.6		Hiring	Chinese or Japanese persons prohibited from being employed directly or indirectly by the company or its contractors.
<i>An Act respecting the consolidation of the claims and water-rights of the "The Cariboo Gold Fields, Limited (Foreign)."</i>	S.B.C.	1896	c.6	s.3		Hiring	Chinese or Japanese persons prohibited from being employed directly or indirectly by the company or its contractors.
<i>Alien Labour Act, 1897</i>	S.B.C.	1897	c.1		Assent reserved	Hiring	The bill banned the hiring of Chinese and Japanese workers by companies created by private bills.
<i>Inspection of Metalliferous Mines Act, 1897</i>	S.B.C.	1897	c.27	s.12 & 14		Mining	Prohibited the employment of Chinese and Japanese underground in mines and operating machinery for raising or lowering men.
<i>Companies Act</i>	S.B.C.	1897	c.2	s.145		Foreign Companies	Prohibited any Chinese company from doing business in British Columbia; "Nothing contained in this Part of this Act shall authorise the registration of any Chinese company or association."
<i>Public Schools Act</i>	R.S.B.C.	1897	c.170	s.19		School Trustee	Denied Chinese the right to run for or vote for School Trustees.
<i>Coal Mines Regulation Act</i>	R.S.B.C.	1897	c.138	s.82, Rule 34		Mining	No China man or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this act, whereby through his ignorance, carelessness, or negligence he might endanger the life or limb of any person employed in or about a mine..."
<i>Inspection of Metalliferous Mines Act.</i>	R.S.B.C.	1897	c.134	s.12		Mining	Prohibits employment of Chinese and Japanese underground.
<i>Labour Regulations Act, 1898. (An Act relating to the employment of Chinese or Japanese persons on Works carried on under Franchise granted by Private Acts)</i>	S.B.C.	1898	c.28		Disallowed	Hiring	"... no Chinese or Japanese persons shall be employed in connection with or in relation to any of the works, rights, trade, business, occupation, or property given, granted, confirmed, authorised, or affected by the Act."
<i>An Act to confirm an agreement between Her Majesty, in right of Her Province of British Columbia, and Frank Owen and William John Stokes, and to incorporate the Cariboo- Omineca Chartered Company</i>	S.B.C.	1898	c.10	s.30		Hiring	Chinese or Japanese persons not to be employed directly or indirectly by the company or its contractors...."under a penalty of five dollars per day, for each and every Chinese and Japanese person employed in contravention of this section..."
<i>British Columbia Public Works Loan Act (1897) Amendment Act, 1898.</i>	S.B.C.	1898	c.30	s.7	Disallowed	Hiring	"No Chinese or Japanese persons shall be employed or permitted to work in the construction or operation of any undertaking hereby subsidised, under a penalty of five dollars per day, for each and every Chinese and Japanese person employed in contravention of this section..."
<i>An Act to Incorporate the Alice Arm Railway</i>	S.B.C.	1898	c.46	s.21		Hiring	ibid.
<i>An Act to Incorporate the Arrowhead and Kootenay Railway Company</i>	S.B.C.	1898	c.47	s.29		Hiring	ibid.

<i>An Act to Incorporate "The British Columbia Great Gold Gravels Dredge-Mining Corporation.</i>	S.B.C.	1898	c.48	s.17	Hiring	ibid.
<i>An Act to Incorporate the Canadian Yukon Railway Company</i>	S.B.C.	1898	c.50	s.39	Hiring	ibid.
<i>An Act to authorise the Cowichan Lumber Company, Limited, to construct a dam and works on the Cowichan River, in the Quamichan District, and also to construct a Tramway to connect the said dam and works and with a point at or near the mouth of the Cowichan River.</i>	S.B.C.	1898	c.51	s.10	Hiring	ibid.
<i>An Act to Incorporate the Downie Creek Railway Company.</i>	S.B.C.	1898	c.52	s.35	Hiring	ibid.
<i>An Act to Incorporate the East Kootenay Valley Railway Company.</i>	S.B.C.	1898	c.53	s.20	Hiring	ibid.
<i>An Act to Incorporate the Kitimaat Railway Company, Limited.</i>	S.B.C.	1898	c.54	s.25	Hiring	ibid.
<i>An Act to Incorporate the Kootenay &amp; North-West Railway Company.</i>	S.B.C.	1898	c.55	s.49	Hiring	ibid.
<i>An Act to Incorporate the Mountain Tramway and Electric Company</i>	S.B.C.	1898	c.56	s.27	Hiring	ibid.
<i>An Act to Incorporate the Nanaimo Electric Light, Power and Heating Company, Limited.</i>	S.B.C.	1898	c.57	s.11	Hiring	ibid.
<i>An Act to Incorporate the North Star and Arrow Lake Railway Company.</i>	S.B.C.	1898	c.58	s.39	Hiring	ibid.
<i>An Act to Incorporate the Portland and Stickine Railway Company.</i>	S.B.C.	1898	c.59	s.43	Hiring	ibid.
<i>An Act to Incorporate the "Red Mountain Tunnel Company, Limited."</i>	S.B.C.	1898	c.60	s.34	Hiring	ibid.
<i>An Act to Incorporate the Revelstoke and Cassiar Railway Company.</i>	S.B.C.	1898	c.61	s.44	Hiring	ibid.
<i>An Act to Incorporate the Skeena River and Eastern Railway Company</i>	S.B.C.	1898	c.62	s.23	Hiring	ibid.
<i>An Act to Incorporate the Skeena River Railway, Colonization and Exploration Company</i>	S.B.C.	1898	c.63	s.12	Hiring	ibid.



<i>An Act to Incorporate the "South-East Kootenay Railway Company."</i>	S.B.C.	1898	c.64	s.24		Hiring	ibid.
<i>An Act to Incorporate the Tramway Incorporation Act</i>	S.B.C.	1898	c.44	s.7	Disallowed	Hiring	ibid.
<i>An Act to amend the "Coal Mines Regulation Act."</i>	S.B.C.	1899	c.46	s.1-2	Disallowed	Mining	The Act amended the Coal Mines Regulation Act to add "Japanese" to the list of people banned from working in coal mines below ground.
<i>Midway-Penticton Railway Subsidy Act, 1899.</i>	S.B.C.	1899	c.44	s.6	Disallowed	Railway	"No Chinese or Japanese person shall be employed or permitted to work in the construction or operation of any railway subsidised under this Act..."
<i>An Act to incorporate the "Ashcroft Water, Electric and Improvement Company."</i>	S.B.C.	1899	c.78	s.35		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the same, under a penalty of five dollars per day for each and every Chinese and Japanese person employed in contravention of this section..."
<i>An Act to Incorporate the Atlin Short Line Railway and Navigation Company.</i>	S.B.C.	1899	c.79	s.15		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the railway."
<i>An Act to Incorporate the Atlin Southern Railway Company</i>	S.B.C.	1899	c.80	s.38		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the railway."
<i>An Act to Incorporate the "Big Bend Transportation Company, Limited."</i>	S.B.C.	1899	c.81	s. 39		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking hereby authorised, under a penalty of five dollars per day for each and every Chinese and Japanese person employed in contravention of this section..."
<i>An Act to Incorporate the Kamloops and Atlin Railway Company</i>	S.B.C.	1899	c.83	s.18		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the railway."
<i>An Act to Amend the Kitimaat Railway Act</i>	S.B.C.	1899	c.84	s.7		Hiring	ibid.
<i>An Act to amend the "Kootenay and North-West Railway Company's Act, 1898."</i>	S.B.C.	1899	c.85	s.5		Hiring	ibid.
<i>An Act to amend the "North Star and Arrow Lake Railway Ac, 1898."</i>	S.B.C.	1899	c.86	s.5		Hiring	ibid.
<i>An Act to Incorporate the Pine Creek Flume Company, Limited.</i>	S.B.C.	1899	c.87	s.31		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking, or the working of the same, under a penalty of five dollars per day for each and every Chinese or Japanese person employed in contravention of this section..."
<i>An Act Incorporate the "South Kootenay Railway Company."</i>	S.B.C.	1899	c.88	s.22		Hiring	"No Chinese or Japanese persons shall be employed in the construction of the undertaking or the working of the railway."
<i>An Act to Incorporate the "Vancouver, Northern and Yukon Railway Company."</i>	S.B.C.	1899	c.89	s.37		Hiring	ibid.



<i>"Liquor Licences Act, 1899."</i>	S.B.C.	1899	c.39	s.22-23,36	Disallowed	Liquor Licensing	"No licence under this Act shall be issued or transferred to any person of the Indian, Chinese or Japanese."
<i>Labour Regulation Act, 1900.</i>	S.B.C.	1900	c.14		Disallowed	Hiring	Any immigrant to BC must be able to pass a proficiency test for any European language
<i>British Columbia Immigration Act, 1900</i>	S.B.C.	1900	c.11	s.3	Disallowed	Immigration	The act was designed to eliminate Asian immigration by barring entry for immigrants who could not complete a 'European language test.'
<i>Vancouver Incorporation Act.</i>	S.B.C.	1900	c.54	s.7		Municipal Franchise	"No Chinaman, Japanese, or Indian shall be entitled to vote at any municipal election for the election of a Mayor or Alderman."
<i>Coal Mines Regulation Act</i>	S.B.C.	1901	c.36	s.2		Mining	Any immigrant to BC must be able to pass a proficiency test for any European language
<i>An Act to amend the "Arrowhead and Kootenay Railway Company Act, 1898.</i>	S.B.C.	1901	c.65	s.2		Hiring	"No aliens shall be employed on the railway during the construction unless it is demonstrated to the satisfaction of the Lieutenant Governor in Council that the work cannot be proceeded with without the employment of such aliens."
<i>An Act to Incorporate the Coast-Kootenay Railway Company, Limited</i>	S.B.C.	1901	c.69	s.27		Hiring	Ibid.
<i>An Act to Amend the "Columbia and Western Railway Company Act, 1896."</i>	S.B.C.	1901	c.70	s.2		Hiring	Ibid.
<i>An Act to Incorporate the Comox and Cape Scott Railway Company.</i>	S.B.C.	1901	c.71	s.21		Hiring	Ibid.
<i>An Act to Incorporate the Crawford Bay Railway Company</i>	S.B.C.	1901	c.72	s.21		Hiring	Ibid.
<i>An Act to Incorporate the Crow's Nest Southern Railway Company.</i>	S.B.C.	1901	c.73	s.23		Hiring	Ibid.
<i>An Act to Incorporate the Imperial Pacific Railway Company.</i>	S.B.C.	1901	c.77	s.24		Hiring	Ibid.
<i>An Act to Incorporate the Kamloops and Atlin Railway Company</i>	S.B.C.	1901	c.78	s.22		Hiring	"No aliens shall be employed on the [Kootenay Central Railway] railway during the construction unless it is demonstrated to the satisfaction of the Lieutenant Governor in Council that the work cannot be proceeded with without the employment of such aliens."
<i>An Act to Incorporate the Kootenay Central Railway Company.</i>	S.B.C.	1901	c.79	s.20		Hiring	"No aliens shall be employed on the [Kootenay Central Railway] railway during the construction unless it is demonstrated to the satisfaction of the Lieutenant Governor in Council that the work cannot be proceeded with without the employment of such aliens."
<i>An Act to Incorporate the Midway and Vernon Railway Company</i>	S.B.C.	1901	c.81	s.23		Hiring	Ibid.

<i>An Act to Incorporate the Queen Charlotte Islands Railway Company.</i>	S.B.C.	1901	c.83	s.32		Hiring	Ibid.
<i>An Act to Incorporate the Vancouver and Grand Forks Railway Company.</i>	S.B.C.	1901	c.84	s.22		Hiring	Ibid.
<i>An Act to Incorporate the Victoria Terminal Railway and Ferry Company.</i>	S.B.C.	1901	c.85	s.25		Hiring	Ibid.
<i>An Act empowering the Corporation of the City of the Victoria to lease the Market Building Premises and otherwise carry into effect the "Victoria Terminal Railway By-Law, 1900."</i>	S.B.C.	1901	c.86	s.26		Hiring	"No Chinese or Japanese person shall be employed in any of the works or undertakings hereby agreed to be carried out by the Company...."
<i>An Act to Incorporate the Yale- Northern Railway Company.</i>	S.B.C.	1901	c.87	s.24		Hiring	"No aliens shall be employed on the [Yale-Northern] railway during the construction unless it is demonstrated to the satisfaction of the Lieutenant Governor in Council that the work cannot be proceeded with without the employment of such aliens."
<i>Coal Mines Regulation Act Further Amendment Act, 1902."</i>	S.B.C.	1902	c.48	s.2, Rule 34	Disallowed	Mining	"No Chinaman, Japanese or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this act...."
<i>Labour Regulation Act, 1902.</i>	S.B.C.	1902	c.38	s.4	Disallowed	Hiring	The law required any worker employed by a company covered by a private act be able to read a language of Europe.
<i>British Columbia Immigration Act, 1902</i>	S.B.C.	1902	c.34	s.4, s.6	Disallowed	Immigration	This Act added to the 'European language test.' Now an immigrant could be required to fill out an application 'in the characters of some language of Europe' as well as 'read any test submitted to him' by any officer appointed under the Act.
<i>Railway Act Amendment Act, 1902</i>	S.B.C.	1902	c.57				Facially neutral
<i>Licences Act Amendment Act (1900)</i>	S.B.C.	1902	c.40	s.2			"No licence under this Act shall be issued or transferred to any person of the Indian race, or to any person who is not on the list of voters for the Legislature of the Province of British Columbia."
<i>Coal Mines Regulation Act Further Amendment Act, 1903.</i>	S.B.C.	1903	c.17	s.2, Rule 34	Disallowed		"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this Act, whereby through his ignorance carelessness or negligence he might endanger the life or limb of any person employed in or about a mine."
<i>Labour Regulation Act, 1903.</i>	S.B.C.	1903	c.14		Disallowed		Law required workers employed by a company covered by a private act be able to read a language of Europe.
<i>British Columbia Immigration Act, 1903</i>	S.B.C.	1903	c.12	s.4	Disallowed		The law required any immigrant to B.C. to fill in an application in a "language of European."
<i>British Columbia Immigration Act, 1904</i>	S.B.C.	1903-	c.26	s.3	Disallowed		European language test; the law prohibited the immigration of

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						any person who could not 'write out at dictation, in the characters of some language of Europe, and sign in the presence of the officer, a passage of fifty words in length, in a European language directed by the officer.'
<i>Coal Mines Regulation Act Amendment Act, 1904.</i>	S.B.C.	1903-4	c.39	s.2		"The words 'Chinaman' and 'Chinese' shall include any person or persons of the Chinese blood or race, whether born within the limits of the Chinese Empire and its Dependencies or not, and shall not be affected by naturalisation."
<i>Provincial Elections Act</i>	S.B.C.	1903-4	c.17	s.6		"No Chinaman, Japanese, or Indian shall have his name placed on the Register of Voters for any Electoral District, or be entitled to vote at any election."
<i>Coal Mines Regulation Act Further Amendment Act, 1905</i>	S.B.C.	1905	c.36	s.2, Rule 34	Disallowed	"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine subject to this Act, whereby through his ignorance carelessness or negligence he might endanger the life or limb of any person employed in or about a mine."
<i>Labour Regulation Act, 1905</i>	S.B.C.	1905	c.30	s.4	Disallowed	European language test
<i>British Columbia Immigration Act, 1905</i>	S.B.C.	1905	c.28	s.3	Disallowed	European language test; the law required any immigrant to B.C. to write out a 50-word dictation in a European language.
<i>Public Schools Act, 1905</i>	S.B.C.	1905	c.44	s.25, s.32		Denied Chinese the right to run for or vote for School Trustees.
<i>Municipal Clauses Act</i>	S.B.C.	1906	c.32	s.14-19		Denied Chinese the right to hold the office of Mayor, Aldermen, Municipality Council.
<i>British Columbia Immigration Act, 1907</i>	S.B.C.	1907	c.21A	s.4, s.6	Assent Reserved	This act imposed a European language test. There is confusion on status of this bill. The bill was not given assent by B.C.'s Lieutenant-Governor. Some secondary sources identify S.B.C. 1907, c.21A as 'Disallowed' (Dyzenhaus p.36). The Legislature's Library research was inconclusive; "The Lieutenant -Governor withheld assent to "An Act to Restrict Immigration in British Colombia" until the Governor-General gave assent. Status not included in yearly statute volume. It is unclear whether the federal government also disallowed it."
<i>Provincial Elections Act Amendment Act, 1907</i>	S.B.C.	1907	c.16	s.3		The Assembly amended the Provincial Elections Act to exclude "Hindus" from voting.
<i>Cariboo Gold Mining Company's Act, 1907</i>	S.B.C.	1907	ch.50	Schedule B.		"...will not employ a Chinese, Hindu or Japanese person in or about or on the property demised, or any part thereof, or on the work in connection therewith..."
<i>British Columbia Immigration Act, 1908</i>	S.B.C.	1908	c.23	s.4, s.6	Disallowed	European language test.
<i>Municipal Elections Act</i>	S.B.C.	1908	c.14	s.13(l)		Chinese, Japanese, "other Asiatics," and Indians are disqualified from voting at any municipal election.

<i>Municipal Clauses Act Amendment Act, 1908</i>	S.B.C.	1908	c.36	s.26-7		This amendment disenfranchised "Chinese, Japanese, other Asiatics or Indians" from participating in municipal governance.
<i>Crow's Nest and Northern Railway Company's Act</i>	S.B.C.	1908	c.58	s.23		"...No aliens shall be employed on the railway during construction unless it is demonstrated to the satisfaction of the Lieutenant Governor in Council that work cannot be proceeded with without the employment of such aliens."
<i>Land Act Amendment Act, 1909</i>	S.B.C.	1909	c.28	s.7		<b>Facially neutral</b> ; restrictive licenses to those persons on the voting's list.
<i>Liquor Act, 1910</i>	S.B.C.	1910	c.30	s.26		Applicants for liquor Licenses must be "an adult male of Caucasian race..."
<i>Coal-mines Regulations Act</i>	S.B.C.	1911	c.33	s.87, Rule 42		"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or ..."
<i>Coal-mines Regulations Act</i>	R.S.B.C.	1911	c.160	s.91, Rule 42		ibid.
<i>Metalliferous Mines Inspection Act</i>	R.S.B.C.	1911	c.164	s.15 s.31, Rule 13 & 15		Chinese and Japanese barred from working underground or operating hoisting machine.
<i>Municipal Elections Act.</i>	R.S.B.C.	1911	c.71	s.4		"No Chinaman, Japanese, or Indian shall be entitled to vote at any municipal election for the election of a Mayor, Reeve, Alderman, or Councillor."
<i>Public Schools Act</i>	R.S.B.C.	1911	c.206	s .31 & 38		Asians and First Nations people were denied the right to vote in elections for school trustees.
<i>Liquor Licence Act</i>	R.S.B.C.	1911	c.142	s.25		Applicants for liquor licenses must be "an adult male of Caucasian race..."
<i>Municipal Act</i>	R.S.B.C.	1911	c.170	s.354		"Not being Chinese, Japanese, other Asiatic, or Indians"
<i>Lands Act</i>	R.S.B.C.	1911	c.129	S.108(2)		Licenses were restricted to persons on the voters' list, from which Asians were excluded.
<i>Forest Act</i>	S.B.C.	1912	c.17	s.31(b)		Licenses were restricted to persons on the voters' list, from which Asians were excluded.
<i>Water Act</i>	S.B.C.	1914	c.81	s.187(l)		Chinese, Japanese, or other Asiatics, and First Nations were barred from voting in elections of trustees for an improvement district.
<i>Municipal Act</i>	S.B.C.	1914	c.52	s.16-19		<b>Facially neutral</b> ; the act denied Asians the right to run in election for municipal government.
<i>Pool-rooms Act Amendment Act</i>	S.B.C.	1915	c.50		Assent Reserved (Possibly disallowed)	The amendment required that pool-rooms licenses could only be granted to someone who could acquire a licence under the Liquor Licence Act. The Act passed third reading but the Lieutenant-Governor reserved assent as the legislation would likely interfere with international relations and federal interests.

<i>Factories Act Amendment Act, 1919</i>	S.B.C.	1919	c.27		Laundry	The Act was amended to stipulate that no one - other than a watchman or heat/steam maintenance worker - could work in a laundry except between the hours of 7 a.m. - 7 p.m.. Royal Assent March 29, 1919. Historian Patricia Roy called this "an oblique method of limiting Chinese laundries." (Source: Patricia Roy, <i>The Oriental Question</i> , p. 101.)
<i>Municipal Act Amendment Act, 1919</i>	S.B.C.	1919	c.63		Women/Girls Protection	Prohibiting the employment of white women or girls in Chinese businesses; "No person shall in any municipality employ in any capacity any white woman or girl or permit any white woman or girl to reside or lodge in or to work in or...to frequent any restaurant, laundry, or place of business or amusement owned, kept, or managed by any Chinese person.
<i>Provincial Elections Act</i>	S.B.C.	1920	c.27		Provincial Franchise	"Disqualified from voting...every Chinaman, Japanese, Hindu or Indian."
<i>Water Act, 1914, Amendment Act, 1920</i>	S.B.C.	1920	c.102		Improvement Trustees	"No Chinese, Japanese, or other Asiatics or Indians and no person who is not a British subject shall have his or her name placed on the list of voters for any improvement district, nor shall any person be allowed to vote at any such election in this province."
<i>Oriental Orders in Council Validation Act. (Resolution, 15 April 1902, Reproduced in the schedule to Oriental Orders-in-Council Validation Act)</i>	S.B.C.	1921, First Session	c.49	Disallowed	Hiring	The act included restricting Oriental employment in connection with any government contracts, leases, and concessions.
<i>Public Schools Act</i>	S.B.C.	1922	c.64		School trustees	<b>Facially neutral</b> ; the right to vote and run for school trustees was limited to those eligible to vote and run in municipal elections.
<i>Factories Act Amendment Act, 1922</i>	S.B.C.	1922	c.25		Laundry	<b>Facially neutral</b> ; discrimination similar to the Factories Act Amendment Act, 1919.
<i>Women's and Girls' Protection Act</i>	S.B.C.	1923	c.76		Women/Girls Protection	The act removed all reference to Chinese employers, leaving to the discretion of police officials whether white women were allowed to work in restaurants and laundries.
<i>Forest Act</i>	S.B.C.	1923	c.17		Hand-loggers' licenses	Licenses were only granted to persons on the voters' list, from which Asians were excluded.
<i>Hours of Work Act, 1923</i>	S.B.C.				Work hours	<b>Facially neutral</b> ; the law limited work to eight hours a day on job sites like mines and construction. Historian Patricia Roy said part of the idea was to lessen the appeal of hiring Asian workers who would work longer hours. (Source: Patricia Roy, <i>The Oriental Question</i> , pg. 97.
<i>Coal-mines Regulations Act</i>	R.S.B.C.	1924	c.171		Mining	"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine whereby through his ignorance carelessness, or negligence he may endanger the life or limb of any person employed in or about a mine."

<i>Provincial Elections Act</i>	R.S.B.C.	1924	c.76		Provincial Elections	"Every Chinaman, Japanese, Hindu, or Indian" was "disqualified" from voting in Provincial elections.
<i>Municipal Elections Act</i>	S.B.C.	1924	c.75		Municipal Franchise	"No Chinese, Japanese, or other Asiatics or Indians shall be entitled to vote in any municipal election or the election of a Mayor Reeve, Alderman, or Councillor."
<i>Public Schools Act</i>	R.S.B.C.	1924	c.226		School Trustees	"Chinese, Japanese, and Indians shall not be entitled to vote at any school meetings."
<i>Water Act</i>	R.S.B.C.	1924	c. 271		Improvement Trustees	"No Chinese, Japanese, or any Asiatic or Indian and no person who is not a British subject shall have his or her name placed upon any list of votes for any improvement district, nor shall any such person be allowed to vote at any election of an improvement district."
<i>Factories Act</i>	R.S.B.C.	1924	c.84		Laundry	<b>Facially neutral</b> ; discrimination similar to the Factories Act Amendment Act, 1919 & Factories Act Amendment Act, 1922.
<i>Male Minimum Wage Act</i>	S.B.C.	1925	c.32		Wages	<b>Facially neutral</b> ; historians say that act was designed to make the hiring of Asians workers less appealing. (Source: The Oriental Question, pg. 98.)
<i>Trade Licence Board Act</i>	S.B.C.	1928	c.49		Licensing	<b>Facially neutral</b>
<i>Municipal Elections Act Amendment Act, 1931</i>	S.B.C.	1931	C.20		Municipal Franchise	<b>Facially neutral</b>
<i>Coal-mines Regulations Act</i>	R.S.B.C.	1936	c.188		Mining	"No Chinaman or person unable to speak English shall be appointed to or shall occupy any position of trust or responsibility in or about a mine whereby through his ignorance carelessness, or negligence he may endanger the life or limb of any person employed in or about a mine."
<i>Provincial Elections Act</i>	R.S.B.C.	1936	C.84		Provincial Franchise	"Every Chinaman, Japanese, Hindu, or Indian" was "disqualified" from voting in Provincial elections unless they have served in the armed forces or fought in the Great War.
<i>Municipal Elections Act</i>	R.S.B.C.	1936	C.83		Municipal Franchise	No Chinese, Japanese, or other Asiatic or Indian shall be entitled to vote at any municipal elections for the election of a Mayor, Reeve, Alderman, or Councillor." They were also barred from running as a candidate.
<i>Public Schools Act</i>	R.S.B.C.	1936	C.253		School Trustees	Chinese, Japanese, 'Hindues' and First Nations people were denied the right to vote in elections for school trustees.
<i>Provincial Elections Act</i>	S.B.C.	1939	c.16		Provincial Franchise	"The following persons shall be disqualified from voting at any election, and shall not make application to have their names inserted in any list of voters: - (a.) Every Chinese, Japanese, Hindu, or Indian..."
<i>Provincial Elections Act Amendment Act, 1947</i>	S.B.C.	1947	c.28	s.14	Provincial Franchise	This Act gave the franchise to all except the Japanese and 'Indians,' but took it from the Doukhobors, the Hutterites, and the Mennonites, unless they had been in the Armed Forces. The same statute also barred from suffrage every person who

						did not have 'an adequate knowledge of either the English or French language.' This may have affected many Chinese persons.
<i>Metalliferous Mines Regulation Act</i>	S.B.C.	1948	c.55	s.15(5)	Mining	Required knowledge of English for blasting certificate
<i>Provincial Elections Act</i>	R.S.B.C.	1948	c.106	s.3(3)F, s.4	Provincial Franchise	Imposed language restrictions for voting; Japanese and Indians remained disqualified from provincial elections.
<i>Municipal Elections Act</i>	R.S.B.C.	1948	c.105	s.4	Municipal Franchise	Chinese, Japanese, and Indians disqualified from voting in Municipal elections
<i>Public Schools Act</i>	R.S.B.C.	1948	c.297	s.92(4)	School Trustees	"Chinese, Japanese, and Indians shall not be entitled to vote at any school meetings."
<i>Public School Act</i>	S.B.C.	1948	c.80	s.31	School Trustees	Removed 'Hindus' from the list but continued to disqualify 'Chinese, Japanese and Indians.'
<b>Franchisement Acts Not a comprehensive list</b>						
<i>Provincial Elections Act Amendment Act, 1947</i>	S.B.C.	1947	c.28	s.14		This Act gave the franchise to all except the Japanese and 'Indians,' but took it from the Doukhobors, the Hutterites, and the Mennonites, unless they had been in the Armed Forces. The same statute also barred from suffrage every person who did not have 'an adequate knowledge of either the English or French language.' This may have affected many Chinese persons.
<i>Land Registry Act</i>	S.B.C.	1947	c.47	s.4		Canadian citizenship recognized as qualification in addition to being a British subject. Source <a href="http://www.elections.bc.ca/index.php/resource-centre/electoral-history-of-bc/">http://www.elections.bc.ca/index.php/resource-centre/electoral-history-of-bc/</a>
<i>Provincial Elections Act, 1949</i>	S.B.C.	1949	c.19			Japanese, First Nations and Women receive the right to vote.
<i>Statute Law Amendment Act, 1968</i>	S.B.C.	1968	c.53	s.29	Women/Girls Protection	Repeals <i>Women's and Girls' Protection Act</i>





# Summary of BC Government Apologies

### **BC Government Apology for Japanese Canadian internment during World War II**

Be it resolved that this House apologizes for the events during the Second World War, when under the authority of the federal War Measures Act, 21,000 Japanese Canadians were incarcerated in internment camps in the interior of British Columbia and had their property seized. The House deeply regrets that these Canadians were discriminated against simply because they were of Japanese descent and believes that all Canadians regardless of their origins should be welcomed and respected.

- Official Report of the Debates of the Legislative Assembly (HANSARD), Monday, May 7, 2012, Afternoon Sitting, Volume 37, Number 2, p. 11578

### **BC Government Apology for discriminating against people of Chinese descent since 1871**

#### **Apology**

Today we express our sorrow and regret for historical provincial government practices that were once considered appropriate. While the governments which passed these laws and policies acted in a manner that were lawful at the time, today this racist discrimination is seen by British Columbians --represented by all members of the legislative assembly -- as unacceptable and intolerable. We believe this formal apology is required to ensure that closure can be reached on this dark period in our province's history. The legislative assembly's apology today signifies our deepest regret for the hardship and suffering our past provincial governments imposed on Chinese Canadians.

The entire legislative assembly acknowledges the perseverance of Chinese Canadians that was demonstrated with grace and dignity throughout our history while being oppressed by unfair and discriminatory historical laws. Moreover, we acknowledge the overwhelming contribution by Chinese Canadians to British Columbia's culture, history and economic prosperity.

On behalf of the Province of British Columbia, and on behalf of the entire legislative assembly, we sincerely apologize for the provincial government's historical wrongs. We are sorry for the discriminatory legislation and racist policies enacted by past provincial governments. We will ensure that this never happens again.

#### **Legislature Motion**

Be it resolved that this Legislature apologizes for more than a hundred laws, regulations, and policies that were imposed by past provincial governments that discriminated against people of Chinese descent since 1871, when British Columbia joined Confederation, to 1947. These laws and policies denied British Columbia's Chinese communities' basic human rights, including but not limited to, the right to vote, hold public office, or own property; imposed labour, educational and employment restrictions; subjected them to health and housing segregation, and prevented them from fully participating in society. The House deeply regrets that these Canadians were discriminated against simply because they were of Chinese descent. All members of this House acknowledge that we all aspire to be a fair and just society where people of all nations and cultures are welcomed, accepted and respected.

Be it further resolved that the House acknowledge that the Chinese Canadian Community endured untold hardships and persevered with grace and dignity. We acknowledge that despite being subjected to discriminatory laws, policies and practices, the Chinese community has made, and continues to make, substantial contributions to the culture, history and economic prosperity in our province.

- Chinese Historical Wrongs Consultation, Final Report and Recommendations, pp 17-18.

# Frequently Asked Questions and Answers

## BC Redress Frequently Asked Questions (FAQs)

**Q: Japanese Canadians received an apology and Redress settlement from the Government of Canada in 1988. Why are you talking about B.C. Redress?**

A: The Government of Canada’s apology and Redress settlement addressed the wrongs of the federal government. B.C. Redress is concerned with addressing the wrongs of the provincial government.

**Q: The federal government invoked the War Measures Act, which gave it the power to forcibly uproot, dispossess and relocate 21,000 Japanese Canadians in 1942. What did the provincial government do that was so wrong?**

A: The government of British Columbia has a long history of discriminatory legislation that goes back to 1872. For a summary of some of the legislation affecting Japanese Canadians from 1894-1942, click here <http://najc.ca/wp/wp-content/uploads/2019/06/Discriminatory-Legislation-in-BC-one-pager.pdf> and for a more complete listing of discriminatory legislation in British Columbia from 1872-1948, click here [http://najc.ca/wp/wp-content/uploads/2019/06/discriminatory\\_legislation\\_in\\_bc\\_1872\\_1948-reformatted.pdf](http://najc.ca/wp/wp-content/uploads/2019/06/discriminatory_legislation_in_bc_1872_1948-reformatted.pdf). British Columbia politicians at all levels of government seized on the war-time hysteria of the time to lobby the federal government to take the actions that it did. The Government of Canada relied exclusively on British Columbia politicians to determine what actions would be appropriate to deal with the “Japanese problem” in British Columbia. Similarly, it was the premier of the province who advised the Prime Minister not to allow Japanese Canadians to return to the west coast until April 1, 1949—four years after the end of the war. Further, the government of British Columbia refused to comply with a federal government request to provide schooling for the Japanese Canadian children detained in Hastings Park and in internment centers in the interior of the province, even though education is a provincial government responsibility.

**Q: I thought the B.C. government already apologized for all that. Isn’t that enough?**

A: In 2012, the Legislative Assembly of British Columbia passed the following motion:

Be it resolved that this House apologizes for the events during the Second World War, when under the authority of the federal War Measures Act, 21,000 Japanese Canadians were incarcerated in internment camps in the interior of British Columbia and had their property seized. The House deeply regrets that these Canadians were discriminated against simply because they were of Japanese descent and believes that all Canadians regardless of their origins should be welcomed and respected.

The above apology expresses regret for everything that happened to Japanese Canadians, but it does not acknowledge that the government of British Columbia had any responsibility for anything that happened. The motion was moved by the Minister of Higher Education, and the then Premier did not speak to it. Unlike the apologies of the federal government to Japanese Canadians in 1988 and to Chinese Canadians in 2006, and unlike the apology made by the province of British Columbia to Chinese Canadians in 2015, the above “apology” was made without any involvement of the community.

**Q: Wait. How was the 2015 apology to Chinese Canadians any different?**

A: The Chinese apology marked the culmination of a process begun 2 years earlier, when the provincial government committed to working with the Chinese Canadian community to determine the appropriate wording, delivery, and legacy efforts for a formal apology to the Chinese community in B.C. for historical wrongs of past provincial governments. Seven forums were held across the province, and many more written submissions were received. The appropriate wording for the formal apology and the ongoing legacy initiatives announced together with the apology were only determined after this intensive consultation process.

**Q: Why didn't the government of British Columbia consult with Japanese Canadians?**

A: Indeed. NAJC has been asking that question since 2012. In April 2018, NAJC presented the current Premier with a formal proposal requesting:

- A formalized process for ongoing discussions between the B.C. government and the NAJC;
- Support for community consultations; and
- Commitment for a meeting with the Minister responsible for Culture and the Premier in the fall of 2018.

**Q: So what happened to the NAJC proposal? Did we get the follow up meetings requested? Did the government agree to support community consultations?**

A: We had follow up meetings in 2018 with the Minister and government officials. In January 2019, we received verbal in-principle agreement for the province to support community consultations. And on March 21, 2019 (fittingly the International Day for the Elimination of Racial Discrimination), NAJC and the province of British Columbia signed an agreement dated the previous day that provides for provincial government funding of \$30,000 for community consultations.

**Q: What exactly is covered by “community consultations”?**

A: Under the terms of the shared cost agreement, NAJC must hold in-person consultations in 9 locations in British Columbia (Vancouver, Burnaby, Steveston, Victoria, Nanaimo, Kamloops, Vernon, Kelowna, and New Denver/Nelson). In addition, virtual community consultations are to be held to cover other parts of the province, and written input from the community through email or mail is to be gathered.

**Q: What about consultations with Japanese Canadians outside of British Columbia?**

A: Good question, especially considering that the main reason there are so many Japanese Canadians living outside BC today is because of the (highly successful) lobbying efforts of the BC government that removed and then delayed the return of the community from and to the province between 1942 and 1949. NAJC shall indeed support member organizations in other provinces wishing to hold in-person consultations, even though the costs associated with such consultations are not considered as “eligible costs” under the shared cost agreement. Written submissions and participation in virtual consultations shall of course be encouraged from non-BC residents.

**Q: What are the expected outputs of the consultations?**

A: The consultations are to result in specific recommendations for legacy initiatives for a meaningful follow-up to the 2012 British Columbia apology to Japanese Canadians. As such, persons writing in or attending virtual or in-person consultations will be asked to address the following question:

*What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?*



# Appendix C

## Consultation Data





# Summary Statistics from Consultations

**Summary of Consultations**

<b>TOTAL PARTICIPATION SUMMARY</b>						
<b>Type of Consultation</b>	<b>Number of Participants</b>			<b>Number of Sessions</b>		
	<b>Participants from BC</b>	<b>Participants from Outside BC</b>	<b>TOTAL</b>	<b>Sessions in BC</b>	<b>Sessions Outside BC</b>	<b>TOTAL</b>
Virtual (Online) Consultations	10	5	15	3	3	6
Online Survey	73	57	130	Not Applicable		
In Person Consultations	217	190	407	8	7	15
Early BC Consultations	69	0	69	2	0	2
Written Submissions (email or in person)	18	10	28	Not Applicable		
Organizational Submissions (email)	9	1	10	Not Applicable		
<b>TOTAL</b>	<b>396</b>	<b>263</b>	<b>659</b>	<b>13</b>	<b>10</b>	<b>23</b>

IN PERSON CONSULTATIONS				
#	Date and Time	Centre	Location	Number of Attendees
1	Sunday, April 28, 2019 1:30 PM to 4:00 PM	Toronto	Momiji Health Care Society, 3555 Kingston Road, Scarborough, ON	45
2	Sunday, May 26, 2019 1:30 PM to 4:00 PM	Hamilton	Canadian Japanese Cultural Centre , 45 Hempstead Drive Hamilton, ON	36
3	Sunday, June 2, 2019 1:30 PM to 3:30 PM	Winnipeg	Japanese Cultural Association of MB, 180 McPhillips Street Winnipeg, MB	13
4	Sunday, June 9, 2019 1:30 PM to 4:00 PM	Toronto	Momiji Centre, 3555 Kingston Road Scarborough, ON	35
5	Saturday, June 15, 2019 1:00 PM to 4:00 PM	Burnaby	National Nikkei Museum and Cultural Centre, 6688 Southoaks Crescent Burnaby, BC	21
6	Tuesday, June 18, 2019 7:00 PM to 9:30 PM	Kamloops	Kamloops Japanese Canadian Cultural Centre, 160 Vernon Avenue Kamloops, BC	18
7	Wednesday, June 19, 2019 7:00 PM to 9:30 PM	Vernon	Vernon Japanese Cultural Centre, 4895 Bella Vista Road Vernon, BC	25
8	Thursday, June 20, 2019 7:00 PM to 9:30 PM	Kelowna	Hinode Home (Common Room), 1920 Burtch Road Kelowna, BC	22
9	Saturday, June 22, 2019 11:00 AM to 2:00 PM	Nanaimo	Christ Community Church, 2221 Bowen Road Nanaimo, BC	59
10	Saturday, June 22, 2019 11:00 AM to 1:00 PM	Victoria	Archie Browning Sport Centre, 1151 Esquimalt Road Victoria, BC	19
11	Thursday, June 27, 2019 12:30 PM to 3:00 PM	Calgary	Calgary Nikkei Cultural & Seniors Centre, 2236—29th Street SW Calgary, AB	12
12	Friday, July 5, 2019 7:00 PM to 9:30 PM	Vancouver	Vancouver Japanese Language School Hall – Room 416, 487 Alexander Street, Vancouver, BC	36
13	Sunday, July 21, 2019 1:00 PM to 3:30 PM	Edmonton	Edmonton Japanese Community Association Centre, 6750 88 Street Edmonton, AB	36
14	Wednesday, July 24, 2019 3:00 PM to 5:30 PM	New Denver	Knox Hall, 521 6th Avenue New Denver BC	17
15	Monday, August 12, 2019 7:00 PM to 9:00 PM	Ottawa	Ottawa Japanese Cultural Centre, 2285 St Laurent Blvd., Unit #B16 Ottawa, ON	13
	TOTAL		217 inside BC, 190 outside BC	TOTAL 407 Participants

ONLINE CONSULTATIONS			
#	Date and Time	Attendees	Location
1	Monday June 24, 2019 6:30 PM PDT	3 Attendees, 1 No Show	BC
2	Wednesday, June 26, 2019 4:30 PM PDT	1 Attendee, 1 No Show	Outside of BC
3	Tuesday July 9, 2019 6:30 PM PDT	4 Attendees, 2 No Show	BC
4	Wednesday, July 17, 2019 4:30 PM PD	4 Attendees	Outside of BC
5	Sunday, August 18 2019 5:00 PM PDT	No Attendees	Outside of BC
6	Tuesday August 20, 2019 7:00 PM PDT	3 Attendees	BC
	TOTAL	15 Participants - 10 Inside BC, 5 Outside BC	

ONLINE SURVEY		
#	Date	Participants
1	July 30 to September 14, 2019	130 Participants - 73 Inside BC, 57 Outside BC

EARLY BC COMPLETED CONSULTATIONS				
#	Date and Time	Centre	Location	Number of Attendees
1	Friday, September 14, 2018	Steveston	Steveston Japanese Cultural Centre, 4111 Moncton Street Richmond, BC	42
2	Saturday, April 27, 2019 1:00 PM to 4:00 PM	Vancouver	Tonari Gumi, 42 W. 8th Avenue Vancouver, BC	27
	TOTAL			TOTAL 69 Participants all in BC

# Summary of Consultations inside BC



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**SUMMARY OF IN-PERSON CONSULTATIONS – INSIDE BRITISH COLUMBIA**

DATE	CITY	LOCATION
June 15, 2019	Burnaby	6688 Southoaks Crescent, Burnaby, BC
ATTENDANCE	HOST	
21	Greater Vancouver JCCA	

**RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION**

***Question to be Addressed:***

***"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"***

The following recommendations emerged as the consensus of the participants attending the consultation session:

1. Education and teaching our history in public schools and elsewhere
  - Teaching teachers, health care professionals about our history and related effects of trauma
  - Teaching about JC history and effects of injustice as core social studies curriculum
  - Include in lessons the effects of history. i.e. community silence, shame, trauma
  - Field education including internment camp tours, use of story tellers
2. Community Sustaining Fund
  - General community development present and future
  - Museum expansion of JC history programming in Burnaby and smaller communities
  - Museum expansion should include funding for providing museum exhibit development, resources such as books and videos, internships, professional training and personnel succession development in areas such as archive program
  - Care for seniors
  - Funding for effective electronic communications system development to effectively informing about our history
3. Health and Well-being
  - Health and wellness programs and opportunities to gather for learning and speaking about our trauma, silence, racism
  - Provide care for seniors as needed
4. Support for Cultural Identity and Development
  - Free Japanese language education
  - Support cultural celebrations in JC communities such as matsuri's
  - Provide Japanese and Japanese Canadian culture and language education in all JC communities
  - Ensure cultural programming can include history and heritage education



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5. Memorialization

- Document the voice of the Issei and their histories
- Create opportunity to record all Japanese Canadian internment stories
- Develop and maintain (sustain) interpretive centres in key historic places such as Hastings Park, New Denver, Powell Street
- Mark and interpret all internment sites, all places where JC's were moved, all historically significant places
- Create a monument which is centrally located in a place of historic significance as a place to share memory and pay respect
- Provide an intergenerational space in Powell Street area which can be healing centre as well as meet social housing need for local community – provide revitalization of old JC district which will also support local need
- Memorialize all uprooted communities and their original locations
- Develop and present history information in smaller JC communities

6. Research and Studies

- Offer PhD level studies about JC experience which can inform and train future teachers and leaders
- Support research about anti Asian laws that remain – can use Landscapes of Injustice model
- Focus on intergenerational studies – effects of trauma and adverse childhood experiences
- Legacy studies on JC history – the impact of response to trauma - silence, shame
- Host and use new technology such as software programs, digital files for communicating JC history

7. Formal BC Apology with identification and admission of wrongs against Japanese Canadians



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DATE	CITY	LOCATION
June 18, 2019	Kamloops	160 Vernon Avenue, Kamloops, BC
ATTENDANCE	HOST	
18	Kamloops Japanese Canadian Association	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b><i>Question to be Addressed:</i></b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. Education – ensure that the full story about what happened is being reflected in the core curriculum of the education system.</li> <li>2. Historic Sites – preserve the sites of historic significance to Japanese Canadians.</li> <li>3. Legacy Fund – create a legacy fund to support a variety of programs and activities relating to Japanese Canadian history, culture, language, education and community support services.</li> <li>4. Acknowledgment - a full acknowledgment of the actions of the BC Government should be made, so that a full and proper apology can be made.</li> <li>5. Japanese Canadian Pride – establish events and activities that can restore pride in being Japanese Canadian and preserve the rich and unique history of being Japanese Canadian.</li> </ol>		





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DATE	CITY	LOCATION
June 19, 2019	Vernon	4895 Bella Vista Road, Vernon, BC
ATTENDANCE	HOST	
25	Vernon Japanese Cultural Society	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. Broad education of general public (not just school children) about what happened and change present day societal views to address present day bullying and racism.</li> <li>2. Important to capture full and accurate details of our history and capture the stories of Japanese Canadians.</li> <li>3. Embed historical exhibits in museums (not just Japanese Canadian Museums) to ensure there is widespread reach and sharing)</li> <li>4. Create Internment "Trail" to encourage visitation to various locations of historical interest.</li> <li>5. Support the creation of a seniors care home and support services.</li> </ol>		



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DATE	CITY	LOCATION
June 20, 2019	Kelowna	1920 Burtch Road, Kelowna, BC V1Y 5Y4
ATTENDANCE	HOST	
22	National Association of Japanese Canadians	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>Consensus Recommendations Generated by the Consultation Session</p> <p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p> <ol style="list-style-type: none"> <li>1. Education – Would like to explain history of what happened to Japanese Canadians in schools, as part of the core curriculum, make reference to discrimination (currently subject only briefly touched upon)</li> <li>2. Establish Monuments - commemorate those affected (Kelowna, Powell Street, Japantown, Nikkei National Museum)</li> <li>3. Apology - May not need to be monetized, but responsibility should be taken for the actions that were taken</li> <li>4. Create Japanese Cultural Centre in interior to restore culture/language, benefit people – create a gathering place, help to rebuild sense of Japanese community</li> </ol>		



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DATE	CITY	LOCATION
June 22, 2019	Nanaimo	2221 Bowen Road, Nanaimo, BC
ATTENDANCE	HOST	
59	Central Vancouver Island Japanese Canadian Cultural Society	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. BC Education Curriculum – Make education a compulsory part of on-going curriculum, with necessary support for development, training, online availability</li> <li>2. Provide funding for Legacy Initiatives – monuments, plaques, signage, books, museum, projects, conferences</li> <li>3. Address issues of intergenerational trauma and senior care</li> <li>4. Revitalize community spaces, cultural centres, enhance cultural programming</li> <li>5. Broaden societal initiatives and combat racism</li> <li>6. Create a sustaining fund - continuing funding needs to be received from the government to support the ongoing sustainment of initiatives</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
June 22, 2019	Victoria	1151 Esquimalt Road, Victoria, BC
ATTENDANCE	HOST	
19	Victoria Nikkei Cultural Society	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p style="text-align: center;"><b><i>Question to be Addressed:</i></b></p> <p style="text-align: center;"><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p> <p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p> <ol style="list-style-type: none"> <li>1. Education on Japanese Canadian history (public schools, universities, general public—including post-war Japanese Canadian Issei) as a lesson against racism.</li> <li>2. Community Fund for legacy initiatives (e.g. sustaining research outputs for projects, such as mental health research and Landscape of Injustice data base).</li> <li>3. Obtain a Statement of Accountability from the BC Government.</li> <li>4. Scholarships for people of Japanese Canadian descent (group 2 only).</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
July 5, 2019	Vancouver	475 Alexander Street, Vancouver BC
ATTENDANCE	HOST	
36	Greater Vancouver JCCA	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p style="text-align: center;"><b><i>Question to be Addressed:</i></b></p> <p style="text-align: center;"><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p> <p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p> <ol style="list-style-type: none"> <li>1. Core Curriculum Public Education About Japanese Canadians</li> <li>2. Support for Community Well-being</li> <li>3. Japanese Canadian community/social/cultural development</li> <li>4. Community Sustaining Fund</li> <li>5. Reclamation of Japanese Canadian property and Memorialization of Historic Places</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
July 24, 2019	New Denver	521 6th Avenue, New Denver BC
ATTENDANCE	HOST	
17	Village of New Denver	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b><i>Question to be Addressed:</i></b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. Ensure the long-term future for the New Denver Nikkei Internment Memorial Centre (ongoing funding, address maintenance and repair and professional support/museum expertise)</li> <li>2. Anti-racism initiatives need to be supported (broader issues, not just focused on Japanese Canadian issues)</li> <li>3. Need to ensure that the Japanese Canadian history is taught as a key component of education (curriculum, textbooks), especially within the Province of BC, but also across Canada</li> </ol>		

# Summary of Consultations outside BC



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**SUMMARY OF IN-PERSON CONSULTATIONS – OUTSIDE OF BRITISH COLUMBIA**

DATE	CITY	LOCATION
April 28, 2019	Toronto	3555 Kingston Road, Scarborough, ON
ATTENDANCE	HOST	
45	Greater Toronto Chapter NAJC	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b>  <b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p><b>A TRUE APOLOGY &amp; FUNDS</b></p> <ul style="list-style-type: none"> <li>• Emphasis not just on the internment camps but removal of Japanese Canadians from B.C. (Those outside B.C. well positioned to speak to this)</li> <li>• Very public expression of responsibility.</li> <li>• Apologize for inter-generational trauma.</li> </ul>		
<p><b>EDUCATION &amp; CURRICULUM REFORM</b></p> <ul style="list-style-type: none"> <li>• Link Japanese Canadian history in BC with current issues of racial discrimination including immigration policies and attitudes.</li> <li>• Should be cross-cultural, cross-racial with an emphasis on the experience of Indigenous peoples.</li> <li>• While general public awareness needed, specific target groups mentioned were youth (high school), politicians.</li> <li>• Use of digital and online media very important in engaging youth and future generations.</li> <li>• Establish the significance of injustices to Japanese Canadians as never-again moment in Canadian history; in a similar way – though not to compare – with the holocaust.</li> </ul>		
<p><b>FACILITY-MUSEUM- MULTI-PURPOSE-MULTI-USE</b></p> <ul style="list-style-type: none"> <li>• Projects, exhibits, research should be packaged to travel cross-country and contribute to content at the Human Rights Museum in Winnipeg.</li> <li>• Important to have funds to hire professional staff and archivists.</li> </ul>		
<p><b>COMMUNITY REVITALIZATION</b></p> <ul style="list-style-type: none"> <li>• Overarching theme of reconciliation with cross-cultural and bi-racial outreach an essential component.</li> <li>• Continue work on historical marker projects and revitalization of significant Powell street landmarks.</li> </ul>		





NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
May 26, 2019	Hamilton	45 Hempstead Drive, Hamilton, ON
ATTENDANCE	HOST	
36	Hamilton Chapter NAJC	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b>  <b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>Hamilton Consolidation of Ideas</p> <p>Formal/Public Apology:</p> <ul style="list-style-type: none"> <li>• A copy sent to survivors</li> <li>• Acknowledge truth and facts (both negative and positive)</li> <li>• Truth and Reconciliation</li> </ul> <p>Monetary Redress:</p> <ul style="list-style-type: none"> <li>• At community level in B.C. (scholarships, virtual museum, senior groups, cultural retention)</li> <li>• Support social justice in B.C. (anti-racism)</li> <li>• individuals who were directly affected</li> </ul> <p>Education:</p> <ul style="list-style-type: none"> <li>• Funding for development of curriculum</li> <li>• Awareness of JC narrative both formal schools, public education</li> </ul> <p>Memorialization:</p> <ul style="list-style-type: none"> <li>• Japantown in Vancouver</li> <li>• Significant sites throughout Canada eg. beet farms, Angler prison camp</li> </ul>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
June 2, 2019	Winnipeg	180 McPhillips Street, Winnipeg, MB
ATTENDANCE	HOST	
13	Japanese Cultural Association of Manitoba (JCAM)	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b><i>Question to be Addressed:</i></b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. BC government issue a sincere apology (similar to Tofino apology) with admission of responsibility</li> <li>2. Focus on Education. Insert Redress situation into mandatory junior and senior high curriculum</li> <li>3. Create a Legacy Fund for NAJC to manage for awarding scholarships, language classes, homecoming to Powell Street and to internment camps</li> <li>4. Provide support programs for seniors in rural areas</li> <li>5. Make History commercials or short videos Hamilton Consolidation of Ideas</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
June 9, 2019	Toronto	3555 Kingston Rd, Scarborough, ON
ATTENDANCE	HOST	
35	Greater Toronto Chapter NAJC	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b>  <b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>Consensus Recommendations Generated by the Consultation Session</p> <p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<p><b>EDUCATION AND INCREASE PUBLIC AWARENESS OF JC HISTORY</b></p> <ul style="list-style-type: none"> <li>• Revisit and revise school curriculum with JC history mandatory. Follow-up with teacher workshops.</li> <li>• Emphasize the fact that the BC government totally abdicated their responsibility to education its young citizens.</li> <li>• Acknowledge contribution of Issei to BC's development</li> <li>• Scholarships for young JCs in the name of JC Leaders.</li> <li>• Japanese language Immersion schools.</li> <li>• Anti-racism education with links to marginalized communities now.</li> </ul>		
<p><b>FACILITY/BUILDING/MONUMENT IN POWELL STREET NEIGHBOURHOOD</b></p> <ul style="list-style-type: none"> <li>• Programs could include; mental health workshops (trauma related), reconciliation activities and programs for marginalized women in the surrounding community.</li> <li>• Recognition of communities, organizations and church groups that supported JCs through resettlement.</li> <li>• Anti-racism and multi-cultural activities.</li> </ul>		
<p><b>MEANINGFUL APOLOGY ACCOMPANIED BY FUNDING</b></p> <ul style="list-style-type: none"> <li>• Apology should demonstrate empathy and understanding of how it felt to experience the trauma experienced by the community.</li> <li>• Address the effects of property loss on the quality of life for our seniors.</li> <li>• Funds should benefit the community, as well as other marginalized groups.</li> <li>• Apology to be memorialized with a monument.</li> </ul>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
June 27, 2019	Calgary	2236 – 29 <sup>th</sup> Street SW, Calgary, AB
ATTENDANCE	HOST	
12	Calgary Japanese Community Association	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b><i>Question to be Addressed:</i></b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. Education is top priority – need to educate people on what occurred (highlighting rights violations) and more importantly ensure that this cannot be repeated</li> <li>2. Community Building - Support programs in the Japanese Canadian community so that it can be perpetuated for our future generations.</li> <li>3. Financial Contributions/Compensation – need to be impactful (deterrent in the future) and should primarily benefit survivors that had to go through the experience, but concern about the number of actual survivors that still exist</li> <li>4. Legacy should be preserved.</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
July 21, 2019	Edmonton	6750 88 Street, Edmonton, AB
ATTENDANCE	HOST	
36	Edmonton Japanese Community Association	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>The following recommendations emerged as the consensus of the participants attending the consultation session:</p>		
<ol style="list-style-type: none"> <li>1. Education <ul style="list-style-type: none"> <li>• Nationwide resources (language, culture)</li> <li>• Address racism and discrimination</li> </ul> </li> <li>2. Meaningful Apology</li> <li>3. Legacy Fund <ul style="list-style-type: none"> <li>• Research into history and evolution of Japanese Canadian community</li> <li>• Scholarship Fund</li> </ul> </li> <li>4. History Preservation <ul style="list-style-type: none"> <li>• Infrastructure for research</li> <li>• Database</li> <li>• Landscapes of Injustice/Justice</li> <li>• Technology</li> <li>• Preservation of personal stories</li> </ul> </li> <li>5. Community support and empowerment</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
August 12, 2019	Ottawa	2285 St Laurent Blvd, Unit #B16, Ottawa, ON
ATTENDANCE	HOST	
13	Ottawa Japanese Community Association	
RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION		
<p><b>Question to be Addressed:</b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<p>It is crucial that any redress agreement must include those whose birth place and homes were in BC and who were displaced and dispossessed. Without this consideration, any agreement would undermine the essence of what we are trying to accomplish.</p>		
<p>During the session, the following recommendations were made:</p> <ul style="list-style-type: none"> <li>• Any reference honouring politicians who participated in these racist acts should be removed from public spaces. (for example, statues, street/bridge names). Should be renamed to honour achievements of diverse population including Japanese-Canadians.</li> <li>• Vancouver properties owned by city/province should be returned to the Japanese community for multi-racial spaces/outreach.</li> <li>• Education – BC funded education initiatives about JC history and racist actions targeting youth and the broader public. For example, resources available in libraries.</li> <li>• Online dissemination of educational resources that would help reach beyond one province.</li> <li>• Address loss of access to higher education for teenagers during incarceration - Profits made on property previously owned by JC should be directed to cultural education and research projects/scholarships</li> <li>• Establish a more effective Canadian Race Relations Foundation</li> <li>• More staff/resources for Nikkei National Museum</li> <li>• Monument with names of internment camps. Replicas sent to key locations where JC were dispersed to (Hamilton/Montreal/Winnipeg...)</li> <li>• JC plays, novels, works of art encouraged – BC fund established</li> <li>• Japanese language school outreach – funds available to cover education on internment/Redress</li> <li>• Initiative to address PTSD, trauma and intergenerational trauma</li> </ul>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

Consensus Recommendations Generated by the Consultation Session

The following recommendations emerged as the consensus of the participants attending the consultation session:

- Projects that can transcend provincial boundaries
- Education about racist actions in BC
- Remnants of injustice – anything honouring racist politicians replaced with signage/symbols celebrating significant achievements by community/JC individuals.
- Initiatives that have an impact beyond the JC community – in spirit with the Redress Agreement.





# Summary of Online Consultations with BC Residents



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

Date: June 24, 2019 – 3 Participants

QUESTION: What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

**Acknowledgment**

- Government of BC should admit to their involvement in what occurred, acknowledged the actions that occurred during the Second World War
  - o Example – recent apology by Mayor of Tofino regarding the discriminatory laws of the past
- Consider doing further research regarding the role that various municipalities played as well
  - o Research or fact finding project, not necessarily to assign blame
- Public should be made more aware of what happened, should be widely publicized

**Individual/Family Impacts**

- Other impacts
  - o Children raised to try to fit into mainstream society
    - Lack of knowledge of Japanese language, culture
  - o Families did not talk about what occurred, so as a consequence, history not passed on to children, grandchildren
    - Those directly affected are diminishing in number with the passage of time
  - o Similar Truth and Reconciliation process may be needed by the community (processing of healing)
    - Smaller scale, Japanese Canadian TRC, perhaps undertaken by the new BC Human Rights Commission

**Historical Markers**

- Historic monuments
  - o Needs to be done with consultation from the community
  - o Specific sites should be identified (not general location)
  - o Funding needed

**Individual Compensation**

- \$21,000 awarded in 1988 was not sufficient to cover losses that were sustained
  - o Additional amounts should be awarded to victims



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

**Race Relations**

- Canadian Race Relations Foundation
  - o Could role of Japanese Canadian community in creating the CRRF be made more prominent?
  - o Some information on website about origins
  - o Perhaps BC Government could also make a contribution to the Foundation?



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

Date: July 9, 2019 – 4 Participants

QUESTION: What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

Historical Museums, Monuments, Markers

- Seed funding could be offered to support the creation of an exhibit within a community museum or to fund historical projects
  - Maintaining monuments and markers would be important as well – not sure whether this would fall under the Government’s responsibility in the future or whether this would fall under local communities or organizations
  - Should have Japanese Canadian community consultations to ensure accuracy of markers, presentation
- Would like to see funds provided to support the creation of a museum or exhibit in Ucluelet
  - If it was not for the war, the Japanese Canadian community in the area would probably be significantly different now
  - Fishermen without livelihood for close to ten years
- Interested in learning more about the history of the Japanese Canadians (especially on Vancouver Island)
  - Establish historical markers to recognize other places that had significance to the Japanese Canadian community
- Have an ability to access resources (in museum or online) to identify what the community looked like in the past
  - Some materials may already be accessible online through the Nikkei National Museum

Community Funding

- Funding should go towards Japanese Community (most accessible to descendants of those impacted by the BC Government’s actions in the 1940’s)
- Should be controlled by the Japanese Canadian community, and not by the BC Government
- Would like to see something that will connect future generations to the community (intergenerational initiatives)
  - Provide funding or subsidies to make it more accessible for people to attend (see museum, go on bus tour of internment camps)



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

- Impact of systemic racism – divided community
  - Funding to provide for more community outreach (e.g. events for descendants, etc.)
- Can create fund for educators and artists (educational projects, artist endeavors) to encourage the development of innovative and creative projects and materials
  - Does not have to be restricted to redress related activities
- Support cultural activities and events to support the preservation of the Japanese culture, make Japanese Canadians overcome shame and have pride in their culture

Education

- Provide access to community fund to provide funding for initiatives proposed by educators
  - Would be nice if projects developed through this be shared
- Education should still play a key role in relation to social functions
  - Not much mention of the Japanese Canadian experience
- There should be more of an emphasis on articulating what occurred in the 1940's to the Japanese Canadian community
  - Knowledge and experience needs to be passed on to the younger generation so that it can be preserved for future generations
  - As part of cultural outreach, introduce in grades 3-4
  - Include as part of historical content for high school education
- Should have emotional resonance
  - Support for artists, storytelling and other ways of presenting information may allow for subject matter to resonate in a more meaningful way
  - Connecting a face to history may make the history more vibrant, instead of just a collection of facts (e.g. Hastings Park)

Story Telling

- Many stories were not shared by families (due to shame or to prevent bitterness by younger generations)

Connecting the Japanese Canadian Experience to current issues

- Establish relevance of past experience to issues faced by other communities today



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

GROUP CONSENSUS

1. Memorials and Markers: BC Government should fund and maintain, with input from the Japanese Canadian community, memorials and markers that reflect our history and core values. (reflect commitment to human rights, social justice and anti-racism)
2. Education: To include Japanese Canadian history as part of BC's core curriculum
3. Community Fund: To provide funds that would be accessed by descendants of the war time discrimination to be used for intergenerational community-building initiatives, for artists and educators, and to provide seed funds for historical projects and museums.



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS – BC RESIDENTS**

Date: August 20, 2019 – 3 Participants

QUESTION: What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

- Burnaby Museum
  - Add more information about what occurred during the war (government actions, responsibilities)
- Sale of properties into 1950's was surprising
- Curriculum
  - High schools and universities should cover things that were in the video
  - Could have a long lasting impact
  - Teachers should be well informed
- Use one of the former properties (e.g. Oppenheimer Park) and convert it to a human rights museum
  - Allow people to visit and learn about history, human rights and remind everyone how fragile rights are and how important it is to protect them
  - Broaden scope to highlight other injustices (e.g. related to indigenous peoples, Chinese Canadians, Komagata Maru)
- Have a fund-raiser to support the building, so that people can get engaged and involved with something that both represents them and something that could be broader. Government should double-match (or more?) contributions from individuals
- Shame was associated with what occurred, therefore never talked about it
  - Many people were not allowed to complete education (post-secondary restrictions)
- History can be repeated, if we do not safeguard our rights
  - Even now, rights can be stripped away
- Individual compensation
  - Most people that would have been directly affected are no longer alive
  - Better off focusing on institutions, museums, buildings, etc. as that should have a long lasting impact
    - Many buildings need refurbishment as they have not been maintained
  - Video should be kept for future educational purposes, as many people would not know about what happened
    - Many family histories are being lost because families seldom discussed this
    - Include in educational system





# Summary of Online Consultations with non-BC Residents



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS –RESIDENTS LIVING OUTSIDE BC**

Date: June 26, 2019 – 1 Participant

QUESTION: What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

- Have a commemorative Freedom Day established and expand it to include other Asian communities and indigenous peoples
  - Educate people about enfranchisement
- Establish monument (similar to one that exists in Washington DC), to recognize what Japanese Canadians went through
  - Where should it be located?
    - Powell Street/former Japantown
    - Should it be close to a prominent public site (Government building, museum, etc.)
  - What should it look like, what should it contain?
    - Memorialize the past, memorialize each sites
  - How should it be maintained?
    - Should be maintained by Government
  - Should it be placed on a public space or a private space?
    - Should be placed in a public space, with high visibility, prominence
- Japanese Immersion Language School
  - Language
  - Teach Japanese Canadian History



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS –RESIDENTS LIVING OUTSIDE BC**

Date: July 17, 2019 – 4 Participants

QUESTION: What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?

**Consensus Recommendations**

1. Public apology and acknowledgment
2. Education
  - a. Curriculum and programs
  - b. History Preservation
3. Legacy Fund
  - a. Housing and Health Care
  - b. Community Support (culture, heritage, language)
4. Individual Compensation
  - a. Tax credits or incentives

**General Discussion**

- Public Apology needed
  - Need to acknowledge violations of the past, historical facts about what happened, ethnic cleansing
  - Actions of BC Government not well known
  - Magnitude of loss should be quantified
- Should not rule out individual compensation, should not set that (i.e. no individual compensation) as a precedence for other potential settlements
  - Price Waterhouse study, Landscapes of Injustice findings
  - People were not treated fairly in a number of areas (loss of property, disruption in education)
  - Educational developments should be shared across the country
  - Support permanent Homecoming
  - Would help support isolated families, smaller communities where services are scarce or limited
  - Ideally this would entail cooperation between Federal and Provincial Governments



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS –RESIDENTS LIVING OUTSIDE BC**

- Education is very important
  - Schools
  - General Public
  - Story-telling
    - What occurred was not talked about within families that were affected
    - Need to document stories
    - Networking of various resources used to preserve histories, develop databases
    - Leverage from work of Landscapes of Injustice, perhaps extend term of project,, scale and scope
    - Consider research projects that should be commissioned
    - Much existing history is in danger of getting lost (records not being kept/maintained properly, etc)
- Housing as a legacy
  - Rehabilitative, intergenerational
  - Seniors/Health Care, healing
  - Legacy funds could be used
  - Inclusive social housing that could be maintained for generations to come
  - Revival of former communities
  - Encourage more intergenerational mixing in housing projects
  - Some initiatives outside of seniors home require support as well (funding, volunteers, etc).
- Seniors Housing
  - Difficult to support separate Japanese seniors housing in small communities that is why individual support may be required
  - Future senior's needs (language, Japanese food, etc.) will be different than the current generation of seniors
- Healthcare
  - Many families did not talk about what occurred
  - Trauma being experienced by some? (possibly intergenerational)
- Japanese Language
  - May not be top priority as needs already addressed
  - If needed or desired, many opportunities already exist for people to learn Japanese
  - In smaller communities, opportunities to learn may be limited
- Support interest with Japanese Culture
  - Networking does occur in some centres



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**COMMUNITY CONSULTATIONS FOR LEGACY INITIATIVES  
ONLINE CONSULTATIONS –RESIDENTS LIVING OUTSIDE BC**

- Many teachers of Japanese Cultures are getting older or passing on, and there is no one to replace them, especially in smaller centre (documentation of histories too)
- Support creation of legacy fund
  - Annual Homecoming to invite people to come to BC, visit various locations
  - Participate in Powell Street Festival
  - Participate in Internment Camp tours
  - Administration of legacy fund could make things complicated – determining where funds should go
    - Who makes the decision on where funds should go?
    - Would families not be better off making decisions on the use of funds?
  - May or may not be administered by NAJC, perhaps outside body would be better in this role
- Anti-Racism projects should be supported



Summary of  
Online Web Submissions  
from BC Residents

City (where you live)	What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?	Were you or your family affected by the actions of the Government of British Columbia during World War II?	Please self-identify with one of the following age categories
Port Moody	Follow Price Waterhouse's 1986 report on financial losses and repay the JC community \$924M. Money to be distributed for land leases, construction of retirement homes, cultural centres, education and individual compensation following a plan made by ██████████, ██████████, and ██████████.	Yes	Young Adult./ Leader
Port Moody	\$900 million in line with the Price Waterhouse report from 1986	Yes	Middle Age
Coquitlam	\$900 million in line with the Price Waterhouse report from 1986	Yes	Middle Age
Surrey	Provide 900 million back to the families that suffered and lost their assets. (See 1986 Price Waterhouse report on financial losses due to internment)	Yes	Young Adult./ Leader
Vancouver	Apologize and provide funding toward education and support of the affected families	Yes	Middle Age
New Westminster	work to eliminate racism in the current day, learn from it so it doesn't happen again to other groups.	Yes	Young Adult./ Leader
New Westminster	Offer a formal apology	Yes	Senior
Burnaby	Memorial marking the location and families affected	Yes	Young Adult./ Leader
Vancouver	Apologize for the internment of innocent people and for the deplorable conditions of the internment camps.	Yes	Young Adult./ Leader
New Westminster	The school curricula needs to incorporate more on the injustices suffered by our ancestors especially in light of the current administration south of the border.	Yes	Middle Age



Port Moody	I ask the BC Government to redress its role in the interment of Japanese Canadians by repaying a fair and conservative sum of money that is equal to the minimum financial loss from internment from 1942-1949. Following a report from Price Waterhouse in 1986 and the Bank of Canada's inflation calculator this is currently \$924M. I would like to see this money be spent on constructing retirement homes with adjunct businesses/training/cultural centres in six major locations throughout BC (est. \$638M). These adjunct structures could include cultural centres, a film school, a law school, a cultural food farm, an onshore fish farm. This redress settlement would address senior care, education, a community fund (est. \$286M), and the JC legacy. These structures would address infrastructure voids in BC and benefit the province as a whole.	Yes	Senior
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Grand Manan	<p>It's my opinion the Government of British Columbia needs to apologize for their racial discrimination toward innocent Japanese Canadians during the World War 2. They suffered from unjust prejudice, devastating humiliation, major physical and mental trauma which also affected their children and generations that followed. I support full reparations from the BC provincial government for their treatment of Japanese Canadians from 1942-1949, for \$925 million. It is the worth of assets lost among those interned between 42 to 49, with inflation rate considered as of July 29, 2019 in CAD. Personally my Grandfather lost his past in Japan. He was too ill to go back and lost his home, land and a mountain in Japan. A +40 generation [REDACTED] shrine in Japan. His future, his 4 daughters future and their childrens future was also compromised. My Grandfather was an aristocrat. He came to Canada in 1901 as a business man and a Canadian citizen!</p> <p>He owned an established Watch Repair and Jewelry Store business and his home full of his Japanese heritage, including our Samarai sword passed down from many generations were stolen from me. My children would never see only a +40 generation journal Shinto priests would enter daily . He had only 1 suitcase and he brought these documents and gave away his jewels and watches to the gypsies instead of leaving it to the government. I never met my Grandfather because he died of a stroke in 1951. My father's fishing boat was taken along with his past. He never fit into a big city. He died of a brain hemmorrhage. My mother was refused to go to her Mothers funeral during the war. She died of Cancer. I've had breast cancer twice and my sister suffered a stroke. My children and I have suffered from depression and anxiety. One of my daughters has tried to commit suicide. Financially it's been a struggle since my husband died young at 54 years in 2008 and our business went bankrupt in 2009. I have worked hard since I was 16. Giving my children a sense of financial security but now I am living in poverty with only a small CPP. I've moved far away from them so I can afford a home and also help my daughter financially who struggles from depression and anxiety.</p> <p>Please address the redress and take actions to compensate us while I'm still alive! The internment of Japanese Canadians should never have happened! The prejudice, discrimination, and internment was a violation of our human rights and the British Columbia Provincial Government should be punished for their crimes against humanity.</p> <p>Thank you - [REDACTED]</p>	Yes	Senior
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Vancouver	<p>I ask the BC Government to redress its role in the interment of Japanese Canadians by repaying a fair and conservative sum of money that is equal to the minimum financial loss from internment from 1942-1949. Following a report from Price Waterhouse in 1986 and the Bank of Canada's inflation calculator, this is currently \$924M. I would like to see this money be spent on constructing retirement homes with adjunct social enterprise businesses/training/cultural centres in six major locations throughout BC (est. \$638M). These adjunct structures could include cultural centres, a film school, a law school, a cultural food farm, an onshore fish farm, etc. This redress settlement would address the priorities coming up in the community consultations, such as senior care, education, a community fund (est. \$286M), individual compensation for surviving internees who wish to receive it, mental health support and the Japanese Canadian legacy. These structures would address infrastructure voids in BC and be open to all who call BC home, therefore benefiting the province as a whole.</p> <p>The two most important things for me to advocate for are: (1) the need for more community driven social housing for an aging population of Japanese Canadians; (2) social enterprise and housing for low-income and Indigenous people in Vancouver's downtown east side; which remains unceded territory of the Coast Salish people, which Japanese Canadians settled in the late 19th century, and would be able to offer support to those in need in the area NOW; and (3) mental health resources and funds for healing intergenerational trauma among survivors and descendents of internment.</p> <p>Thank you.</p>	Yes	Young Adult./ Leader
Vancouver	<p>I ask the BC Government to redress its role in the interment of Japanese Canadians by repaying a fair and conservative sum of money that is equal to the minimum financial loss from internment from 1942-1949. Following a report from Price Waterhouse in 1986 and the Bank of Canada's inflation calculator this is currently \$924M. I would like to see this money be spent on constructing retirement homes with adjunct businesses/training/cultural centres in six major locations throughout BC (est. \$638M). These adjunct structures could include cultural centres, a film school, a law school, a cultural food farm, an onshore fish farm. This redress settlement would address senior care, education, a community fund (est. \$286M), and the JC legacy. These structures would address infrastructure voids in BC and benefit the province as a whole.</p>	Yes	Middle Age
Kimberley	<p>The BC Government should formally apologize to all those Japanese Canadians affected by the unjust actions that devastated the Japanese Canadian community during the war. They should do it soon, so the generation most affected are still alive to receive the apology. The government should acknowledge, and take responsibility for, the harm their actions created as well as the intergenerational consequences of their racist policies. The government should financially support efforts such as the proposed Westcoast Museum in Ucluelet, spearheaded by [REDACTED], to record the history of these events to prevent them from ever happening again.</p>	Yes	Middle Age

Richmond, B C	To make sure this does not ever happen again - teach in schools?	Yes	Senior
Port Alberni	I would like the B.C. government to formally acknowledge and apologize for the part it played in the evacuation (forced removal) and internment (imprisonment) of Canadians of Japanese descent in 1942. Also, for the years of discrimination and unjust actions before and following World War 11. The B.C. government allowed the legal theft of property and belongings of innocent Canadians. I would have liked to see individual compensation but those who suffered through the war years have mostly passed on. The B.C. government should support a West Coast Museum in Ucluelet which would be a venue for educating people about what happened to Japanese Canadians. Japanese Canadians could not return to Tofino but Ucluelet allowed JC families to live there after the war. The museum may also be used to feature local seniors and Indigenous groups.	Yes	Senior
Vancouver	Provide a formal apology in a public forum where Japanese Canadians are invited and media is present; build a community center which houses businesses (restaurants, cafes, shops etc.), everything Japanese - do not charge exorbitant rent, in fact offer a reduced rental amount which is fixed for several years; contribute to home care of senior Japanese Canadians living in a house/apt - this is to include reduced rates for care workers' services, transportation services as needed; financially contribute to a sustaining fund to assist the JC community elders to live comfortably, ie. not in poverty	Yes	Middle Age
Richmond	I asked my mother this question, she is 87 years old and her response was the Government of BC, should do nothing, as they have already apologized a few years ago and she has moved on and so should all of us. My view is we are Canadians not Japanese Canadians and our governments and Canadians have learned a lot. I agree with my mother move on don't forget the past as we already have a JCCA and other great organizations to keep our Canadian history alive.  My comments might sound controversial, but ask the older people over 80 years old who were actually affected get their input.  Thank you,	Yes	Senior
Kelowna	I would like to see education in our school system so this does not happen to any others. Discrimination is still evident in our society . I would also like an apology from the the BC government and that apology to be at each of the camps and towns where the Japanese were sent.	Yes	Senior
Richmond	Publicly apologize & compensate	Yes	Young Adult./ Leader
Vernon	Apologize	Yes	Middle Age

Richmond	<p>I would like to see the Nikkei Memorial Internment center be funded in a sustainable way so can educate the future generations of the wrongs done by the past governments in 1942. The museum did not receive any redress from the government. It started from the generous donations from visitors and from Japanese/ Canadians. My family ( my mom and I) lived in Slocan City. My dad was sent to the Yellow head highway project at Tete Juane Cache junction. My dad was a photographer with Mr. [REDACTED] owner of [REDACTED] Studios at Granville St.at Dunsmuir St.</p> <p>Mr. [REDACTED] brought my Dad's camera so he could have his own business. So the 3 of us began our move to New Denver.I entered school grade one. Next move, we were at Nelson Ranch,at grade two. Later we moved to Harris Ranch, our family became 4 when my 1st sister Megumi was born. We later moved on to Lemon Creek camp in the summer time. We had fun swimming in the Slocan river which there.Mom gave birth to my second sister, Emiko. When she was born,she had excema a terrible skin disease. Our family had to move on again. We wanted to get to Bay Farm camp.We had to wait for a shack to be available,so we had to wait in Popoff upstairs suites in a 2story apartment. We got to Bay Farm camp in time for school. I was in grade 3. In 1946 ,our family boarded CPR train which took us to the CPR docks to board the American troopship, USS Gen. Meigs which took us Japan.</p>	Yes	Senior
Langford	Support cultural projects, encourage inter-generational sharing for those affected, encourage youth projects, bring more attention to the legacy of displacement and the injustice of discriminatory policies.	Yes	Young Adult./ Leader
Vernon, B.C.	A formal apology and publicize their wrong doing and compensation to each community for education.	Yes	Senior
Victoria	Changes and updates to BC high school curriculum, memorials at various places that were used as internment camps, public education campaign through media promoting multiculturalism and being welcoming to immigrants, local initiatives suggested by Various Japanese Canadian organizations across BC, public recognition of the injustice.	Yes	Senior
Vancouver	Official apology, written acknowledgement it was wrong and illegal, and a pledge to ensure no injustice like this ever happens again and to publicly denounce any actions that might lead to similar injustice, no matter where in the world it is happening.	Yes	Middle Age
Vancouver	Not sure. Education so more people outside the Japanese community know about what happened. Add support to existing organizations not waste effort in duplication of national or community facilities.	Yes	Middle Age
Richmond	1) Commission a thorough investigation, including a listing of the actual addresses of lost homes, businesses and properties that were unlawfully taken, and if necessary, the types of individuals or companies benefiting. Also how this was done, if laws were misapplied or not followed, the legal steps taken or bypassed. What were all the mistakes by government that allowed the removal of citizens from their homes? For a more comprehensive view, the role of political leaders, the picture of the cultural climate, including what was misinformation and inflamed fears. Would like factually-based thorough information for future academic and legal use, and for applications for redress.	Yes	Senior

Keremeos	<p>Similar to the Indigenous people's, we have lost our connections to language and culture, both of which are central to our identity as Japanese Canadians. The loss was brought about by racist policies of our Canadian and British Columbia governments.</p> <p>I believe this connection needs to be restored. It can be restored with funding to support "Kizuna" which is a sense of community that is cultivated within a gathering where language can be learned around themes and activities and trips that reconnect us to our cultural heritage. Yoriko Gillard has coined this term for her classes and would be a skilled resource to begin such a program. I believe it is very important to have the opportunity to learn our language from a Japanese teacher; and equally or more importantly, that we learn in groupings that are specifically for Nikkei only. We should not have to sit in a class that includes non Nikkei / hakujin people. To have a European Canadian teaching us among other Euro peoples feels like the ultimate in humiliation. To have our language denied us, and then be required to be taught by those who took the language from us, is not conducive to a just restoration of our inalienable right to our language and culture. These are respectfully, my thoughts on the question of redress. Thank you for your consideration.</p>	Yes	Senior
Delta	Look after the seniors who were directly affected	Yes	Middle Age
Richmond	Provide programs/counseling for those affected by internment. Also provide more information to the general public	Yes	Senior
Richmond	Continued public awareness of the history of what happened to the Japanese Canadians during this time.	Yes	Senior
North Vancouver	Return all property or equivalent monetary value of today's date to the survivors and descendants of families that were affected, and construct an educational memorial centre like Yad Vashem in Israel to remind people that a tragedy like this should never happen again.	Yes	Senior
Richmond, BC	It is imperative that a thorough, accurate and detailed history be a mandatory component in the school curriculum. The Government of BC should work with the City of Vancouver (and obviously with the NAJC and Greater Vancouver Japanese Canadian Citizens' Association) toward benefiting the JC community by releasing some of the stolen property currently owned by the City of Vancouver.	Yes	Senior

Vancouver	<p>The government should negotiate in good faith with representatives of the Japanese Canadian community in order to reach a meaningful settlement. But what would a meaningful settlement look like?</p> <p>Federal redress created a narrative about the value of Canadian citizenship. What is the narrative that we wish to create with provincial redress? The narrative I see currently taking shape is largely about communicating racism that happened in the past. The implication seems to be that Japanese Canadians deserve something from the provincial government as reparations for being treated differently (and badly) in the past. Perhaps this is true, and perhaps these injustices should be commemorated and taught, but it is a much less inspiring story than the one about the value of Canadian citizenship and individual rights that was told in the federal redress settlement through the awarding of individual compensation, restoration of Canadian citizenship for exiles, among other things. And it is a story that becomes about reparations to one group rather than advancing society for everyone in Canada/BC.</p> <p>Perhaps provincial redress could support other marginalized groups and individuals seeking to hold the government accountable. This could take the form of a legal fund for those seeking justice from the government, for historic or ongoing injustices. This is just one idea. I would like to hear from more members of our community about their ideas for how to create a meaningful narrative out of provincial redress. The current timeline of only one year for consultations and negotiations feels like a disservice to the potential of this historic movement – if we rush a settlement now for the sake of having achieved something, we can't revisit it later with better ideas for what to ask for.</p>	Yes	Young Adult./ Leader
N. Vancouver	<ol style="list-style-type: none"> <li>1. Based upon current standard inter governmental cost share guidelines or appropriate historical precedence, use the symbolic Sept. 1988 Federal Redress Settlement values to negotiate appropriate BC provincial and municipal redress amounts for symbolic individual redress based upon established cutoff date.</li> <li>2. Negotiate an additional symbolic redress amount or other for the families who had stolen real estate property (my family didn't own real estate)</li> <li>3. Negotiate tax free transfer of government owned real estate in BC locations where significant JC communities were razed as symbolic community redress.</li> <li>4. Study the affects and remedies (if any) for the mid Eighteenth to mid nineteenth century Scottish Clearance that enslaved and exiled hundreds of thousands of poor Scottish families to Canada and the U.S.; and that policy's influence on politicians responsible for the 1942 Clearance of JC's from the West Coast of BC. Very similar policies, I believe but haven't researched.</li> </ol>	Yes	Senior
Vancouver	<ol style="list-style-type: none"> <li>1. Better monument and historical knowledge sharing at Hastings Park.</li> <li>2. Any funds allocated should support first nations in BC, who I believe have greater historical need than Japanese Canadians at this time.</li> <li>3. Funding/scholarships for those creating projects or works of art shedding light on historic racist policy and laws in British Columbia.</li> </ol>	Yes	Young Adult./ Leader
Vancouver	The history of the treatment of Japanese Canadians should be part of the regular curriculum taught in high school.	Yes	Middle Age

vancouver	<p>It is my understanding that interned children were denied access to public education. Perhaps the amount equivalent today to the money the BC government saved by denying interned JC children education should be designated for public education about the Canadian internment of JC's.</p> <p>It is also my understanding that the BC Government and the City of Vancouver still own a number of buildings that were taken from interned JC families. The buildings should be returned (?) or paid for at their current market value.</p> <p>Loss of language. As a non-Japanese speaking Nikkei, I feel that the loss of language as result of the internment has had a profound impact on my understanding of my Nikkei family history and culture. I would ask for Japanese language programs geared toward Nikkei descendants of interned families.</p> <p>Mental health. I agree with the above statement that "racial discrimination and unjust actions...devastated the Japanese Canadian community". I would hope for increased access to mental health support services related to intergenerational trauma. I am not sure how/if impacts on mental health especially as related to historical intergenerational trauma were addressed during the federal redress movement.</p> <p>Continued and increased support for community development. I feel that the Powell Street festival is wonderful place/space/event/happening for community outreach and for a diverse, intergenerational Nikkei (and general) community to come together. The Powell Street festival has been building/articulating/making this happen (precariously, depending on grant funding, donations and volunteer support) for 43 years. I hope the festival can continue for another 40 years and I think it should be adequately funded to do so.</p> <p>It's impossible for me to put my concerns into actual financial terms because I don't have the information that I would need to do this. I look forward to continuing this conversation though and hearing what others have to say.</p>	Yes	Middle Age
Vancouver	<p>There needs to be meaningful assurance to all British Columbians that displacement of minority groups will not continue to be an action of our government or law enforcement. Notably, this would include making changes to the way those protecting our land from industry are treated.</p> <p>It's important that curriculum contains accurate information on the events of Internment created in collaboration with the Japanese-Canadian community.</p> <p>And hey, if they have some cash, maybe the BC government could commission an installation at Hastings Park?!</p>	Yes	Young Adult./ Leader



Burnaby	Issue a public, well-publicized apology, on behalf of the BC provincial and municipal governments of 1942, to the Japanese Canadian community. Use that as an opportunity to educate citizens as to what happened. Provide funding for various programs such as scholarships, housing and support for Japanese Canadian seniors, and business grants for Japanese Canadian entrepreneurs who wish to re-establish businesses in the former Japantown district of Vancouver. Make instruction about this tragic historical event mandatory in the BC public school curriculum.	Yes	Middle Age
Vancouver	I'm in support of [REDACTED], [REDACTED], and [REDACTED]'s proposal.  These are the things that I think are important: <ul style="list-style-type: none"> <li>•education—JC history becomes a mandatory part of high school curriculum</li> <li>•culture &amp; community—accessible programming and space for people to reclaim their JC culture and re/connect with the JC community</li> <li>•924M settlement (which is little considering property stolen from JCs during WWII by B.C. government) to fund JC legacy, senior care, mental health support, community space, sustainable community fund and for compensation to JCs affected by the JC internment/incarceration</li> </ul>	No	Young Adult./ Leader
Chilliwack	Discrimination plagues us all. We have a duty to ensure our own thoughts, words and deeds de-construct discrimination and prejudice at every level, everyday.  Over the generations, Japanese Canadians have demonstrated great courage, resilience, and respect. I feel that the difficult process of redress/reconciliation from the WWII treatment of Japanese Canadians is complete. In fact, the Nikkei Foundation recently acknowledged the 30th anniversary of national redress and honoured those involved in the arduous process. Japanese people are highly valued members of the Canadian community. As you know the national museum and foundation are located in BC.  I would request that the NAJC together with the Nikkei Foundation continue their efforts in sharing Japanese culture and continue with initiatives that build community not only for Japanese Canadians but for all Canadians.	Yes	Middle Age
Vancouver	The government of BC should follow recommendations made by [REDACTED] and [REDACTED], supported by many other young Japanese Canadian leaders. Though my family was not directly affected, all Canadians and residents of BC are affected by the traumas inflicted by our governments, and a plan directed at mitigating those traumas is essential.	No	Young Adult./ Leader

Vancouver	<p>Respectfully submitted as a sansei/yonsei (3.5 generation) member of a Japanese Canadian family, whose family was forcibly removed and dispossessed from their homes, businesses and lands in Port Essington, BC, detained at Hastings Park (PNE) and interned in New Denver and Minto Internment Camps. Not a day goes by when I am not reminded of what my community went and continues to go through. Intergenerational trauma is real and exists in many forms in our community. There was deliberate serious mental harm committed to members of a certain group (in this specific case, the Japanese Canadians), resulting in a 98% intermarriage rate among Japanese Canadians post-internment, which has led to an effective erasure of an entire community to lose its connection to its own identity, language and culture. This is called GENOCIDE. I do not use this term lightly; I am also a granddaughter of Holocaust survivors and understand fully the weight of this word.</p> <p>In this context, I ask the BC Government to redress its role in the internment of Japanese Canadians by repaying a fair and conservative sum of money that is equal to the minimum financial loss from internment from 1942-1949. Following a report from Price Waterhouse in 1986 and the Bank of Canada's inflation calculator, this is currently \$924M. I would like to see this money be spent on constructing senior care and/or retirement homes with adjunct social enterprise businesses/training/cultural centres in multiple locations (for instance, 6 locations) throughout BC (est. \$638M). For example, these adjunct structures could include an internment educational memorial centre, an intergenerational mental health support centre, a cultural centre, a film school, a law school, a cultural food farm, an onshore fish farm, etc. This redress settlement would address the priorities coming up in the community consultations, such as senior care, education, a community fund (est. \$286M), individual compensation for surviving internees and descendants who wish to receive it, mental health support and the Japanese Canadian legacy. These structures would address existing infrastructure voids in BC and be open to all who call BC home, therefore benefiting the province as a whole.</p> <p>In summary, ask from the BC Government to return everything that was taken, so our community can heal.</p> <p>Thank you for this opportunity to submit my feedback and for all the work and emotional labour going into compiling everyone's feedback. It is no easy feat and is greatly appreciated. Looking forward to future phases of BC Redress and the inclusion of all voices at the table.</p>	Yes	Young Adult./ Leader
Vancouver	Nothing. We've moved on.	Yes	Young Adult./ Leader

Vernon	<p>I would like to add to my earlier submission:</p> <p>I ask the BC Government to redress its role in the interment of Japanese Canadians by repaying a fair sum of money for financial losses endured by my husband's family due to internment from 1942-1949 and for potential loss of income and opportunities in the following years that shaped the Tanaka family of today. A reliable document produced by Price Waterhouse (1986) and adding the inflation calculator by Bank of Canada's, suggests a sum that stands on \$924M for the Japanese community as a whole. Thank you for having an opportunity to express our thoughts of mine and my husband.</p>	Yes	Senior
Coquitlam	<p>ensure that it is taught in school, instead of an optional topic that can be easy switched out for a movie about ww2</p>	Yes	Young Adult./ Leader
Richmond	<p>Include that history in BC high school curriculum as well as books on the subject in every high school.</p>	Yes	Senior
Vancouver	<p>I would like to see the provincial government and the Japanese Canadian community use redress as an opportunity to address racial discrimination and unjust actions affecting marginalized communities today.</p> <p>Racism, discrimination, and forced displacement continue to take place in B.C. Within our community, there have been a number of public-facing organizations and individuals who "stand in solidarity" with folks facing ongoing injustices, whether it's regarding missing and murdered Indigenous women, attacks against Muslim people or the detention of migrant children and separation of families. We need to take real legal action in support of the human rights issues we continue to say we're against.</p> <p>I want our community to ask the government not what they can do for us, but what can they do for others?</p> <p>This could be working with the government to address specific issues within certain communities (and involving members of those communities, of course), which would require further consultations with those folks to establish issues where we can realistically affect change.</p> <p>This could also be a legal action fund for marginalized communities to access when facing harm or injustices related to government or political actions, or simply financial contributions to select organizations or groups.</p> <p>While it is inevitable that a portion of redress will be directed towards the Japanese Canadian community, I strongly ask that we consider reparations are not solely focused on us. In 1988, we achieved federal redress. Regarding monetary compensation and access to funds, we have enough. And while it's important to share our history, we also need to learn to move forward and ask how can we truly learn from the past? Education is important, but we need to talk about the present. Let's make a statement and set an example for the province and the rest of the country on what it really means to say, "Never again is now."</p>	Yes	Young Adult./ Leader

Richmond	<p>1) Organize material to discover, acknowledge and widely publicize historical contributions made to BC and Canada by Japanese peoples, and by other racialized groups. As well as helping to give confidence in one's belonging, this will help reduce general ignorance in the population, and help reduce racism based on mistaken ideas of foreign identity and newness to the country.</p> <p>2) Without heavy-handedness, sponsor things which foster positive intercultural relations. Classes for example, in which people can exchange ideas, a class on Canadian values, and on what values in other cultures people hold dear, in what constitutes racist behaviour, how to deal with these; or community centres sponsoring parties and picnics which offer some sort of added advantage to bring people out. Find ways to make cultural ease and familiarity with being part of a global village seem realistic and advanced in a progressive, sophisticated society.</p> <p>3) Endeavour to compensate families for what was taken.</p>	Yes	Senior
Vancouver	Financial compensation to internees and descendants and public apology. Mandatory education in all schools, multiple grades. Anti racism education and training ongoing to public, students. Resources for further documentation of those affected in multiple generations. Public memorial to those affected.	Yes	Senior
Vancouver	Public apology, redress to families, education in public schools, acknowledge as genocide under UN definition and a public memorial.	No	Senior

Vancouver	<p>The impacts of intergenerational trauma in the JC community include loss of language, culture, history, mental wellness, and community connection. These issues continue to be felt today by descendants of internment survivors, decades following the Japanese Canadian internment of 1942. As many racialized communities in BC continue to face racial discrimination and unjust actions today, there is no doubt that similar issues will persist for other racialized communities, too.</p> <p>During the time when I submit this survey and reflect upon our JC history, The City of Vancouver is forcibly removing hundreds of low-income residents (predominantly Indigenous people) from Oppenheimer Park,, which was a gathering space for members of the JC community (including the famed Asahi baseball team) before our forced removal during WWII. This park has remained connected to our community as the annual location of the Powell Street Festival for the past 40+ years, and with the blossoming of its commemorative sakura trees each spring.</p> <p>The Downtown Eastside of Vancouver where the JC community once resided is Canada’s poorest area code and low-income residents need affordable housing more than ever. This issue is so critical that the United Nations designated international expert on housing rights Leilani Farha has taken notice of its severity and expressed concern on August 20, 2019 that governments are breaking their obligations under international human rights law by forcibly removing people from the park without adequate housing for them to move into. There just simply isn’t enough affordable housing for the more than 2,000 houseless people in Vancouver.</p> <p>As a yonsei person, I am interested in seeing the Government of BC pursue actions which will support communities who continue to face similar issues of displacement and loss today in tangible ways. I would like to see a commitment of funding from the Government of BC towards the development of brand new, culturally appropriate low-income social housing for people in the Downtown Eastside of Vancouver, developed in collaboration with Indigenous and low-income communities. I would further like to see this developed with the additional of an intercultural and intergenerational-focussed wellness centre for individuals struggling with mental wellness and addictions.</p> <p>The issues our JC community have faced should not be inflicted on any other community, yet where I live in Vancouver, I am witnessing the continued discrimination against the most vulnerable and marginalized, predominantly poor and Indigenous communities. This ask from the Government of BC would make a clear statement that the JC community does not support the ongoing displacement of other communities given our own history of forced removal in BC. This ask would recognize the urgent need to support other racialized and marginalized communities today with respect for the ways our community has experienced past harm and discrimination, which we cannot allow to continue in BC’s society today.</p>	Yes	Young Adult./ Leader
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Vancouver	<p>The Nikkei National Museum &amp; Cultural Centre (NNMCC) is a not for profit charitable organization that honours, preserves, and shares Japanese culture and Japanese Canadian history for a better Canada. The NNMCC is a grassroots community driven institution that receives no sustainable funding from any level of government. The NNMCC relies on donations, operational grants, and project focused grants each year to operate services and programs such as: ensure the preservation and accessibility of the Nikkei National Museum’s archival holdings; facilitate educational tours that are tailored to meet curriculum requirements of multiple grades; offer cultural programs and active living classes; host festivals; and act as a venue for community bookings, weddings, and performances. The Museum and archives is the largest repository of Japanese Canadian history created by and preserved by Japanese Canadians. These records of enduring value document the lives of the first generations before the Second World War and capture the struggles they faced to live in a province that created laws against them. The museum’s holdings preserve oral histories, original film recordings, photographs, business records, personal and family records, art, and personal belongings of Japanese Canadians who lived before, during, and after the forced removal and dispossession and subsequent second resettlement in the 1940s. These collections/fonds are used by academics, students, educators, government officials, the general public, and the community to learn and share an integral part of Canadian history. Over 1300 students and individuals of all ages take part in the educational programs and thousands of individuals explore the museum exhibits. The NNMCC is truly a hub for the local community, Japanese Canadian community across Canada, and is visited by individuals from all around the world. Annual financial support from the Province of British Columbia would help the NNMCC meet its mandate and developed new opportunities in BC’s arts, culture, and heritage sector. For example, funding would: ensure the proper preservation, management, and access to records and objects of significant historical value to the Province; allow for the continuation of research, publication, and collaboration with academics; support educational programs and provide educators with the opportunities to teach Canadian history in and out of the classroom; provide the opportunity to teach the teachers by developing and leading professional development opportunities for BCs educators; support ongoing operational costs to maintain a vibrant community space; and, support sustainable employment opportunities that meet cost of living opportunities and are competitive in the arts, culture, heritage, and non profit sectors. The above are examples of how sustainable funding could be used however, a negotiated settlement including an opportunity to discuss further details with the NNMCC is crucial to determine what is feasible, what the expectations are, and an annual amount that would greatly benefit the NNMCC. As the NNMCC nears 40 years old and the current building turns 20, there is no greater time to secure sustainable and long term Provincial funding for the benefit of all Canadians.</p>	Yes	Young Adult./ Leader
Surrey	<p>My grandma constantly talks about the land that was taken from her family and how much it is worth today. She hasn’t been to her childhood home since. The BC government should make sure all the seniors are taken care of. They’ve worked hard enough already to rebuild their lives.</p>	Yes	Young Adult./ Leader

Vancouver	<p>1) History of internment of Japanese Canadians should be included in every school's curricula. I'm still astonished by the number of people who aren't aware of this aspect of Canadian (and American) history.</p> <p>2) Fund initiatives to educate the general public about Japanese internment through arts and culture i.e. museums, cultural centres, grants for theatre/film/tv about internment. 3) Follow up the apology issued by the BC government with financial compensation (as the federal government did) primarily in the form of care for elder Japanese Canadians. There are still some survivors of the internment and they should be shown the absolute highest level of care and comfort. That could come in the form of subsidizing the care of all elder Japanese Canadians in nursing homes or mobile care coming to their own homes for example. Or be a lump sum for them to use as they see fit.</p>	Yes	Middle Age
Parksville BC	<p>Time is of the essence in this current Redress issue, thus please allow me to express my Nisei Elder's viewpoint:</p> <p>1.... In 1986 (40 years after the WWII years) under the Canadian Government's Redress process, Price Waterhouse provided an accounting of assets lost by the Japanese Canadian community to that date. This was accepted and agreed by all concerned as the basis for Redress/1988 settlement.</p> <p>2....The current Redress issue complicates the foregoing 1986/1988 accepted and agreed settlement. Whatever the case may be, the P.W. Accounting to 1984 must be fixed and thereafter calculated to determine the current updated valuation. (Since compounded interest will apply over a total of 80 yrs. or more!). This fact is confirmed by Professional advisors and is therefore unwise to alter in anyway.</p> <p>3....It was stated in the meeting I attended in Nanaimo that the equity taken in terms of Real property, fixed assets, land and other valuable holdings, etc. were disposed by a B.C. Security Commission without notice or permission by the J.C. Owners. This has become the issue of the current redress.</p> <p>4....In my opinion the fairest and simplest manner to resolve the problem...."return everything that was taken"!</p> <p>5....With 80 yrs. passing and only now about 5000 plus Niseis living, all of these struggling hardship and enduring Canadians should be returned their property losses. Compensation should be in current monetized value.</p> <p>6...Without prejudice the simplest and quickest way to settle this issue is to:</p> <p>[25%] pay the living Niseis 18 percent; 3 percent into an education Fund for young Canadian Japanese Cultural Heritage (Association/Society/Foundation) and 4 percent to the NAJC.</p> <p>[75%] to be divided regionally: 35% West, 5% central, 35% East</p>	Yes	Senior
Surrey	<p>I would like to see a change in the school curriculum to include a better learning of the racism and struggle the Japanese Canadian community endured during the internment. I feel it is a very dark spot in British Columbia's recent history and it should not be forgotten</p>	Yes	Middle Age

Burnaby	Create a comprehensive list of Japanese Canadian properties, businesses, cars and fishing boats, etc. that were sold by the government during WWII and reimburse families who owned those properties and property for the actual amount that property is worth today.	No	Middle Age
Abbotsford	The BC government should at the very least recognize the wrong doing of their predecessors and apologize for their actions.	Yes	Senior
Delta, BC	Minimum should be an apology	Yes	Senior
Vernon	A formal apology to the Japanese community and the families affected by the internment. The history of the wrongful internment of the Japanese Canadians during WW2 should be considered in the education curriculum of Canadian schools.	Yes	Senior
Vancouver	Through a lens of decolonized social justice, support the creation of a gathering space in Paueru Gai where, for generations to come, Japanese Canadians can learn and connect to their ancestors' legacy and enhance their own cultural identity through advocacy for other marginalized communities.	Yes	Middle Age
Burnaby	Reimbursement for the houses, land, fish boats, and loss of wages, loss of dignity and inability to show emotion.	Yes	Senior



Vancouver	<p>I would like to know what the remaining survivors of the internment are calling for and support their requests. I think their care and well-being should be our priority.</p> <p>I also feel strongly that requests for Japanese Canadian Redress from the BC government should be considered in terms of decolonization and in the context of other calls for redress and justice, especially those of Indigenous people and other communities of colour.</p> <p>I support the inclusion of the Japanese Canadian community's history, especially the internment, in the core curriculum of the BC education system, so that all Canadians are aware of the injustices and atrocities faced by our community due to racism, and to foster the never-ending fight against it.</p> <p>I support the creation of a space in the Powell Street area of Vancouver where the legacy of the Japanese Canadian community's history and its uprooting is recognized and remembered while acknowledging our own role as settlers. This space could potentially be a historic building / property that was taken from Japanese Canadians and would:</p> <ul style="list-style-type: none"> <li>- ground our connections to Indigenous communities and individuals and the work required for decolonization;</li> <li>- include social housing to help offset the current displacement of low-income and marginalized people from the Powell Street area due to gentrification as a way to recognize the Japanese Canadian history of displacement and to use our call for redress to serve the broader community;</li> <li>- serve as a centre for social justice and human rights advocacy;</li> <li>- serve as a healing centre to address intergenerational trauma for the Japanese Canadian community and those searching for such a space;</li> <li>- provide a place of gathering, advocacy, and outreach through arts, culture, and history – a place of inclusion and social justice for the Japanese Canadian community and the neighbourhood as a whole, particularly for those marginalized by systems of class, sexuality, gender, race, culture, disability, mental health, addictions, and colonization.</li> </ul> <p>I support the creation of a community fund to support Japanese Canadian legacy projects across BC that would be controlled by a committee of representatives of Japanese Canadian community organizations and / or Japanese Canadians from across the country.</p> <p>I support the creation of a legal fund to support other communities who are fighting for justice.</p> <p>I support the creation of a long-term and sustained outreach program that supports existing Japanese Canadian organizations to connect with Japanese Canadians across Canada, both online and in person, especially those that live in remote places and where the Japanese Canadian community is very small. It would be established by the Japanese Canadian Legacy Committee but then built to include and prioritize organizations and individuals from across the country, particularly those not living in Greater Vancouver and the Lower Mainland.</p> <p>I am a sansei. Both of my parents and their families were uprooted from Vancouver in 1942. My Mom's family was sent to Tashme and my Dad's family was sent to Kaslo. After the war, both families ended up in Toronto.</p>	Yes	Middle Age
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Vancouver	A report from 1986 by Price Waterhouse (now Pricewaterhouse Coopers) calculated financial losses at \$924M in today's dollars. I hope BC Government do the right the injustice of the Japanese Canadian internment.	No	Young Adult./ Leader
Surrey	Officially apologize, admit fault. Monetary settlement	Yes	Middle Age
Vancouver	The BC government should acknowledge the province's role in the internment process and take into account the recommendations of Japanese Canadian organizations regarding redress. The Canadian government should provide monetary compensation to the families affected by the internment equivalent.	No	Middle Age
Richmond	continue a knowledge campaign to benefit all races so we do not forget and have some funds added to Momiji or similar health care facilities for those offsprings that were paid out in the initial settlement in the 80s.	Yes	Middle Age

Summary of  
Online Web Submissions  
from non-BC Residents

City (where you live)	Location (where you live)	What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?	Were you or your family affected by the actions of the Government of British Columbia during World War II?	Please self-identify with one of the following age categories
Toronto	In Canada but Outside BC	Provide ongoing support to marginalized communities in need today, such as the indigenous peoples living across British Columbia. The federal government has already offered an official apology, but the provincial government of British Columbia must provide actions in correcting its racist history of displacement.	No	Young Adult./ Leader

continued on next page

Toronto	In Canada but Outside BC	<p>Absolutely nothing! But read on as to why I support my answer to this topic.</p> <p>In September of 1988 as we all know “The Japanese Canadian Redress Agreement was signed. In the House of Commons, Prime Minister Brian Mulroney acknowledged the government’s wrongful actions; pledged to ensure that the events would never recur and recognized the loyalty of the Japanese Canadians to Canada. As a symbolic redress for those injustices the government offered individual and community compensation to the Japanese Canadians”.</p> <p>Apologies have been given, funds have been dispersed and symposiums and lectures about the wrong doings of the Canadian Government towards the Canadian Japanese and Japanese during that period still go on and on and on and on....and on.</p> <p>It was a terrible and shameful thing that happened to my parents, aunts and uncles and grandparents along with the rest of the Japanese community but that was well over 70 years ago.</p> <p>One of the unique things about humans is that we have the ability to forgive and to forget. Now I am not saying that we have to forget what happened as it is part of Canadian history, as ugly and unfair as it was, but we need to stop looking for more apologies and compensation for what happened to our relatives so many years ago.</p> <p>The continuing attitudes of ‘righting the wrongs’ for this topic is getting tired and needs to be given a rest. Yes, Continue to educate our young, explain what occurred to their relatives during that period of time and what the Canadian Government later did to compensate them, whether fair or not..... this is ‘life’.</p> <p>What I also find intriguing about this topic is how many of the people who are involved in these quests are generations removed from their actual relatives who experienced this atrocity.</p> <p>My bloodline is 100% Japanese as is my wife’s and my two adult children. I / we are extremely proud of our Japanese heritage and continue to honor some traditions and customs that my ancestors did but we were all born in Canada and we identify ourselves as Canadian Japanese, not Japanese Canadian.</p> <p>If you are born in Canada you are a Canadian first!</p> <p>I have no issues talking about this subject but when it comes to on line forums and submitting thoughts and opinions via the web, people get defensive, lash out and criticize without the authors having a chance to respond.</p>	Yes	Middle Age
Toronto	In Canada but Outside BC	Apology	Yes	Middle Age

Toronto	In Canada but Outside BC	Discussion (online) groups needed in order to determine what 'can' be done. Voices (all age groups) in order to determine appropriate action is a necessary first step.	Yes	Middle Age
Regina, Sask	In Canada but Outside BC	Appologize and compensate	Yes	Senior
Toronto	In Canada but Outside BC	Monetary settlement	Yes	Young Adult./ Leader
Midland	In Canada but Outside BC	Financial compensation commensurate with loss incurred to family. Fund Japanese Canadian cultural activities across Canada. create a permanent museum dedicated to the historical internment artifacts and stories.	Yes	Middle Age
Calgary	In Canada but Outside BC	<p>It's too late and this terrible event in history destroyed our family. My mother died at 56 years of age 14 years after the war ended. Her anger from losing their newly built home destroyed her life.</p> <p>My younger Tamiko died at 10 years of age from Tuberculosis shortly after the internment. The doctors did not treat Tamiko</p> <p>My father was so angered by the internment. We were sent to southern Alberta and 7 of us were forced to live in a small wood shack with dirt floors.</p> <p>This loss invoked a very deep shame that has passed to my children. I think it is very important that this part of our history be shared with all of Canada.</p> <p>I am 90 years of age and a mere apology does not suffice. My father lost his newly built home and a thriving Strawberry business on 20 acres of land he owned near Surrey Central skytrain Station. That land would be with several million dollars now. It is a very sad story in our history</p>	Yes	Senior
Calgary	In Canada but Outside BC	Mental health initiatives	Yes	Young Adult./ Leader
Toronto	In Canada but Outside BC	Resources for those dealing with mental health issues and alcoholism. Making the internment a larger part of Canada's History for elementary and high school students. Telling the full story and making it mandatory for schools in every province to teach it. Lots of my non-Japanese Canadian friends had never heard of the internment until I told them about it in university.	Yes	Young Adult./ Leader
Batesville	Outside of Canada	yes	Yes	Middle Age
Brampton	In Canada but Outside BC	Make restitution for all the property and belongings that were taken from my Grandparents.	Yes	Middle Age

Mississauga	In Canada but Outside BC	Give us a better start to homes and business or proper valuation of what was lost x some	Yes	Middle Age
Spruce grove	In Canada but Outside BC	Compensate the 5000 japanese Born before April 1949 With all of settlement 100k Is chump. Change in comparison to the loss to my great grandparents and grand parents	Yes	Middle Age
Thornhill, Ontario	In Canada but Outside BC	The Government of BC should fund projects such as the Museum in Uclulelet which would outline the history of Japanese Canadians and indigenous people in that area. They should also look to fund projects in public schools that will tell the full story of the evacuation of 22,000 Japanese Canadians from the West Coast and how they were wrongly accused of sedition.  For BC and Canada, the telling of this story will hopefully prevent such outrageous actions against other minority groups in the future. Only by revealing the warts that BC & Canada has in their history will we be able to stand honestly as a province , as a country that strives for human rights.  Only then can we offer our province , our country as a bastion of hope as a place where we respect the human rights of everyone.  Yours truly, ██████████, a proud third generation Canadian of Japanese descent.	Yes	Senior
Markham	In Canada but Outside BC	Apology and financial remuneration	Yes	Senior
Winnipeg	In Canada but Outside BC	A full apology, monetary compensation, and support to cultural groups in the Japanese Canadian communities across Canada.	Yes	Middle Age
Heritage Pointe	In Canada but Outside BC	Issue a formal apology, provide compensation to the NAJC.	Yes	Senior
Toronto	In Canada but Outside BC	Apologize	Yes	Middle Age
Montreal	In Canada but Outside BC	An apology, significant community funding, add to history books in school curriculum, ongoing education through museums and exhibits.	Yes	Senior
London	In Canada but Outside BC	Mandatory formal education regarding the history regarding BCs actions with respect to Japanese Canadians.	Yes	Middle Age

Winnipeg	In Canada but Outside BC	Official apology. Actions were based on racial discrimination and economic gain.	Yes	Middle Age
Whitby	In Canada but Outside BC	<p>I don't know what you can do. There is nothing that can be enough. BC has killed off generations of Japanese Canadians more effectively than the Nazis eliminated the Jews! How do you redress genocide?</p> <p>BC's actions stole the wealth our forefathers started but more importantly, BC's actions destroyed the confidence, belief in their personal security and self image of the people. They didn't settle near one another after they were let out because of a fear that they would be rounded up and put in prison again . This thinking somehow carried on to their children (my generation) who grew up thinking that being of Japanese decent made us somehow inferior.</p> <p>This has resulted in the virtual elimination of the Japanese Canadian community in Canada. We are by far the most intermarried ethnic group in Canada. I think it's somewhere in the 90%+ range.</p> <p>We are dead! BC did it!</p> <p>BC committed long term genocide against Japanese Canadians.</p> <p>There is a huge bank building where my grandparents had their store. They were average. BC stole much more financial wealth from many others.</p> <p>How do you redress BC's history? There's nothing that is enough.</p> <p>You can't just say sorry, here's a few bucks and make it better.</p> <p>Maybe eliminate all taxes on people of Japanese Canadian decent, much like natives might be a nice gesture.</p>	Yes	Middle Age
Toronto	In Canada but Outside BC	An apology would be the most important thing and then I think it might be nice to have some sort of public monument ( in Stanley Park) dedicated to those who were interned. In connection with this could be some sort of information board that can serve to educate the public. I also agree with those who think that including this history in the curriculum would also be a good thing.	Yes	Senior
Toronto	In Canada but Outside BC	At least, BC government should buy back all confiscated JC properties during the war. And return them to the original owners or the families, if they can locate them. If they cannot locate the original owners or the families, then, they should be given to JC community, NAJC. This is merely logical answer to the BC Government's responsibilities. BC government owe to JC far more than this, the bigger part is destruction of the emotional and the cultural wellbeing of JC. BC Government should make this JC history into part of educational curriculum as well as designate one day as JC Memorial Day.	No	Senior



Mississauga	In Canada but Outside BC	Provide an on going financial contribution at the Provincial level towards the continuous development and sustainable historical and cultural documentation by the Nikkie National Museum.	Yes	Middle Age
Hamilton Ontario	In Canada but Outside BC	The Government of BC should make it mandatory teaching in all secondary schools as part of the curriculum. Ideally, it should be taught Canada wide. Young people need to know this part of Canadian history where such severe measures were taken based on fear and blatant racism to disperse an entire community of people where most were actually Canadian citizens born on Vancouver Island and the mainland. As history repeats itself, this historic event is relevant to the current political climate today. Young people need to be educated and be aware that this event did take place and can happen again in Canada. As history repeats itself, this historic event is relevant to the current political climate today.	Yes	Senior
Hamilton	In Canada but Outside BC	I generally agree with suggested initiatives: a) education b) re-establishing a foothold on Powell St. But I would also like to see redress of discrimination and unjust actions to our community blended somehow blended into a project with indigenous peoples and communities -- a project that propels their interests forward as well -- a kind of continuation in spirit of the 1991 Earth Spirit Festival.	Yes	Senior
Toronto	In Canada but Outside BC	A meaningful apology and acknowledgement of responsibility should include a funding commitment to support mandatory educational and anti-racism programs in schools so that each new generation of Canadians can learn our history and how what happened to JCs is connected to the larger (and current) issues of racism, anti-immigrant hate, and white supremacy. Also, a commitment to preserving the existing properties on Powell Street now owned by the govt (ie, a promise not to sell to developers).	Yes	Senior
Calgary	In Canada but Outside BC	Return our property and assets confiscated and sold without our consent or knowledge to pay for our wrongful incarceration and forced movement to Alberta (or all places east of the rockies) or provide equivalent financial compensation. Provide funding to compensate for the loss of livelihood, education, and human dignity for our grandparents (issei), and parents (nisei) who were forced to work in sugar beet fields as children and not attend schools, live in chicken coops plagued with bed bugs, and suffer as victims of bullying and discrimination. And commit to work ceaselessly for equality for all Canadians, especially those who are 'visible minorities' who are confronted regularly by verbal, emotional and physical acts of hate. Learn from the past and legislate against hate - ensuring this never happens again.	Yes	Middle Age

Saskatoon	In Canada but Outside BC	<p>This is such a broad question however at this point in time I think more than anything I would like there to be funding dedicated to “Japanese Canadian Redress for Truth and Reconciliation”. I can’t quite articulate what this would look like however if funds were given to me I would consult with Elders in the Saskatoon community to ask them how to go about this.</p> <p>My personal wish would be to have a national Anti-Racism conference funding an equal number of First Nations, Metis, non-Treaty and Japanese Canadians to attend, participate, present, coordinate etc. The conference would bring together all these groups as well as others such as the Muslim community and other racialized groups to learn, talk about and work on anti-racism strategies. We would form a Canadian Anti-Racism Network (CARN). There could be local chapters. I see this as something that can reach far into the future and remain relevant. The National Committee would consist of members of all groups including, Metis, First Nations, Japanese Canadian etc. And co-chaired by Indigenous and Japanese Canadian. The organization once established would have a leader/Exec Dir who would have to be at least one parent of Japanese heritage and preferably someone with ancestors who experienced internment.</p> <p>Although this is a BC Redress initiative, we all know that Japanese Canadians were dispersed across Canada so whatever transpires should not be ‘BC-centric.</p> <p>Both of my parents were interned, my mother in Greenwood and my father and his family in Slocan. This injustice perpetrated by the federal, provincial and municipal governments should never be forgotten. Nor should residential schools, the 60’s Scoop, Missing and Murdered Indigenous Women and Girls, the displacement/genocide of the Inuit.</p>	Yes	Middle Age
Calgary	In Canada but Outside BC	I think it would be great to see some help towards education costs for the descendents along with mental health help. My grandma who was affected was never able to get her full education. Also there is a lot of hurt and traumas that lived on in the family and better funding towards mental health and therapy would be really good for us all.	Yes	Young Adult./ Leader
Kirkland, WA	Outside of Canada	I think the BC gov’t is responsible for making sure that this type of policy isn’t repeated with other groups of Canadians. I feel like the issue of redress with Japanese-Canadians has been adequately addressed. I say this because my parents came out of it ok and are satisfied with the recognition received. I can imagine that families that did not come out of it well may have different feelings.	Yes	Middle Age

Thornhill	In Canada but Outside BC	<p>BC Redress</p> <p>I write this on behalf of my father, [REDACTED], and my mother, [REDACTED], and her three sisters, Kay, Sumie and Yoko. My father's family were in New Denver. My mother's family were in Tashme. My mother's surname is [REDACTED].</p> <p>My Aunt Kay wanted to know if there would be some financial compensation. She was disappointed by the 1988 Redress by the Canadian Government in that her husband, [REDACTED], having died just prior to this redress, was not eligible for the monetary compensation. My aunts are hoping that some money might be forthcoming to benefit their grandchildren.</p> <p>We also think that education is extremely important, both in school and to the public at large. This is a chapter of Canadian history that is often forgotten or glossed over in textbooks and historical books. With all the Issei dead and the Nissei number dwindling, this historical travesty is being forgotten at an alarming rate. We don't want the suffering and sacrifice of our parents and grandparents to be erased. My family has been in Canada over 100 years, yet we are still viewed as other, foreign, and not Canadian. I want people to know that we are Canadian and that we persisted and remain steadfast Canadians.</p> <p>We would also like a way to search online who were in the camps. There appears to be no online database of who were at which camps.</p> <p>Finally, a sincere public apology from the British Columbian government to the families of interned Japanese Canadians. It might be too little, too late, but better late than never.</p>	Yes	Middle Age
Edmonton, Alberta	In Canada but Outside BC	<p>While participating in the "theft" of property representing a lifetime of work for the Issei &amp; older Nisei, the government of the day then forced the dispersal of ethnic Japanese -- most of whom were Canadian citizens by birth or naturalization. Given the B.C. government's areas of jurisdiction, it should adopt measures like free post-secondary tuition, free or greatly reduced property or other taxes, or other measures under its control to begin to compensate those families that suffered under their past measures &amp; offer some incentive for the members of banished Japanese families, whether in the rest of Canada or in Japan, to return to B.C.. I have provided a more complete explanation of this view in an email that I will be sending to the National NAJC office tonight. There is insufficient space here to do so.</p>	Yes	Senior

Edmonton, AB	In Canada but Outside BC	<p>[Note: 5 min. segment from Monocle 24 re a reparations approach — heard on CBC Radio One will be emailed from my email account to the National NAJC office tonight. This form will not accept the attachment.]</p> <p>Having participated in one of the “Outside of B.C.” on-line community consultation sessions, I suspect that this Redress initiative will lead to a second apology from the B.C. government and some funding for one or possibly more projects directed toward remembering what happened to the Japanese-Canadian community during the war. If we’re lucky, some attention might be paid to the discriminatory measures inflicted against the Japanese and other Asian communities before the war. But, I suspect the struggle of Japanese families to survive and re-establish a minimum standard of living after the war will be ignored. As will the ongoing impact of the B.C. government’s postwar success in driving us out of the province – ideally (in their view) to Japan but mostly across the rest of Canada.</p> <p>Well, this is all very nice and in keeping with our polite natures. However, given that the Issei (and possibly older Nisei) were: most aware of what was going on; bore the brunt of the losses and anxiety about how to get their families through this ordeal; and were widely known to keep all of what they knew and were feeling hidden from their families; are we now in a position to provide much more than a cold, clinical representation of what happened? While such a representation may still trigger some actual memories in the younger Nisei who are still with us, they are quite likely to remain just historical facts to many of us who weren’t there.</p> <p>For example, will there be stories of: (1) families seeing their houses looted by “neighbours” as they were taken away to internment; (2) women and children being separated from their fathers, brothers and husbands for indeterminate periods of time with little to no information about where they were and when they might see them again; (3) women and children being forced to sleep for weeks or months at a time in the stalls of a filthy livestock building at Hastings Park; (4) with many families then forced to live in tents in places like New Denver through one of the coldest winters with only a small charcoal heater and whatever winter clothes they managed to bring in their two suitcases from Vancouver Island and the lower Mainland. And will they talk about the postwar effects where Sansei children, from dispersed families, found themselves isolated in all-white classrooms, had to struggle to assimilate to fit in, resulting in a sharp fall-off in cultural practices (like learning the Japanese language) and intermarriage rates of 70 to 90 per cent (depending on the source) – well above that of other, non-dispersed Asian communities. And will they speak of how the Japanese-Canadian communities in these dispersed centres are rapidly fading away with the passing of their Nisei members, the high intermarriage rates, and the fully assimilated younger generations.</p> <p>When you add-in the “dispossession” of the property associated with a lifetime’s work, people in the exclusion zone were treated worse than the U.S. government is currently treating refugee claimants from Latin America – only, the Japanese were here legally -- most of them having been born here, and most of the rest of them having been gainfully employed in productive endeavours for decades. For those who might hope that a knowledge of history will prevent us from making the same mistakes, it’s unfortunate how the passage of time has the effect of diminishing the painful details of those events.</p> <p>continued on next page</p>	Yes	Senior
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		<p>And while memorial buildings and highway signs may be useful projects for those who live in or visit those locations, how about the rest of us? In a very real sense, they would be a thoughtful nod to those who they failed to get rid of after the war, but conveniently ignore those they banished to (from the government's perspective) "who cares where".</p> <p>So, with all of this in mind, what does meaningful Redress look like?</p> <p>In my view, it's partly about money – fair compensation for: (1) seized property and other assets; (2) charges applied to those properties (like storage and real estate fees incurred in their forced sale); (3) charges applied to the families for their enforced incarceration; (4) loss of income during their internment. And it's equally about non-monetary issues – (a) the shame and damage to reputation and self-esteem of being locked away as an "enemy alien"; (b) the exclusion from professional opportunities of those who might otherwise have been perfectly qualified; (c) the enforced need to start life all over in a foreign environment, with unfamiliar employment opportunities (e.g. experienced fishermen or loggers who had to switch to any job they could get) – only this time, not as a young single person, but as an older person with a whole family to support.</p> <p>Some might view the second non-monetary issue as having been addressed by the federal government's initial Redress settlement in 1988. And, since the internment &amp; "dispossession" was carried out under federal legislation, responding to B.C. provincial and municipal government pressure, some might consider the first issue a federal matter, as well – possibly after the Landscapes of Injustice project is finished and the results are made widely known.</p> <p>So, what could the B.C. government do aside from issuing a second, hopefully more sincere, apology.</p> <p>Having instigated this disgraceful episode in Canadian history through it's relentless pressure on the federal government, today's B.C. government could begin to make amends by implementing policies that could have the effect of welcoming Japanese-Canadians, whose families suffered from these past measures, back to B.C.. What might such polices look like?</p> <p>One measure might be to offer FREE post-secondary education (possibly through full scholarships) to members of these Japanese-Canadian families. [NOTE: Please listen to the attached 5-minute segment broadcast on Monocle 24 and heard on CBC Radio One on Aug. 23, 2019. It is a discussion of such a measure being implemented by individual universities in Britain &amp; the U.S. for the children of former slaves and is a topic that has gained some traction among Democrats during the current race for their presidential candidate.]</p> <p>A broader measure would be the suspension (or reduction) of property or other provincial taxes for Japanese-Canadian families who suffered under these measures during the war.</p> <p>Such measures fall within the jurisdiction of the B.C. government, could potentially benefit all JCs across the country, and might be expected to attract some JC's back to B.C.. While those families that are well-established elsewhere are unlikely to jump at such an offer in large numbers, there would be no mistaking this as anything other than a meaningful and sincere initiative on the part of the B.C. government.</p> <p>Good Luck with your discussions with the government!</p> <p>This is my complete submission, MINUS the mp3 audio attachment , mentioned in my earlier submission. I will forward the attachment to the National NAJC office tonight from my email address (see above). It identifies how reparations for other groups are being addressed by some institutions.</p>		
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Pickering	In Canada but Outside BC	<p>More Than Just Property - the People, Property, Poverty and Profit of Canadian internment</p> <p>All of the Issei are gone. Most of the Nisei are gone. We know the history but Canadian don't know the people - people with names, families, addresses. What did they lose? What did they leave behind? What happened to the pictures, photo albums, personal items? What happened to their homes while they were interned? We're they left empty? Rented? How were their homes sold? Who bought them? Who wanted to own a house or boat that belonged to a</p> <p>But where did they go? Who would rent to a Jap? How did they rebuild? How do their kids and grandkids adapt in "multicultural" Canada?</p> <p>A book about the people affected, the property exchanged, the poverty created and and profit created.</p> <p>The displacement of the People started the descent into cultural genocide. Documentation to tell the story.</p> <p>It's just "another book" but it connects the dots and puts faces and names to the difference between the Canadian and American experience - poverty and profit</p>	Yes	Middle Age
Markham	In Canada but Outside BC	It was a dark time in Canadian history and the B.C. government should publicly address its responsibility for splitting up families and the unfair confiscation of property. Financial compensation is appropriate but the amount is not as important as it being an admission of inequality. This should be undertaken before all the internment survivors are gone.	Yes	Senior
Calgary	In Canada but Outside BC	Public acknowledgement of actions that took place. Money towards mental health services for Japanese descendants.	Yes	Young Adult./ Leader
Toronto	In Canada but Outside BC	Integrate into Canadian history curriculum and launch / support further endeavours to help celebrate Japanese culture.	Yes	Young Adult./ Leader

Toronto	In Canada but Outside BC	<p>Commemorate April 1, 1949 every year as Freedom Day - The day that JCs were finally allowed to return to the protected zone and vote.</p> <p>Digitize all JC books as part of the preservation of our history and as an aid to educators. Return all or many of the Properties formerly owned by JC's in Vancouver, Victoria to the JC Community.</p> <p>Name schools, streets etc. for prominent JC's. This could involve removing names of politicians who promoted discriminatory legislation.</p> <p>Scholarships to direct descendants of JCs to represent the abdication of the BC Government to educate their young citizens.</p>	Yes	Young Adult/ Leader
Toronto	In Canada but Outside BC	<p>I'm not sure if some of these suggestions have already come up or have been done but here are my suggestions:</p> <p>1) I think that a detailed accounting of properties lost by individuals and who profited by it, should be on record for reference.</p> <p>2) Plaques should be put up, or street named recognizing the original JC owners of significant expropriated properties.</p> <p>3) Streets or buildings dedicated to those prominent individuals responsible for relocation should be taken down and or replaced by names of prominent JC's.</p> <p>4) The infamous horse stable on the PNE grounds should have a space recognizing it's historical place in the JC story. Perhaps even a reproduction of the stalls could be installed.</p> <p>5) BC government should move that the War Measures Act be abolished.</p>	Yes	Senior

Toronto	In Canada but Outside BC	I think it's important for BC to acknowledge and commemorate the historic injustices. I think that the commemoration of Freedom Day is a great idea, though the overlap with April Fool's Day is unfortunate. The rededication of some of the properties lost by JCs and now owned by the province for today's social purposes would be appropriate. Uses that would help meet the need for affordable housing seem the most obvious candidate. This should include dedicated operating funding as well as the capital costs. The housing should be delivered in the most effective way possible and the link to BC redress should be in the naming of the projects. The current conditions for many people and properties in the Powell Street area is a scandal.	Yes	Senior
Toronto	In Canada but Outside BC	To Name schools, streets etc. for prominent Japanese Canadian's.	Yes	Young Adult./ Leader
Richmond Hill	In Canada but Outside BC	They should deliver a formal apology and ensure community awareness of events. Possible financial contribution to a community fund in BC.	Yes	Middle Age
Toronto	In Canada but Outside BC	I'd like to see the B.C. govt. not only publicly apologize to the survivors and their descendants but also offer individual monetary compensation and establish some sort of memorial statuary/ JC museum in Hastings Park. I would also like to see the history of the JC uprooting and dispossession become a mandatory part of the junior high curriculum in all B.C. schools.	Yes	Middle Age
toronto	In Canada but Outside BC	i wrote something	Yes	Senior
Ottawa	In Canada but Outside BC	<p>Unlike the 1988 Redress package, there are a few key publicly-focused components that would make a BC apology package more meaningful not only to Japanese Canadians (JCs) but also wider Canadian society, including: a) a formal apology (in English, French and Japanese); b) a formal day of remembrance or commemoration of the deportation/incarceration of JCs; c) a physical memorial to be erected somewhere in Victoria and/or Vancouver; d) an educational component to ensure that this is included in BC-based K-12 education / curricula; and e) sustainable funding for the Nikkei National Museum (NNM) in order to ensure the NNM is able to maintain this important resource for not just BC but the rest of Canada.</p> <p>Individual compensation may not be suitable, given this already happened in 1988, so a community-focused financial package could be explored, in order to support: a) JC youth initiatives, b) scholarships for JC youth engaging in post-secondary education in BC universities, c) senior care, and/or d) outreach to other BC communities engaging in redress movements.</p>	Yes	Young Adult./ Leader



Toronto	In Canada but Outside BC	1. Formally and unambiguously acknowledge wrongdoing and culpability in internment; 2. Commit provincial resources to concretely addressing present-day dynamics of displacement and dispossession in Vancouver's historically Japanese Canadian Downtown East Side; and 3. Consult with grassroots organisations to thoroughly review provincial policies and institutions from an anti-racist perspective, implementing policy suggestions to address issues including (but not limited to) racist policing, exploitative relations with indigenous nations, and provincial participation (e.g. through use of provincial facilities) in immoral/illegal detentions of migrants and refugees.	No	Young Adult/ Leader
Toronto	In Canada but Outside BC	They certainly should apologize and meet with NAJC Redress Committee and work out a solution that will be beneficial for all.	Yes	Senior
Toronto	In Canada but Outside BC	Acknowledge fully and in detail that the historic actions were wrong then and now and commit to a assessment process for all future proposed legislation that impartially determines impact on all Human Rights protected bases and publicly states the impact prior to the legislature's final vote.	Yes	Middle Age
Pointe-Claire	In Canada but Outside BC	Apologize, enact legislation (if not already done) that would prohibit any similar action in the future, mandate that all high schools include the internment of the Japanese into its curriculum, and build a memorial and learning centre in a prominent location in Vancouver.	Yes	Middle Age
Woodbridge, Ontario	In Canada but Outside BC	Apologize and compensate	Yes	Senior
Harriston	In Canada but Outside BC	List all properties sold off by government with sale price vs. market value, offer compensation for the difference	Yes	Middle Age

Edmonton, AB	In Canada but Outside BC	<p>Thanks for your acknowledgement of my earlier submission.</p> <p>Given the extension in the deadline for submissions, I thought I'd take a second look at what we might look for in a second apology from the B.C. government for the injustices inflicted on Japanese families before, during, and after World War II. A general, non-specific apology would do little more than raise doubts about the sincerity of the initial apology offered in 2012. Those aware of the first apology would ask, "Why are they apologizing again?"</p> <p>To be meaningful, a second apology MUST acknowledge what we know to be true – that, based on an objective assessment of the situation, Japanese Canadians did NOT represent a security risk at the outbreak of the war in the Pacific. And that the actions taken against them, at the behest of the B.C. government of the day, were based entirely on racial animosity and a desire to rid the province of Japanese competitors within the B.C. economy. As noted in "Swimming Upstream" -- the documentary produced by Judge Omatsu – "The Army, RCMP and [federal] Government all declared Japanese Canadians 'no danger or threat to national security'".</p> <p>In fact, to be meaningful, the apology MUST acknowledge the government's deliberate participation in the three activities identified in Judge Omatsu's documentary: Ethnic Cleansing, unjustified Property Dispossession, and Community Destruction.</p> <p>Beyond that, they MUST also acknowledge that, in their haste to remove the people of Japanese descent from the exclusion zone and their disregard for the well-being and dignity of these people (most of whom were Canadian citizens), they proceeded to confine them in degrading, often dangerously inadequate, accommodations -- including cow barns at Hastings Park, uninsulated tents through the bitter winter of 1942-43 in New Denver, and uninsulated tarpaper shacks -- for the duration of the war &amp; beyond.</p> <p>Such an apology would do much to clarify the public understanding of this period in Canadian history and provide a sound basis on which to discuss the adequacy of possible redress measures.</p> <p>It was heartening to see the recent decision by the Canadian Human Rights Tribunal to award more than \$2 billion to First Nations children and their families for the unjustified separation of the children from their families. And, a short time before that, the federal government relented and agreed to pay out nearly \$1 billion to Canadian Armed Forces members who had been victims of the sexual misconduct that had been going on within the Forces for years. It seems like the government's role in protecting human rights and personal well-being is finally being taken seriously.</p>	Yes	Senior
Hamilton ON	In Canada but Outside BC	Monetary individual compensation	Yes	Middle Age

Toronto, Ontario	In Canada but Outside BC	A meaningful apology is needed that would acknowledge the wrongful actions taken by the B.C. government against Japanese Canadians by uprooting us from our homes, incarcerating and interning us and in thousands of cases exiling us to Japan. It would include an acknowledgment of the seizure and sale -- without permission -- of our properties and belongings after promising to put them into safekeeping for future return. Today, those actions would be called racist and violate international human rights codes. Let the acknowledgment begin.	Yes	Senior
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Summary of  
Written Submissions  
from BC Residents

**What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?**

I will leave this up to you on how you want to incorporate the information that I sent you. Until watching the video Swimming upstream we (my husband and I ) were not aware that these horrible atrocities continued to take place until 1950. I too believe that the BC Government needs to be held accountable and apologize for what happened to our families. Nothing can change what happened but we need to make sure that history never ever repeats itself and they need to be held accountable and make restitution to our families. Its too bad that the majority of the people that lived through it are not here today to see an apology from our government. My hope is that my mother who is the last of her family will live to see the outcome of this. She is getting on in her years and is a cancer patient so I hope she is around to see this happen.

thank you for you time. I will be sure to look at the NAJC website to keep up to date on the proceedings.

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I just participated on the online meeting regarding the Japanese Redress. I participated on behalf of my 89 yr old mother who has some dementia and it is pretty hard to ask her on the spot what she wanted to say. She wants the BC Government to acknowledge their wrong doing during the internment. What the BC Government did was pure discrimination against the Japanese as it went on until 1950 long after the war was over. Her father and mother lost their house and land. It was sold without their permission and my grandfather was given a cheque for \$25 that he returned to the government for the sale of his property. She was put in a horse barn. My mother was separated from her father as he was sent elsewhere. Their lives were forever changed because of the interment. My grandparents where long gone before the redress payment of 21,000 was given. My mother feels the families should have been compensated even though they were already deceased. I am sure there are very few remaining survivors of the interment and more will pass away before this is even settled. There should be a registration set up so that the remaining survivors can register and should something happen to them their families should receive the compensation for them because we all know that these things can drag on for years.

Thank you for hosting the recent meeting in Nanaimo. From the Landscape of Injustice website, it appears some of the issues raised during this meeting such as educational curriculums have been developed. Also, the Deep Bay Logging Company owned by Mr. Kagetsu in Fanny Bay, BC is noted.

In some of the documents I've collected over the years, I have a photocopy of a "Timber Licence" issued by the Department of Lands on February 15, 1912. Included in this licence is a final notation

"N.B. - This licence is issued and accepted on the understanding that no Chinese or Japanese shall be employed in connection therewith." Hopefully all BC government documents such as this have been corrected.

I have attached reference to a comic strip created by Daniel Shelton. I'm not sure how many people may have read this but it was published in the Vancouver Sun or Province a number of years ago.

Today I was at the KJCA museum. We got most of our display done as the Internment bus tour people will be here on July 11th for dinner.

So we discussed the mural that the Ashcroft stained glass artist is doing. I told you that it was re internment, but it's not. We thought that it is a piece of art to celebrate the Ashcroft people of Japanese heritage as it depicts soldiers, World War I and also the people departing at the railway station, once the war ended.

After i wrote to you, i remembered the soldiers on the mural and it made me think that it was not what happened in the 1940's. I guess the internment scene is to state that some Japanese experienced internment prior to living in Ashcroft.

If you ever get a chance to see this artwork, on or after October 5th unveiling, will be worth the trip. Most of the people that she has sketched are actual and she had to get permission from them. All embedded in stained glass surrounding the sketches. She has done a smaller scale one re the Japanese people there, such a good job as i know some of them and great sketches. Marina Papais is her name. Her mosaics are all over in the town, mostly outdoors.

Just to clarify that it's not totally re internment, sorry long winded.

I was at a Mtg of 12 JCs in Esquimalt and their suggestion for BC Redress included theses:

—Restore the tea house. The garden remains, but the Japanese tea house at Kinsman Gorge Park in Esquimalt should be restored.

—Need a public apology sign in Victoria as well as Cumberland, Hastings Park...

Another thought crossed my mind re. the education in the schools. At first, I thought that it was very important that the students get educated, but wasn't sure at what grades. Now, after thinking of my own grandchildren and when my kids went to school, perhaps not until late high school/university and as an option like it is now. Before I thought that it should be compulsory but I don't think so now. Agree for a well done display re Japanese in BC before the war, the war years and after the war, in the museums.

The reason is that my children went to school here and there was no prejudice towards them, they were just Canadian. Now, as of two years ago, my grandchildren who were born in Japan are here to live and go to school here in Kamloops. I don't think that they have felt any prejudice to this point.

So, what would happen when this WWII history is taught in school, would that change? as basically it will be perceived that Japan started the war. I am not sure how my little one in grade five would react to that, plus the others in the class towards her. Would it just be a fact, or would it be more than that because she came from Japan? At this stage, not sure if it would be the suffering of the Japanese Canadians in BC that would be the focus.

Thanks for letting me express my views.

I wasn't able to attend any of the consultations. I have 2 young kids and between camps and work, I couldn't make it out. But I was hoping to leave some comments by email. This could impact the environment that my kids exist in as Japanese Canadians heading into the next few decades.

My paternal grandparents were both interned. One in the Kootenays of British Columbia, and the other I don't even know sadly. But I remember the stories, I've visited New Denver, and have had close family friends from the Buddhist Temple who I consider to be my aunts and uncles, and were interned themselves.

In 2012, an apology was made. That was news to me. But chances are, I chose to ignore it because that was when Christy Clark leveraged British Columbians of colour for "easy" or "quick" wins as was widely reported. That was her sick style of politics that I am elated is a thing of the past.

But as we look forward, and as we take this opportunity to cash-in on media coverage and the spotlight, I would like the NAJC to ensure that its actions requested of the BC government take on a more modern approach. I very much agree with the request to have changes made to the curriculum. But those changes need to move away from "apologize for your actions and swear you won't do this again", and move towards asking "why did that, and so much more to other communities, happen in the first place?".

Our parents and grandparents suffered from exclusion and outright racism, but their efforts to push forward have created a Canada where things are simply so much better for mine and my kids' generation. But with that comes our generations' responsibility to keep things going. It's our job to now openly ask the type of questions our O-Jichans and O-Bachans wanted so desperately to ask pre-WWII:

- What are you people saying about us between yourselves for all of you to believe "X", and "Y" about us?
- Why do you think we want to wage war on our own cities?
- Why are you so angry about us trying to work hard and make a life for ourselves in this city?
- Why did you really send that Kumagata Maru ship away? Because they were dangerous? Or because they weren't "hakujin"?
- Why do I keep hearing about so many of our Chinese neighbours having family blown to pieces to build that railway? Why weren't the white people used in the tunnels?
- Why does it seem like the hakujin people are mostly throwing the (Indigenous) "Indian" people in jails? They're pretty decent people to me.
- Where are those hakujin people taking those "Indian" kids to??
- WHY ARE YOU THINKING AND BEHAVING THIS WAY??!

All of this we now know is because of something now called "white privilege". Something they all knew but couldn't piece together, or wouldn't dare. Mine and future generations understand this. But now is the time to take this opportunity, become leaders, and use this time to call on our other neighbours of colour and ask the same questions. ALL Canadians, white or not, need to look inwards and check their own prejudices, and that starts with the school curriculum.

These events of the past illustrate what happens when group think of a racial singularity is allowed to happen un-checked. The outright lies, unwarranted fear, and propaganda that spreads like a malicious virus. This is what needs to never happen again. Everything else are just symptoms of that problem. But sadly, we still see this today in so many instances.

I'm looking forward to seeing what is tabled to the BC Government. I hope it is indeed forward looking, and with very specific asks. I also hope we as a Japanese Canadian community can use this to bridge to other communities with one much larger voice at the same time.

Thank you!

See actual document as received as letter



I would like to see permanent wall art in Hastings Park buildings where Japanese Canadians were detained - maybe original art but especially photos from the time. I saw a play there last summer that was informative and deep moving. The website is good but the opportunity of portraying the images in the actual location would be especially powerful! Good Luck!

Compensate for seized property

Payment for seized properties

[Note: the response form did not allow for attachments. So I've sent the audio attachment, along with my comments, to you via email as well. The audio attachment discusses how one of my suggestions is currently being employed by a couple of educational institutions in the U.K. & the U.S. in a different reparations case. The 5-minute segment was broadcast on Monocle 24 & I heard it on CBC Radio One on Aug. 23, 2019.] <https://monocle.com/radio/shows/the-foreign-desk/272/>

## BC REDRESS:

Let's talk about it!

August 28, 2019 Agenda

- 1) Our Concerns on the BC Redress Process
- 2) Our Proposal
  - a) Community Consultation Background Info
  - b) Financial Justification - \$924M
  - c) Community Retirement Homes and Enterprise
  - d) Breakdown
  - e) Individual Compensation of Living Internees
- 3) Steps Moving Forward

Our Concerns on the BC Redress Process

- Low response to community consultations approximating less than 1% of JC population:
  - Approx. 20,000 JCs descended from internment families in BC (Takashi Ohki's 2016 census study)
  - Approx. 25 participants per consultation x approx. 10 consultations = 250 people, which is less than < 1% total BC JC population (based on above figure)
- Unreasonably delayed for 2 years and rushed for the last few months
  - The race to submit consultation results before a "sympathetic" government leaves office is being prioritized over the importance of taking the necessary time to reach and involve the JC community as a whole

Our Concerns on the BC Redress Process

- No clarity on the process of BC Redress and who/what committees are in charge:
  - GVJCCA
  - NAJC & NEB
  - BC Redress Advisory Panel
  - BC Redress Steering Committee
  - BC Redress Consultation Committee
  - Federal Redress Members
  - Circle of JC Presidents in BC

Our Concerns on the BC Redress Process

- Majority of younger voices and the JC community did not hear about the community consultations:
  - Only heard about the GVJCCA's Circle of Friends info meeting, but were discouraged to attend by JC leadership as it was geared towards non-JCs
  - Delayed and poorly marketed release of online feedback survey - available only as of July 30, 2019 with a submission deadline of August 31, 2019 - ONLY ONE MONTH!!
  - Numerous people learned about BC Redress at Powell Street Festival for the first time and questioned why they are only now finding out

Our Concerns on the BC Redress Process

- Where did the \$30K go?
  - Why isn't a professional community-wide survey being conducted?
  - Can remaining funds be used to help with communications, such as house visits for hearing-impaired and elderly?
- Resistance to petition support from non-JC community despite being helpful in Federal Redress
  - Justice in Our Time (1991) by Roy Miki and Cassandra Kobayashi, p. 112-115
- Price Waterhouse 1986 was not used as a basis for Federal Redress - it was purely symbolic
  - See Terms of Agreement between the Government of Canada and the NAJC 1988)

Our Proposal - Community Consultations Background Info

IF WE DON'T ASK THE BC GOVERNMENT FOR \$\$, WE WON'T GET \$\$!

continued on next page

- Education

- Achievable without a province-wide redress settlement
- JC internment is already included in Grade 5 social studies, a year dedicated to human rights studies
- JC internment is also included in Grade 10 social studies, a year dedicated to studying 1914-present
- This is direct from the Minister of Education Hon. Rob Fleming

- JC Legacy, mental health support, senior care, community space and sustainable community fund

- These are important and ALL require money and a plan to achieve

#### Our Proposal - Financial Justification

- Legal argument - Click here to view "Swimming Upstream" PLEASE WATCH VIDEO. In summary, provincial citizens, business owners and politicians created an atmosphere of fear and hate, and successfully lobbied the Federal Government to legally expel 22,000 people. In return, BC profited from seized property. Federal Redress satisfied the inconveniences of internment.

- In 1986, accounting firm Price Waterhouse estimated that the minimum economic losses of JCs between the years 1941 and 1949 amounted to \$443M in 1986 dollars, \$924M today

- \$924M is a small settlement that does not include redress for mental trauma, real estate market inflation in BC during the 40s and 50s, or the lost opportunity cost from having to rebuild lives from nothing

#### Our Proposal - Community Retirement Homes and Enterprise

- \$924M over 10 years to be awarded in installments to construct 6 multi-use structures, such as:

1. Vancouver: Retirement Complex and Joint JC and Indigenous Cultural Centre
2. Powell Street: Oppenheimer Park Housing
3. Steveston: Retirement Complex and On-shore Fish Farm
4. Parksville: Retirement Complex and Film School
5. Esquimalt/Victoria: Retirement Complex and Law Firm
6. Kelowna/Kamloops: Retirement Complex and Cultural Food Farm (i.e. wasabi, ume etc.)

- These self-sustaining and for-profit multi-use structures address JC Legacy, senior care, lost property and businesses from internment, and fill practical voids in BC's infrastructure

#### An Example of Multi-Use Structure:

##### Dual Retirement Complex and Film School

A general point of reference is Parksville's Berwick retirement project that was proposed to be a 188-unit complex at a cost of \$52M. For structures that are green, the estimated cost to construct a dual retirement complex and film school is \$80M. This structure can sustainably give back to the community by fulfilling this need and operate as a for-profit enterprise to house film crews during shooting. The enterprise aspect is symbolic of the businesses that were seized during 1942. The dual-purpose of this example is that the infrastructure required to build a school and to house workers can also serve the residential need for seniors (i.e. activity centres, counselors, restaurants, businesses, etc). These buildings should be a point of pride among all BC residents and serve as examples of a brighter future.

#### Our proposal - Breakdown

Below are figures that represent the real, calculated, minimum financial cost to the JC community for a restricted time period as a direct result of BC's actions:

\$924M - Our Ask (based on PwC figure in today's \$\$)

- \$100M - Individual compensation
- \$480M - Self-sustaining multi-use structures

Fills practical voids in BC's infrastructure AND addresses concerns in community consultations, such as JC Legacy, senior care, lost property and businesses from internment

- \$ 58M - Contingency of 10% on estimates
- \$286M - Remaining funds

continued on next page

#### Our Proposal - Individual Compensation of Living Internees

- A 2017 study, "Proportion of people alive in 1945 that are still alive", estimates 22% or 5,720 people
- Approx. 5,000 eligible people x estimate of \$20,000 per surviving internee would amount to \$100M
- Estimate of 5,000 surviving internees

#### Steps Moving Forward

- Add BC and younger voice(s) on the BC Redress Steering Committee
- Concerns raised here will hopefully help inform how to conduct future phases of BC Redress
- Ask for \$924M - it is the maximum dollar figure from a legal document that can be used in BC Redress
- \$924M can work and incorporate all community asks

IF WE DON'T ASK THE BC GOVERNMENT FOR \$\$, WE WON'T GET \$\$!

In my mind any redress must be impactful, permanent and sustainable for the long term as well as relevant to the reasons behind the redress. So I have reached the conclusion that our community would be best served by a first class Nikkei National Museum with an enhanced capability for educating the general public of our rich history including the dark chapter of the internment. The current Museum is far short of its potential and while the current expansion is a wonderful gift the Museum is struggling to display what it has and requires a funding infusion to create a first class permanent exhibit and build up its museum talent to meet its long term goals.

I apologize for the flurried, late-night delivery of various emails, but not for the contents, which I feel are important to include in your inbox from BC.

In addition to dealing with my husband still in hospital after his octuple bypass surgery and waiting for additional surgery to unblock his carotid artery, I have been spending a tremendous amount of time on the non-included addendum to the GVJCCA's apparently-already-submitted recommendations on Redress BC.

I have heard from Carmel and Peter about the following email which Mana Murata also helped craft, and I am forwarding it to you, with cc to all three of those also opposed to the GVJCCA submission on Redress BC as it stands.

I have also had feedback from others, and am in the process of forwarding you names of some of those who have expressed opinions on Redress BC, as their voices were not included in the official GVJCCA submission, even after multiple meetings outlining why we should include those. For example, I know I personally forwarded to the committee BC-based submissions for which I cannot see reference.

I hope that others from BC and elsewhere are submitting to the NAJC more than simple requests to maintain a monthly magazine--which at this time is the vast majority of the current GVJCCA budget. To many of us with yet-unheard voices, it is unbelievable that our senior who suffered through incarceration and government-induced racist policy/treatment should not receive individual compensation, improved access to affordable seniors' housing, and Japanese-language opportunities to their families who have been deprived of our heritage language because of BC government policy.

If you need more information from me on suggestions or the GVJCCA Redress BC process, please let me know.

## JAPANESE CANADIAN NATIONAL MUSEUM IN HISTORIC FORMER JAPANTOWN BUILDING

This is a specific proposal that complements the more general proposal of April 24, 2019 by Howard Shimokura which advocated for funding for the Nikkei National Museum to add vital museum staff resources and to create a first class permanent exhibit of the history of Japanese immigration that includes a excellent section on the internment.

This proposal is to establish a permanent exhibition on JC immigration and internment in an exhibit space on the ground floor of the historic Tamura House located in what was historic Japantown. Included is additional space for Museum staff and for public meetings and events sponsored by the museum.

Our vision is that this space is permanently leased from the City of Vancouver (COV) as its redress contribution and for BC redress to fund the added staff and the history exhibit.

The choice of the location is important. The Tamura House building is historic as an outstanding example of the vitality of what was Japantown prior to WWII, it is located in the midst of historic Japantown, and has proximity to Gastown which draws large tourist crowds during the cruise season. Locating the exhibit in Tamura House will expand the JC presence in former Japantown and significantly address COV's desire to revitalize the area.

The building is currently owned by COV and currently occupied by BC Housing in partnership with BC and COV. The ground floor is currently rented and the upper floors are SROs. COV might be persuaded to provide the suitable space by a suitable proposal.

The permanent exhibition documents the history of Japanese Canadian, many who lived in Vancouver's Japantown, and who were uprooted, interned, dispersed or deported, under Government of Canada's Orders beginning in 1942, encouraged and supported by the governments of the Province of B.C. and the City of Vancouver. The exhibition will be produced out of the Japanese Canadian archival collection (documents, photos, interviews, digital media, etc.) held by Nikkei National Museum, in Burnaby, with this space becoming an extension of this museum.

To expeditiously implement this plan a win-win-win-win partnership of BC, COV, National Association of Japanese Canadians and Nikkei National Museum deserves investigation.

Tamura House (3A5, 225 Dunlevy Ave, Vancouver, BC) was built in 1912/13 by architects Townsend & Townsend for Shinkichi Tamura, a Japanese entrepreneur, who served as Canada's first Commissioner of Trade to Japan (who later returned to Japan), and is considered the only building left at this time that documents itself through name, architectural style, and location (next to Powell Ground, once the heart of 'Japantown', or Paueru gai as it was called by its residents),

Tamura House is currently occupied by BC Housing, in partnership with B.C. and the City of Vancouver. It was restored as to heritage value and appearance during revitalization of historic Vancouver neighbourhoods, with construction finishing in February 2017, as part of SRO Renewal Initiative project. Such buildings have been turned over to non-profit societies with agreements to manage them for the next 15 years. In addition the Province has a 15 year maintenance agreement with them which includes providing building lifecycle and facility maintenance services for the SROs.

## NAJC REDRESS PROPOSAL

### Background

The time is ripe to ask BC Govt and City of Vancouver for funding as redress for past wrongs regarding treatment of JCs during forced removal and incarceration 1942-1949.

Some actions have already been taken:

- Support from BC govt: Historic Sites registry, Legacy Signs Project
- Support from City of Vancouver: RFP for redress
- Private: [www.tashme.ca](http://www.tashme.ca), [www.hastingspark1942.ca](http://www.hastingspark1942.ca), books: *Enemy That Never Was*, *Departures*, *Honouring Our People*, Video: *Swimming Upstream*, *CBC Fifth Estate: Deportations during WWII: Throw Away Citizens* (1995 <https://m.youtube.com/watch?v=ggNYkFg6AjAzz0>)

continued on next page

## Requirements for Redress Projects

Whatever we do a prime goal should be to increase public awareness of the incalculable impact of the racially motivated injustice of the forced removal and incarceration. Never again.

We want to expand the channels for educating the public of our rich history.

Whatever we do must be impactful, permanent, sustainable and inspirational.

We want our actions to inspire our community to participate and contribute.

## Proposal

I am concerned that as a national museum for Canada's JC community the Nikkei National Museum is not able to meet its potential due to lack of funding to support exhibits, collections, and a critical mass of trained museum talent. So we should seek funding grants for NNM: a substantial one time grant for a comprehensive permanent exhibit and endowed staff positions plus annual sustaining grants for 10 years.

We want a first class permanent history exhibit worthy of the NNM name. This exhibit should cover the following elements:

- Basic foundational information about the JC immigration experience
  - chronology in terms of 3 major periods: Arrival 1877 to 1941; Internment 1942-1949; Rebuilding 1950 to present day.
  - drivers of immigration and how it has evolved. Initially it was poor economic outlook in Japan combined with strong need for labourers in Canada. Governments of Canada and Japan had an evolving role in this. Later it was desire and opportunities for a new life, or opportunities for work or to make money.
  - evolution of employment opportunities from cheap labour to professional ranks.
- Internment was the most important episode in the history of JCs in Canada and an understanding of its context, its causes and impacts should be a major element of the exhibit.
- Evolution of civil rights of JCs from 1877 to present. The culture of today's civil rights is the result of dramatic changes over the years.
  - JC civil rights and justice in terms of citizen rights changes 1877 to present day. Gentlemen's Agreement, War Measures Act applied in 1942, Citizenship Act, JCs right to vote, Bill of Rights, intermarriage, redress.
  - the context and the prominence of racism as the prime motivation for the internment. Can it happen again?

Just as importantly we also should create exhibits that depict Japanese Canadian life prior to WWII that is now largely lost to history because of Internment. A prime example is the resurrection of Japantown but there are many other prewar JC communities and historical sites where Japanese landed and settled. There is a rich history of diverse endeavors in fishing, farming, forestry, mining, entrepreneurship and evolution from labour to professional careers that were cut short by Internment.

Other exhibit ideas have been proposed. For example, an exhibit of firsts: first JC university graduate in law, medicine, education; prominent in science: Uchida, Suzuki; prominent in sports: Sasaki-Judo, Asahi baseball; prominent activists: Homma, Shoyama, Miki; prominent in business: Kagetsu, Kaminishi, Hara; Order of Canada winners.

We want to be forward looking and adopt interactive technology in our exhibits, create a virtual museum: website and on line exhibits, develop capability for more communications such as monthly museum newsletter/magazine and publications.

To inspire participation we should create a formal volunteer group to work on museum projects.

We already have a head start, we need an injection of funding !!

April 24, 2019

They should include more history in textbooks so people won't repeat the same history

FACLBC -

Federation of Asian Canadian Lawyers

The Federation of Asian Canadian Lawyers (British Columbia) Society ("FACL BC") is a diverse coalition of Asian-Canadian legal professionals in British Columbia. Our mission is to promote equity, justice, and opportunity for Asian-Canadian legal professionals and the community.

Through our work, we foster advocacy, community involvement, legal scholarship, and professional development opportunities for our membership.

In recent history, the Japanese-Canadian community in British Columbia faced numerous injustices through discriminatory provincial policies, directives, and campaigns. These policies directly affected tens of thousands of Japanese-Canadians, who had their families and communities separated, and their homes and property dispossessed. Japanese-Canadians were sent to camps en masse and forced into labour, while being refused the right to education, the right to vote, the right to run for political office, and the right to reside in specific areas of B.C., among other rights we now acknowledge as fundamental rights of citizenship.

The Board of FACL BC would like to express its sincere support of the Japanese-Canadian community and the National Association of Japanese Canadians as it enters into negotiations with the B.C. government for redress and settlement.





Summary of  
Written Submissions  
from non-BC Residents

Location (where you live)	What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?
In Canada but Outside BC	I might be of assistance. You are welcome to contact me.
In Canada but Outside BC	<p>I am delighted that at last someone in the NAJC is willing to listen to suggestions and attempt to unify the Japanese Canadian communities into one cohesive group across Canada!</p> <p>Your sense of history is partially correct in that the Japanese Canadian Cultural Centre was the only organization and that the Board of this Centre acted as the representative without an Association. Your mention of Rei Nakashima is also partially correct because Rei as Editor of the Montreal Bulletin and her husband Kim Nakashima as President of the Board were the driving force in forming and maintaining this organization for a long time.</p> <p>When the Redress Movement really got started in Toronto with prominent members of the Association and gained momentum there, I think there was a difference of opinion amongst the People trying to negotiate the terms with the Federal Government and so a schism developed. As I recall from past discussions with my friend the late Victor Ogura, a vociferous contributor of his outspoken opinions to the Montreal Bulletin, the Montreal group disagreed with the directions being taken by the Miki brothers from Winnipeg who had completely taken over the negotiations from the Toronto group. I am at a loss as to what the differences were, but I think this led the Montreal group to secede from the NAJC at that time. At any rate, the Montreal group even though outside the NAJC, were still rewarded with Redress funds for renovating their Centre and with individual compensations as I was!</p> <p>As was true with the Redress Agreement with the Federal Government, the negotiators were too young to have had any first hand knowledge of the ordeals experienced by their parents and grandparents. In much the same way, contacting young Jason Tsunokawa would be similar, but people like Yosh Taguchi would be more fitting because I am certain that he would vividly remember the discriminatory acts that were inflicted upon him and his family by the BC Government!</p> <p>So one thing to consider regarding charitable status is to do what I learned when I moved to Ottawa and asked to become a member of the Board and that is to separate the Association and the Centre so that there will be no conflict of interests regarding donations. This may be necessary in Montreal!</p> <p>I have managed to entertain you with brief historical details about the Japanese community in Montreal where I worked for 53 years as an Academic Surgeon at McGill University. When and if you manage to connect in the affirmative with Montreal please contact me so I shall feel relieved and shall be happy to be of any assistance, if needed.</p>

<p>In Canada but Outside BC</p>	<p>We are writing in regards to the issue of BC Redress. We are fourth generation Japanese Canadian yonsei.</p> <p>Given the history of the internment and the rabid racist and capitalist role that the BC government played, we believe that what is owed by that government is more than an apology of words.</p> <p>The actions perpetrated by the BC and federal governments have had long lasting, generational impacts. In particular, there is yet to be redress for all of the land and property stolen by the government in the interest of white ruling capital. For example, one family farm on Strawberry Hill was confiscated and now holds a development worth over a million dollars.</p> <p>Any movement for “redress” must include the compensation for these acts of theft which were initiated and implemented by the racist actions of the BC government. Despite the token monetary redress provided for those confined in the internment camps, there remains unaddressed intergenerational trauma resulting from the forcible confinement of the camps, the loss of freedom which continued after on the farms and experiences of indentured labour. In addition, there remains ongoing trauma resulting from the racism that was in fact encouraged by the BC government itself. This led to many Japanese Canadian people losing their sense of identity and in some cases hiding from it, wanting to only be (white) Canadians. Psychologically speaking, the impacts of these events on the generations of Japanese Canadians have been grave.</p> <p>In addition to the compensation required to redress what was done to the Japanese Canadian community, there must be a commitment to stop the repetition of such racist, unjust actions. Japanese Canadians are not the first individuals and families to have lands confiscated, face dislocation and internment for the opportunistic financial profits of the Canadian governments. Indigenous communities, the original and rightful inhabitants of the territory now called Canada were the first to face such acts as well as ongoing genocide. Redress must include justice for Indigenous communities in BC and across the land. For example- the BC and federal government must stop the ongoing colonization and theft of unceded Indigenous territory such as the coastal gaslink pipeline on Wet’suwet’en Territory.</p> <p>Apology and redress are empty gestures without meaningful and just actions. We call on the BC government to compensate Japanese Canadians for all of the loss suffered by the removal, internment and forced labour policies, including the loss of land and property.</p> <p>We call on the BC and federal governments to redress the losses of Indigenous communities and to stop the ongoing injustices being committed.</p> <p>There is no redress without justice.</p>
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<p>In Canada but Outside BC</p>	<p>I attended the BC redress session in Edmonton — thank you very much for chairing it — and participated in one of the three groups. Although the chairs of each discussion group did a good job of reporting back, there were some thoughts that might be important to develop in a bit more detail.</p> <p>The UVic project “Landscapes of Injustice” has done a marvellous job of exploring and revealing the landscape of injustice; I’d like to focus a bit on understanding the landscape of justice. If we “get that right” the future might be a bit better for everyone, including the victims of past injustices. What I have in mind is the unique opportunity that the injustice in BC inadvertently created: The geographic uprooting and dispersment of the BC Japanese community to places far and wide across Canada. As far as I know, such displacement has not happened to any other “imported” cultural group in Canada. I use the descriptor “imported” because aboriginals have also experienced displacement but perhaps not quite in such a sudden and widely displaced geographic sense. It is as if a deliberately designed psycho-socio-cultural experiment had been carried out politically but there were no researchers designing it or organizing it or collecting data. However, there is plenty of rich natural data embodied in the journeys taken by all the displaced and disconnected Japanese whose loss of ties to family, friends, language, culture, history etc. has had an unique and potent impact lived by no other immigrant group in Canada. In this sense the current and past crop of Japanese in Canada are a treasure trove of unexamined data — “data mining” should be so benign!</p> <p>The above is pretty sketchy. If you are interested I could elaborate further. For example, the aftermath of WW-II on Japan could also benefit from what could be learnt about “Japanese community” if the unique situation of Japanese in Canada was compared with what has happened in Japan itself, especially when the “Black Ships” arrived and the Meiji Restoration took hold and war “broke out”.</p> <p>Just a thought. Please feel free to ignore.</p>
<p>In Canada but Outside BC</p>	<p>I applaud the efforts of the NAJC to obtain an apology and some form of redress from the B.C. government. However, I have a question for you. I can obviously see how an auditor can calculate monetary values for tangible assets like a store/inventory, a boat, a house, etc. but how do you put a value on something like the only photo my mother had of her mother (my grandmother)? Because my mom’s mother passed away in her 20s, my mom can’t remember what her mother looks like. For the past few decades, it’s been a family quest to locate another photo both here and in Japan but without success. How do you put a value on the fact that my mother’s only photo of her mother was lost during the internment and she’s spent the rest of her life looking for another so she can see what she looked like?</p> <p>Her loss is every bit as real and deeply felt as that felt by any Japanese-Canadians of her generation.”</p>

<p>In Canada but Outside BC</p>	<p>I must admit that the ideas in my email only occurred to me while participating in the discussion group at the Centre. As each participant spoke, what struck me were the particular characteristics/values/coping mechanisms/habits of mind/style of speaking/mode of being present, etc. that seemed embodied in each participant. What stood out for me was a unity that underlay these characteristics that made them seem natural even inevitable as each participant spoke. However, this was not the case for everyone in the discussion group. It stood out as a distinguishing “property” of the first generation born in Canada – Nisei’s – who unlike their parents, were “Canadian by birth” but unlike other Canadians, forced to scatter across the land with their issei parents. It then dawned on me that the characteristics on display were deeply entrenched in the unique situation we as Japanese Canadians were forced to endure having been forced to reconstruct a sense of home under artificial but officially sanctioned conditions of dispersal. The trendy notion currently in vogue in reference to such dispersal – and popular and even cliché-like among academics – is “diaspora”. What makes the Japanese diaspora unique and significant is that as far as I know, no other nationality in Canada was forced to officially disperse by the law of the land, and in such a rushed and righteous manner. Moreover, after the war and with no real “home” to return to, the effects of dispersal remained ingrained if only subconsciously. Thus, not only was the original enforced diaspora unique in Canadian history, its unenforced embeddedness still continues to impact Japanese Canadians in unexamined ways, now and into the unforeseeable future. One thing seems clear: Who we as Japanese Canadians uniquely became and continue to be and become has been and continues to be deeply embedded in the unique history of becoming human in “JC Land” in Canada — a diasporized “La La Land”? In contrast, being German or any other nationality in Canada did not suffer such enforced diaspora even when similarly branded as an “Axis Power”. The only others who suffered in a similar but much harsher way are the natives of Canada. Unfortunately, their forced journey as “diaspora in their native land” still festers and infects – “poisons”? – who they are as human beings, too often unable to speak at all. Perhaps as culturally produced entities both groups, aboriginals and “aboriginalized JC’s” can benefit from deeper study of who we have become, naturally or perhaps unnaturally, as a community of “DP’s” to use the old but still relevant expression.</p> <p>If there is some truth in the above scenario concerning the unique journey of Japanese Canadians in Canada, then that uniqueness provides a rare opportunity for Japanese Canadians to study and perhaps understand more authentically the psycho-socio-cultural evolution of a people identified strictly on the bases of being “The Enemy”. I personally would like to acquire deeper insight into how I arrived at being who I seem to be and how that journey was deeply conditioned by the uniqueness of the uprooted displacement that was forced upon Japanese Canadians. Opportunities to understand how we evolved as persons and as “community” members within that enforcement are still with us in the living embodiment of the original Issei and Nisei who became who they are in the circumstances of artificial community created by imposed dispersal. The “hidden gem” in all this uniqueness is the extremely rare opportunity to conduct historical research as actual “scientific experiments” that have culturally arisen as imposed, government approved “treatments”. Such research protocols can now be employed as “living scientific experiments” with authentic “historical control groups” to render validity and reliability. The “treatment” endured was real and unique in Canada, its effects not well understood; all other “ethnic groups” can be considered as naturally evolved experimental controls.</p> <p>Much deeper thought is required than expressed above, especially in relation to the on-going Canadianization of aboriginals as well as in relation to scientific sociocultural research methodology not to mention the evolution of consciousness on planet earth.</p> <p>PS: I am not at all a historian. My interest in the above was in part sparked by being a member of the EJCA History Committee.</p>
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<p>In Canada but Outside BC</p>	<p>BC redress ideas</p> <p>I would like to submit my ideas on projects which can be funded by BC government as part of the redress:</p> <ol style="list-style-type: none"> <li>1. Installing brass plate bearing the names of the Japanese Canadian internees at their place of former residency or businesses <ul style="list-style-type: none"> <li>• Some European countries have installed 3.9 × 3.9 inch brass plates, inscribed with the names of victims of Nazi extermination or persecution, throughout their cities and towns. They are directly placed in the pavement in front of victims’ former residences or places of businesses. So far, 70,000 plates (Stolperstein) have been installed in 26 European countries. (<a href="https://en.wikipedia.org/wiki/Stolperstein">https://en.wikipedia.org/wiki/Stolperstein</a>).</li> <li>• I first came across Stolperstein when I visited Berlin several years ago. Stolpersteine are not placed prominently, but are rather discovered by passers-by. In contrast to central memorial places, which can be simply skimmed through, Stolpersteine provides a much deeper insight into the lives of the victims, who actually lived and worked there and were eventually forced out from the location.</li> </ul> </li> <li>2. Expanding and relocating the Nikkei National Museum <ul style="list-style-type: none"> <li>• The facility of the Nikkei National Museum (NNM) in Burnaby should be expanded. The NNM is much smaller than its U.S. counterpart – the Japanese-American National Museum (JANM) in Los Angeles, California. I heard that NNM has only one full-time employee while the JANM has over 100 full time employees (with US \$8 million annual budget).</li> <li>• The number of Japanese-American internees is about five times the number of Japanese-Canadian internees. Yet, the difference in the size of two museums (e.g. human resource) is disproportional, which should justify an expansion of the NNM.</li> <li>• The JANM is located in the historic Little Tokyo in Los Angeles and is surrounded by major tourist sites. This helps bring many people to visit the JANM. On the other hand, the NNM is far away from downtown Vancouver and isolated from other tourist sites. Relocating the NNM to the city centre (e.g. Powell Street, Gas town area, etc.) should encourage more people to visit NNM.</li> <li>• Currently, the NNM charges per student fee for school field trips and the cost of the Teaching Resource Kit (<a href="http://www.jcnm.ca/education-programs/">http://www.jcnm.ca/education-programs/</a>). The additional operation funding by BC government would enable NNM to provide these services for free; therefore, the services provided by the NNM would become more accessible.</li> </ul> </li> <li>3. Preservation of survivor testimony (video project) <ul style="list-style-type: none"> <li>• First person testimonies by survivors and witnesses are one of the most powerful ways to communicate history. As many former Japanese-Canadian internees get older, the narrative of their personal experience may be lost if they are not recorded. BC government should fund the cost of interviewing these survivors and establishing audio/visual archives.</li> <li>• A potential model for this type project is “USC Shoah Foundation – The Institute for Visual History and Education”, which was founded by Steven Spielberg (<a href="https://sfi.usc.edu/vha/">https://sfi.usc.edu/vha/</a> collecting). The organization has 55,000-plus video testimonies based on survivors and witnesses interviews conducted between 1994 and 1999.</li> </ul> </li> <li>4. Commemorative monuments in BC Parliament Building in Victoria <ul style="list-style-type: none"> <li>• Commemorative monuments (e.g. art work by Japanese-Canadians) should be installed in the BC parliament building in Victoria. BC politicians in 1940’s bear a primary responsibility for developing the racist policy of the Japanese-Canadian internment.</li> <li>• The commemorative monument in the BC parliament, if strategically placed, would help remind BC parliamentarians that racist public policies could destroy the lives of people, which they are meant to protect.</li> </ul> </li> </ol> <p>continued on next page</p>
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	<p>• An example for this type of monument is the stained glass window, which was installed in Centre Block of Parliament of Canada to commemorate the legacy of former Indian Residential School students and their families (<a href="https://www.aadnc-aandc.gc.ca/eng/1332859355145/1332859433503">https://www.aadnc-aandc.gc.ca/eng/1332859355145/1332859433503</a>). The glass has been installed above the members' entrance to the House of Commons so that it reminds them of the legacy of the residential schools every time they enter the House of Commons.</p> <p>Ottawa, Ontario August 31, 2019</p>
<p>In Canada but Outside BC</p>	<p>August 31, 2019</p> <p>The purpose of this personal note is to ask that the NEB and Steering Committee incorporate two elements in the NAJC report to governments on BC Redress. One is to have a section which conveys the severe personal feelings and raw emotions suffered by Japanese Canadians resulting from the unjust policy actions of the government and officials. The other is to have a section in the report requesting that some commemoration of the political and civic leaders and organizations which stood up for Japanese Canadians and/or opposed the forced evacuation and imprisonment.</p> <p>Hurt, Anger, Sense of Betrayal, Desolation of Japanese Canadians Caused by Their Forced Evacuation and Imprisonment in British Columbia</p> <p>When I read the summary of suggestions for BC redress coming out of the in person consultation sessions being held by the TorontoNAJC (e.g. see attachment #1) I am amazed at how void they seem of the deep of anger, outrage, heartbreak, discouragement and disappointment that our grand parents, parents and relatives who were subject to gross injustice committed against them by the politicians and officials of the BC provincial government in the years prior to, during and after the WW2.</p> <p>While on the one hand, these suggestions for redress measures can be applauded for being sensible, rational, realistic, responsible and well meaning, on the other hand, they do not reflect any of the gut wrenching fear, humiliation, discouragement and deep sense of betrayal which such gross unjust political action had caused on the hapless Japanese Canadian Issei and Nisei and continues to be felt today in succeeding generations.</p> <p>In the video "Injustices Revealed: the Japanese Canadian Struggle for Justice in BC" produced by Maryka Omatsu, the venom in the hateful racist pronouncements of specific BC political leaders is clearly apparent for all to hear and feel. The hate in those utterances is palatable. The actions they provoked - the mass evacuation of JCs from their homes into "internment camps"; the confiscation of their property and its disposal at below market values to pay for their internment, and their forced dispersal out of the province – all of which was thinly veiled as legitimate under the War Measures Act was a betrayal of the fundamental values underlying a democracy.</p> <p>In an insightful article entitled Blame and Rage in the August, 1992 edition of the Nikkei Voice, writer Elizabeth Nunoda takes a quote "Before the healing can take place, the poison must be exposed" from the forward of Thomson Highway's play "Dry Lips Oughta Move to Kapuskasing".</p> <p>For Japanese Canadians "the poison" is two fold:</p> <ul style="list-style-type: none"> <li>- it is the poisonous rhetoric directed against Japanese Canadians by racist political leaders of BC at the time and the injustices they committed and;</li> <li>- it is the anger, humiliation, heartache, and shame that was suffered personally and privately by JCs which was rarely expressed publicly . Such hurt and humiliation has become submerged in "Shi-ga-ta-ga-nai" and self suppressed. Viewed positively it is usually labeled as stoicism and "moving on" with life.</li> </ul> <p>continued on next page</p>

To large measure, negative impacts of the evacuation and imprisonment such as instances of suicides, breakdowns, violence, abuse, withdrawal and self isolation suffered by families within our community has emerged anecdotally in private conversations among friends and relatives. From the late 70s a few publications have exposed the damage. Personal accounts can be found in print in the books of Ken Adachi (The Enemy That Never Was, 1976) and Barry Broadfoot (Years of Shame, Years of Sorrow, 1977) and the interview recordings of the Sedai project of the Japanese Canadian Cultural Centre.as well as some personal papers and notes which were published.

Here are a few examples:

“ One issei woman, arriving in the Kootenay Lake town of Kaslo, exhausted from by the journey and without friends or relatives to greet her, simply went beserk in the train station” (Adachi p256)

“This uncertainty, (in regard to length of stay in Hasting Park) this fear, this sense of insecurity is in the eyes of the womenfolk, in their silence as they sit whiling away the hours on their rude costs, in the low murmur of their voices as they sit in their unfamiliar places around the stove of the dining room” (in Hasting Park) (Adachi p247)

“On March 20, 1942, orders came to pack and be ready (to move from Ucluelet) in two days. The sun was shining and it was quite warm on the 22nd. But it was a sad day leaving our friends, who kindly took our dog and 3 cats. We boarded the steamship and headed to Pt Alberni, took a train to Nanaimo, transferred to a ferry to Vancouver , then onto a bus which took us to Pacific National Exhibition Livestock Building. After the initial shock, we got busy scrubbing out the horse stables, (there was horse manure on the sides of the stall) which were to be our sleeping quarters until the next move. Blankets were given out. We hung the blankets over ropes for each family’s sleeping quarters. I cannot recall too much about that week. Standing in line for our meals with tin utensils is my worst memory. The washroom was next, until after about a week when there was some privacy. What did we do to deserve this was my feeling every day at the time” (personal account by Betty Shimizu who was a teenager at the time and written in her local church newsletter later in 2006).

“But there was hysteria, yes. They were being torn out of their homes and being sent they didn’t know where and they lost everything that they had. All their belongings jammed into a suitcase and a pillowcase. All they had to get out to their happy homes. So there was hysteria and a great deal of emotion” (Broadfoot, p91)

“It was at the time that there was dysentery. Oh, that was terrible too. Everybody had it and they’d give stuff at the little hospital they had fixed up , but it didn’t do no good. Dysentery is terrible. Well, I shouldn’t say this but you know where the animals go when they had to go. They just did it out the back end of the stalls and that was that. Our people did the same thing. They were too weak or it was too dark to go to the toilets....yes, they had toilets in the building, I’m sure of that , ..But people would just go in the back of the stall, where the horses did it, and they would come along and clean up the next morning. The smell was awful. You couldn’t stand it but you had to. Somebody called the place where they did it “Fluid Drive” and I think that was the only laugh we got in the three weeks in the building” (Broadfoot, p93)

“My first night in there was the only time in my life where I thought. ‘Jesus, this is a good time to commit suicide’ . The miserable conditions that were in there. It was just a big assembly hall kind of thing. Double decker beds. Just in shambles. Dust flying all over the place. No place to hang your clothes,. No place to put your suitcase. The crappy meals we had to eat.” (Broadfoot, p94)

“If a man said ‘no I won’t go. I need to be with my family. They can’t do without me.’ – maybe he was only support of his old mother or his wife was sick – if he refused to go to road camp, then he was sent to prison camp and that was in Ontario. What was worse?” (Broadfoot p95)

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“Our people were filled with such great feelings of fear, dread, bitterness, anger and resentment. And we all wondered what the future held for us” (Tom Shoyama, as quoted in ‘Righting Canada’s Wrongs: Japanese Canadian Internment in the Second World War, 2011, p79.)

“As an adult, I ended up in psychoanalysis and was shocked to discover that virtually every psychological problem I had, traced right back to the evacuation” David Suzuki “Redress for Japanese Canadians” (JCCA Redress Committee, 1984) as printed in “Justice In Our Time” 1991, p76)

It is important that the NAJC’s official request for redress from the BC Government reflect the fear, hurt, humiliation, anger, uncertainty, desolation, and sense of betrayal felt by JCs that was caused by the actions of the BC politicians and officials who sought and administered the evacuation and internment of JCs. It underscores the depth of hurt and injury that their racist policies and actions caused. It reinforces the thought that no amount of redress can really make up for the gross wrongdoings.

Remembering Those Civic Leaders Who Supported the Japanese Canadians and/or Opposed their Evacuation and Internment in British Columbia

Let us remember the non-Japanese individuals, particularly civic leaders who stood up and publicly opposed the evacuation and internment of JCs at the time it was being discussed, approved and implemented.

From the mid 1930s the newly formed Cooperative Commonwealth Federation party took a strong hand for equal rights for Asian minorities and native peoples including the Japanese Canadians. The following exchange is a good example of their support for Japanese Canadians as reported in the December 8, 1940 issue of the Vancouver Sun.

Colin Cameron (CCF Comox): “Indians and Orientals who willing to give their lives for Canada should be entitled to vote.”

R. L. Maitland (Conservative leader): “ I am opposed to Orientals having the vote even if they were registered British subjects”

Harold Winch (CCR leader) But you are willing to let them fight for you.

Maitland: “That is all very well, but the principle of allowing Orientals having the vote is wrong. They do not understand Canadian government sufficiently to take part in our legislation.”

Winch: They understand it sufficiently to want to fight for it.” (Adachi, p189)

“Our support, the CCF government’s support, for their rights, the right to vote, the protest against the evacuation- I’m certain it all cost me the government twice. Cost me the premiership twice. Everyone who is legally a Canadian is entitled to the vote, and no discrimination- those were two of our planks. For Japanese, Chinese, East Indians, and for that matter the native Indian too. Not first-second-or third class Canadians. Headlines in the Vancouver Province and Vancouver Sun, big headlines quoting Captain Ian MacKenszie: ‘A Vote for the NDP ( he meant CCF) Is a Vote for the Chink, the Jap’ God yes that scared off the voters” (As spoken by a former leader of the provincial CCF [possibly Harold Winch although not identified by Broadfoot in name] (Broadfoot, p92)

Interestingly, the CCF which championed citizenship rights for JCs right up to the war supported the evacuation “for reasons of defense” (Adachi p219).

As discussion of the “Japanese Problem” in the early years of the war escalated from registration to limited evacuation to mass evacuation, the promoters of the racist policies and actions against JCs became more intense. Still some politicians and civil servants opposed the forced evacuation and internment. Adachi recounts “Undersecretary of State (for External Affairs), Hugh Keenleyside wanted to protect the Japanese (Canadians) from the demands of complete evacuation. And apparently, all of the civil servants (in External Affairs and the Military High Command) were united in advocating that the Japanese not be interned.” Also, Lt-General Ken Stuart, Chief of General Staff of the Army said: “From the Army point of view, I cannot see that they constitute the slightest menace to national security” (Adachi p.203)

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Escott Reid, a senior official at External Affairs is quoted as saying "I felt in that committee room the physical presence of evil. They (the BC delegation sent to Ottawa pushing for mass evacuation) were speaking of the Japanese 'in the way that the Nazis would have spoken about Jewish Germans'" (Adachi p.204)

Adachi further writes "In private conversation, one member from British Columbia admitted that war with Japan has been 'a heaven sent opportunity' to rid the province of the Japanese (Canadian) economic menace forever; nothing was mentioned about national security" (Adachi p.204)

The Vancouver Province (newspaper) stated editorially in September 1940:

"Though of an alien race, they are our people. They are Canadians. ... The trouble in BC is that those Canadian born people are refused the provincial franchise "" which automatically also deprives them of Dominion franchise. Thus they have not votes. If they could vote, they would be treated fairly by politicians: they could protect themselves in a measure. ... As it is, they are at the mercy of any demagogue who wants to make capital out of prejudice against the Japanese." (History of Japanese Canadians in British Columbia: 1877-1958 by the History Committee of the National JCCA), 1958 p.10)

Adachi writes that the major churches did nothing to oppose the policy of evacuation and internment at the time it was being promulgated (Adachi p.219). However, the churches stepped up when the BC government refused to provide education to the interned JC students. "The Roman Catholic, Anglican and United Churches decided to staff and finance high schools as well as kindergarten classes" (Adachi p.264). While arrangements were varied across internment camps, classes for school aged children were arranged during their stay in these camps for which the churches can be credited.

Undoubtedly, there were more individuals and organizations who spoke out against the evacuation and internment of the Japanese Canadians at that time. One suggestion for a redress measure would be for funds to compile a listing of the individuals and organizations in B.C. who spoke out against the racist actions urged by the B.C politicians and officials as well other civic leaders and have their names placed in the Canadian Museum of Human Rights.

Thank you for your consideration

Attachment #1

Results of In Person Consultation Sessions on BC Redress held on April 28 and June 9 in Toronto.

The following recommendations emerged as the consensus of the participants attending the consultation session.

#### A TRUE APOLOGY & FUNDS

- Emphasis not just on the internment camps but removal of Japanese Canadians from B.C. (Those outside B.C. well positioned to speak to this)
- Very public expression of responsibility.
- Apologize for inter-generational trauma.

#### EDUCATION & CURRICULUM REFORM

- Link Japanese Canadian history in BC with current issues of racial discrimination including immigration policies and attitudes.
- Should be cross-cultural, cross-racial with an emphasis on the experience of Indigenous peoples.
- While general public awareness needed, specific target groups mentioned were youth (high school), politicians.
- Use of digital and online media very important in engaging youth and future generations.
- Establish the significance of injustices to Japanese Canadians as never-again moment in Canadian history; in a similar way – though not to compare – with the holocaust.

continued on next page

	<p>FACILITY-MUSEUM- MULTI-PURPOSE-MULTI-USE</p> <ul style="list-style-type: none"> <li>• Projects, exhibits, research should be packaged to travel cross-country and contribute to content at the Human Rights Museum in Winnipeg.</li> <li>• Important to have funds to hire professional staff and archivists.</li> </ul> <p>COMMUNITY REVITALIZATION</p> <ul style="list-style-type: none"> <li>• Overarching theme of reconciliation with cross-cultural and bi-racial outreach an essential component.</li> <li>• Continue work on historical marker projects and revitalization of significant Powell street landmarks.</li> </ul>
<p>In Canada but Outside BC</p>	<p>Here is an example of a family profiting from the sale of a farm that was owned by Japanese before the war. This is my grandfather's farm that was taken from him. Kaichi Senda lost this farm which was sold to a returning soldier for \$1 in the late 40's.</p> <p><a href="https://www.remax.ca/commercial/bc/mission-real-estate/8716-dewdney-trunk-road-wp_id229823118-1st">https://www.remax.ca/commercial/bc/mission-real-estate/8716-dewdney-trunk-road-wp_id229823118-1st</a></p> <p>Don't know if this will help your cause or not.</p>
<p>In Canada but Outside BC</p>	<p>I am not sure of the official name of your committee, but I would like to make a few points:</p> <ul style="list-style-type: none"> <li>- Some of you will recall that the redress committee leading up to 1988 vociferously objected to the word "apology" (I can still hear Art speaking) on the grounds that an apology is easy. We held out instead for an acknowledgement, and if you look at the official documents you will see that the word apology does not appear (although Mulroney did use it in his speech). Given the unsatisfactory "apology" of the previous provincial government, now is an ideal time to scrap the word, and demand an acknowledgement of wrongdoing, and redress.</li> <li>- Similarly, "Japantown," is a horrible racist term. Please don't use it. Jeff Masuda and I mounted an SSHRC-funded project to oppose the "revitalizing Japantown" initiative by City Hall and, in company with a band of dedicated activists, we were successful. Unfortunately, of course, the city has yet to come up with something better for the current Downtown East Side. (Recent controversy over temporary accommodation notwithstanding).</li> <li>- On a personal note, I very strongly support the development proposal for the boarding house on Alexander Street, but only if a) the main purpose of the building remains that of an SRO with rent of no more than \$375/month; b) there is consultation with present-day residents of the Powell Street neighbourhood/DTES.</li> </ul> <p>In fact the latter point should hold for anything that happens in the neighbourhood.</p> <p>Good luck with the campaign!"</p>



# Submissions from BC-based Organizations



September 4, 2019

Kevin Okabe, Executive Director  
National Association of Japanese Canadians  
ed@najc.ca

Dear Kevin,

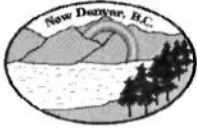
Re: BC Redress Submission

Thank you for allowing member organizations to make submissions regarding BC Redress. The Central Vancouver Island Japanese-Canadian Cultural Society (also known as the 7 Potatoes Society) is submitting this as feedback for the BC Redress Consultations from the perspective of our organization. In terms of sustaining our organization, our biggest need is in the area of physical space. We have to rent various facilities to host events, to have language classes, to conduct Taiko Club, for the ladies circle to meet, and for storage of our equipment. To acquire a building would be a lofty goal. A physical space can help us preserve our history by having a library. A kitchen is needed for many of our events but would allow us to have more events. Having meeting rooms for some of our auxiliary groups would encourage more sharing of equipment and resources but also would encourage socialization. Storage space is in high demand for us as the Taiko drums alone take up a lot of space as does the sports equipment. In addition, all the other equipment we own just takes up so much room that it is spread all over at various people's homes.

Thank you for considering our submission.

Sincerely,

Eiko Eby  
President, CVIJCCS  
[nanaimo7potatoes@gmail.com](mailto:nanaimo7potatoes@gmail.com)  
[eikoeby@shaw.ca](mailto:eikoeby@shaw.ca)



The Corporation of the Village of New Denver

P.O. Box 40, New Denver, BC V0G 1S0 • office@newdenver.ca

PHONE (250) 358-2316 • FAX (250) 358-7251

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September 5, 2019

Mr. Kevin Okabe  
Executive Director  
National Association of Japanese Canadians  
180 McPhillips Street  
Winnipeg, Manitoba, R3E 2J9  
Email: ed@najc.ca

Dear Mr. Kevin Okabe,

**RE: NIKKEI INTERNMENT MEMORIAL CENTRE - BC REDRESS RECOMMENDATIONS**

On behalf of the Village of New Denver, I would like to express my appreciation that the BC Province and the NAJC are working together to meaningfully address the Province's role in the internment of Japanese Canadians during World War II.

The Nikkei Internment Memorial Centre (NIMC) is the only National Historic Site that is dedicated to telling the story of the 22,000 Japanese Canadians who were forcibly relocated during World War II. Located on the site of "The Orchard" internment camp, the NIMC contains original buildings, period artifacts and interpretive displays as well as the Heiwa Teien Peace Garden, designed by the renowned Japanese Canadian gardener, Tomomichi (Roy) Sumi.

With annual visitation averaging 4,000, the NIMC continually receives positive visitor feedback, with common themes being that visitors didn't know anything about this tragic piece of history or that they hope that the lessons learned are never forgotten.

The NIMC's on-going annual operational expenses are approximately \$70,000. The Village of New Denver contributes \$40,000 to assist in the on-going heritage preservation and interpretive work undertaken at the NIMC. This contribution represents 15% of total municipal taxation. As the economic pressures mount on small towns across the Province to provide core services in an affordable manner, this level of support may be unsustainable in the near future.

To ensure that the NIMC can continue its important work in preserving the site and educating the public about the history surrounding it, the Village wishes to add the following recommendations to the BC Province's Redress consultation process:

- That the BC Provincial government create a legacy fund that is earmarked for the on-going operational needs of sites of special heritage and educational significance to the Japanese Canadian community.
- Provide an additional fund that can be sourced for large capital projects that are focused on preserving existing sites of special significance regarding the history of the internment era.
- Provide on-going funding to support school visits the NIMC or other educational sites to ensure that future generations are aware of the impact of racial discrimination and human rights violations.

Sincerely,



Leonard Casley  
Mayor





# Submission for BC REDRESS

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*Greater Vancouver Japanese Canadian Citizens' Association*

September 7, 2019

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PART I Introduction

PART II Constitution and programs

PART III Current Needs to Support GVJCCA

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Greater Vancouver Japanese Canadian Citizen's Association (GVJCCA)  
Submission for "BC REDRESS"

**PART I – INTRODUCTION:**

It was 1952 when the Japanese Canadian Citizens' Association of Greater Vancouver was formed and in 2015 our name was changed to the Greater Vancouver Japanese Canadian Citizens' Association (GVJCCA).

Our constitution and mandate follow in Part II but our Mission is as follows:

The Greater Vancouver Japanese Canadian Citizens' Association (GVJCCA) is a non-profit organization engaged in supporting Japanese Canadian community development and advocacy for social justice. Each month, since 1958, the GVJCCA has published *The Bulletin/Geppo, a journal of Japanese Canadian community, history & culture.*

In addition, the GVJCCA Human Rights Committee supports our community by promoting and educating about human rights and combatting racism and discrimination. The committee also outreaches and works with ethno-cultural organizations and human rights groups, as well as Indigenous and other communities addressing justice issues.

This submission recommending BC Redress support for the GVJCCA, refers to our current as well as future operation and programs development needs. Our Mandate and Constitutional Purposes, and related programs and services, are aligned with many BC Redress recommendations identified during the community consultations initiated by the NAJC between June and July, 2019.

## **PART II – CONSTITUTION AND PROGRAMS:**

Below we provide details of our constitution purposes and the related programs/services we provide:

- (a) To protect and promote the past, present, and future legal rights and democratic freedoms of all persons in Canada regardless of race, religion, colour, age, sex, sexual orientation, disability, and marital, family or economic status;**
  - These protections align with human rights law in British Columbia and Canada.
  
- (b) To promote the enjoyment, appreciation, and study of the arts and culture of Japanese Canadians through the organization of community and cultural programs, and hosting and co-hosting of community and cultural events;**
  - The GVJCCA hosts events like the annual New Year Keirokai luncheon to honour our Seniors.
  
- (c) To educate the Canadian public about and to preserve the history and cultural heritage of Japanese Canadians;**
  - Our participation in groups like the Japanese Canadian Hastings Park Committee and the Nitobe Memorial Garden History Committee exemplify this purpose.
  
- (d) To develop and maintain a communications network with multicultural societies in Canada and the world;**
  - We have hosted public forums with the Muslim and First Nations communities examining current social justice issues, and have participated in events held with Reconciliation Canada, the Canada Race Relations Foundation and Asian Heritage Month.
  
- (e) To support the cultural identity, continuing social development, and well-being of Japanese Canadians at the individual, family and community levels;**
  - Our Human Rights Committee presented workshops and events which explore issues such as sharing stories of the Japanese Canadian Internment, intermarriage and bi-cultural/bi-racial families and children and the experience of LBGTQ2 community members and their families. In the Bulletin/Geppo, articles have featured work of the Japanese Canadian Working Group to address effects of historic clergy sexual abuse in our community.

Greater Vancouver Japanese Canadian Citizen's Association (GVJCCA)  
Submission for "BC REDRESS"

- (f) **To support the awareness of citizens of Canada as to the duties and responsibilities inherent in Canadian citizenship;**
- Our community education events and development of information resources about human rights and anti-racism are examples of this purpose.
- (g) **To publish a journal as a forum for issues significant to its members, persons with Japanese ancestry, and interested others.**
- The Bulletin/Geppo regularly provides information about social, educational, arts and other activities and issues in the Japanese Canadian community. In keeping with an awareness of democratic freedoms, the Bulletin respectfully features articles which present varying perspectives on issues with the understanding they are not the view of the Bulletin or the GVJCCA Board.

### **PART III – Current Needs to Support GVJCCA:**

Throughout the year, the GVJCCA incurs expenses. While grant funds, fundraising activities and bulletin advertising generate income, we are concerned, mounting regular monthly operational costs are affecting our financial stability. The purpose of our recommendation to access BC Redress funding is to support the sustainability and growth of our organization. With support the GVJCCA can continue and further develop our social, cultural and human rights activities and programs in service to the Japanese Canadian community.

Our organization covers the wages of an administrative assistant who works 20 hours monthly. We must also pay a monthly rent to occupy a 1 room office. We operate a telephone answering service to receive calls to our organization and we incur costs related to the production of our monthly magazine the Bulletin/Geppo. Our programs and services also incur costs related to paying honourariums, providing refreshments and the rental of meeting space as needed when we offer human rights related workshops and events in the community.

We also have a part ownership agreement with another organization Tonari Gumi of a building at 42 West 8<sup>th</sup> Avenue in Vancouver where Tonari Gumi offers programs and social services to Japanese Canadian seniors. Our ownership and investment in the building involves accessing rental income from our space in the building and applying this income toward contributing to overall building maintenance and upkeep. Although our part ownership agreement of this building is a viable investment for our organization, there is no income directly available to support the operational costs of the GVJCCA from this agreement with Tonari Gumi.

Greater Vancouver Japanese Canadian Citizen's Association (GVJCCA)  
Submission for "BC REDRESS"

**Projects which Support Community Cultural and Social Development:**

What	Budget	Actual Cost	Profit
Intergenerational JC Gathering To be developed			
Japanese Canadian Hastings Park Committee Liaison			
Nitobe Memorial Garden History Committee Liaison			
Japanese Canadian Legacy Coalition			
GVJCCA Human Rights Committee			
GVJCCA Bulletin Committee			
GVJCCA Fundraising Committee			
GVJCCA participation in the Japanese Canadian Working Group which is advocating for survivors and their intergenerational families and addressing the effects of historic clergy sexual abuse in the Japanese Canadian community by perpetrator GG Nakayama - an Anglican Priest	This project is seeking Redress from the Anglican Church based on their Apology to Japanese Canadians given in 2015.		
Monthly production of the Bulletin/Geppo			
Annual community Keirokai for Seniors			
<b>GVJCCA HRC Additional Support Activity:</b>			
JC LGBTQ Outreach			
Right to Remain - Addressing displacement in the DTES			
BC Redress			
Genocide Think Tank			
Cross-Cultural Strathcona Walk			

Greater Vancouver Japanese Canadian Citizen's Association (GVJCCA)  
Submission for "BC REDRESS"

## **Part IV – Conclusion - GVJCCA Recommendation:**

The GVJCCA is asking for redress funds so that our organization can be sustained into the future. Our membership base is largely composed of Nisei Seniors who continue to faithfully mail their annual membership cheques to receive their monthly bulletin. As time moves forward our organization and magazine must consider a transition to a younger membership. We must consider the needs and interests of intergenerational biracial and multicultural families and younger generations. As evident in the charts previously presented, GVJCCA activities continue to support our constitutional purposes which relate to addressing the intergenerational well-being of Japanese Canadians as well as cultural, social and human rights issues.

The GVJCCA has maintained a very long history of service to Japanese Canadians. Prior to the Uprooting, Incarceration, Expulsion and Dispersal of our community, an earlier version of our organization focused upon enfranchisement and addressing the needs of a community experiencing and enduring the injustice of institutional racism, social and economic inequality and marginalization. Like our People, our organization has survived and continues to serve the community today upholding a tradition of advocacy for those who have suffered human rights violations and social injustices.

Given our outlined income and expenses, we will need to access additional funding support to continue our current programming as well as implement our transition planning. We are recommending that BC Redress provide a community sustaining fund which considers the operational and developmental support needs of Japanese Canadian organizations which serve the community such as the GVJCCA.

**A sustaining annual grant of \$ 40,000** would ensure continuation and further development of GVJCCA programs. BC REDRESS funds will also support the ongoing publication of *The Bulletin/Geppo, a journal of Japanese Canadian community, history & culture*, especially for Japanese Canadian seniors in British Columbia.

We have offered information about our operational costs, our asset, fundraising income and our community service programs so that our case for an organization sustaining fund is clear.

We appreciate the work of the NAJC on BC Redress. Thank you.

Ucluelet and Area Historical Society  
Box 397  
Ucluelet B.C.  
V0R 3A0

June 19, 2019

Dear Members of the Japanese Canadian Citizens Association,

I am writing this letter on behalf of the Ucluelet and Area Historical Society Board, to express our whole-hearted support of the request by Ellen Crowe-Swords for a monetary grant towards establishing a museum in Ucluelet.

The Ucluelet and Area Historical Society was incorporated in 1988. However, the grass roots movement started in the late 1970s. One of the founders was Mary Kimoto, and she continues to be the backbone and the matriarch of our group. Since its inception the Historical Society has been gathering and archiving historical photos and artefacts which are presently stored in our spare rooms and basements, as well as in a small room in the basement of the District Office. We need a museum space to share and showcase our wonderful collection. Locals, as well as visitors from all over the world, eagerly look for details of local history. Our dedicated group has a strong vision, and fundraises with bake sales, raffles and plant sales, but present funds are inadequate to fulfill our longstanding dream of establishing a museum.

A Ucluelet museum would honour all aspects of our local history, including the pioneers, the First Nations and the Japanese Canadians. Over the past years, events such as Nikkei Nights, including the performance of the opera "Naomi's Road", have helped share the rich culture of our Japanese Canadian citizens. This spring the Pacific Rim Arts Society presented Sakura, a two-week festival celebrating Japanese art, culture and heritage on the west coast. This culminated in a heart-felt public apology by the mayor of Tofino, for a 1947 motion to exclude all Orientals from Tofino. This apology was long overdue, and speaks to the need to acknowledge past wrongs, learn from past injustices, and go forward while sharing the strengths of our diversity and our equality.

Ellen Crowe-Swords, a member of our beloved west coast Kimoto family, has been a driving force in preserving and promoting local history and culture. She brought Opera to our town, not only with "Naomi's Road", but many other Vancouver Opera "on the road" performances. She, with her aunt Mary Kimoto, devoted many hours to the Heritage BC project that resulted in the designation of Ucluelet and area sites as having historical significance for Japanese Canadian history. We greatly appreciate all her efforts, and heartily endorse her request for monies towards the establishment of a museum.

Sincerely,

*Shirley Martin*



# Victoria Nikkei Cultural Society



September 5, 2019

Tsugio Kurushima  
President  
Victoria Nikkei Cultural Society  
1200 Tolmie Avenue  
Victoria, BC  
V8X2H9

Dear Kevin Okabe,

## **RE: BC Redress – Organizational Input**

The Victoria Nikkei Cultural Society (VNCS) would like to provide the following input regarding BC Government actions pertaining to BC Redress.

- The BC Government should set up a legacy fund that can be used by the BC Nikkei Community to strengthen their community.
- The BC government should commit to including the internment of Japanese Canadians in the BC school curriculum.
- The Premier of BC should make a formal apology for the role that the BC Government played in the internment of Japanese Canadian

These are not new requests but a re-affirmation of what was discussed at the Victoria Community Consultation session held on June 22, 2019.

If you require more information feel free to contact me at [tsugukurushima@gmail.com](mailto:tsugukurushima@gmail.com) or 250-384-2654.

Yours truly,

Tsugio Kurushima  
President, Victoria Nikkei Cultural Society

GV JCCA HRC  
**BC Redress Feedback Survey**

**Full Name:** District of Lillooet  
**Email:** [jjohnson@lillooetbc.ca](mailto:jjohnson@lillooetbc.ca)  
**Phone:** 250-256-4289  
**Street Address:** 615 Main Street, Lillooet, BC V0K 1V0

Q. What is your connection to the Japanese Canadian community?  
A. Lillooet area had three former JC internment sites described below.

**Survey Question:**

**"What should the Government of BC do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"**

**Response:**

**1. Miyazaki House:**

The Miyazaki Heritage House was originally called Longford House built in the late 1880's for Casper Phair, the first Gold Commissioner in Lillooet. Masajiro Miyazaki, born in Japan emigrated to Canada in 1913, became a licensed Osteopath in U.S. in 1929 and held his medical practice in Vancouver. During WWII, Dr. Miyazaki and his family were forcibly removed and interned in the Lillooet region along with over 1000 Japanese Canadians. When Lillooet was without a doctor, Artie Phair drafted a petition which allowed Dr. Miyazaki to move into his Longford House and set up a medical office to look after the town residents, the First Nations and the Japanese Canadian internees in the region. Among numerous accomplishments, Dr. Miyazaki served as a town doctor for 40 years and prior to his passing in 1984, he gifted the property to the village of Lillooet. He was invested into the Order of Canada in 1977.

This unique Heritage House, named after the doctor and designated as a historical site has been in a state of disrepair and disuse for over 30 years due to lack of funds and resources.

While community volunteers revitalized a society to begin fundraising in 2013 and some repairs initiated in recent years, the municipality remains limited in funds to meet the challenges of longterm repairs and on-going maintenance and operation of this Heritage House.

We request for an annual operation budget, qualified staffing as well as ample funds to achieve necessary repairs of the House 1) to prevent long term damage and 2) to develop Miyazaki House to serve as a cultural historical educational resource for both local public as well as for tourists. The Miyazaki House has a potential to gain regional, national and international recognition as a valuable site to showcase the unique pioneer and multicultural history of Lillooet, and specifically serves as one of the vital Japanese Canadian historical sites. Dr. Miyazaki is a humanitarian pioneer who overcame racial prejudice and his legacy is also vital to all Canadians.

**2. East Lillooet Memorial Garden, Kiosk and Highway signs**

The District of Lillooet applied to the Canada 150 funding in 2017 and through collaboration with the Nikkei Heritage Museum Archives and a group of Japanese Canadian internment survivors, successfully designed and installed three interpretive kiosks to commemorate the key local internment sites, Minto, Bridge River and in East Lillooet. A Memorial Garden was also planted at this East Lillooet site through this initial District project funding. By 2018, the Ministry of Highways and Infrastructure also gifted an additional Highway Signage and a Stop of Interest sign to be added to the East Lillooet Garden site. A joint official unveiling of the East Lillooet Memorial Garden, Kiosk and Hwy signs took place in May 2018 to commemorate Japanese Canadian Internment.

However, a follow up comprehensive strategy and funding is needed urgently to maintain this special site, including the overgrown East Lillooet Memorial Garden and the weathered wooden posts holding up the large two-sided Hwy sign. It would be a shame to see these formidable efforts be reduced due to neglect or be ruined or lost over time.

Upgrading is needed to create a more inviting and comprehensive memorial site in the long term so that this site can serve as an educational (school trip) and tourist destination to inform the public at large about the history of the various internment sites in the Lillooet region. There has been no funding to achieve these goals at the present time.

(Prepared by Mariko Kage, New Immigrant; resident of Lillooet since 2008;  
Co-Founder/president of Miyazaki House Society (2012-2015);  
Founder/Manager/Cultural Liaison for the Japanese Canadian Memorial Garden 2017 -2019)  
and Kiosk Project with the District of Lillooet)

# **Japanese Canadian Hastings Park Commemoration and Education Project:**

## **Background and Current Plan/Financial Needs Outlook**

**Submitted by the Ad Hoc Hastings Park Committee to the BC Redress  
Community Consultation Meeting, Saturday, April 27, 2019, at Tonari  
Gumi, Vancouver, B.C.**

Japanese Canadian Hastings Park Commemoration and Education Project

### **Background ([www.hastingspark1942](http://www.hastingspark1942))**

By Judy Hanazawa

In the spring of 2010 the City of Vancouver organized a series of community public consultation events to provide information about the Hastings Park Redevelopment Project Master Plan and to invite members of the public to give feedback regarding this project. Japanese Canadian community organizations and individuals met with Hastings Park Master Planner Dave Hutch on August 27, 2010 to discuss community interest in establishing interpretive information about the wartime detention of Japanese Canadians in Hastings Park. A steering committee was established and officially communicated these concerns to Mayor Gregor Robertson in a letter dated October 5, 2010. In that letter and in a subsequent presentation to City Council on December 2, 2010, our main points of concern were stated as follows:

Despite past acknowledgment of Japanese Canadian history in Hastings Park evident in projects such as the Momiji Garden and the presence of the Parks Canada commemorative plaque about the Japanese Canadian Internment, the experience of Japanese Canadians in Hastings Park continues to be largely unknown to the general public;

Community concern that the Parks Canada 'Internment' plaque should be moved to a more prominent and visible location;



The need to take steps before more community elders pass on to further develop, provide, and maintain public education and knowledge about Japanese Canadian history in Hastings Park. There needs to be clear, widely visible commemorative and educational presentations in key, historic Hastings Park places, regarding our Hastings Park history;

People must know about and not forget the detention of Japanese Canadians at Hastings Park and our community's subsequent internment and dispersal between 1942 and 1949 so that such a thing will never again happen to anyone else;

We feel our project concerning our historic relationship with Hastings Park serves everyone's interest and not only that of Japanese Canadians.

## **What is the Japanese Canadian Hastings Park Commemorative and Educational Project?**

There are four phases of educational presentations proposed between 2012 to 2017. They are:

### **Phase One - 2012**

The first phase consisted of the relocation of the 1989 Parks Canada Japanese Canadian Internment Plaque to a prominent, visible location near the stone wall atop Momiji Garden, facing Hastings and Renfrew. The Vancouver Heritage Foundation Places That Matter Livestock Building Plaque was also mounted at the heritage entrance to the Livestock Building. The project was celebrated with a commemorative event at Hastings Park on December 1, 2012.

### **Phase Two - 2013 to 2015**

The second phase consisted of mounting interpretive signage and developing a related website about the wartime Japanese Canadian detention in Hastings Park at the four remaining detention buildings: Livestock Building, Garden Auditorium, the Forum, and Rollerland. The Hastings Park Redevelopment Project through the City of Vancouver provided partial funding for the interpretive signage for the Livestock Building. Additional funding was provided by the BC Arts Council, the City of Vancouver, the National Association of Japanese Canadians, the Greater Vancouver Japanese Canadian Citizens Association and the Nikkei National Museum & Cultural Centre. The Museum researched and developed the project with Director-Curator Beth Carter as Project Coordinator. The Project Committee continued to play a key, community-based role in overseeing the development of project concept and design, and to ensure interpretive presentations and other educational aspects present the lived experience and voice of Japanese Canadians.

### **Phase Three - 2015 to 2016**

The committee wishes to explore the development of an indoor Interpretive Centre about the history of Japanese Canadians in Hastings Park in the Livestock Building as this building undergoes its renovation and upgrading. The parameters of this project are currently being discussed as we are aware it will require extensive project planning, community input and fundraising. Our vision for this project includes a commemorative naming of Hastings Park Detainees.

### **Phase Four - 2015 to 2017**

Developing a Japanese Canadian commemorative presentation which would integrate with post 2014 improvements to Momiji Garden and surrounding area – including the possibility of erecting a Japanese Canadian commemorative gate near the site.

### **Project Guidelines:**

It is important when a community's historic experience is presented for public education, to make sure the lived experiences and stories of the people can be accurately presented, in their own words;

The purpose of presenting stories of injustice is so the information becomes common public knowledge, is not forgotten, and acts as a deterrent to prevent further injustices from being inflicted upon any other community;

It encourages knowledge and understanding about Japanese Canadian history which can be shared between immigrant and Canadian born Japanese Canadians, as well as between the generations in our community.



## Where We're At

The Ad Hoc Committee is in a re-grouping stage with Judy Hanazawa and Beth Carter moving on to other community interests. Their leadership contributions and networking skills will be difficult to replace but Ron Nishimura and Dan Tokawa have agreed to carry on as co-chair persons at least in this transition phase.

The committee is at Phase Three exploring the development of an indoor Interpretive Centre about the history of Japanese Canadians in Hastings Park in the Livestock Building. The renovation and upgrading plans of the Livestock Building have been on hold so there may be an opportunity for the Nikkei community to assert its views into the building upgrade process and connect it with the BC Redress process currently underway if it makes sense.

### Permanent Indoor Interpretive Centre

1. The design is a green field at present except with Linda Ohama's 1994 design concept as the only guide. Since then about 70% of the names of the detainees have been identified and Ron Nishimura has applied for funding to continue this work.
2. A "**Wall of Names**" or some variation of the idea is considered a possible feature for an updated design.
3. Cost wise, assuming all 8000 names of the people interned at Hastings Park can be recovered; a room measuring at least 20' x 20' is required to display all the names in a legible size which may translate into a cost in the order of magnitude of \$100,000 – \$160,000 not including taxes. (Based upon the 2018 unit construction cost in Vancouver for a multi-use recreational centre (\$260 – 390 per sf)). Including other permanent displays the cost could be around \$200,000 but if there is a cost sharing agreement with the PNE, the City, the Province, perhaps the cost to the national Nikkei community may be around 1/4 or \$50,000?
4. A design competition may be an idea to generate interest in the project among the broader Nikkei community perhaps organized by a panel of respected Nikkei artist, architects, historians etc.

### Permanent Memorial to the Deceased in the Livestock Building "Hospital"

5. The names of a dozen patients who passed away in the Livestock building "hospital", forgotten for over 65 years until identified by searching thousands of death certificates

recently, deserve a permanent memorial where they had died in the east wing of the Livestock Building to remember them and the racist decision to send them there so their previous beds in regular Vancouver Hospitals could be used by Caucasian patients. Design ideas:

- a. Their names carved into a granite floor slab protected by brass bollards at the corners connected by a rope or chain, placed in a walk way where visitors would have to adjust their path and notice why the memorial is there.
- b. A memorial like at the south end of the Iron Worker's Memorial Bridge commemorating the workers who died in the bridge collapse.

**Cost wise perhaps \$25000 – \$50000?**

### Momiji Garden Gate

1. Also on hold by the PNE is upgrade of the landscaping around Momiji Gardens and surrounding area. The original plans for the garden included a Tora Gate in the middle of the pond so completing this feature may be an idea for discussion in the BC Redress list.
2. The Momiji Garden site has the potential for other possibilities also which may tie into BC Redress:
  - c. The path along the pond could be the site of a Japanese style wall like the Japanese American Exclusion memorial at Bainbridge Island, Seattle Washington. This wall also could show a permanent comprehensive exhibit of the Internment and its Effects.
  - d. Instead of a Tora Gate, a floating teahouse in the middle of the pond and connecting bridge(s), could house such a permanent Internment exhibit or something else

### Contacts

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2. Dan Tokawa [dttokawa@gmail.com](mailto:dttokawa@gmail.com)



September 6, 2019

National Association of Japanese Canadians  
180 McPhillips Street  
Winnipeg, Manitoba, R3E 2J9

Attn: Kevin Okabe, Executive Director

**RE: BC Redress Consultations – Nikkei National Museum Request**

By far the strongest overriding theme of the BC Redress consultation we hosted in Burnaby this past June, organized by the GVJCCA, was a desire for a settlement from the provincial government to focus on resources for education about Japanese Canadian history and internment, managed by our community. This is something that the Nikkei National Museum & Cultural Centre has been dedicated to for almost twenty years. However, with no sustainable funding from any level of government, we have struggled to keep our doors open since the very beginning.

As you know, it was thanks to Redress funds paid by the federal government that seed money was made available to fund purchase of land where we are located, and another decade of community fundraising enabled our structure to be built in 2000. We are proud of our grassroots community origins which show the great importance that Japanese Canadians have placed in preserving and sharing our community's history and heritage, and our willingness to dedicate our own resources to this cause. With the provincial government at the negotiating table, monetary support for the NNMCC would be a concrete, measurable, and highly fitting way to redress the wrongs committed against our community.

Support for the NNMCC as part of a provincial redress settlement could include yearly operational funding, and/or an endowment towards one or more of our core professional staff positions dedicated to areas such as school educational programs and resources, exhibits that share our story with the public, and caring for our archival collection to keep it accessible for researchers from the community as well as academic institutions. Including this as part of a settlement between the provincial government and our community would not only affirm the Japanese Canadian community's value on the importance of education; it would also respond directly to the province's role in refusing to provide schooling to Japanese Canadian children in internment camps. Moreover, it would honour the activism and donations of our community to build the NNMCC in the 1980s and 1990s and ensure that their legacy too is continued for future generations.

Through dedicated efforts, innumerable grant applications, and the tireless efforts of underpaid staff, the NNMCC has managed to not only establish our place as a national professional institution, but truly fulfill our mandate. Thanks to a recent private donation and supporting funds from Canadian Heritage we have recently renovated our archives, research room, and exhibit gallery. While greatly appreciated, these funds did not allow for development of a dedicated education space, and while we were able to improve the capital foundation there was no added funding for professional staff. We attempted a small local fundraising campaign to raise an additional \$1M to fund this but were unsuccessful.



We offer the only digital hub that connects archives of Japanese Canadian heritage across Canada including Toronto, Kamloops, and New Denver. We are partnered on significant academic research projects, and engage regularly with community initiatives. Despite our history never being in the core curriculum of public schools we persist in providing accessible education resources on the Japanese Canadian experience. When the Province is considering requests from the community for BC Redress, we ask that they remember that our institution has been working for almost two decades in this space to preserve, honour, and share Japanese Canadian history and heritage for a better Canada and consider offering sustainable operating support, or endow our core professional staff positions to ensure the viability of our important work.

Sincerely,



Sherri Kajiwara  
Director | Curator  
Nikkei National Museum





powell street festival society  
パウエル祭協会

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Dear NAJC Provincial Redress Committee,

The Government of British Columbia can support Japanese Canadian efforts to **obtain a building in Paueru Gai, the Powell Street neighbourhood**, to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community.

Powell Street Festival Society's (PSFS) mission is to cultivate Japanese Canadian arts and culture to connect communities. Our main activity is the annual Powell Street Festival, which is now preparing for its 44<sup>th</sup> celebration and is the longest running community festival in Vancouver.

We recognize that our own activities take place on unceded and occupied traditional territories of the Sk̓wx̓wú7mesh (Squamish), x̓m̓əθkʷəy̓əm (Musqueam), and səli'wətaʔl (Tsleil-Waututh) people and we acknowledge our own role in the history of settler colonialism and dispossession of the Indigenous people. Based on conversations and outreach that began in the 1990s, members of the Japanese Canadian community have been working towards a community space - what we call **the Japanese Canadian Community Building Project** - that would:

- **Acknowledge the history of the Downtown Eastside district** includes the vibrant thriving Japanese Canadian community of over 8000 people who were uprooted and dispossessed in 1942;
- recognize this history of displacement while acknowledging our own role as settlers and ground our connections with Indigenous communities and individuals to **work towards decolonization**;
- help us to work against the historic and ongoing pattern of dispossession and displacement of vulnerable people from the area by **providing shelter-rate social housing**;
- serve as a **healing centre** to address intergenerational trauma for the Japanese Canadian community and those searching for such a space;
- provide a place of gathering, advocacy, and outreach through **arts, culture, and history** - a place of inclusion and social justice for the Japanese Canadian community and the neighbourhood as a whole, particularly for low-income and marginalized communities; and
- offer amenities such as a community kitchen and meeting spaces that could **serve the neighbourhood**.

Powell Street Festival Society is in an unique position to establish decolonized practices that might advance the province's recently articulated commitment to equity, diversity, reconciliation, and access.

In August 2014 and again this year in 2019, PSFS adapted its festival site to avoid displacing a tent city in Oppenheimer Park. As a community that has experienced forced displacement, we refuse to continue this pattern of dispossession of vulnerable people in the neighbourhood.

We believe that society can be enriched and interconnected through arts and culture. We believe that the high rates of homelessness, poverty and addiction issues found in the Downtown Eastside are



powell street festival society

パウエル祭協会

a result of the systematic neglect and marginalization of the people who live there. PSFS has deep historic ties to the neighborhood and a strong relationship to the current community.

PSFS rejects the narrative demonizing the neighborhood and Oppenheimer Park as a place of danger. As a community that has experienced marginalization based on a perception of a threat, we will not further this ostracization and believe that everyone must be treated with respect and dignity.

PSFS creates low barrier opportunities for neighborhood residents during the festival so that they can volunteer, work, and take part in the festival in a manner in which they feel comfortable. We wish to bring this social justice approach to the activation of a Japanese Canadian cultural asset in the neighbourhood.

Hosting the festival and pursuing the Japanese Canadian Community Building Project are acts of empowerment for our community. We are committed to the Downtown Eastside and making a positive contribution toward an equitable society. **Through acquiring a building in the Powell Street neighbourhood from the BC government, our community will be tangibly supported in forwarding the above goals for the Japanese Canadian and Downtown Eastside communities.**

With respect,

Emiko Morita, Executive Director

on behalf of the Board and Advocacy & Outreach Committee of Powell Street Festival Society

# Submissions from Organizations Outside of BC



Saturday, September 7, 2019

Dear NEB and B.C. Redress Steering Committee members,

**We write on behalf of those who fell through the cracks**, whose life stories will rarely, or never be told. It is our hope that some of what B.C. Redress achieves will in a small way go towards acknowledging the damage to the mind, body and spirit of these individuals and to those surviving and directly affected by the injustices of incarceration, forced displacement, dispossession and exile. To the Issei woman who arrived at the Kaslo train station on the shore of Kootenay Lake exhausted, without friends or relatives and who “simply went berserk”, this is for you and all the others who were unable to *simply* carry on with their lives. (Adachi p. 256)

To large measure, the negative impacts of these injustices, instances of suicides, breakdowns, violence, abuse, alcoholism, withdrawal and self-isolation suffered by families within our community has emerged anecdotally in private conversations among friends and relatives. These histories are often sometimes characterized by words like *black sheep* and internalized as shameful for a family. That the thoughts of the young man reflecting on his time at Hastings Park were documented, “*My first night in there was the only time in my life where I thought. 'Jesus, this is a good time to commit suicide' is rare.* (Broadfoot p. 94)

Even those who later in life, excelled and were propelled onto a world stage were not immune to the trauma. “*As an adult, I ended up in psychoanalysis and was shocked to discover that virtually every psychological problem I had, traced right back to the evacuation*” (David Suzuki, JCCA Redress Committee 1984)

Our desire is that a priority of B.C. Redress initiatives be a **focus on funding to benefit all survivors of these injustices** with an emphasis on eldercare, mental health services, transportation services with attention paid to families struggling to support those with Alzheimer’s or dementia. It is well established that trauma can cause early-onset-Alzheimer’s. That post-traumatic stress syndrome occurred in many forms, there can be no doubt. That trauma of this magnitude has inter-generational impact, is accepted as fact. Little time remains to make our elderly feel singled out, not by racism but to be targeted for loving community care. We ask that our elders who are living their final days without property or meaningful pensions be identified and supported.

We agree that JC properties which were confiscated and are now owned by the city of Vancouver and the province of British Columbia be given to the JC community. We concur with the consensus uses for such a facility that came out of the two consultations held in Toronto.

We support **Commemoration** in the form of a centrally located monument like the magnificent memorial to “Japanese American Patriotism” near Capitol Hill in Washington, D.C. As well we ask for the commemoration of “*Freedom Day*”, to acknowledge April 1<sup>st</sup>, 1949, as the day when JCs could move freely and return to the “protected zone”. We ask that B.C. lead the way in this regard and then ask other provinces and the Federal government to follow suit. We envision this day as one which will embrace the enfranchisement histories of Indigenous peoples and all Asians in Canada.

The Toronto NAJC celebrated the 70<sup>th</sup> Anniversary of Freedom Day on April 1<sup>st</sup> this year and is committed to make this an annual celebration. (Freedom Day video by Yosh Inouye)

<https://www.youtube.com/watch?v=ZVRKqAT-JWU&feature=youtu.be>

Most of Japanese Canadian literature and history has been the work of the small press with limited copies available. Of benefit to all Canadians would be the **creation of a digital library**, to be accessible world-wide with the most important works translated. Very important to this endeavour would be the translation and digitization of books, reports, community newsletters, written in Japanese by Issei and Japanese nationals from the late 1890s up to the beginning of WWII. The destruction of nearly 60 language schools in B.C. has deprived succeeding generations of ready access to the histories and stories of their pioneering ancestors in Canada.

The blatant racism and decades of discriminatory legislation which destroyed the JC community in B.C. was not only a hate crime but deprived all people of B.C. of an enormous cultural and economic resource which would have been of great benefit to the founding days of the province. The wording of the B.C. Government apology should include the acknowledgement that due to the success of cultural genocide, **60% of Japanese Canadians now live outside the province while in 1942 over 95% lived in British Columbia.**

The number of Japanese Canadians in Toronto is close to that of Vancouver and with a lower percentage of new immigrants in eastern Canada than in B.C. a greater percentage of those in the east have lived experience of these injustices. Therefore, we respectfully request that the Toronto community be included in next steps towards B.C. Redress to ensure that those who were refugees, exiles in their own country are not forgotten by the Japanese Canadian community in B.C. **To do otherwise, would be an unfortunate echo of our scattering.**

It is important that the NAJC's official request for redress from the B.C. Government reinforce the reality that no amount of redress or an apology can change the outcomes for our community of the gross wrongdoings and **hypocrisy** of politicians. In 1945 Canada was a signatory to the UN Charter, which three years later became the UN Declaration of Human Rights, whilst violating those said values. In 1986 prior to Federal apology and redress, and in response to the welcoming of Vietnamese refugees, Canada became the first nation to receive the Nansen medal from the U.N. *"in recognition of the major and sustained contribution made to the cause of refugees in their country and throughout the world over the years,"*. **It now rests with B.C. to help our nation be truly deserving of its current status and global reputation as peacekeeper and human rights leader.**

It is said that hope and optimism can be a form of resistance, and truly we know, that for many, this was a way forward and they thrived for it. But we must honour and remember those who never recovered from the poison inflicted by the hatred and political tools used to enable a racist agenda. To those who died in the east, having never returned to their ancestral home in Canada, to those who never heard the words of a government apology or who, like Tommei Homma died while incarcerated, this is for you.

Sincerely,

Lynn Deutscher Kobayashi President  
Kim Uyede-Kai, Vice-President  
Ron Shimizu, Secretary  
Randy Sakauye, Treasurer  
Janet Sakauye, Membership  
Mika Fukuma, Director  
Yosh Inouye, Director  
Toku Suyama, Director  
Michele Walters, Director

GREATER TORONTO CHAPTER of the National Association of Japanese Canadians  
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# Results of Early Consultations held in BC



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

**SUMMARY OF IN-PERSON CONSULTATIONS – EARLY BRITISH COLUMBIA SESSIONS**

<b>DATE</b>	<b>CITY</b>	<b>LOCATION</b>
September 14, 2018	Steveston	4111 Moncton Street, Richmond, BC
<b>ATTENDANCE</b>	<b>HOST</b>	
42	Steveston Japanese Canadian Cultural Centre	
<b>RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION</b>		
<p><b><i>Question to be Addressed:</i></b></p> <p><b><i>"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"</i></b></p>		
<ol style="list-style-type: none"> <li>1. Educate in Public School: Racism, human rights, internment and redress.</li> <li>2. Help Japanese Canadians and others (e.g. Indigenous Peoples)</li> <li>3. Help seniors thrive with post traumatic stress syndrome and intergenerational trauma</li> <li>4. Help pass on Japanese Canadian pioneer stories and history to future generations</li> <li>5. Build memorials and historical signage for dispossessed Japanese Canadians in Powell Street, Steveston, etc.</li> </ol>		



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

DATE	CITY	LOCATION
April 27, 2019	Vancouver	42 West 8 <sup>th</sup> Avenue, Vancouver, BC
ATTENDANCE	HOST	
27	Greater Vancouver JCCA	

**RECOMMENDATIONS ARISING FROM THE CONSULTATION SESSION**

***Question to be Addressed:***

***"What should the Government of British Columbia do to redress its history of racial discrimination and unjust actions that devastated the Japanese Canadian community?"***

1. Education related:

- Core Curriculum in BC Public Schools about Japanese Canadians and comprehensive pre-war and internment, postwar Japanese Canadian History
- Retrieval of Japanese Language Loss
- General public education and training for professions such as teachers, gov't employees, politicians, about Japanese Canadians and Japanese Canadian history
- Post secondary academic program development including research in various disciplines to develop expertise about the Japanese Canadian community
- Online information access/links about Japanese Canadians and Japanese Canadian history: including documentary works, archives, etc , online virtual map

2. Memorialization/commemoration of Historic Sites with Markers, Interpretive Signage, memorials:

- Commemorative spaces, plaques on historic places, i.e. Hastings Park Japanese Canadian Heritage Project completion of Interpretive centre in Livestock Bldg, Wall of Detainee names, Momiji Garden Enhancement

3. Intergenerational Trauma and Senior Care issues:

- Health service support for intergenerational trauma
- Activate meaningful outreach to Seniors, those with mental health challenges, offer workshops, forums on intergenerational effects of historic trauma
- Support for intergenerational family health and well-being

4. Revitalizing historic places or heritage sites: e.g. Powell Street:

- making Japanese Canadian history visible in historic spaces – e.g. Powell Street
- Making physical space for Japanese Canadian intergenerational healing, and providing social housing for greater Vancouver community in historic Japanese Canadian physical spaces



NATIONAL ASSOCIATION OF JAPANESE CANADIANS

5. Community Endowment Fund:

- Funding for full Documentation of Survivor stories
- Support ongoing and future community development – needs of future generations
- Support for low income, senior, or health related special need community members
- Fund Museum programming to support museum space for community gathering, ongoing funding for Museum programs – first class permanent exhibit about Japanese Canadian history

## Appendix D

### Personal Stories and Reflections

# Mary Kitagawa

I was born on Salt Spring Island in 1934 and lived a free and happy life there until 1942 when we were uprooted from our home. My parents provided all the necessary comforts and safety for me, my three sisters, and baby brother. Their 17-acre farm was run as a profitable business, providing all of our needs. All of that came to an end when Canada declared war on Japan and we were labeled as “enemy aliens,” uprooted, dispossessed, and dispersed. First, my father was arrested by the RCMP and disappeared into a void on March 17, 1942. My mother became a reluctant single parent with five children and a farm to look after. That came to an end when the Custodian of Enemy Property, by then in charge of the 77 Japanese Canadians on the Island, forced us to abandon our home and shipped us to Vancouver to live in the animal barn at Hastings Park.

From there we were sent to Greenwood to live in buildings abandoned by miners. There my mother learned that father was working in the Yellowhead work camp near Banff, Alberta building roads with a hundred other Japanese Canadian men separated from their families. In August 1942, my father was released because he agreed to go work on the sugar beet fields in Magrath, Alberta so that we could be re-united as a family. That choice turned into a nightmare. The farmer provided us with a tiny empty 10' x 15' hut for seven of us to live in; no beds, no stove, no bathing facility. Eating out of cans and using pond water shared with animals put us in a deadly situation. Realizing our dire predicament, the Commissioner moved us first to Popoff, Bay Farm, then to a tent in Slocan, followed by an unfinished hut in Rosebery, then to New Denver (after the ultimatum was given to choose either going east of the Rockies or be deported to Japan), back to the sugar beet farm in Magrath, Alberta, and finally to Cardston. My family eventually returned to Salt Spring Island, where we were not welcomed.

After graduating from high school in Cardston in 1954, I remained with my mom, uncle, sister and invalid grandmother to negotiate renting out our restaurant. In September we followed the rest of the family who moved back earlier that year to Salt Spring Island. Rose, Richard, and Bruce had to register at school. I helped my family clear land and to set up a new farm. The following year, I enrolled at Trinity College at the University of Toronto where I earned a BA. Upon graduating, I returned to UBC to get my post-baccalaureate in Education which enabled me to teach high school students. I tried to get a job on Salt Spring Island, but I was told by the head of the school board that he was not going to allow a “Jap” to teach his students. Fortunately, I was hired by Kitsilano Secondary School, in Vancouver. I married Tosh in 1961. We have a son and daughter, five grandchildren, and three great grandchildren. I am now 85. I have been married to Tosh for 58 years and have lived in Tsawwassen for 51 years.

# Mits Sumiya

My father was born in Japan in 1885 and came to Canada in 1904. My mother was born in 1894. Father worked as a houseboy and laborer. In 1912, he started a cedar shake and shingle mill and shipped timber to Japan until 1919 when the government restricted timber export to Japan. He married my mother in 1921 and I was born in November 1922 on Bowen Island. Father continued in the logging industry, moving around from timber stand to timber stand until 1930 when we settled in Vancouver.

I attended Central Public School and Strathcona Public School. I started working when I was eleven in a bowling alley after school and on Saturdays to save money for my education. After public school I went to Vancouver Technical School where I graduated with my matriculation. In 1941, I was accepted to UBC with the ambition to be an engineer. At Technical School I joined the army cadets. I continued with cadets at UBC with the idea of enrolling in the Army's Officer School. As a British subject I took the oath of allegiance to Canada and the Crown. We were given uniforms and a serial number. In January of 1942, Japanese Canadians were told to hand in our uniforms and we were removed from the cadets. I was deferred from the evacuation orders until I finished my exams and semester in May. But in June 1942, I was ordered to go a road camp. I refused to go and be separated from my family. I was arrested by the RCMP and was sent to Angler, Ontario, a POW camp #101 where I was a prisoner until 1946.

POWs were given \$12.00 transportation money from Angler, north of Thunder Bay. I caught a train to Port Credit because Toronto had a quota on Japanese. At first, I worked as a farm laborer. Later I managed to get my chauffeurs license and got work driving a truck. In 1950, my family moved to Toronto where we lived near Bloor and Lansdown close to public transportation as we didn't have a car. In 1951, I joined a small local manufacturing firm which made lighting fixtures and joined the Toronto JCCA [Japanese Canadian Citizens Association]. In 1959, I married Gloria Sato. By 1965, I changed jobs for a larger electrical manufacturing company and worked up to become manager of research and product development. My wife became a teacher. We were very active in the Toronto Buddhist Church and served on the executive of the temple. I was also a member of the Toronto JCCA executive. We are now both retired. We have one son who is married and we have two grandchildren.

Additional stories are available through the Nikkei National Museum and Cultural Centre, Hastings Park 1942, Tashme Historical Project, and other resources listed on [najc.ca](http://najc.ca).









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Slocan internees arrive by train. Library and Archives Canada, accession number 1972-051, item 3191856