

THE INTERNMENT YEARS:

**The Japanese Canadians
During World War II**



Inventory Check List

✓	✓	Item	Description	Comments
		Teacher's Guide		
		Lesson Plan 2	Notice regarding baggage	
			Notice to all Japanese persons	
			Distribution of Japanese in Canada	
			A guide to Japanese Canadian internment sites (pamphlet)	
			<i>Mr. Hiroshi's Garden</i> (book)	
		Lesson Plan 3	Japanese Canadian Timeline	
			Canadian Charter of Rights and Freedoms	
			Minoru: Memory of Exile (DVD)	
		Lesson Plan 4	The Japanese Connection in Steveston (maps)	
		Lesson Plan 5	<i>A Child in Prison Camp</i> (book)	
			<i>Baseball Saved Us</i> (book)	
			Study Prints	
		Supplementary Resources	<i>Internment and Redress: The Story of Japanese Canadians</i> (book)	
			<i>The Japanese Internment</i> (book)	
			Lemon Creek Harmonica Band – Songs to Remember (CD)	
			Obachan's Garden (DVD)	
			Ohanashi – The Story of our Elders: Tak Miyazaki (DVD)	
		Cotton Gloves	6 pairs	
		Layer 1	Chawan (Tea Cup)	
			Food Tin	
			Surikogi	
			Chawan (Rice Bowl)	
			Suribachi	
			Enamel Mug	

✓	✓	Item	Description	Comments
		Layer 2	Suzuri	
			Straight Pin	
			Top	
			Sumi	
			Fude	
			Chataku	
			Marbles	
			Bean Bag Doll	
			Jacks and 2 Balls	
		Loose (in zip-lock bags)	Boy's Cap	
			Kimono	
			Tenugui	
			Oshiwaku	
			Girl's Skirt and Blouse	
			Tabi Socks (1 pair)	
			Hashi (2 pairs)	
			Curling Tongs	
			Zori	
			Sudare	
			Furoshiki	
			Obi	
			Shamoji	
			Waribashi	
			Hashidai	

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Introduction

Introduction

Racial discrimination existed from the very beginning of Japanese immigration to Canada in 1877. But gradually, new generations of Japanese Canadians became integrated into the Canadian way of life. They were English-speaking, education-conscious and ambitious to establish themselves on their own.

Then came 1939 and the Second World War. In September 1940 Japan signed the Tripartite Pact and allied herself with the Axis Powers. Overnight Japanese Canadians in the cities and towns along the British Columbia coast became suspects and Japanese Canadians everywhere began to encounter overt discrimination. Japanese Canadian volunteers for the Armed Services were turned down and with the bombing of Pearl Harbour by the Japanese on December 7, 1941, the Japanese Canadians became 'enemy aliens' in their own land.

This tragic period saw the Japanese Canadians undergo confiscation of their fishing boats, homes and goods, compulsory registration, transportation to camps and settlements in the interior of British Columbia and across the Prairies, and further relocation to towns and cities as far east as Quebec.

This education kit is designed as a resource on the internment of Japanese Canadians during World War II. It contains primary and secondary sources as well as material specifically designed for the classroom. This kit is not intended as a chronological or comprehensive interpretation of this topic. Rather, through artefacts, documents, and photographs, the kit allows students to examine the experience of the Japanese Canadians during the Second World War. An emphasis is placed upon daily life in the detention camps and towns in British Columbia.

Overview

Overview

The Japanese in Richmond

In the early 1900s Richmond experienced an influx of immigration from Japan. The majority of immigrants settled in Steveston and on Sea Island drawn to employment opportunities in commercial fishing and in the 23 canneries that lined the Fraser River. However small communities of Japanese immigrants also sprung up in Terra Nova and on the Don & Lion Islands.

Sea Island

At the turn of the 20th century Japanese immigrants came to the south shore of Sea Island to work in the canneries and work in other seasonal jobs such as on the railways and in mines. Many of the Japanese residents settled into making a home on Sea Island and resided in cannery bunkhouses and cannery owned houses. Their children were enrolled in Sea Island School, which was located on a wharf near the canneries and bunkhouses. The school remained open from 1929 to 1942, when it closed due to a drastic decrease in enrolment. This was a direct result of the internment of Japanese Canadians during the Second World War (1939-1945) and the branding of the Japanese population as “Enemy Aliens.” In total, 23,000 Japanese were interned—14,000 of them were Canadian Born. After the end of World War II very few former Japanese residents of Sea Island returned to the area.

As the canneries began to close along the Fraser River the Canadian Government through the Ministry of Transport slowly began to buy up the land on Sea Island—moving out many of the suburban neighbourhoods to make room for the Airport, which today is known as the Vancouver International Airport.

Don & Lion Islands

In 1906 a three masted ship, the Suian Maru carried 83 men from Miyagi, Iwate and Kanagawa to Beecher Bay near Victoria. Entering Canada illegally they were soon discovered. In exchange for entry visas the men promised to work on the railways and in other jobs that were experiencing labour shortages.

Led by Jinzaburo Oikawa the group eventually settled on two Islands downstream from Annacis Island. These Islands were named Don and Lion by the group but are also known as Oikawa Jima and Sato Jima.

On the Island the new residents built cabins and established factories that processed salt chum salmon and salt salmon roe which were exported to Japan. They also cleared 90 percent of the land in order to produce vegetables for the local Japanese market. Finally under the direction of Oikawa they produced milled rice and brewed sake, which was eventually raided by local authorities.

The population of the Islands varied depending on the time of year, but from about 1911 to 1917 there were 70 to 100 people living on Don & Lion Islands.

In 1917, after a family tragedy, Jinzaburo Oikawa returned to Japan. His son, Yasujiro later came to take his place but the Islands were caught in the economic downturn that was affecting much of North America because of World War I. The islanders also were beginning to feel the inconvenience of living on an island and transporting children back and forth to school. In 1925 Yasujiro left the Island and many of the residents slowly began to leave.

Steveston

By the late 1890s Richmond saw an influx of Japanese immigration. There were about 2,000 Japanese residents in Steveston primarily working as skilled fisherman and labouring in the canneries. Over the years this number only increased and by 1900 the Japanese population had doubled. By the beginning of the Second World War, Steveston was home to the second largest Japanese community in BC.

Over the years as the community grew, schools and churches were established and the Japanese residents started businesses that served not only the Japanese population but also the non-Japanese community. For instance, the Japanese Benevolent Society established the first hospital, which offered medical benefits to all of Steveston.

As in the case of Sea Island, with the coming of the Second World War (1939-1945), the Japanese of Steveston were interned in camps away from the Pacific Coast signifying the greatest mass movement of people in Canadian History. Their property, including houses, personal effects, businesses and fishing boats were seized by the “Custodian of Enemy Alien Property,” and were sold off without permission from the owners. As a result of the internment, the community of Steveston drastically changed and many feared it would become a ghost town. By 1958 only 12,000 former residents had returned to live in Steveston.

The Early Years – The Issei

Manzo Nagano, the first known immigrant from Japan, arrived in Canada in 1877. Like other minorities, Japanese Canadians had to struggle against prejudice and win a respected place in the Canadian mosaic through hard work and perseverance. Most of the *issei* (ees-say), first generation or immigrants, arrived during the first decade of the 20th century. They came from fishing villages and farms in Japan and settled in Vancouver, Victoria and in the surrounding towns. Others settled on farms in the Fraser Valley and in the fishing villages, mining, sawmill and pulp mill towns scattered along the Pacific coast. The first migrants were single males, but soon they were joined by young women and started families. During this era, racism was a widely-accepted response to the unfamiliar, which justified the relegation of minorities to a lower status based on a purported moral inferiority. A strident anti-Asian element in BC society did its best to force the *issei* to leave Canada. In 1907, a white mob rampaged through the Chinese and Japanese sections of Vancouver to protest the presence of Asian workers who threatened their livelihood. They lobbied the federal government to stop immigration from Asia. The prejudices were also institutionalized into law. Asians were denied the vote; were excluded from most professions, the civil service and teaching; and were paid much less than their white counterparts. During the next four decades, BC politicians—with the exception of the Co-operative Commonwealth Federation (CCF)—catered to the white supremacists of the province and fuelled the flames of racism to win elections. To counteract the negative impacts of prejudice and their limited English ability, the Japanese, like many immigrants, lived in ghettos (the two main ones were Powell Street in Vancouver and the fishing village of Steveston) and developed their own institutions: schools, hospitals, temples, churches, unions, cooperatives and self-help groups. The *issei*'s contact with white society was primarily economic but the *nisei* (nee-say), second generation, were Canadian-born and were more attuned to life in the wider Canadian community. They were fluent in English, well educated and ready to participate as equals but were faced with the same prejudices experienced by their parents. Their demand in 1936 for

the franchise as Canadian-born people was denied because of opposition from politicians in British Columbia. They had to wait for another 13 years before they were given the right to vote.

The War Years and Beyond – Years of Sorrow and Shame

Shortly after Japan's entry into World War II on December 7, 1941, Japanese Canadians were removed from the West Coast. "Military necessity" was used as a justification for their mass removal and incarceration despite the fact that senior members of Canada's military and the RCMP had opposed the action, arguing that Japanese Canadians posed no threat to security. And yet, the exclusion from the West Coast was to continue for four more years, until 1949. This massive injustice was a culmination of the movement to eliminate Asians from the West Coast which began decades earlier in British Columbia. The order in 1942, to leave the "restricted area" and move 100 miles (160 km) inland from the West Coast, was made under the authority of the War Measures Act. This order affected more than 21,000 Japanese Canadians. Many were first held in the livestock barns in Hastings Park (Vancouver's Pacific National Exhibition grounds) and then were moved to hastily built camps in the BC Interior. At first, many men were separated from their families and were sent to road camps in Ontario and on the BC/Alberta border. Small towns in the BC Interior—such as Greenwood, Sandon, New Denver and Slocan—became internment quarters mainly for women, children and the aged. To stay together, some families agreed to work on sugar beet farms in Alberta and Manitoba, where there were labour shortages. Those who resisted and challenged the orders of the Canadian government were rounded up by the RCMP and incarcerated in a barbed-wire prisoner-of-war camp in Angler, Ontario.

Despite earlier government promises to the contrary, the "Custodian of Enemy Alien Property" sold the property confiscated from Japanese Canadians. The proceeds were used to pay auctioneers and realtors, and to cover storage and handling fees. The remainder paid for the small allowances given to those in internment camps. Unlike prisoners-of-war of enemy nations who were protected by the Geneva Convention, Japanese Canadians were forced to pay for their own internment. Their movements were restricted and their mail was censored.

As World War II was drawing to a close, Japanese Canadians were strongly encouraged to prove their "loyalty to Canada" by "moving east of the Rockies" immediately, or sign papers agreeing to be "repatriated" to Japan when the war was over. Many moved to the Prairie provinces, others moved to Ontario and Quebec. About 4,000, which half were Canadian-born, one third of whom were dependent children under 16 years of age, were exiled in 1946 to Japan. Prime Minister Mackenzie King declared in the House of Commons on August 4, 1944:

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

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

1950s To Present – Rebuilding and Revival

Reconstructing lives was not easy, and for some it was too late. Elderly *issei* had lost everything they worked for all their lives and were too old to start anew. Many *nisei* had their education disrupted and could no longer afford to go to college or university. Many had to become breadwinners for their families. Property losses were compounded by long lasting psychological damage. Victimized, labelled “enemy aliens,” imprisoned, dispossessed and homeless, people lost their sense of self-esteem and pride in their heritage. Fear of resurgence of racial discrimination and the stoic attitude of “*shikata ga nai*” (it can’t be helped) bred silence. The *sansei* (sun-say), third generation, grew up speaking English, but little or no Japanese. Today, most know little of their cultural heritage and their contact with other Japanese outside their immediate family is limited. The rate of intermarriage is very high—almost 90% according to the 1996 census. With the changes to the immigration laws in 1967, the first new immigrants in 50 years arrived from Japan. The “*shin issei*” (“new” meaning the post WW II immigrant generation) came from Japan’s urban middle class. The culture they brought was different from the rural culture brought by the *issei*. Many of the cultural traditions—tea ceremony, ikebana, origami, odori (dance)—and the growing interest of the larger community in things Japanese such as the martial arts, revitalized the Japanese Canadian community. At the same time, gradual awareness of wartime injustices was emerging as *sansei* entered the professions and restrictions on access to government documents were lifted.

1980s – Redress Movement

The redress movement of the 1980s was the final phase within the Japanese Canadian community in the struggle for justice and recognition as full citizens of this country. In January 1984, the National Association of Japanese Canadians officially resolved to seek an acknowledgement of: the injustices endured during and after the Second World War; financial compensation for the injustices; and a review and amendment of the War Measures Act and relevant sections of the Charter of Rights and Freedoms, so that no Canadian would ever again be subjected to such wrongs. With the formation of the National Coalition for Japanese Canadian Redress—which included representation from unions, churches, ethnic, multi-cultural and civil liberties groups—the community’s struggle became a Canadian movement for justice. They wrote letters of support and participated at rallies and meetings. A number of politicians also lent their support and advice. The achievement of redress in September of 1988 is a prime example of a small minority’s struggle to overcome racism and to reaffirm the rights of all individuals in a democracy.

Source: Internment and Redress: The Story of Japanese Canadians A Resource Guide for Teachers of the Intermediate Grades Social Studies 5 and Social Responsibility www.japanesecanadianhistory.net

Lessons

Unit Plan Based on the Kit

A lot of thought has been put into creating a unit plan that uses the kit to its full potential. That being said, feel free to pick and choose lessons to fit into an existing unit plan on immigration. All materials are provided unless otherwise stated.

A Note to Teachers About the Subject of Internment:

In dealing with the internment of Japanese Canadians, teachers are directed to the following guidelines adapted from “Teaching About the Holocaust”, United States Holocaust Memorial Museum:

Avoid simple answers to a complex history. Allow students to contemplate various factors that contributed to the internment; do not attempt to reduce internment history to one catalyst (e.g., the internment was not simply the inevitable consequence of racism). Present nuances of human behaviour and strive for precision of language (e.g., all Japanese were not put in internment camps and all Caucasian Canadians did not support internment).

Just because it happened, doesn’t mean it was inevitable. Too often, students have the simplistic impression that the internment was inevitable. Just because an historical event took place does not mean that it had to happen. The internment occurred because individuals, groups and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and better help students become critical thinkers.

Translate statistics into people. First-person accounts and memoirs provide students with a way of making meaning out of collective numbers.

Strive for balance in establishing perspective. Students may assume that victims may have done something to justify the actions against them, and thus place inappropriate blame on the victims themselves. Rather, the focus should be on the impossible choices faced by the victims.

Make careful distinctions about sources of information. Students should distinguish between fact, opinion and fiction. All materials should be identified as primary or secondary sources, fiction, or montages.

Be sensitive to appropriate written and audio-visual content. Graphic material should be used judiciously and only to the extent necessary to achieve the objective of the lesson. Teachers should provide a safe learning environment.

Lesson 1: How to Analyze Artefacts

Objectives

Students will:

1. Understand why artefacts are important to conserve for the future
2. Use specific techniques to analyze artefacts
3. Understand the concept of “artefact” and the proper handling of artefacts.

Materials

- Analyzing Artefacts Worksheet
- Artefacts in the kit
- Gloves in kit

Procedure

Preparing for working with artefacts

- Discuss with the class what artefacts are and why museums collect them.
- Go over how to handle artefacts. See [Appendix 3: How to Handle Artefacts](#).

Analyzing Artefacts

- Divide the class into groups and give each group an “Analyzing Artefacts” worksheet, a pair of gloves, and an artefact. Remind students to handle objects with gloves.
- Each group should come up with one question they have after analyzing their artefact.
- Use magnifying glasses or cover parts of the artefact to encourage closer examination.

Class Discussion

- Point out that this is the process that many historians use when examining objects for the first time. What was difficult? What was interesting?
- Line up the artefacts so the class can see them together. What is similar? What is different? What does this tell us about Japanese Canadian culture? What does it tell us about change and continuity in history?

Analyzing Artefacts Worksheet 1

Properties of Man-made Artefacts	Observe & Discuss <i>What can you find out about this object by using your senses?</i> <i>What can your group find out by talking about this object?</i>	Research <i>What questions would you like to answer about this object?</i>
History <ul style="list-style-type: none"> • Who made it? When? Why? • Who has owned it? • Is there writing on it? • Has it been changed since it was made? 		
Physical Features <ul style="list-style-type: none"> • What is it made of? • Describe its shape, size, weight, smell, and sound. • Is this a complete object or part of one? 		
Construction <ul style="list-style-type: none"> • How was the object made? • Would this have needed special skills or equipment? • Describe the materials it is made from. 		
Function <ul style="list-style-type: none"> • What was it made to do? • Does it have a practical function? • Is it a toy? Is it decorative? 		
Design <ul style="list-style-type: none"> • Does it do what it should? How well? • Has the design of similar objects changed over time? 		
Value <ul style="list-style-type: none"> • What is it worth? How do we establish value? • Who would find it valuable? Why? • Has its value changed? Why? • Does it have sentimental value? To whom? Why? 		

Source: Museum Magnet Schools. The State of Queensland, Dept. of Education. 2004

Analyzing Artefacts Worksheet 2

1. Write down 10 adjectives that come to mind when you look at the artefact (think about its shape, colour, size, material...):

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

2. Write down 3 questions that you would like answered, after you have looked at the artefact:

3. Is the artefact:

- a) Decorative?
- b) Functional?
- c) Symbolic?

4. Why do you think so?

Analyzing Artefacts Worksheet 3

1. What is it made of?

2. What do you think it was used for?

3. Who would have used it?

4. Do we still use objects like this?

5. What are some good ways to record information about artefacts?

6. What does this object tell you about the reasons why people immigrated to Canada?

7. How would you find out more information about the artefact? What resources would you use?

Lesson 2: Japanese Canadian Artefacts

Objectives

Students will:

1. Experience the challenge faced by Japanese Canadians when packing for internment camps.
2. Use Social Studies inquiry processes and skills to:
 - ◆ ask questions.
 - ◆ gather, interpret and analyze ideas.
 - ◆ communicate findings and decisions.

Materials

- Artefacts in kit
- Analyzing Artefacts Worksheets
- Baggage Allowance Notice
- Notice to all Persons of Japanese Racial Origin

Procedure

- Have students examine the artefacts in the kit, which illustrate the way of life of young Japanese Canadians during the internment years. You may wish print off the artefact fact sheets ([Appendix 1: Artefacts](#)) and have students use the Analyzing Artefacts Worksheets to help guide their examination.
- Explain to students that the artefacts represent items that would have been used at home and in school by Japanese Canadians in the 1940s.
- Have students read the Baggage Allowance Notice and the Notice to All Persons of Japanese Racial Origin. Discuss with the class how many Japanese Canadians had only 48 hours to pack before they were evacuated to the internment camps.
- Next have the class work in pairs to select which items from the kit they think would have been packed up and taken to the internment camps as part of the 150 lbs baggage allowance and which items would have been left behind (many of the “answers” can be found in the artefact fact sheets). Have students explain the reasons for their choices.

Extension

- Read *Mr. Hiroshi's Garden*
- Consult *A Guide to Japanese Canadian Internment Sites* for a deeper understanding of internment camps

Lesson 3: Human Rights Denied

Objectives

Students will:

1. Describe the events that led to the internment of Japanese Canadians
2. Discuss the concept of rights and freedoms
3. Reflect on how Japanese Canadian human rights were compromised during the period of internment.

Materials

- Japanese Canadian Timeline
- Canadian Charter of Rights and Freedoms
- DVD *Minoru: Memory of Exile*

Procedure

- Review with students the events leading up to the internment of Japanese Canadians. You may wish to use the timeline included in this kit as a guide.
- Discuss the concept of freedom and ask for examples of freedoms that we have as citizens of Canada.
- Review with the class the Canadian Charter of Rights and Freedoms. You may wish to have students view the [Youth Guide to the Canadian Charter of Rights and Freedoms](#) to help.
- Watch the movie *Minoru: Memory of Exile*.
- Have students work in pairs to determine which Canadian Rights and Freedoms were violated during the period of Japanese internment. Remind students that the Canadian Charter of Rights and Freedoms did not come into effect until 1982.

Lesson 4: Steveston Before and After – How did the forced relocation of Japanese during World War II change the population of Steveston?

Materials:

- *The Japanese Connection in Steveston, B.C.* posters

Background Information

(from *The Japanese Connection in Steveston, B.C.*, Preface)

The first Japanese immigrant, Manzo Nagano, arrived in Canada in 1877. Later some other Japanese immigrants arrived in the Vancouver area. In 1888, Mr. Gihei Kuno, from Mio, Mihama, Wakayama, Japan arrived in Victoria and noticed the large school of salmon going down the Fraser River. He was so impressed by the sight that he wrote a letter to his village in Japan to invite his fellow fishermen. Since then, hundreds of immigrants arrived and settled in alongside the river, particularly at the mouth of the Fraser River. Steveston was chosen as a base port.

FUN FACT: Wakayama is one of Richmond's Sister Cities, which acknowledges the area where many of Richmond's first Japanese immigrants came from.

From 1870 on, Steveston grew to be the largest fishing town in BC. Many Japanese immigrants contributed to the fishing industries on the West Coast as fishermen and shore workers. At the peak in the 1930s, there were approximately 3,500 Japanese descendants living in the Steveston area until the Second World War broke out.

During the 1920s and 1930s, all Asians experienced severe racial discrimination, particularly from the predominantly Caucasian community. Japanese Canadian fishermen were especially hard hit by the denial of their fishing rights on the West Coast in 1924. Living conditions were generally very poor in fishing villages and young children could not even attend the public school in Steveston. In 1922, the Richmond School Board agreed to teach Japanese Canadian children, and the Japanese community in Steveston raised several thousand dollars to help build Lord Byng School. While the school was integrated, some early classes were exclusively made up of Japanese-speaking students.

In 1942, the Pearl Harbour incident completely changed the lives of the Japanese in BC. The Canadian government confiscated their land, homes, livelihoods, and boats and fishing gear. They were forced to move inland for security reasons (100 miles inland from the West Coast was designed as a "protected area"). In 1949, these restrictions were lifted and many returned to Steveston to engage in the fishing industry again.

Book the Britannia Shipyards' *Life in Sutebusuton* field trip to learn more about what life was like for the Japanese living in Steveston, through the eyes of the Murakami family.

About these maps

These maps are part of a larger research project conducted by Mr. Haruji (Harry) Mizuta. His goal was to chart the movement of the settlers of the Japanese descendants on maps to show where they made their homes in the last decade. While only a few maps are shown here, the entire document—*The Japanese Connection in Steveston, B.C.*—is available through the Richmond Archives or the Steveston Public Library.

These maps have been selected to show:

- The change in the Japanese population before and after World War II, or in other words, the effects of the forced relocation policy
- A general view of where the Japanese lived before and after World War II

The exact names and addresses of Japanese living in Richmond, as well as maps of other areas in Richmond can be found in *The Japanese Connection in Steveston, B.C.* Please note that this document is not at a reading level suitable for elementary school.

Tips for using these maps in your classroom

- Ignore the colour of the dots and the numbers on the dots on [maps #30-2](#) and [#60-2](#). *The Japanese Connection in Steveston, B.C.* provides a record of the names of the people that refers to the colour and number on the dots.
- Encourage students to provide evidence from the maps for their answers. “I think...because...”
- Ask students to consider that each of the dots represents a family, not so different from their families. Take a moment to think about these families.
- Remind students that these maps show only a small section of Richmond, and many more Japanese lived throughout Richmond, Vancouver, and the rest of BC.

Discussion questions with answers

Using [Maps #30-2](#) and [#60-2](#):

These two maps show the population of Japanese in Steveston. Using coloured dots, [#30-2](#) shows the Japanese population in the 1930s and [#60-2](#) shows the Japanese population in the 1960s.

1. **How do you know that these maps are of Steveston?**
 - ♦ *Name written on map, next to Fraser River, name written in upper right corner*
2. **What do you recognize on these maps?**
 - ♦ *Street names such as Chatham Street, Moncton Street, Bayview Street)*
3. **What do you not recognize on these maps?**
 - ♦ *Ramp to CPR Ferry (left side of map), Imperial Oil Pier (bottom right side)*
4. **Approximately how many Japanese families lived in Steveston:**
 - a) **in the 1930s?** 246
 - b) **in the 1960s?** 36

5. **What do you notice about the number of Japanese families in the 1930s compared to the 1960s?**
 - ◆ *Significantly less (from a “school” of numbers to a “class” of numbers)*
6. **Why does the number of Japanese families drop significantly from the 1930s to the 1960s?**
 - ◆ *Forced relocation and that many families did not return. You can refer to the “Notice to All Japanese Persons...” poster. Point out Steveston and ask if students recognize any other places on it.*
7. **Why do you think many families did not return to Steveston?**
 - ◆ *Homes, boats, livelihoods were confiscated. Stirred up painful emotions.*
8. **What effect do you think this had on the community?**
 - ◆ *Painful experience for both Japanese and non-Japanese to leave their lives and friends. Weakened solidarity of Japanese in Steveston.*
9. **What do you notice about where Japanese families chose to live in the 1960s?**
 - ◆ *No families lived immediately along the river. Less densely populated. No more than 5 families lived in a group.*
10. **Why are these maps important?**
 - ◆ *Shows us visually the effects of the forced relocation. Serves as a reminder of a tragic period in Richmond’s history. Provides a backdrop or starting point for people’s stories. Shows that although the street names have stayed the same, significant events have happened on them. Can be used as a comparison with other areas.*

Using Map #40-1:

This map shows where the Japanese lived before the Second World War (1920s-1941) and during the Second World War (1942-49). Use the Study Prints binder for photographs and descriptions of life in these camps.

1. **Using the legend, what do the following colours represent?**
 - a) **Blue?** *Where the Japanese lived before the War*
 - b) **Red?** *Where the Japanese lived during the War*
2. **Where are most of the:**
 - a) **blue dots?** *Along the coast*
 - b) **red dots?** *Interior/inland*
3. **Why were the Japanese forced to move from along the coast to the interior?**
 - ◆ *They were forced to move inland for security reasons (100 miles inland from the West Coast was designed as a “protected area”). See the **Important Notice** document for information about what could and could not be brought with them.*

The Japanese Connection in Steveston

Using Maps #30-2 and #60-2

These two maps show the population of Japanese in Steveston. Using coloured dots, **#30-2** shows the Japanese population in the 1930s and **#60-2** shows the Japanese population in the 1960s.

1. How do you know that these maps are of Steveston?
2. What do you recognize on these maps?
3. What do you not recognize on these maps?
4. Approximately how many Japanese families lived in Steveston
 - a) in the 1930s?
 - b) in the 1960s?
5. What do you notice about the number of Japanese families in the 1930s compared to the 1960s?
6. Why does the number of Japanese families drop significantly from the 1930s to the 1960s?
7. Why do you think many families did not return to Steveston?
8. What effect do you think this had on the community?
9. What do you notice about where Japanese families chose to live in the 1960s?
10. Why are these maps important?

Using Map #40-1

This map shows where the Japanese lived before the Second World War (1920s-1941) and during the Second World War (1942-1949).

1. **Using the legend, what do the following colours represent:**
 - a) Blue?
 - b) Red?

2. **Where are most of the:**
 - a) blue dots?
 - b) red dots?

3. **Why were the Japanese forced to move from along the coast to the interior?**

Lesson 5: The Camp Years

Objectives

Students will:

1. Make deductions about life in an internment camp by analyzing both primary and secondary sources.
2. Understand the importance of analyzing a variety of sources in order to gain a better idea about a historical event.

Materials

- Book: *Baseball Saved Us*
- Book: *A Child in Prison Camp*
- Study Prints Binder

Procedure

- Create stations around the classroom and place the different sources at the different stations. Divide class into four groups. Give each group a resource. As each group examines the documents have them work towards answering the question: How is life at the camp different from life outside?
- Once all groups have done a full rotation of all stations, engage in a class discussion based on the students' observations about how they interpret life in the camps.

Lesson 6: Redress – How to apologize for making a mistake

(This lesson on Redress has been taken from: *Internment and Redress: The Story of Japanese Canadians A Resource Guide for Teachers of the Intermediate Grades Social Studies 5 and Social Responsibility* www.japanesecanadianhistory.net)

Objectives

Students will:

1. learn what redress is.
2. learn to identify and clarify a problem or issue.
3. learn to value diversity and human rights.
4. demonstrate their understanding of rights and responsibilities.

Materials

- Apology Chart
- Acknowledgment from Brian Mulroney

Procedure

1. Introduce the Apology Chart.
2. Divide students into small groups.
 - ◆ Assign one situation from the Apology Chart to each group. Allow practice time.
 - ◆ Each group role plays their situation for the class.
 - ◆ After each situation, students determine if an apology is needed.
 - ◆ Students record their answers on their chart.
 - ◆ If an apology is needed, what kind of apology should it be (e.g. verbal, should the person do something for the other person, etc.)?
 - ◆ Students fill in the whole chart, and discuss their answers with the class.
3. During the role play, ask students if the situation would be any different if they were the victim in each situation.
4. Discuss the injustices suffered by Japanese Canadians during wartime and later (1942-1949), for example having all of their homes and belongings sold off by the government, being put in prison camps, having fewer rights than other Canadians, having their families separated, being shipped off to Japan or Alberta, etc.

5. Share the redress information with students – Acknowledgment (master copy is at the end of this section)
 - ◆ Point out that adults, even governments, make mistakes.
 - ◆ Making this apology was difficult:
 - ▲ It was a large mistake (it happened to a large group of people who lost a great deal). It was embarrassing for both the government (Canadians do not think of themselves as racist but as accepting of cultural diversity) and Japanese Canadians (they were the victims and they had to ask for an apology as none was offered).
 - ▲ It was a long time ago. Many people felt that “the past is the past.”
 - ▲ Prime Minister Brian Mulroney’s speech in the House of Commons:
“We cannot change the past. But we must, as a nation, have the courage to face up to these historical facts ... to face up to the mistakes of the past, and so become better prepared to face the challenges of the future.”
 - ◆ The apology was symbolic. Japanese Canadians did not get back everything they lost “... no money can right the wrong, undo the harm, and heal the wounds. But it is symbolic.”
 - ◆ Prime Minister Brian Mulroney continued:
“It was important for the government to “put things right between them (the Japanese Canadians) and their country (Canada); to put things right with the surviving members of the Japanese Canadian wartime community of 22,000 persons; to put things right with their children, and ours, so that they can walk together in this country, burdened neither by the wrongs nor the grievances of previous generations. And ... our solemn commitment and undertaking to Canadians of every origin that such violations will never again happen in Canada.”
6. **Write a paragraph to answer the following questions:**
 - ◆ Was the apology necessary? Why or why not?
 - ◆ Was it the right kind of apology?
 - ◆ Could Japanese Canadians have been treated differently?
 - ▲ What alternatives would you suggest?

Apology Chart

Name: _____

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

Acknowledgement

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



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

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

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

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

- 1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;
- 2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and
- 3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

Brian Mulroney
Prime Minister of Canada

Resources

Resources

Websites

Interesting Episodes in Japan-Canada Relations (Ministry of Foreign Affairs, Japan)

www.mofa.go.jp/region/n-america/canada/episode.html

Japanese Canadian Photograph Collection (University of British Columbia Library)

http://angel.library.ubc.ca/cdm4/index_coll0610-6.php?CISOROOT=/coll0610-6

Japanese Canadian History. Net

www.japanesecanadianhistory.net

Japanese Internment Camps (Yukon Education Student Network)

www.yesnet.yk.ca/schools/projects/canadianhistory/camps/internment1.html

The Politics of Racism

www.japanesecanadianhistory.ca

Field Trips

Life in Sutebusuton

Grades 4-6

Learn to ‘think like a historian’ by enriching students’ understanding of what life was like for pre-WWII Japanese Canadians living in Steveston. Students will learn how to interpret primary sources and conduct interviews while engaging in role play in the Murakami family home.

Contact: Britannia Shipyards, 604-238-8037, britannia@richmond.ca

The Nikkei Return

Grades 4-6

Unpack the internment and post-war experiences of two Japanese Canadians from Steveston using objects and text. Challenge your students to make historical connections with contemporary themes of human rights and resiliency.

Contact: Steveston Museum, 604-718-8439, stevestonmuseum@richmond.ca

Appendices

Appendix 1: Artefacts

Blouse and Skirt



During the years in the camps in the 1940s, by far the most popular dress for girls was the *skirt*, worn with a *blouse* or pull-over. Money was scarce during those years, just as it had been during the Depression, which had just ended. The *skirt* was an economical garment, the female counterpart to the boy's pants. During the 1940s it was not proper for girls to wear pants, as it is today. In the camps, *skirts* and *blouses* were almost always made by hand-stitching or by sewing machine. The fabric was ordered by mail from department stores in Vancouver.

Among the inhabitants in some of the camps there might be a skilled tailor. Older boys sometimes had a pair of pants made by him, but usually Nisei mothers could tailor as well as "dress-make." Often an outgrown *skirt* would end up as a pair of summer shorts for the youngest boy.

Boy's Cap



In 1942, the *cap*, in various forms, was a popular head-covering for men and boys both in the camps and "outside." *Caps* were cheap, comfortable and, with ear flaps, warm. They could also be made at home by a good seamstress. This is an example of an essential item of clothing that would have been taken to the internment camps.

See Study Print No. 13 for an example of a boy wearing a similar cap.

Kimono and Obi



The *kimono* is the national costume of Japan for both men and women. When people left their native land as emigrants to settle in a new country like Canada, they often brought their national dress with them. They did not wear it every day but kept it for special occasions and major religious and national festivals celebrated in the old country. When the first Japanese immigrants came to Canada a hundred years ago, it was usually only the women who brought with them at least one *kimono* with all its accessories. This is not surprising, considering that clothing in Japan began to become westernized in the 1860s. For many years and by many people, the *kimono* has been used only for ceremonial occasions in Japan.

Dressing in a *formal kimono* involves the *kimono* itself, the beautiful *under kimono*, the *obi*, and at least eight other accessories excluding the *tabi* and *zori*.

During the camp years, from 1942 to 1946, the Japanese Canadians seldom wore the *kimono*, even on special occasions. The young people were so anxious to prove themselves “completely Canadian” that they turned their backs on most of the old customs. Also, because the *kimono* was so bulky and could be damaged by moths and dampness, most people did not include it in the 150 lbs of luggage that they were permitted to bring with them into the camps. The *formal kimono* is a good example of an item that was often abandoned during the evacuation.

The *kimono* in this kit is an *informal summer kimono* for a young girl. It is halfway between the costly and elaborate *formal kimono* with its lovely *obi* or sash, and the simple cotton *yukata*, which can be compared to a light summer dress. This type of *kimono* could have been brought into camp with the rest of the family clothing or it could have been made by the mother for a school concert. Dressing up in this *kimono* is quite easy, requiring only waist ties, the *kimono* itself, and an *obi*.

See Study Print No. 32.

Tabi and Zori



Like boys and girls everywhere, the children in the camps wore ordinary socks and shoes. But on rare occasions, when someone decided to wear the *kimono*, it was necessary to complete the outfit with *tabi* and *zori*, Japanese-style socks and shoes.

The *tabi* are cotton or nylon socks worn with *zori* and *geta*. It has a separate space for the big toe.

Zori are Japanese sandals. There are many types, ranging from simple straw ones to very beautiful *zori* covered with lacquer or brocade. Some of the fathers in the camps made *zori* like the ones in this kit for the children to protect their feet against the stony ground in summer.

Tenugui



This piece of cotton cloth, 0.9m long and 0.3m wide, is a very useful article. Most families included it among the few traditional articles that were tucked away in their baggage as they set out on the journey into the interior.

The word *tenugui* means hand-wiper because it was used mainly as a towel. But it had other uses. It could be folded or twisted and worn around the head to stop perspiration from dripping into the eyes while working. It could also be used as a neckband. Women wore a *tenugui* while at work both inside and outside the house to protect their hair against dust or sun.

Like the one included in this kit, *tenuguis* are white with a printed pattern in shades of blue or red. They are never all white. Many of them had been brought or sent from Japan. In Vancouver, they were often given away by merchants as a way of advertising a product.

Furoshiki



You may think that this is just a kerchief, and you are partly right. A *furoshiki* made of cotton is used as a kerchief. The piece of cloth is folded in two to make a triangle, placed on the head and tied under the chin. When used in this way it is called a *furoshiki-botchi* and was a traditional form of head-covering for many women who worked in outdoor jobs in Japan. Japanese Canadian women also wore *furoshiki-botchi* as head coverings both before and during the evacuation years.

There is also the *furoshiki*, which is used as a carry-all, and the *furoshiki* in this kit is one of these. The articles to be carried are placed in the centre, and the four corners are brought forward and knotted. It can be highly decorative or very simple, and can be made from cotton, silk or synthetic materials.

During the camp years, many young people regarded the *furoshiki* as “too Japanese”, and so they were used only by the older persons. Now they are becoming popular again.

See Study Print No. 36 where Mrs. Ibuki and her daughters are pictured wearing them.

Curling Tongs



During the 1940s curly hair was a very popular style for women. For Japanese Canadian women inside the camps as well as “outside”, curls and waves were popular as well and curling tongs were often one of the items that would have been taken with them.

Permanents were still expensive, and the usual treatment for straight hair was a long-lasting wave known as a marcel. To do a marcel, hairdressers used a special type of curling iron or tong. If there was not enough money for a marcel, hair was curled or waved at home by means of *curling tongs*, metal curlers or simply strips of papers. The tongs had to be warm enough to make a curl, but care had to be taken not to burn the hair.

Most internment camps eventually had a barber shop and a beauty salon but it was usually the Japanese Canadian mother who would cut and curl hair in the family.

Food Tin



Of all the customs that people give up when settling in a new land, those concerning food and eating are the most difficult to let go, and they last the longest. The Japanese Canadians were no exception and even today you will find, in most cities, at least one food store selling produce that Japanese Canadians use to prepare their traditional dishes. Many other Canadians have also acquired the taste for Japanese food—just look at the popularity of sushi!

During the camp years, rice was imported from the United States; other staples such as tofu, miso, soy sauce and pickled daikon were produced in the camps. At the beginning of the internment, there was still a small supply left of the Japanese foods imported before the evacuation. One of them was probably like the one shown on the container label in this kit.

Enamel Mug



In lumber camps and in the work camps of the depression years, *enamel mugs* were part of the “table service”, and were sometimes also used as soup bowls. During the Japanese Canadian evacuation they served, along with tin plates, as the tableware at Hastings Park and in the community kitchens in the internment camps.

See Study Print No. 18.

Suribachi and Surikogi



The *suribachi*, a corrugated earthenware bowl, and the *surikogi*, a wooden pestle that is used with it, are essential tools in the preparation of many Japanese foods. They were among the cooking utensils that most families brought with them to the internment camps.

Together, they are used like a mortar and pestle to grind miso, fish, yams, sesame seeds and other foods. It is a way of making smooth pastes instead of using a grinder.

Chawan – Tea Cup



In Japanese, *chawan* may mean a tea cup or a rice bowl, depending on the characters in which it is written. This *chawan* is a pretty but ordinary little cup that would be used for everyday meals. But even ordinary, everyday china was seldom seen in the camps. One reason for this was that china is too bulky and would take up too much of the baggage allowance. There were too many more important articles to take into the camps. Another reason was that china is fragile and could break. So among the treasures left behind, there would be at least one tea set.

The design of the tea set does not usually match the design of the rice bowls and other dishes. In the West, people buy a whole set of china decorated in one pattern. Japanese-style tea cups have no saucers. Instead, on formal occasions, small, saucer-like dishes of wood or lacquer are used.

Just as there are many different kinds of Japanese tea, there is a wide variety of *chawan*: small, delicate, porcelain cups, and large heavy cups; tall ones, and shallow ones. Most were factory-made but some were made and decorated by hand. These hand-made cups were fashioned out of earthenware and are quite valuable.

Chataku



The word *chataku* is composed of two words: *cha* (tea) and *taku* (table). This little “tea table” is used in place of the western-style saucer. It is not really a table, as we know it, but it does support a teacup. Because it does not match the cups that sit on it, it does not have to be thrown away if one or more cups become broken. For this reason, the *chataku* is practical as well as beautiful.

Most *chataku* are made out of wood and then lacquered, and some very old ones were beautifully crafted in metal. Like the *chawan*, the “tea table” seldom found its way into the camps.

Lacquering is one of the oldest crafts in Japan. The lacquer is made from the juice of a tree, *uroshi zoku*, a native of China and India. Once the lacquer is made, it is applied with a brush, often in many layers, to articles made of wood, papier-maché and plastic. Lacquers come in black and vermilion, and some are decorated with gold or silver. Most Japanese Canadians had at least a few pieces of lacquer ware prior to the war. Much of it was lost during the years of internment.

Chawan – Rice Bowl



As has been explained, *chawan* can mean rice bowl as well as teacup. This little bowl can be used with a lid, if desired. *Chawan* are made of porcelain or earthenware. Soup bowls, which may look like rice bowls, are made of lacquered wood and also have lids. Everyday china was seldom seen in the camps. One reason for this was that china is too bulky and would take up too much of the baggage allowance. There were too many more important articles to take into the camps. Another reason was that china is fragile and could break. So among the treasures left behind, *chawan* (rice bowls) would probably be one of them.

When eating rice from a bowl, the lid is removed with the left hand and placed upside down to the left of the bowl. Rice is not conveyed to the mouth from the table as in the western manner. The bowl is lifted with both hands and held in the palm of the left hand, so that the right hand is free to use chopsticks (*hashi*). If there is soup to eat also, then the rice, with each mouthful, is interchanged with any vegetables or other solids there may be in the soup.

Shamoji



Often called a 'rice paddle', this handy spatula, made of bamboo wood, is used for stirring and serving rice.

In the old country, the *shamoji* was the most widely used and certainly one of the oldest of all serving utensils. Because of its usefulness, and perhaps because of ancient beliefs surrounding it, the first Japanese settlers brought it to Canada. *Shamoji* were taken to the camps because they were so useful, lightweight, and not easily broken. They are still used in many Japanese Canadian homes. It is said that to taste right, rice must be served with a *shamoji*.

Sudare



This little article looks like a miniature, bamboo place mat. It is used to roll norimaki or maki sushi, Japanese-style sandwiches. This would have been taken to the camps because it is so lightweight and a useful tool for cooking.

Oshiwaku



This box is used to make another kind of sushi, and serves as a mould in which to shape the rice mixture. The result is plum-blossom, pine tree and fan shaped pieces.

Hashi (cooking) & Waribashi (disposable)



Hashi are Japanese-style chopsticks. They are similar to Chinese chopsticks but are slightly smaller and thinner, and pointed at one end. They were brought to Canada by the first settlers and were among the utensils which the Japanese Canadians brought with them to the prison camps. In the outside world, Chinese-Canadians continued to use their chopsticks. But most young Japanese Canadians at that time thought they should forget this custom, along with others, in order to become really Canadian.

Hashi are made of wood, bamboo, metal, or ivory. Today there are plastic ones too.

According to old beliefs which still linger, it is unlucky to use odd *hashi* (that is, one from one pair, one from another) and, even more so, for two persons to use their *hashi* to pass food from one to the other.

Hashidai



Sometimes called *hashi pillows* or rests, these are little china objects upon which you can rest the pointed or eating end of the chopsticks. Only one is used. The *hashi* are placed in front of a person, on the *hashidai*, which sits slightly to the left of the person. The handle end of the *hashi* rests on the table. *Hashidai* are made in a wide variety of beautiful shapes and patterns, and some of them are quite expensive.

Hashidai were among the items left behind in the hurried departure for the interior.

Straight Pen



Straight pens were used in schools in the 1940s, and Japanese Canadian children used them during the camp years. Penmanship was still an important subject and for these lessons, it was felt that ball-point pens, or even fountain pens, were not good enough. It was believed that *straight pens* trained the hand to form clear handwriting. The ink for *straight pens*, and later fountain pens, was contained in a small bottle or well, which fitted into a hole in the upper corner of the desk. Ink wells in all the schools were filled from large bottles.

The Fude



When the first Japanese came to Canada in 1877, they probably brought with them a writing brush (*fude*), and inkstone (*suzuri*), and a cake of *sumi* (solidified Indian ink). The writing part of the *fude* is made of hairs from such animals as the badger, rabbit and rat. The hairs are tied together and inserted into a bamboo handle. Depending on the type of writing required, the bristles can be long or short, thick or fine, in the same way as you would choose pen nibs.

Long before the fountain pen appeared in the Western world, the Japanese student used a *yatate* – an inkpad made of silk saturated with ink and enclosed in a container. A tube, usually of bamboo, was attached to the container to hold the *fude*. The whole apparatus was fastened to a person's belt by a silk cord. This is now a valuable antique.

Sumi and Suzuri-Ishi



The *sumi* or inkstick is a coloured cake of very hard substance that is made of oil, mortar and gum. It is rubbed against the stone part of the *suzuri-ishi*, which contains water, and the resulting particles drop into the water to form ink. The rubbing is continued until the desired shade of black is produced. More water is added to this base whenever it is necessary to renew the supply. The *suzuri* is made from a type of stone found in Japan and selected for the purpose.

Games and Toys



Toys were scarce during the camp years and most children made their own fun. Swimming, baseball, hockey, and just plain hiking and exploring provided most of the recreation. In camps where Kendo equipment was available, in Sandon, for example, Japanese fencing was a popular sport along with Judo.

Playing with *jacks*, *marbles* and *tops* were very popular. The *top* in the kit is a type of hand-top, which smaller children played with because it took only the thumb and forefinger to spin it. One game, much like *jacks*, was played with *bean bags*. Small bags, similar to the one in your kit, could be made from left-over material and filled with rice, peas or small beans. If little bells are enclosed in the bag, the sound adds to the fun.

Japanese dolls, like those shown in Study Print No. 41, were among the treasures that had to be left behind. There was not enough money to buy dolls from department stores but there were always homemade dolls. If parents were too busy, then grandparents or older friends would make them, as well as *tops* and *straw animals*. On cloudy days, some of the children made *rain dolls*, *teruteru bozu*, from pieces of white paper.

Appendix 2: Connections to the BC Curriculum

This education kit was designed to meet the **Grade 5 Social Studies** curriculum but can be adapted for other grades.

Social Studies

Grade 5

Big Idea: Canada's policies and treatment of minority peoples have negative and positive legacies.

- past discriminatory government policies and actions.
- human rights and responses to discrimination in Canadian society.
- take stakeholders' perspectives on issues, developments or events by making inferences about their beliefs, values and motivations.
- make ethical judgments about events, decisions or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond.

Appendix 3: How to Handle Artefacts

Six pairs of light cotton gloves are included in the kit, and must be worn when handling the artefacts.

Not only must artefacts be safely stored, they must also be handled carefully. The following are examples of rules followed by museum personnel when handling artefacts. Please go over them with your students prior to handling artefacts:

General Rules

- Notify museum staff immediately of any loss or damage.
- Always use gloves when handling artefacts
- Cleanliness is essential: do not drink or eat around objects.
- Do not use pens or sharp objects around objects.

Before you pick up an object

- Are your hands clean?
- Are you wearing gloves?
- Are you wearing any jewellery that could damage the object?
- Examine the object carefully – are there any weaknesses or repairs that you need to be aware of?

When you pick an object up

- Use both hands.
- Never pick it up by the handle, rim or a projecting part.
- Pick it up by its most solid component.
- Handle only one object at a time.
- Never leave artefacts unattended or unsecured.

When you are finished with the objects

- Store artefacts in their places in the kit
- Please put some thought into storage arrangements so that objects are not leaning against one another or on top of each other.

* If students notice the catalogue number on an artifact, take this opportunity to explain how museums look after their artefacts. Each object in the collection receives a unique number. This number identifies the object's date of entry into the collection and is used on all documentation.

For example, at the Richmond Museum, 979.1.3. refers to: 979 is 1979, the year the object was accepted, 1 is the first donation of the year and 3 is the third object in that donor's donation.