

JAPAN THROUGH THE SENSES



Table of Contents

| | |
|---|-----------|
| Inventory..... | iii |
| Introduction..... | 1 |
| Learning Like a Detective..... | 2 |
| Historical Overview | 5 |
| Historical Overview..... | 7 |
| Glossary..... | 11 |
| Glossary | 13 |
| Chapter 1 — The First Japanese | 15 |
| Lesson 1.1: The First Japanese | 17 |
| Lesson 1.2: Gihei Kuno | 21 |
| Lesson 1.3: Kuno Garden..... | 23 |
| Lesson 1.4: Don and Lion Islands | 24 |
| Lesson 1.5: Don Island (archaeology) | 25 |
| Lesson 1.6 Don Island (archives)..... | 26 |
| Lesson 1.7: Lion Island (Sato Jima)..... | 29 |
| Chapter 2 —Making a Living..... | 33 |
| Lesson 2.1: Fishing for a Living..... | 35 |
| Lesson 2.2: Strike on the Fraser | 37 |
| Lesson 2.3: Fishing is a Dangerous Occupation | 41 |
| Lesson 2.4: Steveston Boat Builders | 44 |
| Lesson 2.5: Boat Names | 46 |
| Lesson 2.6: Sea Island..... | 47 |
| Lesson 2.7: Farming..... | 49 |

| | |
|--|------------|
| Chapter 3 — Starting Families | 51 |
| Lesson 3.1: Picture Brides | 53 |
| Lesson 3.2: Housing | 56 |
| Lesson 3.3: Food | 58 |
| Lesson 3.4: Clothing | 61 |
| Lesson 3.5: “Mon” or Family Crest | 62 |
| Lesson 3.6: Toys and Games..... | 63 |
| Chapter 4 — Building a Community | 65 |
| Lesson 4.1: The Japanese Hospital..... | 67 |
| Lesson 4.2: Churches and Temples | 70 |
| Lesson 4.2a: Christian Churches..... | 70 |
| Lesson 4.2b: The Buddhist Temple..... | 72 |
| Lesson 4.3: Education | 74 |
| Lesson 4.3a: Steveston School | 75 |
| Lesson 4.3b: The Japanese School | 77 |
| Lesson 4.3c: Hideko Hyodo, The first Japanese Canadian Teacher | 80 |
| Lesson 4.4: Celebrations..... | 83 |
| Lesson 4.5: Martial Arts..... | 85 |
| Chapter 5 — Disappearance of the Japanese | 89 |
| Lesson 5.1: Confiscation of Properties..... | 91 |
| Lesson 5.2: Removal From the Coast..... | 94 |
| Chapter 6 — Fighting for Equality | 101 |
| Lesson 6.1: The Franchise | 103 |
| Lesson 6.2: Return and Rebuilding..... | 108 |
| Lesson 6.3: Redress and Regaining Heritage..... | 111 |
| Bibliography and Online Resources | 113 |
| Selected Bibliography | 115 |
| Online Resources | 115 |
| Prescribed Learning Outcome | 117 |
| Prescribed Learning Outcomes | 119 |

Inventory

| ✓ | ✓ | Item | Description | Comments |
|---|---|------------------------------------|---|----------|
| | | Teacher's Guide | | |
| | | Photo catalogue | | |
| | | Artefacts – Loose | Pottery shards | |
| | | | Net-mending needle | |
| | | | Container of Japanese food: <ul style="list-style-type: none"> • seasoned seaweed • seaweed • pickled ginger • soy sauce • wasabi • green tea | |
| | | | Tray | |
| | | | Kimono, 2 waist sashes, obi and bow | |
| | | | 2 Yukatas and 2 obi | |
| | | | Happi coat, waist sash, headband | |
| | | | 2 sandals, 1 pair of socks | |
| | | | Towel with family crest | |
| | | | Buddhism: <ul style="list-style-type: none"> • prayer beads for men and women • incense • bell and ringer | |
| | | | Doll Festival: greeting card | |
| | | | Children's Day: carp and fabric poster | |
| | | | School: Calligraphy pen, ink and abacus | |
| | | Artefacts – Layer 1 (food related) | Teapot | |
| | | | 2 teacups | |
| | | | Rectangular plate | |
| | | | 2 soup bowls | |
| | | | 2 rice bowls | |
| | | | 2 chopstick rests | |
| | | | 3 pairs of chopsticks | |

| ✓ | ✓ | Item | Description | Comments |
|---|---|-----------------------------|------------------------------|----------|
| | | Artefacts – Layer 2 (games) | Koma (top) | |
| | | | Kendama (cup and ball) | |
| | | | Helicopter | |
| | | | Stilts | |
| | | | Jacob’s ladder | |
| | | | Red drum | |
| | | | Monkey toy | |
| | | | Tiny komas (spinning tops) | |
| | | DVD | Obachan’s Garden | |
| | | Books | Caged Eagles | |
| | | | Steveston Judo Club | |
| | | | Japanese Canadian Internment | |
| | | | Sutebusuton | |
| | | Other Resources | Origami paper | |

Introduction

The primary goal of this kit is to provide teachers and students with an interactive learning experience about the history of the Japanese community in Richmond.

Students are encouraged to “think like a historian”. The approach is through historical inquiry whereby learners are encouraged to critically engage with the topic at hand, aided largely by the Historical Thinking Concepts framework. This includes developing their proficiency in determining historical significance, using primary sources as evidence, identifying continuity and change, and taking a historical perspective.

Some aspects are more appropriate for the upper elementary level and they are explored in more depth than the others. In addition, the lessons are designed to encourage learners to use their five senses—listen, view, smell, touch and taste. Although students in the upper elementary grades are the intended users, teachers may find these lessons to be appropriate for middle and high school students also.

An important goal of the education kit is to meet the prescribed learning outcomes of the British Columbia Integrated Resource Packages for Social Studies 5 and 6 and some of the learning outcomes in Fine Arts, Language Arts, and Japanese 5 to 8.

The kit contains a teacher’s manual, artefacts, photographs, maps, and other learning tools. Please see the kit inventory for a complete list of kit contents. A list of secondary and online sources is provided in the Selected Bibliography.

The Richmond Museum Society is grateful for the funding provided by The History Education Network in the development of this education kit.

Learning Like a Detective

Did you know that historians are like detectives?

- What do detectives do? They investigate or search for clues, hints, and evidence to solve mysteries
- Can you name some? Sherlock Holmes, Inspector Gadget, Nancy Drew, Law & Order
- What do historians do? They look at materials such as maps, documents, photos, letters, newspaper ads and others to search for explanations to events and peoples in the past.

Both use evidence to solve mysteries. Think about a footprint. The detective would use it to solve a crime, and a historian would use it to learn more about the past. Both are mysteries that can be solved by using evidence, in this case, a footprint.

For the next few weeks, we are going to challenge ourselves to think more like detectives and historians as we learn about the history of the Japanese in Richmond. We are going to examine evidence, ask questions, and come up with our own answers.

Here are a few skills we are going to work on:

- **5 W's + H:** what, where, when, why, who, and how.
- **5 senses:** touch, see, hearing, smell and taste.
- **Making inferences:** Sometimes there are many clues, other times very little; sometimes they are conflicting. In some instances detectives must make reasonable guesses.
- **Sharing information:** Detectives and investigators work alone or with others but for the best result, they share what they find and help each other to solve a mystery.

Our mission is to learn more about the Japanese community in Richmond, so let's break it down into some questions we have. What do we want to know?

- When did the Japanese arrive? Were they the first people in Richmond?
- Where did they settle? How do we know?
- What made them stay?
- What changed and what stayed the same since their arrival?
- Who are the significant people in the community? Why should we know about them?
- Were there significant events in the Japanese community in Richmond? In BC? In Canada? What were they and why should we know about them?

Keeping a Journal

All good detectives keep accurate, written record of clues and evidence they discover in a timely manner. You will also keep a journal of your discovery for each lesson.

A helpful way to organize information is by using a chart. Here is one that you can copy into a notebook or binder.

Journal entry (title or topic): _____

| What do I know? | How do I know? | What do I need/want to know? |
|-----------------|----------------|------------------------------|
| | | |

Where in the world is Richmond?

Use your classroom map, atlas or globe to find the following. Outline maps can also be found in the kit:

- Japan
- Canada
- British Columbia
- Pacific Ocean
- Richmond and surrounding cities, such as Vancouver and New Westminster

Richmond is made up of two large islands and many smaller ones. The two large islands are Sea Island and Lulu Island.

Sea Island was named for the fact that often the land was indistinguishable from the water.

Lulu Island was named after Lulu Sweet an actress who was much loved by the Royal Engineers who were responsible for maintaining law and order and surveying British Columbia.

Note to Teachers

Each lesson follows this format:

Objectives: Presents the main learning objectives, including any historical thinking concepts and the Ministry of Education Prescribed Learning Outcomes.

Background Knowledge: Provides the context for the lessons. Depending on the abilities of the students, teachers may wish to read it to the whole class or have them read it in small groups or individually.

Materials: Lists objects, books, photos and other supplies that can be found in this kit to support this lesson.

Discuss: Provides sample questions to guide and focus on the main concepts.

Task: A journal or activity that provides an interactive activity to fulfill the lesson objective.

Challenges: Intended to provide opportunities for enrichment.

Larger copies of the thumbnail images in each lesson can usually be found in the kit.

Historical Overview

Historical Overview

Since time immemorial...

Along Canada's west coast, the rich natural resources of the sea attracted many peoples. Accessible only by water and dependent on its ebb and flow and the arrival of the salmon, the First Nations peoples — the Musqueam and the Coast Salish tribesmen — were the first to inhabit the area.

Leonard Ham, an archaeologist, says "there were two native settlements in the Steveston area, one at Garry Point and one about a half mile east." (Bill McNulty, p. viii)

They fished for sturgeon and eulachon in the spring but salmon was the most important species. The sockeye arrived in the summer and the coho, chum and pink salmon in the fall.

While the men were catching fish and hunting game, the women cleaned, dried, smoked and stored the fish. They and the children also dug clams and cockles, gathered salmon berries and gooseberries and dug young horsetail shoots and roots of silver weed and clover. At the end of November they loaded their dugout canoes and returned to their winter residences.

When the first salmon canneries were built on the Fraser River, the First Nations peoples made up the workforce. However, between 1900 and 1914, the last of the First Nations' villages were abandoned.

The Europeans arrive...

The main draw to this area for many Europeans was land. The first recorded settler in Richmond was Hugh McRoberts who purchased 1600 acres on Sea Island in 1860-61 and purchased 100 heads of cattle from Oregon.

Nobody knows for sure where the name Richmond came from, but one theory is that it was named by McRoberts' daughter, Jennie, in remembrance of their former home in Australia.

The Steves family arrived in 1877 from New Brunswick and became the first permanent settler in the southwest corner of Lulu Island. Manoah bought 400 acres half a mile north of Garry Point. He paid 75 cents per acre. Manoah and Martha had six children. The town of Steveston is named after the Steves family.

Along came the Japanese...

The riches of the Fraser lured the Japanese to fish and stay in the surrounding areas. The first to arrive was Manzo Nagano in 1877, a seaman from Nagasaki, who jumped ship and with an Italian settler fished the Fraser and sold their catch to the canneries built around New Westminster. Most of the other fishermen were Native men.

The first resident Japanese fisherman in Steveston was Gihei Kuno from Mio Village in Wakayama prefecture. He arrived in 1887, saw that “the fish are so plentiful they virtually leap into boats” and enticed young men to join him with letters describing the salmon runs. His villagers came and within a decade the number of Japanese fishing on the Fraser grew to nearly 2,000 during the fishing season. In addition to Steveston, Japanese settlements were established on Don and Lion Islands, Queensborough and on Sea Island.

By the 1900s Japanese fishermen were organized into a union, the Japanese Fishermen’s Benevolent Society (*Gyosha Dantai*), to negotiate with fishing companies and to counter the negative propaganda from other competitors. They had initiated the salt chum salmon industry and the salt herring fisheries which spread into the Gulf of Georgia. They also supplied fresh ling cod to local markets. Given the uncertainty of fishing, they also started purchasing small plots of land to farm.

An outbreak of typhoid fever due to drinking impure water from the Fraser necessitated the opening of a hospital. It began in a Methodist mission until a new hospital was built by the Gyosha Dantai in 1900 and was in operation until 1942 when the Japanese were forcibly removed. Families paid eight dollars per year for medical services and it is believed to be the first medical insurance in Canada.

Among the fishermen were boat builders who were trained in Japan. They soon dominated the wooden boat building industry and until 1942, all the boat works in Steveston except the Britannia Shipyard were operated by Japanese boat builders.

The first Japanese woman accompanied her husband to Vancouver in 1887 and became the mother of the first Canadian *Nisei*. Many of those who followed were “picture brides” who arrived to learn that their husbands, whom they had never met, were usually older and less educated. Though young and unprepared for pioneer life they adapted, brought stability to the community and guided their *nisei* sons and daughters.

As picture brides increased, families grew in number, and when their children became of school age, Japanese families enrolled them in public schools. However, in 1907 the Richmond School Board ruled that only children of Japanese with residences in Steveston were eligible to attend. Since most Japanese families lived in cannery houses and did not pay property tax, their children were excluded from attendance. The community built their own Japanese school.

Clubs and sports teams, both the traditional Japanese ones such as sumo, kendo and judo as well as the western sports, especially baseball, were organized and popular among the youth in the community.

Sixteen years later, in 1923, the Richmond School Board finally agreed to accept Japanese children in return for financial assistance from the community. Integration meant that Japanese children attended public school from 9 am to 3 pm and an additional two hours of Japanese language instruction after school. Youngsters complained about having to attend both schools which included weekends.

On Dec. 7, 1941 Japan bombed Pearl Harbor in Hawaii. The United States and Canada declared war and Canada invoked the War Measures Act. Immediately, 38 Japanese nationals were imprisoned, all 59 Japanese language schools and the three Japanese language newspapers in BC were closed. The English language weekly, the *New Canadian*, was allowed to publish to enable the government to disseminate orders on what the Japanese could and could not do. Cameras, firearms and radios were confiscated and a dusk-to-dawn imposed on persons of Japanese origin.

After “Japantown” in Vancouver, Steveston had the second highest population of Japanese Canadians in Canada. Most of them were in the fishing industry and were the first to feel the economic effects of the War Measures Act. Overnight their vessels were impounded and their fishing licenses eliminated. They could no longer look after their families.

Despite the fact that Ottawa’s top military authorities and the RCMP agreed that Japanese Canadians did not pose any security risks, all persons of Japanese origin were expelled from a 100 mile (160km) strip from the Pacific coast. They were dispersed inland to small towns in the BC interior and to sugar beet farms in Alberta and Manitoba. The government promised to hold their properties “in trust” but broke its promise and sold them off at a fraction of their value and the proceeds used to cover the cost of their own internment.

As WWII was drawing to a close, the Japanese were issued with an ultimatum — move east of the Rockies or be “repatriated” to Japan. Many moved to the prairie provinces, others to Ontario and Quebec and about 4,000, half of them Canadian-born, were exiled to Japan, a country they did not know.

On April 1, 1949, four years after the end of WWII, all restrictions were lifted and Japanese Canadians were given full rights of citizenship. As voting citizens, they were now eligible to practice law, to become pharmacists and join the civil service, professions from which they had previously been excluded.

They also gained the right to return “home” to the Pacific Coast, but there was no home or community to return to. The churches, temples, language schools and other community-owned properties had been seized and sold as were their homes and personal properties. But, 28 Japanese fishermen managed to fish the Fraser that first season. The fishing companies were happy with the result and mounted a recruitment drive into the interior settlements, Alberta and into Ontario for Japanese fishermen. Eventually, about 250 fishermen settled in Steveston and another 50 in the surrounding areas.

The rebuilding of the Japanese community in Richmond began in earnest. New boat works were established as demand for new boats by Japanese fishermen increased. Cannery houses were replaced by newly built homes, and businesses grew in number. Social institutions were rebuilt: the Steveston Community Centre in 1954, the Steveston Buddhist Temple in 1968, the Martial Arts Building in 1972, and the Steveston Japanese Canadian Cultural Centre in 1992 with funds from the Redress Foundation.

Once again Lord Byng School was rebuilt and a rock garden was developed to honour Hideko Hyodo, the first teacher of Japanese origin to be hired in BC and who organized the education of students in the internment camps.

An elementary school in honour of Tomekichi Homma opened in 1991. Homma was one of the first Japanese settlers in Richmond. He was involved in the construction of the first Japanese school as well as the fishermen's hospital. He also started the first Japanese daily newspaper, the *Canada Shinpo*. He helped organized the *Gyosha Dantai* and became its first president. He fought for equal rights for Asians through the courts but he did not see it in his lifetime. The franchise was finally granted to Japanese Canadians in 1949, five years after his death.

In 1977 the Japanese communities scattered across Canada joined in the celebration of the centenary of the first immigrant from Japan. As Japanese Canadians joined the celebrations, the silence wrought by the internment years was broken and interest in their heritage rekindled. It sparked the rebuilding of a shattered Japanese community and the journey to seek redress for the injustices committed under the War Measures Act. Redress was achieved on Sept. 22, 1988 when the Government of Canada and the National Association of Japanese Canadians negotiated a settlement that included an acknowledgment, apology and compensation for the historic injustices.

The vibrant, pre-internment Japanese communities that existed up and down the Pacific coast are non-existent today. Steveston is the exception. It is the only community that can boast a return of its former Japanese residents. In 1988 it celebrated the 100th anniversary of Gihei Kuno's arrival from Wakayama.

The colonies on Don and Lion Islands no longer exist but in 2006, the Japanese community celebrated the 100th anniversary of the arrival of the *Suian Maru* and the settlements of the two islands in the Fraser.

The year 2012 marks the 70th anniversary of the forced removal and exile from Richmond and other communities on the BC coast. Seven years hence, in 2019, the Japanese communities will be celebrating the 70th anniversary of the lifting of all restrictions and the granting of equal rights as citizens of Canada.

Glossary

Glossary

| | | |
|---------------|-------------------|---|
| Japanese | | is an ethnic identity |
| nikkei | <i>(knee kay)</i> | means of Japanese origin, used to refer to Japanese living outside Japan |
| issei | <i>(ee say)</i> | first generation, immigrant |
| nisei | <i>(knee say)</i> | second generation, born in Canada |
| sansei | <i>(son say)</i> | third generation, born to nisei |
| yonsei | <i>(yo n say)</i> | fourth generation |
| gosei | <i>(go say)</i> | fifth generation, etc. |
| Gyosha Dantai | | The Japanese Fisherman's Association, created in 1887 to protect the rights of Japanese fishermen. |
| Suian Maru | | The ship that set sail from Japan's Miyagi Prefecture for Don and Lion Islands near Richmond, BC, known in the Japanese community as Oikawa-jima and Sato-jima respectively (jima = island) |

Other Japanese words are defined when introduced in the lessons.

| | |
|-------------|--|
| archaeology | is the study of ancient things for example, pottery shards, or pieces broken pottery, tools, and bones. |
| artefacts | are objects made by a human beings and can tell us about the society in which they were made and about the people who made them. |
| history | is the study of change over time and understand how cultures are influenced by the changing environment. It also studies how people developed skills over time. |
| sources | primary sources are very close to the origin of an event or topic. They are written by people who took part in the event or saw what happened. Examples included in the kit are: archeological artefacts, photographs, videos, maps, interviews, letters. |
| | secondary sources are one step removed from the an event. They are written by people who were not there and may include an interpretation, different views and analysis to help readers understand why things happened. |

Chapter 1 — The First Japanese

Lesson 1.1: The First Japanese



Note: there are larger hard copies of the photos available in the kits.

Objectives:

- identify and locate the prefectures (provinces) where the Japanese immigrants originated (ongoing task)
- gather evidence that the Japanese settled in Richmond, which will be examined in more detail later on
- develop questions for inquiry that help shape student learning about the Japanese in Richmond

Materials:

- outline map of Japan
- map of Japan prefectures: http://en.wikipedia.org/wiki/Prefectures_of_Japan
- photographic “evidence” that Japanese settled in Richmond:
 - ◆ Kuno Garden
 - ◆ Tomekichi Homma School
 - ◆ Murakami House at Britannia Shipyards
 - ◆ Steveston Buddhist Temple
 - ◆ Japanese Canadian Cultural Centre
 - ◆ Martial Arts Building
 - ◆ Street names

Background Knowledge:

(Teacher Note: You may want to share parts of the Historical Overview here)

1877 — *In the same year that the Steves' family settled in what was to be called Steveston, the first Japanese settler arrived in Canada. He was a seaman from Nagasaki named Manzo Nagano. He worked on a British ship and when it landed in New Westminster, he decided to stay and not return to Japan. He fished for salmon on the Fraser River with an Italian settler. There's evidence that he went to Victoria, opened a shop and started exporting goods to Japan but very little else is known. He was the first and soon after Japanese from different parts of Japan followed him. They entered the fishing industry, worked in lumber mills and mining, and later became farmers.*

Discuss:

1. What do we know about Nagano? Use the **5 W's + H** with the info above.
2. Based on what we know, what can we infer about Nagano? Possible answers: adventurous, not married and no children, free spirit...

Task:

1. Locate and colour Nagasaki prefecture on the outline map of Japan. This will be an ongoing task as students discover that immigrants came from many parts of Japan.
2. What evidence is there that the Japanese settled in Richmond?
 - ◆ Kuno Garden
 - ◆ Tomekichi Homma School
 - ◆ Murakami House at Britannia Shipyards
 - ◆ Steveston Buddhist Temple
 - ◆ Japanese Canadian Cultural Centre
 - ◆ Martial Arts Building
 - ◆ Street names
3. What questions would a good detective ask about the Japanese?
 - ◆ Where did they come from?
 - ◆ When did they arrive?
 - ◆ Why did they leave Japan?
 - ◆ What made them come to Richmond?
 - ◆ What made them stay?
 - ◆ Did they all settle in one area in Richmond?
 - ◆ What did they do here?

These are good questions to keep track of in the learning journal, or as a large chart at the front of the classroom. Information can be added to it as we learn more.

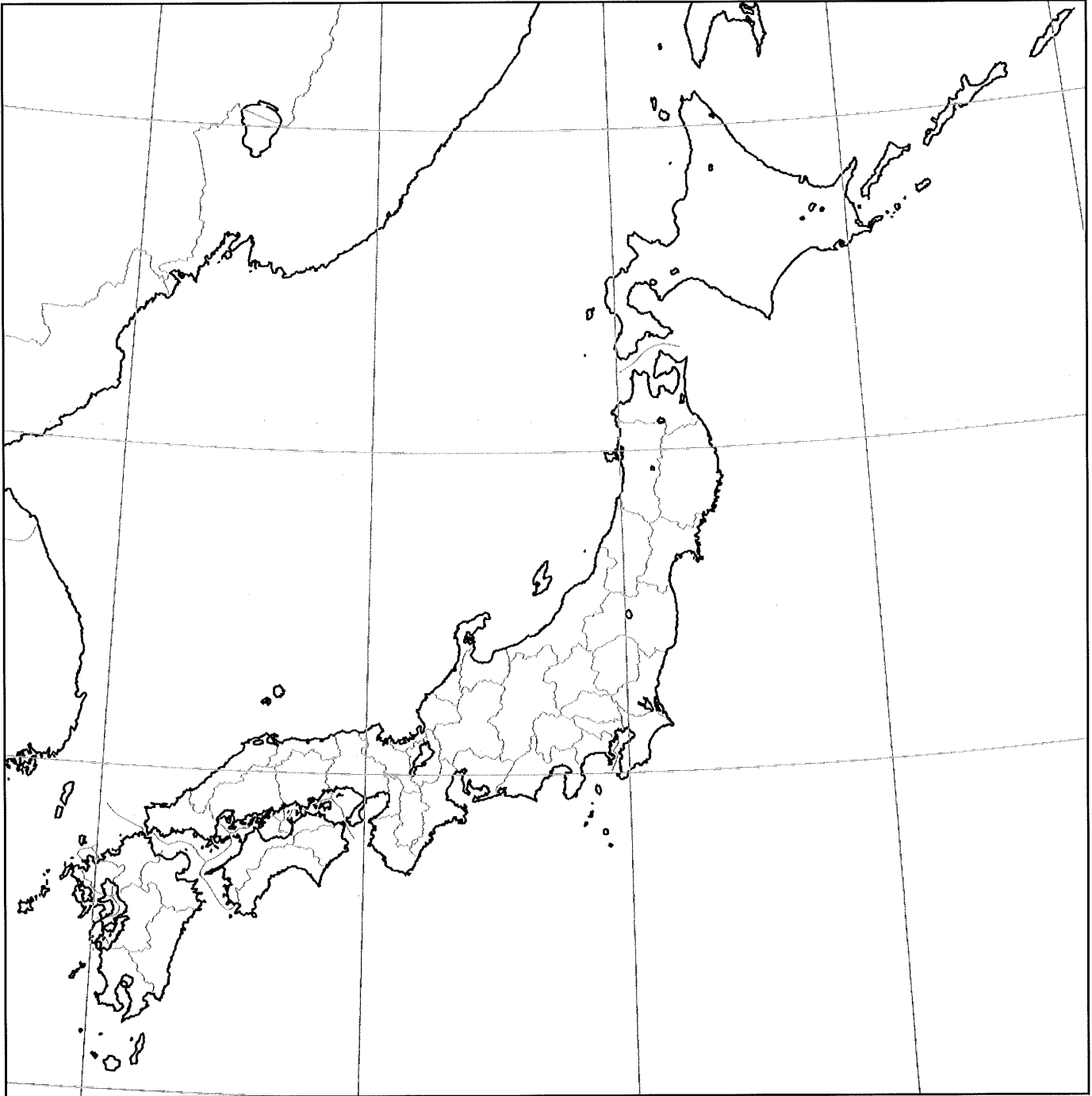
Map of Japan Prefectures

http://en.wikipedia.org/wiki/Prefectures_of_Japan



Source: http://en.wikipedia.org/wiki/Prefectures_of_Japan

Outline Map of Japan



Source: www.hist-geo.co.uk/japan/outline/japan-prefectures-1.php

Lesson 1.2: Gihei Kuno

Objectives:

- continue to identify and locate the prefectures (provinces) where the Japanese immigrants originated (ongoing task)
- assess the significance of Gihei Kuno locally and internationally

Materials:

- outline map of Japan
- online map of Japan prefectures: http://en.wikipedia.org/wiki/Prefectures_of_Japan
- The Historical Thinking Project's definition of historical thinking: <http://historicalthinking.ca/concept/historical-significance>

Background Knowledge:

Gihei Kuno was the first to recognize the potential of the Fraser River fishery. The following is an excerpt from a biography by Tomoki Nakatani, a librarian at the Wakayama Public Library in Japan.

Mio village in Wakayama prefecture is hemmed in by mountains on one side and the sea on the other with very little arable land. It was dependent on fishing for a living. When the once thriving industry declined, the village was thrown into poverty.

Gihei Kuno wanted to help his village by going abroad and sending money home. While in Yokohama waiting to board a ship, he heard from sailors on foreign ships that a place called Steveston had very good prospects for fishing and farming. He tried to entice others to join him but no one wanted to take the risk.

Alone he boarded the Abyssinia, helped the cook and did odd jobs to pay for his passage and in 1888 arrived in Victoria and made his way to Steveston. When he arrived, he found 15 Japanese already living there and with their help he started fishing for salmon during the summer and farmed in the winter months.

The huge salmon runs in the Fraser astounded him. He saw unlimited opportunities for the people in Mio and wrote to the village enticing young men to join him. Many heeded his call.

The young men sent money back to their families in the village and the village prospered. Encouraged, other villages started sending their young men to Canada to seek their fortune. Kuno became known as the "Father of Immigration to Canada".

In order to look after the new arrivals, he operated a hotel and grocery store. His generosity was such that he often did not get lodging fees. "Pay me when you can."

He returned to Japan because of his ill health and died there.

Discuss:

1. How is a biography different from an autobiography?
2. Is the librarian with the Wakayama Public Library a reliable/credible source for a biography? Why do you think so?
3. What made Kuno significant to the Japanese community in Richmond? To his home village? To Canada?

Tasks:

1. Add Wakayama Prefecture to the map of Japan.
2. Journal Entry: What is the significance of Kuno to Richmond, his home village and/or Canada?

| What do I know? | How do I know? | What do I need/want to know? |
|-------------------------------------|--|---|
| Kuno helped his village to prosper. | Kuno and the young men he worked with sent money home. | How did he grow up to be such a generous person? |
| Kuno is a significant person. | He had a profound impact on other people's lives: helped turn a village from poor to wealthy, encouraged young men to work abroad, etc. These changed village life in Japan for a long period of time. | Why have I not heard of Kuno before, even when he is called the "Father of Immigration to Canada" in Japan? |

Lesson 1.3: Kuno Garden



Objectives:

- locate Kuno Garden and explain its importance to the history of Japanese in Richmond
- identify components of a Japanese garden

Materials:

- photos of Kuno Garden
- sample of materials to build a Japanese garden

Background Knowledge:

Kuno Japanese Garden was designed and planted in 1988 on the southern edge of Garry Point Park. It consists of a rock garden, a dry bed pond, sculpted black pines, and a variety of bushes and two stones lanterns, one from the Wakayama prefecture government and the other from Mihama town government.

The garden celebrates the passage of over 5,000 Japanese to Canada between 1888 and 1988 and their integral role in Steveston to the fishing and canning industries.

In 1994 Gihei Kuno's four grandchildren and 14 volunteers extended the garden by planting 16 black pines and 100 shrubs.

Discuss:

1. What are the elements of a Japanese garden? How is it different from a non-Japanese garden?

A Japanese garden is designed to be a faithful representation of nature and to impart a sense of simple, unspoiled beauty. It shows in miniature hills, ponds and streams.

2. Why is the garden named "Kuno Garden"?

Tasks:

1. Make a model of a Japanese garden. Collect rocks, sand, twigs, leaves and lay out a Japanese garden in a cardboard box.
2. Name the garden in honour of someone important to you or to Richmond and explain your choice.

Lesson 1.4: Don and Lion Islands

Objectives:

- determine why immigrants came to Canada and the challenges they faced
- compare the past and the present and the changes over time
- examine multiple primary sources to construct a narrative to understand the past

Background Knowledge:

The Japanese like the European settlers left their home country for many reasons but they all came to Canada to seek a better life.

The Japanese pioneers settled in three major areas in Richmond.

- Steveston
- Don and Lion Islands (and parts of Queensborough)
- Sea Island

The Fraser and the surrounding waters offered natural resources of the sea. It also served as a highway.

Japanese fishermen worked hard. From mid June to mid September they fished for sockeye for the canneries. In the autumn they caught and salted chum salmon to feed their families and export to Japan. Over the winter months a few jigged for ling cod and trolled for coho salmon in the Gulf of Georgia while others worked in herring salteries or lumber camps.

In the late 1890's, Steveston fisherman Soemon Sato wrote to Jinzaburo Oikawa in Japan about the rich salmon harvest of the Fraser River. On August 3rd, 1898, Oikawa set sail on the ship Suian Maru for Canada to see the rich salmon harvests for himself. He established a colony on the Don and Lion Islands in the Fraser River just downstream from Annacis Island. These islands came to be known as Oikawa Jima and Sato Jima by the local Japanese in honour of their leaders.

For more information on the **Suian Maru** www.thecanadianencyclopedia.com/articles/suian-maru-voyagers

Task:

1. Journal entry: What do you know about the Don and Lion Islands? Add to this journal as you learn more about these islands.

Lesson 1.5: Don Island (archaeology)



Objectives:

- define “archaeology” and explain its role in understanding the past
- examine multiple primary sources to construct a narrative about the past
- identify the ethnic community that lived on Don Island

Materials

- photo of Don Island in 2006
- “pottery shards”

Background Knowledge

Archaeologists study past human cultures which include the remains of the artefacts such as pottery shards, bones, buildings, monuments, and the environments they lived in.

Doug Ross is an archaeologist. He did some digging and exploring on Don Island.

When he determined that an area might produce some artefacts, he marked the site into small squares making it easier to measure and document the excavation or dig. At the dig site, he found many pottery shards.

Discuss:

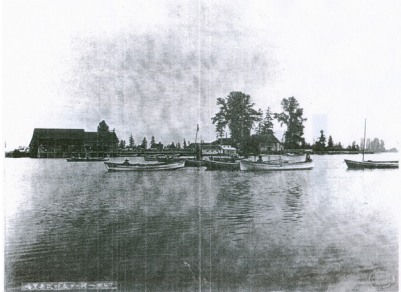
Examine photo of Don Island in 2006...

1. What do you see? Trees, shrubs, logs, water.
2. Today it is a park. Do you think it was always a park? Explain
3. How would we find out more about its past?

Tasks:

1. Examine the shards carefully.
 - ◆ What is it?
 - ◆ What is it made of?
 - ◆ Where is it from?
 - ◆ How did it get here?
 - ◆ When did it arrive?
 - ◆ Who did it belong to?
 - ◆ How can we find out?
2. Reconstruct the item from the shards.
3. Draw any missing parts.
4. Share your findings and guesses.

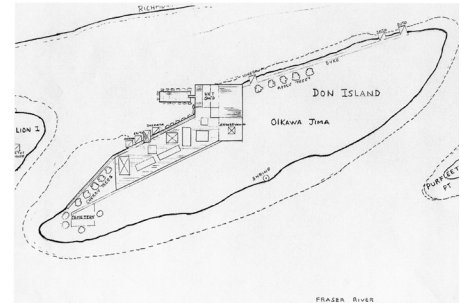
Lesson 1.6 Don Island (archives)



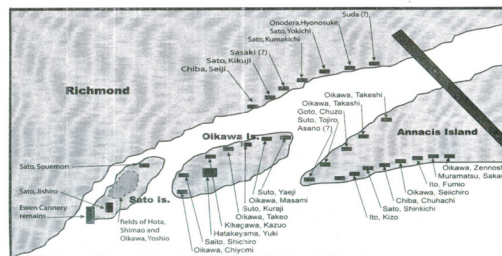
Don Island. Japanese Caption: "Mr. Okawa's Fisheries Enterprise On the Fraser River". Photo contributed by Kiyoo Goto.



The Island. Japanese caption: "Okawa Kyo Mill and Salt Salmon Factory, Near Westminster, B.C., British Columbia". Photo courtesy by Teruko Mizuno.



Oikawa (Don) and Sato (Lion) Islands, Naka no Shuku (Queensborough), and Annacis Island Hikkeli Residents - pre-1942



Adaptation by Mitsuo Yesaki of hand-drawn map in Kanichi Onodera's book, *Kanada e watatta Toboku no mura* pp. 70-71.

Notes: Mrs. Miyeko Mickey Nakagawa says her grandfather Unkichi Sugawara was next to and down river from Seichi Oikawa on the south shore of Annacis Island. Gennosuke Suzuki and his family lived between the Sugawaras and the Chibas.

Mrs. Ruth Usami (nee Sasaki) remembers her neighbours in the Naka no Shuku area on the mainland north of Oikawa (Don) and Annacis Islands - from east to west: 1. Shig Kamachi 2. George Sasaki 3. Tsuruji Suda (Trixie, Mutu, Susie) 4. Oikawa 5. Kanagawa 6. Heise Oikawa (Tom, Kay, Kim, Naoko) 7. Yoshichi Sato (Mitsuo, Setsu, Yoshiko, Tets) 8. Shuji Sato (Nobu, Akiko, Ami) 9. Community Hall 10. Kumagai (Yoshio, Mary, Helen, Ray, Taeko, Kay, Rentaro, Shintaro, George, Seiko, Raeko) 11. Haru Sasaki (Horami, Ritsuko, Minoru, Hiroshi, Minako) 12. Sunshine Sato 13. Seiji Chiba.

Shigeaki Kamichi says #10 Kumagai's first name was "Chikara", Tom and others lived at #4 Oikawa's house; Heise #6 was called "Chisa" and Tom's sister was nicknamed "Cheese".

Objectives:

- define "archives" and explain its role in understanding the past
- examine multiple primary sources to construct a narrative about the past
- identify the ethnic community that lived on Don Island

Materials

- map of Don and Lion Islands
- photos of Don Island

Background Knowledge:

In addition to an archaeological dig, the archives also hold materials that provide additional clues about the past. Archives contain "records", which are documents from

the past, such as maps, newspaper articles, and photographs. These records are "original" so they give you the opportunity to interpret them for yourself.

For example, an archival photograph might give you only the most basic information: title, date the photograph was taken, and brief caption. It is up to you to interpret the photograph by studying it closely. The details within the photograph are clues for you to come to your own conclusions, which might sometimes be different from the "official" title and caption.

Discuss:

1. What is similar and different about the historical photographs and the one taken in 2006?
2. What are some possible causes that resulted in the differences?
3. Can you match the structures in the photo to that on the map?

Tasks:

1. Examine the photograph carefully using the 5 Ws + H, or use the Analyzing Photographs worksheet for a more detailed analysis.
2. Return to your journal and update it with what you now know about Don Island.

Story of the *Suian Maru*, a historical novel translated from Japanese to English by David Shulz, M.A. thesis (summary)

Vocabulary: colony, recruited, chartered, illegally, smuggle, lenient, residents, quashed, descendent

Jinsaburo Oikawa had a dream of creating a colony on two islands in the Fraser. He recruited people mostly from his native Miyagi prefecture but there were others from Iwate and Kanagawa as well.

“Oijin” as he was called, chartered the sailing tub, Suian Maru, and with 83 people, left Japan illegally, that is without a passport. After 40 days at sea, they scrambled ashore in Victoria and tried to smuggle themselves into Canada under cover of night, but were caught.

The courts were lenient and they were permitted to remain in Canada after paying a fine. Some promised to work on the railroad and other jobs in need of workers.

These “boat people” became residents of Don and Lion Islands. In honour of their leaders, the islands were called “Oikawa Jima” and “Sato Jima.” They processed salt chum salmon and salt salmon roe, mainly for export to Japan. They milled rice for the local market and brewed sake for a time until quashed by authorities.

Oikawa returned to Japan disappointed but those who accompanied him remained on the island and the surrounding area until forced to move in 1942.

Lesson 1.7: Lion Island (Sato Jima)



Objectives:

Review:

- analyze a primary source document
- examine multiple primary sources to construct a narrative about the past
- identify the ethnic community that lived on Don Island

Materials

- Ruth Usami's letter
- map of Don and Lion Islands
- photos of Lion Island

Background Knowledge

The 100th Anniversary Celebration of the **Suian Maru** Voyage of 1906 was celebrated on October 12-14, 2006. Descendants of the **Suian Maru** pioneers honoured the centennial of the 1906 voyage and celebrated the dreams, hardships and contributions of Asian immigrants who added to the richness and diversity of Canada as a multicultural society.

Stan Fukawa, chair of the event, asked relatives of the people who sailed on the Suian Maru to provide any information they had on their ancestors. This letter is one from Ruth Usami, who gathered information from various descendants, including her grandmother and mother.

Ruth Usami's Letter (edited)

*Etobicoke, Ont. M9W 2V9
March 22, 2006*

Dear Mr. Fukawa:

The information on Souemon Sato was gathered from various descendents including my grandmother and mother.

Souemon was born in 1876 in Nishikiori, Miyagi prefecture to one of the oldest and established families. The area was prone to bad harvests and he wanted to seek his fortune abroad, but could not afford the fare. He was planning to be a stowaway when his father raised enough funds for his fare and asked his friend in Vancouver to look after his son.

At age 18 Souemon came to Canada. Working on a hakujin (white people) farm, he learned to speak, read and write English.

He wrote home about the abundance of salmon and that salmon roe was being thrown away. When a wealthy business man, Jinsaburo Oikawa heard about Souemon's letters, he came to Canada and sought him out. The two men met and decided to go into a partnership.

My mother was Souemon's niece. I remember Souemon as a kind and gentle person. He was very good to my mother and treated her as though she were his daughter (my mother had been orphaned when she was very young).

I hope this information will be of some help to your 100th anniversary committee.

Sincerely,

M. Ruth Usami

Discuss

1. What do you see on Lion Island?
 - ♦ Sato Jima, boat house, Olson House, cow shed, Shig's smokehouse, Bill Ford's house, Blacksmith shop, cannery store, front wharf, steam boilers, Ewen cannery, new cannery, boat slip, wharf slip, Home oil gas, Tolmie, Laura Wallace, landing, Sato's wharf, Sato's boat way, Sato's house.
2. Why is it labeled "Sato Jima"? (in honour of their leader)
3. What are some of the clues that tell us who lived here?
4. What clues tell us how they met their basic needs?
 - ♦ food, water, clothing, shelter, safety, schooling.
5. What is missing?
6. What do you want to know? How can you find out?

Tasks:

1. Students work in pairs. Select two primary sources and complete a Venn diagram on the information found in each.
2. Share findings with the class.
3. Journal entry: My life (on one of the islands).

Chapter 2 — Making a Living

Lesson 2.1: Fishing for a Living



Objectives:

- describe the primary occupation of Japanese in Richmond.
- continue to identify and locate the prefectures (provinces) where the Japanese immigrants originated (ongoing task)

Materials:

- Photos: Sculpture of Nikkei Fisherman by Junichiro Iwase, plaque

Background Knowledge:

The following excerpt is from *The Story of BC Packers*, an online exhibit:

www.intheirownwords.ca

The Japanese were good fishermen.

From the beginning, British Columbia's Japanese immigrants proved to be hard working and successful gillnet fishermen.

The canneries actively recruited Japanese fishermen. They built large bunkhouses so the men could live at the cannery during the fishing season. In the winter, the single young men lived in Vancouver. Some built boats on cannery premises after the fishing was over.

Japanese bosses also recruited them into cannery gangs and provided food and other necessities. The bosses negotiated with the canneries for the price of fish.

By the early 1900's, more than 4,000 Japanese people came from villages in Wakayama, Hiroshima, Shiga, and Kagoshima prefectures in Japan. They hoped to earn enough money to return to a comfortable life in Japan.

Discuss:

1. How do you think the canners viewed the Japanese fishermen (positive, negative, or a bit of both)?
2. Explain the relationship between the fishermen and the bosses.

Tasks:

1. Add Hiroshima, Shiga and Kagoshima prefectures to the map.
2. Journal entry: The Japanese were good fishermen.

| What do I know? | How do I know? | What do I need/want to know? |
|-------------------------------|---|------------------------------------|
| Japanese were good fishermen. | Canneries recruited Japanese fishermen. | Why were they such good fishermen? |

Lesson 2.2: Strike on the Fraser



Objectives:

- examine a photograph for information
- explore the diverse perspectives of the strike in 1900
- explore ways to resolve conflicts

Materials

- photo of soldiers in front of Cannery
- Analyzing Photographs worksheets

Background Knowledge:

In 1900 cannery owners formed the Fraser River Cannery Association to support a low price paid per fish to the fishermen.

*The Caucasian fishermen formed unions to fight the cannery owners but excluded the Japanese fishermen from joining their union. The Native people had their tribal groups. The Japanese started their own union, the **Gyosha Dantai**.*

The cannery owners offered 15 cents per fish while the union wanted 25 cents. The 4000 Japanese fishermen supported the strikers. The cannery owners responded by threatening to cut off food and housing to force the Japanese to accept the offer.

When the Japanese fishermen caved in, the cannery owners were fearful that there would be vandalism and violence against them and had martial law declared.

One hundred and sixty officers and men from the Duke of Connaught's Own Rifles arrived in Steveston aboard the steamships R.P. RITHET and COMOX.

When the owners offered 19 cents per fish, the strike ended.

Discuss:

1. Explain the perspectives of the different groups:
 - ♦ cannery owners
 - ♦ Native
 - ♦ Caucasian
 - ♦ Japanese
2. Was the declaration of martial law justified?
3. How do you resolve conflicts or differences between classmates or in one's own family?

Task

1. Examine the photograph carefully using the 5 Ws + H, or use the Analyzing Photographs worksheet for a more detailed analysis.

Analyzing Photographs (1)

Step 1: Observation

1. Look at the entire photograph for 1 minute.
2. Next, divide the photograph into four sections and study each section individually.
3. What new details become visible? List your observations using the chart below:

| People | Objects | Activities |
|--------|---------|------------|
| | | |

Step 2: Inferences

Based on what you have observed above, list three things you believe to be true about this photograph:

1. _____
2. _____
3. _____

Step 3: Questions

1. What questions does this photograph raise in your mind?

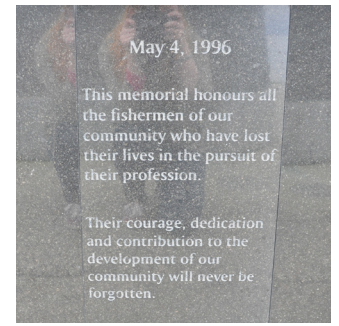
2. Where could you find answers to them?

Analyzing Photographs (2)

1. List all of the things that you see in the photograph (people, places, and objects).
2. Write down 5 words that come to mind that describe the mood of the photograph.
3. Imagine yourself in the photograph. Make notes about **where** you would be, **what** you would be doing, **who** would be involved with you and **how** you might interact with them.

| Where | What | Who | How |
|-------|------|-----|-----|
| | | | |

Lesson 2.3: Fishing is a Dangerous Occupation



Objectives:

- examine a net-mending needle
- conclude that fishermen are of many ethnic backgrounds
- conclude that fishing can be a dangerous occupation

Materials:

- photos of Garry Point and Net Needle Fishermen's Memorial
- net-mending needle

Background Knowledge:

A net mending needle perched on top of a six foot circular plaque with carvings of waves and salmon being netted. These images are symbolic of the salmon that pass along the south arm of the Fraser River within a few feet of the memorial's base.

The memorial rests on a compass rose which represents one of the main instruments used for navigation. It is located on the southeast corner of Garry Point just in front of the entrance to Steveston Harbour.

The names listed on the memorial are of those individuals who operated from a Steveston-based vessel.

It is a reminder to newcomers who may be unaware of Steveston's fishing history as Canada's largest industrial fishing harbour and the sacrifices made by families involved in the fishing industry.

Speech by Councillor Bill McNulty

www.infolynk.ca/bcfishing/StevestonMemorial-TimLynch.pdf

This event is most important to the history of our city. Newcomers to our community do not recognize the sacrifices made by families involved in the fishing industry.

Steveston owes its existence to these people coming here from around the world to fish the bountiful harvest and make a living. They brought their families here; they were pioneers and leaders in our community. These were the people who inhabited this Island when it was a lot more primitive than we see it today.

It is important that we remember them even as far back as a hundred years ago. They all came out here to try and earn a living, to build their families and I respect the contribution they made to the community.

Many families are short by their loved ones risking their lives on a dangerous task in trying to earn a living. We need to continue to remember them.

Discuss:

Visit the monument and look at the list of 147 names on the plaque.

1. What do they tell us about fishing as an occupation?
2. Are there names you recognize in the list of 147? (My family name or my friend's/neighbour's name...)
3. Where did their ancestors come from?
4. Can you recognize some Japanese names?

Here are some of the Japanese names on the plaque:

| | |
|-------------------|--------------------|
| Amadatsu, Johnny | Greyhound |
| Hamade, Tsutomu | Dori San |
| Hamanishi, Kazumi | Lene |
| Hanazawa, George | Silver Cloud |
| Hashimoto, Masaki | Miss Dawn II |
| Hikida, Tatsuo | Tammy Lynn |
| Kariya, George | Lucky Kari |
| Katai, Ed | S.C.158 |
| Kawwasoye, Yotaro | Boat unknown |
| Maede, Yakichi | Boat unknown |

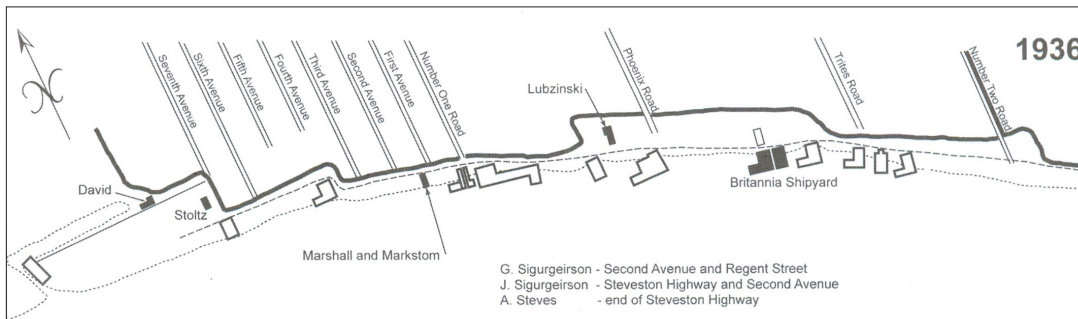
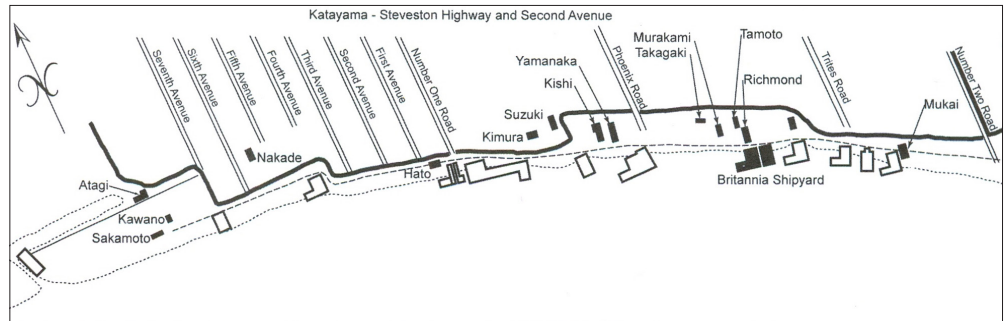
Morizawa, Choichiro..... Spring Bridge
 Mukukama, Masaichi April Shower
 Nakai, Toichi Boat unknown
 Oye, Masaharu Y.O.
 Sakai, Yasukichi..... ?
 Sameshima, Toshio Vicky May
 Tabata, Akio mosquito skiff
 Tabata, Ichiro Golden Cruiser
 Tabata, Inao Pacific Ranger II
 Teraguchi, Tobei..... Terene
 Yokota, Masakazu Boat unknown
 Yoshida, Takeshi..... Boat unknown

Task:

1. Journal entry: Fishermen were of many ethnicities

| What do I know? | How do I know? | What do I need/want to know? |
|-----------------|----------------|------------------------------|
| | | |

Lesson 2.4: Steveston Boat Builders



Objectives:

- identify boatworks owned and operated by the Japanese in Richmond
- create simple timelines and determine the most significant event

Materials:

- photos of Atagi, Nakade Kishi Boatworks
- map of boatworks on Steveston waterfront

Background Knowledge

Fishermen needed boats to go fishing. Almost all the Japanese boat builders were part timers. They fished during the salmon season and built boats during the winter. They arrived from Japan with their tools and later used western tools as well. In the beginning they worked for the canning companies who wanted their boats repaired or new ones built but they soon became independent builders. The 1919 Ship's Registry listed 19 Japanese boat works in Steveston but there were more since the smaller ones would not have been

listed. Atagi, Nakade and Kishi were the largest boat works on the Steveston waterfront. On Sea Island several are found on the key to the map. The boats the Japanese built were wooden gillnetters, trollers, and the larger seine boats.

Atagi Boatworks

Atagi boat works was established in 1905 and was in operation for 37 years when it was confiscated in 1942 and the family relocated to Celista near Salmon Arm. The 1946 map of Steveston shows Mike David occupying the boat works. When the family returned to the coast, the father and two sons continued the wooden boat-building tradition. The Atagis are credited with contributing much to the rebuilding of the BC fishing fleet through the 1950s and 1960s.

Nakade Boatworks

The Nakade boat works stood on the Steveston Harbour since 1907. In 1942 it was confiscated. The 1946 map of Steveston shows Stoltz brothers where nit once stood. When the Nakade family returned to the coast they became one of the most prolific boat builders in Steveston, launching up to ten boats a year.

They were also one of the first in Steveston to build fibreglass-reinforced plastic fish boats. It closed in 1972.

Kishi Boatworks

The two Kishi brothers started the Kishi Boatworks in 1914 and were joined by their nephew three years later. When the Japanese were expelled from the Pacific coast in 1942, they relocated to Christina Lake. In Christina Lake they continued to build boats. A 1946 map of Steveston shows “Lubzinski” on their site. In 1951, Kishi’s became the first boat works to be re-established in Steveston. When the father had a stroke, his two sons carried on the boat building tradition. It closed in 1985.

Tasks:

1. Create a timeline for one or allof the boatworks.
2. Examine the three timelines — Atagi, Nakade and Kishi — and select the most significant date and support your choice.

Lesson 2.5: Boat Names



Objective:

- examine the relationships between a fisherman and his boat and between families

Materials:

- photos of boats

Background Knowledge:

To a fisherman, his boat was an extension of his life. The name he gave his boat tells a story.

The issei (first generation immigrant) boat owners gave their boats Japanese names but the nisei and sansei (second and third generations – Canadian born) gave their boats names such as Dream Girl, Evening Star, Free to Wander, Miss Gloria, Golden Girl, Bonnie Lass. There were also Sockeye King, Pacific Pride, Royal Star, Canada 101.

Nishga Girl

*In 1967 the Tasakas in Prince Rupert built the **Nishga Girl** for Chief Harry Nyce and his wife, Deanna. The Nyce and Tanaka families have been close friends for many years.*

***Nishga Girl** is on exhibit in the Tides of Life: West Coast Communities between 1950 and 1970. It serves as a testament to the skill of the Japanese pioneer boat builders and to the families who fished in them.*

Discuss:

1. The relationship between the fisherman and his boat.
2. What significance is the name “*Nishga Girl*”?

Task:

1. Draw a fishing boat of your choice and display its name. Explain your choice.

Lesson 2.6: Sea Island



Objective:

- use maps and family histories to help tell a story

Materials:

- photo of Sea Island School
- hand-drawn map of Sea Island (source: www.seaislandhome.org/history.html)

Background Knowledge:

The home of the Vancouver International Airport has been Sea Island since 1931. The airport has attracted a large number of manufacturing and high technology industries.

In the early years, Sea Island was home to the First Nations and later to the European settlers. The Japanese and others followed.

The majority of the Japanese who settled on Sea Island emigrated from Tottori-ken.

Their first home was Steveston but about half of them relocated to Sea Island and many became cannery workers at Acme and Vancouver Canneries.

As it was with many issei (first generation or immigrants) they worked at more than one job. After the fishing season was over, they worked on Vancouver Island as miners or in sawmills and on

the railroad throughout BC. They also traveled to the United States in search of work.

***Alfie Kamitahara** remembers living in a “Japanese” village of 60 families located between the Vancouver and Acme canneries. His father “Fred” was bilingual, owner of a packer boat and a leader in the community. He was often asked to be the interpreter and negotiator for Japanese fishermen who did not speak much English. They also asked him to intervene when they had problems such as visa applications or other legal matter.*

In 1920 the local Japanese School Board built the school on the wharf between Acme and Vancouver canneries. It had two rooms which were heated by pot belly stoves.

Three Japanese boatworks operated out of Sea Island.

*In 1942, **Sadajiro Asari** was in the midst of building a 40-foot seiner for a Finnish friend in Sointula and had to apply to the government for special permission to stay and complete it before being exiled from Sea Island.*

*The Asari family spent the internment years in East Lillooet. Sadajiro built his last fishing boat, the *Silver Ann*, in 1969 for George Osaka at the Britannia Shipyard.*

Tomio Baba, another boat builder continued to build boats in Kaslo where he was relocated in 1942.

Between 1950 and the mid 1960s he built his boats in the converted Kaslo Langham Hotel and transported them by rail to New Westminster where they were launched.

Discuss:

1. What evidence does the hand drawn map provide on the Japanese on Sea Island?
2. What information is provided by the family histories?
3. What does the photo of the school add to your knowledge?

Tasks:

1. Locate Tottori-ken on the map of Japan.
2. Journal entry: The Japanese settlement on Sea Island.

| What do I know? | How do I know? | What do I need/want to know? |
|-----------------|----------------|------------------------------|
| | | |

Lesson 2.7: Farming



Objectives:

- examine the cause and consequences of government decisions

Materials:

- photo of Japanese farmer

Background Knowledge:

In 1924 the federal Ministry of Fisheries issued policies to eliminate the Japanese from the fishing industry. At first, it reduced the number of licenses for salmon trolling, herring, and cod. The following year it reduced all licenses issued to Japanese fishermen by a further 15%.

Japanese fishermen looked for other ways to earn a living.

Many began labour-intensive market gardening. They bought small acreages, usually between 1 and 7.5 acres, and built homes there. They also leased land for \$10 to \$15 an acre.

Japanese women often earned extra money by weeding or harvesting crops on berry and vegetable farms in the months when the canneries weren't operating.

Japanese Canadian farmers formed the Richmond Berry Growers' Association to market their crops.

In 1941 there were 55 Japanese members in this group with 232 acres in vegetables and 122 acres in berries.

They planted strawberries, loganberries, and raspberries.

The vegetables that made up 93% of their crops were cabbage, potatoes, peas, beans, spinach, carrots, and Brussels sprouts.

Discuss:

1. Why did the Japanese start farming?
2. What did they grow?
3. How do you know that the Japanese helped each other?
4. This article appeared in the Vancouver Province, April 29, 1930. What was the unintended consequence of government actions to eliminate the Japanese from the fishing industry?

Our handling of the Oriental problem has not only had more than a trace of injustice in it; it has been ineffective as well. We have hunted the Orientals out of the fishing industry and they have gone to the woods and they have gone to the farms. We have made it uncomfortable for them on the farms, and they have gone into business in the cities. We haven't diminished their numbers; we have simply pushed them about.

Vancouver Province April 29, 1930

Task

1. Journal entry: The Japanese enter farming.

| What do I know? | How do I know? | What do I need/want to know? |
|-----------------|----------------|------------------------------|
| | | |

Challenge:

Japanese formed cooperatives in the fishing industry as they did in farming. Research the River Fishing Company in the Richmond Archives.

Chapter 3 — Starting Families

Lesson 3.1: Picture Brides



Japanese Picture Bride



Asayo Murakami at Murakami House, 1940



Gulf of Georgia Cannery — cannery workers with babies on back and young toddler in stroller nearby, 1913. Photo: Steveston Museum.

Objectives:

- determine why Japanese women came to Canada, the challenges they faced, and their contributions to Canada
- examine various sources for information
- assess whether immigrants of today face similar challenges as immigrants of yesteryears

Materials:

- photos of Japanese women
- *Obachan's Garden* DVD

Background Knowledge:

By 1901 there were 4,738 Japanese in BC, mostly single men.

The first Japanese woman accompanied her husband to Vancouver in 1887 and became the mother of the first Canadian Nisei. Many women who followed were “picture brides”.

On September 7, 1907, anti-Oriental feeling climaxed on Powell Street in Vancouver where 5,000 people converged on “Chinatown” and “Little Tokyo”. Many businesses were vandalized and people hurt.

Some Japanese fishermen from Richmond went to Powell Street to protect the businesses there.

To avoid further outbreaks of racism, Canada and Japan agreed to limit immigration from Japan. Japan would limit the number of passports they issued to male workers to 400.

No limit was placed on females. Immigration of women skyrocketed and peaked in 1913 when 300–400 brides arrived to join their husbands.

Arranged marriages were common in Japan. Some men returned to Japan to be married but that was expensive so the preferred method was “shashin kekkon” or picture marriage.

When a young man wanted to marry, he sent a photo to his family. His family would seek out a suitable young woman in their village or one nearby. This was followed with an exchange of photographs. If both parties agreed, the marriage would be registered in Japan. The bride would meet her husband for the first time on her arrival in Canada.

For many Japanese women life in Canada seemed to promise much more than the traditional role of the wife in Japan where she was expected to produce a male heir, be a servant to her mother-in-law, husband and children, manage the household and augment the family income. Her husband managed any family property, supported all household members, provided education and guidance and arranged marriages.

Many were shocked when they arrived in British Columbia. Some discovered that they were tricked into marrying a man who did not match the photograph or the lifestyle they were promised. The man in the photo was much younger and nicer looking or he had borrowed better clothes to wear to be photographed.

The women usually had to go to work almost as soon as they arrived. They worked as seasonal labourers in canneries and farms; became net menders, cooks, housekeepers and domestics.

In the canneries they were washers and fillers alongside the Chinese men and Native women. Day or night whenever the cannery whistle blew, they went to work, sometimes for one hour, sometimes for ten.

The absence of daycare meant that they took their children with them to work; the youngest on their backs. The older siblings ran around the cannery floor or helped in the berry patch.

Though young and unprepared for pioneer life, they adapted by learning western cooking, sewing, etiquette, and some English. They brought stability to the community and guided their nisei sons and daughters in their new home.

In 1928, the picture bride system was terminated.

A Biography

Asayo Murakami: The Last Picture Bride by Kojiro Iuchi.

Source: www.stevestonivillage.com/asayomurakami

The biographer lives Calgary, Alberta. Born in Chiba-ken, Japan he came to Canada as an Immigrant Training student and worked on the Ohama Brothers' farm. "While working on the farm, I met Linda Ohama, the film maker. I became a Canadian citizen in 1979."

Mrs. Murakami, named Asayo because of her birth in the early morning (asa) was trained as a teacher. She married a man from a prominent Hiroshima family and delivered two healthy girls. In 1921, she gave birth to a son who died shortly afterward. Her inability to bear a healthy heir marked her as a failure as a woman and wife in Japan. She was divorced in 1923. The daughters were sent to live with their paternal grandmother.

After exchanging photographs, Asayo agreed to marry a man named Murakami. She boarded the steamer, Iyo Maru with dozens of other picture brides and arrived in Canada on May 27, 1924 to be met by a short man. Her reaction was: "This man from the picture, as soon as I saw his face, I knew he was not my type. I didn't even want to look at him."

She broke her marriage contract on the spot. It took her three long years of working in a fish cannery and picking strawberries in the fields before she saved the \$250 to repay her husband-to-be for the cost of her voyage.

Soon after, a matchmaker introduced her to a tall widower with two children. Coincidentally, his surname was Murakami. They settled in Steveston and she soon gave birth to a son whom she named George after King George. Seven other children were born to Asayo and Otokichi, a boat builder.

In 1942 when all Japanese were forced to leave the Pacific coast, the Murakami family moved to Manitoba and worked on a sugar beet farm. They later moved to a potato farm in Alberta.

Asayo lived until age 104 and died in Calgary in 2002.

Tasks:

1. Watch Obachan's Garden.
2. Journal Entry: Picture brides.

Linda Ohama, Ms. Asayo Murakami's granddaughter, and a third-generation (sansei) Canadian of Japanese ancestry, has worked since the early 1970s as an exhibiting visual artist, arts educator and more recently, as a documentary filmmaker. Her most recent film, *Obaachan's Garden*, is a moving personal tale of mystery and memory told by a tenacious woman (her grandmother), who is over 100 years old.

Obaachan's Garden has received numerous awards including, Audience Choice Award at the Vancouver International Film Festival, and the Newport Beach International Film Festival, the silver medal at the Torino International Film Festival, a Genie nomination for best documentary and five Leo awards.

In 2002, she was awarded the city of Richmond Heritage Award.

Discuss:

1. The pros and cons of an "arranged marriage".
2. The challenges brides faced in Japan compared to the challenges they faced on arrival in Canada.
3. Do immigrants of today face the same challenges? What are they?

Lesson 3.2: Housing



The Murakami family lived in this house from 1929 to 1942.



Girl's bedroom.



There was no electricity. Water had to be carried in pails from a communal tap.



The cast iron cook stove in the kitchen and the tin sheet stove in the living area were both heated with wood.



"ofuro" ("o" = "honourable" bath)



Children played on the wharves and boardwalks between the houses. Photos: Van Archives #260-616.

Objectives:

- determine what changes have occurred in living conditions

Materials:

- photos of housing

Background Knowledge:

The Japanese were good gillnetters and the cannery owners wanted to keep them. When brides began arriving, they replaced the bunkhouses for young men with living quarters for families.

In exchange for low rent housing the men fished for the cannery and the women worked on the canning lines.

The houses were frequently built on pilings along the waterfront near the cannery. They were drafty and uninsulated.

Otokichi Murakami built the boatworks building next to his home in 1929 and produced two boats every winter.

Fishermen constantly looked for floating logs, towed them back to their living quarters, and tied them to the boardwalk. When they weren't fishing, the men sawed the logs into blocks ready for splitting.

At first, people shared a bathhouse called a "ofuro" (o fu ro). Eventually many families had a private furo in their homes. These deep, square baths were made of wood or concrete and lined with waterproof tiles. A wood fire in the box below the bath was kept burning to keep the water hot.

Task:

1. Journal entry: Complete the following chart and share your conclusions.

| | Murakami House | My House | What has changed? | What has stayed the same? |
|--------------------|----------------|----------|-------------------|---------------------------|
| Exterior | | | | |
| Interior | | | | |
| Other observations | | | | |

Lesson 3.3: Food



Noodles and seafood **tempura**
(dipped in batter and deep-fried)



Japanese meal: fish, miso soup,
seaweed, egg, pickled radish, rice,
salmon egg, soya sauce



Japanese fish dinner



Nappa Suzuki



Traditional Japanese breakfast



Typical Japanese meal

Objectives:

- use all senses to learn about Japanese food
- decide whether a Japanese diet is a healthy one

Materials:

- photos of food
- container of Japanese food
 - ◆ seasoned seaweed
 - ◆ seaweed
 - ◆ pickled ginger
 - ◆ soy sauce
 - ◆ wasabi
 - ◆ green tea

- tray of food-related objects
 - ◆ teapot
 - ◆ two tea cups
 - ◆ rectangular plate
 - ◆ two soup bowls
 - ◆ two rice bowls
 - ◆ two chopstick rests
 - ◆ three pairs of chopsticks
 - ◆ tray

Background Knowledge:

Japanese pioneers brought vegetable seeds with them which they planted in their small family gardens. Some of the favourites were: daikon (white raddish), nappa (cabbage), sayaendo (flat peas), fuki (a bog rhubarb), gobo-o (burdock) and tea.

The Fraser and the surrounding waters provided salmon, cod, seaweed, clams, oysters, shrimp. Initially, rice and shoyu (soya sauce) were imported from Japan. Tofu was manufactured on Powell Street in Vancouver.

A typical Japanese meal in a fishing family consisted of:

- *Gohan — steamed rice*
- *Sakana — fish*
- *Yasai — vegetables*
- *Nori seaweed*
- *Miso shiru — soup made of miso paste*
- *o-cha — green tea*

Discuss:

1. Why do you think there are different types of chopsticks?
 - ♦ The wooden pairs are for cooking and the plastic ones are for eating.
2. Why is there a ridge on the bottom of the bowls?
 - ♦ The Japanese hold their bowls while they eat, so the ridge is to keep from burning your hands on the hot bowl.

Tasks:

1. Read *Diets of the World* as a class or in small groups, then discuss the questions at the bottom.
2. Smell the different types of Japanese food. Can you guess what it is without looking at the label? Is there a similar food in your culture (for example, Chinese also use soy sauce)?
3. Learn how to use chopsticks by watching this video: www.youtube.com/watch?v=m8mw8SWS5nM. Practice holding the rice bowl in one hand and chopsticks in the other.
4. Arrange the dishes and utensils on the tray. What kinds of food would you serve for breakfast, lunch and dinner?
5. Learn how to say the names of the dishes and utensils in Japanese.
6. Draw a picture or make a collage of a typical meal in your home. How is it similar or different from a Japanese meal?

Diets of the World: The Japanese Diet By Jenny Stamos Kovacs

WebMD Feature Archive Review by Charlotte E. Grayson Mathis, MD

“The Japanese diet is the iPod of food,” says Naomi Moriyama, co-author of *Japanese Women Don’t Get Old or Fat: Secrets of My Mother’s Tokyo Kitchen*, “it concentrates the magnificent energy of food into a compact and pleasurable size.”

And you don’t have to cook Japanese-style to enjoy the diet’s healthy foundations — just eat more fish, vegetables, and fruit; serve smaller portions; eat mindfully and slowly; and add some healthy options like tofu and rice, she says.

Here’s how to get started.

First, the benefits. “Thanks to the relatively healthier Japanese diet and lifestyle, Japanese women and men live longer and healthier than everyone else on Earth,” Moriyama tells WebMD.

Not only can they expect to live 86 and 79 years respectively (compared to 80 and 75 years for Americans), but they can also anticipate an average of 75 years lived healthy and disability-free, the World Health Organization reports.

On top of that, Japanese people enjoy the No. 1 lowest obesity rate in the developed world — 3% — versus 11% for the French and 32% for Americans, according to the International Obesity TaskForce. “You might think it’s all in our genes,” Moriyama says. “But when Japanese people adopt a Western-style diet, they put on weight quickly.”

Eat with your eyes. “The magic of Japan-style eating is a healthier balance of filling, delicious lower-calorie foods, presented with beautiful portion control in pretty little dishes and plates,” Moriyama says.

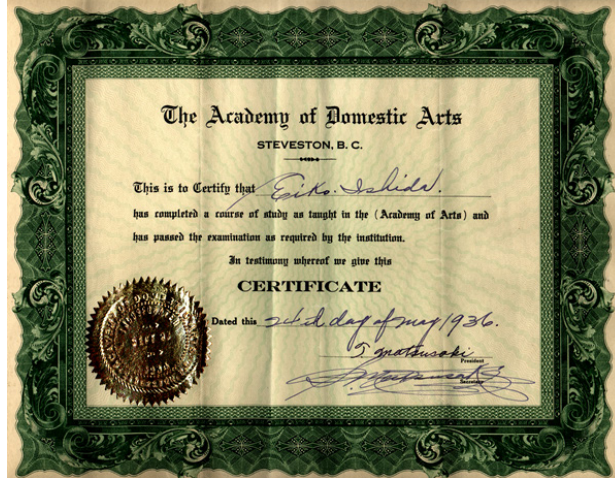
This way of dining encourages you to “eat with your eyes” by enjoying the beauty of your food.

The result? You’ll want to slow down to savor every bite, which means eating less, because it gives your brain time to realize your body is full.

Discuss:

1. Are all food groups represented in a typical Japanese meal? If not, how can you make it a balanced meal?
2. Do you agree or disagree that a Japanese diet is healthier than a western diet? Explain your choice.

Lesson 3.4: Clothing



Objectives:

- identify and learn how to wear the traditional dress of Japan for men and women

Materials:

- photos of clothing
- Kimono, waist sashes, obi and bow
- Yukatas
- Happi coat, waist sash, headband
- two sandals (one wooden, one plastic), socks

Background Knowledge:

The traditional dress of Japan for men and women is the kimono and even today is worn on formal occasions (eg. wedding, funerals). It often displays a family crest.

Both men and women wear yukata at home, at Japanese inns and at local festivals. Yukata are similar in style to the kimono but are more casual and usually made of cotton.

Footgear, both zori (flip flops) and geta (wooden) have Y-shaped thong which is gripped between the big toe and the second toe and passes over the top of the foot. Tabi are socks worn with these.

Japanese immigrants arrived in their Japanese clothes but before long they changed to wearing western clothes. Young women took sewing lessons and made clothes for members of their families.

Tasks:

1. Learn how to wear a kimono: www.youtube.com/watch?v=MXb3EiM0Bhs.
2. Try on the different items of clothing. How does it make you feel?
3. Learn how to say the names of the clothing and footwear in Japanese.

Lesson 3.5: “**Mon**” or Family Crest

Objective:

- create a family crest or company logo

Materials:

- photos of family crests
- towel with family crests

Background Knowledge:

The mon is a family crest possessed by every Japanese family. It is usually worn on a formal kimono although it can be seen on other articles as well.

The mon is similar to the badges and coats of arms of European families.

The designs usually include plants, birds, mountains, Japanese characters as well as abstract designs. Items symbolizing family crafts, arts or professions can also be represented.

It can also be seen as a logo for a company.

Discuss:

1. Family crests and logos for companies and what they mean.

Tasks:

1. Go online [www.Wikipedia.org/wiki/Mon_\(emblem\)](http://www.Wikipedia.org/wiki/Mon_(emblem)) and research family crests and logos.
2. Design a “**mon**” for yourself, your family or a company. Explain your crest.

Lesson 3.6: Toys and Games

Objectives:

- play with a variety of traditional Japanese toys and compare them to the toys of today
- use the internet to learn how to play with Japanese toys
- learn to play a simple Japanese game

Materials:

Koma – variety of tops from the simple to the more complex

- Simple koma for spinning:
 - ◆ Spin and see which can stay spinning the longest.
- Koma with string:
 - ◆ Attach the cord to the upper spindle.
 - ◆ Wind the cord round the lower spindle.
 - ◆ Throw the top and spin it by pulling the cord.

Kendama

- How to play with kendama:
 - ◆ Hold the toy in one hand. Throw the ball upward and pull the ball towards you so that it can be caught in one of the cups or land in the hole on the spike.
- Kendama competitions
 - ◆ Most people play with kendamas for personal satisfaction, but competitions do take place, especially in Japan.
 - ◆ In such competitions participants perform a series of tricks in sequence or for as long as possible. The competitor who is first to fail a trick loses.
- Kendama tricks
 - ◆ Around the World: big cup-little cup-tower-spike

- ◆ Slip on Spike: crossbar to sliding spike
- ◆ Earth Spin: spike to flip back on spike
- ◆ Around Japan: big cup-little cup- spike
- ◆ Around Europe: spike-big cup-spike-little cup-spike-tower-spike
- ◆ Bird: balance ball between spike and cup
- ◆ Under Bird: balance ball between cup and tower
- ◆ Lighthouse: balance tower on ball
- ◆ Airplane: swing ken to land spike while holding the ball

“Helicopters”

- Rub the helicopter between two palms and let it fly.

“Stilts” — thick bamboo pieces with string

- Place feet on bamboo, hold onto string and walk

Drum Rattle

Japanese “Jacob’s ladder”

Discuss:

1. Are the traditional Japanese toys similar to those that you play with? Compare them to your favourite “toy” (an electronic toy for example a “DS”).
 - ◆ What are they made of?
 - ◆ How are they used?
 - ◆ Where are they made?
 - ◆ When were they used?
 - ◆ Why do we have toys?
2. Teach students how to play a Japanese game:
 - ◆ **Jan-ken-pon**: “rock, scissor, paper”
This game is the first usually taught to Japanese children and establishes a winner and a loser.

The two players shout “*jan ken pon*” and simultaneously form their hands into shapes representing a stone, paper or scissor. The winner is decided as follows

- ◆ Rock beats scissor
- ◆ Scissor beats paper
- ◆ Paper beats rock



Rock beats scissors.



Paper beats rock.



Scissors beats paper.

Source: Wikipedia

Tournaments, competitions and championships are held.

Discuss:

1. How do you determine who goes first? Second?
2. What if there are more than two players?
3. Can you invent a game to decide who goes first, second, third?

Tasks:

1. Teach a student from another class how to play *jan-ken-pon*.
2. Check the *Guinness Book of World Records* to find out who holds the record in this game.

Chapter 4 — Building a Community

Lesson 4.1: The Japanese Hospital



This larger Japanese Hospital was built in 1900.



Patients at the Japanese Hospital.

Objectives:

- describe a significant social institution in the Japanese community

Materials:

- photos of Japanese hospital

Background Knowledge:

In 1894 Matsutaro Okamoto, a Methodist Episcopal minister, worked with the Japanese fishermen in Steveston. With the help of a dentist, Dr. Umeiuro Yamamura and a physician-surgeon, Dr. Seinosuke Oishi, he established a small mission on a lot near the Phoenix Cannery.

After 38 fishermen got typhoid fever in 1896, the mission was converted to a hospital staffed by volunteers.

Prayers were conducted every morning and evening in the hospital and the minister preached there on Sundays.

The Japanese were very appreciative of the hospital care.

Dr. Okamoto became ill from overwork and returned to Japan where he died in 1896.

Dr. D.W. Large, a medical missionary, served at the mission hospital during the fishing seasons in 1898 and 1899.

In 1900 the Japanese Fishermen's Benevolent Society collected \$1,800 and built a new hospital separate from the mission building. It could accommodate 50 patients.

The Japanese families paid \$8 per year to cover the costs. It may have been the first medical insurance plan in North America.

The hospital provided maternity care and many children were born in the hospital.

Task:

1. Analyze the photograph of the Japanese hospital using the worksheet.

Analyzing Photographs (1)

Step 1: Observation

1. Look at the entire photograph for 1 minute.
2. Next, divide the photograph into four sections and study each section individually.
3. What new details become visible? List your observations using the chart below:

| People | Objects | Activities |
|--------|---------|------------|
| | | |

Step 2: Inferences

Based on what you have observed above, list three things you believe to be true about this photograph:

1. _____
2. _____
3. _____

Step 3: Questions

1. What questions does this photograph raise in your mind?

2. Where could you find answers to them?

Analyzing Photographs (2)

1. List all of the things that you see in the photograph (people, places, and objects).
2. Write down 5 words that come to mind that describe the mood of the photograph.
3. Imagine yourself in the photograph. Make notes about **where** you would be, **what** you would be doing, **who** would be involved with you and **how** you might interact with them.

| Where | What | Who | How |
|-------|------|-----|-----|
| | | | |

Lesson 4.2: Churches and Temples

Objectives:

- be introduced to the contributions of the churches in community building
- be introduced to the establishment of the Buddhist Temple
- compare the similar and different practices of churches and temples

Religious teaching was very important and was seen as the most efficient way to convey moral values.

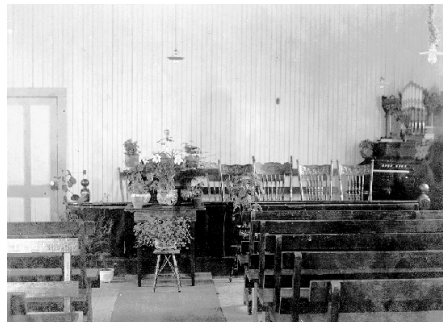
Materials:

- photos of churches and temples
- objects related to Buddhism:
 - ◆ prayer beads for women (clear with purple tassel)
 - ◆ prayer beads for men (black with gold tassel)
 - ◆ incense
 - ◆ bell and ringer

Lesson 4.2a: Christian Churches



The Japanese Methodist Mission 1904.



Inside Steveston Methodist Church.



The Catholic Church.



Father Benedict Quigley built the new convent, St. Joseph the Worker Catholic Church in 1935.

Background Knowledge:

The Japanese Methodist Mission

After the Japanese Hospital was completed in 1900, a separate two-story Methodist mission building was erected in 1904 on the south side of Chatham Street just west of No. 1 Road. To its east was the minister's residence.

Several Japanese ministers served the congregation. They offered Sunday school, kindergarten and primary classes in the Japanese language. The primary classes were discontinued when the Japanese School was built.

Night classes in English for adults as well as western cooking and etiquette were taught to women.

When the Methodists, Baptists and Presbyterians amalgamated in 1925, this became the Steveston United Church.

Initially, the First Nations people sat in one area of the church and the Europeans in another.

In 1953, the United Church had the first joint congregation of Japanese and Caucasians in BC.

In 1978 a larger church was built.

The Franciscan Sisters of the Atonement arrived in Steveston in 1931. They immediately provided a nursery and kindergarten for the working mothers.

As many as 60 babies were cared for in the nursery while 30–40 children attended the day care and kindergarten.

Fees for day care were 10 cents/day for toddlers and 15 cents/day for 'bottle babies'. Kindergarten classes cost \$1/month.

English lessons for young adults were \$1 per month for one lesson a week.

Father Benedict Quigley and the Sisters accompanied the Japanese to their internment in Greenwood in the Kootenays.

Discuss:

1. How the Christian churches contributed to the immigrant Japanese community in Steveston.

Lesson 4.2b: The Buddhist Temple



Shrine in Steveston Buddhist Church, 1963



Front entrance, Steveston Buddhist Church



Young Buddhists Association, 1935

Background Knowledge:

The Christian churches were the only ones available until Buddhist temples were built.

In early days, Christian minister visited the Japanese in their homes and offered help, friendship and even food and many Japanese felt an obligation to joining the church.

Some Japanese immigrants also saw joining the Christian church as becoming Canadian.

The Vancouver Buddhist Temple was completed in 1905 but a call for a similar temple in Steveston met with opposition.

The Japanese Fishermen's Association feared that a temple would fuel further the anti-Japanese sentiments that were being expressed against them in the fishing industry and would spill over into their everyday lives.

The faithful found ways to practice their faith by meeting in private homes and installing a **bu tsu dan** (altar) in a drugstore.

In 1928 when the Japanese fishermen won their legal case against the Department of Fisheries' goal to eliminate all Japanese from fishing, their objection diminished and a temple was built on 1st Avenue.

There are many sects of Buddhism as there are in Christianity. Jodo Shinshu is the sect that the majority of Japanese in Canada of the Buddhist faith belong.

Tasks:

1. Examine the photos carefully and identify similarities between the Catholic Church and the Jodo Shinshu Buddhist Temple
2. Feel the prayer beads, smell the incense and listen to the sound of the bell.
3. Journal entry: Draw a Venn diagram showing how some Buddhist and some Christian practices are similar.

Challenge:

O-bon is the day in July/August that Buddhists believe the souls of one's ancestors return to this world for a visit.

On this day Buddhists visit the graves of one's ancestors, dance the **bon-odori** — (o do ri = dance) and the light fires to welcome the dead souls.

Some people make paper lanterns with lighted candles inside and send them down the rivers to the sea.

1. Research how to do the "O-bon" dance.
2. Teach the class or a small group the "Bon Odori".

Lesson 4.3: Education

Objectives:

- discuss the meaning of discrimination, racism, segregation, integration
- identify the challenges faced by the Japanese community in gaining access to equal education for their children
- determine why Hideko Hyodo is a significant person
- construct a timeline for the history of education for the Japanese in Richmond

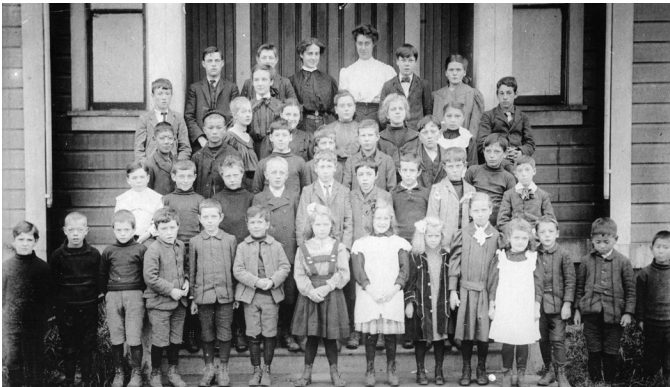
Lesson 4.3a: Steveston School



Steveston School, 1904 School Photo. Steveston School was an integrated school until 1907.



Inside the school, 1908



Steveston School, 1907



Steveston School, 1915



Miss Finley's and Miss Cripps' classes, Steveston School, 1906

Front row: William Wilson, Harold Steves, Alex Buchanan, Charles Terryberry, Fanny Phoenix, Lottie Wilson, Lucy London, Laurie Peterson, Jessie McCall.

Second row: _____ Quinn, Lee Foo, Richard Wagner, John Buchanan, Colin McCall, Edgar Turnill, Archie Blair, Charlie McCulloch, Earl Murchison, Kate Murchison.

Third row: Edith Steeves, Annie Buchanan, Walter Steeves, Kiko Tamura, Harry McKinney.

Fourth row: Norman Marshall, Oswald Murchison, Basil Miller, Meta Wagner, Leleah Wescott, Edith Blair, Louis London.

Back row: Leonard Wescott, Miss Findlay, Vera McKinney, Cecil McKinney, Edith Murchison, Miss Cripps.

Materials:

- photos of Steveston School

Background Knowledge:

The Japanese placed a great deal of value on education. They wanted their children to attend school.

Originally, children were sent to Japan to live with grandparents while attending school or were enrolled in the Japanese primary school at the Methodist Mission. However, as families grew in number, Japanese parents started to enroll them in public schools.

A 1906 class photo of students shows 36 children enrolled in the two-room Steveston Public School. It includes one Native, one Chinese and one Japanese student, Kiko Tamura.

Segregation 1907

The following year, in 1907, the Richmond School Board brought in a rule that said only children of Japanese who owned their own homes could attend.

Since most Japanese families lived in cannery houses and did not pay property tax, their children were excluded from attending school.

Children of other ethnic groups in similar circumstance were allowed to attend for free although their parents did not pay any tax.

Ethel Tibbits, owner and managing editor, Richmond Review

"...Richmond was educating many recent European immigrants of all nationalities without complaint and without continually reminding them of their burden to the long time residents. Many of these recent immigrants were on relief, whereas no Japanese were."

Discuss:

1. Were Japanese students treated unfairly?
2. What word describes the unfair treatment of a group of people?
 - ♦ **discrimination***
3. What word describes discrimination because of someone's race or ethnicity?
 - ♦ **racism**
4. What other types of discrimination can you name?

Lesson 4.3b: The Japanese School



The first Lord Byng School was built in 1925



Second Lord Byng School built in 1928



Teachers at Lord Byng, including Miss Hyodo



The Japanese School was completed in 1909.



Tug-of-war on sports day at the Japanese School.

Materials:

- photos of Lord Byng School

Background Knowledge:

The Japanese Fishermen's Benevolent Society organized a fund raising campaign for a school building and to hire teachers. The two-room Japanese School opened in 1909. Six grades were taught.

School was in session from 9:00am to 3:00pm. The subjects studied were: reading, writing, composition, arithmetic, science, history, geography, ethics, music and physical education.

When English was added to the curriculum, Mrs. Chilton, wife of the Royal Bank manager, and her sister Miss Butcher, were hired to teach the subject.

Japanese parents paid a fee for each child attending this school.

Mr. Nobutaro Takashima was the first Principal and his wife was a teacher.

As more Japanese families came to live in Steveston, three more classrooms were added, forming a large U shape with a planked central area where the students can play on rainy days.

Integration 1923

Japanese families wanted their children in an integrated public school. They lobbied for many years and petitioned the Richmond School Board to accept their children into their schools.

Sixteen years later, Richmond finally agreed to accept Japanese children into their schools on condition that the community provide financial assistance to build a larger school.

The Japanese community of Steveston raised several thousand dollars to finish the school building. In 1925 a larger school was built and named Lord Byng School to honour the Governor General of Canada.

The four-room school was not large enough to accommodate all the Japanese students and extra classes were held in the Japanese School, the Japanese kindergarten and at a church.

Integration meant that Japanese children attended public school from 9:00am to 3:00pm and an additional two hours of Japanese language instruction after school. Some children did not like having to attend both.

Wanting to give their children a “head start”, the Japanese Women’s Association (Fujinkai) raised \$3,000 to build the two-story building on the northwest corner of Chatham Street and No. 1 Road for a kindergarten.

They wanted their children to be integrated into the “main stream” when they entered Lord Byng and not be segregated into a separate class for children whose home language was Japanese.

A few years later the Japanese community once again appealed to the Richmond School Board for a larger school to accommodate all the children in one building. Once again they met with refusal.

The community persevered and approached the Department of Education in Victoria. The government promised to match any funds raised by the Japanese community towards the cost of a new school.

The Japanese community in Steveston raised \$20,000, or half the cost of the building, the government grant was \$20,000, and the Richmond School Board contributed \$8,000 for furnishings for the new 14-room, two-storey Lord Byng School which opened in 1928.

The Japanese community paid a fee of \$5 per pupil per year and also contributed \$700 each year for light, heat, and janitor services. In exchange they were allowed to hold Japanese language classes in the building.

1939 Lord Byng School Library used to house Grade 4 or 5 class due to overcrowding.

Trites School

In 1934 it was moved two miles to No. 9 Road and renamed Hamilton School.

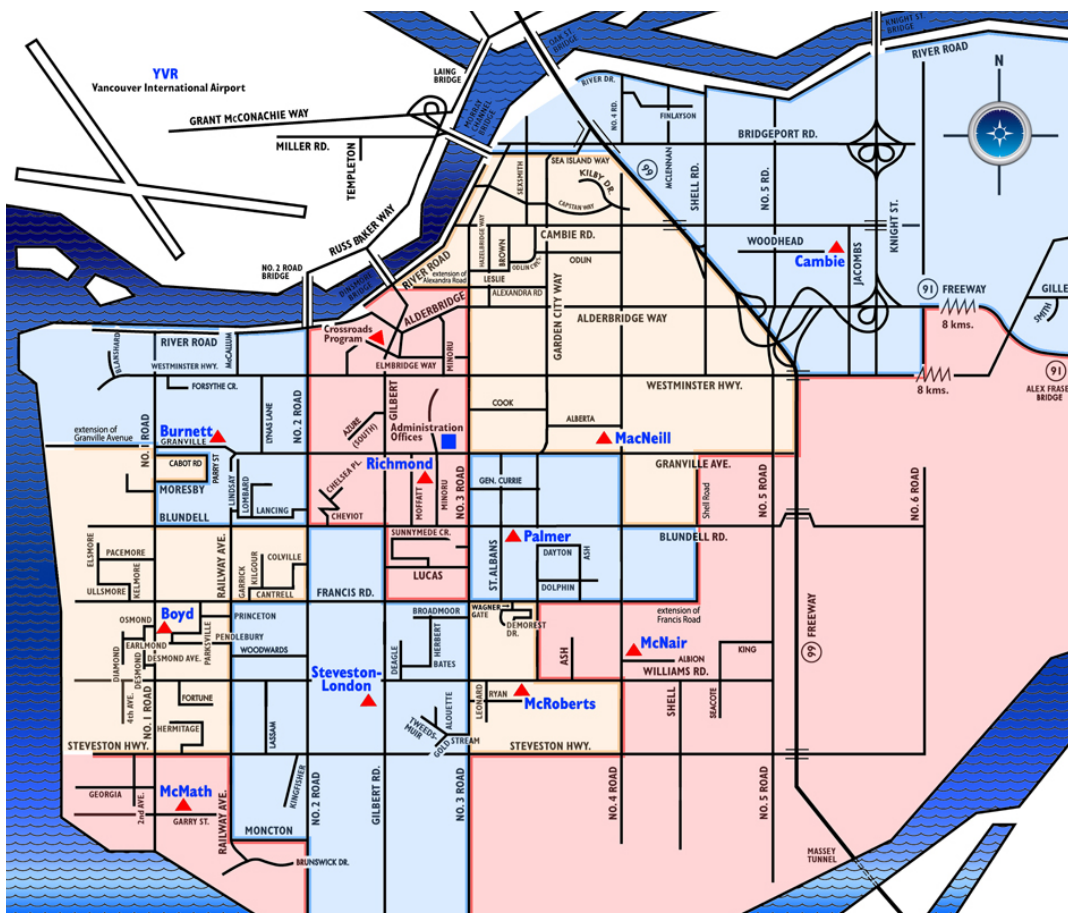
The move came about as a result of negotiations by the Japanese community in East Richmond, whose children were attending school in New Westminster. The School Board accepted the community's offer to pay the cost of moving the school building.

Discuss:

1. How did the Japanese families overcome segregation in schooling?
2. On the map, locate the schools with Japanese students in attendance. What information do the photos and map reveal about the Japanese population in Richmond?

Task:

1. Create a timeline for the education of students of Japanese heritage in Richmond. What is the most significant date and why?

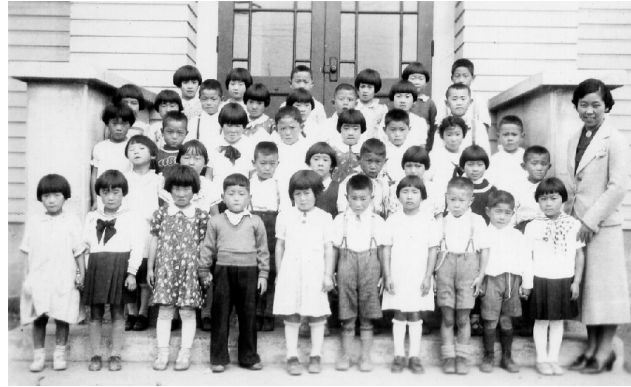


Map of Richmond Schools.

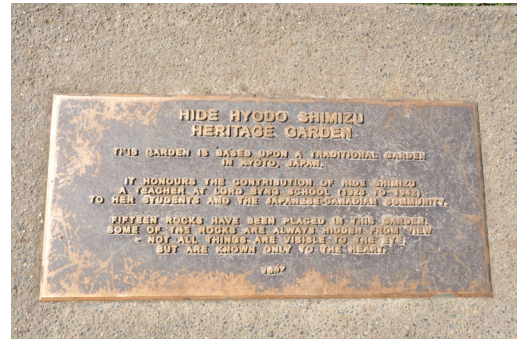
Lesson 4.3c: Hideko Hyodo, The first Japanese Canadian Teacher



Hideko Hyodo.



Miss Hyodo's Grade 1 class, 1926.



The third Lord Byng School built in 2004 Hide Hyodo Shimizu Heritage Garden

Objective:

- identify the first Japanese Canadian teacher
- determine her significance in Canadian history

Materials:

- photos of Hideko Hyodo
- photos of Hide Hyodo Shimizu Heritage Garden

Background Knowledge:

While Lord Byng School was now integrated, some early classes were exclusively made up of Japanese-speaking students.

The Richmond School District found itself desperately in need of a teacher who could communicate with Japanese-speaking students.

The teacher they hired in September resigned after two weeks, having found it impossible to communicate with the pupils who spoke mainly Japanese.

A fresh graduate, Hide Hyodo answered an ad in the Vancouver Daily Province and was hired.

She recalls her first day of teaching:

It was in Steveston in Oct 1926. Before me were 44 smiling little Grade 1s — all Japanese. I think the children were glad to see my black hair, too. Here I was standing before this huge class – me, a greenhorn just graduated from the Vancouver Normal teacher training school. No experience at all.

My opening words were “Good morning, boys and girls.”

Their answer was very clearly uttered and most surprising. “Good morning boys and girls,” they chorused back. Those same words I’d said.

Evidently their previous teacher had taught them completely by rote. I didn’t know whether to laugh right out or cry on the spot.

Source: *Teaching in Canadian Exile, Frank Moritsugu and the Ghost Town Teachers Historical Society. p 31*

The Richmond School District Board had assumed that Miss Hyodo could speak Japanese. She was born in Vancouver and lived in South Vancouver far from any Japanese-language schools so her Japanese language skills were almost nil. The assumption was that since she was of Japanese heritage, she could speak Japanese.

For the next 16 years, Miss Hyodo was the only Japanese Canadian teacher hired by a public school in BC although there were several Japanese Canadian graduates of the Vancouver Normal school.

Discuss:

1. An experience where assumptions were made because of your ethnic background. Ask students to share if they feel comfortable. The teacher may also want to share.
2. Do we make assumptions of people who are not like us? — gender, ethnic background, physical appearance, age, etc.

Hide Hyodo, a biography by Audrey Matheson, www.museevirtuel.ca (edited)

Hide Hyodo Shimizu was born in Vancouver in 1908, the oldest of eight brothers and sisters. After one year at the University of BC, she transferred to Teacher’s Training School. Attending university was expensive and she had her younger brothers and sisters to consider.

Hide received her teaching certificate in 1926, and began teaching grade one at Lord Byng School. At 18 years old she was the only Japanese Canadian to hold a teaching position in a public school.

In 1936 she was the only female member of a delegation of four sent by the Japanese Canadian Citizens League to Ottawa to seek a franchise for Japanese Canadians. However the Canadian Parliament defeated the motion to allow them to vote.

In 1942 Japanese Canadians were removed from the coast and some were interned at Hastings Park in Vancouver (where the PNE is today). Hide organized classes for the children at Hastings Park.

“Now I was still continuing to teach daily at Steveston, so every other day after school I’d rush from Steveston, and in the long interurban tram ride to Hastings Park look over the schedule and make assignments for the next two days...then I’d have to rush home by curfew time, and get ready for my evacuation, too”.

After she herself was evacuated, she traveled from one from one relocation camp to another in the B.C. interior, planning primary curriculum and training high school students to become teachers. She visited the seven internment camps monthly and supervised the volunteer teachers.

Hide Hyodo never returned to teach in Steveston after the war. She settled in Toronto in 1945, and married a United Church Minister, Rev. K. Shimizu, a widower with four children.

Discuss:

1. Read the dedication in the Hide Hyodo Shimizu Heritage Garden: *“Not all things are visible to the eye but are known only by the heart?”* What do they mean to you?

Miss Hyodo has been acknowledged as a significant person in Canadian history and has received many honours.

Honours:

- *In 1982 Hide Hyodo Shimizu received the Order of Canada. She was recognized for her dedication to the education of Japanese Canadian children during the evacuation. To be a woman from an ethnic minority fighting for the right to vote during those times was doubly courageous.*
- *In 1993 Hide Hyodo Shimizu was honoured by the Status of Women Canada, the Secretary of State and Baton’s of Canada in a month long tribute to 32 women who helped to shape the history and evolution of Canada.*

Lesson 4.4: Celebrations

Objectives:

- identify special days celebrated by many Japanese in Canada

Materials:

- Japanese zodiac: www.activityvillage.co.uk/chinese_new_year_chart_online.gif
- Doll Festival card and fabric poster
- Children’s Day fabric carp poster and streamers

Background Information:

New Year’s Day — “O sho-o ga tsu”

January 1st — New Year’s Day — begins on December 31st to mark the end of the old, to expunge all the bad fortunes of the past year and pray for good fortune in the coming year. In Japan temple bells ring out, people visit shrines and temples to pray for health and happiness in the coming year, and play special games.

In Canada, the Japanese Canadian cultural centres host “**mo chi tsu ki**” or rice pounding to make special rice cakes (**mochi**) to be eaten on New Year’s Day.

In Japan, each new year is represented by an animal. There are twelve animals and every twelve years, the animal appears again.

Each animal has special characteristics and some Japanese believe that people may have the same personality traits as the animal sign for the year that they were born.

Girls’ Day or Doll Festival



This special day has several names. It is called “**Hi na Ma tsu Ri**” or Doll Festival, and “**Mo mo no sek ku**” or Peach Blossom Festival and is held for the happiness of girls.

The festival is commonly translated as Girls’ Day in Canada.

Families with girls set up a display of dolls in a prominent place to celebrate their pride in their daughters.

The dolls are displayed in tiers with the emperor and empress at the top, ladies in waiting on the next tier, musicians and lesser nobles and ladies below. The dolls are not for playing.

Except for a few weeks when they are on display, they are wrapped up and put away until the next year.

They are usually heirlooms and handed down from one generation to the next.

Kodomo no Hi — Children’s Day

May 5th — the fifth day of the fifth month



***Ko do mo no Hi** was called Boys’ Day until 1954 when it was made a national holiday to celebrate the healthy growth of all children.*

*Carp windsocks called **ko i no bo ri** are flown by families with boys. The carp is a symbol of strength since it can swim against the current. Boys should face and overcome their difficulties with the same positive spirit.*

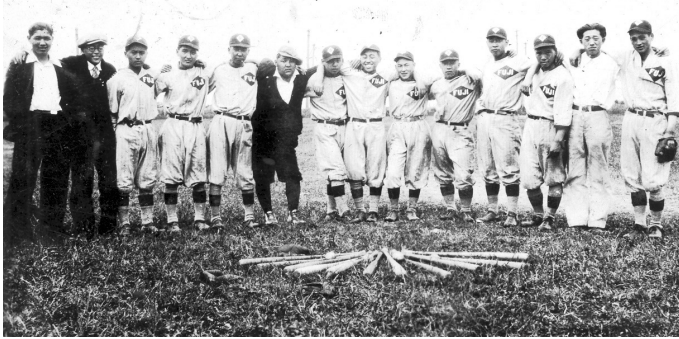
Some families fly carp streamers if they have sons but other families fly them for all members of the family.

The streamers are flown in order from the largest at the top for the father, to the smallest at the bottom of the pole.

Task:

1. Draw/make carp kites — and fly them in order as you want and explain your decision.

Lesson 4.5: Martial Arts



Fuji baseball team, pre-WWII



First Kendo tournament.



Steveston Sumo Club 1930.



Steveston basketball team, pre-WWII



Steveston Judo Club

Objectives:

- identify some marital arts
- describe the history of judo in Richmond

Materials

- photos of martial arts in Steveston

Background Knowledge:

The traditional Japanese sports of sumo wrestling, judo, kendo and karate were imported from Japan and enjoyed by the Japanese in Canada.

Sumo

Sumo wrestling is Japan's national sport. It originated in ancient times as a performance to entertain the Shinto gods. Many rituals with religious background are still followed today.

The basic rules of sumo are simple: the wrestler who first touches the ground with anything besides the soles of his feet, or who leaves the ring before his opponent, loses.

Fights take place on an elevated ring, called a "dohyo", which is made of clay and covered in a layer of sand.

The fights themselves usually last only a few seconds, or in rare cases, about a minute.

Kendo

Kendo means "way of the sword" and is the oldest of the martial arts. It embodies the swordsmanship practiced by the samurai together with their philosophy of life.

Today it is practiced with bamboo swords and protective clothing. It is physically and mentally challenging with strong martial arts values and sports-like physical elements.

Judo

Judo is a system of training the mind and body. The founder, Dr. Kano emphasized that the primary objective of judo was to put forth one's best effort and not winning or losing. The basic principle is "strength with softness" translated into: maximum efficiency, minimum effort and mutual benefit and welfare.

The Steveston Judo Club was started in 1927 by Steve Sasaki, the Father of Judo in Canada and head of the Vancouver Judo Club.

The club operated from November through April, the off season for the instructors who were all fishermen. They practiced on tatami mats.

They went by truck to tournaments in the Lower Mainland including Mission and Haney and when they participated in Chemainus traveled on a rented seine boat (large fishing boat).

There were 60 seniors and 30 juniors in the Steveston Club.

The senior team won the Vancouver tournament in March 1938. The junior team won championships at tournaments in 1938 and 1940.

In BC there were nine judo clubs before WWII, one of them the RCMP Judo Club. The clubs were disbanded in 1940. The Canadian government considered martial arts a sport dangerous to national interests.

During the trying times of the forced relocation, members of the Steveston judo club assisted the families who were having to move to internment camps without their fathers who had already been sent to road camps.

The members themselves were soon scattered all across Canada and established judo clubs at various relocation sites. Some never returned to the West Coast.

Discuss:

1. The various martial arts students may be practicing.

Tasks:

1. Make a poster or a brochure inviting young people to join a martial arts group.

Western sports such as basketball, lacrosse and rugby were also popular but the most loved was baseball.

Chapter 5 — Disappearance of the Japanese

Lesson 5.1: Confiscation of Properties



Papers being checked by a government official.



Confiscation of fishing vessels.



Impounded boats.



A naval officer is inspecting the boats from the boardwalk between Atagi Boatworks and the cannery.

JAPANESE FISHING VESSELS

The Japanese Fishing Vessels Disposal Committee was constituted by Order, Department of War, March 29th, 1942, for the purpose of implementing an effective plan to realize the immediate cessation of fishing vessels, and who shall be charged with the execution of such plan.

Executive orders shall be issued by the Committee, and the Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(a) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(b) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(c) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(d) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(e) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(f) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(g) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(h) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(i) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(j) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(k) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(l) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(m) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(n) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(o) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(p) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(q) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(r) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(s) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(t) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(u) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(v) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(w) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(x) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(y) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

(z) The Japanese Fishing Vessels Disposal Committee shall be organized as follows:

JAPANESE FISHING VESSELS DISPOSAL COMMITTEE
 Executive Assistant.

Masako Fukawa.



Mukai Confectionery.

NOTICE OF SALE

The Custodian of Enemy Property offers the following scows and boats for sale:

SCOWS

British Columbia Fish Salteries Limited:

| | | | |
|---------|--------------|----------------|--|
| M 3 | 18'x73'x4½" | Not registered | } Near Richmond Cannery, Steveston B. C. |
| M 6 | 18'x73'x4½" | " | |
| M 1 | 18'x73'x4" | " | |
| M 2 | 18'x73'x4" | " | |
| M 5 | 18'x73'x4" | " | |
| No name | 14'x50'x3'5" | " | |

Vince Company Limited:

| | | | |
|---------|------------------|----------------|-----------|
| R 20 | 22'x60'9"x4'9" | 152544 | Chartered |
| No name | 23'9"x65'8"x3'6" | Not registered | Newcastle |

Nanaimo Shipyards Limited:

| | | | |
|--------|------------------|--------|-----------------------|
| R K 3 | 18'1"x60'5"x4'5" | 153173 | Chartered |
| R 21 | 18'2"x55'8"x4'2" | 153173 | Newcastle |
| R 22 | | | Dismantled Jedway |
| R K 23 | 20'1"x59'4"x4'3" | 154937 | Newcastle |
| R K 24 | 18'2"x55'7"x4'1" | 154938 | Chartered |
| K 8 | 28'1"x79'5"x7'7" | 152920 | Green Cove Saltery |

Moresby Island Fisheries Limited:

| | | | |
|--------|---------------|--|----------------------|
| Y.O. 1 | | | Steveston |
| Y.O. 3 | Approximately | | " |
| Y.O. 6 | 14'x60'x4'5" | | " |
| Y.O. 2 | | | North Galiano Island |
| Y.O. 5 | | | " |

Jisaburo Kasho:

| | | |
|------------|--------|-----------|
| K.K. No. 1 | 152567 | Steveston |
| 2 | 157246 | " |
| 3 | 157247 | " |
| 4 | 157248 | " |
| 5 | 157249 | " |
| 6 | 157250 | " |
| 8 | 157251 | " |

Pacific Sea Products Exporters Limited

| | | |
|--------|--|-----------|
| Y.O. | | Steveston |
| Y.O. | | " |
| Y.O. 7 | | " |

FISHING BOATS

| | |
|------------|------------------|
| Izumi 2 | 152813 |
| Izumi 5 | 154540 |
| Sarita Bay | License No. 1410 |

All offers must be in writing, for individual scows and boats, and accompanied by a certified cheque for 10% of the offer.

Offers for fishing boats, if accepted, will be those from bona fide fisherman or Fishing Companies, who are entitled to own vessels of Canadian Registry.

The highest or any offer not necessarily accepted.

Arrangements to examine the boats may be made with the undersigned. All offers should be addressed to the undersigned and will be accepted up to 12 o'clock noon on the 25th day of April, 1942.

P. S. ROSS & SONS
Chartered Accountants
504 Royal Bank Building Vancouver, B. C.

PROVINCE APR 14/42

Forced sale of fishing vessels to non-Japanese.

Objectives:

- explain the "War Measures Act" and identify the effects of this policy on Richmond.

Materials

- photographs

Background Knowledge:

Japan bombed Pearl Harbor in Hawaii on December 7, 1941 and destroyed 18 ships. The US and Canada immediately declared war on Japan. The war hysteria and the long festering anti-Japanese feelings boiled over.

Canada invoked the War Measures Act that gave the Government of Canada the right to declare all persons of Japanese origin, "enemy aliens" or enemies of Canada, including those who were born in Canada.

Under this Act, Japanese Canadians lost their rights and everything they had worked for decades to build.

The first to feel the effects of government policies were the fishermen. Their licences were suspended and their vessels rounded up. A total of 1,137 boats were seized and sold, most at a fraction of their value.

Farms, homes, boatworks, and other properties and possessions, which the government promised to hold "in trust" were also seized and sold without the owner's consent.

Monies from the forced sales were used to pay for the forced removal and maintenance of Japanese Canadians in internment camps.

Boatworks were confiscated and sold:

When the Japanese boat builders were evacuated, their boat works were occupied by non-Japanese builders:

- Atagi Boatworks was operated by Mike David
- Kishi Boatworks at the Phoenix Cannery was taken over by the Lubzinski Brothers
- Nakade Boatworks at Seventh Avenue was used by the Stoltz Brothers

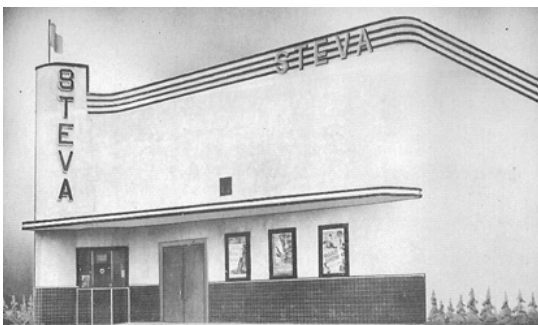
- *Mukai Boatworks at the south end of Second Avenue was occupied by Marshall and Markstrom*
- *Two new arrivals were Geiri and Joe Sigurgeirson, descendants of Icelandic boat builders. Geiri set up a shop on Fourth Avenue and Joe took over the Katayama's barn.*

Businesses confiscated and sold included:

- *confectioneries owned by M. Ikari, K. Nakashima, Y. Nishi, and S. Ogawa*
- *general stores owned by K. Kitegawa, S. Wakida, and M. Oye*
- *hardware stores owned by M. Tanaka and S. Akimoto.*
- *Specialty stores included;*
- *S. Uyeda's bicycle shop*
 - ◆ *Mrs. T. Hirose's shoe store*
 - ◆ *Nakaganna fish market*
 - ◆ *Hamaguchi fish and meat shop*
 - ◆ *G. Tanishi's poolroom*
 - ◆ *Y. Ikeda's dry goods, and*
 - ◆ *S. Masago's barber shop*

Community owned buildings confiscated and sold:

The Japanese community owned and operated the Japanese Fishermen's Hospital, the Steveston Buddhist Temple, the United Church, the Japanese School and kindergarten and the fisheries cooperatives. All were confiscated and sold.



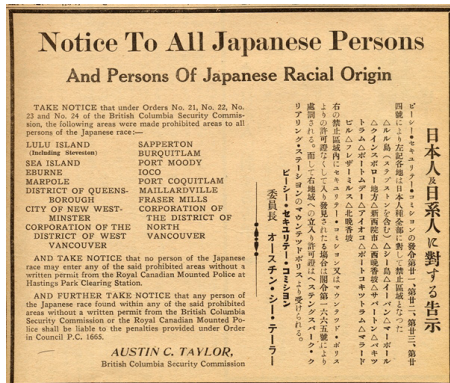
Steva Theatre.

The Steva Theatre on First Avenue was the Buddhist Church and Recreation Hall until the Japanese-Canadians were evacuated in 1942. Washington Thorne bought and renovated the building, and the Steva Theatre opened in August showing the movie "Black Beauty". With a seating capacity of 420 people, the theatre operated for 14 years. Today, it houses several commercial outlets.

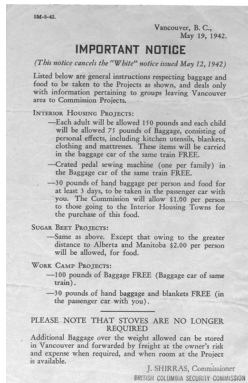
Discuss:

1. What happened to the property owned by the Japanese in Richmond.
2. Why do you think the government seized and sold this property?

Lesson 5.2: Removal From the Coast



The New Canadian.



Saying goodbye in Steveston, 1942.

Objectives:

- describe what happened to the Japanese in 1942.

Materials

- photographs

Background Knowledge:

February 1942

- All males ages 18-45 are ordered to leave the protected coastal area before April 1. Families are separated.
- All cars, cameras, radios are confiscated.
- A dusk to dawn curfew is imposed. It means that the Japanese are not allowed to go outside their home from sun down to sun up. All social activities come to a halt.

December

- The Principal of the Japanese Language School, the secretary of the River Fish Co-operative, and the secretary of the Buddhist Temple, are among 38 Japanese who are arrested and detained.
- The Japanese Language School is closed.
- Fishing licences are cancelled.
- Fishing boats impounded.

January

- 200 young Japanese men at a meeting in Steveston offer to serve in the Canadian armed forces and are rejected.
- 40 male Japanese nationals (born in Japan) in Steveston are rounded up and shipped to a road camp in Jasper, Alberta.

March

- Houses are being rented or put up for sale.
- The fourteen-bed Japanese Fishermen's Hospital has seven patients who need medical care.
- All maternity cases are discharged.
- The owners of the Steveston Bicycle Shop and River Radio are clearing their stock at rock bottom prices and getting ready to close their businesses.
- Some are turning to their Caucasian friends to look after their homes and furniture until their return.

“By the end of March Steveston was a virtual ghost town after the sundown curfew as the 2,000 Japanese and even the 500 Caucasian inhabitants were off the streets.”

Yesaki, Sutebusuton p. 119

April

- *Several families from Steveston boarded the Canadian Pacific Railway train to Alberta or to Manitoba.*
- *A special Canadian Pacific Railway train departed with 160 Japanese, mostly women, children and a few elderly or infirm men, for Greenwood.*
- *Trains also departed with more women and children. Their able-bodied husbands and fathers had already been transported to work camps in BC and other parts of Canada.*
- *Other families headed for Christina Lake, Minto City, Lillooet, Tashme.*

May

- *Protest of any kind was met with a threat of imprisonment. Several hundred men were sent to a prisoner of war camp in Ontario for refusing to be separated from their families.*

June

- *By early June, no person of Japanese racial origin could enter Steveston without a written permit by the BC Security Commission or the Royal Canadian Mounted Police.*
- *The increased wartime demands and the loss of 1800 Japanese Canadian fishermen and cannery workers caused an abrupt scarcity of manpower in the fishing industry and left Steveston canneries scrambling to find replacement workers.*
- *The student population at Lord Byng dropped from 550 to 137, and sixteen teachers were laid off.*
- *Richmond was depleted of its Japanese populace.*

Discuss

1. What happened to the Japanese in 1942?
2. What were the consequences to Richmond?
3. "If the Japanese were not forced to leave Richmond, then..."

Where did the Japanese go?

Japanese are banned from entering the 100 mile strip on the Pacific Coast.

Their letters were read by censors and anything considered "suspicious" was blacked out or cut from the letters.

Discuss:

1. Read the "Important Notice" for clues as to where the Japanese were sent.
2. What would you have taken if you had only one suitcase to take with you?
3. What would you have done with things you could not take with you?

4. What would you have done with your pet/s? How would you have felt?

Note to Teachers:

The Resource book “Internment and Redress: The Story of Japanese Canadians” for the upper elementary and junior high students is part of the kit.

Also visit website: www.japanesecanadianhistory.net

Student activities are available in the resource book and also on the website.

Task:



1. Read the words on the poster Buy Victory Bonds.
2. Review the Charter of Rights and Freedoms. (see Elementary resource book, *Internment and Redress: The Story of Japanese Canadians* p.61)
3. Compare the treatment of the Japanese with the words on the poster and determine what freedoms were denied Japanese Canadian.

What happened to the children?

Many students were forcibly removed from Richmond schools, especially in Steveston, Sea Island, and East Richmond.

As a result a small Sea Island school which had served the children of the cannery workers was closed.

The population at Lord Byng dropped from 550 to 137. Children of the new factory workers at Boeing were bussed to Lord Byng School in Steveston where empty classrooms existed.

Sixteen teachers lost their job.

City of Richmond Archives

School Class Photos



Pre-WWII Class. (Source: COR 1977 1 182).



1939/40 English School. Miss Bothwell's class.



1939 Richmond High grade 8 class, Miss Lovick.



1939 Richmond High grade 9 class, Miss Moody.



1941/42 Mitchell School. Mrs. Coello's grade 7 class. Nisko Oikawa in front centre.



Lord Byng School in 1943 (COR 1977 1 181).



1938 Richmond High graduating class.



1941 Richmond High graduating class.

Recollections of Gerry Gilken 1939-40 English School

Sometime during these war time years, our Japanese Canadian friend, Tomiko, disappeared literally overnight as these good people were plucked from our midst.

As children we had little understanding of the events. The war created great fear and uncertainty in our community.

Source: School Yard Memories, Virtualmuseum.ca

1942 Japanese Internment

Richmond Jr./Sr. High 1942 — Japanese Internment

I can remember the 1941-42 school year when a very disturbing incident occurred.

As many of our school friends were of Japanese origin, Pearl Harbour in December 1941 was most disturbing to the whole student body. Our Japanese/Canadian friends were very concerned that their Caucasian colleagues would no longer want them as friends.

By early 1942 many war rumours were circulating around the school. The most prominent of these rumours was that all Japanese families living in coastal regions, particularly Steveston, were to be moved to the Interior of the province.

The rumours had no sooner started when our Steveston friends ceased their attendance at school. We quickly found out that the rumours were true. Our close friendships were shattered.

Our friends and their families were literally being rounded up. They were ordered to quickly pack, leave their homes and board trains which would initially take them for assembling at Hastings Park in east Vancouver. Later, they were to be sent to Interior locations.

Our last memories of our school chums was at a train siding close to the school. Here we gathered to say our tearful goodbyes. Our friends were extending their arms out the train windows. We, in turn, tried to reach their hands to say our good-byes. We were all in tears; none of us understanding just what was happening.

It was indeed a very sad time.

Source: School Yard Memories 1942

Alan Roy MacNeill, principal, retired in 1968 after 43 years of service to Richmond. His son remembers that ... one sad time in his teaching career occurred during World War II when “his” pupils of Japanese origin were uprooted and evacuated from Richmond to inland areas. It was an occurrence which affected him deeply and still produced strong emotional reaction until his death in 1981.

Source: School Yard Memories Virtualmuseum.ca

Discuss:

1. Compare the class photo of pre-WWII and those of 1944/45.
2. Read the recollections of the students and the principal online (reproduced here).
3. What are the consequences of the removal of the Japanese from Richmond?
4. Share your findings with your classmates.
5. What if the government did not remove the Japanese?

Task:

1. Journal entry: “The saddest time of my life was...”.

Challenge:

Read the novels and share the factual accounts.

Caged Eagle — a historical novel by Eric Walters — takes place in Canada

Sadako and the 1000 Cranes — takes place in Japan

After Canada and her allies defeated Japan, Japanese Canadians were given an ultimatum — move east of the Rockies or be exiled to Japan.

What if Sadako was one of the children born in Canada and exiled to Japan where she was a foreigner? What would be her challenges?

Fold some paper cranes to display in your classroom or to send to the Hiroshima Peace Museum.

Chapter 6 — Fighting for Equality

Lesson 6.1: The Franchise

Objectives:

- be introduced to the justice system
- be introduced to the struggles to win the right to vote
- determine that Homma was a significant individual
- examine the timeline for voting rights for groups
- determine if Canada is a more inclusive society

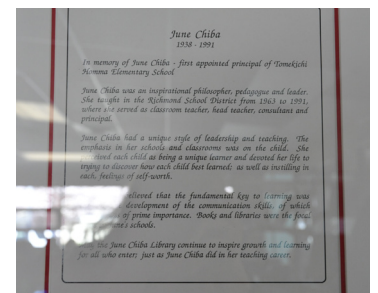
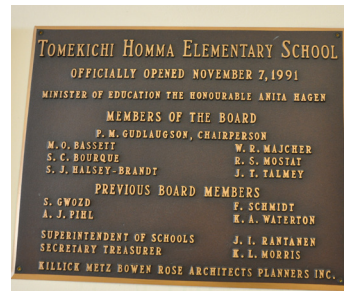
Not long ago, when your grandparents were about your age, racism was common. Not everyone could vote. In order to vote, you had to be white and male. A woman could not vote. An Asian man or woman could not vote.

1895 Provincial Voters' Act of BC stated:

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 of a Member to serve in the Legislative Assembly of this Province.

Tomekichi Homma fought this unfairness.

a) Tomekichi Homma





Background Knowledge:

Tomekichi Homma was born in Onigoye mura, Chiba-ken and came to Canada at age 18. He became a British subject (Canadian) and fished in Steveston for Phoenix Cannery.

In 1897 he helped to form the Fisherman's Benevolent Society, the Gyosha Dantai, and served as its president.

He also helped to create the first Japanese language school and started the first Japanese daily in Vancouver, the Canada Shimpō.

Affronted that he could not participate in elections, Homma led a campaign from 1899 to 1902, to win the vote for Japanese Canadians. He was given financial assistance from the Gyosha Dantai and later used his own savings.

He carried the fight from the BC Supreme Court all the way to the Supreme Court and won in both. The matter was referred to the Privy Council in the United Kingdom, at that time the ultimate court of appeal.

The Privy Council ruled that the British North America Act gave the provinces exclusive jurisdiction over civil rights, including the right to vote, so British Columbia had the power to exclude Asian Canadians from the franchise.

In 1942 he was sent to an internment camp in Slocan and died there in October 1945. He did not witness the granting of the franchise (the right to vote) but his son Seiji was in the BC Legislature to witness this historic event.

Discuss:

1. The justice (court) system in Canada at the time. How has it changed?

Tasks:

1. Add Chiba prefecture to the map of Japan

2. Journal entry: A local school is named in Homma's honour. Complete the chart and examine the evidence for this honour.

| What do I know? | How do I know? | What do I need/want to know? |
|-----------------|----------------|------------------------------|
| | | |

3. Are there other ways to honour Homma? (*Nikkei Voice* April 2012 — Canada Parks will name one of the parks in his honour and one for the WWI volunteers.)

b) World War I Volunteer Soldiers



WWI soldiers.

The **issei** (first generation) looked for other ways to gain the right to vote. They volunteered to fight for Canada in WWI and hoped to win the franchise for their service. They faced many obstacles.

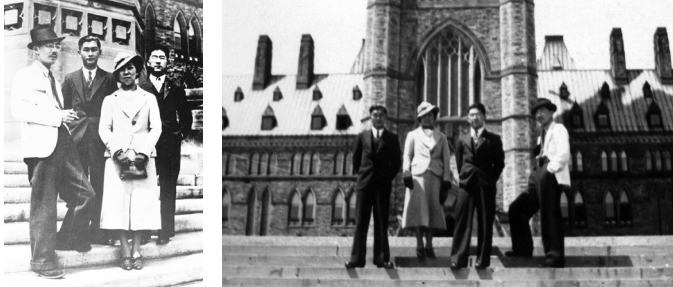
British Columbia would not let them enlist so they traveled to Alberta and joined the Canadian army there.

After their service, they were expecting to be given full rights of citizenship as were the other veterans.

They found that the general public in British Columbia was fiercely opposed to give them the right to vote.

They lobbied for several years and finally won the franchise 1931.

c) Nisei Delegation to Ottawa



In 1937 the Japanese Canadian Citizens League sent a delegation of four **nisei** (second generation, born in Canada) to Ottawa to continue the fight for equal rights. They appeared before the Special Committee on Elections and Franchise Act but were not successful.

Hideko Hyodo the only Japanese Canadian to hold a teaching position in British Columbia was a member of the delegation.

d) World War II Nisei Soldiers



In 1945, the **nisei** (Canadian-born) were finally accepted into the Canadian army and fought in South East Asia.

At last, in 1949, the right to vote was finally granted to Japanese Canadians.

Voting Rights Timeline:

- Only white males have the right to vote.
- In 1918, the government extended the right to vote to all women 21 years old and over (after years of lobbying by women's groups).
- In the 1921 federal election all white Canadian women could vote.
- In 1921 Agnes Macphail becomes the first woman elected to the House of Commons.
- In 1948 the Chinese get the right to vote.
- In 1949 the Japanese and South Asians win this right.
- 1955 the Doukhobours are given the right to vote.
- First Nations peoples win the right to vote federally in 1960.
- 2006 prisoners are allowed to exercise their right to vote for the first time.

Discuss:

1. Canada is a more inclusive society.
2. The voting age should be lowered from 18 years. Why or why not?

Task:

1. Journal entry: Create a timeline to illustrate the fight for the right to vote by the Japanese.

Lesson 6.2: Return and Rebuilding



Japanese Canadians return to Steveston, 1949.



Richard Nomura and son, Jordy. Fraser River, 2006.



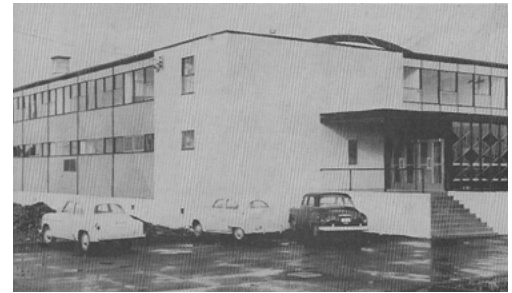
Sakai family drying *nor*i (seaweed) on their front lawn.



SR No. 157 Hiro's Grocery, 1975 Steveston.



Steveston Buddhist Temple.



1957 Steveston Community Centre opens.



1952 Steveston Judo Club begins.



Objectives:

- examine evidence of the return and rebuilding of the Japanese community in Richmond

Materials:

- photographs

Background Knowledge:

On March 31, 1949, Japanese Canadians were allowed to return to the coast.

Twenty-eight (28) fishermen returned to Steveston in 1949. They bought used pre-war boats and gear, and lived on their boats. They had a successful first season.

Fishing companies want them back and send recruiters to internment camps and as far east as Toronto and Montreal to urge the skilled fishermen and boat builders to return.

Unlike the past, the United Fishermen and Allied Workers Union (UFAWU) welcomes them into the union.

Fishing companies start renting cannery houses to Japanese Canadian families and more of them return.

Businesses Re-open

After the Japanese returned to Steveston, the store was leased by Hiro Niwatsukino from 1955 to 1989 and became one of the main gathering places for Steveston's older Japanese-Canadian fishermen.

Community Re-building Begins

The Buddhist Temple

The returned families started rebuilding their lives; finding jobs, buying fishing boats, finding a place to live, and schools for the children.

The buildings that had housed the educational, religious, social and sports activities of the pre-war Japanese communities no longer existed, having been sold, destroyed or taken over. The community began to look for ways to rebuild.

In 1954 they turned to the re-establishment of the Steveston Buddhist Temple in the former Japanese kindergarten school.

A massive fundraising drive was mounted and in 1964 the present Temple was completed on Garry Street. Arnulf Petzold, who had lived and worked in Japan for many years, was the architect.

The Temple celebrated its 80th anniversary in 2008.

The Martial Arts — Judo

In 1952, the black belt members who returned to Richmond met and restarted the Judo club.

After holding their practices in several locations, the club moved into the newly built Steveston Community Centre in 1957.

The Community Centre was built with contributions from Japanese Canadian community who turned over \$15,000, the monies received for the sale of the Japanese Hospital, the Gyosha Dantai offices and the Japanese Language School, for the building fund with the understanding that there would be rooms dedicated for the practice of judo and for kendo.

The membership grew and it was not long before the clubs had outgrown the facility and they started looking for a new home.

Martial Arts Building

Arnulf Petzold, who had lived and worked in Japan for many years, and who designed the Steveston Buddhist Temple, was asked to be the architect.

The architecture was considered “too Japanese” by some members. They feared that there might be backlash from other members in the community. On the contrary, the non-Japanese members gave assurances that they were in full support of the design and the beautiful structure, the first dojo outside Japan, was built.

The funding came from many sources: The Community Society, judo and kendo clubs (\$95,000), the Municipality of Richmond (\$87,000), and the Centennial grant (\$55,000).

S. Hori, Consul General of Japan, was amongst the dignitaries at the opening ceremonies on March 18, 1972.

Judo becomes an Olympic sport for men in the 1964 Games in Tokyo.

The women’s medal event was introduced in 1992.

Paralympic judo becomes a sport for the visually impaired in 1988 and is one of the sports at the Special Olympics.

Discuss:

1. What evidence did the students discover that show the return of the Japanese to Richmond?

Tasks:

1. View the video on the Steveston Judo Club.
2. Visit the Martial Arts Centre.
3. Put on a demonstration of judo/kendo.
4. Explain the different coloured belts that indicate proficiency in Judo or Kendo or another martial arts form.

Lesson 6.3: Redress and Regaining Heritage



Redress acknowledgement.



The building committee members are ready to turn the sod to start construction.



Japanese Canadian Cultural Centre.

Objective:

- observe and participate in some cultural activities that are offered at the Japanese Canadian Cultural Centre
- explain the significance of the Japanese Cultural Centre
- describe some of the cultural activities at the Japanese Cultural Centre

Materials

- origami paper
- **Happi** outfit

Background Knowledge

On September 22, 1988, the government of Canada acknowledged that a wrong was committed and apologized for the injustices suffered by Japanese Canadians during and after World War II.

The Redress negotiated between the National Association of Japanese Canadians and the Government of Canada included \$12 million to promote education and social and cultural well-being.

Steveston received \$500,000 of this grant to build the Japanese Canadian Cultural Centre in Steveston park. This was a place for the elderly where they felt accepted and comfortable, and for the young to learn about their culture and identity was essential.

The provincial government provided \$259,337 from the BC Lottery Funds and over \$60,000 was raised in community donations for landscaping and furnishings.

Redress Funds for a Cultural Centre

This 5,600 square foot building opened in 1992 and is a drop-in centre for senior citizens. It also features such cultural activities as Japanese language and dance classes, **bonsai** and **ikebana** classes, traditional doll making, paper craft workshops and **taiko** lessons.

Bonsai — miniature trees grown in pots.

Ikebana — is from the Japanese **ikeru** to “keep alive, arrange flowers, living” and hana “flower”. It means “giving life to flowers” and “arranging flowers”.

Origami — “folding paper” i.e. crane

Happi — is a traditional Japanese straight-sleeved coat usually made of indigo or brown cotton and imprinted with a distinctive **mon** (crest). They are usually worn only to festivals.

Some happi display the crest of the family, others crests of shops and organizations or a design of their own making.

Firefighters in the past also used to wear happi; the symbol on their backs referred to the group with which they were associated. For example, Richmond Firefighters will have a design or a logo of their own.

In English, “happi” is most often translated as “happi coat” or “happy coat”.

Taiko — drums.

Discuss:

1. The cultural activities of the Japanese (add others that they know) and have students choose their favourite.

Tasks:

1. Learn how to do **origami**.
2. Try on the **happi** outfit. How does it make you feel?
3. Invite local **taiko** drummers to perform at your school, or watch them perform at the Richmond Cultural Centre: www.youtube.com/watch?v=GHHjNh722d0.

Bibliography and Online Resources

Selected Bibliography

Fukawa, Masako and Fukawa, Stanley, *Spirit of the Nikkei Fleet, BC's Japanese Canadian Fishermen*, Harbour Publishing, 2009

Hickman, Pamela and Fukawa, Masako, *Righting Canada's Wrongs: Japanese Canadian Internment in the Second World War*, James Lorimer & Co., Toronto, 2011

McNulty, William, *Steveston: A Community History, 1859-2011*, The Steveston Community Society, 2011

Reynolds, Betty, *Japanese Celebrations*, Tuttle Publishing, Tokyo, 2006

Ross, Leslie J., *Richmond Child of the Fraser, 1979*, Under the direction of the Historical Committee of Richmond '79 Centennial Society

Steveston Buddhist Temple, *History of the Steveston Buddhist Temple*, FutureBook Yearbooks Inc., 2011

Yesaki, Mitsuo, Steves, Harold and Kathy, *Steveston Cannery Row: An Illustrated History*, Lulu Island Printing Ltd., 1998

Yesaki, Mitsuo, *Sutebusuton: A Japanese Village on the British Columbia Coast*, Peninsula Publishing Co., 2003

Online Resources

www.richmond.ca/cityhall/archives/about/about.htm

www.civilization.ca/cmc/exhibitions/hist/phase2/mod9e.shtml

Steveston Recollections, The History of a Village, virtualmuseum.ca

School Yard Memories, virtualmuseum.ca

Prescribed Learning Outcome

Prescribed Learning Outcomes

Social Studies

The lessons meet the PLOs for Skills and Processes elements of Social Studies in grades 5 and 6.

Students in both grades will be expected to:

- A1 apply critical thinking skills – including comparing, classifying, inferring, imagining, verifying, identifying, relationships, summarizing and drawing conclusions to a range of problems and issues
- A2 interpret graphs, tables, aerial photos, and various types of maps
- A3 evaluate the credibility and reliability of selected sources
- A4 deliver a formal presentation

The lessons meet the PLOs for the Identity, Society and Culture elements of Social Studies in grades 5 and 6.

Students in grade 5 will be expected to:

- B2 assess why immigrants came to Canada, the individual challenges they faced, and their contributions to Canada
- B3 describe the contributions of significant individuals to the development of Canada's identity

Students in grade 6 will be expected to:

- B1 assess diverse concepts of Canadian identity
- B2 compare Canadian society with the society of another country
- B3 relate a society's artistic expression to its culture

The lessons meet the PLOs for the Governance elements of Social Studies in grades 5 and 6.

Students in grade 5 will be expected to:

- C2 describe the levels, responsibilities and the election of government in Canada

Students in grade 6 will be expected to:

- C2 describe the key characteristics of the justice system in Canada
- C3 assess equality and fairness in Canada with reference to the Canadian Charter of Rights and Freedoms
- C4 compare individual and collective rights and responsibilities in Canada with those in other countries.
- C5 describe the role of Canada in the world

The lessons meet the PLOs for the Economy and Technology elements of Social Studies in grades 5 and 6.

Students in grade 5 will be expected to:

- D1 analyse the relationship between the economic development of communities and their available resources
- D2 describe the transportation systems

Students in grade 6 will be expected to:

- D1 describe the importance of trade for BC and Canada
- D2 analyse the significance of communications technologies in Canada
- D3 evaluate effects of technology on lifestyles and environments
- D4 compare Canada's economy, technology, and quality of life with those in one or more selected countries

The lessons meet the PLOs for the Human and physical Environment elements of Social Studies in grades 5 and 6.

Students in grade 5 will be expected to:

- E1 describe the location of natural resources of BC and Canada including fish and marine resources
- E3 describe the environmental effects of settlement in early BC and Canada

Students in grade 6 will be expected to:

- E1 assess the relationship between cultures and their environments
- E2 describe factors that affect settlement patterns and population distribution in selected countries

Cross Curricular Activities

Dance — Fine Arts 6

- Demonstrate respect for the work of self and others: listening, singing, dancing, reading sheet music, playing an instrument
- Demonstrate the ability to collaborate to develop a group display for a particular audience

Language Arts

Reading and Viewing

- Read and demonstrate an understanding of a range of literary texts from a variety of genres, and forms (eg. letters, poems (haiku), documents)
- View images in photographs and on video as sources of information

Optional — Describe the ways in which meaning can be conveyed in two novels "*Caged Eagles*" and "*Sadako and the Thousand Cranes*" by use of literary elements (plot, tension, conflict, character, setting, climax, resolution).

Writing and Representing

- Write a variety of effective informational writing to communicate ideas
- Use writing and representing to express personal responses and relevant opinions about experiences and texts

Oral Language (Speaking and Listening) Thinking

- Engage in speaking and listening activities to develop a deeper understanding of texts and images

Japanese 5 to 12

- identify and demonstrate an understanding of some cultural elements of Japan
- identify key vocabulary related to some characteristics of Japanese culture and society
- demonstrate awareness of the various Japanese writing systems
- locate information from age-appropriate (translated) Japanese language resources to complete authentic tasks
- compare some cultural elements of Japan to those of their own cultural background

Assessment

Assessment is ongoing in a supportive environment where students are encouraged to demonstrate their progress and where they are provided with constructive and timely feedback.

It is expected that students will vary in their abilities to perform certain tasks.

- Map work
- Journal entries
- Written exercises
- Oral presentations
- Illustrations

Each student will be required to keep a binder to be given to the teacher as the culminating task for the project.