

The Japanese Canadian Community in the Past, Present, and Future

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References

I. Introduction

This paper reviews the development and transformation of the Japanese Canadian community in the pre-Pacific War, during and after the War, and predicts the Japanese Canadian community in 2034. In the paper, we summarize demographic, economic, social and community trends of the Japanese Canadian community since the prewar period. We also predict the nature of the Japanese Canadian community in 2034 as the extension of these trends. This will be one of many alternative visions of the Japanese Canadian community in 2034. We hope that the demographic, economic, social, and community trends summarized in this paper will provide readers with information which will help them with their own visions of the Japanese Canadian community in 2034 and will lead to discussions among Japanese Canadians about the community they want in the future.

II. The Japanese Canadian Community

According to the 2021 Census of Canada, there were 129,430 Canadians whose single or one of multiple ethnic or cultural origin was Japanese. We call them Japanese Canadians. However, we cannot say that the Japanese Canadian community in Canada had 129,430 people in 2021 because a community is a group of individuals who share common interests, values, or goals and often live near one another. We are interested in finding if those 129,430 Japanese Canadians shared those elements of a community. Thus, before discussing the Japanese Canadian community, we must look at what makes up a community.

A. Elements of a community

Generally, a community has the following elements:

- **Shared Space:** A geographical area or virtual space where community members interact. This could be a neighbourhood, city, online forum, or social media group.
- **Common Interests and Goals:** Shared activities, hobbies, or objectives that bring people together and foster a sense of purpose.
- **Social Ties:** Relationships and connections among members, including friendships, family bonds, and professional networks.
- **Cultural Practices:** Shared traditions, customs, language, and rituals that define the community's identity.
- **Values and Beliefs:** Core principles and moral values that guide the behaviour and decisions of community members.
- **Communication:** Methods and channels through which members interact, share information, and stay connected. This can include face-to-face interactions, social media, newsletters, and community meetings.
- **Support Systems:** Structures and resources that provide assistance and support to members, such as social services, local organizations, and informal networks.

- **Economic Interdependence:** Economic relationships and exchanges within the community, including local businesses, markets, and employment opportunities.
- **Leadership and Governance:** Individuals or groups that provide direction, make decisions, and manage the community's affairs. This can include elected officials, community leaders, and informal influencers.
- **Identity and Belonging:** A sense of belonging and identity that members feel towards the community, which can foster unity and solidarity.

Shared History and Experience: Common historical events, experiences, or challenges that have shaped the community's collective memory and identity.

- **Physical Infrastructure:** The built physical environment and facilities that support the community, such as homes, schools, parks, roads, and community centers.
- **Safety and Security:** Measures and practices that ensure the well-being and protection of community members.
- **Inclusivity and Diversity:** The extent to which the community embraces and integrates diverse backgrounds, perspectives, and identities.
- **Participation and Engagement:** Members' involvement in community activities, decision-making processes, and civic responsibilities.
- **Environmental Factors:** The natural environment and ecological aspects that impact the community, including green spaces, local wildlife, and sustainability practices.

These elements create a cohesive and functional community, influencing how members live, work, and interact.

B. Characteristics of an ethnic minority community

Among various communities, an ethnic minority community has unique characteristics. In many cases, immigrants leave their native countries to live in new places as ethnic minorities, and because they live in harsh conditions and share the same language and customs, they naturally tend to congregate in certain areas and form communities. Naturally, native languages and traditional cultures are maintained in these communities. These communities are the bases for individual immigrants to adapt to a new society with a different culture, and they usually first become familiar with the language and customs of the country where they live and learn to adapt to the new environment before gradually moving out into the outside world. This phenomenon is universal in North and South America, and such ethnic immigrant communities can be found almost without exception in large cities in North America.

The unique characteristics of an ethnic minority community are:

1. An ethnic minority community, with its regional basis, is a living example of unity and mutual support. It is a natural response for people sharing standard living practices and facing economic difficulties to come together, offering mutual support and comfort. Their proximity

is not just a means to avoid prejudice and discrimination but also a symbol of their shared experiences and the strength they draw from each other.

2. The traditional culture and native language of the home country are maintained to varying degrees in this community. The native language is spoken only in the ethnic community, and the lifestyle of the native country (even if there are some changes) is practiced. Such communities are spaces where the lifestyles of the mother country are reproduced. Furthermore, since it is hoped that such language and culture will be maintained, there are schools in the native language and cultural lessons to preserve the native lifestyles.
3. In such communities, close relationships and frequent interactions exist among the residents. Community members know their membership in a particular ethnic community and have a strong sense of belonging. Members retain their so-called ethnic identity.
4. Religion plays a significant role in these communities. While it's common for ethnic groups to have their own religious practices, the ethnic minority community has also brought their faith to their new home, establishing their own churches. These churches serve as a focal point for the community, with many members actively participating in their religious activities.
5. Marriage of people from the same ethnic group is the norm. Because of the four factors mentioned above, marriages are often made within the same ethnic group with the same lifestyle. However, in the early stages of immigration, the lack of women in the community leads to the call for brides from the home country.

The Japanese Canadian community in British Columbia in the pre-Pacific War period and the internment camps during the War had these characteristics of an ethnic minority group.

III. The Development and Transformation of the Japanese Canadian Community

Let us examine the development and transformation of the Japanese Canadian community as an ethnic minority group. The development and transformation of the Japanese Canadian community can be divided into the following four periods:

- A. 1877-1907 Formative period
 - B. 1908-1940 Developmental period
 - C. 1941-1949: The problematic period
 - D. 1950 onwards: Post-war development period
- A. The Japanese Canadian community in the formative period (1877 to 1907)
 1. The emergence of Little Tokyo

Little Tokyo in Canada emerged as the country's first and only Japanese neighbourhood, though its early history remains largely undocumented. Based primarily on Nakayama Jinshiro's "The Treasury of Canada" (1900), this summary provides an overview of its origins and development.

The root of Little Tokyo goes back to the "scow," a small hut on a raft that served as a boarding house for Japanese lumber mill workers in Vancouver. The first scow was established by "Grandpa Bamboo" (real name Takizo) from Yamanashi Prefecture, who arrived in Victoria in 1883. Upon moving to Gastown (later Vancouver), he found a few Japanese compatriots living in dire conditions. As a sailor with some English skills, Grandpa Bamboo secured a sawmill job, likely

becoming the first Japanese individual in that role in the area. He invited other Japanese men to live with him, teaching them necessary job skills and integrating them into the workforce. His honesty and diligence earned the trust of white employers, allowing him to introduce more Japanese workers to the sawmill.

By 1907, the number of Japanese workers at the sawmill had exceeded 2,000. Grandpa Bamboo was crucial in helping these workers adapt to Canadian customs and manage their employment, housing, and meals. Most workers were single or married men who had left their families in Japan, making Grandpa Bamboo's support invaluable. As Vancouver grew economically, the demand for scows increased, with six Japanese-owned scows established by 1886.

During this economic boom, scow owners encouraged young men from Japan to immigrate to Canada, fostering a robust mentor-mentee relationship between proprietors and new arrivals. The first Imperial Consulate General in Canada was established in Vancouver in 1889, reflecting the significant growth in the Japanese-Canadian population. By 1891, the influx of Japanese workers necessitated additional accommodations, creating three ryokans (Japanese inns) on or near Powell Street. Initially quite basic, these inns evolved over time to offer better amenities.

In addition to providing lodging, innkeepers served as interpreters, job arrangers, and more, helping Japanese Canadians navigate their new environment. As the community grew, so did the range of services available on Powell Street, transforming it into a bustling Japanese town, or "Nihonjin-machi." By 1905 or 1906, Little Tokyo was well-established, with numerous businesses and organizations catering to the community's needs.

A 1908 survey recorded approximately 1,700 Japanese Canadians in Vancouver, including sawmill workers, domestic workers, women, children, and students. The rest were involved in various services within the Japanese community, supporting those working outside Little Tokyo. This vibrant community, documented in "The History of the Development of the Compatriot in Canada" (1909), illustrates the resilience and adaptability of Japanese immigrants in early Vancouver.

2. The establishment of the Japanese Association of Canada

The Japanese Association of Canada was founded in response to the evolving social and economic challenges Japanese Canadians face. In the early 1900s, white sentiment toward Japanese Canadians was mixed, leading to support and opposition. One significant incident involved a federal bill aimed at restricting fishing rights to Anglo-Indian fishermen, which threatened the livelihood of many Japanese Canadians. Although the bill did not pass, it highlighted the need for a self-governing body to represent Japanese interests.

The Japanese Association of Canada was established in Vancouver on March 24, 1909, and officially recognized by the British Columbia (B.C.) government on April 1, 1909. By 1908, the Japanese Canadian population was approximately 8,000, with diverse occupations beyond sawmill work, including grocery stores, newspapers, restaurants, lodging houses, and general stores.

Little Tokyo in Vancouver served as a vital service center for Japanese Canadians throughout B.C., offering essential amenities such as food and lodging. These facilities reflected the poor living conditions many Japanese Canadians endured. Men working on land and sea would come to Vancouver to find necessities and enjoy Japanese cultural comforts, such as food and baths, despite older generations' complaints about the changing behaviours of the youth.

Most early Japanese Canadians were single men, making up nearly 80% of the population. They heavily relied on solid social networks based on shared hometowns and prefectures. In workplaces like sawmills and logging camps, leaders, known as "bosses," often preferred hiring fellow countrymen from their prefectures. This close-knit community provided crucial support and camaraderie, helping Japanese Canadians navigate the challenges of their new environment.

The Japanese Association of Canada emerged as a critical institution, advocating for the rights and welfare of Japanese Canadians and fostering a sense of unity and identity within the community during a period of significant adversity and change.

The total number of Japanese Canadians around 1908 was about 8,000. The main occupations other than sawmill workers in Vancouver at the end of the same year were as follows:

- Grocery store 32
- Newspaper 27
- Restaurant 26
- Lodging house 26
- General stores 21
- Company employees (Japanese Canadian employees) 15
- Ryokan (Japanese inn) 14
- Doctors, dentists, maternity nurses, 12
- Barber 11
- Banks (Japanese Canadian bankers) 7
- Exporter/Importer 5
- Government employee 4
- Japanese language schoolteacher 3
- Religious leaders 2
- Others (occupations on page 29) 120
- Total 325

(The History of the Development of the Compatriot in Canada, p. 134.)

3. Japanese Canadians in Steveston

Steveston, a significant hub for the Japanese Canadian fishing community, highlighted the ethnic diversity and economic contributions of Japanese Canadian fishermen in British Columbia. By 1897, the fishing industry in B.C. included various ethnic groups, with Japanese Canadians being the largest group primarily engaged in salmon and herring fishing.

The history of Japanese Canadian fishermen in Steveston dates to 1877, with Manzo Nagano's brief fishing activities on the Fraser River. A more substantial presence began around 1885 when Japanese Canadian fishermen from the U.S. started fishing during the season. Kihei Kudo's arrival in 1887 and his report on the abundant salmon in the Fraser River prompted an influx of Japanese Canadians to Steveston. By 1888, about ten Japanese Canadians had settled there, and by 1894, the fishing season saw about 4,000 Japanese Canadians, including those from the U.S.

By 1907, approximately 4,000 Japanese Canadians fished in Steveston, forming a significant portion of the population during the fishing season. Many came from Mio Village in Wakayama Prefecture, leading to Mio Village being nicknamed "American Village." The community included

licensees, contractors, and day workers, with Japanese Canadians predominantly in the first two categories.

Japanese Canadian fishermen were renowned for their skills. In 1907, 525 out of 775 salmon fishing boats on the Fraser River were operated by Japanese Canadians. The establishment of the Fraser River Fishermen's Association in 1897 marked the first professional union for Japanese Canadians. This association aimed to protect fishermen from exploitation by canneries and established a 36-bed hospital to care for sick fishermen, highlighting the challenging and often hazardous nature of their work.

Steveston's Japanese Canadian community grew rapidly, reaching 3,419 by 1900. The community faced economic hardships and anti-Japanese sentiment, but despite these challenges, it developed strong social and economic networks. The Fraser River Japanese Fishermen's Association, officially chartered in 1900, exemplified its resilience and collective efforts to secure fair treatment and economic stability.

Steveston was foundational to the development of Japanese Canadian society, providing critical support and organization for fishermen and setting a precedent for Japanese Canadian self-governance and community care in North America.

B. The Japanese Canadian community in the development period (1908 to 1940)

Japanese Canadians established their livelihoods in the first period and further expanded their workplaces in the second period. The primary industries were fishing (the number of Japanese Canadian fishermen declined from 2,933 in 1922 to 1,998 in 1932), agriculture (2,664 in 1930), forestry (about 700 in 1930), lumbering (1,214 in 1933), railroads (which declined rapidly to 110 in 1934), and mining (which also declined gradually).

In addition, urban businesses began to be established in Vancouver and other cities. These included rooming houses, grocery stores, cafeterias, watch stores, shoe shops, barber shops, transportation, hotels, dressmakers, and dry cleaners.

1. Kyowa-kai and Kenjin-kai

In this period, various Japanese Canadian organizations were established to help the Japanese Canadian communities. Each community had its local autonomous organization. In 1910, 26 kenjinkai were recorded. According to Mitsuru Shimpo, if the "known-kai" corresponded to the level of a Japanese administrative village, the "kenjinkai" was its subordinate organization, the "hamlet." Therefore, the members of the kenjinkai were more intimate. It is said that the kenjinkai functioned as an employment agency for new arrivals during the first and first half of the second period. By visiting the kenjinkai, new arrivals were treated as "kenmono (a person from the same prefecture)" or "muramon (a person from the same village)" and were taken care of in a friendly manner.

2. Religious organizations

Religion was a significant source of emotional support for immigrants living in harsh conditions. Therefore, religious groups have existed from the very beginning of the formation of the Japanese Canadian community. The two religions of the Japanese immigrants were "Buddhism" as their religion and "Christianity" as native to Canada. Buddhism has been adopted in various ways to take root among Japanese Canadians. It has been introduced to individuals rather than families, and

it is called a "church" rather than a temple, with services held every Sunday. For children, they have started a Sunday school and sing Buddhist songs.

3. Economic organizations

Various types of economic organizations emerged to protect and develop Japanese Canadians. The first type is a business association. They formed associations or unions in each region. For example, there were Steveston fishermen's associations, farmers' associations, restaurants' and diners' associations, watch merchants' associations, shoemakers' associations, barbers' associations, transportation associations, inns' associations, dressmakers' and laundry associations, automobile associations, and so on. These unions defended the interests of business owners.

The second type is a labour union. The union movement began in 1920 under Etsu Suzuki's leadership; by 1935, eight unions were formed with approximately 600 members. These unions worked to demand higher wages, stop remittances to Japan, union education for Japanese Canadians, and the establishment of a cooperative buying association.

The third type was a purchasing cooperative established by a labour union. These production and consumption activities were the conditions for the survival of Japanese Canadians and their organization. As mentioned earlier, this organization based on economic interests was the most critical factor for the survival of ethnic communities.

4. Japanese language schools

At first, most of the Japanese were temporary workers, so their children needed to have enough academic ability to avoid trouble when they returned to Japan. Canadian public school education was not a priority. However, when they began to think they had no choice but to stay in Canada, they realized that the Nisei needed to learn Japanese to find employment. This was because they were often forced to work for Japanese companies after graduation due to anti-discrimination policies and a lack of jobs in the white community.

The first Japanese language school was the Vancouver Japanese Language School in 1906, followed by schools in Cumberland in 1910 and Steveston in 1911. Twenty-nine schools were opened in 1930, and by the beginning of the War (1941), there were 51 schools. The number of teachers reached 98 in the same year. Depending on the local circumstances, schools were managed by individuals, religious organizations, professional associations, Japanese Canadian associations, parents' associations, school maintenance associations, etc.

5. Characteristics of the Japanese Canadian community in the development period

It is clear from the above that the prewar Japanese Canadian community in B.C. had all the characteristics of an ethnic community.

- First, they constituted communities such as Little Tokyo and Steveston, where neighbourhoods existed. These neighbourhoods were transplanted directly from traditional Japanese neighbourhoods across the sea, but they were also brought into the Japanese Canadian internment camps during the War. The "Tonarigumi" of the Tashme internment camps is well known. As mentioned above, the neighbourhood society was an organization for mutual support and functioned as an internal control system.
- Second, the preservation of culture and language was a matter of course. All kinds of daily necessities, including Japanese foods, were available, and a daily Japanese Canadian

newspaper was published there. As long as people lived there, they had no difficulties, even if they did not speak English. The existence of the neighbourhood itself preserved Japanese culture and the Japanese language.

- Third, because most Japanese Canadians lived in ethnic communities, Japanese Canadian interactions were very close, and identity with the Japanese Canadian community and culture was strong. In particular, the exclusion of Orientals by the whites inevitably enhanced Japanese Canadian identity and strengthened their solidarity.
- Fourth, 66% of the Japanese Canadians belonged to the Buddhist community as their traditional religion, which had temples, six branch temples, and six Buddhist priests.
- Fifth, interracial marriages were prevalent, with very few marriages to whites during this period. In the early days, most marriages were between Japanese, such as those who brought their wives from Japan through photo marriages or those who temporarily returned to Japan to get married. In short, the structure of the prewar Japanese Canadian community in B.C. was characteristic of an ethnic community.

C. The Japanese Canadian community in the difficult period (1941 to 1949)

The Canadian government's policy of relocating Japanese Canadians during the Pacific War began with a "partial evacuation" on January 14, 1942, moving men aged 18 to 45 to road camps. By the end of February, the policy escalated to a "total evacuation," to be completed by October 1942, with the British Columbia Security Commission (BCSC) overseeing the process. The BCSC wielded significant power until its dissolution in February 1943.

A total of 20,881 Japanese Canadians were evacuated by October 31, 1942, in the following locations. This was equivalent to 90.9% of the Japanese Canadian population.

Table 1 Number of Japanese Canadians Relocated
as of November 4, 1942

Place	Number
Road camps	945
Sugar beet farms	3,991
Alberta	2,588
Manitoba	1,053
Ontario	350
Internment camps	12,029
Greenwood	1,177
Slocan	4,814
Sandon	933
Kaslo	964
Tashme	2,636
New Denver	1,505
Self-supporting camps	1,600
Christina Lake	109
Bridge River	269
Minto City	322
Lillooet	309
McGillivray Falls	70
Assiniboia	10
Sing Crue	63
Taylor Lake	180
Others	259

Place	Number
Special employment permits	1,359
British Columbia	925
Alberta	90
Saskatchewan	14
Manitoba	24
Ontario	253
Quebec	52
Yukon	1
Prisoners of War camps	699
Repatriation to Japan*	42
In custody (Vancouver)	111
In hospital	105
Total of people relocated by BCSC**	20,881

Source: British Columbia Security Commission,
Removal of Japanese from Protected Area
(Vancouver, B.C., 1942, pp.28-29

Notes:

* mainly diplomats

** excludes those who moved before
BCSC was set up.

1. Hastings Park Camp and the Morii Committee

Etsuji Morii, leveraging his past relationship with the RCMP, initially led efforts to mitigate the evacuation by having volunteers join road camps. Morii, backed by his Judo Club, coerced 150 Japanese Canadians to comply, effectively collaborating with the BCSC. The BCSC later formalized Morii's role, forming the "Morii Committee" on March 9, 1942. Despite needing more official authority, this committee communicated the Japanese Canadians' concerns to the BCSC. However, Morii's influence and his subordinates' behaviour sparked criticism within the Japanese Canadian community.

Morii, perceived as a gambler with authoritative subordinates, faced backlash, partly due to the federal government's inconsistent justification for the evacuation. Initially framed as a protective measure against white attacks, it was also suggested to prepare for a possible Japanese invasion, despite the Ministry of National Defense's skepticism about such a threat. This ambiguity and the inherent racism fueled Japanese Canadians' frustration.

A new movement emerged, negotiating separately with the BCSC and undermining Morii's committee. The BCSC's divide-and-rule tactics were detested but effective. Amid mounting criticism, the BCSC relocated Morii and his group to Minto on May 28, 1942. During this period, they

highlighted the internal conflicts and external pressures faced by Japanese Canadians during their forced relocation.

2. Life in the Internment Camps

Tashme, the largest internment camp near Hope, often described as "the second Japanese town," had fewer than 20 Caucasians. The camp consisted of rows of detached huts and two-family huts arranged in streets and boulevards. The community was organized into wards comprising 30 households, a boulevard, and bachelor quarters, with a ward leader elected annually. The 12 ward leaders formed the "Tashme Society," the decision-making body with negotiation rights with the British Columbia Security Commission (BCSC). Naoyuki Ozeki was the first president of the Tashme Society, which aimed to make life in the camp enjoyable despite the War's tragedy.

Under BCSC policy, the Tashme Society oversaw administration, business, education, and recreation. Their initial task was to provide information. Despite a ban on owning radios, some Japanese Canadians secretly brought shortwave radios into Tashme. These radios, cleverly concealed, allowed the Tashme Society executives to listen to Japanese broadcasts. They took notes, made mimeograph copies, and distributed them in Japanese to each ward. This practice continued throughout the War, likely unnoticed by the BCSC and RCMP. The Issei residents appreciated the broadcasts from Japan, which reported continuous Japanese victories. Meanwhile, the New Canadian newspaper from Kaslo and the Rocky Shimpo from Denver provided updates, with the latter also focusing on Japanese triumphs. Some Nisei subscribed to English-language newspapers as well.

Table 2

Number of Japanese Canadians from 1941 to 2021 by Province

	1941	1945	1946	1951	1961	1971
All provinces	23,149	23,854	24,112	21,663	29,157	37,255
Newfoundland and Labrador	-	-	-	2	3	20
Prince Edward Island	-	-	-	6	-	15
Nova Scotia	2	1	1	4	28	85
New Brunswick	3	0	10	7	18	40
Quebec	48	532	716	1,137	1,459	1,745
Ontario	234	2,914	3,742	8,581	11,870	15,600
Manitoba	42	1,052	1,052	1,161	1,296	1,335
Saskatchewan	105	157	164	225	280	315
Alberta	578	3,559	3,681	3,336	3,721	4,460
British Columbia	22,096	15,610	14,716	7,169	10,424	13,585
Yukon, N.W.T and Nunavut	41	29	30	35	58	55
Deported to Japan			3,964			

	1981	1991	2001	2011	2021
All provinces	40,990	65,945	85,230	109,745	129,430
Newfoundland and Labrador	25	30	65	75	150
Prince Edward Island	5	35	75	190	250
Nova Scotia	40	310	545	530	1,125
New Brunswick	30	145	235	395	445
Quebec	1,395	2,680	3,210	5,555	7,465
Ontario	16,685	24,380	29,075	37,910	42,250
Manitoba	1,300	1,555	1,920	2,335	2,770
Saskatchewan	205	770	640	985	1,295
Alberta	5,225	8,745	11,945	15,650	18,605
British Columbia	16,040	27,145	37,385	45,895	54,640
Yukon, N.W.T and Nunavut	40	150	135	225	435
Deported to Japan					

Source: Census of Population

D. The Japanese Canadian community in the post-Pacific War period (1950 onwards)

1. Dispersion of Japanese Canadians

When the Pacific War was reaching its end with the complete and non-conditional surrender of Japan to Allied Forces, the Canadian government decided to force all Japanese Canadians to go back to Japan or move to the east of the Rockies. About 4,000 Japanese Canadians went back to war-torn Japan. The rest stayed in Alberta or Manitoba (those who moved there by the sugar beets project) or moved to the east of the Rockies (see “Number of Japanese Canadians from 1941 to 2021 by Province”.)

Japanese Canadians who resettled east after the Eastern Resettlement Program faced challenging conditions. Unlike consolidated communities in B.C., they had to move into predominantly white neighbourhoods where they faced severe discrimination. The transition was difficult, as many experienced job changes, psychological stress from taking lower-status jobs, and economic hardships with high living costs and low wages. Most Nisei who moved were single and educated in Canada, and their job prospects were like other Canadians, yet they faced constant exclusion reinforced by media and public sentiments. The psychological burden was significant, compounded by their inability to return to B.C., leading to broken engagements and delayed marriages. Despite these adversities, some Nisei remained determined, supporting their families in the camps and gradually improving their social and economic status through hard work and honesty. This resilience mirrored the prewar Japanese Canadian community's efforts, mainly seen in Alberta's sugar beets project, exemplifying how they overcame difficulties and readjusted after displacement.

Japanese Canadians were dispersed across Canada and avoided making any visible Japanese community in their new places. The Japanese ethnic communities before and during the War were gone, and only tiny communities of friends and Buddhist and Christian churches remained.

2. Transformation of the Japanese Canadian in the post-war period (1945 to 1984)

Let's examine the Japanese Canadian community in Toronto to see how it transformed in the post-war period.

a. Dispersal and the Disappearance of Neighborhood Communities

As already mentioned, to speed up assimilation and eliminate exclusion, Japanese Canadians were forced to avoid congregation and to disperse across Canada, but they also consciously dispersed their residences to keep a low profile within the city.

Therefore, in Metro Toronto, Japanese Canadians are dispersed throughout the area, and there is no significant concentration of Japanese Canadians in the city. In Toronto, most ethnic groups have their ethnic neighborhood communities. In this respect, Japanese Canadians are rather exceptional. Thus, the Japanese Canadian community is entirely invisible. The problem is that this was not a natural process but was forced upon them by state power through wartime hysteria.

b. No business-related organizations solely composed of Japanese Canadian

As mentioned in the section on the Japanese Canadian community in B.C., trade and consumer associations existed in Japanese Canadian prewar B.C. Today, in Toronto, there is no

organization for Japanese Canadian companies to unite and advocate their interests, nor is there a consumer's union for Japanese Canadians.

c. Depoliticization

The depoliticization of the Japanese Canadians after the War is a phenomenon that can be seen throughout Canada. Before the War, Japanese Canadians were denied the right to vote, and even their citizenship was suspended due to the War. The wounds are still deep and have not entirely healed. They have not yet fully healed from their deep wounds. In 1980, however, Japanese Canadians renamed the National Japanese Canadian Citizens' Association as the National Association of Japanese Canadians and helped organize local Japanese Canadian organizations as its members. In 1984, Art Miki in Winnipeg became president of the NAJC and began a concerted campaign for federal redress.

There have been very few Japanese Canadian members of the federal, provincial, and city legislatures. The fact that there are almost no Japanese Canadians active in politics differs significantly from the situation of Japanese Americans in the United States and other ethnic groups of the same Asian descent.

Naomi Yamamoto served as a Member of the Legislative Assembly (MLA) in British Columbia. She represented the riding of North Vancouver-Lonsdale from 2009 to 2017. David Tsubouchi served in the Ontario Legislature. He was the first Japanese Canadian to be elected to a provincial legislature in Canada. Tsubouchi served as an MLA from 1995 to 2003, holding various cabinet positions. Kazue Takahashi was the first Japanese Canadian woman to serve as a mayor in Canada. She served as the mayor of New Denver, British Columbia.

The reason why Japanese Canadians have not been active in politics is not only that they have become "quiet Canadians" with good self-control due to harsh treatment before and during the War but also that the absolute number of Japanese Canadians is small and dispersed, making it impossible to elect them as a base vote.

d. Dissolution of Japanese Canadian Communities

The Japanese Canadians tended to disappear, and their external solid boundaries dissolved, becoming more dispersed and separated into more minor associations and generational groups. Religious organizations, Japanese language schools, and various Japanese Canadian clubs existed without deep ties to other Japanese Canadian organizations. Furthermore, there was no close relationship between the prewar Issei and postwar immigrants.

e. Cultural and Fellowship Groups

With the disappearance of Japanese Canadian economic activities and the decline of Japanese Canadian political functions, Japanese Canadian associations became cultural and friendship groups. Religious groups and Japanese language study groups played a significant role. These groups had a latent and manifest function of socializing and fellowship.

3. Major events in the Japanese Canadian Community in the Postwar Period

In the post-war period, there were three major events for Japanese Canadians that created a str

a. Japanese Canadian Centennial

In 1877, Manzo Nagano, a 22-year-old stowaway, became the first Japanese person known to settle in Canada, arriving in New Westminster, British Columbia. This marked the beginning of

Japanese immigration to Canada. Most Japanese immigrants settled in British Columbia, working as fishermen, farmers, and business owners. However, racism led to the disenfranchisement of Japanese Canadians, barring them from voting until 1948. During the Pacific War, following the Pearl Harbor attack, over 90% of Japanese Canadians, around 21,000 people, were interned under the War Measures Act, losing their homes and businesses, which the government sold to cover detention costs. It wasn't until 1988 that the Canadian government formally apologized.

In 1977, 28 years after Japanese Canadians had gained full privilege as Canadian citizens in 1949, the Japanese Canadian community celebrated the centennial of Nagano's arrival with cultural events across Canada. This was the first event involving Japanese Canadians across Canada to foster ethnic pride. Historian Ann Gomer Sunahara discovered that the internment was politically motivated, not based on a military threat, revealing a history of racism. This revelation and renewed interest in Japanese Canadian heritage spurred discussions on seeking redress for wartime injustices. The centennial logo, designed by Arthur Irizawa, symbolized the blend of Japanese and Canadian cultures, aiming to promote awareness and celebrate the contributions and aspirations of Japanese Canadians.

b. Redress Settlement with the Federal Government

Japanese Canadians organized and negotiated the Redress Settlement with the Canadian government through a well-coordinated and persistent effort led by the National Association of Japanese Canadians (NAJC). Here are the critical steps in the process:

1. The formation of the National Association of Japanese Canadians (NAJC) was established as a central body representing the interests of Japanese Canadians. This organization played a crucial role in uniting the community and coordinating efforts toward redress.
2. Mobilization and Advocacy: The NAJC mobilized Japanese Canadians across Canada, raising awareness about the injustices suffered during and after Pacific War. They organized meetings, rallies, and educational campaigns to garner support from the Japanese Canadian community and the broader Canadian public.
3. Research and Documentation: The NAJC conducted extensive research and gathered documentation to present a compelling case for redress. This included personal testimonies, historical records, and legal analyses to demonstrate the impact of the internment and dispossession on Japanese Canadians.
4. Political Lobbying: The NAJC engaged in persistent lobbying efforts and meetings with politicians, government officials, and other influential figures. They aimed to build alliances and garner political support for their cause.
5. Public Awareness Campaigns: The NAJC launched public awareness campaigns to highlight Japanese Canadians' injustices. This included media outreach, public speeches, and collaboration with other civil rights organizations to amplify their message.
6. Negotiations with the Government: The NAJC entered into negotiations with the Canadian government, presenting their demands for an official apology, financial compensation, and the restoration of rights. These negotiations were challenging and required strategic planning, persistence, and diplomacy.
7. Securing Support from the Community: The NAJC ensured that the Japanese Canadian community was actively involved in the process. They sought input and consensus from community members, ensuring that the settlement terms reflected the collective will of those affected.
8. Achieving the Settlement: The NAJC secured a historic settlement after years of persistent efforts. On September 22, 1988, Prime Minister Brian Mulroney formally apologized to Japanese Canadians and announced the Redress Settlement. This included a financial

compensation package, the establishment of a community fund, and measures to educate the public about the internment.

The Redress Settlement was a significant achievement, symbolizing justice and recognition for the injustices suffered by Japanese Canadians. It was a testament to the resilience, unity, and determination of the Japanese Canadian community and their allies. To support the NAJC, local Japanese Canadian organizations were formed, and the existing Japanese Canadian organizations were expanded, activated, and joined the NAJC. Through discussion sessions held at the NAJC member organizations, many Japanese Canadians across Canada realized they shared the common goal of achieving redress with the Canadian government.

The community fund of the redress settlement supported the establishment of a Japanese cultural centre at some NAJC member organizations, giving them a new base from which to expand their activities and get more Japanese Canadians involved in the local Japanese Canadian communities.

c. Redress Settlement with the British Columbia Government

The BC Redress initiative aims to address historical wrongs against Japanese Canadians in British Columbia. The NAJC initiated it. The Redress Steering Committee began the redress movement in 2019 with community consultations and produced a report recommending actions for redress. The committee developed the project's communication strategy, negotiations, and development across six pillars: education, heritage, seniors' health and wellness, community and culture, monuments, and anti-racism.

Throughout 2020, further consultations were held with NAJC organizations, and the Institute of Fiscal Studies in Democracy conducted a comprehensive analysis of seniors' healthcare needs and the impact of identity loss. The developed pillars were presented to B.C. government officials, culminating in a final proposal delivered to Premier John Horgan in September 2021.

In March 2022, the NAJC executive board approved a \$100 million framework to support the B.C. Redress initiatives. On May 21, 2022, Premier Horgan announced the B.C. government's commitment of \$100 million towards these initiatives. An oversight body, the Japanese Canadian Legacies Society (JCLS), was created to ensure accountability to both the province and the community and oversee the implementation of the approved legacy initiatives.

The JCLS was incorporated on June 29, 2022. The society's constitution aligns with the NAJC's B.C. Redress Project focuses on the six pillars developed between 2020 and 2022. Initial grants of \$62 million were issued in late 2022, with further funding, and the establishment of a monument was approved in 2024. The JCLS is responsible for quarterly reporting on progress to the B.C. Government and the community.

The Japanese Canadian Legacy Fund of \$100 million will be used for the following program:

- Community and health
- Seniors' health and welfare
- Teacher education resources for the history of Japanese Canadians
- Heritage preservation
- Anti-racism programs

The Japanese Canadian Survivors Health & Wellness Fund was created to distribute health support grants to assist individual survivors with their healthcare needs. Two grants are available:

Grant 1 (\$650) For Survivors who did not receive the 2021 Grant that was offered between September 1 and October 31, 2021; Grant 2 (\$4500):

The Community and Culture Fund of \$15 Million provides the most discretionary funding, and this funding is the most forward-looking, with the potential to support young Japanese Canadians across Canada. A \$14 Million Community Fund has been launched, with grants for all Japanese Canadians divided into six streams: community projects, infrastructure, arts, sports, scholarships, and intergenerational wellness. \$2.25 Million is set aside for capacity building for the NAJC with hopes that the organization will increase its staffing capacity and continue to build better organizational support in Canada. \$750 Thousand is set aside for a community space in a historic area in Vancouver. The next six months will be early planning cycles for both B.C. heritage sites & the community fund.

A monument in Victoria, the province's Capital, is being planned to honor all 22,000 Japanese Canadians who were forcibly uprooted and displaced from their B.C. coastal homes. The B.C. will oversee the monument—Ministry of Citizens' Services through proper procurement protocols.

The BC Heritage Sites Fund (\$14.5 million) will include Japanese Canadian legacy projects in places related to Japanese Canadians in British Columbia (\$10 million), the development of a digital database of the Nikkei National Museum and Cultural Centre (\$3.5 million), and the Village of New Denver for maintenance and operations of the Nikkei Internment Memorial Centre (\$1 million).

All projects funded by the Japanese Canadian Legacy Fund are expected to remind Japanese Canadians of their legacies as individuals and the Japanese Canadian community. Many Japanese Canadians across Canada are involved in these projects as members of committees overseeing them and recipients of the fund. In the coming years, we will see if these projects promote Japanese Canadians' sense of belonging to the Japanese Canadian community.

IV. The Japanese Canadian Community Today

A. Ethnic composition of Canada

In 2021, Canada's population was 36,328,475. Japanese Canadians made up 0.36 percent of the total Canadian population. Canada is a multiethnic country. In 2021, 35.5 percent of Canadians said they had multiethnic or multicultural origins.

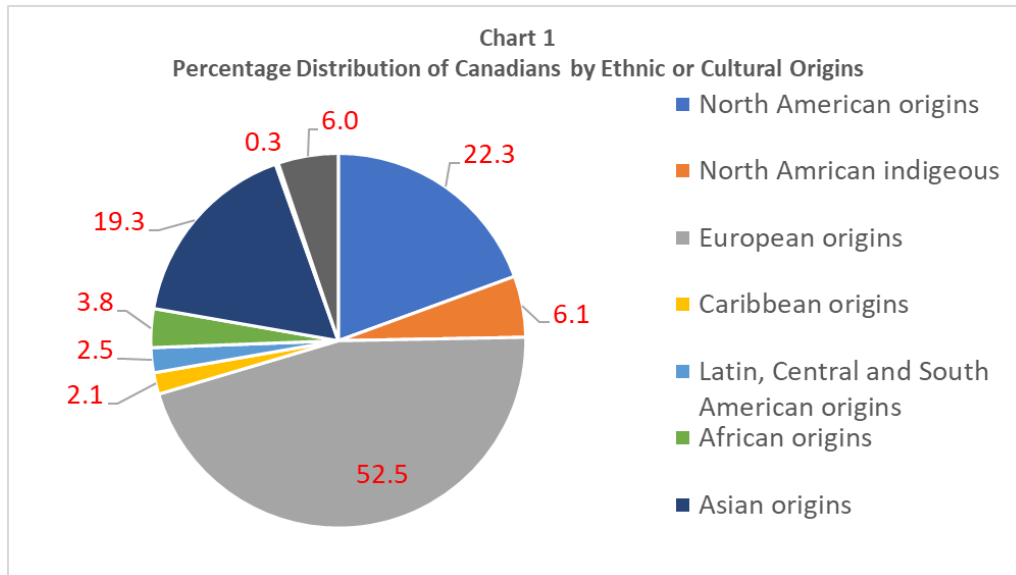
In Canada, first-generation immigrants make up a large percentage of the population. In 2021, about 401,000 new immigrants came to Canada: 63 percent were economic immigrants, 20 percent were family-sponsored immigrants, and the rest were refugees and protected immigrants. In 2021, 26.4 percent of Canadians were first-generation immigrants. In other words, one out of four Canadians were born outside Canada. In Vancouver and Toronto, one of two Canadians was born outside Canada. In other G7 countries, the percentage of first-generation immigrants in recent years was 14 percent in the United States, 18 percent in Germany, and 17 percent in the United Kingdom.

Chart 1 shows the percentage distribution of Canadians by ethnic or cultural origin in 2021. This chart has two things to notice.

By 2021, European Canadians, the primary group of Canadians until the Second World War, had decreased to less than half (46%) of the Canadian population.

Twenty-five percent of Canadians chose North America as their single ethnic or cultural origin in 2017 (excluding 6.1 percent of Canadians whose ethnic or cultural origin was indigenous North American). Those with North American origin said that they were "Canadian" (16%), "French

Canadian" (3%), "Quebecois" (3%), and so on. As immigrants live longer in Canada, they tend to identify themselves as "Canadians." This trend could have happened for Japanese Canadians, but we need to find out the extent of this trend in the Japanese Canadian community.



B. Demographic profile of Japanese Canadians

1. Generational composition of Japanese Canadians

In the post-war period, the Canadian government held a policy of not allowing new immigrants from Japan, only allowing Japanese Canadians who had been formed to go to Japan after the War to come back to Canada. In 1967, the Canadian government introduced a point system to get more immigrants worldwide qualified to contribute to Canada. The number of new immigrants from Japan gradually increased, and for the last ten years, the number was about 1,000 a year. As a result, the number of new Japanese immigrants and their children and grandchildren has become a significant portion of Japanese Canadians.

There were 48,190 first-generation Japanese Canadians in 2021. Of these, 41,125 persons were new Japanese immigrants (31.8% of Japanese Canadians). Of the second-generation Japanese Canadians, 29,685 persons were the children of the new Japanese immigrants (22.3%) and the grandchildren of the new Japanese immigrants (5.1%). The nature of the Japanese Canadian community in the future will depend on how the new Japanese immigrants are integrated into the Japanese Canadian community.

Table 3
Estimates of New Japanese Immigrants and their Children and Grandchildren in 2021

Age group	All generations	The first generation	The second generation	The third and more generations
All age groups	129,430	48190 (41,125)	38810 (29685)	42,425
0 to 14 years	30,900	3,715	15,080	12100 (6,638)
15 to 19 years	9,670	2,495	3,970	3,200
20 to 24 years	8,505	2,585	3,030	2,890
25 to 34 years	16,750	7,130	3,810	5,810
35 to 44 year	18,020	9,825	3,795	4,395
45 to 54 years	17,485	10,420	2,700	4,370
55 to 64 years	11,755	4,680	1,435	5,640
64 to 74 years	8,610	4,310	1,250	3,055
75 and over	7,735	3,030	3,740	965

Source: 2021 Census of Canada

Notes: The numbers in black are the total Japanese Canadians and the numbers in red are the Japanese new immigrants and their descendants.

2. New Japanese immigrants

In the prewar, single male Japanese came to Canada first and married female Japanese from Japan. However, the post-war new Japanese immigrants were dominated by females. For example, between 2011 and 2021, 6,810 Japanese female immigrants came to Canada, while 2,175 Japanese male immigrants came to Canada.

During this period, 73.3 percent of male Japanese immigrants came to Canada as economic immigrants and 24.8 percent as immigrants sponsored by family. For female Japanese immigrants, 39.1 percent came as economic immigrants and 59.0 percent as immigrants sponsored by family. My causal observations of new Japanese immigrant families attending the Metro Edmonton Community School show that most female Japanese immigrants are married non-Japanese Canadians.

Table 4
Percentage Distribution of Japanese Immigrants by Period of Immigration and Admission Category in 2021

Men	1980 to 1990	1991 to 2000	2001 to 2010	2011 to 2021
Economic immigrants	635	1,095	1,415	1,595
Immigrants sponsored by family	140	335	545	540
Others	10	25	50	40
Total	785	1455	2010	2175
% of sponsored	17.8	23	27.1	24.8
women	1980 to 1990	1991 to 2000	2001 to 2010	2011 to 2021
Economic immigrants	690	1,700	2,165	2,660
Immigrants sponsored by family	725	2,510	4,605	4,015
Others	55	50	80	135
Total	1470	4260	6850	6810
% of sponsored	49.3	58.9	67.2	59

Source: 2021 Census of Population

In the early period (1960s and 1970s) of new Japanese immigrants to Canada, many were professionals or skilled workers and found jobs that matched their qualifications. Internet was not available as an information source, and they made a small local community, mainly at a local Japanese supplementary language school where they sent their children. In the second half of the 1970s, the local communities of new Japanese immigrants joined the local NAJC member organizations and contributed to Japanese cultural activities. Since the 1980s, the number of Japanese women, particularly those who married non-Japanese Canadians and came to Canada as sponsored immigrants increased. Those Japanese immigrants could learn Canadian culture from their Canadian partners. Besides, information about Canada became readily available to them online, and they only depended on new immigrants or Japanese Canadians to adjust to the Canadian way of living. Some of them sent their children to a Japanese supplementary language school or a Japanese language school, which became a communication hub for them. Their involvement in local NAJC member organizations could have been improved.

3. Interethnic marriage

Today, the interethnic marriage rate is very high among Japanese Canadians (including new Japanese immigrants) compared with Canadians and visible minority groups. In 2011, 3.9 percent of non-visible Canadians were married to visible minority Canadians, while 78.7 percent of Japanese Canadians (including new Japanese immigrants) were married to non-Japanese Canadians (Source: Statistics Canada, National Household Survey, 2011, *Mixed Unions in Canada, Catalogue Number 99-010-X2011003*). This is a fantastic number because almost all prewar Japanese immigrants were married to the Japanese.

Table 5

Inter-Ethnic Marriage Rate of Canadians, 2011

year	Rate (%)
1991	2.6
2001	3.1
2006	3.9
2011	4.6
Visible x Visible	0.7
Visible x Non-visible	3.9

Source: National Household Survey 2011

Table 6
Percentage of Inter-ethnic Marriages of Visible Minority Groups in 2011

Visible minority group	All couples	Inter-ethnic	Non inter-ethnic
	Number	Percentage	
Japanese	32,820	78.7	21.3
Latin American	112,265	48.2	51.8
Black	167,950	40.2	59.8
Filipino	155,700	29.8	70.2
Arab	94,315	25.4	74.6
Korean	41,370	22.5	77.5
Southeast Asian	74,560	21.9	78.1
West Asian	51,300	19.5	80.5
Chinese	351,640	19.4	80.6
South Asian	407,510	13.0	87.0
Multiple visible minorities ¹	40,415	64.9	35.1
Other Visible minority	27,215	52.4	47.6

Source: Statistics Canada, National Household Survey, 2011, "Mixed Unions in Canada, Catalogue Number 99-010-X2011003

According to Audrey Kobayashi, *Highlights of Demographic Changes among Japanese Canadians, 1986-1991 (1995)*, in 1991, 52.2 percent of female Japanese Canadians born in Canada were married non-Japanese Canadians, and 48.8 percent of male Japanese Canadians were married non-Japanese Canadians.

In 1991, 32.4 percent of female Japanese Canadians born outside of Canada (new Japanese immigrants) were married to non-Japanese Canadians, and 14.5 percent of male Japanese Canadians born outside of Canada (new Japanese immigrants) were married to non-Japanese Canadians.

We can see that the interethnic marriage rate of Japanese Canadians increased rapidly between 1991 and 2011.

Regarding the change in the interethnic marriage rate of Japanese Canadians, Audrey Kobayashi (*Intermarriage among Japanese Canadians: cultural rejection or intercultural tolerance?* *Horizons Interculturalism*, 1992) says the following:

When Japanese immigrants first arrived in Canada in the late 19th century, interethnic marriage was rare. Due to a lack of brides, early marriages were often arranged through "picture brides" from Japan, representing the earliest form of interethnic marriage within Japanese Canadian society. Interethnic marriage among Japanese Canadians became more common only among the third and fourth generations in the 1960s and 1970s. Before Pacific War, interethnic marriage was socially unacceptable in Canada.

The second generation, the Nisei, was born in Canada and sought equality. They experienced a more open and tolerant society post-Pacific War. Arranged marriages became rare, and while Nisei generally married within their community, marriages to other ethnocultural groups increased. Initially, interethnic marriage was more common among Nisei men due to their cultural upbringing and the desire to demonstrate equality with other Canadians.

The high interracial marriage rate among Japanese Canadians can be attributed to several factors:

- **Historical Context:** Japanese Canadians have a long history in Canada, dating back to the late 19th and early 20th centuries. Over time, this community has become well-integrated into Canadian society. The internment during Pacific War and subsequent dispersal across Canada further diluted the concentration of Japanese Canadians in specific areas, leading to more interactions and relationships with people from other backgrounds.
- **Cultural Integration:** Japanese Canadians often emphasize integration and assimilation into broader Canadian society. This has led to greater acceptance of interethnic marriages as part of the wider Canadian multicultural ethos.
- **Social Environment:** Canada is known for its multiculturalism and generally welcoming attitude towards diversity. This creates a social environment where interethnic marriages are more common and socially accepted.
- **Demographic Factors:** The relatively small population of Japanese Canadians compared to other ethnic groups means fewer potential partners within the same ethnic community. This increases the likelihood of marrying outside the community.
- **Education and Professional Integration:** Japanese Canadians often attain higher levels of education and professional success, leading to more opportunities to meet and marry individuals from different ethnic backgrounds through educational institutions and workplaces.
- **Generational Shifts:** Younger generations of Japanese Canadians are more likely to adopt mainstream Canadian cultural practices and norms, including openness to interethnic relationships.

These factors together contribute to the high interethnic marriage rate among Japanese Canadians.

Table 6
Percentage of Inter-ethnic Marriages of Visible Minority Groups in 2011

Visible minority group	All couples	Inter-ethnic	Non inter-ethnic
	Number	Percentage	
Japanese	32,820	78.7	21.3
Latin American	112,265	48.2	51.8
Black	167,950	40.2	59.8
Filipino	155,700	29.8	70.2
Arab	94,315	25.4	74.6
Korean	41,370	22.5	77.5
Southeast Asian	74,560	21.9	78.1
West Asian	51,300	19.5	80.5
Chinese	351,640	19.4	80.6
South Asian	407,510	13.0	87.0
Multiple visible minorities ¹	40,415	64.9	35.1
Other Visible minority	27,215	52.4	47.6

Source: Statistics Canada, National Household Survey, 2011, "Mixed Unions in Canada, Catalogue Number 99-010-X2011003

**Inter-Ethnic Marriage Rate of Canadians,
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year	Rate (%)
1991	2.6
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2006	3.9
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Visible x Visible	0.7
Visible x Non-visible	3.9

Source: National Household Survey 2011

4. Education

The Issei believed their children must get a good education in Canada to secure economic and social status. However, in the prewar period, Japanese Canadians were prohibited from engaging in occupations such as teachers, physicians, lawyers, accountants, and engineers. After the War, Japanese Canadians gained full privileges as Canadian citizens, and the Nisei and Sansei achieved a high level of academic attainment as a tool to establish their economic and social status in Canada.

Table 7
Percentage Distribution of Japanese Canadians Aged 15 and Over by Level of Education in 2021

	Canadian			Japanese-Canadian		
	Total - Sex	Male	Female	Total - Sex	Male	Female
No certificate, diploma or degree	18.3	19.1	17.6	8.4	10.7	6.8
Secondary (high) school diploma or equivalency certificate	26.5	26.4	26.5	25.1	27.1	23.7
Postsecondary certificate, diploma or degree	55.3	54.6	55.9	66.6	62.2	69.5
Apprenticeship or trades certificate or diploma	9.8	13.6	6.1	4.6	6.8	3.2
Trades certificate or diploma other than Certificate of Apprenticeship or Certificate of Qualification	5.4	6.3	4.6	2.2	2.4	2.1
Certificate of Apprenticeship or Certificate of Qualification	4.4	7.3	1.5	2.4	4.4	1.1
College, CEGEP or other non-university certificate or diploma	19.4	16.6	22.0	18.9	14.8	21.8
University certificate or diploma below bachelor level	2.8	2.4	3.3	3.8	2.9	4.4
University certificate, diploma or degree at bachelor level or above	23.3	21.9	24.5	39.2	37.8	40.2
Bachelor's degree	15.5	14.1	16.9	28.4	26.1	30.0
University certificate or diploma above bachelor level	1.6	1.5	1.8	2.0	1.8	2.2
Degree in medicine, dentistry, veterinary medicine or optometry	0.7	0.7	0.6	0.9	1.2	0.8
Master's degree	4.6	4.7	4.6	6.2	6.3	6.0
Earned doctorate	0.8	1.0	0.6	1.7	2.3	1.2

Source: 2021 Census of Population

In 2021, the percentage of people aged 15 and over without any educational certificate, diploma, or degree was 8.4 percent for Japanese Canadians and 18.3 percent for Canadians. The percentage of people with a university certificate, diploma, or degree at a bachelor's level or above was 39.2 percent for Japanese Canadians and 23.3 percent for Canadians. Thus, Japanese Canadians are now better educated than Canadians.

5. Occupation

In prewar Canada, the kinds of occupations that Japanese Canadians could practice were limited. After the War, such restrictions were abolished, and Japanese Canadians started practicing a wide variety of occupations.

Number of Visible Minority Group People in Canada by Occupation in 2021

	Total - Visible minority	Total visible minority population	Japanese	Not a visible minority
Converted to the National Occupational Classification				
0 Legislative and senior management occupations	1.3	0.7	1.3	1.5
1 Business, finance and administration occupations	17.2	17.1	19.1	17.3
2 Natural and applied sciences and related occupations	8.1	10.8	8.3	7.1
3 Health occupations	7.8	9.0	7.6	7.3
4 Occupations in education, law and social, community and government services	12.3	9.8	13.8	13.2
5 Occupations in art, culture, recreation and sport	3.4	2.6	7.4	3.7
6 Sales and service occupations	25.3	29.8	30.3	23.7
7 Trades, transport and equipment operators and related occupations	17.1	13.4	8.2	18.4
8 Natural resources, agriculture and related production occupations	3.0	1.0	1.7	3.7
9 Occupations in manufacturing and utilities	4.5	5.7	2.3	4.1
Total	100.0	100.0	100.0	100.0

Source: 2021 Census of Population, Table: 98-10-0454-01

In 2021, Japanese Canadians were more engaged in sales and service occupations (30.3%) and occupations in art, culture, recreation and sports (7.4%) than Caucasian Canadians (not a visible minority, 23.7% and 3.7% respectively for these occupations).

In 2021, Japanese Canadians were less engaged in trades, transport and equipment operators and related occupations (8.2%), trades, transport and equipment operators and related occupations (1.7%) and occupations in manufacturing and utilities (2.3%) than Caucasian Canadians (not a visible minority, 18.4%, 3.7% and 4.1% respectively for these occupations.)

6. Industry

During the pre-Pacific War, Japanese immigrants to Canada worked in a few industries, such as mining, fishing, agriculture, and various services in Little Tokyo. In the post-war era, the Issei were forced to work in whatever industry they could find a job in. With their educational and training attainment, the Nisei sought jobs in various sectors.

Table 9
Percentage Distribution of the Number of People Aged 15 and Over by Industry in 2016

Table 8 Percentage Distribution

	Canadian			Japanese-Canadian		
	Total - Sex	Male	Female	Total - Sex	Male	Female
All industry categories	100.0	100.0	100.0	100.0	100.0	100.0
Agriculture, forestry, fishing and hunting	2.4	3.3	1.5	1.0	1.5	0.6
Mining, quarrying, and oil and gas extraction	1.5	2.3	0.6	1.1	1.6	0.7
Utilities	0.7	1.1	0.4	0.5	0.8	0.3
Construction	7.5	12.6	1.9	3.7	6.6	1.4
Manufacturing	8.7	12.1	5.1	6.4	9.3	4.0
Wholesale trade	3.6	4.7	2.5	4.0	5.3	3.0
Retail trade	11.6	10.3	12.9	11.1	10.2	11.9
Transportation and warehousing	4.8	6.9	2.5	3.7	5.0	2.6
Information and cultural industries	2.3	2.6	2.0	2.9	3.5	2.4
Finance and insurance	4.3	3.4	5.3	4.7	4.7	4.7
Real estate and rental and leasing	1.8	1.9	1.7	1.6	1.5	1.6
Professional, scientific and technical services	7.3	7.8	6.8	10.2	11.1	9.5
Management of companies and enterprises	0.2	0.1	0.2	0.3	0.3	0.3
Administrative and support, waste management and remediation services	4.4	4.9	3.9	3.7	4.2	3.2
Educational services	7.4	4.4	10.6	9.7	6.8	12.0
Health care and social assistance	11.7	4.0	20.1	10.4	4.7	15.1
Arts, entertainment and recreation	2.1	2.0	2.1	3.0	2.8	3.1
Accommodation and food services	7.0	5.6	8.6	12.9	11.4	14.2
Other services (except public administration)	4.5	3.9	5.1	4.3	3.2	5.2
Public administration	6.2	6.2	6.2	4.9	5.6	4.4

Source: Statistics Canada - 2016 Census. Catalogue Number 98-400-X2016189.

In 2021, the percentage of Japanese Canadians working in professional, scientific and technical services (10.0%), educational services (9.5%), and accommodation and food services (12.7%) was higher than that of Canadians (7.2%, 7.2%, and 6.9%, respectively, in these industries).

The percentage of Japanese Canadians working in agriculture, forestry, fishing and hunting (1.0%), construction (3.6%), and manufacturing (6.2%) was lower than that of Canadians (2.4%, 7.3% and 8.6%, respectively, in these industries).

7. Income

Japanese Canadians who started a new life in the post-war period at newly relocated places worked hard to improve their economic and social status. By 2021, their average annual employment income (\$56,650) was higher than that of Caucasian Canadians (\$52,250).

The table below compares the average employment income of Japanese Canadians and Caucasian Canadians by gender and immigration status.

Table 10
Average Employment Income of Visible Minority Groups in Canada by Immigration Status in 2020

	Visible minority	Canadians	Total visible minority	Non-visible minority	Japanese
Total - Gender	Non-immigrants and Immigrants	50,840	45,560	52,550	50,720
	Non-immigrants	51,400	43,720	52,050	56,650
	Immigrants	49,160	46,080	57,250	41,080
Men	Non-immigrants and Immigrants	58,750	51,900	60,900	62,400
	Non-immigrants	59,300	47,960	60,200	63,850
	Immigrants	57,200	53,050	67,400	58,000
Women	Non-immigrants and Immigrants	42,400	39,160	43,480	42,320
	Non-immigrants	42,960	39,440	43,240	49,280
	Immigrants	40,800	39,040	45,720	34,680

Source: 2021 Census of Population, Table 98-10-0439-01

Notes: Visible minority refers to whether a person is a visible minority or not, as defined by the Employment Equity Act. The Employment Equity Act defines visible minorities and include Chinese, Black, Filipino, Arab, Latin American, Southeast Asian, West Asian, Korean and Japanese.

Canadians include visible minority groups and non-visible minority (Canadians minus the visible minority groups).

Employment income consists of salary, wages, commissions, bonuses, tips, gratuities, and honoraria.

In 2021, the annual average employment income of Japanese Canadians, including new Japanese immigrants, was \$50,720, lower than the \$52,550 of Caucasian Canadians (not a visible minority). However, the annual average employment of non-immigrant Japanese Canadians (Japanese Canadians born in Canada) was \$56,650, higher than that of non-immigrant Caucasian Canadians (\$52,050).

The annual average employment income of new Japanese immigrants was \$41,080, lower than that of Caucasian Canadians. The Census of Canada data do not provide a clear explanation for this difference. It is possible that new Japanese immigrants require more time than new Caucasian Canadians to secure higher-paying jobs, a factor that warrants further investigation.

8. Language

a. Japanese as the mother tongue of Japanese Canadians

In the Census of Canada, a mother tongue refers to the first language learned at home in childhood and still understood by the person when the data was collected. If the person no longer understands the first language learned, the mother tongue is the second language learned. For a

person who knew more than one language at the same time in early childhood, the mother tongue is the language this person spoke most often at home before starting school. The person has more than one mother tongue only if they learned these languages simultaneously and still understand them.

Japanese Canadians with a Japanese mother tongue can learn other languages and may use English or French most often at home and on the job. Japanese Canadians with an English mother tongue can learn Japanese and may use Japanese at home and on the job. The Census of Canada includes questions about language spoken at home and used at work. However, the results are compiled for all Canadians and not for any ethno-cultural group.

In 2021, the mother tongue of 88 percent of the first-generation Japanese Canadians (new Japanese immigrants) was Japanese. However, the percentage decreased to 37 percent among second-generation Japanese Canadians (the children of the latest Japanese immigrants) and to only 2 percent among the third and more generations.

Since many new Japanese immigrants have non-Japanese Canadian spouses, their children may choose Japanese or non-Japanese language as their mother tongue. Even if the children of the new Japanese immigrants learn Japanese as their mother tongue, the language they use in their lives is predominantly English or French, and as they grow, their Japanese language ability does not improve to qualify as their mother tongue. The third or more generations face the same conditions and lose Japanese as their mother tongue.

There are several reasons why first-generation Japanese Canadian (new immigrants) parents want their children to maintain Japanese as their mother tongue: they may go back to Japan with their children, they want to communicate with their children in Japanese, they want their children to maintain Japanese as a component of Japanese culture, etc. When the first-generation Japanese Canadians are both Japanese, they speak Japanese at home with their children. The children are exposed to other languages in kindergarten or primary school. Maintaining Japanese language ability is only possible if these children have unique opportunities to keep and improve their Japanese capability until adulthood, such as attending Japanese language school or studying Japanese alone. Some use manga, anime, games, SNA, and other digital media to learn Japanese.

Second-generation Japanese Canadians have a high rate of mixed marriages, meaning their spouses are non-Japanese Canadians. This will make it difficult for their children (third-generation Japanese Canadians) to maintain Japanese as their mother tongue.

Table 11
**Percentage Distribution of Mother Tongue of Japanese Canadians by
 Generation Status in 2021**

	English	French	Japanese
All generations	56	2	47
First generation	13	1	88
Second generation	71	4	37
Third and more	97	2	2

Source: 2021 Census of Population

b. Environment for Japanese language education

The recent surge in interest in the Japanese language is broader than the Japanese Canadian community. Many young Canadians, including Japanese Canadians, are drawn to Japanese culture, such as manga, anime, games, and pop music. Moreover, they have easy access to these media through books, movies, videos, and the Internet making them feel included and part of the growing community. Cultural exchange programs between Japan and Canada, such as student exchange, working holidays, and the Japan Exchange and Teaching Program, have increased the number of Canadians with Japanese language capabilities.

Many non-Japanese are taking Japanese language courses at high schools, colleges, and universities. This is because the Japanese language has the potential to expand beyond the Japanese Canadian community, from an "inherited language" for Japanese Canadians to an "ethnic language" in the Japanese Canadian community and an "international language" in a multicultural society.

Some high schools in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, and Quebec offer Japanese language courses. The University of British Columbia, Simon Fraser University, Language Collee in B.C., the University of Alberta, the University of Calgary, the University of Saskatchewan, the University of Manitoba, the University of Toronto, York University, Carlton University, the University of Ottawa, McGill University, University de Montreal, and Dalhousie University offer Japanese language courses.

Educational institutions teaching the Japanese language and Canadian media play crucial roles in supporting the transmission of the Japanese language and Japanese Canadian culture to Canadian society. Their efforts are instrumental in affirming the existence of the Japanese Canadian community and preserving its rich cultural heritage.

c. Japanese language schools

Parents of new Japanese immigrants want their children to learn Japanese as a mother tongue:

- To communicate with them in Japanese.
- To maintain Japanese culture.
- To preserve Japanese language skills if their children return and live in Japan.

Japanese Canadians learn Japanese:

- To become familiar with Japanese as an inherited language and related Japanese culture.
- To speak with new Japanese immigrants in Japanese.
- To work and live in Japan.

i. Japanese language supplementary schools

A Japanese Language Supplementary School, also known as a Hoshu Jugyo Ko (補習授業校), is an educational institution that provides supplementary Japanese language education to students living outside Japan. These schools typically operate on weekends or after regular school hours and serve children of Japanese expatriates and those interested in maintaining or improving their Japanese language skills and cultural knowledge.

The key features of Japanese Language Supplementary Schools are:

- The curriculum is designed to follow the standards set by Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT). It includes Japanese language, mathematics, social studies, and science, taught in Japanese.
- These schools primarily serve children of Japanese expatriates who are temporarily living abroad. Some of them are also open to children of mixed heritage families and anyone interested in learning Japanese and Japanese culture.
- In addition to language instruction, these schools often provide education on Japanese culture, customs, and traditions. This may include activities like calligraphy, traditional arts and crafts, tea ceremonies, and cultural festivals.
- The teachers are often native Japanese speakers, some of whom may be certified teachers from Japan. They are experienced in teaching Japanese as a first or second language and are familiar with the educational standards of Japan.
- These schools serve as community hubs for Japanese expatriate families, offering a place to connect, share experiences, and support each other. They often organize events and activities for the broader community, such as cultural festivals and social gatherings.
- As supplementary schools, they complement students' education in their regular (local) schools. They focus on maintaining and developing Japanese language proficiency and cultural understanding rather than providing a full-time education.

Japanese Language Supplementary Schools in Canada include:

- Toronto Japanese Language Supplementary School
- Vancouver Japanese Language Supplementary School
- Calgary Japanese Language Supplementary School
- Metro-Edmonton Japanese Community School
- Ottawa Japanese Language Supplementary School
- Montreal Japanese Language Supplementary School

ii. Japanese language schools

A typical Japanese language school is organized and operated by new Japanese immigrants. It offers Japanese language lessons from kindergarten to grade 12 and is held once a week in the evening or on weekends for two to four hours. The curriculum is just a Japanese language lesson and uses the textbooks used in Japan or its own textbook. The school has Japanese cultural activities to familiarize students with Japanese culture. The school is often the hub for gathering and exchanging information for new Japanese immigrants. The new Japanese immigrants at Japanese language schools can be vital resources for transmitting Japanese culture to the local Japanese Canadian communities, and the closer relationship between Japanese language schools and local Japanese Canadian communities will be essential for the viability of the local Japanese Canadian community.

Japanese language schools in Canada include:

- Calgary Japanese Language School
- Victoria Heritage Japanese School

- Vancouver Japanese Language School
- Burnaby Japanese Language School
- Nisshu Gakuen – Japanese Language School in Toronto
- Nikka Gakuen – Japanese Language School (Toronto)
- Aitas Japanese Immersion School (Toronto)
- Forest City Japanese Language School (London, Ontario)
- Kelowna Japanese Language School
- Coquitlam Japanese Language Academy (Coquitlam, BC)
- Toronto Kokugo Kyoushitsu
- Sakura Japanese Language School (Waterloo, Ontario)
- Kingson Nihongo Class (Kingston, Ontario)
- Steveston Japanese Language School (Steveston, BC)
- Japanese Educational Centre (Vancouver, BC)
- Gladstone Japanese Language School (Burnaby, BC)

d. Japanese and English or French bilingualism

To raise bilingual children, establish the mother tongue first and create situations where both languages are used interchangeably. A clear native language foundation aids second language acquisition, while a lack of it hinders learning. The mother tongue is crucial for cultural transmission and emotional stability, developed primarily between ages zero and four. Bilingualism relies on balanced language exposure. Neglecting mother tongue acquisition during early years delays overall language development. For Japanese Canadians, Japanese is an inherited language vital for cultural preservation.

Identity is not directly related to language. It is possible to identify with this mother tongue group even if one does not understand a specific mother tongue. When there is a social gap between two language groups, a child with an inferior mother tongue can become stateless in the valley between the dominant language, the culture, and the inferior language. Japanese Canadians are neither Japanese nor Canadian but bearers of a unique Japanese Canadian culture.

C. A gap in the recognition of the history of Japanese Canadians between the second-generation Japanese Canadians and the third and more generations of Japanese Canadians

The second-generation Japanese Canadians, known as the Nisei, often chose not to tell their children about the racial discrimination they suffered for several reasons:

- **Desire to Protect:** The Nisei wanted to shield their children (the Sansei) from the pain and trauma they experienced. They believed that by not sharing these difficult experiences, they could protect their children from the harsh realities of racism and prejudice.
- **Focus on Assimilation:** Many Nisei believed that their children's best chance for success in Canadian society was through assimilation. By emphasizing integration and downplaying their experiences of discrimination, they hoped their children would face fewer barriers and be accepted more readily into mainstream society.
- **Cultural Values:** In Japanese culture, there is a strong emphasis on perseverance, endurance (*gaman*), and maintaining harmony (*wa*). Discussing painful or negative experiences might have been seen as disruptive or as drawing unnecessary attention to oneself.

- **Stigma and Shame:** There was often a sense of shame associated with discrimination and internment. The Nisei may have felt embarrassed or stigmatized by these events and thus refrained from discussing them openly.
- **Trauma and Coping Mechanisms:** The trauma of their experiences, including internment during Pacific War, led some Nisei to avoid discussing the past as a coping mechanism. They may have found it too painful to revisit those memories.
- **Hope for a Better Future:** The Nisei were focused on rebuilding their lives and looking forward to a better future. By not dwelling on the past, they aimed to instill a sense of hope and forward-thinking in their children.
- **Social and Political Climate:** The post-war period in Canada saw a gradual but slow improvement in attitudes toward Japanese Canadians. During this time, discussing past injustices might not have been seen as constructive or beneficial in their ongoing efforts to establish themselves in a more accepting society.

As a result, many Sansei grew up with limited knowledge of their parents and grandparents' struggles, learning about these experiences only later in life, often through community efforts to document and remember this history.

V. Japanese Canadian Organizations Today

There are a variety of Japanese Canadian organizations that constitute individual and organizational networks that constitute a virtual Japanese Canadian community.

A. Japanese Canadian cultural centres

1. Cultural centre affiliated with NAJC member organizations

Most NAJC member organizations built or bought an existing building for their cultural centres after the federal redress settlement with financial assistance from the redress community fund. These cultural centres gave the NAJC member organizations a base for their activities and contributed to expanding them. Some used the community fund from the B.C. government redress settlement to repair and develop their cultural centres. Today, there are the following cultural centres across Canada.

Typical activities at the NAJC member centres include Japanese culture clubs, martial arts clubs, seniors' clubs, Japanese cultural events (New Year's party, summer festival, girls' day, boys' day), bazaar, and Japanese language classes.

- Japanese Canadian Cultural Centre of Montreal
- Canadian Japanese Cultural Centre in Hamilton
- Ottawa Japanese Canadian Cultural Centre
- Edmonton Japanese Community Centre
- Calgary Japanese Community Centre
- Vernon Japanese Cultural Centre (Vernon, BC)
- Kamloops Japanese Canadian Cultural Centre (Kamloops, BC)

2. Independent cultural centres

- Nikkei National Museum & Cultural Centre (Burnaby, B.C.)

In 1994, the concept for a national museum and cultural centre dedicated to Japanese Canadians began to take shape. The goal was to create a space that would preserve and promote Japanese Canadians' history, heritage, and culture. In 2000, 2000 The Nikkei National Museum & Cultural Centre (NNMCC) officially opened its doors. It was established to serve as a cultural and historical hub for the Japanese Canadian community and to educate the broader public about their contributions and experiences. The building of NNMCC was financed by a part of the fund from the federal redress settlement, the B.C. government, the Japanese Canadian community and corporations. The NNMCC aims to honor, preserve, and share Japanese Canadian history and culture. It seeks to foster a greater understanding and appreciation of the Japanese Canadian experience through various programs, exhibitions, and events.

- Japanese Canadian Culture Centre (Toronto)

Founded in 1963, the Japanese Canadian Cultural Centre (JCCC) is a not-for-profit organization which celebrates the unique culture, history, and legacy of Japanese Canadians for the benefit of all Canadians.

The JCCC's Vision is to enrich lives globally by celebrating Japanese culture and Japanese Canadian heritage, educating all generations and communities about the Japanese Canadian experience and the lessons learned and sharing traditional and contemporary Japanese experiences of all types (food, film, sports, etc.).

- Steveston Japanese Canadian Cultural Centre (Steveston, B.C.)

The Steveston Community Society is an association of volunteers dedicated to maintaining Steveston's positive, pioneering spirit by providing cultural, social, and recreational opportunities for all community members. The program emphasizes displays, video demonstrations, and presentations on the history, culture, and traditions of Steveston's Japanese Canadian community!

B. Religious organizations

1. Japanese Buddhist churches

Japanese Buddhist churches in Canada are active in various cultural, religious, and community activities. Here are some critical aspects of what they are doing:

- Religious Services and Rituals: They hold regular services, ceremonies, and rituals, including meditation sessions, Dharma talks, and traditional Buddhist ceremonies like Obon (a festival honoring the spirits of ancestors).
- Cultural Activities: These churches often serve as cultural hubs, preserving and promoting Japanese culture through events like tea ceremonies, calligraphy classes, and traditional Japanese festivals.
- Community Outreach: They engage in community service and outreach programs, supporting the Japanese-Canadian community and the wider public. This can include food drives, disaster relief efforts, and social services.
- Educational Programs: Many churches offer educational programs for all ages, including Sunday schools, language classes, and lectures on Buddhist philosophy and practice.

- **Interfaith Activities:** They participate in interfaith dialogues and activities, promoting understanding and cooperation between different religious communities.
- **Social Gatherings:** Churches often host social events such as potlucks, picnics, and cultural festivals to foster a sense of community and belonging among members.

These activities help maintain and strengthen the cultural and spiritual life of Japanese Canadians and promote greater understanding and harmony within the broader Canadian society.

2. Japanese Christian churches

Japanese Christian churches in Canada engage in various activities to serve their congregations and the broader community. Here are some of the key activities they are involved in:

- **Worship Services:** They hold regular worship services, including Sunday services, Bible studies, prayer meetings, and special holidays such as Christmas and Easter.
- **Cultural and Community Events:** These churches often host cultural events and festivals, such as traditional Japanese festivals (e.g., Obon) adapted for a Christian context, cultural exhibitions, and community potlucks.
- **Youth and Family Programs:** Many churches offer programs specifically for youth and families, including Sunday school, youth groups, family retreats, and vacation Bible schools.
- **Outreach and Evangelism:** They engage in outreach efforts to share their faith with others, including mission trips, community service projects, and support for new immigrants.
- **Social Services and Support:** These churches often provide social services such as counselling, support groups, food banks, and assistance with employment and housing for those in need.
- **Cultural Preservation:** They play a role in preserving Japanese culture and heritage within a Christian context, offering language classes, cultural workshops, and events that celebrate Japanese traditions.
- **Interfaith and Ecumenical Activities:** Japanese Christian churches often participate in interfaith dialogues and activities, fostering understanding and cooperation between religious communities.

By engaging in these activities, Japanese Christian churches in Canada support their members spiritually, culturally, and socially while contributing to the broader community.

C. The National Association of Japanese Canadians and its member organizations

Established in 1947, the NAJC is the only national organization in Canada that represents the JC community. Under the umbrella of the national body, the NAJC has member organizations across Canada. The NAJC negotiated the historic Redress Settlement with the Canadian government in 1988 and with the British Columbia government in 2023 on behalf of all JCs who suffered injustices and acts of discrimination during World War II. Although the NAJC's primary focus continues to be human rights and community development, the NAJC believes that a strong volunteer base, financial sustainability and youth engagement is also critical to the wellbeing of the JC community.

The primary aims of the NAJC is to enable all Japanese Canadian (JC) organizations throughout Canada to:

- work together on matters of concern to the JC community;
- work independently and with others to eliminate racial discrimination and related intolerance by promoting equity;

- work in close co-operation with other Canadian organizations and First Nations who are seeking redress for historic or other injustices; and
- take collective action to better the political, social, educational and economic welfare of Canadians of Japanese ancestry.

The National Association of Japanese Canadians (NAJC) surveyed its members in March. The survey revealed the following characteristics of the National Association of Japanese Canadian member organizations (NAJCM).

- The membership size varies from 20 (Hamilton, Lethbridge) to over 500 (Vancouver, Toronto).
- The membership has three components: Japanese Canadians (the descendants of pre-Pacific War immigrants), New Japanese Canadians (post-Pacific War immigrants and their descendants), and non-Japanese Canadians. The relative size of these three kinds of members varies from one NAJCM to another.
- Eight out of 19 NAJCMs have their centres, while two others use a community hall or another organization's centre.
- NAJCM activities vary widely such as traditional NAJCM activities (New Year's Parties, senior clubs), food events, cultural programs, language programs, educational programs for Canadians, and human rights activities.

D. Japanese Canadian networks

a. JAMSNET Canada (Toronto)

JAMSNET aims to establish a network for exchanging information and cooperation among Japanese medical professionals in Canada and provide medical support to Japanese residents in Canada and Japanese Canadians in general.

b. Japanese Social Service (JSS) in Toronto

Japanese Social Services (JSS) is a non-profit organization that provides support in English and Japanese to people with a Japanese cultural background in Toronto and nearby areas. JSS offers counseling, information, and referrals to relevant agencies. They assist with linguistic and cultural challenges, provide problem-solving support, and accompany clients to social services. JSS organizes information programs, workshops, and seminars to help with daily life and safety information in Toronto. Their services include community information, counselling, and advocacy for Japanese nationals and the Japanese community.

c. New Japanese Canadian Society (NJCS, Toronto)

The New Japanese Community of Society was founded in 1976 in Toronto and aimed to enhance the status of postwar immigrants through friendship and mutual assistance. With increasing diversity among new immigrants, including Japanese Canadian Nisei, international students, and entrepreneurs, the Japanese community in Toronto has grown more complex. In 2015, the NJCS partnered with the Japanese Canadian Cultural Centre (JCCC) and changed its name to the New Japanese Canadian Committee (NJCC) to preserve the Japanese Canadian community. They strive to create a unified Japanese Canadian community, embracing all with Japanese roots, whether immigrants or not. The NJCC and JCCC promote Japanese culture through charity events, language education, and traditional toy projects, fostering a supportive environment for the Japanese Canadian community.

d. Tonarigumi – Japanese Community Volunteers Association

Tonarigumi was founded in 1974 to improve the lives of Issei Japanese Canadians who were desperately living in simple accommodations in Vancouver's Downtown Eastside. The difficulties faced by Japanese Canadian seniors were only compounded by their prolonged incarceration during Pacific War; in 1942, Vancouver residents of Japanese descent were deprived of their homes and jobs and forced into labour camps in Canada's interior. After being released from the camps, rebuilding their lives was difficult for many Japanese Canadians, and when they were allowed to return to Vancouver in 1949, the Issei returned to the city.

Now, Tonarigumi provides services to promote independent living and well-being. Tonarigumi aims to unite people of all ages, foster friendship and preserve Japanese Canadian culture. Its "Genki Gumi" program offers weekly activities, crafts, songs, and seminars for independent seniors, incorporating Japanese cultural elements. The "Bento Delivery Service" provides weekly Japanese boxed lunches to seniors who face mobility or cooking challenges. The "Phone Buddy Service" also pairs trained volunteers with seniors for regular bilingual phone conversations, helping reduce isolation and maintain community ties. Tonarigumi also offers various social and hobby activities, contributing to a healthier, happier community.

e. Japanese New Immigrant Committee of the National Association of Japanese Canadians (JNIC)

In May 2020, the NAJC Canadian established the Japanese New Immigrants Ad Hoc Committee (JNIC) to integrate Japanese new immigrants into the National Association of Japanese Canadians (NAJC Canadian) activities and build a mutual benefit network. JNIC promotes human rights, social justice, and cultural exchanges and offers Japanese language social services nationwide. Through open discussions and presentations, it educates new immigrants on Japanese Canadian history and addresses topics relevant to them, including intercultural relations, marriage, and senior care. JNIC operates under the National Executive's authority to achieve these goals.

VI. Elements of the Japanese Canadian Community in 2034

A. The number of Japanese Canadians in the coming ten years

The number of Japanese Canadians in 2034 is forecast by extending the trend in the number of Japanese in the past to 2034. The change in the number of Japanese Canadians from 2021 to 2034 will depend on three factors: (a) a change in the number of new Japanese immigrants to Canada, (b) the natural rate of population growth of Japanese Canadians, and (c) the rate of the mixed marriage of Japanese Canadians. These three factors interact with each other and influence the number of Japanese immigrants to Canada each year. Since we have yet to learn how these factors interact, we use the average annual compound growth rate of Japanese Canadians from the Census of Population.

Table 12
Number of Japanese Canadians and Canadians

Year	Japanese Canadians	Canadians
1941	23,149	11,507,000
1951	21,663	14,009,000
1961	29,157	18,238,000
1971	37,255	21,962,000
1981	40,990	24,819,000
1991	65,945	28,037,000
2001	85,230	30,007,000
2011	109,745	33,476,688
2021	129,430	38,226,498
2034	160,319	44,510,000**

Source: Figures from 1941 to 2021 are from Census of Canada; 2034 is our forecast, ** Statistics Canada medium growth forecast from Statistics Canada, Table 17-10-0057-01

Table 13
Annual Average Compound Rates of Growth of Japanese Canadians and Canadians

Year	Japanese Canadians	Canadians
1971 to 1981	0.96	1.23
1981 to 1991	4.87	1.23
1991 to 2001	2.60	0.68
2001 to 2011	2.56	1.10
2011 to 2021	1.66	1.34

Source: Calculated from data in Census of Population.

Chart 2
Number of Japanese Canadians

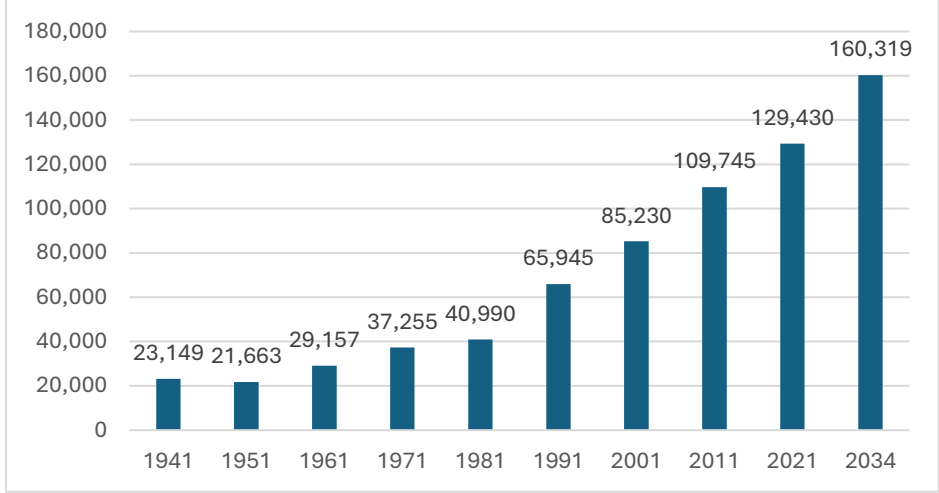
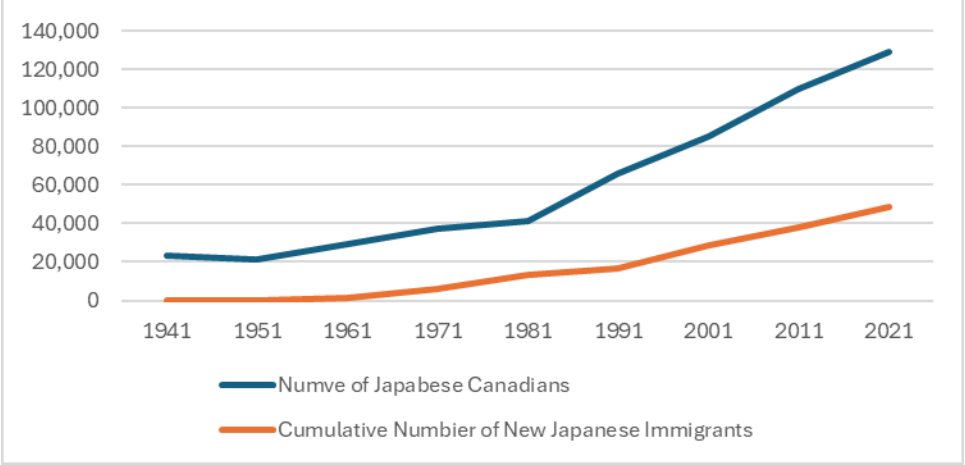
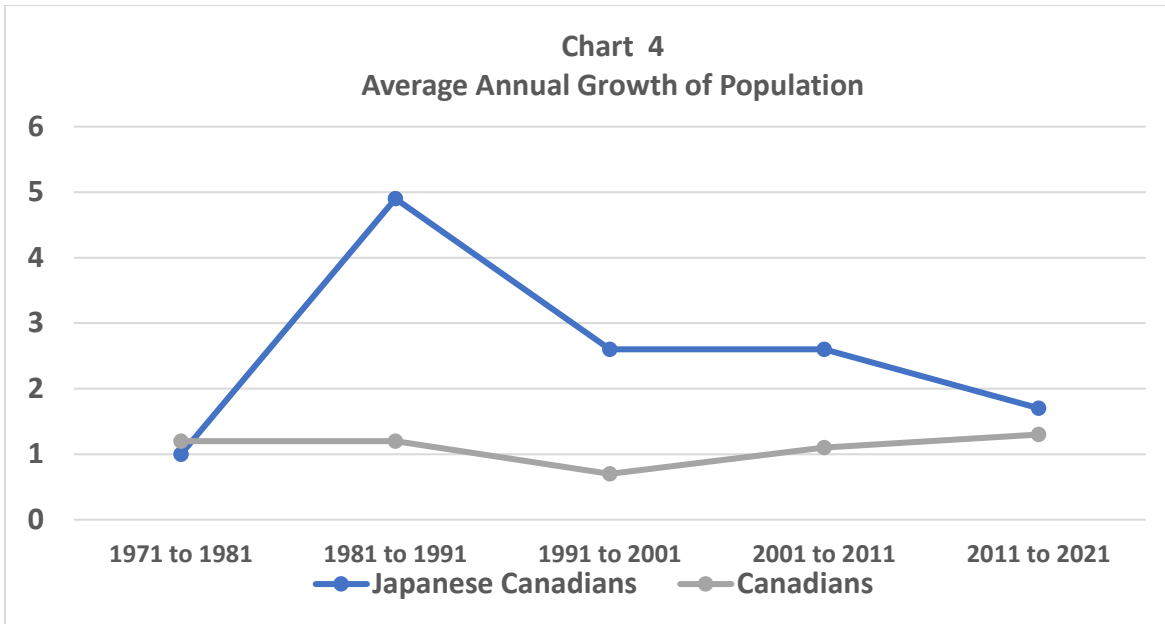


Chart 3
Number of Japanese Canadians, Japanese Immigrants, and Canadians





We assume that the annual number of Japanese immigrants from 2024 to 2034 will be 1,000. The total number of new Japanese immigrants from 2011 to 2021 was 10,605. However, only 9,010 of them will remain in Canada by 2021. The rest had died, gone to other countries, or returned to Japan. This means that over those ten years, 15 percent of the new Japanese Canadians had disappeared from Canada. Then, when we assume that there will be 1,000 new Japanese immigrants every year from 2021 to 2034, the total number of new Japanese immigrants will be 13,000. But by 2034, only 85 percent of them, 11,050, will remain in Canada.

Historically, the population of Japanese Canadians grew faster than that of Canadians. This was not because Japanese Canadians had a relatively large number of new immigrants or a higher natural rate of population growth (the number of births minus the number of deaths) but because Japanese Canadians had a relatively higher percentage of mixed marriages than Canadians. When Japanese Canadians marry non-Japanese Canadians, they produce a relatively large number of children who can claim that they are ethnically or culturally Japanese Canadian than when Japanese Canadians marry Japanese Canadians.

We use the average annual growth rate of Japanese Canadians from 2011 to 2021 to forecast the number of Japanese Canadians in 2034, which will be 160,319.

In 2021, there were 48,195 first-generation Japanese Canadians (new Japanese immigrants). By 2034, there will be 59,245 first-generation Japanese Canadians ($48,195 + 13,000 \times 0.85 = 59,245$), which will be 37.0 percent of the total number of Japanese Canadians in 2034.

The percentage of first-generation Japanese Canadians (new Japanese immigrants) out of the total number of Japanese Canadians in 2034 will be 37.0%, almost the same as in 2021 (37.2%). The number of Japanese Canadians in 2034 will be 0.36% of the total number of Canadians, a slight increase from 2021 (0.34%).

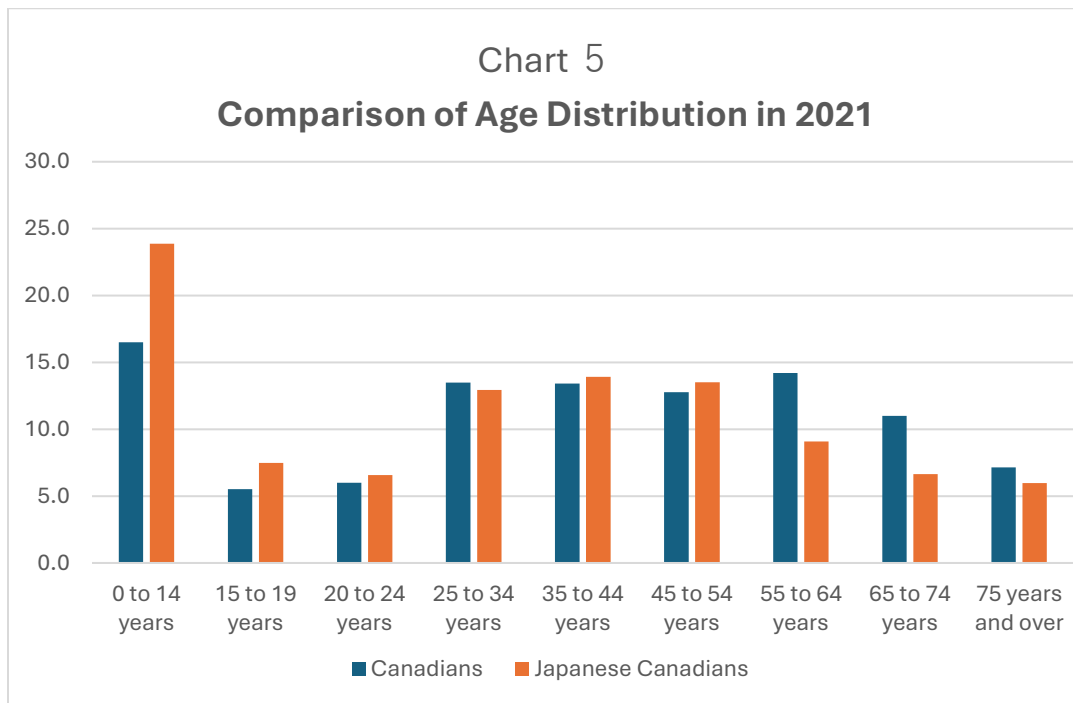
Table 14
Comparison of the Number of Japanese Canadians, 2021 and 2034

	2021	2034	% change*
Total number	129,430	160,319	23.9
First generation	48,195	59,245	22.9
% of first generation	37.2	37.0	
% of Japanese Canadians**	0.34	0.36	

Notes: * percentage change from 2021 to 2034; ** percentage of Japanese Canadians out of all Canadians.

The average compound growth rate of Japanese Canadians from 2021 to 2034 is forecast as 1.66%, and that of new Japanese immigrants is forecast as 0.66%. The annual natural growth rate for Japanese Canadians is unknown, but that of Canadians from 2011 to 2021 was 0.30%. Since the annual compound rate of growth of Japanese Canadians is a product of that of new Japanese immigrants and the natural growth and the remaining factor, the annual compound rate of the remaining factor is estimated as 1.01%. Thus, the factor contributing most to the increase in Japanese Canadians from 2021 to 2034 will be the remaining factor, primarily the impact of mixed marriages between Japanese Canadians and non-Japanese Canadians.

B. Age distribution



The age distribution of Japanese Canadians was younger than that of Canadians. The percentage of Japanese Canadians 14 years and under (23.9%) in 2021 is more significant than that of Canadians (16.5%). This was because there was a relatively large number of children 14 years and under who immigrated to Canada with their parents (7.7% of the new Japanese immigrants and a relatively large of the children of the new Japanese immigrants 14 years and under who were born

in Canada (38.9% of the second-generation Japanese Canadians. The Japanese Canadians will remain younger than the Canadians in 2034.

C. Single or multiple ethnic or cultural origins

In 2021, 46 percent of Japanese Canadians claimed they had a single Japanese ethnic or cultural origin. The percentage decreased from 66 percent in the first generation to 32 percent in the second generation and 28 percent in the third or more generation as they had a high percentage of mixed marriage (78.7 percent in 2011).

Since the percentage of the first generation (new Japanese immigrants) in 2034 will remain close to that in 2021, we forecast that the distribution of Japanese Canadians by ethnic or cultural origin 2034 will be the same as that in 2021.

Table 15
Number of Japanese Canadians by Generation and Ethnic Origin in 2021

Generation	Single	Multiple	Total	% of single
The first generation	31,915	13,280	48,195	66
The second generation	12,610	26,200	38,810	32
The third and more generations	11,870	30,555	42,425	28
All generations	59,395	70,035	129,420	46

Source: 2021 Census of Population

D. Gender distribution of Japanese Canadians

Table 16
Number of Japanese Canadians by Gender and Generation in 2021

	Total	Man	Women
Total	129,430	56,845	72,580
First generation	48,190	16,120	32,070
Second generation	38,810	19,265	19,545
Third and more generations	42,425	21,460	20,965

Percentage Distribution of the Number of Japanese Canadians by Gender and Generation in 2021 (%)

	Total	Man	Women
Total	100	44	56
First generation	100	33	67
Second generation	100	50	50
Third and more generations	100	51	49

Source: 2021 Census of Population

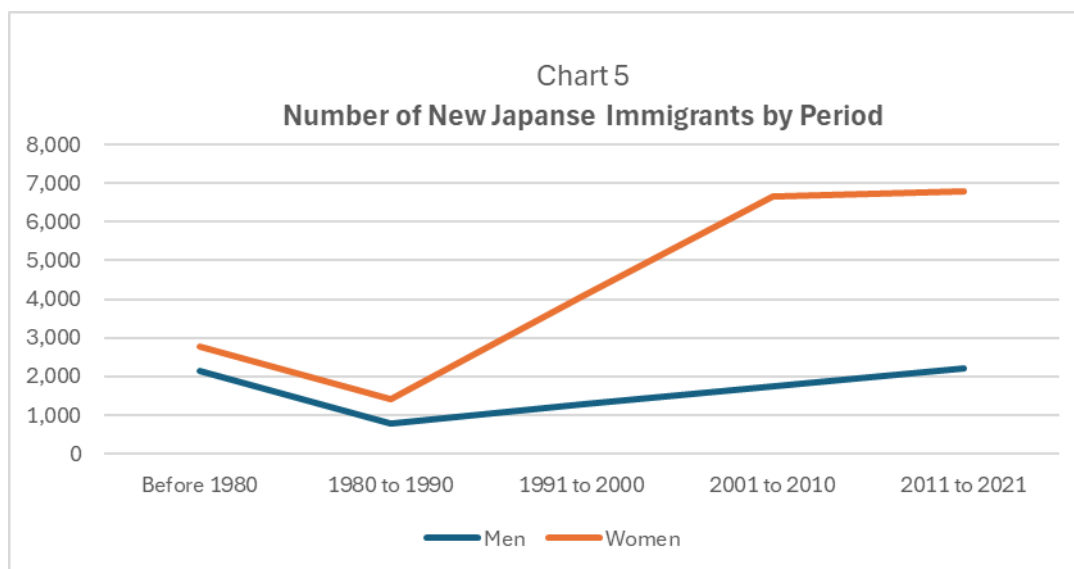
In 2021, the percentage of women among Japanese Canadians (56.1%) was higher than that of men (43.9%). This was because the percentage of women in the first generation (new

Japanese immigrants, 66.5%) was much higher than that of men (33.5%). We forecast that women will make up 75 percent of new Japanese immigrants from 2022 to 2034.

Table 17
Percentage Distribution of Japanese Immigrants by Period of Immigration and Sex in 2021

Period of immigration	Immigrants	Before 1980	1980 to 1990	1991 to 2000
Total - Gender	100	100	100	100
Men	27	43	36	24
Women	73	57	64	76
Period of immigration	2001 to 2010	2011 to 2015	2016 to 2017	2018 to 2021
Total - Gender	100	100	100	100
Men	21	25	26	24
Women	79	75	74	76

Source: Statistics Canada. 2021 Census of Canada, Table 98-10-0325-01



E. Geographical distribution of Japanese Canadians

When the Pacific War broke out in December 1941, there were 23,140 people with Japanese ancestry in Canada. 95.5 percent of them were in British Columbia (B.C.). During the War, the federal government moved those within 100 miles of the B.C. to internment camps in the B.C. interior and Ontario, sugar beet farms in Alberta and Manitoba, and road construction camps in B.C. and Ontario. When the War ended in August 1945, the federal government forced Japanese Canadians in the internment camps to either go to Japan or the east of the Rocky Mountains. It was not until April 1, 1949, that Japanese Canadians were allowed to return to B.C. Some came back to B.C., but losing everything they had in B.C., some stayed in the provinces they had moved to. In 1951, 33.1% of Japanese Canadians were in BC, 39.6% in Ontario, and 15.4% in Alberta.

Table 18
Number of Japanese Canadians from 1941 to 2021 by Province

	1941	1945	1946	1951	1961	1971
All provinces	23,149	23,854	24,112	21,663	29,157	37,255
Newfoundland and Labrador	-	-	-	2	3	20
Prince Edward Island	-	-	-	6		15
Nova Scotia	2	1	1	4	28	85
New Brunswick	3	0	10	7	18	40
Quebec	48	532	716	1,137	1,459	1,745
Ontario	234	2,914	3,742	8,581	11,870	15,600
Manitoba	42	1,052	1,052	1,161	1,296	1,335
Saskatchewan	105	157	164	225	280	315
Alberta	578	3,559	3,681	3,336	3,721	4,460
British Columbia	22,096	15,610	14,716	7,169	10,424	13,585
Yukon, N.W.T and Nunavut	41	29	30	35	58	55
Deported to Japan			3,964			

	1981	1991	2001	2011	2021
All provinces	40,990	65,945	85,230	109,745	129,430
Newfoundland and Labrador	25	30	65	75	150
Prince Edward Island	5	35	75	190	250
Nova Scotia	40	310	545	530	1,125
New Brunswick	30	145	235	395	445
Quebec	1,395	2,680	3,210	5,555	7,465
Ontario	16,685	24,380	29,075	37,910	42,250
Manitoba	1,300	1,555	1,920	2,335	2,770
Saskatchewan	205	770	640	985	1,295
Alberta	5,225	8,745	11,945	15,650	18,605
British Columbia	16,040	27,145	37,385	45,895	54,640
Yukon, N.W.T and Nunavut	40	150	135	225	435
Deported to Japan					

Source: Census of Population

Table 18 Continued
Percentage Distribution of Japanese Canadians by Province

	1941	1945	1946	1951	1961	1971
All provinces	100	100	100	100	100	100
Newfoundland and Labrador				0.0	0.0	0.1
Prince Edward Island				0.0	0.0	0.0
Nova Scotia	0.0	0.0	0.0	0.0	0.1	0.2
New Brunswick	0.0	0.0	0.0	0.0	0.1	0.1
Quebec	0.2	2.2	3.0	5.2	5.0	4.7
Ontario	1.0	12.2	15.5	39.6	40.7	41.9
Manitoba	0.2	4.4	4.4	5.4	4.4	3.6
Saskatchewan	0.5	0.7	0.7	1.0	1.0	0.8
Alberta	2.5	14.9	15.3	15.4	12.8	12.0
British Columbia	95.5	65.4	61.0	33.1	35.8	36.5
Yukon, N.W.T and Nunavut	0.2	0.1	0.1	0.2	0.2	0.1
Deported to Japan			16.4			

	1981	1991	2001	2011	2021
All provinces	100.0	100.0	100.0	100.0	100.0
Newfoundland and Labrador	0.1	0.0	0.1	0.1	0.1
Prince Edward Island	0.0	0.1	0.1	0.2	0.2
Nova Scotia	0.1	0.5	0.6	0.5	0.9
New Brunswick	0.1	0.2	0.3	0.4	0.3
Quebec	3.4	4.1	3.8	5.1	5.8
Ontario	40.7	37.0	34.1	34.5	32.6
Manitoba	3.2	2.4	2.3	2.1	2.1
Saskatchewan	0.5	1.2	0.8	0.9	1.0
Alberta	12.7	13.3	14.0	14.3	14.4
British Columbia	39.1	41.2	43.9	41.8	42.2
Yukon, N.W.T and Nunavut	0.1	0.2	0.2	0.2	0.3
Deported to Japan					

Source: Census of Population

The percentage of Japanese Canadians in Ontario has been increasing since 1951 and reached a peak in 1981 (40.7%). Since then, however, B.C. has become a more popular province to live in than Ontario, and by 2021, the percentage of Japanese Canadians in BC reached 42.2 percent, while the percentage of Ontario declined to 32.6 percent.

We forecast that the percentage share of Japanese Canadians by province in 2034 will be the same as in 2021.

In 2021, the first-generation Japanese Canadians were spread over many cities, but 78.1 percent were concentrated in seven major cities (Montreal, Ottawa, Toronto, Calgary, Edmonton, Vancouver, and Victoria). This pattern is forecast to continue until 2034.

Table 19

Table 1-13

Number of Japanese Canadians and the Percentage of First Generation by City in 2021

Cities	All Generations	First generation	% of first generaion
Maritimes			
St. John's (CMA), N.L.	90	65	72.2
Charlottetown (CA), P.E.I.	175	100	57.1
Halifax (CMA), N.S.	870	465	53.4
Fredericton (CMA), N.B.	95	45	47.4
Quebec			
Montréal (CMA), Que.	5,940	3,180	53.5
Quebec City (CMA), Que.	510	265	52.0
Ontaro			
Hamilton (CMA), Ont.	2,330	595	25.5
Kingston (CMA), Ont.	375	110	29.3
Kitchener - Cambridge - Waterloo (CMA), Ont.	1,520	605	39.8
London (CMA), Ont.	1,125	445	39.6
Oshawa (CMA), Ont.	885	175	19.8
Ottawa - Gatineau (CMA), Ont./Que.	3,725	1,285	34.5
Peterborough (CMA), Ont.	230	55	23.9
St. Catharines - Niagara (CMA), Ont.	995	375	37.7
Thunder Bay (CMA), Ont.	395	45	11.4
Toronto (CMA), Ont.	27,255	10,780	39.6
Windsor (CMA), Ont.	355	100	28.2
Manitoba			
Winnipeg (CMA), Man.	2,370	610	25.7
Saskatchewan			
Regina (CMA), Sask.	380	150	39.5

Source: 2021 Census of Canada, Table: 98-10-0338-01

Notes: CMA means a Census Metropolitan Area; CA means Census Agglomerations with parts.

Cities	All Generations	First generation	% of first generaion
Saskatoon (CMA), Sask.	525	200	38.1
Alberta			
Calgary (CMA), Alta.	8,540	2,730	32.0
Canmore (CA), Alta.	320	170	53.1
Edmonton (CMA), Alta.	4,255	1,265	29.7
Lethbridge (CMA), Alta.	1,995	255	12.8
Medicine Hat (CA), Alta.	165	35	21.2
Red Deer (CMA), Alta.	325	55	16.9
British Columbia			
Abbotsford - Mission (CMA), B.C.	875	245	28.0
Chilliwack (CMA), B.C.	525	145	27.6
Courtenay (CA), B.C.	345	135	39.1
Duncan (CA), B.C.	220	65	29.5
Kamloops (CMA), B.C.	1,120	235	21.0
Kelowna (CMA), B.C.	1,955	390	19.9
Nanaimo (CMA), B.C.	885	330	37.3
Salmon Arm (CA), B.C.	165	55	33.3
Squamish (CA), B.C.	280	110	39.3
Vancouver (CMA), B.C.	38,950	16,610	42.6
Vernon (CA), B.C.	575	120	20.9
Victoria (CMA), B.C.	3,805	1,800	47.3
Yukon			
Whitehorse (CA), Y.T.	220	125	56.8
Northwest Territories			
Yellowknife (CA), N.W.T.	110	55	50.0

In Ontario and B.C., Japanese Canadians resided in many cities, while in other provinces, the number of cities where Japanese Canadians resided was limited in 2021. This pattern of geographical distribution is forecast to remain in 2034.

F. Industry

In 2016, Japanese Canadians worked in a wide variety of industries. The percentage of Japanese Canadians was significantly smaller than Canadians in (a) Agriculture, Forestry, Fishing and Hunting, (b) Construction, and was significantly larger than Canadians in (a) Professional, Scientific and Technical Services, (b) Education Services, and (c) Accommodation and Food Services. This pattern is forecast to continue until 2034.

G. Immigration category

Table 2-7 shows the percentage distribution of new Japanese immigrants who resided in Canada in 2021 by their period of immigration and immigration category.

- For male Japanese immigrants, economic immigrants are the majority.
- For female Japanese immigrants, economic and family-sponsored immigrants were half and half in those who immigrated to Canada between 1980 and 1990. Since then, however, the family-sponsored immigrants have been almost twice as large as the economic immigrants.

- No data exists on who (Japanese or non-Japanese Canadians) sponsored female Japanese immigrants. However, casual observations of the parents who send their children to Japanese language schools and the high rate of inter-ethnic marriage among Japanese Canadians, including new Japanese immigrants, suggest that a majority of them are married to non-Japanese Canadians.

We assume that recent female family-sponsored immigrants prefer part-time jobs to full-time jobs while they are taking care of their small children. If so, this could be one reason why their average employment income was lower than that of the female non-immigrant Japanese Canadians (the new female Japanese immigrants are younger than the non-immigrant Japanese Canadians).

Table 20
Percentage Distribution of Japanese Immigrants by Period of Immigration and Admission Category in 2021

Men	1980 to 1990	1991 to 2000	2001 to 2010	2011 to 2021
Economic immigrants	635	1,095	1,415	1,595
Immigrants sponsored by family	140	335	545	540
Others	10	25	50	40
Total	785	1455	2010	2175
% of economic immigrants	80.9	75.3	70.4	73.3
% of sponsored	17.8	23.0	27.1	24.8
women				
Economic immigrants	690	1,700	2,165	2,660
Immigrants sponsored by family	725	2,510	4,605	4,015
Others	55	50	80	135
Total	1470	4260	6850	6810
% of economic immigrants	46.9	39.9	31.6	39.1
% of sponsored	49.3	58.9	67.2	59.0

Source: 2021 Census of Population

H. Mother tongue

Table 21
Percentage Distribution of Mother Tongue of Japanese Canadians by Generation Status in 2021

	English	French	Japanese
All generations	56	2	47
First generation	13	1	88
Second generation	71	4	37
Third and more	97	2	2

Source: 2021 Census of Population

- Of the first-generation Japanese Canadians, 88 percent had Japanese as their mother tongue in 2021.
- Of the second-generation Japanese Canadians, 37 percent maintained Japanese as their mother tongue.
- Only 2 percent of third-generation Japanese Canadians maintained Japanese as their language, while 97 percent had English as their mother tongue.

We forecast that this Japanese pattern as the mother tongue of Japanese Canadians will continue until 2034. However, the expansion of media to learn Japanese and an increase in Japanese culture may increase the percentage of Japanese as the mother tongue among the second and third generations of Japanese Canadians.

I. The community

The Japanese Canadian community in 2034 will be composed of local and national networks of individuals, groups and organizations. The Japanese Canadian community will no longer hold five characteristics of an immigrant ethnic community: (1) a neighborhood community like Little Tokyo in Vancouver, (2) close and frequent person-to-person interactions, (3) the maintenance of Japanese culture and language, (4) Buddhist and Christian churches as a hub of the community, (5) marriages within the Japanese community. Instead of the immigrant ethnic community, Japanese Canadians, including new Japanese immigrants, will closely interact with each other via the Internet (websites, SNS, Zoom, etc.) for their common interests.

There will be renewed interest in Japanese culture and language among Japanese Canadians as they seek their identities. General Canadians' increased interest will help this in Japanese culture and language. Japanese culture centres and language classes at high schools and post-secondary institutions will be essential in promoting this trend.

As the annual employment income of non-immigrant Japanese Canadians will be equal to or higher than that of non-immigrant Caucasian Canadians and the average income of immigrant Japanese Canadians increases and shortens the gap between their income and the income of Canadians, Japanese Canadians will not consider it necessary to form economic organizations to improve their economic status.

New Japanese Canadian organizations, such as Tonarigumi in Vancouver and Japanese Social Services, will expand their activities nationwide. The Japanese New Immigrant Committee of the NAJC will expand its activities from issues of new Japanese immigrants to close collaboration between new Japanese immigrants and Japanese Canadians.

The NAJC will maintain its mandates of preserving and promoting Japanese Canadian culture and human rights. Like other human rights organizations in Canada, it will clarify its human rights activities and establish its niches.

The NAJC member organizations will encourage new immigrants and general Canadians to join their membership and will become a hub for promoting Japanese Canadian culture among Japanese Canadians and non-Japanese Canadians. The collaboration between Japanese Canadians and non-Japanese Canadians will become an important element for the viability Japanese Canadian organizations. Some will establish a human rights committee in collaboration with the NAJC human rights committee.

VII. The Japanese Canadian Community in 2034

A. The Shifting Sands of a Community

In 2034, Canada will be a country of vibrant multiculturalism, with communities from every corner of the globe thriving within its borders. Among these will be the Japanese Canadian community, a group whose evolution has been as intricate as the patterns on a kimono. The community, once defined by small, tightly-knit neighborhoods like Vancouver's Little Tokyo, will be

transformed into a sprawling network connected by technology, shared culture, and a renewed interest in their heritage.

The year 2024 is marked the beginning of a new era for Japanese Canadians. The annual arrival of 1,000 new immigrants from Japan is modest but steady, bringing fresh faces and new ideas into the fold. By 2034, 11,050 of these immigrants will remain in Canada, contributing to a total population of 160,319 Japanese Canadians. This number is more than just a statistic; it represents the persistence of a community that has weathered the storms of history and emerged stronger for it.

The growth of the Japanese Canadian population will not just about numbers; it will be about identity. With a high percentage of inter-ethnic marriages, the community will see a significant number of children who will be identified as ethnically or culturally Japanese Canadian, even if one parent will not of Japanese descent. This blending of cultures will create a unique tapestry of experiences, where traditional Japanese values are intertwined with Canadian customs, resulting in a dynamic, multifaceted community.

B. A New Generation

The age distribution within the Japanese Canadian community will be revealed a youthful vibrancy that sets them apart from the broader Canadian population. In 2021, 23.9% of Japanese Canadians were 14 years or younger, compared to 16.5% of Canadians overall. This trend will continue into 2034, with the community retaining its youthful character, largely due to the influx of young families from Japan and the high rate of inter-ethnic marriage among second-and-over generations of Japanese Canadians.

For many of these young Japanese Canadians, their heritage will not be just a relic of the past but a living, breathing part of their identity. Japanese language schools will thrive, with parents—both Japanese and non-Japanese—eager to have their children learn the language of their ancestors or the language that will open cultural and economic opportunities. Cultural festivals celebrating everything from the cherry blossoms of spring to the summer festival of Obon will become major events in cities across Canada. These celebrations will not only be attended by Japanese Canadians but also by Canadians of all backgrounds, reflecting the growing interest in Japanese culture.

Despite this, the community will face challenges in maintaining its linguistic heritage. In 2021, 88% of first-generation Japanese Canadians spoke Japanese as their mother tongue, but this number dropped to 37% among the second generation and a mere 2% among the third generation. By 2034, the trend will continue, but with a twist. The expansion of online media and language learning apps, combined with a resurgence of interest in Japanese culture, will lead to a small but significant increase in the number of second and third-generation Japanese Canadians reclaiming Japanese as a second language.

C. Women at the Forefront

One of the most striking changes in the Japanese Canadian community was the increasing prominence of women. By 2034, women will make up 75% of new Japanese immigrants, a significant rise from the 66.5% in 2021. Many of these women will come to Canada as family-sponsored immigrants, often marrying non-Japanese Canadians. They will bring with them not only their culture but also a strong sense of purpose to create a family and succeed in Canadian society.

These women will often be the backbone of their families, balancing part-time jobs with raising children and maintaining cultural traditions. Their influence will extend beyond the home; they will be active in community organizations, leading efforts to preserve and promote Japanese culture,

advocating for human rights, and building bridges between the Japanese Canadian community and the broader Canadian society.

The economic contributions of these women will be significant. While their average employment income will be initially lower than that of their male counterparts, by 2034, this will be narrowed. Many will pursue higher education or entrepreneurial ventures, leveraging their unique cultural perspectives to carve out successful careers in industries ranging from education and social services to technology and the arts.

D. From Little Tokyo to Global Networks

The geographical distribution of Japanese Canadians will remain concentrated in major urban centers, with Vancouver and Toronto being the primary hubs. However, the community will no longer be confined to physical spaces. The rise of digital communication platforms will allow Japanese Canadians to connect with one another across vast distances, creating a virtual community that transcended geographical boundaries.

In this digital age, traditional community centers like Buddhist and Christian churches will play a different role. While they will no longer be the primary hubs of the community, they will continue to be important cultural and spiritual anchors, offering a sense of continuity and belonging in an increasingly interconnected world. Online platforms will become the new gathering places, where individuals will share stories, organize events, and support one another in both good times and bad.

The NAJC (National Association of Japanese Canadians) will adapt to these changes by expanding its reach and redefining its mission. It will become a leader in promoting Japanese Canadian culture and human rights, collaborating closely with other multicultural and human rights organizations across Canada. The NAJC's Human Rights Committee, once focused solely on the issues facing Japanese Canadians, now will address a broader spectrum of human rights concerns for which the committee has special niches, positioning the community as a champion of justice and equality for all.

E. The Future of Identity

As the Japanese Canadian community will continue to grow and evolve, questions of identity will become increasingly complex. By 2034, 46% of Japanese Canadians will identify solely as Japanese in terms of their ethnic or cultural origin, a percentage that will remain relatively stable since 2021. But they will be mainly the first-generation Japanese Canadians (new Japanese immigrants and among the second-and-over-generations, Japanese Canadians with multiple ethnic and cultural origins will become a majority. However, these statistics will mask the diverse ways in which individuals within the community relate to their heritage.

For some, being Japanese Canadian will be about preserving the language, customs, and traditions of Japan. For others, it will be about blending these elements with Canadian values to create a new, hybrid identity. This diversity of perspectives will lead to vibrant discussions within the community about what it means to be Japanese Canadian in the 21st century.

Educational institutions will play a key role in these discussions. High schools and universities across Canada will see a growing demand for courses on Japanese language, history, and culture. Japanese Canadian scholars and artists will gain prominence, contributing to a broader understanding of Japan's influence on Canadian society and the world.

G. Bridging the Past and the Future

The history of Japanese Canadians is one of resilience and adaptation. From the internment camps of the Pacific War to the present day, the community has faced challenges that tested its strength and resolve. Yet, through it all, Japanese Canadians have maintained a deep connection to their heritage while embracing the opportunities and challenges of life in Canada.

In 2034, this connection will be stronger than ever. The scars of the past will not be forgotten, but they will be transformed into sources of strength and inspiration. The stories of those who lived through the internment years will be shared with younger generations, not as tales of victimhood but as examples of courage and perseverance. New Japanese immigrants will be encouraged to learn the history of Japanese Canadians.

As the Japanese Canadian community looks to the future, it will do so with confidence. The community was no longer defined by the trauma of the past but by the possibilities of the future. It will be a community that has found a way to honor its heritage while forging a new identity, one that will be both Japanese and Canadian, yet more than the sum of its parts.

H. A Vision for Tomorrow

By 2034, the Japanese Canadian community will come to embody the very best of what it means to be Canadian. It will be a community that will value diversity, embrace change, and look out for one another. The challenges of the past have given way to a future filled with promise, where Japanese Canadians will play a vital role in shaping the cultural, economic, and social landscape of Canada.

The community's success will not be just measured in numbers or economic contributions but in the strength of its connections - both within the community and with the broader Canadian society. Japanese Canadians will become leaders in promoting multiculturalism, human rights, and social justice, setting an example for other communities to follow.

As Canada will continue to grow and change, the Japanese Canadian community will be poised to be at the forefront of that evolution. It will be a community that has learned to navigate the complexities of identity, to celebrate its diversity, and to build bridges between cultures. In doing so, it will not only secure its future but will also contribute to the ongoing story of Canada - a story of hope, resilience, and the endless possibilities that arise when people come together in pursuit of a common dream.

And so, the Japanese Canadian community in 2034 will stand as a testament to the power of unity in diversity, a shining example of how a community can grow and thrive while staying true to its roots. The future will be bright, and the journey has only just begun.

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