

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

St. Albert, Alberta

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August 25, 2026

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I. Introduction

This paper provides an overview of the development and transformation of the Japanese Canadian community before, during, and after World War II, and projects the Japanese Canadian community in 2035. First, it summarizes demographic, economic, social, and community trends dating back to the pre-war period. Next, it takes these trends, along with the impact of the Canadian government's 2025 immigration policy changes, to project the state of the Japanese Canadian community in 2035.

In 2025, the Canadian government implemented major changes to its immigration policy. To address challenges such as housing shortages, strained public services, and limited capacity to support the settlement of new immigrants—all resulting from rapid population growth—the government aimed to reach “sustainable levels.” The government lowered its permanent resident (PR) target from previous plans to 395,000 for 2025, with a continuing downward trend projected for 2026 and beyond. It also significantly restricted admissions for temporary residents, such as international students and foreign workers, implementing a reduction of about 40 percent starting in 2025. Furthermore, requirements for major immigration pathways were tightened, including a national cap on study permits, a review of the fields eligible for the Post-Graduation Work Permit (PGWP), and stricter requirements for open work permits for spouses.

Furthermore, the government has emphasized proficiency in English and French. As a result, for Japanese nationals seeking to immigrate to Canada under the Skilled Worker category, excellent English proficiency has become a prerequisite for obtaining permanent residency, placing Japanese nationals who are not proficient in English at a significant disadvantage. Consequently, the number of Japanese immigrants from 2026 to 2034 is expected to fall below the initial projection. Since family-class immigration by Japanese women with Canadian male partners is expected to continue its previous trend, the proportion of Japanese women among Japanese immigrants over the next decade is projected to increase. These changes in the number and composition of new immigrants will also affect the new immigrant community and the relationship between new immigrants and Japanese Canadians.

II. Japanese Canadian Community

According to the 2021 Canadian Census, 129,430 Canadians reported “single or multiple ethnic or cultural origins” in Japan. Time-series statistics for Japanese Canadians are based solely on data from this census. We will refer to those who meet the census definition as Japanese Canadians. However, because a “community” is a group of individuals who share common interests, values, and goals, and who often live in close proximity to one another, we cannot say that the Japanese Canadian community in Canada in 2021 consisted of 129,430 people. We need to examine whether these 129,430 Japanese Canadians share the elements of a community. Therefore, before discussing the Japanese Canadian community, we will first examine the elements that constitute a community.

A. Elements of a Community

Generally, a community consists of the following elements:

1. **Shared Space:** A geographic area or virtual space where community members interact. This includes neighbourhoods, cities, online forums, and social media groups.
2. **Common Interests and Goals:** Shared activities, hobbies, or goals that bring people together and foster a sense of purpose.
3. **Social Bonds:** Relationships and connections among members, such as friendships, family ties, and professional networks.
4. **Cultural Practices:** Shared traditions, customs, languages, and rituals that define the community’s identity.
5. **Values and Beliefs:** Fundamental principles and moral values that guide the behaviour and decision-making of community members.
6. **Communication:** The methods and channels through which members interact, share information, and maintain connections. This includes face-to-face interactions, social media, newsletters, and community gatherings.

Support Systems: Mechanisms and resources—such as social services, community organizations, and informal networks—that provide assistance and support to members.

8. **Economic Interdependence:** Economic relationships and exchanges within the community (such as local businesses, markets, and employment opportunities).

9. **Leadership and Governance:** Individuals or groups that set the direction for the community, make decisions, and manage its operations. This includes elected officials, community leaders, and informal influencers.

Identity and Sense of Belonging: The sense of belonging and identity that members feel toward the community. **Shared History and Experiences:** Common historical events, experiences, or challenges that have shaped the community's collective memory and identity.

11. **Physical Infrastructure:** The physical environment and facilities built to support the community, such as housing, schools, parks, roads, and community centers.

12. **Safety and Security:** Measures and practices to ensure the well-being and protection of community members.

13. **Inclusivity and Diversity:** The extent to which the community accepts and integrates diverse backgrounds, perspectives, and identities.

14. **Participation and Engagement:** The extent to which community members are involved in community activities, decision-making processes, and civic responsibilities.

15. **Environmental Factors:** The natural environment and ecological aspects that influence the local community, such as green spaces, wildlife, and sustainability.

These elements create a cohesive, functional local community and shape how its members live, work, and interact.

B. Characteristics of Ethnic Minority Communities

Among the various types of communities, ethnic minority communities possess unique characteristics. In many cases, immigrants leave their home countries to live as ethnic minorities in a new land; however, because they live in harsh environments and share the same language and customs, they naturally tend to gather in specific areas and form communities. These communities naturally preserve their native languages and traditional cultures. Such communities serve as a base for individual immigrants to adapt to a new society with a different culture; they typically begin by familiarizing themselves with the language and customs of their host country and learning to adapt to their new environment before gradually venturing out into the wider world. This phenomenon is universal across North and South America, and such ethnic immigrant communities can be found in major North American cities almost without exception.

The characteristics of ethnic minority communities are as follows:

Ethnic minority communities rooted in their local areas are living examples of solidarity and mutual aid. It is a natural reaction for people

facing economic hardship to come together and offer mutual support and comfort. Their gathering serves not only to avoid prejudice and discrimination but also to share experiences and help one another.

In these communities, to varying degrees, people preserve the traditional culture and native language of their home country. They speak their native language only within the ethnic community and practice the lifestyle of their home country (albeit with some variations). These communities serve as spaces where people recreate the lifestyle of their home country. Furthermore, because people want to preserve this culture, some schools teach the native language and provide cultural education to maintain the lifestyle of their home country.

1. In such communities, residents have close relationships and interact frequently. Community members know they belong to a specific ethnic community and have a strong sense of belonging. Members maintain what is known as an ethnic identity.
2. Religion plays an important role in these communities. While it is common for ethnic minority groups to have their own religious customs, ethnic minority communities also bring their faiths to their host countries and establish their own churches. These churches play a central role in the community, and many members actively participate in religious activities.
3. Marriage within the same ethnic group is the norm. Based on the four factors mentioned above, marriages often take place within the same ethnic group and follow the same lifestyle. However, in the early stages of immigration, because there were no women within the community, brides were brought in from their home countries.

These characteristics of ethnic minority communities were particularly evident in the Japanese Canadian community in British Columbia, as well as in the internment camps during the war, these characteristics of ethnic minority communities were particularly pronounced.

III. The Development and Transformation of the Japanese Canadian Community

This section examines the development and transformation of the Japanese Canadian community as an ethnic minority. 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: The Development Period
 - C. 1941–1949: The Period of Hardship
 - D. 1950 Onward: The Postwar Development Period
- A. The Japanese Canadian Community During the Formative Period (1877–1907)
 1. The Emergence of Little Tokyo

Vancouver's Little Tokyo emerged as Canada's first and only Japanese settlement, but its early history has been scarcely documented. This summary provides an overview of its origins and development, based primarily on Shunsirō Nakayama's **Kanada no Hōko** (1921). The roots of Little Tokyo can be traced to the "skau"—small huts on rafts that served as boarding houses for Japanese lumber workers in Vancouver. The first **skau** was built in 1883 by "Grandpa Bamboo" (real name Takizo), a native of Yamanashi Prefecture who had arrived in Victoria. After moving to Gastown (later Vancouver), he found several fellow Japanese living in dire conditions. Grandpa Bamboo, a sailor who was also fluent in English, secured a job at a sawmill and likely became the first Japanese person in the area. "Bamboo Grandpa" took other Japanese men in to live with him, taught them the necessary work skills, and turned them into a labour force. His honesty and diligence earned him the trust of his white employers, enabling him to refer even more Japanese workers to the sawmills.

By 1907, the number of Japanese workers at the sawmills had exceeded 2,000. "Bamboo-ji" played a vital role in helping the workers adapt to Canadian customs and in managing their employment, housing, and meals. Since most of the workers were single or married men who had left their families behind in Japan, "Bamboo-ji's" support was invaluable. As Vancouver's economy grew, so did the demand for skaws, and by 1886, six Japanese-owned skaws had been established.

Amid Vancouver's economic boom, skaw owners encouraged young people to emigrate from Japan to Canada, and strong bonds formed between them and the immigrants. Reflecting the remarkable growth of the Japanese Canadian community, Canada established its first Imperial Consulate General in Vancouver in 1889. By 1891, the influx of Japanese workers necessitated the expansion of lodging facilities, and three inns were built on or near Powell Street. Although extremely modest, but over time these inns evolved to provide better amenities.

The innkeepers not only provided lodging but also offered various forms of assistance to help Japanese Canadians adjust to their new environment, such as interpretation services and job placement. As the Japanese community grew, the range of services available on Powell Street expanded, and the street transformed into a bustling Japanese neighbourhood. By 1905 or 1906, Little Tokyo had firmly established itself as a Japanese community, with numerous businesses and organizations in place to meet the community's needs.

A 1908 survey recorded approximately 1,700 Japanese Canadians living in Vancouver, including sawmill workers, domestic workers, women, children, and students. Other community members supported those working outside Little Tokyo while providing various services within the Japanese community. This vibrant community is documented in **The History of the Development of Japanese Canadians** (1909) and attests to the adaptability of early Japanese immigrants in Vancouver.

2. Establishment of the Japanese Association of Canada

The Japanese Association of Canada was established in response to the evolving social and economic challenges faced by Japanese Canadians

. In the early 1900s, white attitudes toward Japanese Canadians were mixed. One significant event was a federal bill that would have restricted fishing rights exclusively to whites and Indigenous peoples, thereby threatening the livelihoods of many Japanese Canadians. Although the bill did not pass, it highlighted the need for a self-governing organization to represent the Japanese community's interests.

The Japanese Association of Canada was founded in Vancouver on March 24, 1909, and the British Columbia (BC) government officially recognized it on April 1, 1909. By 1908, the Japanese Canadian population numbered about 8,000, and beyond the lumber industry, they worked in a variety of occupations, including grocery stores, newspapers, restaurants, lodging facilities, and general stores.

Vancouver's Little Tokyo served as an important service center for Japanese Canadians throughout British Columbia, providing essential amenities such as food and lodging; however, these facilities reflected the poor living conditions that many Japanese Canadians had endured. Men who worked on land and at sea were dissatisfied with the behaviour of second-generation youth, but they came to Vancouver to find necessities and enjoy the comforts of Japanese culture, such as meals and baths.

Most early Japanese Canadians were single men, accounting for nearly 80 percent of the population. They relied heavily on strong social networks based on shared hometowns and prefectures. At workplaces such as sawmills and logging camps, leaders known as "bosses" often hired fellow workers from the same prefecture. These close-knit communities provided vital support and camaraderie that helped Japanese Canadians overcome the challenges of their new environment.

The Japanese Canadian Association emerged as a vital institution, advocating for the rights and welfare of Japanese Canadians and fostering unity and identity within the community during a time of great adversity and change.

Around 1908, the total number of Japanese Canadians was approximately 8,000. At the end of that year, the main occupations in Vancouver, aside from sawmill workers, were as follows:

- Grocery stores: 32
- Newspaper stands: 27
- Restaurants: 26
- Lodgings: 26
- General stores: 21
- Office workers (Japanese Canadian employees): 15
- Inns: 14
- Doctors, dentists, and midwives: 12
- Barbershops: 11
- Banks (Japanese Canadian bank employees): 7
- Importers and exporters: 5
- Civil servants: 4
- Japanese language schoolteachers: 3
- Religious leaders: 2

- Other (occupations listed on page 29): 120
- Total: 325

(From *History of the Development of Japanese Canadians*)

3. Japanese Canadians in Steveston

Steveston, a key hub of the Japanese Canadian fishing community, highlighted the

British highlighted the economic contributions of Japanese Canadian fishermen in British Columbia. By 1897, the fishing industry in British Columbia included various ethnic groups, and Japanese Canadians were the largest group, primarily engaged in salmon and herring fishing.

The history of Japanese Canadian fishermen in Steveston began with Manzo Nagano's brief fishing activities on the Fraser River in 1877. However, it effectively began around 1885, when Japanese Canadian fishermen from the United States started fishing there during the season. Gihei Kudo's arrival in 1887 and his reports on the abundant salmon in the Fraser River led to an influx of Japanese Canadians into Steveston. By 1888, about 10 Japanese Canadians had settled there, and by the 1894 fishing season, approximately 4,000 Japanese Canadians—including those from the United States—were fishing there.

By 1907, roughly 4,000 Japanese Canadians were fishing in Steveston; they made up a significant portion of the population during the fishing season. Many of them came from Mio Village in Wakayama Prefecture, and Mio Village came to be known as "America Village." The community included license holders, contractors, and day labourers, with Japanese Canadians mostly in the first two categories.

Japanese Canadian fishermen were renowned for their skills. By 1907, 525 of the 775 salmon fishing vessels on the Fraser River were operated by Japanese Canadians. The establishment of the Fraser River Fishermen's Association in 1897 marked the first labour union for Japanese Canadians. The association aimed to protect fishermen from exploitation by canneries and established a 36-bed hospital to treat sick fishermen.

The Japanese Canadian community in Steveston grew rapidly, reaching 3,419 people by 1900. Although the community faced economic hardship and anti-Japanese sentiment, despite these challenges, it developed a strong

social and economic network. The Fraser River Japanese Fishermen's Association, formally established in 1900,

served as a model of collective effort to ensure fair treatment and economic stability for its members.

Steveston served as the foundation for the development of the Japanese Canadian community, providing vital support and organization to fishermen and setting a precedent for self-governance and community development among Japanese Canadians in North America.

B. The Japanese Canadian Community During the Development Period (1908–1940)

Japanese Canadians established their livelihoods during the formative period and further expanded their presence in the workforce during the development period. The main industries were fishing

(the number of Japanese Canadians employed in fishing declined from 2,933 in 1922 to 1,998 in 1932), agriculture (2,664 people in 1930), forestry (approximately 700 people in 1930), the lumber industry (1,214 people in 1933), railroads (which plummeted to 110 people in 1934), and mining (which also gradually declined).

Furthermore, in Vancouver and other cities, urban businesses began to emerge. These included boarding houses, grocery stores, dining halls, watch shops, shoe stores, barbershops, moving companies, hotels, clothing stores, and dry cleaners.

1. The Kyōwakai and Prefectural Associations

During this period, various Japanese Canadian organizations were established to support the Japanese Canadian community. Each community had its own local governing body. In 1910, 26 prefectural associations were recorded. According to Mitsuru Shinbo, if the “Kyowa-kai” corresponded to the level of a Japanese village, the “prefectural associations” were the overarching organizations of “prefectures.” Consequently, members of the Kyōwakai were closer-knit. From the formative period through the early part of the development period, the prefectural associations helped new immigrants find employment. By frequenting these associations, newcomers were treated as “prefectural compatriots” (people from the same prefecture) or “villagers” (people from the same village) and received warm, personal care.

2. Religious Organizations

Religion was a vital source of spiritual support for immigrants living in harsh conditions. For this reason, religious organizations existed from the beginning of the Japanese Canadian community. Japanese immigrants practiced “Buddhism,” their traditional faith, and “Christianity,” a religion unique to Canada. Buddhism took root among Japanese Canadians in various forms. It was introduced to individuals rather than families, was referred to as “churches” rather than temples, and services were held every Sunday. Sunday schools were started for children, and they sang Buddhist hymns.

3. Economic Organizations

Various economic organizations were established to protect and promote the Japanese Canadian community. The first type was business associations. Japanese Canadians formed associations and unions in various regions. For example, in Steveston,

there were the Fishermen’s Association, the Farmers’ Association, the Restaurant and Diner Association, the Watchmakers’ Association, the Shoemakers’ Association, the Barbers’ Association, the Transportation Association, the

Hotel Association, the Tailors' Association, the Laundry Association, and the Automobile Association. These associations defended business owners' interests.

The second type was labour unions. The labour union movement began in 1920 under the leadership of Etsu Suzuki, and by 1935, eight unions had been formed, with approximately 600 members. These unions demanded wage increases, an end to the suspension of remittances to Japan, union education for Japanese Canadians, and the establishment of purchasing cooperatives.

The third type consisted of purchasing cooperatives established by labour unions. These production and consumption activities were essential to the survival of Japanese Canadians, and they were organized by them. As mentioned earlier, these organizations, based on economic interests, were the most important factor in the ethnic community's survival.

4. Japanese Language Schools

Initially, since most Japanese were temporary workers, their children needed

. Public school education in Canada was not a priority. Then, when the Nisei realized they had no choice but to remain in Canada, they recognized that, because finding employment in mainstream Canadian society was difficult, they needed to learn Japanese to work at companies and stores run by the Issei.

The first Japanese language school was the Vancouver Japanese Language School, established in 1906; subsequently, Japanese language schools opened in Cumberland in 1910 and in Steveston in 1911. By 1930, 29 schools were in operation, and by the start of the war (1941), that number had risen to 51. In the same year, the number of teachers reached 98. Depending on local circumstances, individuals, religious organizations, professional associations, Japanese Canadian associations, parent-teacher associations, and school maintenance associations operated the schools.

5. Characteristics of the Japanese Canadian Community During the Developmental Period

As is clear from the above, the prewar Japanese Canadian community in British Columbia possessed all the characteristics of an ethnic community.

- First, there were neighbourhood communities such as Little Tokyo and Steveston. These residential areas were directly transplanted from traditional Japan across the sea, and during the war, they were also brought into Japanese Canadian internment camps. The “neighbourhood groups” (rin-gumi) at Tashme Camp are well known. These groups were mutual-aid organizations that also functioned as internal control systems.
- Second, the preservation of culture and language was a given. All kinds of daily necessities, including Japanese food, were readily available, and a daily Japanese Canadian newspaper was

published. As long as one lived there, one faced no inconvenience even if one could not speak English. The neighbourhood's existence preserved Japanese culture and the Japanese language.

- Third, since most Japanese Canadians lived in ethnic communities,
- Interaction among Japanese Canadians was very close-knit, and their sense of identity with the Japanese Canadian community and culture was strong. In particular, the exclusion of Asians by white people

inevitably strengthened Japanese Canadian identity and reinforced their solidarity.

- Fourth, 66 percent of Japanese Canadians adhered to Buddhism as their traditional religion, and they maintained a temple, six branch temples, and six monks.
- Fifth, marriages between Japanese nationals were common, and there were almost no marriages with white people during this period. Initially, most marriages were between Japanese nationals, such as through “mail-order marriages” in which men brought wives from Japan, or by temporarily returning to Japan to get married.

Thus, the Japanese Canadian community in prewar British Columbia exhibited the characteristics of an ethnic community.

C. The Japanese Canadian Community During a Difficult Period (1941–1949)

The Canadian government's relocation policy for Japanese Canadians during the Pacific War began with the “partial evacuation”

on January 14, 1942, which involved moving men aged 18 to 45 to roadwork camps. By the end of February, this policy had escalated to a “full evacuation” and was to be completed by October 1942; the British Columbia Security Committee (BCSC) oversaw the process. The BCSC exercised significant authority until it was dissolved in February 1943.

By October 31, 1942, a total of 20,881 Japanese Canadians had been relocated. This represented 90.9 percent of the Japanese Canadian population.

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

Place	Number	Place	Number
Roadcamps	945	Special employment permits	1,359
Sugar beet farms	3,991	British Columbia	925
Alberta	2,588	Alberta	90
Manitoba	1,053	Saskatchewan	14
Ontario	350	Manitoba	24
Internmentcamps	12,029	Ontario	253
Greenwood	1,177	Quebec	52
Slocan	4,814	Yukon	1
Sandon	933	Prisoners of Warcamps	699
Kaslo	964	Repatriation to Japan*	42
Tashme	2,636	In custody (Vancouver)	111
NewDenver	1,505	In hospital	105
Self-supporting camps	1,600	Total of people relocated by BCSC **	20,881
Christina Lake	109	Source: British Columbia Security Commission, <i>Removal of Japanese from Protected Area</i> <i>(Vancouver, B. C., 1942, PP28-29)</i> Notes : * mainly diplomats ** excludes those who moved before	
Bridge River	269		
MintoCity	322		
Lillooet	309		
McGillivray Falls	70		
Assiniboia	10		
Singcrue	63		
Taylor Lake	180		
Others	259		
Total	18,824		

1. Hastings Park Camp and the Morii Committee

Etsuji Morii, drawing on his past connections with the RCMP, initially led efforts to mitigate criticism from Canadians by having volunteers participate in road camps. With the support of a judo club, Morii compelled 150 Japanese Canadians to move to the road camps, effectively cooperating with the BCSC. The BCSC later formally defined Morii's role and established the "Morii Committee" on March 9, 1942. The committee conveyed Japanese Canadians' concerns to the BCSC. However, Morii's influence and his subordinates' actions sparked criticism within the Japanese Canadian community.

Morii, who was viewed as a gambler with authoritarian subordinates, faced backlash from Japanese Canadians, partly because the federal government's justifications for the forced relocation lacked consistency. Although the forced relocation was initially presented as a defensive measure against attacks on Japanese Canadians by white people, the Department of National Defence later remained skeptical of any threat posed by the Japanese military or Japanese Canadians; the forced relocation was also presented as a precaution against a potential Japanese military invasion. The ambiguity of the reasons for this forced relocation and the inherent racism fueled discontent among Japanese Canadians.

A new movement emerged among Japanese Canadians, which negotiated separately with the BCSC and weakened the Morii Committee. The BCSC's "divide and rule" tactics toward Japanese Canadians were unpopular but effective. Amid mounting criticism of the Morii Committee

, the BCSC transferred Morii and his group to Mint, in the interior of British Columbia, on May 28, 1942.

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

2. Life in the Internment Camp

Tashimi, the largest Japanese Canadian internment camp located near Hope, was often described as “a second

Chinatown.” Fewer than 20 white people worked there. The camp consisted of single-family cabins and two-family cabins lined along the main street. The community was organized into districts comprising the main street and single-person dormitories, and each year elected a district chief. The 12 district chiefs formed the “Tashimi Committee,” a decision-making body authorized to negotiate with the British Columbia Security Commission (BCSC). Naoyuki Ozeki was the first chair of the Tashimi Committee and aimed to make life in the camp as enjoyable as possible despite the tragedies of the war.

Under BCSC policy, the Tashimi Committee oversaw the administration, business, education, and recreation of Japanese Canadians. Their first task was to provide information. Although radios were prohibited, some Japanese Canadians secretly brought shortwave radios into Tashimi. They cleverly hid these radios, allowing Tashimi Committee leaders to listen to Japanese broadcasts. They took notes, mimeographed copies, and distributed them in Japanese to each district. This newsletter continued throughout the war, likely without the BCSC or the RCMP noticing. First-generation residents highly valued the broadcasts from Japan, which continued to report on Japanese victories. Meanwhile, the *New Canadian* in Kaslo and the *Rocky Shinpo* in Denver provided the latest news. The latter focused on Japanese victories. Among the Japanese Canadians in Tashimi, some Nisei subscribed to English-language newspapers.

D. The Japanese Canadian Community After the Pacific War (1950 Onward)

1. The Dispersal of Japanese Canadians

As the Pacific War was ending with Japan’s unconditional surrender to the Allied Powers, the Canadian government decided to either repatriate all Japanese Canadians to Japan or resettle them east of the Rocky Mountains. Approximately 4,000 Japanese Canadians travelled to war-ravaged Japan. The remaining Japanese Canadians either stayed in Alberta or Manitoba (those who had moved for the sugar beet industry) or relocated to the area east of the Rocky Mountains

(see “Number of Japanese Canadians by Province, 1941–2021”).

Japanese Canadians who resettled in the East through the Eastern Resettlement Program faced harsh conditions. Unlike the integrated communities in British Columbia, they were forced to move to predominantly white areas where they faced severe discrimination. Many experienced job changes, the

psychological stress of taking low-status jobs, and the economic hardships of high living costs and low wages, making the move difficult. Most of the Nisei who relocated were single, had been educated in Canada, and were qualified for employment just like other Canadians;

nevertheless, they faced constant exclusion reinforced by the media and public opinion.

The psychological burden was so great that some could not return to British Columbia and even broke off engagements or postponed marriages. Despite these adversities, some Nisei remained determined; they supported their families in the internment camps and, through diligence and integrity, gradually improved their social and economic standing.

Japanese Canadians were scattered across Canada, and in their new homes, they avoided forming visible Japanese communities. The pre-war and wartime Japanese Canadian communities disappeared, leaving only small groups of friends and small Buddhist and Christian congregations.

Table 2
Percentage Distributions of the Number of Japanese Canadians by Province, 1941 to 2021

	1941	1943	1945	1946	1951	1961
All provinces	100.00	100.00	100.00	100.00	100.00	100.00
Newfoundland and Labrador	0.00	0.00	0.00	0.00	0.01	0.01
Prince Edward Island	0.00	0.00	0.00	0.00	0.03	0.00
Nova Scotia	0.01	0.00	0.00	0.00	0.02	0.10
New Brunswick	0.01	0.00	0.00	0.04	0.03	0.06
Quebec	0.21	1.46	2.23	2.97	5.25	5.00
Ontario	1.01	10.26	12.22	15.52	39.61	40.71
Manitoba	0.18	4.63	4.41	4.36	5.36	4.44
Saskatchewan	0.45	0.65	0.66	0.68	1.04	0.96
Alberta	2.50	14.69	14.92	15.27	15.40	12.76
British Columbia	95.45	68.18	65.44	61.03	33.09	35.75
Yukon, N.W.T and Nunavut	0.18	0.12	0.12	0.12	0.16	0.20
Deported to Japan	0.00	0.00	16.62	0.00	0.00	0.00

	1971	1981	1991	2001	2011	2021
All provinces	100.00	100.00	100.00	100.00	100.00	100.00
Newfoundland and Labrador	0.05	0.06	0.05	0.08	0.07	0.12
Prince Edward Island	0.04	0.01	0.08	0.09	0.17	0.19
Nova Scotia	0.23	0.10	0.47	0.64	0.48	0.87
New Brunswick	0.11	0.07	0.22	0.28	0.36	0.34
Quebec	4.68	3.40	4.06	3.77	5.06	5.77
Ontario	41.87	40.71	36.96	34.11	34.54	32.64
Manitoba	3.58	3.17	2.36	2.25	2.13	2.14
Saskatchewan	0.85	0.50	1.06	0.75	0.90	1.00
Alberta	11.97	12.75	13.26	14.02	14.26	14.37
British Columbia	36.46	39.13	41.15	43.86	41.82	42.22
Yukon, N.W.T and Nunavut	0.15	0.10	0.23	0.16	0.21	0.34
Deported to Japan	0.00	0.00	0.00	0.00	0.00	0.00

Source: Data from 1941 to 1946 are from Audrey Kobayashi, "A Demographic Profile of Japanese Canadians and Social Implications for the Future," September, 1969. 1943 data are from British Columbia Security Commission, Fiscal Year 1943-44, and others are from the Census of Population.

Note: The 1941 Census of Population was taken on June 2, 1941. The Census of Population was usually taken in May or June.

2. The Transformation of Japanese Canadians After the War (1945–1984)

Let's look at how the Japanese Canadian community in Toronto transformed after the war.

a. Dispersal and the Disappearance of Neighbourhood Communities

As mentioned earlier, in order to accelerate their assimilation into Canadian society and eliminate exclusion, Japanese Canadians

were forced to avoid living in concentrated areas and disperse across Canada; at the same time, they consciously dispersed their residences even within cities to avoid standing out.

As a result, in Metro Toronto, Japanese Canadians are scattered across various areas, with no significant concentration within the city. In Toronto, most ethnic groups have their own ethnic communities. In this regard, Japanese Canadians are quite an exception. Consequently, the Japanese Canadian community is virtually invisible. The problem is that this was not a natural development; the state enforced it through collective hysteria during the war.

b. There are no business-related organizations composed solely of Japanese Canadians

As mentioned in the section on the Japanese Canadian community in British Columbia, pre-war British Columbia had industry associations and consumer groups run by Japanese Canadians. Currently, no organizations in Toronto unite Japanese Canadian businesses to defend their interests, nor are there any consumer cooperatives for Japanese Canadians.

c. Depoliticization

The depoliticization of Japanese Canadians after the war is a phenomenon observed throughout Canada. Before the war, Japanese Canadians

were denied the right to vote, and even their citizenship was suspended due to the war. Those wounds are still deep and have not fully healed. They have not yet fully healed. However, in 1980, Japanese Canadians renamed the "National Association of Japanese Canadian Citizens" to the "National Association of Japanese Canadians," and, as members, promoted the organization of local Japanese Canadian groups. In 1984, Art Miki of Winnipeg became president of the NAJC and launched a redress campaign seeking compensation from the federal government.

Very few Japanese Canadian elected officials serve in federal, provincial, or municipal legislatures. The fact that there are very few Japanese Canadians active in politics contrasts sharply with the situation of Japanese Americans in the United States and other Asian ethnic groups.

One exception is Naomi Yamamoto, who served as a Member of the Legislative Assembly (MLA) for the North Vancouver-Lonsdale riding in British Columbia from 2009 to 2017.

David Tsubouri served as a Member of the Legislative Assembly of Ontario and was the first Japanese Canadian to be elected to a provincial legislature in Canada. Tsubouri served in the Ontario government as Minister of Infrastructure and Transport from 1995 to 2003 and held various other cabinet positions

. Kazue Takahashi served as mayor of New Denver, British Columbia, and was the first Japanese Canadian woman to serve as mayor in Canada.

The reason Japanese Canadians are not active in politics is not only because they became “quiet Canadians” due to the harsh treatment they endured before and during the war, “quiet Canadians,” but also because the absolute number of Japanese Canadians is small and they are scattered throughout Canada, resulting in a limited base of Japanese Canadian votes in elections.

d. The Disappearance of the Japanese Canadian Community

The Japanese Canadian community is on the verge of disappearing; the community identity that once clearly distinguished it within Canadian society has faded, becoming more dispersed and fragmenting into smaller, more niche groups and generation-specific clusters. Religious organizations, Japanese-language schools, and various Japanese Canadian clubs exist independently, without deep ties to other Japanese Canadian organizations. Furthermore, descendants of the pre-war Issei and post-war immigrants have not yet established a close relationship.

e. Cultural and Social Organizations

As Japanese Canadian economic activity declined and Japanese Canadian political functions waned, Japanese Canadian organizations evolved into cultural and social groups. Currently, religious organizations and Japanese language learning groups play an important role. This is because these groups have both latent and explicit functions related to socializing and fostering camaraderie.

3. Major Events in the Postwar Japanese Canadian Community

After the war, three major events shaped Japanese Canadians.

a. The 100th Anniversary of Japanese Canadians

In 1877, Manzo Nagano, a 22-year-old stowaway, arrived in New Westminster, British Columbia, and became known as the first Japanese person to settle in Canada. This marked the beginning of Japanese immigration to Canada. In 1977—28 years after Japanese Canadians gained full rights as Canadian citizens in 1949—Japanese Canadian communities across Canada held cultural events to celebrate the 100th anniversary of Manzo Nagano’s arrival. This was the first event in which Japanese Canadians from across the country participated to foster ethnic pride. Historian Anne Gomer Sunahara uncovered Canadian government records proving that the internment was based on political motives rather than military threats, thereby bringing to light a history of racial discrimination. As this fact came to light, renewed interest in the ethnic heritage of Japanese Canadians, which in turn spurred vigorous debate calling for redress of wartime injustices. The centennial logo, designed by Arthur Iriizawa, symbolized the fusion of Japanese and Canadian cultures and was intended to raise awareness among Japanese Canadians and honour their contributions and aspirations.

b. Reconciliation with the Federal Government

Through meticulous and persistent efforts led by the National Association of Japanese Canadians (NAJC),

Japanese Canadians formulated and negotiated a reconciliation proposal with the Canadian government. The following are key steps in that process:

1. Establishment of the National Association of Japanese Canadians: The National Association of Japanese Canadians (NAJC) was established as the central organization representing the interests of Japanese Canadians. This organization played a vital role in uniting the community and coordinating efforts toward redress.
2. Mobilization and Advocacy: The NAJC mobilized Japanese Canadians across Canada and raised awareness about the unjust treatment they suffered during and after the Pacific War. The NAJC organized conferences, rallies, and educational campaigns, garnering support not only from the Japanese Canadian community but also from the broader Canadian public.
3. Research and Documentation: The NAJC conducted extensive research and collected materials to present a compelling case for redress. This included personal testimonies, historical records, and legal analyses demonstrating the impact of the internment and forced relocation of Japanese Canadians.
4. Political Lobbying: The NAJC persistently held meetings and lobbied politicians, senior government officials, and other influential figures. They sought to build alliances and garner political support for their cause.
5. Awareness Campaign: The NAJC launched a public awareness campaign to highlight the injustices suffered by Japanese Canadians. This included reaching out to the media, delivering public speeches, and collaborating with other civil rights organizations to amplify their message.
6. Negotiations with the Government: The NAJC entered negotiations with the Canadian government and presented demands for an official apology, financial compensation, and the restoration of rights. These negotiations were difficult and required strategic planning, perseverance, and diplomatic skill.
7. Securing Support from the Community: The NAJC ensured that the Japanese Canadian community actively participated in this process. The NAJC worked to ensure that the Japanese Canadian community actively participated in the redress process, sought input and consensus from community members, and ensured that the terms of the settlement reflected the collective will of those affected by the federal government's racist policies.
8. Achieving Reconciliation: After many years of persistent efforts, the NAJC secured a historic reconciliation. On September 22, 1988, Prime Minister Brian Mulroney formally apologized to Japanese Canadians and announced the reconciliation package. This package included financial compensation,

the establishment of a community fund, redress for human rights violations resulting from racial discrimination, and public education initiatives on racial discrimination.

The reconciliation with the federal government was a significant achievement in rectifying the injustices suffered by Japanese Canadians. It was also a testament to the unity and determination of the Japanese Canadian community and its allies. To support the NAJC, Japanese Canadian organizations were formed in various regions, while existing Japanese Canadian organizations expanded, revitalized their efforts, and joined the NAJC. Through discussions among NAJC member organizations, many Japanese Canadians across Canada realized they shared a common goal of achieving reconciliation with the Canadian government.

The Redress Community Fund supported several NAJC member organizations in establishing Japanese cultural centers, providing them with a new foundation to expand their activities and engage more Japanese Canadians in their local Japanese Canadian communities.

c. Reconciliation with the Government of British Columbia

The BC Redress Initiative aims to address the

historical wrongs committed against Japanese Canadians in British Columbia. The NAJC established a Redress Steering Committee. The Redress Committee launched the redress campaign in 2019 after community consultations and produced a report recommending redress actions. The committee developed communications strategies, led negotiations, and developed projects across six areas: education, heritage, health and wellness of seniors, community and culture, memorials, and anti-racism.

Throughout 2020, the committee held further consultations with NAJC member organizations, and commissioned the private Institute for Financial Democracy to conduct a comprehensive analysis of the healthcare needs of older adults and the impact of identity loss. The developed proposals were presented to British Columbia government officials, and the final proposal was submitted to Premier John Horgan in September 2021.

In March 2022, the NAJC Board of Directors approved a proposal stating that \$100 million was needed to support the BC Redress Initiatives. On May 21, 2022, Premier Hogan announced that the BC government would contribute \$100 million to these initiatives. To ensure accountability to the province and local communities, and to oversee the implementation of the approved Legacy Initiatives, the Japanese Canadian Legacy Society (JCLS) was established on June 29, 2022, as the governing body.

The JCLS's objectives align with the NAJC's BC Redress Project and focus on the six initiatives developed between 2020 and 2022. In late 2022, an initial grant of \$62 million was approved and funded. Additionally, the BC government approved the establishment of a memorial in 2024. The JCLS reports progress to the BC government and local communities quarterly.

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

- Community and Health
- Health and Well-being of Seniors
- Educational Resources for Teachers on Japanese Canadian History
- Preservation of Ethnic Heritage
- Programs to Promote the Elimination of Racial Discrimination

The Japanese Canadian Survivors' Health and Well-being Fund was established to distribute health support grants to assist with the health care of individual survivors of the British Columbia government's racially discriminatory policies. There are two types of grants: Grant 1 (\$6,500) is for survivors who did not receive a 2021 grant provided between September 1 and October 31, 2021, and Grant 2 (\$4,500) is for all other survivors.

The \$1, The \$15 million Regional and Cultural Fund is the most forward-looking source of funding, with the potential to support young Japanese Canadians across Canada. In addition, a \$14 million Community Fund has been established to provide grants to all Japanese Canadians, divided into six streams: community projects, infrastructure, the arts, sports, scholarships, and intergenerational exchange. NAJC will receive \$2.25 million in Canadian dollars for capacity-building, with the expectation that this will allow it to expand its staff and continue providing stronger organizational support across Canada. \$ 750,000 will be secured to build a community space in a historic Vancouver neighbourhood.

In Victoria, the capital of British Columbia, plans are underway to construct a monument in Victoria, the capital of British Columbia, to honour all 22,000 Japanese Canadians who were forcibly removed from their homes along the BC coast. The Province of British Columbia will oversee the construction of this monument (Ministry of Citizens' Services) following appropriate procurement procedures.

The BC Heritage Fund (14.5 million dollars) includes the Japanese Canadian Heritage Project at sites of significance to Japanese Canadians in British Columbia (\$10 million), the development of a digital database for the Japanese Canadian Museum and Cultural Centre (\$3.5 million), and the maintenance and operation of the Japanese Canadian Internment Memorial Centre in New Denver (\$1 million) .

All projects funded by the Japanese Canadian Legacy Fund are expected to help Japanese Canadians, both as individuals and as a community, reconnect with their ethnic heritage and history. Many Japanese Canadians across Canada are involved in these projects, either as members of the committees overseeing them or as recipients of the fund's grants. In the coming years, it will become clear whether these projects will foster a sense of belonging to the Japanese Canadian community among Japanese Canadians.

IV. The Japanese Canadian Community Today

A. Canada's Ethnic Composition

In 2021, Canada's population was 36,328,475. Japanese Canadians accounted for 0.36 percent of Canada's total population

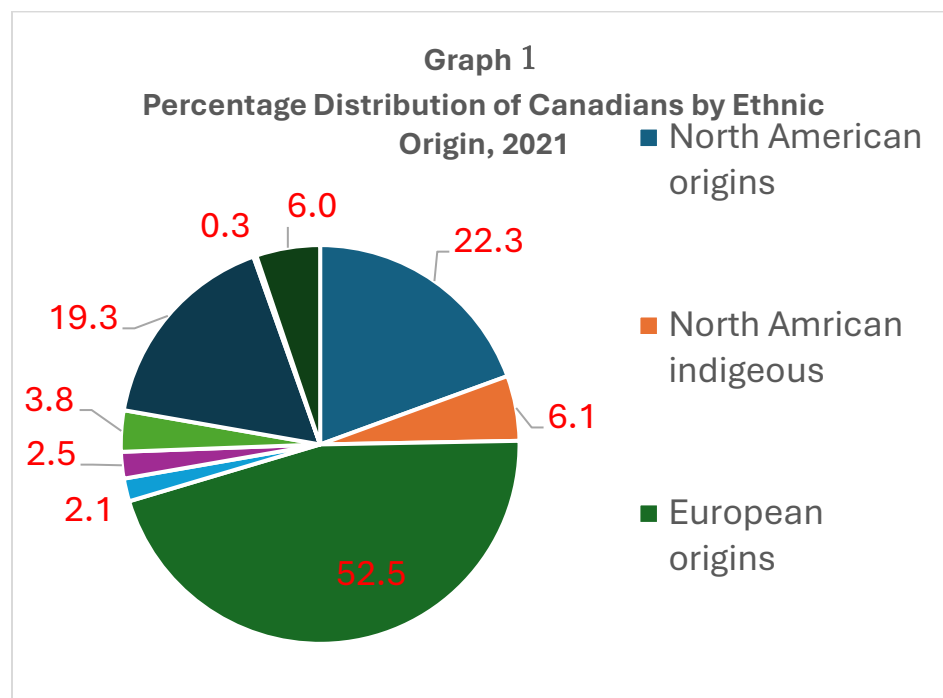
. Canada is a multicultural nation. In 2021, 35.5 percent of Canadians reported having multiethnic or multicultural backgrounds.

In Canada, first-generation immigrants make up a significant proportion of the population. In 2021, approximately 401,000 people immigrated to Canada. Of these, 63 percent were economic immigrants, 20 percent were family-class immigrants, and the remainder were refugees and protected persons. In 2021, 26.4 percent of Canadians were first-generation immigrants. This means that one in four Canadians was born outside Canada. In Vancouver and Toronto, one in two Canadians was born outside Canada. Among other G7 countries, the recent proportion of first-generation immigrants was 14 percent in the United States, Germany at 18 percent, and the United Kingdom at 17 percent.

Figure 1 shows the distribution of Canadians by ethnic and cultural origin in 2021. This graph shows two notable points.

By 2021, European Canadians—who had been the largest group in Canada until World War II—made up less than half (46 percent) of the Canadian population.

In 2021, 25 percent of Canadians identified North America as their single ethnic and cultural origin (excluding the 6.1 percent of Canadians who identified Indigenous North Americans as their ethnic and cultural origin). Those of North American origin identified as “Canadian” (16 percent), “French Canadian” (3 percent), “Quebecker” (3 percent), and so on. Immigrants tend to identify as “Canadian” as they spend more time living in Canada. While this trend may also apply to Japanese Canadians, the extent to which it is observed within the Japanese Canadian community is unclear.



B. Demographic Profile of Japanese Canadians

1. Generational Composition of Japanese Canadians

After World War II, the Canadian government did not admit new immigrants from Japan and maintained a policy that allowed only the return of Japanese Canadians who had been repatriated to Japan after the war

to Canada. In 1967, the Canadian government introduced a points system to increase the number of immigrants qualified to contribute to Canada and began accepting immigrants from Japan. Since then, the number of new immigrants from Japan has gradually increased, averaging about 1,000 per year over the past decade. As a result, new immigrants from Japan, along with their children and grandchildren, now make up a significant portion of the Japanese Canadian population.

According to the statistics in Table 3, which break down Japanese Canadians by generation and age group, there were 48,190 first-generation Japanese Canadians in 2021. Taking age into account, the figures in red in the table are estimated to represent new immigrants, the children of new immigrants, and the grandchildren of new immigrants:

- Of the 48,190 first-generation Japanese Canadians, 41,125 were new immigrants (31.8 percent of Japanese Canadians)
- Of the 38,810 second-generation individuals, 29,685 are children of new immigrants (22.3 percent of Japanese Canadians)
- Of the 42,425 third-generation individuals, 6,638 are grandchildren of new immigrants (5.2 percent of Japanese Canadians)
- The total number of new immigrants and their descendants is 77,448, accounting for 59.6 percent of Japanese Canadians

The future of the Japanese Canadian community depends on the role new immigrants and their descendants play within it, as well as the relationships they build with long-established Japanese Canadians.

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 (New Immigrants)

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

Before the war, single Japanese men would first come to Canada and marry Japanese women they had brought over from Japan

. However, the vast majority of postwar new immigrants have been women. For example, between 2011 and 2021, 6,810 Japanese women immigrated to Canada, compared to 2,175 Japanese men.

Of the Japanese men who immigrated to Canada during this period, 73.3 percent came as economic immigrants, while 24.8 percent came as family-sponsored immigrants. Among women, 39.1 percent came as economic immigrants, and 59.0 percent came as family-sponsored immigrants. An observation of families of new Japanese immigrants attending Metro

Edmonton Community School revealed that most Japanese female immigrants are married to non-Japanese Canadians.

During the early years of Japanese immigration to Canada (the 1960s and 1970s), many were professionals or skilled workers who secured jobs commensurate with their qualifications. Because the Internet was not yet available as an information source, they formed small local communities centred around the Japanese supplementary schools their children attended. By the late 1970s, these new-immigrant communities began participating in local NAJC-affiliated organizations and contributing to Japanese cultural activities.

From the 1980s onward, the number of Japanese women—particularly those married to non-Japanese Canadians—who came to Canada as sponsored immigrants increased. These Japanese immigrants learned about Canadian culture from their Canadian partners. Furthermore, information about Canada became readily available online, eliminating the need to rely on new immigrants or Japanese Canadians to adjust to Canadian life. Some enrolled their children in Japanese supplementary schools or Japanese language schools, which became hubs for communication.

3. Interracial Marriage

Currently, the rate of interracial marriage among Japanese Canadians (including new immigrants) (referred to as “Mixed Marriage” in federal government documents) is significantly higher than that of Canadians and visible minority groups. In 2011, while 3.9 percent of non-visible Canadians were married to visible minority Canadians, 78.7 percent of Japanese Canadians (including new immigrants) were married to non-Japanese Canadians (Source: Statistics Canada, 2011 National Household Survey, Mixed Marriages in Canada, Catalogue No. 99-010-X2011003). Given that most pre-war Japanese immigrants married other Japanese, this is a surprising figure.

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 Japanese Canadian women born in Canada were married to non-Japanese

Canadians, and 48.8 percent of Japanese Canadian men were married to non-Japanese Canadians.

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

It is evident that the rate of interracial marriage among Japanese Canadians rose sharply between 1991 and 2011.

Regarding changes in the interracial marriage rate among Japanese Canadians, Audrey Kobayashi (Intermarriage

among Japanese Canadians: Cultural rejection or intercultural tolerance? Horizons Interculturalism, 1992) states the following:

“When Japanese immigrants first arrived in Canada in the late 19th century, interethnic marriages were rare. Due to a shortage of brides, early marriages were often arranged through ‘picture brides’ from Japan, and this was the earliest form of marriage in the Japanese Canadian community. Interracial marriage did not become common among Japanese Canadians until the third and fourth generations, during the 1960s and 1970s. In Canada prior to the Pacific War, interracial marriage was not accepted within the Japanese Canadian community.”

“The second generation, known as the Nisei, were born in Canada and sought equality. After the Pacific War, they experienced a more open and tolerant society. Arranged marriages became rare, and while the Nisei generally married within their own community, marriages with members of other ethnic and cultural groups also increased. Interracial marriages became more common among Nisei men, reflecting their cultural upbringing and their desire to demonstrate equality with other Canadians.”

The high rate of interracial marriage among Japanese Canadians is thought to be due to several factors.

- **Historical Background:** The history of Japanese Canadians in Canada dates back to the late 19th century through the early 20th century. Over time, this community has integrated into Canadian society. Internment during the Pacific War and the subsequent dispersal across Canada further diluted the concentration of Japanese Canadians in specific regions, leading to more active interactions and relationships with people of other ethnic backgrounds.

- **Cultural Integration:** Japanese Canadians often emphasize integration and assimilation into broader Canadian society.

Consequently, interracial marriage has become accepted as part of Canada’s broader multicultural ethos.

- **Social Environment:** Canada is known for its multiculturalism and generally maintains an attitude that welcomes diversity. As a result, a social environment has been fostered in which interracial marriage is more common and socially accepted.

- **Demographic Factors:** Since the Japanese Canadian population is relatively small compared to other ethnic groups, there are fewer potential marriage partners within the same ethnic community. Consequently, they are more likely to marry outside their community.

- **Education and Professional Integration:** Since Japanese Canadians often attain high levels of education and achieve professional success, they have more opportunities to meet and marry people from different ethnic backgrounds through educational institutions and the workplace.

- **Generational Shift:** The younger generation of Japanese Canadians tends to be more open to dating people of different ethnicities and is more likely to adopt

cultural practices and norms, such as being more open to dating people of different ethnic backgrounds.

These factors combined have led to the high rate of interethnic marriage among Japanese Canadians.

4. Education

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

The Issei believed that, in order to secure their economic and social status, their children must receive a good education in Canada. However, pre-war Japanese Canadians were prohibited from pursuing professions such as teaching, medicine, law, accounting, and engineering. After the war, Japanese Canadians gained full rights as Canadian citizens, and second- and third-generation Japanese Canadians began pursuing higher education to establish their economic and social standing in Canada.

In 2021, the percentage of people aged 15 and older without a high school diploma was 8.4 percent among Japanese Canadians and stood at 18.3 percent. Meanwhile, the proportion of people with a bachelor's degree or higher was 39.2 percent among Japanese Canadians and 23.3 percent among Canadians. Thus, Japanese Canadians were better educated than Canadians overall.

5. Occupations

In pre-war Canada, the occupations available to Japanese Canadians were limited. After the war, those restrictions were lifted, and Japanese Canadians began to pursue a wide variety of occupations.

Table 8
Number of Visible Minority Group People in Canada by Occupation in 2021

	Total Canadians	Total visible minority	Japanese	Canadians minus visible minorities
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	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, a relatively higher proportion of Japanese Canadians than White Canadians were employed in sales and service occupations (30.3 percent) and in arts, culture, recreation, and sports occupations (7.4 percent).

In 2021, Japanese Canadians were represented in higher proportions than White Canadians in trade, transportation, and equipment operators and related occupations (8.2 percent), while they were represented in lower proportions than White Canadians in trade, transportation, and equipment operators and related occupations (1.7 percent) and in manufacturing and utilities occupations (2.3 percent).

6. Industries

Before the Pacific War, Japanese immigrants to Canada worked in a few limited industries, such as various service industries in Little Tokyo, mining, fishing, and agriculture. After the war, while the Issei were forced to work in whatever industry they could find, the Nisei, who had received education and training, found work in a variety of fields.

In 2021, the proportions of Japanese Canadians working in professional, scientific, and technical services (10.0 percent), educational services (9.5 percent), and accommodation and food service activities (12.7 percent) were higher than that of Canadians (7.2 percent, 7.2 percent, and 6.9 percent, respectively, in these sectors).

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

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.

7. Income

After the war, Japanese Canadians who began new lives in new locations worked hard to improve their economic and social status

. By 2021, their average annual employment income (\$56,650) exceeded that of White Canadians (\$52,250).

The table below compares the average employment earnings of Japanese Canadians and White 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 average annual employment income for Japanese Canadians (including new immigrants) was \$50,720, which was lower than that of White Canadians (who are not visible minorities) at \$52,550. However, non-immigrant Japanese Canadians (Japanese Canadians born in Canada) had an average annual employment income of \$56,650, higher than that of non-immigrant White Canadians (\$52,050).

The average annual employment income for new immigrants was \$41,080, which was lower than that of White Canadians. Data from the Canadian Census does not clearly explain this difference. Japanese new immigrants may need more time than White Canadian new immigrants to secure higher-paying jobs, and further research is needed to identify the factors contributing to this.

8. Language

a. Japanese as the Mother Tongue of Japanese Canadians

In the Canadian Census, “mother tongue” refers to the first language learned at home during childhood and which the person still understands

at the time of data collection. If a person no longer knows the language they first learned, their mother tongue becomes the second language they learned. For individuals who learned multiple languages simultaneously during early childhood, the mother tongue is the language most frequently spoken at home before they started school. An individual is considered to have multiple mother tongues only if they learned these languages simultaneously and still understand them.

Japanese Canadian individuals whose mother tongue is Japanese may have learned other languages and may often use English or French at home or at work. Japanese Canadians whose native language is English may learn Japanese and use it at home or at work. The Canadian Census includes questions about languages spoken at home and

languages used in the workplace. However, the results do not cover the entire Canadian population and are not tabulated by any specific ethnic or cultural group.

In 2021, 88 percent of first-generation Japanese Canadians (recent immigrants) spoke Japanese as their native language. However, among second-generation Japanese Canadians (children of recent Japanese immigrants), that percentage dropped to 37 percent, and among third-generation and later generations, it stands at just 2 percent.

Since many Japanese immigrants have non-Japanese Canadian spouses, their children may have Japanese or a non-Japanese language as their first language. Even if the children of Japanese immigrants learn Japanese as their first language, they primarily use English or French in daily life, and as they grow older, their Japanese proficiency does not improve enough to be recognized as a native language. The third generation and beyond face the same situation and lose Japanese as their native language.

First-generation Japanese Canadians (new immigrants) want their children to maintain Japanese as their native language for several reasons: the possibility of returning to Japan with their children, the desire to communicate with their children in Japanese, and the wish for their children to preserve Japanese as part of Japanese culture. When both parents of a first-generation Japanese Canadian couple are Japanese, they speak Japanese with their children at home. Children are exposed to other languages in kindergarten and elementary school. To maintain their Japanese language skills, they have unique opportunities to maintain and improve their proficiency until adulthood, such as attending Japanese language schools or studying Japanese on their own. Some people learn Japanese through manga, anime, video games, social media, and other digital media.

Among second-generation Japanese Canadians, there is a high proportion of mixed-race marriages where one spouse is a foreign national. As a result, it will likely be difficult for their children (third-generation Japanese Canadians) to maintain Japanese as their native language.

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. The Environment Surrounding Japanese Language Education

The recent surge in interest in the Japanese language in Canada extends beyond the Japanese Canadian community. Many young Canadians, including Japanese Canadians, are drawn to Japanese culture—such as manga, anime, video games, and pop music. Furthermore, because these media are easily accessible through books, movies, videos, and the Internet, Japanese Canadians feel that they are part of a growing community of people interested in Japanese culture

. Through student exchange programs, working holidays, and Japanese

study abroad programs, and other cultural exchange initiatives between Japan and Canada are leading to an increase in the number of Canadians who speak Japanese.

Many foreigners are taking Japanese language courses in high schools, universities, and colleges. This is because Japanese is evolving from a “heritage language” for Japanese Canadians to an “ethnic language” within the Japanese Canadian community and an “international language” in a multicultural society, with the potential to spread beyond the Japanese Canadian community.

Some high schools in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, and parts of Quebec offer Japanese language courses. The University of British Columbia, Simon Fraser University, Language College (BC), the University of Alberta, the University of Calgary, the University of Saskatchewan, the University of Manitoba, the University of Toronto, York University, Carleton University, the University of Ottawa, McGill University, the University of Montreal, and Dalhousie University, among others, offer Japanese language courses.

Educational institutions that teach Japanese and the Canadian media play an important role in introducing the Japanese language and Japanese Canadian culture to Canadian society. Their efforts are a major force in affirming the Japanese Canadian community's presence and preserving its rich cultural heritage.

I. Japanese Supplementary Schools

Japanese language schools, also known as supplementary schools, are educational institutions that provide supplementary Japanese language instruction to Japanese students living outside Japan. These schools typically hold classes on weekends or after school and serve the children of Japanese expatriates, as well as Japanese Canadians who want to maintain and improve their children's Japanese language skills and cultural knowledge.

The main characteristics of Japanese supplementary schools are as follows.

- The curriculum is designed in accordance with standards set by Japan's Ministry of Education, Culture, Sports, Science and Technology. Japanese, mathematics, social studies, and science are taught in Japanese.

- These schools are primarily intended for the children of Japanese expatriates temporarily residing overseas. Some schools also welcome children from mixed-heritage families and others interested in learning the Japanese language and culture.
- In addition to language instruction, these schools often provide education on Japanese culture, customs, and traditions. This may include activities such as calligraphy, traditional crafts, the tea ceremony, and cultural festivals.
- Teachers are often native Japanese speakers, and some hold Japanese teaching licenses.
- These schools serve as hubs for the community of Japanese expatriate families, providing a place to connect, share experiences, and support one another. They also frequently organize events and activities for the broader community, such as cultural festivals and social gatherings.
- As supplementary schools, they complement students' education at regular (local) schools. Rather than providing full-time education, they focus on maintaining and improving Japanese language proficiency and fostering cultural understanding.

The following are examples of Japanese supplementary schools in Canada:

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

ii. Japanese Language Schools

New immigrants from Japan typically organize and operate Japanese language schools. Japanese language classes are offered from kindergarten through 12th grade and are held once a week for 2 to 4 hours in the evenings or on weekends. The curriculum consists solely of Japanese language lessons, using textbooks from Japan or original teaching materials developed by the schools. Cultural activities also help students become familiar with Japanese culture. In many cases, these schools serve as hubs for new immigrants to gather and exchange information. New immigrants attending Japanese language schools can become important resources for sharing Japanese culture with the local Japanese Canadian community. Building closer ties between Japanese language schools and local Japanese Canadian communities is likely essential.

Japanese Language Schools in Canada

- Calgary Japanese Language School
- Victoria Heritage Japanese Language School

- Vancouver Japanese Language School
- Barnaby Japanese Language School
- Nisshu Gakuen - Japanese Language School (Toronto)
- Nikka Gakuen - Japanese Language School (Toronto)
- Aitas Japanese Language School (Toronto)
- Forest City Japanese Language School (London, Ontario)
- Kelowna Japanese Language School
- Coquitlam Japanese Language School (Coquitlam, BC)
- Toronto Kokugo Classroom
- Sakura Japanese Language School (Waterloo, Ontario)
- Kingston Japanese Language School (Kingston, Ontario)
- Steveston Japanese Language School (Steveston, BC)
- Japanese Educational Center (Vancouver, BC)
- Gladstone Japanese Language School (Burnaby, BC)

d. Bilingual in Japanese and English or French

To raise a bilingual child, one must first establish the native language and create situations where both languages are used interchangeably

. A solid foundation in the native language supports second-language acquisition, whereas a lack of that foundation hinders it. The native language is essential for cultural transmission and emotional stability, and it develops primarily between the ages of 0 and 4. Bilingualism depends on balanced language exposure. Neglecting native-language acquisition in early childhood delays overall language development. For Japanese Canadians, Japanese is a heritage language essential for cultural preservation.

Identity is not directly tied to language. People can identify with a particular native language group even without understanding that language. When a social gap exists between two language groups, children who speak a minority language may find themselves in a state of statelessness, caught between the dominant language and the minority language. Japanese Canadians are neither Japanese nor Canadian; rather, they are the bearers of a culture unique to Japanese Canadians.

C. There is a gap in the perception of Japanese Canadian history between second-generation Japanese Canadians and third-generation Japanese Canadians and beyond.

For several reasons, second-generation Japanese Canadians often chose not to tell their children about the racial discrimination they had experienced. These reasons are listed below.

- Desire to protect: Second-generation Japanese Canadians wanted to shield their children (third-generation) from the pain and trauma they had experienced. They believed that by not sharing their painful experiences, they could protect their children from the harsh realities of racism and prejudice.
- Emphasis on assimilation: Many second-generation Japanese Canadians believed that assimilation offered their children the best chance for success in Canadian society. By emphasizing assimilation and downplaying their experiences of discrimination, they hoped their children would face fewer barriers and be more readily accepted into mainstream society.
- Cultural values: Japanese culture places a high value on patience, endurance, and harmony.

Speaking

about painful or negative experiences might have been seen as causing confusion or drawing unnecessary attention to oneself.

- Stigma and Shame: Experiences of discrimination and internment often evoked feelings of shame. Nisei may have felt embarrassed or stigmatized by these events and therefore refrained from discussing them openly.

- Trauma and Coping Mechanisms: Experiences such as internment during the Pacific War were traumatic, and some Nisei

began to avoid talking about the past as a coping mechanism. They found it too painful to recall was too painful.

- Hope for a Better Future: The Nisei focused on rebuilding their lives and looking forward to a better future. By not dwelling on the past, they aimed to instill hope and a positive outlook in their children.
- Social and Political Conditions: In postwar Canada, attitudes toward Japanese Canadians gradually improved. During this period, discussing past injustices may not have seemed constructive or helpful in their ongoing efforts to establish themselves in a more accepting society.

As a result, many third-generation Japanese Canadians grew up with only limited knowledge of their parents' and grandparents' hardships, and it was not until later in life that they learned about these experiences.

V. Contemporary Japanese Canadian Organizations

Today's Japanese Canadian community can be viewed as a virtual community made up of a network of individuals and organizations. Now let us look at the Japanese Canadian organizations that make up this virtual community.

A. Japanese Canadian Cultural Centers

1. Cultural Centers of NAJC Member Organizations

Most NAJC member organizations built cultural centers or purchased existing buildings with funding from a community fund established as part of the federal government's redress settlement

to build cultural centers or purchase existing buildings. These cultural centers provided NAJC member organizations with bases of operation and contributed to the expansion of their activities. Furthermore, some organizations used community funds from the redress settlement with the British Columbia provincial government to restore or . Currently, the following cultural centers are located across Canada:

Typical activities of NAJC member organizations include Japanese cultural clubs, martial arts clubs, senior citizens' clubs, Japanese cultural events (New Year's parties, summer festivals, Girls' Day, Boys' Day), bazaars, and Japanese language classes.

- Montreal Japanese Cultural Center
- Hamilton Japanese Cultural Center
- Ottawa Japanese Cultural Center
- Edmonton Japanese Community Center
- Calgary Japanese Community Center
- Vernon Japanese Cultural Center (Vernon, BC)
- Kamloops Japanese Cultural Center (Kamloops, BC)

2. Independent Cultural Centers

- The Japanese Canadian Museum and Cultural Center (Barnaby, BC) began taking shape in 1994 as a concept for a national museum and cultural center dedicated to Japanese Canadians. Its purpose was to create a space to preserve and promote Japanese Canadians' history, heritage, and culture. In 2000, the Japanese Canadian Museum and Cultural Centre (NNMCC) officially opened. It was established to serve as a cultural and historical hub for the Japanese Canadian community and to raise awareness among a wider audience about the contributions and experiences of Japanese Canadians. Funding for the NNMCC's construction came from a portion of the federal redress settlement funds, the Government of British Columbia, the Japanese Canadian community, and corporate donors. The NNMCC aims to celebrate, preserve, and share the history and culture of Japanese Canadians. Through various programs, exhibitions, and events, it seeks to deepen understanding and awareness of the Japanese Canadian experience.

- The Japanese Canadian Cultural Centre (JCCC, Toronto) is a nonprofit organization established in 1963 that

works to preserve the unique culture, history, and ethnic heritage of Japanese Canadians. The JCCC's vision is to preserve Japanese culture and the heritage of Japanese Canadians; to educate all generations and local communities about the experiences and lessons of Japanese Canadians; and to enrich the lives of Canadians by sharing traditional and contemporary Japanese experiences (such as food, film, and sports).· The Steveston Japanese Cultural Centre (located in Steveston, British Columbia) is a volunteer-run organization dedicated to maintaining Steveston's positive pioneer spirit by

providing cultural, social, and recreational opportunities to all local residents. Its programs focus on exhibits, video demonstrations, and presentations on the history, culture, and traditions of Steveston's Japanese Canadian community. B. Religious Organizations 1. Buddhist Churches Japanese Buddhist churches in Canada are actively engaged in a variety of cultural, religious, and community activities.

Here are some key aspects of their activities. · Religious Events and Ceremonies: Meditation sessions, Dharma talks,

traditional Buddhist

ceremonies such as Obon (a festival honouring the spirits of ancestors).

- Cultural Activities: They strive to preserve and promote Japanese culture through events such as tea ceremony and calligraphy classes, as well as traditional Japanese festivals.

- Community Service: They conduct community service and outreach programs to support the Japanese Canadian community and the public. These include food drives, disaster relief efforts, and community service activities.

- Educational Programs: Many temples offer educational programs for all age groups, including Sunday school, language classes, and lectures

on Buddhist philosophy and practice.

- Interfaith Activities: They participate in interfaith dialogue and activities to promote understanding and cooperation among different religious communities.

- Social Gatherings: They organize 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 lives of Japanese Canadians and promote understanding and harmony within broader Canadian society.

2. Japanese Canadian Christian Churches

Japanese Canadian Christian churches in Canada carry out a variety of activities to serve their congregants and the broader local community.

The following are some of their main activities.

- Worship Services: Regular worship services are held, including Sunday services, Bible study groups, prayer meetings, and special observances such as Christmas and Easter.

- Cultural and Community Events: These churches often host cultural events and festivals, such as adaptations of traditional Japanese festivals (such as Obon) adapted to Christian traditions, cultural exhibitions, and local potluck dinners.

- **Programs for Youth and Families:** Many churches offer special programs for youth and families, such as Sunday school, youth groups, family retreats, and vacation

Bible school.

- **Outreach and Evangelism:** These churches engage in outreach activities to share their faith with others, such as mission trips, community service projects, and support for new immigrants.

- **Social Service and Support:** These churches often provide social services such as counselling, support groups, food banks, and employment and housing assistance for people in need.

- **Cultural Preservation:** They play a role in preserving Japanese culture and traditions within a Christian context, offering language classes,

cultural workshops, and events celebrating Japanese traditions.

- **Interfaith and Ecumenical Activities:** Japanese Christian churches often participate in interfaith dialogue and activities

to promote interfaith understanding and cooperation.

By participating in such activities, Japanese Canadian Christian churches support their members spiritually, culturally, and socially while contributing to the broader community.

C. The Japanese Canadian Association and Its Member Organizations

Established in 1947, the Japanese Canadian Association (NAJC) is the only national organization in Canada representing the Japanese Canadian community

. The NAJC has member organizations across Canada under its umbrella. The NAJC negotiated historic redress agreements with the Government of Canada in 1988 and with the Government of British Columbia in 2023 on behalf of all Japanese Canadians who suffered unjust discrimination during World War II. While the NAJC's primary focus is human rights and the development of local Japanese Canadian communities, it also believes a strong volunteer base, financial sustainability, and youth participation are essential to the vitality of Japanese Canadian communities.

The NAJC's primary objective is to enable all Japanese Canadian (JC) organizations across Canada to:

- Collaborate on matters of interest to the JC community:
- Work independently or in partnership with other organizations to eliminate racism and related intolerance by promoting equity.
- To work closely with other Canadian groups and Indigenous peoples seeking redress for historical or other injustices.
- Take collective action to improve the political, social, educational, and economic well-being of Japanese Canadians.

In March, the NAJC conducted a survey of its members. The results revealed that NAJC member organizations share the following characteristics:

- Membership ranges from 20 members (Hamilton, Lethbridge) to over 500 (Vancouver, Toronto).
- Membership consists of three groups: Japanese Canadians (descendants of pre-Pacific War immigrants), New Japanese Canadians (post-Pacific War immigrants and their descendants), and non-Japanese Canadians. The relative proportions of these three membership groups vary among NAJC member organizations.
- Of the 19 NAJC member organizations, 8 have their own centers, while 2 others use community halls

or centers operated by other organizations.

- The activities of NAJC member organizations range from traditional events (New Year's parties, senior clubs) to 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 build a network for information exchange and cooperation among Japanese healthcare professionals in Canada and to provide medical support to Japanese residents and Japanese Canadians.

b. Japanese Social Services (JSS) in Toronto

Japanese Social Services (JSS) is a nonprofit organization that provides support in both English and Japanese to Japanese Canadians living in Toronto and the surrounding area. JSS offers counselling, information, and referrals to relevant agencies. It also helps with language and cultural issues, provides problem-solving support, and accompanies clients to social service agencies. JSS organizes information programs, workshops, and seminars on daily life and safety in Toronto. JSS's services include community information, counselling, and advocacy for Japanese people and the Japanese community.

c. New Japanese Canadian Society (NJCS, Toronto)

The New Japanese Canadian Society was established in Toronto in 1976 and aims to improve the status of postwar immigrants through friendship and mutual aid. As the diversity of new immigrants—including second-generation Japanese Canadians, international students, and entrepreneurs—increases, the Japanese Canadian community in Toronto is becoming more complex. In 2015, the NJCS partnered with the Japanese Canadian Cultural Centre (JCCC) and renamed itself the New Japanese Canadian Committee (NJCC) to sustain the Japanese Canadian community. Whether they are new immigrants or long-time residents, the organization strives to welcome all people with Japanese roots and build a unified Japanese Canadian community. Through charity events, language education, and traditional toy projects, the NJCC and JCCC promote Japanese culture and foster an environment that supports the Japanese Canadian community.

d. Rin-gumi (Japanese Community Volunteer Association)

Rin-gumi was established in 1974 to improve the lives of first-generation Japanese Canadians who were struggling to survive in modest housing on Vancouver's Downtown Eastside. The hardships faced by elderly Japanese Canadians were exacerbated by their prolonged internment during the Pacific War. In 1942, Japanese Canadians living in Vancouver were stripped of their homes and jobs and forcibly interned in labour camps in Canada's interior. After their release from the camps, rebuilding their lives proved difficult for many Japanese Canadians; when they were permitted to return to Vancouver in 1949, the first-generation immigrants came back to the city.

Today, Rin-gumi provides services designed to promote independent living and well-being. The Neighbourhood Association aims to bring together people of

all ages, foster friendships, and preserve Japanese Canadian culture. Through its "Genki-gumi" program, the association hosts weekly activities, crafts, singing sessions, and seminars that incorporate Japanese culture for independent seniors. The "Bento Delivery Service" provides Japanese bento boxes weekly to seniors who have difficulty getting around or cooking. Additionally, through the "Telephone Buddy Service," trained volunteers are paired with seniors for regular bilingual phone conversations, helping alleviate feelings of isolation and maintain connections with the local community. Tonigumi also offers social and recreational activities that help create a healthier, happier local community.

e. Japanese New Immigrants Committee (JNIC)

In May 2020, NAJC established the Japanese New Immigrants Committee to integrate new immigrants into NAJC's activities and build a network. JNIC promotes human rights, social justice, and cultural exchange, and provides Japanese-language social services nationwide. Through open discussions and presentations, it educates new immigrants about the history of Japanese Canadians and addresses topics relevant to new immigrants, such as cross-cultural relationships, marriage, and elder care.

VI. Changes to Immigration Policy in 2025 and Their Impact on New Japanese Immigrants

A. Background of the Changes to Immigration Policy

The shift from the "aggressive quantitative expansion (emphasis on population growth)" of the latter half of the Trudeau administration (2020–2025) to the "sustainability and qualitative selection (focus on economic priorities)" of the Carney administration is driven by the following pressing domestic circumstances in Canada.

- Social and Infrastructure Conditions: Housing Crisis and Strained Healthcare System

The rapid population growth under the Trudeau administration—particularly the surge in temporary residents—pushed domestic living infrastructure to its limits.

Severe Housing Shortage and Skyrocketing Prices:

Canada's housing supply failed to keep pace with population growth, driving an abnormal surge in rents and home prices. This directly impacted the lives of ordinary citizens, especially young people, and sparked significant discontent.

Strain on Infrastructure Such as Healthcare and Education:

The burden on the public healthcare system (including a shortage of family doctors and prolonged wait times) increased, leading to a social consensus that “further unplanned population intake is impossible.”

B. Key Changes

In response, the Carney administration shifted its immigration policy toward a design based on “the carrying capacity of infrastructure (housing and healthcare) (Sustainability).”

Moving away from excessive reliance on cheap labour: The sharp increase in “Temporary Foreign Workers (TFWs)” and the “conversion of international students into the workforce” during the latter half of the Trudeau administration, while benefiting certain low-wage service industries, ultimately contributed to entrenching low productivity—a challenge facing the Canadian economy as a whole.

Shift toward targeted “economic immigration”: While the Carney administration has announced a policy to reduce the proportion of temporary residents to less than 5 percent of the total population, it is prioritizing the optimization of “economic immigration (permanent residency pathways)” focused on strategic sectors facing genuine labour shortages, such as healthcare and skilled trades (construction, housing construction, etc.).

C. Key Pillars of Immigration Policy

1. “Historic Reduction” of Temporary Residents (International Students and Foreign Workers)

The government will dramatically reduce the number of “temporary residents,” which surged during the latter half of the Trudeau administration and were criticized as the primary cause of soaring housing prices and infrastructure strain.

Strictly Enforcing the “5 Percent Population Cap”: The government is rigorously enforcing its policy to reduce the proportion of temporary residents relative to Canada’s total population to “less than 5 percent.”

Strict Restrictions on Study Permits:

The number of new student visas issued is being significantly restricted compared to the previous year, with limits set based on each region’s housing and employment capacity. Furthermore, the government has established a policy to prioritize degrees directly linked to Canada’s economy, such as those in “STEM fields (Science, Technology, Engineering, and Mathematics),” which have a high transition rate to permanent residency.

Reduction of Work Permits and Mandatory Requirements for Employers:

The Temporary Foreign Worker Program (TFW) have been tightened, with priority given to sectors facing genuine labour shortages, such as healthcare and clean energy. Furthermore, employers hiring foreign workers must now contribute to housing provision and language training.

2. “Targeting” Permanent Residency (PR) and Strengthening Economic Immigration

While stabilizing and capping the overall annual permanent residency quota at approximately 380,000 to 415,000 people, the “composition” (proportions by category) will be reorganized to prioritize economic factors.

Expanding the proportion of economic immigrants to 64 percent:

Within the overall permanent residency quota, the proportion of “Economic Class” immigrants—who are selected based on skills and work experience—has been significantly increased to 64 percent (ranging from 240,000 to 245,000 people). Meanwhile, the quotas for the Family Class (family reunification) and the Refugee and Humanitarian categories have been slightly reduced.

Alignment with Nation-Building Projects:

To support Canada’s critical infrastructure—such as roads, housing, mines, and ports—the system has been revised to give top priority in Express Entry to “Skilled Trades” workers (such as carpenters, welders, plumbers, and construction workers) and “Health and Social Services Professionals.”

Prioritized Transition for “Individuals Already in Canada”:

A program (covering over 30,000 people) was launched to prioritize and expedite the processing and granting of permanent residency (PR) to temporary foreign workers already legally residing in Canada who have a track record of employment in local communities (particularly in regional cities and small communities).

3. Fundamental Reform of “Express Entry”

The criteria and framework of “Express Entry,” the primary application system for permanent residency, have been redesigned on the largest scale in its history.

Extension of Required Work Experience:

For Express Entry applications across all categories, the required work-experience threshold in Canada has been raised to “one year or more,” narrowing the pool to highly skilled talent who can contribute immediately.

Acceleration of Pre-arrival Credential Recognition:

To prevent “underemployment”—where immigrants with professional credentials such as medical licenses or engineering certifications cannot work in their field in Canada—the government collaborated with provincial governments to speed up the pre-arrival credential recognition process. This measure ensures that immigrants can immediately contribute in sectors facing shortages, such as healthcare.

4. Modernization of Refugee Screening (Asylum) and Border Control Measures

Measures were strengthened to address irregular border crossings and applicants who improperly switch from tourist or student visas to refugee claims.

D. Impact on New Japanese Immigrants

Looking at the latest data from Immigration, Refugees and Citizenship Canada (IRCC) on the number of Japanese nationals granted Canadian permanent residency by immigration category, the impact of the 2025 immigration policy changes is already evident.

Table 12
Number of Japanese Citizens Granted Permanent Residency in Canada by Immigration Category, 2015 - 2025

	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	Total	% Dist.
Total	995	1,035	1,085	1,035	1,115	615	1,405	885	1,015	900	650	10,735	100.0
Agri-Food Pilot	0	0	0	0	0	0	0	0	0	--	0	0	0.0
Atlantic Immigration Pilot Programs	0	0	0	0	15	0	--	--	0	0	0	15	0.1
Atlantic Immigration Programs	0	0	0	0	0	0	0	0	5	10	--	15	0.1
Canadian Experience	25	25	30	45	45	25	155	40	90	120	85	685	6.4
Caregiver	0	--	0	--	0	0	0	0	0	--	10	10	0.1
Federal Economic Mobility Pathways Pilot	0	0	0	0	0	0	0	0	0	40	40	80	0.7
Rural and Northern Immigration	0	0	0	0	0	0	0	--	10	10	--	20	0.2
Skilled Trade	0	0	0	0	0	0	--	0	0	0	0	0	0.0
Skilled Worker	690	400	180	295	290	85	60	205	115	50	25	2,395	22.3
Worker Program	715	425	210	345	350	115	220	245	215	235	165	3,240	30.2
Entrepreneur	--	0	0	0	0	0	0	0	0	0	0	0	0.0
Investor	30	30	95	25	25	10	30	5	25	20	--	295	2.7
Self-Employed	5	0	--	5	0	0	0	0	0	15	10	35	0.3
Start-up Business	0	5	0	0	5	0	--	--	25	105	40	180	1.7
Business	35	35	95	30	30	10	35	10	50	135	50	515	4.8
Provincial Nominee Program	80	95	105	135	180	85	80	205	265	215	160	1,605	15.0
Provincial Nominee Program	80	95	105	135	180	85	80	205	265	215	160	1,605	15.0
Temporary Resident to Permanent Resident Pathway	0	0	0	0	0	0	25	45	50	5	5	130	1.2
Temporary Resident to Permanent Resident Pathway	0	0	0	0	0	0	25	45	50	5	5	130	1.2
Economic	825	555	410	510	560	210	360	505	580	590	380	5,485	51.1
Sponsored Children	15	25	25	15	15	15	20	15	15	10	25	195	1.8
Sponsored Extended Family Member	0	0	0	0	0	0	5	5	0	0	0	10	0.1
Sponsored Parent or Grandparent	40	40	40	45	35	20	25	35	55	35	25	395	3.7
Sponsored Spouse or Partner	145	205	235	320	275	180	280	290	305	315	280	2,830	26.4
Sponsored Family	200	270	300	375	325	215	325	345	375	360	330	3,420	31.9
Sponsored Family	200	270	300	375	325	215	325	345	375	360	330	3,420	31.9
Blended Sponsorship Refugee	0	--	0	0	--	0	0	--	0	0	0	0	0.0
Government-Assisted Refugee	10	25	--	--	5	--	5	10	10	10	5	80	0.7
Privately Sponsored Refugee	10	15	25	20	20	--	5	10	5	--	--	110	1.0
Resettled Refugee	20	40	25	20	30	10	10	20	15	10	10	210	2.0
Protected Person in Canada	55	40	45	60	65	95	235	240	265	290	160	1,550	14.4
Resettled Refugee & Protected Person in Canada	75	85	70	80	95	100	245	260	275	305	170	1,760	16.4
All Other Immigration	10	10	5	20	30	10	25	30	35	15	10	200	1.9

Source: Immigration, Refugee, and Citizenship Canada, "Canada, Admission of Permanent Residents by Nationality and Immigration Category, 2015 to Q2 2026

Table 13

Estimates of the Number of Japanese Citizens Granted Permanent Residency in Canada by Immigration Category, 2026 -2035

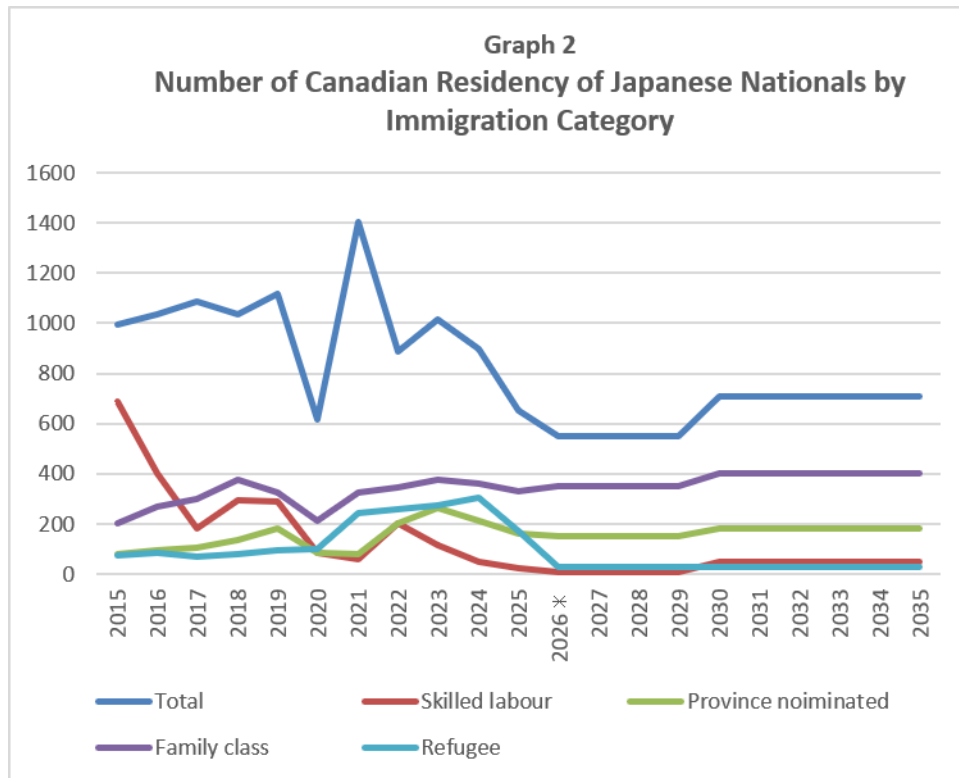
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Table 14
Number of Japanese Citizens Granted Permanent Residency in Canada, 2015 - 2035

	Actual		Estimates		Actual + Estimates	
	2015 to 2025		2026 to 2035		2015 to 2035	
	Total	% Dist.	Total	% Dist.	Total	% Dist.
Total	10,735	100.0	6,460	100.0	17,195	100.0
Agri-Food Pilot	0	0.0	0	0.0	0	0.0
Atlantic Immigration Pilot Programs	15	0.1	0	0.0	15	0.1
Atlantic Immigration Programs	15	0.1	0	0.0	15	0.1
Canadian Experience	685	6.4	520	8.0	1,205	7.0
Caregiver	10	0.1	0	0.0	10	0.1
Federal Economic Mobility Pathways Pilot	80	0.7	0	0.0	80	0.5
Rural and Northern Immigration	20	0.2	0	0.0	20	0.1
Skilled Trade	0	0.0	0	0.0	0	0.0
Skilled Worker	2,395	22.3	340	5.3	2,735	15.9
Worker Program	3,240	30.2	860	13.3	4,100	23.8
Entrepreneur	0	0.0	0	0.0	0	0.0
Investor	295	2.7	0	0.0	295	1.7
Self-Employed	35	0.3	0	0.0	35	0.2
Start-up Business	180	1.7	0	0.0	180	1.0
Business	515	4.8	320	5.0	835	4.9
Provincial Nominee Program	1,605	15.0	0	0.0	1,605	9.3
Provincial Nominee Program	1,605	15.0	1,680	26.0	3,285	19.1
Temporary Resident to Permanent Resident Pathway	130	1.2	0	0.0	130	0.8
Temporary Resident to Permanent Resident Pathway	130	1.2	0	0.0	130	0.8
Economic	2,530	51.1	2,860	44.3	5,390	31.3
Sponsored Children	195	1.8	250	3.9	445	2.6
Sponsored Extended Family Member	10	0.1	0	0.0	10	0.1
Sponsored Parent or Grandparent	395	3.7	250	3.9	645	3.8
Sponsored Spouse or Partner	2,830	26.4	3,300	51.1	6,130	35.6
Sponsored Family	3,420	31.9	3,800	58.8	7,220	42.0
Sponsored Family	3,420	31.9	0	0.0	3,420	19.9
Blended Sponsorship Refugee	0	0.0	0	0.0	0	0.0
Government-Assisted Refugee	80	0.7	0	0.0	80	0.5
Privately Sponsored Refugee	110	1.0	0	0.0	110	0.6
Resettled Refugee	210	2.0	0	0.0	210	1.2
Protected Person in Canada	1,550	14.4	300	4.6	1,850	10.8
Resettled Refugee & Protected Person in Canada	1,760	16.4	300	4.6	2,060	12.0
All Other Immigration	200	1.9	0	0.0	200	1.2

Table 14
Number of Japanese Citizens Granted Permanent Residency in Canada, 2015 - 2035

	Actual		Estimates		Actual + Estimates	
	2015 to 2025		2026 to 2035		2015 to 2035	
	Total	% Dist.	Total	% Dist.	Total	% Dist.
Total	10,735	100.0	6,460	100.0	17,195	100.0
Agri-Food Pilot	0	0.0	0	0.0	0	0.0
Atlantic Immigration Pilot Programs	15	0.1	0	0.0	15	0.1
Atlantic Immigration Programs	15	0.1	0	0.0	15	0.1
Canadian Experience	685	6.4	520	8.0	1,205	7.0
Caregiver	10	0.1	0	0.0	10	0.1
Federal Economic Mobility Pathways Pilot	80	0.7	0	0.0	80	0.5
Rural and Northern Immigration	20	0.2	0	0.0	20	0.1
Skilled Trade	0	0.0	0	0.0	0	0.0
Skilled Worker	2,395	22.3	340	5.3	2,735	15.9
Worker Program	3,240	30.2	860	13.3	4,100	23.8
Entrepreneur	0	0.0	0	0.0	0	0.0
Investor	295	2.7	0	0.0	295	1.7
Self-Employed	35	0.3	0	0.0	35	0.2
Start-up Business	180	1.7	0	0.0	180	1.0
Business	515	4.8	320	5.0	835	4.9
Provincial Nominee Program	1,605	15.0	0	0.0	1,605	9.3
Provincial Nominee Program	1,605	15.0	1,680	26.0	3,285	19.1
Temporary Resident to Permanent Resident Pathway	130	1.2	0	0.0	130	0.8
Temporary Resident to Permanent Resident Pathway	130	1.2	0	0.0	130	0.8
Economic	2,530	51.1	2,860	44.3	5,390	31.3
Sponsored Children	195	1.8	250	3.9	445	2.6
Sponsored Extended Family Member	10	0.1	0	0.0	10	0.1
Sponsored Parent or Grandparent	395	3.7	250	3.9	645	3.8
Sponsored Spouse or Partner	2,830	26.4	3,300	51.1	6,130	35.6
Sponsored Family	3,420	31.9	3,800	58.8	7,220	42.0
Sponsored Family	3,420	31.9	0	0.0	3,420	19.9
Blended Sponsorship Refugee	0	0.0	0	0.0	0	0.0
Government-Assisted Refugee	80	0.7	0	0.0	80	0.5
Privately Sponsored Refugee	110	1.0	0	0.0	110	0.6
Resettled Refugee	210	2.0	0	0.0	210	1.2
Protected Person in Canada	1,550	14.4	300	4.6	1,850	10.8
Resettled Refugee & Protected Person in Canada	1,760	16.4	300	4.6	2,060	12.0
All Other Immigration	200	1.9	0	0.0	200	1.2



1. 2025: A Major Shift Toward Immigration Restrictions and the Collapse of “Economic Immigration” (Total: 650 People)

In 2025, the total number dropped dramatically to 650 people. This is a direct result of the Canadian government’s historic shift toward “immigration restrictions and caps.”

The Collapse of Economic Immigration:

The “total number of economic immigrants” plummeted from 590 in 2024 to 380. Looking at the breakdown, the “Skilled Worker Class” fell to a mere 25 (a near-total collapse from 690 in 2015), the “Canadian Experience Class (CEC)” to 85, and the “Provincial Nominee Program (PNP)” to 160—all categories have shrunk across the board. The Canadian government’s policy of narrowing the number of Express Entry program by limiting the number of invitations and raising the required scores.

The Resilience of “Spousal Sponsorship”:

Amid this overall collapse, the “Spouse or Partner Sponsorship Class” maintained a high level at 280 people (only a slight decrease from 315 the previous year), and resulting in approximately 43 percent of all immigrants in 2025 falling under family-class categories, such as international marriage.

2. Why did the emphasis on “English proficiency × educational background” work to the disadvantage of Japanese applicants?

In the Express Entry points calculation (CRS score), the system is designed so that not only English proficiency (CLB score) alone but also the “Skill Transferability” the system is designed to award an explosive number of bonus points when [a high level of education (bachelor’s or master’s degree) × high English proficiency] are combined.

Point Loss Due to the “Barrier” of English Proficiency:

In most cases, Japanese university graduates who wish to immigrate to Canada meet the educational requirements (such as a four-year university degree). However, to earn the full bonus points for this “English proficiency × educational background” combination, they must achieve a CLB 9 or higher (which, in IELTS terms, is a very high bar—a Listening score of 8.0 and at least 7.0 in all other sections). Many Japanese individuals, despite their high educational attainment, often have English scores that remain at CLB 7–8 (approximately IELTS 6.0–6.5). As a result of this revised standard, there have been frequent instances where applicants “hold the strong card of a university degree but are cut off without receiving a single bonus point simply because their English proficiency falls just short.”

Soaring Invitation Scores (Passing Threshold):

As a result of the government reducing the total number of invitations, the CRS score required to pass has skyrocketed to the high 500s. This is a level that only the global elite—such as those in their 20s, with a master’s degree from an overseas university, and native-level English proficiency—can compete with, making it virtually impossible for the average Japanese businessperson to apply for the Express Entry (EE) program directly from Japan and receive an invitation (ITA) from Japan has become virtually impossible.

3. The Collapse of the “Standard Path” in the Japanese Community

As a result, the following “standard steps”—which Japanese applicants had been successful with until before the pandemic—no longer work.

Traditional Route:

Work in Japan for several years ⇒ Go to Canada on a working holiday or Co-op study program ⇒ Work locally for one year to qualify for the “Canadian Experience Class (CEC)” ⇒ Obtain permanent residency through Express Entry.

Reality After the Policy Change:

Because the Canadian government introduced a cap that reduced the number of international student visas and temporary work visas issued by nearly 40 to 50 percent from the previous year, the “entry point for gaining work experience (CEC) in Canada” has become extremely narrow. Even if one works in Canada for a year and qualifies for the CEC, they now face the double challenge of having to meet the sky-high eligibility threshold—unless their English proficiency is at a native level (CLB 9 or higher).

4. Specific “Survival Strategies” Adopted by Japanese Applicants and Their Impact on the Data

As a result of this rigorous screening process, Japanese applicants' pathways shifted dramatically.

Resignation in the Face of the Sharp Decline in “Economic Immigrants (Skilled Workers/CEC)”:

The fact that numbers for the “Skilled Worker Class”—a purely points-based competition based on English proficiency and educational background—have virtually dried up is due to the tightening of these selection criteria. Many applicants either remain stuck in the EE pool indefinitely or have given up on applying altogether.

Desperate Shift to the “Provincial Nominee Program (PNP)”:

Since the federal EE system was out of reach, applicants flocked to “Provincial Nominee Programs (PNP),” which have relatively milder English proficiency and educational requirements (or are specialized for specific occupations). Avoiding major cities like Vancouver and Toronto, the trend of securing job offers from employers in regional cities to pursue permanent residency has accelerated.

The Relative Advantage of “Spousal Sponsorship (International Marriage)”:

As the doors to the political and economic skills-based selection (EE) system have closed, the proportion of applicants in the “Spouse and Partner Sponsorship Class”—the only humanitarian route that imposes no requirements regarding English proficiency, educational background, or financial resources—has surged.

Exploring French as a “Last-Resort Strategy”:

The Canadian government has announced a policy to maintain and expand the preferential quota for the “French-proficiency category” even amid the tightening of regulations scheduled for 2025 and beyond. Consequently,

among some Japanese prospective immigrants who have lost hope in the points-based competition for English proficiency, cases have begun to emerge where they are undertaking an extremely strategic and challenging approach never seen before: “Rather than aiming for CLB 9 in English, I’ll study French intensively from scratch to reach an intermediate level or higher and try to slip into the French-language selection category.”

VII. The Japanese Canadian Community in 2034

A. The Japanese Canadian Population in 2034

The growth of the Japanese Canadian population consists of three factors: (1) an increase in the first-generation population; (2) natural growth among the second generation and beyond (births minus deaths); (3) the increase in Japanese Canadians—who identify Japanese as one of their multiple ethnic and cultural ancestries—resulting from intermarriage among the second generation and beyond. Of these three factors, while the increase in the first generation (1) is evident from census statistics, no data exist on natural increase among the second generation and beyond or on the increase in Japanese Canadians resulting from intermarriage.

表 16
日系カナダ人とカナダ人の数

年	日系カナダ人	カナダ人
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

出典 1941年から2021年までの数字はカナダ国勢調査

Table 17
**Annual Average Compound Rates of Growth of Japanese
 Canadians and Canadians**

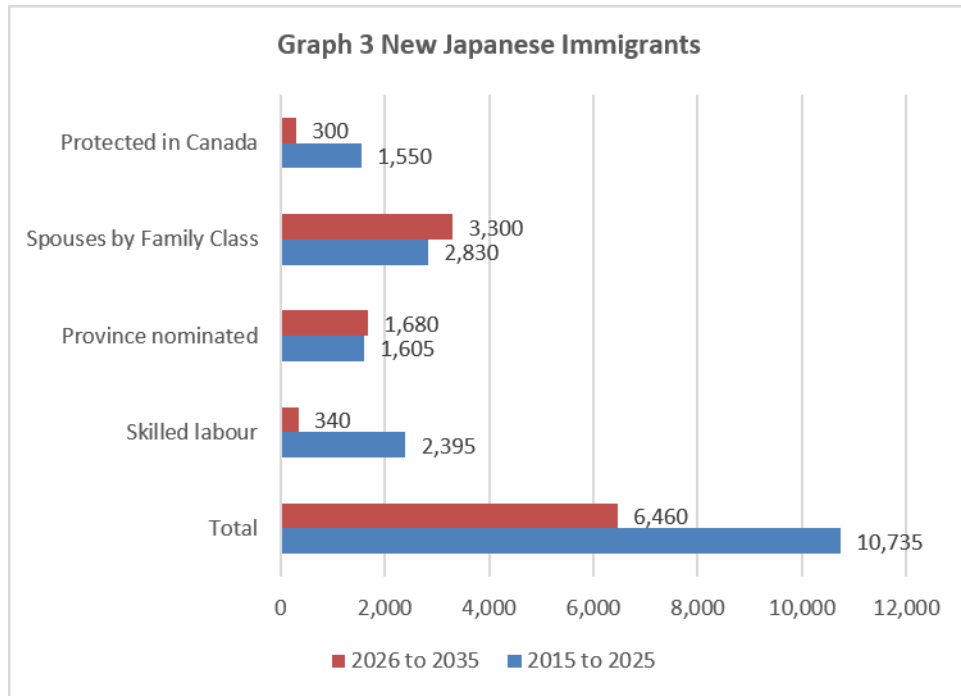
Year	Japanese Canadians	Canadians
1971 to 1981	0.96	1.23
1981 to 1991	4.87	1.23
1991 to 2001	2.60	0.68
2001 to 2011	2.56	1.10
2011 to 2021	1.66	1.34

Table 18
**Number of Canadian Residency of Japanese Nationals by Immigration
 Category**

	2015 to 2025	2026 to 2035
Total	10,735	6,460
Skilled labour	2,395	340
Province nominated	1,605	1,680
Spouses by Family Class	2,830	3,300
Protected in Canada	1,550	300

% distribution	2015 to 2025	2026 to 2035
Total	100.0	100.0
Skilled labour	22.3	5.3
Province nominated	15.0	26.0
Spouses by Family Class	26.4	51.1
Protected in Canada	14.4	4.6

Sources: 2015 to 2025, Immigration, Refugee and Citizenship Canada
 2026 to 2035 Forecasts by Ohki



As shown in Table 17, the compound annual growth rate of the Japanese Canadian population is higher than that of the population. This is due to the high rate of intermarriage among Japanese Canadians. If the compound annual growth rate from 2011 to 2021 continues from 2021 through 2035, the Japanese Canadian population in 2035 will be 162,980. However, due to changes in immigration policy in 2025, the number of new immigrants from 2025 to 2035 is projected to decrease compared to the previous decade.

Table 19
Number of Japanese Canadians

Year	All generations	First generation	Second generation	Third and more generations
2011	109,740	39,235	34,885	35,620
2021	129,420	48,195	38,810	42,415
2035*	149,044	55,283	44,518	49,243

Notes: 2011 and 2021 are from the Census of Canada

* 2035 figures are estimates

Table 20
Number of Japanese Canadians

Year	All generations	First generation	Second generation	Third and more generations
2011	100	36	32	32
2021	100	37	30	33
2035*	100	37	30	33

Taking this decline in new immigrants into account, the Japanese Canadian population in 2035 is projected as follows. By correlating changes in the Japanese Canadian population from the Canadian Census between 2011 and 2021 with changes in the number of new immigrants during the same period, and assuming this relationship continues from 2022 to 2035, we estimated the Japanese Canadian population by age group for 2035. The main results are as follows.

The number of Japanese Canadians is projected to increase from 129,420 in 2021 to 148,289 in 2035. The average annual growth rate is expected to decline from 1.7 percent to 1.0 percent.

The age distribution of Japanese Canadians will remain largely unchanged from 2021 to 2035. Starting in 2026, changes in Canada's immigration policy will cause the number of new Japanese immigrants to decline compared to previous years; however, as of 2021, new immigrants accounted for 37 percent of Japanese Canadians, and this percentage will remain close to that level even in 2035. The 2025 changes to immigration policy will not primarily affect the relative proportion of new immigrants within the Japanese Canadian community, but rather the shift in the immigration categories to which new immigrants belong.

B. A Changing Community

By 2034, Canada will have undergone 1

decade of adjustments to immigration policy; adjustments to infrastructure—such as housing, healthcare, and education—will be well underway. While maintaining multiculturalism, new immigrant communities from around the world will continue to contribute to Canada's development. As a member of these new immigrant communities, the Japanese Canadian community will also achieve its own unique development. Once defined by small, tightly knit neighbourhoods such as Vancouver's Little Tokyo, this community will transform into a broad, multifaceted network of communities united by a renewed interest in technology, shared culture, and heritage.

The growth of the Japanese Canadian population is not merely a matter of numbers, but it is a matter of identity. In this community, which has a high rate of interethnic marriages, a significant number of children will be recognized as ethnically or culturally Japanese Canadian even if only one parent is of Japanese descent. This cultural fusion will create a unique tapestry of experiences, where traditional Japanese values intertwine with Canadian customs to form a dynamic, multifaceted community.

Nevertheless, this community will face the challenge of preserving its linguistic heritage. In 2021, 88 percent of first-generation Japanese Canadians spoke Japanese as their first language, but this figure dropped to 37 percent among the second generation and 2 percent among the third generation. By 2034, this trend is likely to continue, though new trends will also emerge. The expansion of online media and language-learning apps, combined with growing interest in Japanese culture, will likely increase the number of second- and third-generation Japanese Canadians who speak Japanese as a second language.

One of the most notable changes in the Japanese Canadian community is the growing presence of women

. This figure has risen significantly from 66.5 percent in 2021, and by 2034, women will account for 75 percent of new immigrants from Japan. Many of these women will come to Canada as family-sponsored immigrants and, in many cases, will marry non-Japanese-Canadians. They will bring with them not only their culture but also a strong sense of purpose to build families and succeed in Canadian society.

They will often balance part-time work with raising children, supporting their families while maintaining their cultural traditions. Their influence extends beyond the home; they will be active in community organizations, working to preserve and promote Japanese culture, advocating for human rights, and serving as a bridge between the Japanese Canadian community and broader Canadian society.

As the Japanese Canadian community continues to grow and evolve, issues of identity will become increasingly complex

. The generational composition of the Japanese Canadian community in 2034 is likely to remain nearly identical to that of 2021. Furthermore, as shown in the analysis in Table 3, this generational composition indicates that within the Japanese Canadian community, the Nisei—children of new immigrants—and the Sansei—their grandchildren—account for 23.5 percent of Japanese Canadians. Whether a shared identity emerges as these “new second-generation” and “third-generation” individuals interact with the “fourth-generation” and “fifth-generation” descendants of traditional Japanese Canadians—who are of the same generation—will significantly shape the future identity of Japanese Canadians.

C. Programs to Address the 2025 Immigration Policy

Programs within the Japanese Canadian community designed to address the negative impacts on new immigrants resulting from the 2025 transformation of Canada’s immigration policy will be crucial over the decade beginning in 2026.

1. Provision of Social and Welfare Services for New Immigrants and Bridging to Public Services

As Japanese immigrants increasingly rely on spousal sponsorship and provincial PNP (employer-supported) programs, their legal and physical safety becomes precarious. When faced with the breakdown of an international marriage, domestic violence (domestic violence), or unfair labour practices (labour exploitation) by rural employers, victims—whose residency status is held hostage—cannot speak out for fear of deportation. Japanese Canadian organizations must build a regional social safety net to protect these vulnerable immigrants with limited staff.

One model is the Japanese Social Service in Toronto. Japanese Social Services (JSS) is a Toronto-based nonprofit organization supporting the Japanese Canadian community by providing life counselling, counselling services, support for seniors, and domestic violence (DV) counselling in Japanese. Established in the 1990s, it offers guidance in Japanese on issues such as immigration-related anxiety, family issues, mental health concerns, and accessing the social welfare system, and, when necessary, refers clients to medical facilities, legal support services, and specialized domestic violence agencies. Its services cover a wide range of areas, including individual counselling, women's support groups, programs for seniors, assistance for those facing financial hardship, and informational seminars, and it is highly regarded as a safe space where people can seek advice in Japanese.

A board of directors and a small team of professional staff (social workers, counsellors, and administrative staff) run the organization, with volunteers also supporting its activities. Its annual budget is approximately 150,000 Canadian dollars, funded by municipal and provincial grants, federal immigration support subsidies, private donations, and community fundraising. As Toronto's largest Japanese Canadian support organization, JSS provides ongoing support to new immigrants facing language and cultural barriers.

Currently, no other Japanese Canadian organizations in Canada provide these services. To offer these programs, organizations must meet certain requirements—including facility standards, securing specialized staff, and ensuring stable funding sources (such as federal and local government grants, charitable donations, individual contributions, and service fees)—which are difficult to fulfill in cities with small Japanese Canadian populations. However, the National Association of Japanese Canadians (NAJC) and its member organizations across the country must collaborate to develop the conditions and methods necessary to establish organizations like Japanese Social Service outside of Toronto.

Even if establishing organizations with their own facilities like JSS is not possible, NAJC member organizations in various regions can use their websites to provide new immigrants with information that bridges them to social and welfare services offered by public and volunteer organizations. First, develop web page models addressing family issues, domestic violence, and the working conditions of new immigrants and temporary residents. Post these on their respective websites as soon as possible.

2. Developing Female Leaders Among New Immigrants

Over 50 percent of new immigrants during the 10-year period from 2026 to 2035 will be women, the majority of whom will be family-class immigrants sponsored by Canadian male partners. Amid a sharp decline in skilled worker immigrants, these female newcomers represent a potential pool of leaders for the newcomer community over the next decade. We must find ways for female newcomers to join Japanese Canadian organizations and play active roles. The Edmonton Japanese Canadian Association (EJCA) serves as one example. Several years ago, the EJCA launched a program where female

newcomers and their children gather regularly at the EJCA Center to converse in Japanese and play with the children. Through this program, new immigrant women have become familiar with the EJCA's programs. They have also been hired as instructors for the Japanese language classes offered by the EJCA, as well as for programs introducing Japan and Japanese culture to local middle and high school students. As a result, the number of new immigrant women serving on the EJCA's board of directors has been increasing, and they have begun participating in the planning and operation of summer festivals and local heritage festivals. For these women, their experience with local Japanese Canadian organizations serves as a first step toward participating in other local organizations and employment opportunities.

3. Establishing a Network to Connect Isolated New Immigrants in Small Towns

In the past, skilled Japanese workers tended to concentrate in Canada's major cities. However, as the number of sponsored and provincial nomination immigrants is expected to increase over the next decade, the number of new immigrants settling in small towns and municipalities is also projected to rise. The NAJC and its member organizations need to build networks that provide social and welfare information to new immigrants in these communities and facilitate mutual interaction. Although no national organization serves new immigrants, many small local networks exist. A network is needed to connect these small networks efficiently around specific objectives.

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