



[hastingspark1942.ca](http://hastingspark1942.ca)



## **Grade: 5 + 6**

**Time:** 60 Minute lessons in the classroom with field study option

We focussed on core and curricular competencies to bring the big ideas and the content of the Japanese Incarceration also known as the Internment to life. All books and lessons have been classroom tested.

---

**CORE COMPETENCIES:** Communication, Creative and Critical thinking, Positive Personal and Cultural Identity, Personal Awareness and Responsibility, and Social Responsibility

**SUBJECTS:** Social Studies, English Language Arts

### **BIG IDEAS**

- Canada's policies and treatment of minority peoples have negative and positive legacies. (Social Studies 5)
- Immigration and multiculturalism continue to shape Canadian society and identity. (Social Studies 5)
- Systems of government vary in their respect for human rights and freedoms. (Social Studies 6)
- Exploring text and story helps us understand ourselves and make connections to others and to the world. (English Language Arts 6)
- Exploring and sharing multiple perspectives extends our thinking. (English Language Arts 6)

### **CONTENT**

- Past discriminatory government policies and actions such as the Head Tax, the Komagatu Maru Incident, residential schools and internments (Social Studies 5)
- Human rights and responses to discrimination in Canadian society (Social Studies 5)
- Global poverty and inequality issues including class structure and gender (Social Studies 6)

# A Brief History of Canadians of Japanese Descent

People of Japanese heritage have a long history in Canada. During the late 19th century and into the 20th century, many people came from Japan to work in industries such as fishing, mining, logging, and farming. Japanese communities existed in various places on the west coast of British Columbia and on Vancouver Island, with the largest community centred around Vancouver's Powell Street on the east side of the city.

On December 7, 1941, Japan launched a surprise attack on Pearl Harbor, Hawaii, in the United States. The United States declared war on Japan, and Canada followed suit. In Canada, concerns were raised that the Japanese Canadian population living near the coast would spy on or sabotage Canadian military and security measures for the Japanese. However, experts in the military and the RCMP did not believe that Japanese Canadians posed any threat to safety or security. Despite this, the Canadian government responded to the public's racism, and ordered all "persons of Japanese racial origin" to be removed from the "restricted zone" within 100 miles of the west coast of British Columbia. Almost 22,000 people were affected by this order. Most of them were Canadian citizens, and more than half of them were born in Canada. Most of the Japanese nationals had been living in Canada for over twenty-five years. Men, women, and children were forced to leave their homes, many with only two days' notice or less to prepare.

With severe restrictions on luggage, they left behind not only significant assets such as homes, cars, and boats, but also treasured heirlooms and many other precious possessions. These were later sold by the government without the owners' consent. The largest number of Japanese Canadians were sent to hastily built camps in the BC interior, where they lived in tiny, crowded shacks with no insulation. This is often called the internment. Men aged 18-45 were forced to leave their families to work in road camps, or, if they protested this, were sent to prisoner of war camps. Some families, in order to stay together, went to sugar beet farms on the prairies, where they worked very long hours and lived in poor conditions for almost no pay, or went to other provinces.



Nikkei National Museum 1994-76-3

In 1945, Japan surrendered, and the Second World War ended. But even though no one could argue they were still a security threat, Japanese Canadians were still not allowed to return to the coast. Instead, they were told to either move east of the Rocky Mountains (outside of BC) to show cooperation for the government's policy of forced dispersal for Japanese Canadians, or go to Japan. Around 4,000 people went to Japan, over half of them for the first time. The others still had to find a way to start their lives over again for the second time since 1942. It wasn't until 1949 that Japanese Canadians were finally allowed to return to the coast, and given the same rights as other Canadian citizens, such as the right to vote.

In the 1980s, people in the Japanese Canadian community started to organize and lobby the government to apologize for their actions against Japanese Canadians from 1942-1949. This movement is known as the fight for redress. On September 22, 1988, the Government of Canada signed an agreement with the National Association of Japanese Canadians (NAJC). The government formally acknowledged their unjust treatment of the Japanese Canadian community in the 1940s, and as compensation, awarded \$21,000 to every surviving Japanese Canadian who had been affected by the unjust policies of forced dispersal and dispossession, as well as a \$12 million community fund to the NAJC.

This excerpt is copied from the Nikkei National Museum & Cultural Centre within the following link: [http://centre.nikkeiplace.org/wp-content/uploads/2016/03/JC-history-intro-and-reading\\_v2.pdf](http://centre.nikkeiplace.org/wp-content/uploads/2016/03/JC-history-intro-and-reading_v2.pdf)

## Lesson 1

### An introduction to the effects of the Japanese Canadian Internment also known as the Incarceration of Canadians of Japanese Descent.

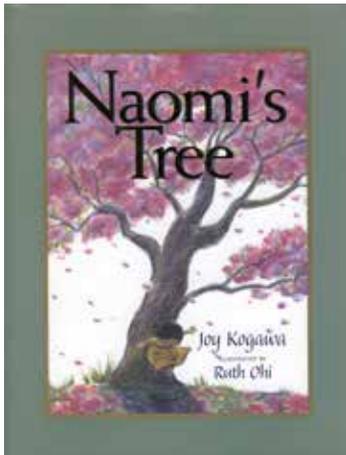
**TIME:** 60 Minutes

**GRADES:** 5 – 6

#### OBJECTIVES

This lesson introduces children in grade 5 to 6 to the effects of the Incarceration of Canadians of Japanese descent through the eyes of children who became adult survivors. This introduction is via the avenue of a specific picture book, Joy Kagawa's *Naomi's Tree*. The story begins in the summer of 1942.

#### SUMMARY OF NAOMI'S TREE FOR THE TEACHER



The first two pages of the story describe the myth of the friendship tree from the Land of Morning (Japan). Next, a seed is carried from the tree in the clothing of a young Japanese woman who immigrated to Canada. Two pictures follow with the birth of children, and the introduction of Naomi who is the main character of the book.

Then the book turns sombre with the departure of Naomi's mother who must return to Japan to take care of her sick mother. Though she promises to return, she is never reunited with Naomi or Steven. Suddenly, the family must say goodbye to their home and the cherry tree. Naomi is shown as a teen working on a farm with her brother far away from her home. Their father has been sent elsewhere and their mother died during the war still overseas. Though they long to go back to their house and their previous lives, they are not able to realise this dream.

The cherry tree is personified as a living being waiting for the return of its former owners, especially Naomi. In the final pages of the story, Naomi and Steven return as old people who find their childhood home and rediscover their dear cherry tree which is now old and sickly.

As Naomi embraces the tree, she remembers her happier childhood past and her mother promising to come back; she imagines her mother reassuring her as though she were still alive. Though pain and loss is evident, the main characters are not angry but remain resilient and hopeful.

## Activity 1: Pre-reading by Creating Inferences and Making Predictions

We took pictures of the illustrations the book and created a Powerpoint that we showed to students just once in keeping with copyright laws. The intent was to have students extrapolate by viewing the pictures before the book was read out loud by teachers.

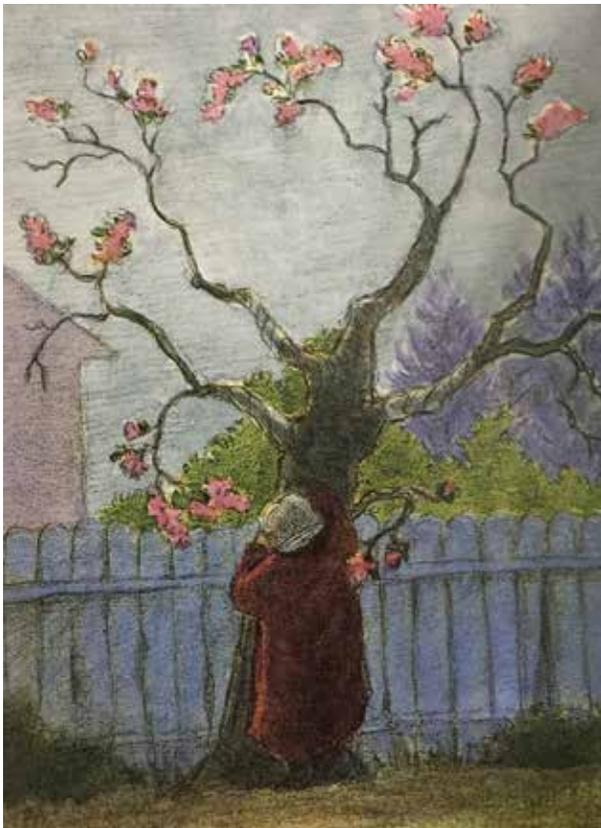
Students viewed the people, objects, actions, words, colours, symbols, and events within each picture, then formed predictions or opinions about each. To enable discussion, we grouped students into pairs or threes and gave allowed 1-2 minutes for discussion before asking students to report out.

### Leading questions we asked depending on the picture

- What person, object or action do you see in the picture?
- If a person or people are in the pictures, guess the person's emotions by the facial expressions (via the eyes and the mouth) and/or body language. (see how arms and legs are shown)
- Where do you think this story takes place? When do you think this story occurred?
- What colours are used and what might the colours mean?

Bright vibrant colours may indicate happiness while sombre or sad colours have dark browns, greys and black tones in them.

Check to see if the artist is using black and white or browns vs. colours and ask students to formulate opinions about the artist's intent. Often these colours do indicate the time period such as 1939-1945. At other times, the lack of colour indicates seriousness and hopelessness.



### A Sample Picture from Naomi's Tree

In some pictures, only one or two colours are used, and students should be asked why. Sometimes the use of colour may be symbolic. Pink in *Naomi's Tree* is embodied in the healthy pink cherry tree mythologised as a friendship tree in the beginning of the story. A new tree is grown from this tree that later becomes sickly. The sickly tree by the end of the story symbolises the 8,000 lives affected by the forced incarceration at Hastings Park in 1942.

## Activity 2: Recommended Method of Reading the Book

It is particularly effective to view the pictures of the book as it is being read. Having two different readers increases the impact of the story. One to describe the myth and be the voice of the cherry tree while the other reader should become the narrator in the rest of the story. Asking a good student reader to read the afterword giving a brief summary of the Japanese Canadian incarceration and detainment can help the class visualise and connect with the little girl who is the main character of the book.

## Activity 3: Post Reading: Assessment + Finding connections

**Sample answers from students which demonstrates what they learnt about the forced incarceration (also known as internment) from this story**

- the story occurred during World War II
- colour is used by the book artist to show emotions such as happiness, sadness, grief and loss
- the story is about children and how the war affected them and their families
- the children lost their families or didn't know what happened to them
- Naomi like other Japanese Canadians could not go back to her previous life, home, or community
- people lost their lives as a result of the forced incarceration and evacuation as well as forced relocation to relocation camps.
- children who were born in the country and were Canadian citizens were persecuted by our government.
- people lost their homes and their communities

## Further Literature Extensions

**Narratives of Canadian children and their families (of Japanese descent) who were affected**

*When the Cherry Blossoms Fell* by Jennifer Maruno

*Caged Eagles* by Eric Walters

*Naomi's Road* by Joy Kogawa

*Dear Canada, Torn Apart: The Internment Diary of Mary Kobayashi* by Susan Aihoshi

## Lesson 2

**Discovering facts about the incarceration of Canadians of Japanese descent at Hastings Park. A link to many of the photographs <http://hastingspark1942.ca/buildings-overview>**

**TIME:** 80 – 90 Minutes

**GRADES:** 5 – 6

### **OBJECTIVES**

This lesson allows children in grade 5 and/or 6 to discover information about the incarceration of Canadians of Japanese descent through an examination of several historical photos.

### **What we did**

In a classroom with approximately 24 students, we placed students into groups of three. We also placed different photos we numbered 1 – 12 around the classroom. Each group began at one of the photos. The photos were photocopied without any teachers notes.

**Students were to view each image and make inferences about them using the following instructions to guide them:**

- If the photo has people in it, please indicate what you see in the photo examining faces, facial expressions and body language to see what the people were feeling and doing.
- If the photo is about an object or objects, examine it closely for clues as to what the object could be and what is used for.
- If the photo is about an action or event, look for clues to figure what it is and try to figure out the time period.
- After each photo, try to remember the previous photos to figure out what all the images collectively (together) reveal what happened to these Canadian citizens.

Students rotated from image to image for approximately three minutes each time. At the end, they went back to the first image they began with.

Students spent five minutes thinking about questions they had either of individual photos or any group of photos they wondered about

Beginning at photo one, each group of students showed the entire class the photo and described what they think they see in it. Other students were invited to also add to their observations and guesses. At the end of each picture being described and inference, the teacher should reveal what each photo is about using the teachers notes included in each photo.

When all twelve photos are revealed, described, discussed, and explained by everyone, the teacher should follow up by asking students to continue thinking about more questions they have about the Japanese Internment at Hastings Park.

## A sampling of questions asked by students when we did this lesson

Word of caution: students will find and use euphemisms created by government and media in some of the photos or artifacts and will ask questions using the popularized euphemistic terminology. Scroll to the end of the lessons and photographs for a follow up lesson on the Power of Words.

- What happened to the Canadian-born Japanese in 1942? How terrible were Japanese internment camps compared to the concentration camps in Germany? How many people died in the internment camps?
- Why weren't European Canadians friendly with the Japanese Canadians living here? Did all Canadian people approve of these camps?
- What impact did the internment have on the Canadian-born Japanese? What were living conditions like in an internment camp? How bad were the conditions at the camp?
- What is the meaning of "naturalized"? If being "Canadian-born" still meant you went to an internment camp, why was it important to have "Canadian Born" stated in the identity card? Were Canadian-born Japanese treated better than non-Canadian-born Japanese? What happened to the Canadian-born Japanese who forgot to carry their identity cards?
- Was there any opposition to the internment camps? What did non-Japanese Canadians think of the internment of the Canadians of Japanese descent? How were the Canadians of Japanese descent treated in other countries?
- If the Canadian government knew how terrible conditions were, why would they still build internment camps? How did the government hide these events from everyone else?
- Of the Japanese Canadians interned, how many of them were actually spies?
- How were the Japanese Canadians transported to the Interior work camps? How many internment camps existed and where were they located?
- Why were there so many Japanese Canadians in 1942? After World War II, were Japanese Canadians discriminated against? If the Japanese Canadians refused to move, what did the Canadian government do other than internment?
- Why did the Canadian government decide to intern the Japanese Canadians? Was every Japanese person in Canada interned? Were there exceptions? Did any Japanese people rebel against the Canadian government?
- For mixed race couples, would their children also go to an internment camp? What happened to the couple and their children?
- What happened to all the fishing boats together in this harbour? What about the Japanese Canadian fishermen and their families?
- What happened to their pets and animals? What happened to families and children who were separated from their parents?
- What happened to the Japanese who needed medical help? What happened to the Japanese who were in hospital at the time?
- Was it possible for the Japanese to escape the internment camps? When were the internment camps closed?
- How has this incident affected Canadian society today?

### **Suggested Follow-Ups**

**The Power of Words.** The Canadian government's use of euphemistic language to justify the incarceration, detainment, forced removal and relocation of Canadian citizens of Japanese descent. See lesson 3 handout below

Student inquiry into many questions they have raised deserves research time. Here are two suggested sources to find answers to the questions students have

1. Readings from the textbook series, *Righting Canada's Wrongs: Japanese Canadian Internment in the Second World War* by Pamela Hickman and Masako Fukawa.
2. Internment and Redress: The Story of Japanese Canadians. A Resource Guide for Teachers of the Intermediate, Grades Social Studies 5 and Social Responsibility.

A pdf link follows: <http://www.japanesecanadianhistory.net/GuideExcerptsForSocialStudies5.pdf>

## THE PHOTOGRAPHS

### Photo 1: Fishing Boats

#### TEACHERS NOTES

Thousands of fishing boats confiscated from Canadian fishermen of Japanese origins in 1942. Over 1137 fishing boats were seized and sold by the Canadian government. They were moored near New Westminster.

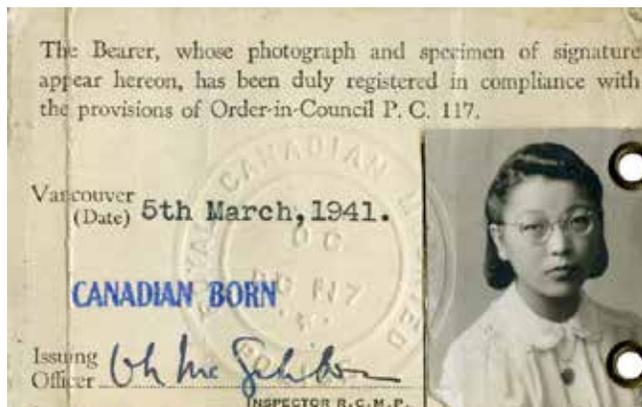


Nikkie National Museum 1994-81-9

### Photo 2: Identity Card

#### TEACHERS NOTES

#### Who was detained at Hastings Park?



Nikkie National Museum 2011-16-5-1

In early 1942, about 75% of the Japanese Canadian population was already living in the Vancouver area. Most did not go to Hastings Park but were sent directly to the internment camps. Many of the others worked in fishing, forestry or mining up and down the BC Coast, living in smaller outlying communities, such as Victoria, Nanaimo, Ocean Falls, Prince Rupert, Ucluelet and Tofino, Royston, Salt Spring and Mayne Islands and many other small towns. These people were uprooted and transported to Hastings Park for processing. Japanese Nationals and other men who were being sent to work in road camps also stayed briefly at Hastings Park.

### Photo 3: Call Up Notice:

#### TEACHERS NOTES

#### How many Japanese Canadians were in Hastings Park?

About 8,000 Japanese Canadians passed through Hastings Park between March 16th and September 30, 1942. Hastings Park had two hospitals: 80 beds for regular patients and 105 beds for TB patients. On September 1, 1942, at the peak of population, there were 3,866 in the facilities. After that date, large numbers were sent by train daily to the housing projects or work projects across Canada.

1004-0-42.

NON-RESIDENT  
OF HASTINGS PARK  
NOTICE

No 9263

You are hereby ordered by the British Columbia Security Commission to report at Hastings Park on the 3rd day of July, 1942 at 9 A.M. ~~or~~ P.M. for the purpose of being evacuated from the Protected Area of British Columbia.

AUSTIN C. TAYLOR,  
*Chairman,  
British Columbia Security Commission.*

Sugar Beet Project \_\_\_\_\_  
Interior Housing \_\_\_\_\_  
Work Camp \_\_\_\_\_  
Special Japanese Fishing Vessel Committee.

Handed to MIMURA, Kishizo No. 00232-C.N.  
(Name) Serial Number

on June 20, 1942

by [Signature]  
ROYAL CANADIAN MOUNTED POLICE

**Into the Unknown...** Japanese Canadians experienced the fear and uncertainty of being forcibly removed from their homes, and the loss of all their belongings. They did not know where they were going or for how long. Many people were given only 24 hours notice to leave their homes, businesses and communities and were sent under RCMP escort to Hastings Park. They were only allowed to carry one to two suitcases each (150 lbs per adult, and 75 lbs per child). Many of their belongings were seized or held in trust by the Custodian of Enemy Property.

Nikkie National Museum 2010-4-1-1

## Photo 4: Hastings Park Race Track

### TEACHERS NOTES

Confiscated cars and trucks were parked in the middle of the Hastings Park racetrack. The Custodian of Enemy Property sold these vehicles and all other properties at auction without notifying the owners.



Vancouver Public Library 1369

## Photo 5: Livestock Building

### TEACHERS NOTES

“What a shock we received when we were taken to Hastings Park. Some buildings that usually stocked exhibit animals had been converted to living quarters for us. There were rows on rows of wooden frame double bunks.” – *Rose Baba*



Vancouver Public Library 14920

## Photo 6: Livestock Building

### TEACHERS NOTES

Women hung blankets and sheets between the animal stalls for a bit of privacy. Each livestock stall needed a thorough washing to remove all traces of feces and maggots.

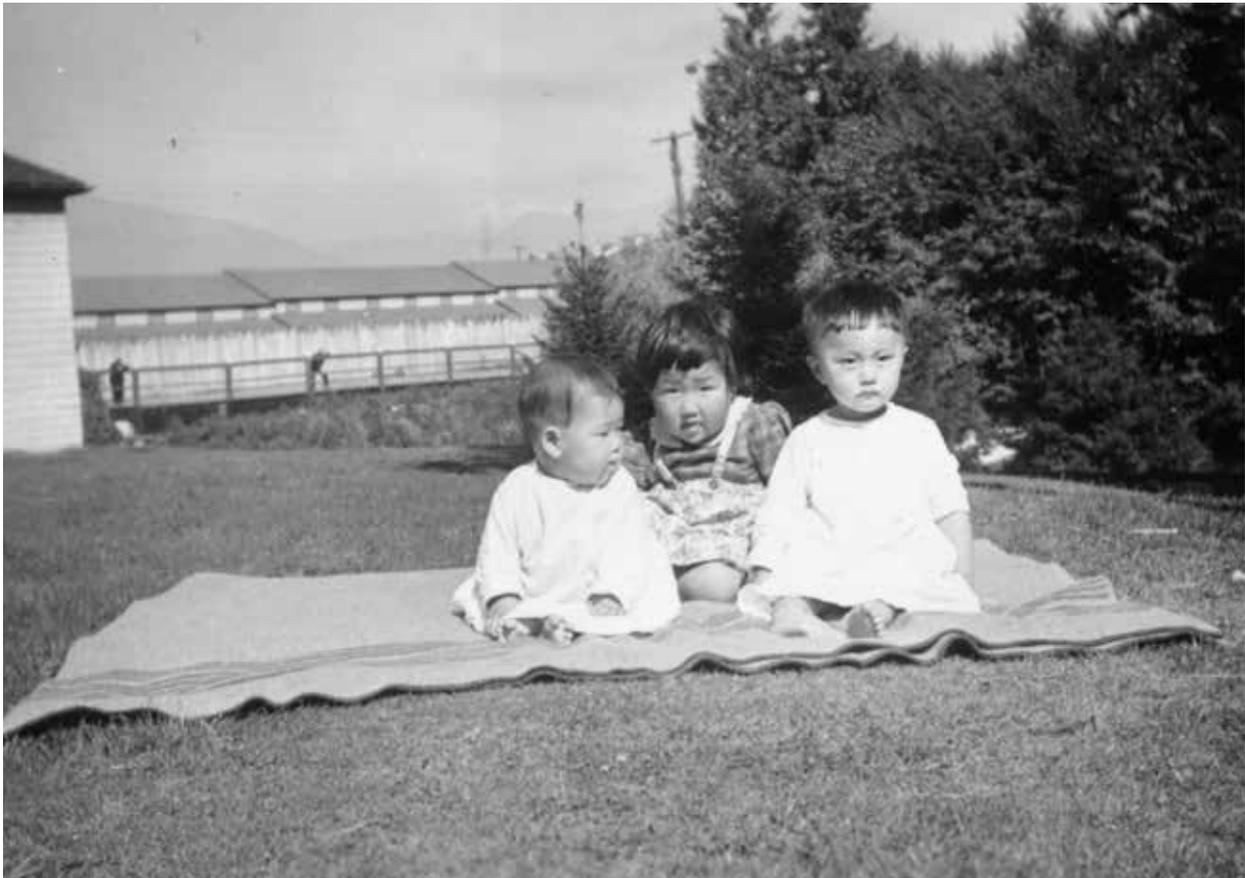


Nikkei National Museum 1994.69.3.20

## Photo 7: Livestock Building

### TEACHERS NOTES

Measles, mumps, chicken pox, and other communicable diseases travelled quickly through the buildings. Using discarded equipment and furniture, a 180-bed general hospital and a smaller 60-bed hospital for Tuberculosis (TB) patients were set up in the poultry barn section. Patients ranged in age from the very young to the elderly. Children and babies were cared for in a separate ward.



Nikkei National Museum 1996.155.1.21

## Photo 8: Rollerland

### TEACHERS NOTES

Separate dining areas were available for the young children and babies, and for the hospital patients. Mary Kitagawa remembers, “We were fed in the poultry section at rough tables with tin plates, and our hair, skin and clothes were soon permeated with the stench of animal urine and feces.”



Nikkei National Museum 1994.69.3.16

## Photo 9: Rollerland

### TEACHERS NOTES

Rollerland was used as a boy's dormitory (ages 13-18) and a wash house for everyone. Nearby (where the Pacific Coliseum now stands) were two large mess halls, segregated for men and women. The BC Security Commission served 1,542,371 meals to Japanese Canadians, with a raw food cost of only nine cents per meal.



Nikkei National Museum 1994.69.3.28

## Photo 10: Registration Process

### TEACHERS NOTES

For internees, Royal Canadian Mounted Police were stationed at Hastings Park. There was no barbed wire but high fences surrounded the grounds. Day passes could sometimes be signed out at the Guard Room.

### Why Hastings Park?

The fairgrounds were expropriated by the Department of National Defense to the BC Security Commission on April 14, 1942. They had previously been seconded for military purposes in the First World War from 1914 – 1918.



Nikkei National Museum 1994.69.3.35

## Photo 11: Forum Building

### TEACHERS NOTES

In 1942, the Forum Building's huge hall was crammed with a sea of bunk beds and over 1,200 men and boys over the age of 18 resided in the space.

### Who was in charge?

In December 1941, the Government of Canada enacted the War Measures Act. Within three months, they sent all Japanese male nationals to work camps, and then authorized the uprooting of all Canadians of Japanese ancestry. The BC Security Commission was created on March 4, 1942 to oversee the process, chaired by Austin C. Taylor, a prominent businessman, with a 20 member advisory board. The other two administrators were RCMP Assistant Commissioner Frederick J. Mead, and John Shirras, the Assistant Commissioner of the BC Provincial Police. They were also helped by the Department of Labour. A Custodian of Enemy Property held all land and property in trust, but later sold the confiscated properties without the owner's consent, and the funds were used to partially cover the costs



Nikkei National Museum 1994.69.3.18

## Photo 12: The Forum and Garden Auditorium

### TEACHERS NOTES

Without proper classrooms, the students received lectures while sitting on the bleachers in the sports arena. Some high school classrooms were set up in the rafters of the Garden Auditorium.

“For school we went to the Auditorium, we sat but we had no desks or anything. They just had a big black board in front of us... I don't think they were experienced teachers or anything, but that was our school while we were there.” – Kay Akada



Nikkei National Museum 1994.69.3.23

# The Power of Words: Euphemistic language used in the History of Canadians of Japanese ancestry during WWII

The Japanese American Citizens League created a handbook titled *Power of Words* that explores the use of euphemistic and misleading vocabulary in the WWII history of persons of Japanese ancestry living outside of Japan. Although this is an American publication, much of the same history and language is similarly used in the Canadian experience. The full handbook can be found online at <https://jacl.org/wordpress/wp-content/uploads/2015/08/Power-of-Words-Rev.-Term.-Handbook.pdf>. The purpose of this handbook is to point out the euphemistic language and to “suggest vocabulary that facilitates a more accurate understanding of events and actions experienced . . . during this tragic time.” The following are excerpts from the handbook with added Canadian examples.

**Euphemism defined:** “a mild word or expression substituted for one considered blunt or embarrassing.”

## Euphemism

## More Accurate Term

---

### Evacuate/Evacuation

By using these words, the government made it seem that these individuals were being helped.

### Forced Removal

This term more accurately describes the lack of choice provided to Japanese Canadians who were ordered to leave their homes

---

### Relocate/Relocation

These terms suggest that people voluntarily moved from one location (private homes) to another (war camps).

### Forced Removal

The phrase ‘forced removal’ should be used instead – which more accurately describes the lack of choice provided to Japanese Canadians who were ordered to leave their homes.

---

### Internment/ Internment camp

The legal definition of internment refers to the confinement or impounding of enemy aliens in a time of war. However most of the people of Japanese ancestry that were imprisoned were Canadian citizens, and thus the term does not apply.

### Incarceration/Incarceration camp

This term reflects the prison-like conditions faced by Japanese Canadians as well as the view that they were treated as if guilty of sabotage, espionage, and/or suspect loyalty.

Some Japanese Canadians still call the period the internment period. Both terms are acceptable to be used.

---

### Assembly Centre

When many Japanese and Japanese Canadians were initially forced to leave their homes, they were directed to live temporarily in “assembly centers.” These make-shift detention facilities were often crudely fashioned from animal stalls at racetracks and fair grounds still emitting the stench of animal waste but surrounded by barbed wire to contain the people of Japanese descent (ie. Hastings Park Assembly Center). The euphemistic nature of this term hid the degrading lack of amenities and very crude living spaces in these facilities.

### Temporary detention Centre

A detention center is generally a place where prisoners are temporarily held pending some further placement.

During WWII, the U.S. (and Canadian) government used euphemistic language to control public perceptions about the forced removal of citizens of Japanese descent from their West Coast homes to desolate camps further inland. The public was told that [Japanese Canadian] were being “evacuated” to “relocation centers” and “internment camps.” Terms like “evacuation” of people sounded like they were being rescued from some kind of disaster (like an earthquake).

Another source for terminology: <http://japanesecanadianhistory.net/glossary.htm>

### Lesson 3: Field Study Option

**INQUIRY QUESTION: How does visiting a historic site enhance one’s understanding of history?**

**OBJECTIVES:** We recommend a field study of the Hastings Park signage after lessons 1 and 2 to help students view the historical site.

#### **POSSIBLE ACTIVITIES DURING THE FIELD STUDY**

- Ask students to find a sentence or picture on one of the plaques that they could link to an issue of discrimination in today’s Canadian society. They could write down the phrase, or take a picture with their phone, and then share their findings with three classmates.
- Guided drawing or taking photos of the sites. These could then be photo-shopped, or drawings added, in order to capture what Hastings Park looked like at the time of internment.
- Brainstorm webs or “walking for words” – students asked to collect impressions of the site using all their senses and imagining what it would have been like to be interned.
- Writing activity – journal written in first person perspective in which they describe a day in the life of a child/teen living at Hastings Park during the time of internment. They would also have to demonstrate their awareness of the historical context in their writing and images.
- Find the location described in the personal narrative and read the “Hastings Park story” out loud to the class or in small groups at the site.
- Students could rate their understanding before and after their field study. What (if anything?) has changed for them after their visit to the site? This could be done with a KWL (What you know, What you want to know, What you learned) chart to be filled out before and after the site visit.

## Photographs of Hastings Park Buildings

The following is a series of photos taken from a tour of Hastings Park. There are a series of plaques placed at Hastings Park. The photos below give an idea what students would see if teachers decide to take a walking tour of Hastings Park. For more information about the signage and the history of the Japanese Canadian internment from Hastings Park, please go to this link <http://hastingspark1942.ca/the-plaques/>



Judy Hanazawa, whose parents and sisters were among the 22,000 interned in BC, shows us a plaque at Hastings Park which acknowledges the Japanese Canadian internment.

Click on a link to a Vancouver Sun article:

<http://vancouversun.com/news/local-news/japanese-canadians-push-for-pne-livestock-barns-to-become-historic-site>



This plaque was moved three times. Eventually, it was moved to a more visible location



This plaque is located outside the forum where the men and boys were placed.

Click on a link for more information:  
<http://hastingspark1942.ca/the-plaques/plaque-the-forum-and-garden-auditorium/>



Momiji Gardens, one of the sites where the red plaque was placed before it was moved to a more visible location.

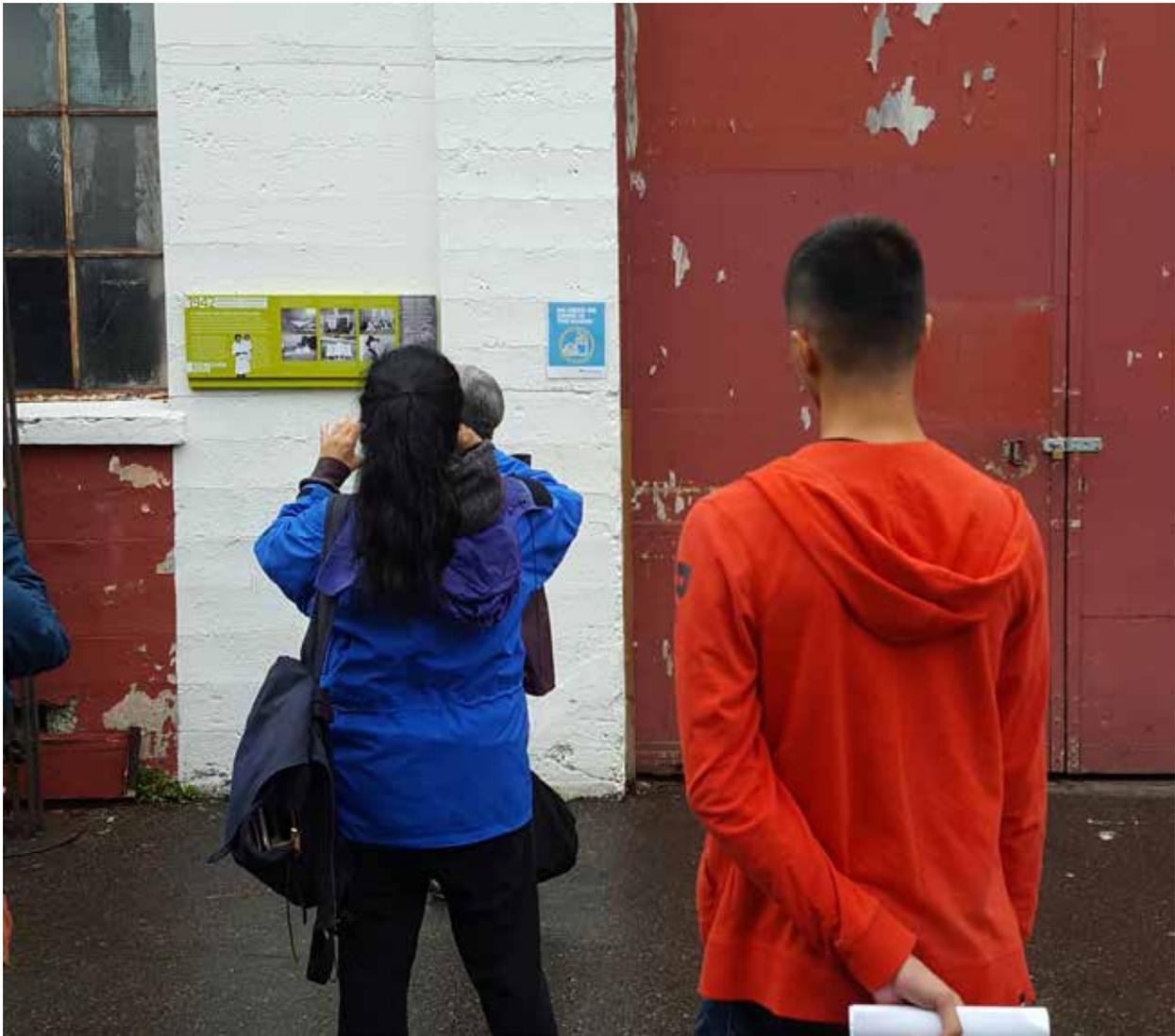
Click on this link for more information: <http://hastingspark1942.ca/history/momiji-gardens/>



Outside a section of the Livestock Building where the women and children were placed.

Click on a link here for more information:

<http://hastingspark1942.ca/the-plaques/plaque-surviving-in-the-livestock-building/>



One of two plaques placed outside the Livestock Building. Most Japanese internees had only two days to prepare for their internment.

Click on this link here for more information:

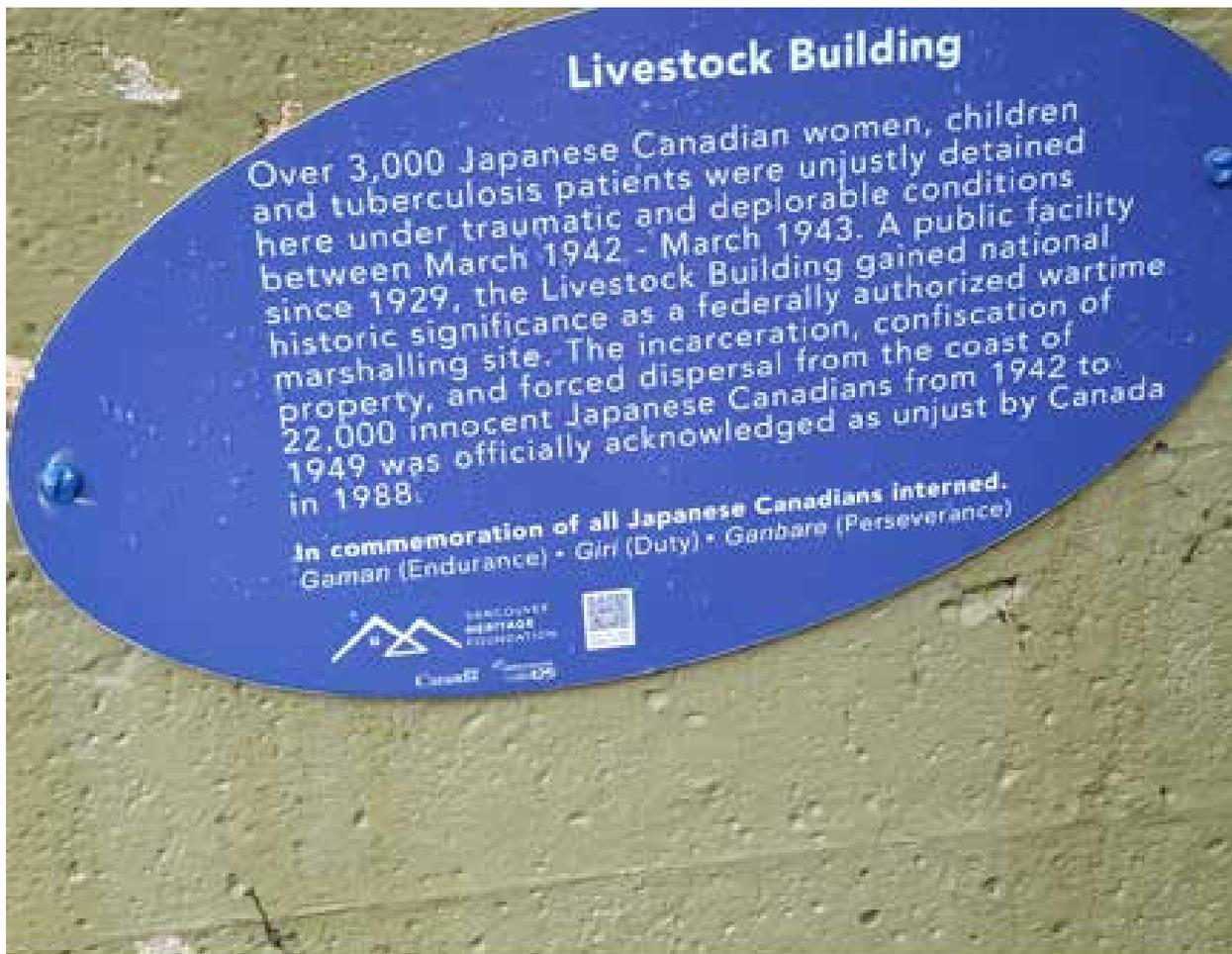
<http://hastingspark1942.ca/the-plaques/plaque-illness-in-the-livestock-building/>



An inside view of the Livestock Building today. Internees had no private washrooms. Instead, animal troughs were used as toilets. There were many bugs and maggots.

Internees were transferred from Hastings Park road camps, to internment sites in the BC interior, and to sugar beet farms in Alberta and Manitoba, where they were put to work.

Click on this link for more information: <http://hastingspark1942.ca/history/new-denver-sanatorium>



Blue plaque outside the Livestock Building. The plaque was placed in 2012.

Click on this link for a timeline: <http://hastingspark1942.ca/history/timeline/>



Rollerland is where meals were taken. Tuberculosis patients were the last to leave Hastings Park.

Click on a link here for more information: <http://hastingspark1942.ca/the-plaques/plaque-rollerland/>

Developed by Sara McGarry & Natalie Wai  
Reviewed by Masako Fukawa

Produced by Susanne Tabata  
Designed by John Endo Greenaway

Produced with assistance  
from the Ed May Social Responsibility Grant,  
BC Teachers' Federation