

## Japanese Canadians

Japanese Canadians, or nikkei, are Canadians of Japanese heritage. Japanese people arrived in Canada in two major waves. The first generation of immigrants, called Issei, arrived between 1877 and 1928, and the second after 1967. According to the 2011 National Household Survey, people of Japanese heritage number 109,740 or 0.3 per cent of the country's population- and are mainly Canadian-born citizens. The first generations of Japanese Canadians were denied the full rights of citizens, such as the right to vote in provincial and federal elections and to work in certain industries. During the Second World War, the federal government interned and dispossessed over 20,000 Japanese Canadians. Japanese Canadians have settled primarily in British Columbia, Alberta and Ontario, and have contributed to every aspect of Canadian society.

### First wave (1877-1928)

The first wave of Japanese immigrants, called arrived between 1877 and 1928. Until 1907, almost all immigrants were young men. In 1908, Canada insisted that Japan limit the migration of males to Canada. As a result, most immigrants thereafter were women joining their husbands or unmarried women engaged to men in Canada. In 1928, Canada further restricted Japanese immigration to 150 persons annually, a quota seldom met. In 1940, immigration ceased after Japan allied itself with Canada's Second World War enemies, Nazi Germany and Fascist Italy. Japanese immigration did not resume until the mid 1960s, except for family reunifications.

### Second wave

The second wave of Japanese immigration began in 1967, when immigration laws were amended and a point system was instituted. The point system was based on social and economic characteristics that favoured educated immigrants competent in English or French from industrialized cities. Many Japanese immigrants to Canada during this period worked in business, the service sector and skilled trades.

Chief Justice of the Supreme Court of Canada Beverley McLachlin labeled Canada's actions as "cultural genocide" against Aboriginal peoples. The impacts of such policies echo across the generations. Aboriginal children in residential schools were forbidden to speak their language, practise their culture or engage in their spirituality. Many were subjected to heinous abuse and experimentation. After the release of the TRC final report, Justice Murray Sinclair-the TRC chair- revealed that no fewer than 6,000 Aboriginal children had died in residential schools, with the caveat that, as day schools and other institutions were not included in the TRC, the actual number of deaths could be as high as 10,000.

In Canada in recent decades, several Indigenous models have emerged to address intergenerational trauma within Aboriginal families and communities. For example, Shirley Turcotte's Aboriginal Focusing-Oriented Therapy (AFOT) program demonstrates that intergenerational trauma is something both uniquely individual and inextricably restorative land-based practice. The program focuses on restoring the cultural practices and relationships that historically promoted wellness in Aboriginal cultures and societies, many of which are connected to land through ceremony, collection and use of medicines, and other activities.