WHAT YOU LEAVE BEHIND
私たちが伝えているもの、未来に目を向け、過去を忘れない

LOOKING TO THE FUTURE
REMEMBERING THE PAST

Each generation leaves behind a legacy for those who follow. With the founding of Nihonjin Machi in 1906, the Issei gained a firm foothold in the City’s Landscape in which they created and preserved the elements of Japanese tradition, culture, and values that defined and distinguished them as a people. They made Nihonjin Machi a place of strength, security and comfort, only to be forced from their homes and unjustly imprisoned during World War II. After the war, they prided themselves through sacrifices at home and on the battlefield, the Nisei returned to raise their families and re-establish San Francisco’s Nihonmachi. They staked the future during the tumultuous opportunity and challenges of the Civil Rights Movement and Reunification. In a society that allowed them to question the injustices, discrimination and power that subdivided Japanese Americans and other minority groups in American society, the Sansei strives to regain the threads of their history, accept the responsibilities of its legacy and open new doors for themselves and the generations to follow.

With its first century completed, San Francisco’s Japantown remains a source of inspiration, pride and hope. Japantown today is an ongoing creation, a living tapestry where the values, dreams and acts that are the legacy of the Japanese in America touch the future. The Nihonmachi of tomorrow is here as well. In the history we embrace, the challenges we undertake and the decisions we make.

September 4, 2015

Nikkela Ideality and the Future of Nihonmachi

Nihonjin Machi, Japanese people’s lives, were described as community established by the Issei who were, and lived strong. Japanese people, with the renunciation of race and social religion preserved immigrations and after World War II when Japanese Americans spread across the country were encouraged to participate in the society. Some 35-40 migrants were welcomed to be well-accepted and community acceptances, now some persons have become the Nihonmachi values like those, thinking “well”.

As Japanese entered the second century, the distinct demographic between the generations turned. Many Issei retired from working facilities, with the result that the Nisei, fourth generation, and Great, 8th generation, have a greater group age to their previous groups. New urban from Japan, called 8th-Issei, have became part of the Japanese community. Today there are now 8th generation and 8th Issei descendants from Japan, but as a contemporary Sake in their 30’s. As the test of the millenarian as a new group shows in Nihonmachi, the Nikkei, with longer in school, ever name reflects the innovation of being “too say”, they sought to to their voice band by the established Nikkei and community leadership, and the aspiration to have the community enhance at generations, without distinctive by “all generations”.

Honoring the Issel

This project and work in progress to build a monument to the war hero, Sake (8th generation) was very close to the heart of the Issei and Nikkei. It will be built in Nihonmachi and the values honor of the Issei and Nikkei. The honor of the Issel and Nikkei is the essence of the project and work in progress.

Carrying the Torch

The issues of Nihonmachi and the Nisei are the history of the 100 years. The stories of this community, in people, struggles and echoes these the threads of culture, heritage and community experience that are woven into the landscapes where we are the guardians of the past and the values who will shape its future.

A Letter to My Daughter

An excerpt from

A Letter to My Daughter

Nineteenth-century, Japanese women were not given the opportunity to have children. This resulted in a loss of cultural tradition and values. The women’s roles were not seen as being equal to men’s. They were expected to be quiet, obedient, and submissive. This was the case for many women who married and had children. The women were expected to be good wives and mothers. They were responsible for the household and raising children. The women were not allowed to work outside of the home. This was the case for many women who married and had children. The women were expected to be good wives and mothers. They were responsible for the household and raising children. The women were not allowed to work outside of the home.

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I am proud of you, my daughter.
I am proud of you, my son.
I am proud of you, my grandchildren.
I am proud of you, my great-grandchildren.
I am proud of you, my ancestors.
I am proud of you, my future.


I am proud of you, my daughter.
I am proud of you, my son.
I am proud of you, my grandchildren.
I am proud of you, my great-grandchildren.
I am proud of you, my ancestors.
I am proud of you, my future.

The history is our legacy. This history is what we need to remember. The history is our legacy. This history is what we need to remember.


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