



Illustration by Arisa Nakamura

Japanese American Remembrance Trail

Classroom Companion Guide

Introduction

The Japanese American Remembrance Trail (JART) project depicts an American story of Japanese and Japanese Americans in Seattle's Japantown or Nihonmachi. It is like a vibrant tapestry composed of historic strands woven together. The warps are the vertical strands crossed by the wefts (woof) or horizontals. The strands crisscross and weave a rich and memorable historic tapestry of the people, buildings, and events in Nihonmachi over the years.

Before WWII, Nihonmachi was a thriving ethnic community that was almost self-sufficient. It had stores, shops, doctors, lawyers, hotels, merchants, groceries, theatres, entertainment, restaurants, bath houses, and nearby schools and churches. At one time the population exceeded 8,000 people with numerous visitors and workers from Japan coming and going.

All that changed with the WWII forced incarceration of the Japanese and Japanese Americans into American concentration camps for approximately three years. After former residents of Nihonmachi became dispersed and the thriving businesses declined. The Japanese community which was scattered but the issue was how does a community survive and prosper when it has been physically torn apart. The JART tour project answers some of those questions as it demonstrates the effects of a sudden and drastic change to a community based on racism, propaganda and failed leadership.

The Tour Sites

On the JART tour some businesses may be historic but not operational. As a result, businesses, places and organizations fit into the following categories:

- Historic and not operational but may have remembrance features (like the Sento or Bath houses).
- Historic and open with or without remembrance/memorial features (like the Panama Hotel).
- Historic, remodeled, and currently operating with or without remembrance features (like Kobo at Higo).
- Historic and a vanished site (like the Kokusai Theatre)
- New businesses and or construction operating with or without remembrance features (like Hirabayashi Place or Sairen).
- Remodeled and revitalized businesses (like the Uwajimaya superstore and Uwajimaya village).
- New Japanese American nursing homes and retirement/care facilities (Nikkei Concerns) were established and one closed like Keiro nursing home.

The JART Curriculum Guide

Vocabulary

Issei or first generation Japanese-up until 1952 Issei could not become US citizens

Nisei- second generation Japanese who were US citizens

Sansei-third generation Japanese who were US citizens

Yonsei-fourth generation Japanese who were US citizens

Nikkei- a loose term that encompasses Issei and Nisei/Sansei/Yonsei (Japanese and Japanese Americans) groups.

Nihonmachi- is another term for Japantown.

Using this Guide

The curriculum guide is meant to be a user friendly method to address key concepts of the JART tour. This guide is organized so that it works equally well for groups that visited only a few sites as well as those who visited many or all.

First, the teacher must read Section -I. Major Features of JART (Thematic Strands).

Second – It must be understood that the most recent Office of Superintendent of Public Instruction’s (OSPI) curriculum initiatives move away from facts and recall and emphasis formal “if then” thinking. As a result the suggested activities are structured that promotes students working in teams as researchers to bring new insights to events using one or more of the JART sites as focal point to explore facts and larger issues.

Suggested Assignment that Encourages Formal Thinking

Suggested Assignment

Students will be broken into groups. Each group would select a JART site as a focal point or inspiration and will work as researchers to create new knowledge, understandings, or connections. They will work collaboratively to generate a product or products that are based in history related to the tour and are still relevant today. Finally, they will present their findings to the class. Please see the assignment section on the last page for the complete details.

How Teachers Should Prepare for the JART Tour

Review the JART Strands

Before the tour, It is highly recommended that the teacher becomes familiar with the JART Thematic Strands to help guide the site inquiry sessions and prepare the students.

Major Features of JART (Thematic Strands/Threads)

Detailed Narrative of JART Strands

Note: The Strands are not independent from each other but in some cases internal overlap exists between and among the strands. As a result, there is some duplication. For example, the strands of Prejudice and Stereotypes are closely related and cover similar grounds.

Strand 1. The Chinese Immigration

The Chinese were first Asian immigrants to the Pacific Northwest. They worked on the railroads, provided gang labor, dug the Lake Washington Ship Canal and settled in Chinatowns. In 1882 Congress passed the first Chinese Exclusion Act which restricted immigration and also prevented them from becoming naturalized citizens. Because of racial prejudice during an economic downturn, they were scapegoated and driven out of Tacoma (1885) and nearly forced out of Seattle (anti-Chinese riot-1886). In 1904 as additional anti-Chinese immigration laws were passed, the Chinese immigration was effectively stopped though not entirely.

Strand 2. Japanese Immigration

In the 1880s the need for labor arose in the states and because Chinese were restricted, Japanese came to fill the need for labor. They entered up until the Immigration Act of 1924 which stopped Japanese immigration. Before 1924, Japanese came to work in logging, Alaska canneries, fishing, farms, hotels, and brought brides to settle in rural areas and in city Japan towns. They contributed to the state's economy with ties to Alaska, forests, imports/exports and cultural relations with Japan. A torii or gate was presented to Seattle at Seward Park and a number of areas were gifted Japanese cherry trees which blossomed in the Spring. Came to make fortune and return 1930—8448 Jas and 5-1 ratio

Strand 3. Early Communities

In the country many Japanese (Nikkei) farmers settled on Bainbridge Island, Vashon Island, Bellevue, Auburn/Kent and other rural areas. Nikkei strawberry and vegetable farmers sent produce to the East coast markets. In the cities, Issei laborers came mostly with the idea of making money and returning home. As time passed, more people settled and "picture brides" arrived. Soon vibrant Japantowns grew in Seattle and Tacoma.

Strand 4 The Seattle Japantown (Nihomachi)—

According to Wikipedia (History of the Japanese in Seattle - Wikipedia en.wikipedia.org/wiki/History_of_the_Japanese_in...) “

Over time, Seattle's Japantown became informally known as the area bounded by Yesler Way on the north, 4th Avenue on the west, Dearborn Street on the south, and 14th Avenue on the east.

Historically Nikkei and their businesses, however, extended beyond the core boundaries East up Jackson past 14th and into Pioneer Square to the west.

Because community growth was dynamic, businesses came and went until today the Chinatown International District BIA map shows the boundaries of Japantown as Yesler to the north, 4th Ave So. to the west, Jackson to the south and the freeway to the east. The boundaries are not hard and fast since numerous Nikkei businesses and organizations currently exist and or existed outside of those lines.

Before WWII, Nihomachi (Japantown) was almost self-contained in many ways and Japanese was the primary language spoken. The vibrant community included (not a complete list) kenjinkai organizations (like the Hiroshima kenjinkai social organization), mens' clothing shops, beauty shops, barber shops, auto body shops, gas stations, womens' apparel, Japanese language newspapers, hospital, public school, grocery stores, sweet shops, hotels for residents and laborers, fish markets, Five and Dime stores, vegetable stands, doctors, lawyers, dentists, accountants, churches, social organizations, restaurants, housing, a Japanese language school, a theatre, banks (from Japan like Sumitomo), trading companies, bath houses, grocery stores, florists, and pharmacies. In other words, Japantown provided residents most of their needs. There were positive aspects to the situation, in terms of safety and comfort. It was like everyone knew everyone and a thousand eyes were always watching the children. The majority society, however, purposely keep Nikkei isolated in a similar fashion to Chinatown. In that way the Japanese could not easily enter and “contaminate” the mainstream society.

Strand 5. Prejudice

The Japanese like the Chinese experienced prejudice after coming to America. In 1913 a Washington State Alien Land law was passed which effectively prevented Japanese Immigrants to own land (they already were not allowed naturalized citizenship like the Chinese). Prejudice and anti-Japanese agitation rose before WWII and culminated in the forced incarceration because some government officials contended that you could not tell a loyal Japanese from a disloyal one.

The Supreme Court ruled that the forced incarceration was legal even though the Japanese did not commit a crime nor receive a trial. After the war prejudice continued

in daily life and was evident in housing restrictions (red-lines) where Nikkei could only buy homes in certain areas but not in predominantly white neighborhoods.

In 1936 the “Green Book” African American tourist guide began publication. For many years it informed African Americans about which businesses would welcome them as travelers in various cities. For Seattle, Japanese owned establishments: Chikata, Goshu and Tokuda Drug stores were listed. Also listed were businesses that were either owned or operated by Nikkei (some for a short period of time): Idaho Hotel (505 Jackson), Olympus Hotel (413 Maynard) Mar Hotel (520 Maynard) and Eagle Hotel (408 ½ Main Street).

Strand 6. Overlapping Communities

Chinese came as cheap labor in the 1800s and were the first minority group other than Native Americans to settle in Seattle’s Chinatown. They helped build railroads and dug the Lake Washington ship canal. When the economy declined, Chinese were scapegoated, subjected to violence, and finally immigration laws (1882) were passed to prevent them from entering the US. Later when the economy improved there was a need for labor again and this time Japanese filled the need and settled in Nihomachi and on farms. They logged the forests, opened businesses, operated hotels, worked in Alaskan canneries, and farmed. Again immigration laws were passed to stop their entry into the US (1924). During the next need for cheap labor, Filipinos came to work on farms and in the canneries. Carlos Bulosan in his novel, “America is in the Heart” has his Filipino hero working in the Alaskan canneries in the 1930s. When they returned to Seattle, his friends spent their earning gambling in Seattle’s Chinatown.

Lawrence Matsuda’s novel, “My Name is Not Viola” illustrates life in Seattle’s Japantown before WWII and touches briefly on friction between Issei and Chinese. Because of the Japanese invasion of China hard feeling between the two groups existed. Also some Issei felt that patronizing Chinese businesses would mean that the money would be sent back to China and directed to a fight against the emperor of Japan.

When Nikkei were forcibly incarcerated during WWII, African Americans immigrated from the south and filled the labor needs in the Pacific Northwest and Seattle. In addition, many of the African Americans lived in the same areas that the Nikkei vacated during the forced incarceration.

In John Okada’s post WWII novel, a group of African Americans at a pool hall on Jackson Street called the hero racial Japanese names. The incident illustrates the fact that even though both groups felt prejudice from whites, not everyone was happy to share the same neighborhood. NOTE: Okada’s work has a great deal of bad language and is not appropriate for any public high school reading list.

In the novel “Hotel on the Corner of Bitter and Sweet”, Jamie Ford’s Chinese American character takes in the largely African American jazz scene on Jackson Street which had its roots in the 1920s and 30s. Jackson Street had numerous night clubs that catered to audiences of all races and social classes including whites. At its peak African American musicians like Ray Charles, Duke Ellington, and Quincy Jones frequented the clubs and or performed.

When Nikkei returned after WWII, they competed with African Americans for housing in their old neighborhoods because Seattle realtors would not sell to ethnic minorities in “white” areas. These practices were called redlining and existed until the 1960s. Before the 1960s, Japanese, Chinese, and Filipino, (outside of Chinatown and Japantown) could live with African Americans in the central area. Depending on the year they could also move to Beacon Hill and Rainier Valley.

Sometimes African Americans got around the restrictions by using “shields” or white people who would buy or rent homes for them. Because Issei were not permitted to own land in Washington State until the late 1960s, often times they also used their non Japanese friends or children (when they came of age) to buy property. In addition, immediately after WWII many realtors would not show homes on Beacon Hill to Nikkei, Hamre Realty was an exception.

With the fall of Vietnam (1975) more Vietnamese and Hmong immigrants arrived and set up businesses on the outskirts of Nihomachi on Jackson Street and the International District. This area became the “Little Saigon” community.

Today the Chinatown International District BIA map shows the boundaries of Nihonmachi, Chinatown and Little Saigon:

Japantown is bound by Yesler St. to the north, 4th Ave So. to the west, Jackson Street to the south and the freeway to the east.

Chinatown is bound by Jackson St. to the north, 4th Ave So. to the west, a block past Dearborn St. to the south and the near the freeway to the east.

Little Saigon is bound by Jackson St. to the north, near the freeway to the west, Dearborn St. to the south and Rainier Ave So to the west.

Strand 7. The War that Changed it All

Prior to 1942, anti-Japanese activities arose much like the hate directed at the Chinese earlier. Anti-Japanese organizations were formed on the eastside and in Seattle and hatred was fomented. Newspapers began to circulate fears of “Yellow Peril” especially in San Francisco and later the Seattle Star pushed for the forced evacuation.

After the bombing of Pearl Harbor anti-Japanese sentiment increased. Rumors were spread that the Japanese were poisoning crops, assisting Japan and were going to sabotage vital resources. A US government study found that many Japanese lived near railroad tracks, on the rocky seacoast, in rural areas, near airports, near swamp land, J-towns and under power lines. What they found were not plans for sabotage, but the remnants of real estate racial discrimination. The outcome was that often times Nikkei occupied land no one else wanted.

The spreading of hate and lies demonstrates how destructive and effective the propaganda (today called “fake news”) was against a visible minority which ended in the forced incarceration.

Strand 8. The 1942 Forced Evacuation

In 1942, curfews and restrictions were placed on Japanese. President Roosevelt’s Executive Order 9066 authorized the round-up and most Japanese were removed. A very few people resisted and were sent to jail like Gordon Hirabayashi. Hirabayashi and two other cases were heard at the Supreme Court. The courts ruled in the government’s favor but historians now speak about how those cases are examples of a gross miscarriage of justice. The rulings are especially onerous since they still exist today and have not been overturned.

By April, 1942 the Japanese community of about 9,000 Japanese in Seattle were forcibly incarcerated into American Concentration camps for approximately three years. They lost many goods and property. Much of Japantown was boarded up and farms were sold or turned over to others for care. Japantown, once a bustling community effectively died. Public schools with large Japanese populations lost many of their students overnight. Nikkei lost millions of dollars in property and income.

Strand 9- 1942-45 Forced Incarceration

Most Nikkei from Seattle were taken first to the Puyallup Fair Grounds (Camp Harmony Assembly Center) and then to the Minidoka, Idaho War Relocation Center (a US concentration camp). In camp, the 442 Regimental Combat Team (all- Japanese American volunteers) distinguished themselves in Europe as well as Japanese American Military Intelligence interpreters in the Pacific. Still others refused to serve and were imprisoned in federal prisons when the government began to draft men for camps. Years later, Presidents Reagan, Bush Sr. and Clinton in their letters of apology to the Nikkei stated that the causes of the forced incarceration were: Race Prejudice, Wartime Hysteria and Failed Leadership. Today racial prejudice still exists (Black Lives Matter and anti-Asian attacks because of the Corona virus), Wartime hysteria was called propaganda then and today it is fake news or outright lies, and failed leadership is still alive.

Strand 10- Return to Seattle

After the war many Nikkei returned to Seattle and found it to be very different:

- Some businesses were restarted and others could not reopen and the once vibrant community was a shell of itself.
- Housing was short because of returning GIs.
- African Americans migrated from the south and moved into areas that were Japanese and Japanese American neighborhoods which created housing shortages in the areas that realtors would sell or rent to minorities.
- The community became dispersed-some were able to leave Japantowns and live in other parts of town and the suburbs or other states
- Some never returned after the war
- Residual prejudice still remained
- GIs brought back Japanese war brides after the war. They were a new crop of first generation Japanese who were culturally different from older Issei and young Nisei.

In contrast to Seattle, the return rate for Bainbridge Island was much higher. In an attempt to explain the difference, it must be understood that there are many stories and every person has their own reasons. But below are some factors that may have contributed to the return rate difference.

Before WWII there were approximately 276 Nikkei residents of Bainbridge Island. Most were involved in rural occupations like strawberry farming and small businesses. By contrast, the number of Japanese forcibly evacuated from Seattle was approximately 7,000. They represented a wide range of occupational skills which gave them more opportunities to relocate to other cities after the war.

Many of the Bainbridge Nikkei farmers left their lands and houses in the care of friends or non-Japanese employees. As a result, they had homes to come back to unlike many of the Nikkei in Seattle who lost their homes. Some in Seattle lived at the hotels and grocery stores they operated. So losing their businesses also meant losing their homes. Without homes and businesses to return to, relocating elsewhere became a viable option. Also during the war, some Seattle people found jobs outside of camp in other states and remained there after the war. Still other Seattle Nikkei sought jobs/homes away from the racism of the west coast after their release.

Mr. Walt Woodward, publisher of the Bainbridge Review newspaper opposed the forced incarceration. His newspaper was the only one in the nation to take this stand. In addition, he hired Bainbridge Nikkei to write columns about the Bainbridge people in camp and the conditions they endured. In contrast, very few groups and politicians spoke up for Seattle Japanese before the forced incarceration. In fact, there were

organized groups, newspapers, and politicians in the Seattle area that agitated for the forced incarceration. As a result, some Seattle Japanese and Japanese Americans felt that they would not be welcomed back.

Also being from a small island community, Bainbridge Nikkei were more “tight knit” than the larger and more diverse Seattle Japanese groups. Being part of an interdependent small community, the Bainbridge people were not as isolated from the mainstream white rural mainstream as much as Seattle Japanese were from the urban white mainstream. Therefore, Seattle Nikkei had more incentives to look elsewhere after the war for mainstream jobs.

Finally, there is a phenomena related to people who live on islands that may or may not have influenced the camp return rates. Because of their physical isolation, many island residents have an island centric view of the world. This view perpetuates the perspective that off islanders are like outsiders and islanders share a strong sense of community by virtual of the fact that they are more dependent on each other for survival. As a result, it is possible that the strong Bainbridge Island identity and kinship contributed to the desire of the Bainbridge Nikkei to return to the island.

Comparing the Bainbridge Island return situation to other Pacific Northwest rural areas, Bainbridge (though not perfect) was good. For example, Hood River, Oregon implemented an anti-Japanese return petition and merchants would not sell groceries to returning Nikkei. On Vashon Island, Washington one Japanese farmhouse was burned down. In Bellevue, Washington what was leased farm land by Japanese before the war found higher uses as commercial land (what is now downtown Bellevue and Bellevue Square) and as residential areas like Clyde Hill. As a result, many of the Japanese farms disappeared in the Bellevue area.

Strand 11- Stereotypes

Early Japanese stereotypes in America portrayed Japanese as filthy and disease ridden people who were unassimilable as a group. This stereotype encouraged segregation in to Japantowns in the cities. This stereotype encouraged the formation of isolated and self-sufficient ethnic communities outside of the mainstream like Nihonmachi. In addition, stereotypes promoted social separation and reduced the possibilities of Nikkei meeting and marrying white people.

For the Nikkei before WWII there were positive stereotypes like “hard-working” and “competent” especially when they were employees. But when Nikkei became competitive with majority groups, often times the negative stereotypes were invoked like “sly, sneaky, and inscrutable”. The “inscrutable” label is especially onerous because it means that when a Japanese or Japanese American person does something good, it is a cause for suspicion. Conversely, when they do something bad, it proves the initial

assumption. The stereotypes functioned as “control” mechanisms to influence behavior and a way to dehumanize groups and justify abuse and hate. During WWII the Japanese enemy was portrayed as monkeys as or apes. By association, some whites looked upon Nikkei as monkeys as well.

Today the Japanese stereotypes still exist. Often Asians are referred to as the “model” minority who are good at math and studious. Although the “model” minority label sounds good, it nevertheless encourages Asians to be quiet and not speak out about real problems and concerns. It also dehumanizes and is a wedge to drive between Asian Americans and other ethnic minorities. Nevertheless, stereotypes of being less than real Americans and more like foreigners still exists today and has for years especially in the movies/media and politics. The perception of being forever foreigners has promoted anti-Asian hate (Coronavirus hate crimes) and violence reminiscent of earlier anti-Chinese riots, the forced incarceration, hate related agitation, and anti-Asian legislation and court decisions.

Strand 12- Reparations

President Reagan signed the Civil Liberties Act of 1988 which gave Japanese and Japanese American survivors of the WWII forced incarceration \$20,000 each and a letter of apology. Since there were approximately 82,000 survivors out of a total of 120,000, it took several years and to complete the process. As a result, letters of apologies were also signed by President George Bush Sr. and President Clinton in later years.

Another purpose of the act was to establish a public education fund about the forced incarceration aimed at reducing the possibility of similar events happening again.

Strand 13- Historic Preservation

In the 1960s the Interstate 5 freeway cut through the International District and buildings were destroyed. For example, the Japanese Presbyterian church, gym, and manse buildings on 9th and Weller were torn down and became the Dearborn exit of I-5. The freeway also spanned Jackson Street and created a man-made barrier and a parking lot under the elevated section of the freeway.

Activists in the 1970s protested the building of the Kingdome Stadium because of the anticipated impacts on the International District and Nihonmachi. There were concerns that the sports crowd would disrupt the restaurant trade in the area and create traffic congestion. Also many older Asians lived in low cost housing, and it was felt that the Kingdome would raise property values that would force the elderly residents out.

Over the years some of the older hotels (like the NP Hotel) were converted to low cost housing and Hirabayashi Place created more affordable housing. But on the outskirts of

the International District on Jackson and King Streets east of the freeway numerous new gentrified housing units have risen. Ironically, with gentrification has come an increase in homeless residents who live in tents and shelters under the freeway and on sidewalks of the International District and Nihomachi.

Even though much has changed in Nihonmachi, because of historic preservation activities there exist a number of buildings that have been preserved either under federal guidelines or the city landmarks codes. The Panama Hotel is one such example. The more buildings that are landmarked, the more that Nihonmachi will retain its old architectural flavor and character.

In addition, there are organizations that exist specifically to enhance the area. InterIm CDA is a non-profit organization that leads projects in the International District to improve the area. Its website states, Interim “is committed to leading community projects and programs to support the Chinatown - International District neighborhood - including beautification; historic preservation; cultural, business, environmental, ethnic and economic diversity in a neighborhood impacted by infrastructure changes (highways, stadiums, port of Seattle) and large real estate development projects.”

Also, businesses like Kobo have created memorial spaces like Chiyo’s garden and the Nisei Veterans built a Memorial Wall to commemorate the rich Japanese American 442 history.

Strand 14-the 2020 Pandemic

Many restaurants and Japantown businesses either closed or adapted to the harsh economic times. Most were boarded up, reminiscent of 1942. What happens next depends on many factors and forces that will re-shape and change Japantown for years to come. Also the pandemic and anti-Chinese rhetoric from former President Trump has encouraged national anti-Asian hate similar to the anti-Japanese pre/post WWII period. Asian Americans are being attacked and murdered in the USA based on their race.

As a result of the recent anti-Asian hate incidents, more and more Asian people are working together not as individual groups of Chinese, Japanese, Filipino, Korean, Vietnamese, Laotian, East Indian, Pacific Islanders and Cambodians but as united Asians to combat the hate.

Using the Curriculum Guide in Your Classroom

Step I. The JART Tapestry

- a. The JART tour consists of 42 different sites. Tour groups may have visited all or some of the sites.
- b. There are a number of common threads (strands) that run through most of the sites to varying degrees. Together they weave a tapestry that represents the JART story.
- c. Because you and your group may not have visited all sites, you have experienced a “swatch” or piece of the tapestry.
- d. As a result, the first task is to go to the Wing Luke website and read the background information on the sites you plan to visit or have visited.
- e. Then teachers should identify the major thematic threads or strands represented in your tour sites so that the “swatch” provides a somewhat representative picture of the entire tapestry.

Step 2- JART Strands (Restated)

The major JART thematic strands (threads) restated here and in detail in the previous section are:

Chinese immigration
Japanese Immigration
Early communities J-towns and farms
Nihomachi (Japantown)
Prejudice
Overlapping Communities
War that Changed it All
Forced Evacuation
1942-45 Forced Incarceration
Return to Seattle
Stereotypes
Reparations
Historic Preservation
Pandemic 2020

Step 3- 42 Sites

Below is the list of the 2021 forty-two JART sites (subject to change):

Historical/Cultural

Chiyo's Garden
 INS Building (Former Immigrations Building)
 King Street Station
 Main Street School Annex
 Maynard Avenue Green Street (pathway)
 Nihomachi Alley
 Panama Hotel Sento (Bathhouse)
 Wing Luke Museum

Restaurants/Eateries

Bush Garden Restaurant
 Itsumono Izakaya Restaurant
 Maneki Restaurant

Retail Stores

Kobo at Higo
 Sairen
 Tokuda Drugs
 Uwajimaya

Hotels/Residences

Cadillac Hotel
 Hirabayshi Place
 NP Hotel
 Panama Hotel
 Puget Sound Hotel

Arts/Entertainment/Recreation

Collin's Playfield
 Kokusai Theater

Nippon Kan Theatre
 Tsutakawa Sculpture
 Waterfall Garden Park

Churches

Buddhist Church Nichiren
 St. Peter's Episcopal Church
 Seattle Buddhist Church
 Seattle Koyasan Buddhist Temple

Commercial/Businesses

Cheery Land Florist
 Furuya Company (Import Company)
 Jackson Building Warehouse

Community

Japanese Cultural & Community Center
 Nagomi Tea House
 Nisei Veterans Committee Hall
 Seattle Dojo (Judo Hall)
 Washington State Labor Council

Newspapers

Japanese American Courier
 North American Post

Hospital/Health Care

Keiro Rehab & Care Center
 Nikkei Manor (Housing and Care Facility for elderly)
 Reliance Hospital

For in-depth information, news articles, history, and specific information regarding the sites, please consult the Wing Luke Resource website [_TO BE ADDED](#)

After reviewing the relevant site descriptions, the following questions are intended to guide teachers. As with the state goals, the emphasis is on formal thinking skills.

Step 4- K-12 JART Questions

Identify the sites you visited and read the descriptions. Next the teacher should ask the following site related JART K-12 questions (Note: if the suggested questions are too advanced for your students, please adapt the contents to their levels).

Suggested K-12 JART Questions are patterned after the OSPI questions which emphasize formal thinking skills and not just recall:

- What did you see?
- What information or facts did you learn?
- How do those facts relate to other things you've learned about other places?
- How do those facts differ from other places you know?
- What strands did you see in your tour?
- What strands were common among the tour sites and other places you know?
- What lessons did you learn from the tour?
- How can you incorporate those lessons into action?
- What project would you make to represent the JART story and strands?
(picture/drawing, essay, diorama, mural, play, dance etc. ?)

Step 5. Suggested Assignment-Creation of a "Mock" Wikipedia Post

1. Students can be broken into groups and each group would select a site as a starting focal point.
2. The assignment would be to create a "mock" Wikipedia" page for a specific JART site. The post would include history, the impact of the "strands", historic importance, facts, relationship with the community and how it contributed or enriched the life in Japantown before the war, how it survived the war/or how it was unable to re-establish itself in the community, the lessons learned, relevance for today, and the creation of a "mock" marker for the site meant to be placed at the current location.

In addition, a spin-off assignment would be to create a section in the "mock" Wikipedia post that speaks to how the site and strands represent major themes still relevant in society and schools. The "spin off" would provide students an opportunity to implement projects to address issues larger societal issues like racism, propaganda (now called fake news or lies), equality, and justice etc. For example, they could create a "Mock" newspaper front page that addresses the relevance of those issues and what concrete actions students can implement today to improve the situation in society and school.

3. In their analysis and research, they can use their student perspectives. Or as a method to break away from their usual thought patterns and viewpoints they could place their

consciousness into an inanimate object at the selected site and explore the relevance of the site in relation to one or more of the thematic strands.

4. The desired outcome would be a product or products generated using the Wikipedia or “spin-off” approach to move from the lessons of the JART site to how the site interacted with the strands and finally to the lessons learned from the interaction that are relevant today. For example, they can explore issues like—Is “liberty and justice for all?” or “is justice blind?” or “what can make up for a loss of one’s home, business etc. based on wartime hysteria which resulted in imprisonment?”
5. Finally, the groups will present their findings and products to the class.



Illustration by Arisa Nakamura