



ReSI SECOND INTERNATIONAL SYMPOSIUM

Sundt Gallery
College of Architecture, Planning & Landscape Architecture
University of Arizona ,Tucson, AZ

March 6 - March 8, 2024
Symposium Chair: Beth Weinstein

PROGRAM

MARCH 6TH

- 8:30 – 9:00 Welcome (coffee)
- 9:00 – 9:30 **Greeting and ReSI Project Goals – Aurélie Audéval, Nicolas Fischer, Beth Weinstein**
- 9:30 – 10:30 **Session 1: Synergies at ReSI's origins**
 - **Dr. Beth Weinstein**, Associate Professor, UArizona
"Rendering sensible the space of the Centre d'Identification de Vincennes"
 - **Dr. Aurélie Audeval**, Junior Professor, Université de Lille - IRHIS
"Logics of Internment: One interment can hide another"
 - **Dr. Nicolas Fischer**, Researcher CNRS - CESDIP
"Administrative Retention Centers and the State of Law: interment in democratic contexts"
- 10:30 – 10:45 *break*
- 10:45 – 11:30 **Session 2: Political Logics of Internment**
 - **Dr. Alex Braithwaite**, Professor, UArizona
 - **Dr. Rachel Van Nostrand**, PostDoc, UArizona
"The concentration and contagion of cruelty: how governments emulate the use of concentration camps"
 - **Dr. Terrence G. Peterson**, Assistant Professor, Florida International University
"Supervision, Resettlement, Regroupment? The Logics of Internment at France's Rivesaltes Camp"
- 11:30 – 12:00 **Brainstorming 1: Logics of Internment (Aurélie Audéval)**
- 12:00 – 1:30 **Lunch**
- 1:30 – 2:30 **Session 3: Spaces of Internment**
 - **Henrique Trindade**, Museum of Immigration (São Paulo/Brazil)
"An immigrant Hostel in Brazil as a Space for Internment"
 - **Dr. Alexandra Natoli**, Assistant Professor, University of Southern Indiana
"The 'Heart' of Auschwitz : Remembering the Auschwitz Birkenau Latrines"
 - **Dr. Rowena Ward**, Senior Lecturer, University of Wollongong, AUS *
"Nouvelle internment camp in New Caledonia: a reused penal prison site"
- 2:30 – 3:00 **Brainstorming 2: Space and Trace, Materiality and Representation (Beth Weinstein)**
- 3:00 – 3:15 *break*
- 3:15 – 4:15 **Session 4: Internee Agency I**
 - **Mary M. Farrell**, Trans-Sierran Archaeological Research
"The Price of Challenging Internment: Heroism or Ostracism?"
 - **Dr. Sonia C. Gomez**, Assistant Professor, Santa Clara University
"Across Barbed Wire and Racial Lines"
 - **Dr. Jennifer L. Jenkins**, Professor, University of Arizona
"Captive Audiences: Screening Spaces in Southwestern US Civilian Sequestration Sites"

4:30 – 5:30

Session 5: Internee Agency II

- **David Taylor**, Professor UA School of Art
 - **Susan Briante**, Professor UA Creative Writing
 - **Francisco Cantú**, Instructor UA Creative Writing
 - **Daniel Hernandez**, Communications Coordinator, FIRRP
 - **Dr. Anita Huizar-Hernández**, Associ. Professor, ASU School of Int'l Letters & Cultures
 - **Greer Millard**, Communications Manager, FIRRP
 - **Dora Rodriguez**, Director and Co-Founder, Salvavision
“DETAINED: Voices from the Migrant Incarceration”
- **Dr. Taylor K Miller**, moderator

5:30 – 6:00

Brainstorming 3: In and Out of the Law / State of Exception (Nicolas Fischer)

7:00

Dinner together
Boca Tucson

MARCH 7TH

8:00

Meeting at CAPLA

8:15– 2:30

Field Studies

8:15

depart by 15 passenger van

9:45– 12:30

Florence and Eloy, Arizona

12:30– 1:15

Lunch (Eloy)

1:15–2:30

return travel by 15 passenger van to TJMHC

2:30–3:30

Visit Tucson Jewish Museum & Holocaust Center (TJMHC)

- **Ben Lepley**, Architect / exhibition design

3:30–3:45 travel by 15 passenger van to UA Campus Special Collections

3:45–4:30

University of Arizona Special Collections

- **Alba Fernandez Keys**, Special Collections, UArizona Libraries
- **Miriam Davidson**, Guest Curator, Special Collections, UArizona Libraries

4:30–4:45

cross campus

4:45– 6:00

Session 6: Memory Institutions

- **Dr. Todd Caissie**, Director, New Brunswick Interment Camp Museum, Canada
 - **Ben Lepley**, Architect, Tectonicus
 - **Ori Tsameret**, Programming & Education Director, TJMHC
- **Dr. Aurelie Audeval** and **Dr. Laurence Prempain**, moderators

MARCH 8TH

- 8:00–8:30 Coffee
- 8:30–9:00 Welcome and **Opening Remarks on Remembrance** (5-10)
- 9:00– 10:00 **Session 7: KEY NOTE**
Dr. Lynne Horiuchi, Independent scholar
“Architectural History and the Internment Camps of the Japanese American Incarceration of World War II”
Dr. Anoma Pieris, Professor, University of Melbourne, respondent
- 10:00– 10:15 *break*
- 10:15 – 11:15 **Session 8: Camp Traces**
• **Jeff Burton**, Cultural Resources Program Manager, National Park Service Manzanar National Historic Site
“Remembering Imprisoned Orphans: Community Archaeology and Restoration at Children's Village, Manzanar War Relocation Center”
• **Koji Lau-Ozawa**, Postdoc Fellow, UCLA
“Beyond the Camp: Japanese American Confinement and Topographies of Memory”
• **Lucile Chaput**, PhD Candidate, Université de Rennes 2 – TEMPORA
“The Canadian internment camps of the Second World War: "non-places" of memory?”
- 11:15 – 11:30 *break*
- 11:30 – 12:00 **Brainstorming 4:** Remembrance via Space, Territoriality/geography (Adèle Sutre)
- 12:00 – 1:30 *Lunch*
- 1:30 – 2:30 **Session 9: Memory Traces**
• **Nancy Ukai**, Director, 50 Objects/Stories: the Japanese American Incarceration Founding member, Wakasa Memorial Committee
“Rediscovering a WWII tragedy at Topaz, Utah: Unearthing memories, grief and hidden history”
• **Dr. John-Michael H. Warner**, Associate Professor, Kent State University
“Internment and Representing Poston Japanese American Internment Camp”
• **Kaitlin Findlay**, PhD Candidate, Cornell University
“A Humanitarian Vision Lost: Tracing the Visual Aesthetics of Twentieth-Century Internationalism in the Representation and Memory of Canadian Sites of Internment”
- 2:30 – 2:45 *break*

2:45 – 3:30

Session 10: Recognition

• **Dr. Laura Madokoro**, Associate Professor, Carleton University Canada
“Camp Life: Space, memory and the politics of reckoning”

• **Dr. Rebecca Glasberg**, Reinhard PostDoc Fellow, Taube Center for Jewish Studies, Stanford University
“Mere misnomer or productive possibility? On Rachid Boudjedra's engagement with Lodi, *‘le camp des oubliés’*”

3:30 – 4:00

Brainstorming 5: Re-membrance (Laurence Prempain)

4:00 – 4:15

break

4:15 – 5:00

General Conclusions and Future Initiatives (recruiting membership)

5:00–7:00

Informal reception

Agave House

MARCH 9TH

Time TBD

ReSI Board Meeting

2025 Conference planning | Grant Application planning

Other initiatives

SESSION 1: SYNERGIES AT RE5I'S ORIGINS

RENDERING SENSIBLE THE SPACE OF THE CENTRE D'IDENTIFICATION DE VINCENNES

Between early 1959 and the declaration of Algerian independence (1962), the Centre d'Identification de Vincennes (CIV) was the primary destination to which Algerian-French workers picked up during nightly raids on the Paris streets were taken. Here, they were triaged, interrogated and interned for weeks, and, in hundreds of cases, for months, well beyond legal limit. Although this "identification center" / site of "administrative interment" is consistently referred to in histories of the Algerian War, the CIV has long evaded precise location and escaped description as a space and place that contributed to the slow violence enacted against this colonized community.

Forensic architectural methods, developed through Eyal Weizman's eponymous lab, "focus attention on the materiality of the built environment and its media representations" (2017, 11) as forms of evidence. The relatively recent development of forensic architectural methods may explain the CIV's hiding in plain sight for over fifty years. This presentation discusses the application of architectural methods to the production of evidence of the CIV's location, to virtually reconstruct its material architecture and immaterial atmospheres, and to assess these as contributing to state sanctioned violence.

I will briefly introduce a larger body of works concerning razed spaces of internment so as to contextualize my ongoing research related to the Centre d'Identification de Vincennes and methods used to render the space and place of the CIV sensible. I will conclude by discussing future phases of this work, to develop spatial and performative fora, as platforms for revealing and debating hidden histories and that serve as spaces and times for collective re-membering.

Dr. Beth Weinstein

Beth Weinstein (BFA, M.Arch, PhD) moves between architectural and performative practices to render sensible (dis)appearances and (in) visibilities, particularly related to climate catastrophe, historic injustices, and states of exception manifest as sites of internment (US and France). Her installation and performance works have been exhibited internationally and she has extensively published on performativity in and of space. Her forthcoming book, *Architecture + Choreography: Collaborations in Dance, Space and Time* (Routledge, 2024) reveals the processes and outcomes of forty archi-choreographic experiments. She is Associate Professor of Architecture and chairs Object and Spatial Design at UArizona. Beth co-founded Remembering Spaces of Internment (ReSI).

THE LOGICS OF INTERNMENT

This contribution, the result of doctoral work on France in the 1930s-40s, aims to show the differences between internment by military and internment by civilian authorities. The spectacular image of the camp has left us with a distorted picture of a single phenomenon. However, the logic behind the two phenomena is fundamentally different. This has a major impact on the fate of the people who find themselves confined in these facilities, even if in some cases these logics may intersect. Using the example of Marseille between 1940 and 1942, and based on archival work, I will show how these two logics differ.

Dr. Aurélie Audeval

Aurélie Audeval holds a research chair in contemporary history at the University of Lille, at the Institut de Recherches Historiques du Septentrion (IRHIS). She is currently working on the transnational genealogy of the category of the "undesirable alien".

During her studies in France, Germany and Canada, she develops research focuses on the history of immigration, the Shoah, political demography, gender issues in public policy, administrative practices and categorization phenomena, memory and material traces. She recently completed a post-doctorate with the RUINES project (ANR) on the social and political uses of war ruins.

ADMINISTRATIVE DETENTION CENTERS & THE RULE OF LAW: INTERMENT IN DEMOCRATIC CONTEXTS

Drawing on archives and ethnographic data on immigration detention centers currently used in France to lock up deportable immigrants, this communication will propose a reflection on the organization of administrative internment in a democratic context, and particularly on its unexpected insertion within the framework of the "Rule of Law" (Etat de droit) - i.e., a political and legal order where individual rights are supposedly guaranteed, and enforced through the actual intervention of critical and/or judicial experts. I will focus on one major consequence of this insertion : the presence inside detention centers of lawyers from an independent Human Rights organization, officially in charge of the "effectivity of detainee's rights", and who daily challenge their deportation orders before French courts. Analyzing the complex and sometimes paradoxical results of this critical activity within those places of internment, I consider the "Rule of law", not as a way to limit state power, but as another inflexion of power relations that ensures the legitimacy of internment within a democracy.

Dr. Nicolas Fischer

Nicolas Fischer (ReSI co-founder) is a CNRS Research Fellow in Political Science at the Centre for Legal and Penal Institutions Sociology (Centre de recherche sociologique sur le droit et les institutions pénales, CESDIP). His recent research has dealt with the administrative detention of foreigners in France, administrative internment as an institution, and more broadly on the tension between violent repression and legal protection of stigmatized populations in democracies. He is now completing a research on the current litigation against executions by lethal injection in the US, and the judicialization of human bodies it implies.

SESSION 2: POLITICAL LOGICS OF INTERNMENT

THE CONCENTRATION & CONTAGION OF CRUELTY: HOW GOVERNMENTS EMULATE THE USE OF CONCENTRATION CAMPS

Even though there have been numerous calls to never again observe and experience their horrors, systems of concentration camps have been administered by governments on all inhabited continents and across all decades since at least 1896. We see concentration camps today in Xinjiang Province, China, where Xi's Communist Party has detained more than 2 million minoritized individuals. And we see Putin having directed Russian forces to use concentration camps since the 2022 invasion of Ukraine to register, interrogate, and detain Ukrainian citizens in occupied regions of Eastern Ukraine before forcibly transferring them into Russia. In this paper, we suggest that calls to never again witness concentration camps have not just fallen on deaf ears, but, rather, that a minority of individuals have observed uses of concentration camps and opted to emulate the practice. In other words, we claim governments adopt concentration camps as an innovation that advances their ability to repress citizen and non-citizen denizens who they perceive as representing a threat or impediment to their successful maintenance or enhancement of control over the state. Our logic rests upon the idea that because it is costly to administer concentration camp systems - both logistically and potentially also in terms of reputation - governments are most likely to emulate their use in cases in which they have access to meaningful information about prior uses of such systems. To examine the validity of this logic, we draw upon a new dataset on government adoption of concentration camp systems globally since 1896.

Dr. Alex Braithwaite

Alex Braithwaite is Melody S. Robidoux Foundation Fund Professor in the School of Government & Public Policy at the University of Arizona. A political scientist by training, his teaching and research is primarily housed within the interdisciplinary field of international relations. His current research focuses on the causes and geography of political violence, the movement and rights of refugees and other forced migrant populations, the development of border policies, and government use of systems of concentration camps.

Dr. Rachel Van Nostrand

Dr. Rachel Van Nostrand is a Postdoctoral Research Associate at the University of Arizona, and incoming Assistant Professor of International Relations at Louisiana State University. Her research interests lie at the intersection of human rights, repression, post-conflict environments, and geographies of violence. Her dissertation focuses on the cross national study concentration camp systems. By creating a novel dataset of concentration camps from 1946-2018, she examines the strategic motivations underlying concentration camp use within states' repertoires of repression.

SUPERVISION, RESETTLEMENT, REGROUPMENT? THE LOGICS OF INTERNMENT AT FRANCE'S RIVESALTES CAMP

The Rivesaltes Camp that sits forty kilometers north of France's eastern border with Spain is well-known. From its establishment in 1937 until 2007, the camp served as a site of detention for a string of peoples whose movement was deemed dangerous by the French state: Spaniards fleeing the end of the Spanish Civil War, central European Jews fleeing Nazi oppression, and harkis—Algerians who fought for France—fleeing the violence of that nation's independence, among others. Because of efforts to memorialize the suffering of these three groups, popular narratives often segment the Rivesaltes' history into a series of separate 'events,' in the process effacing the continuities in the camp's purpose and function over the longer term of its existence.

This paper examines the institutional logics that drove the French state to repeatedly look to the Rivesaltes camp as a site of confinement between 1938 and 1965. Administrators continuously recategorized Rivesaltes as an 'internment camp,' a 'supervised camp,' a 'housing camp,' a 'transit camp,' or a 'resettlement camp'—names that reflect the diverse political projects that drove the state to rely on Rivesaltes as a tool to control the movement of mobile populations. As this paper will argue, however, this confusion of definition speaks to the French administrative state's persistent need for liminal spaces of confinement across the political regimes and events of the twentieth century. By unpacking the politics of naming for a single site of internment whose function remained largely consistent, this paper questions the exceptional status often accorded to Rivesaltes in popular memory. Instead, it asks why Rivesaltes and the broader networks of other camps connected to it came to constitute principal tools for the modern French state to police the boundaries of citizenship and national belonging at midcentury.

Dr. Terrence G. Peterson

Terrence G. Peterson is Assistant Professor of History at Florida International University. He researches and teaches on France, modern Europe, and their connections to the wider world, with a particular focus on war, empire, and migration. His first book, *Revolutionary Warfare: How the Algerian War Made Modern Counterinsurgency*, will be published with Cornell University Press in September. His current work focuses on the Rivesaltes Camp in Southern France, which the French government used to detain a wide array of migrant populations from 1939 to 2007.

SESSION 3: SPACES OF INTERNMENT

AN IMMIGRANT HOSTEL IN BRAZIL AS A SPACE FOR INTERNMENT

The Brás Immigrant Hostel (Hospedaria de Imigrantes do Brás), the building currently housing the Museum of Immigration of the State of São Paulo and the largest shelter facility in Latin America, officially operated from 1887 until 1978. During this period, it received approximately 3.5 million individuals from over 70 different nationalities.

Initially constructed to serve as a transitional and welcoming facility for newly arrived immigrants in Brazil destined for the coffee plantations in the interior of the state of São Paulo, its functions diversified over the late 19th century and throughout the 20th century. The building underwent several transformations, notably serving as the largest adapted hospital in the city of São Paulo during the Spanish Flu pandemic in 1918, a political prison during the “Paulista Revolt” of 1924 and the “Constitutional Revolution” of 1932, and as a Technical Aviation School during World War II.

However, three other instances particularly draw our attention. At various times during epidemics in São Paulo, portions of the Brás Immigrant Hostel building were converted into quarantine facilities for the sick or those suspected of being infected. In 1926, homeless residents of the city were interned in the building following an assessment by the City Health and Hygiene Committee. Additionally, during the context of World War II, some immigrants referred to as “Axis subjects” (especially Germans and Japanese) were also interned, as were members of the Shindo Renmei, a terrorist organization established in the interior of São Paulo in the early 1940s by individuals who committed violent acts against members of the Japanese-Brazilian community, who believed in Japan’s defeat in World War II. Considering these more unique occasions, connected to compulsory internment, and in light of the process of requalification for the new long-term exhibition at the Museum of Immigration (2023-2024), we would like to engage in a discussion regarding the uses of the building, reevaluating its functions, and the often overlooked memory of these cases in Brazilian society as a whole. Simultaneously, we aim to explore how to reflect upon and develop narratives such as these within a space dedicated to the preservation and dissemination of the history of immigration in Brazil, and how to incorporate such issues into an exhibition.

Henrique Trindade

Henrique Trindade is the Coordinator of the Educational Department and the Preservation, Research, and Reference Center at the Museum of Immigration (São Paulo, Brazil) and the Museum of Coffee (Santos, Brazil). Currently, he is affiliated with the Graduate Program in Social History at the University of São Paulo (USP) and is researching the role of the “Immigrant Hostel” (current building of the Museum of Immigration) in the relationship between immigration and public health in São Paulo. He is also one of the researchers at the Laboratory for Studies on Ethnicity, Racism, and Discrimination at the University of São Paulo (LEER/USP).

"THE 'HEART' OF AUSCHWITZ": REMEMBERING THE AUSCHWITZ-BIRKENAU LATRINES

Latrines occupied a pivotal role in the everyday life and survival of Auschwitz-Birkenau. While their only official use was as a fetid space for voiding waste, in reality, latrines occupied a rich and surprising array of functions central to daily camp life. Although latrines were indisputable sites of suffering, survivors of all genders and nationalities remember them in far more complex terms, casting latrines as loci of disease and degradation, but also as hubs of community, commerce, and shelter. Similarly, survivors of latrine maintenance crews describe this work detail as a demeaning yet enviable position which could entail critical, life-saving benefits. Through a rich tapestry of survivor testimonies, latrines thus emerge as key sites which could both help and hinder daily camp survival. Despite survivors' powerful memories of the latrines, these areas remain lamentably underexplored in Holocaust scholarship. Through an interdisciplinary approach which foregrounds survivor voices, my research provides critical insight into the daily lived experience of Auschwitz-Birkenau and into the complex act of remembering its latrines over the past 80 years.

Dr. Alexandra Natoli

An Assistant Professor of French at the University of Southern Indiana, Dr. Alexandra Natoli's scholarship centers around interdisciplinary Holocaust studies. In 2019, she held the J.B. and Maurice C. Shapiro Fellowship at the United States Holocaust Memorial Museum. Her fellowship facilitated research on a current monograph project exploring the diverse, surprising roles of latrine spaces in Auschwitz-Birkenau. A condensed version of this research appears in the *Journal for Genocide Studies* (2021, Ruhr-Universität Bochum). In addition to her focus on latrines, Dr. Natoli's current research explores the intersections of visual culture and Holocaust memory in photography and Francophone bande dessinée

NOUVILLE INTERNMENT CAMP IN NEW CALEDONIA: A REUSED PENAL PRISON SITE

The former Nouville internment camp in New Caledonia housed up to 1,100 Japanese internees at any one time between December 1941 and May 1942. Around 25 remained in the camp until at least 1946 when the local authorities began releasing them back into the community. The other internees were transferred to Australia for internment and were subsequently repatriated to Japan, sometimes against their personal wishes. As a result, there were only a small number of former internees resident nearby. Also, the site was only used as a large-scale internment camp for around six months but in the context of war in the South Pacific, Nouville was the largest internment camp outside Australia.

The Nouville Internment camp was located on the site of a former penal colony complex which had fallen into disrepair after its use as prison ended in 1927. The site remained in a bad condition until it was urgently transformed into an internment camp for Japanese after the outbreak of the Asia-Pacific theatre of World War II on 7 December 1941. As a result, the first Japanese internees to arrive had to sleep in the open air the first night, had no electricity and the toilet facilities were 'camp earth type'. While pan-style toilets were later installed and electricity was connected within a few days, the site had no water supply and water had to be transported from the mainland. These conditions may not have been unusual in a penal prison but they attracted sustained complaints from the Japanese Government once it learnt about the situation from internees (Ward 2021).

The location of the camp, on an island off Noumea, was only accessible by water transport which ensured that the internees were cut-off from the rest of the New Caledonian population both physically and figuratively. Visits by family members were not permitted. The penal prison site was designated a site of historical interest in 1973 and a museum commemorating the territory's penal colony history was opened on the site in 2020, but there is no mention of the site's use as an internment camp. A sign acknowledging that the Japanese had been interned on the site had been erected outside a church-come-provisions store when it was converted to a theatre in the early 2000s, but it has since been removed. As a result, the site's history as an internment camp is no longer officially recognised. This presentation focuses on the processes of remembering the Nouville internment camp which was located on a site which had many uses. In doing so, it shows how the memorialisation of an internment camp can easily be affected by what other uses the site may have had and its links to the people who were there.

Dr. Rowena Ward

Rowena Ward is a Senior Lecturer in Japanese in the School of Humanities and Social Inquiry, University of Wollongong, Australia. Rowena's research interests include the arrest, internment and repatriation of Japanese civilians living across the South Pacific and South-East Asia at the time of the outbreak of the Asia-Pacific theatre of World War II. She has published on the internment and repatriation of Japanese in New Caledonia and British-India. Rowena is also interested in gender in the languages classroom.

SESSION 4: INTERNEE AGENCY I

THE PRICE OF CHALLENGING INTERNMENT: HEROISM OR OSTRACISM?

During World War II, some 120,000 Japanese Americans were interned, most of them in ten "Relocation Centers," placed in desolate areas of the country. The rationale at the time was "military necessity": because of their Japanese heritage, it was argued that they might aid the Empire of Japan, even though most of them were American citizens. What happened when some of these American citizens, schooled in the principles of the U.S. Constitution, objected to the mass incarceration? This presentation will describe two very different outcomes tied to the same place of confinement. One person who refused to board the buses for the Relocation Centers was convicted in court and sent from his home in Seattle, Washington, to a prison camp outside Tucson, Arizona. In the Japanese American community, Gordon Hirabayashi was later hailed for standing up for Japanese American civil rights and celebrated as a hero.

Forty other young men, incarcerated with their families at different Relocation Center camps, decided to protest the mass internment by refusing to be drafted into the U.S. Military. They were not objecting to fighting in the war, but wanted to do so only after their community's civil rights were restored. These young men were arrested and sent to the same prison camp as Gordon Hirabayashi, but in chains. After the war they were ostracized from the Japanese American community, even though they had been pardoned by President Truman in 1946.

The history of these "Tucsonians," as the draft resisters in the prison camp called themselves, was hidden for decades. However, two "re-membering" ceremonies at the prison site played an important role in the public recognition of the commonalities between Gordon Hirabayashi and the Tucsonians, and created a space where different forms of civil disobedience protesting unconstitutional government actions could be celebrated.

Mary M. Farrell

Mary M. Farrell is currently director of Trans-Sierran Archaeological Research (Lone Pine, California), a senior archaeologist for TEAM Engineering and Management (Bishop, California), and for four years taught an archaeological field school for the University of Hawaii West O'ahu. Most of her career was with the U.S. Forest Service in California and Arizona, where she had the privilege of working with volunteers, Tribal members, and Mexico's Instituto Nacional de Antropología e Historia and Universidad de Sonora on projects exploring public archaeology, historic preservation, and traditional perspectives on land use and stewardship.

ACROSS BARBED WIRE AND RACIAL LINES

Mollie Wilson grew up in Boyle Heights, Los Angeles, a multi-racial community of African American, Mexican American, Jewish American, and Japanese American families. Growing up in the 1930s and 40s, Murphy's social circle reflected the racial and ethnic diversity of the neighborhood. Wilson, an African American teenager, maintained many meaningful friendships outside her race. When President Roosevelt issued Executive Order 9066 in February 1942 mandating the removal of all Japanese residents, Boyle Heights was forever altered. Despite wartime separation, Murphy corresponded with several Japanese American friends regularly. Drawing on the letters Wilson received from her friends who were incarcerated during the war, "Across Barbed Wire and Racial Lines" explores interracial solidarity and girlhood resistance through the lens of female friendship. By centering young women's friendship during the turbulent war years, I explore what it meant to maintain friendships through correspondence that crossed racial lines and barbed wire, arguing that such friendships should be read as a subversive act that challenged the wartime racial regime.

Dr. Sonia C. Gomez

Sonia C. Gomez is a historian of the 20th century United States interested in race and ethnic relations; gender, sexuality, and intimacy; im/migration; and social movements. Her forthcoming book, *Picture Bride, War Bride: The Role of Marriage in Shaping Japanese America* (NYU Press, August 2024) examines the ways in which marriage created pockets of legal and social inclusion for Japanese women during racial exclusion. Her next project explores Japanese American wartime incarceration through interracial female friendship. Gomez is Assistant Professor of History at Santa Clara University.

CAPTIVE AUDIENCES: SCREENING SPACES IN SOUTHWESTERN US CIVILIAN SEQUESTRATION SITES

During WWII, two groups of US citizens lived under close government surveillance at sequestered locations in the desert Southwest. Japanese Americans were considered enemy aliens. Manhattan Project staff and scientists were considered vulnerable geniuses. Whether US-born or naturalized, Japanese Americans were effectively domestic prisoners of war, while nuclear physicists were confined to post to protect themselves and the developing A-bomb project. Both groups chafed under governmental control. At the War Relocation Authority (WRA) incarceration camp at Gila, AZ and at the secret Manhattan Project atomic city of Los Alamos, NM, movies provided distraction and entertainment for restless internees. Theaters were centered in the design plans for both kinds of camps, the government being aware of the need for leisure and crowd control among both populations. Isolated in the remote Southwest, both Japanese Americans and Manhattan Project staff were captive audiences.

Titles and genres of films screened at these high-security government-funded facilities reveal what government programmers wanted these two distinct civilian groups to see. The embedded messages of the movies shown in the respective camps reveal a cumulative story of soft-power indoctrination, one that often collided with the circumstances of viewers' daily lives. At the same time that curated movie programs emphasized perceived American values, camp residents were being investigated by the FBI, the DOJ, and in some cases the War Department for un-American sentiments or activities. This tension begs the question of government screening for and of citizens in wartime containment through the lens of audiovisual media. The cinemascape of these Southwestern spaces of internment adds to our historical understanding of this period of rights abridgement and citizen investigation under the guise of wartime security.

Dr. Jennifer L. Jenkins

Jennifer Jenkins is Professor and Research Social Scientist in the Southwest Center at the University of Arizona. Her work focuses on the history of the moving image in the Southwest and Mexico. She is PI on the NEH-funded Tribesourcing Southwest Film (tribesourcing.org) project and co-PI with David Stirrup (University of York) on the transatlantic Indigenous Knowledges project. Her current work examines cinema spectatorship in sequestered communities in the US Southwest during WWII, namely Japanese incarceration camps and the Manhattan Project closed city at Los Alamos; a collaborative project on Cold War legacies in the US-Mexico borderlands is in early stages.

SESSION 5: INTERNEE AGENCY II

DETAINED: VOICES FROM THE MIGRANT INCARCERATION"

Panelists will introduce and discuss the project "DETAINED: Voices from the Migrant Incarceration System" which is a collaboration between UA and ASU faculty, the Florence Immigrant & Refugee Rights Project (FIRRP) and Salvavision. DETAINED collects and publicly archives the stories of asylum seekers and undocumented migrants incarcerated by immigration authorities in Arizona. Project team members work collaboratively with former detainees to document their experience in detention through a combination of multilingual written, visual, and audio forms. Detainee testimonials are archived alongside correspondence, art, and digital storytelling that contextualizes the growth of the migrant detention industry, presenting a synthesis of the personal and political repercussions of modern-day internment. The growing archive functions as a counter-memorial and tangible record of the vast emergent landscape of for-profit immigrant detention. A key component in the creation and dissemination of the archive is involvement of FIRRP, the only organization dedicated to providing free legal services to immigrant detainees in Arizona. The project functions as an innovative collaboration between an advocacy organization and academia intended to resonate beyond academic and scholarly audiences, fostering public engagement with the marginalized voices at the center of the immigrant detention industry.

Panel format will encompass following:

- Introduction, genesis and central aims of the project.
- Conceptual underpinnings of the project.
- Archive content overview and presentation of individual items.
- Discussion about accompaniment work, correspondence and material evidence.
- Presentation of materials created in response to and parallel with the archive content.
- Current status and future work plans.

David Taylor

David Taylor's artworks examine place, territory, history, and politics, and have been exhibited internationally. Pursuing projects that chronicle the changing circumstances of the U.S.-Mexico borderlands, he was awarded a 2008 Guggenheim Fellowship and has released two monographs: *Working the Line* (2010) and *Monuments: 276 Views of the United States - Mexico Border* (2015). His work is in numerous permanent collections, including the MCA San Diego, the Nelson-Atkins Museum of Art, the MFA Houston and the Library of Congress with recent exhibitions at the Utah Museum of Fine Arts and the Smithsonian American Art Museum.

Susan Briante

Susan Briante is the author most recently of *Defacing the Monument* (Noemi Press 2020), a series of essays on immigration, archives, aesthetics and the state, winner of the Poetry Foundation's Pegasus Award for Poetry Criticism in 2021. She is a professor of English in the creative writing program at the University of Arizona. There she serves as co-coordinator of the Southwest Field Studies in Writing Program, which brings MFA students to the US-Mexico border to engage in reciprocal research projects with community-based environmental and social justice groups. She is also a member of the Detained project, a team of artists, scholars and activists who record and archive the oral histories of formerly detained migrants and asylum seekers.

Francisco Cantú

Francisco Cantú is a writer, translator, and the author of *The Line Becomes a River*, winner of the 2018 Los Angeles Times Book Prize and a finalist for the National Book Critics Circle Award in nonfiction. A lifelong resident of the Southwest, he now lives in Tucson and teaches creative writing at the University of Arizona, where he co-coordinates the DETAINED project, a community archive that collects oral histories of formerly-detained migrants.

Dr. Anita Huizar-Hernández

Anita Huizar-Hernández is the Associate Director of the Hispanic Research Center and Associate Professor in the School of International Letters and Cultures at Arizona State University. Her research and teaching investigate how written, unwritten, and imagined stories of the U.S.-Mexico borderlands shape our current cultural, physical, and political landscape. She is especially interested in what stories have and have not been recorded, kept, and preserved across time and space. Her essays have appeared in a wide variety of journals and edited volumes, and she is the author of *Forging Arizona: A History of the Peralta Land Grant and Racial Identity in the West* (2019). She is also part of the project team for multiple digital humanities projects, all of which focus on the U.S.-Mexico borderlands.

Greer Millard

Greer Millard is the Communications Manager at the Florence Project. She brings nearly a decade of communications experience to the organization, including over five years in her current role. Greer is responsible for managing the Florence Project's external communications, including press releases, statements, emails to supporters, and collaborating Florence Project publications, such as annual reporters and biannual newsletters. She also works with the advocacy and leadership teams to establish messaging priorities, write talking points, and advocate for our clients with local and federal elected officials.

Dora Rodriguez

Dora Rodriguez is an advocate and activist for migrant's rights and Director of Salvavision, a non-profit organization providing aid and support to migrants and those who have been deported. She is a survivor of the 1980 tragedy in the Organ Pipe National Monument, AZ, in which Salvadoreans fleeing civil war in their home country resulted in 13 deaths (including 3 minors), and one of the first assisted through Tucson's sanctuary movement. Through telling her own story and volunteer work, Dora's mission is to bring awareness about the truth of migrant's experiences, of the desert's brutality, and to shed light current immigration issues.

MODERATOR

Taylor Miller

Taylor Miller is a researcher and photographer based in Tucson, Arizona. She earned her Ph.D. in Geography from the University of Arizona, and holds a Masters and Bachelor of Fine Arts in Art & Visual Culture Education from the University of Arizona. Her doctoral research centered on arts-led gentrification in Marseille and Tel Aviv, and the aesthetics of occupation that underlie the cultural infrastructures of those cities. Her recent writing includes essays in *The Avery Review*, *Society & Space*, *The Markaz Review*, and *Urban Transcripts Journal*. Her current creative practice enmeshes psychogeography and vernacular mapping, with particular interest in the other-than, more-than-human impacts of the border-military-industrial complex—connecting her home in the Sonoran Desert with global flows, ruptures, and blockages of the imperial war machine. She's motivated by border abolition and cactus propagation.

SESSION 6: MEMORY INSTITUTIONS

CANADA'S NEW BRUNSWICK WORLD WAR II INTERNMENT CAMP

The New Brunswick Internment Camp Museum, which opened in 1997, is the only Canadian museum dedicated to the history and memory of Jewish refugees and Canadian civilian WWII internment. Special emphasis is given to the experience of incarceration, constitutional issues, violations of civil liberties and civil rights as well as the broader issues of race and social justice. The museum focuses on the difficult heritage associated with the internment camp B-70 site, while acknowledging Canada's shameful past. By looking honestly and openly at the site's difficult heritage, rather than only at Canadian heritage that has been celebrated or comfortably acknowledged, unsettled assumptions about national identity are exposed.

Internment Camp B-70 was located in Ripples, New Brunswick Canada and covered 58 acres including a 15-acre fenced in prison compound. The camp consisted of five rows of barbed wire, six machine gun towers and fifty-two buildings. There were two phases of activity between 1941-1945. Phase I (1940-1941) held approximately seven hundred eleven prisoners, mostly German and Austrian Jews who had fled Nazi Germany to England before the British government transported them to Canada for incarceration. Phase II (1941-1945) incarcerated twelve hundred Italian and German merchant marines along with many innocent Canadian citizens and civilians who had spoken out against the war. Camp B-70 had all the trappings of prison. Former prisoner Heribert Poelmann noted their nickname for the camp was 'the Zoo,' "because we were caged, while the animals came out of the forest and looked at us through the surrounding fence." Many internees of The New Brunswick Internment Camp went on to have a powerful positive impact on Canadian history.

This presentation will invite discourse around the topic that museums must be cognizant of tempering homogeneity and single points of view, while encouraging complexity and pluralism.

Dr. Todd Caissie

Todd Caissie is Director of the New Brunswick Internment Camp Museum. He received his M.A. and Ph.D. in Art History and Cultural Heritage and Preservation Studies from Rutgers University. He earned a B.A. (Psychology) from Stony Brook University and a B.A. (Classical Archaeology) from Hunter College. He curated the exhibition *ESCAPE: Art from the New Brunswick Internment Camp at the Beaverbrook Art Gallery* and published "Grass Growing Is Like Forgetting: A case study of the heritage of the Second World War-internment camp B-70 New Brunswick, Canada" in *British Internment and the Internment of Britons: History and Heritage* (Bloomsbury Academic Press 2020).

DILEMMAS OF REPRESENTATION OF INTERNMENT & SPATIAL VIOLENCE IN THE MUSEUM

In this presentation, Ori Tsameret, Programming & Education Director of the Tucson Jewish Museum & Holocaust Center will discuss the intricacies of working to memorialize histories of spatial violence as well as to explore their legacies and afterlives. What is "education" and what is "trauma?" How should one engage the context in which a photograph was taken, and by whom? What role do testimony and witness accounts play in shaping understanding or humanization of large-scale experiences? Though communities should certainly be encouraged and allowed to narrate their own experiences and histories, what dilemmas of representation abound when they're able to?

TJMHC is a museum blending 'positive' and 'negative' heritage together, bringing generative tensions and contradictions. Located on both a historic site - the oldest synagogue in the Arizona territory - and a modern, community-oriented center, it faces questions around the structuring of the space as a home to different histories and memories along with their interaction. The Jewish Museum, contained within the synagogue sanctuary, attempts to weave Jewish history and culture in a pluralistic manner with the particular intricacies of southern Arizona and Jews' interactions with other communities. Tethering together immigration, gentrification, and diaspora, the exhibits at the museum balance the spatial structure of Jewish and other communities. In the Holocaust Center, taking a holistic approach focused on the legacy of the Holocaust in Southern Arizona, exhibits center both a macro-level and micro-level approach to the Holocaust and other genocides. The regional memorialization in the Holocaust Center makes up for a particular geographic anchor and allows the museum to explore how the Holocaust may show up in Arizona today. Survivor testimonials boom throughout the space, which is designed to evoke various symbols of the Holocaust, such as cattle cars or train stations, and a contemporary human rights exhibit, switched out every ~2 years, allows visitors to draw connections between human rights concerns of the past and the issues facing us in this day and age.

Ori Tsameret

Ori Tsameret is the Programming & Education Director of the Tucson Jewish Museum & Holocaust Center. He graduated from Tulane University with a degree in psychology, anthropology, and sociology.

Ben Lepley

Ben Lepley is an architect from Tucson Arizona, who runs a small practice focused on architecture and related research. After graduating from architecture school from SCI_Arc, Ben went on to work at a number of foreign offices, from Studio Mumbai in India, to Ma Yansong, in Beijing China. More recently Ben taught architecture at University of Arizona for five years. During that time, in 2016 he helped curate and design the exhibitions at the new Holocaust History Center in Tucson. Ben worked with a number of holocaust survivors, scholars, historians, and artists on the project. Ben is currently working with the Akimel O'odham community on a number of renewable energy projects to fight climate change and strengthen tribal sovereignty.

MODERATORS

Dr. Aurélie Audeval

Aurélie Audeval holds a research chair in contemporary history at the University of Lille, at the Institut de Recherches Historiques du Septentrion (IRHIS). She is currently working on the transnational genealogy of the category of the “undesirable alien”. During her studies in France, Germany and Canada, she develops research focuses on the history of immigration, the Shoah, political demography, gender issues in public policy, administrative practices and categorization phenomena, memory and material traces. She recently completed a post-doctorate with the RUINES project (ANR) on the social and political uses of war ruins.

Dr. Laurence Prempain

My research focuses mainly on survival strategies in France during the interwar period and the Second World War within a gendered and microhistorical framework. As a member of LARHRA (Rhône-Alpes historical research laboratory), I have studied Poles and Polish Jews in Lyon (PhD 2016) and Roma families in the circus (Bestrom, HERA project 2019-2021) to highlight strategies that range from circumventing an administrative decision in peacetime to transgression in response to exclusion and the fear of internment and deportation. As a member of the ReSI board, I intend to develop research on the internment of foreign women in France in 1945.

SESSION 7: KEY NOTE

ARCHITECTURAL HISTORY & THE INTERNMENT CAMPS OF THE JAPANESE AMERICAN INCARCERATION OF WORLD WAR II

For many people, the study of architectural history is imagined as focused on buildings as masterpieces, architect designed landscapes and architectural genius. The study of architecture is thought of as aspirational and aesthetically oriented, like the study of the art. For the study of the building, design and construction of internment sites, however, traditional architectural history methods fail to address not only the architecture of internment sites, but the very conflicted issues for which the sites are known.

The current state of architectural history is undergoing a shift away from the art historical model based on classical humanism in order to engage larger contexts- to create more meaningful interpretations of the physical built environment that are able to address issues of power, social justice, colonialism, imperialism, civil liberties, unjust incarceration, and the cultural landscapes of spatial violence. The question remains in these contexts, how do we engage traditional architectural history methodologies to understand and remember internment sites.

In this keynote, I will discuss different approaches I have taken to interrogate the built environments of the Japanese American incarceration of WWII with traditional architectural historical modes such as typology, design, planning and construction. I will relate these methods to multi-disciplinary modes that offer broader interpretations of the internment sites, spaces and built environments. I will also illustrate different approaches in case studies drawn from my work for understanding the cultural landscapes and architecture of internment sites. Research examples will include archival research, multi-disciplinary resources, the use of online archives, oral history and artistic resources.

Dr. Lynne Horiuchi

Lynne Horiuchi is an independent scholar with a Ph.D. from UCSB. She has published articles on race, space, architecture and ethics. Her current book project is *Dislocations: Building Prison Cities for Japanese and Japanese Americans during World War II*. She co-edited with Tanu Sankalia *Urban Reinventions: San Francisco's Treasure Island* and co-wrote with Anoma Pieris, *The Architecture of Confinement: Incarceration Camps of the Pacific War*. She is Secretary of the Society of Architectural Historians and a 2021 SAH Fellow.

RESPONDENT

Dr. Anoma Pieris

Anoma Pieris is Professor of Architecture at the Melbourne School of Design. She is a postcolonial scholar working more broadly on issues of nationalism, citizenship and sovereignty. Her most recent publications include the anthology *Architecture on the Borderline: Boundary Politics and Built Space* (2019) and *The Architecture of Confinement: Incarceration Camps of the Pacific War* (2022), co-authored with Lynne Horiuchi. Anoma was guest curator with Martino Stierli, Sean Anderson and Evangelos Kotsioris of the 2022 MoMA exhibition, *The Project of Independence: Architectures of Decolonization in South Asia, 1947-1985*.

SESSION 8: CAMP TRACES

REMEMBERING IMPRISONED ORPHANS: COMMUNITY ARCHAEOLOGY AND RESTORATION AT CHILDREN'S VILLAGE, MANZANAR WAR RELOCATION CENTER

There were ten family internment camps established in the United States during World War II to incarcerate over 120,000 Japanese American citizens and immigrants, but only one had an orphanage. In eastern California Manzanar's "Children's Village" housed 101 orphans, from newborns to teenagers. The entire mass incarceration was unconstitutional, tragic, costly, and unnecessary, but imprisoning orphans seems especially egregious. Now Manzanar is a National Historic Site, designated to preserve and interpret cultural resources associated with this history. A recent Community Archaeology Project, funded by a former orphan, uncovered features and artifacts that shed light on the lives of the orphans and the absurdity of their incarceration. By removing invasive vegetation and flood deposits and reconstructing landscape features, the project turned an overgrown thicket into a commemorative space. Today, the public can visit the Children's Village site to learn about and contemplate one small example of the consequences of government actions motivated by racism, wartime hysteria, and a failure of political leadership.

Jeff Burton

Jeff Burton is Cultural Resource Program Manager at Manzanar National Historic Site in eastern California. Each year he leads volunteer projects uncovering Manzanar's history, including restoring gardens built by imprisoned Japanese Americans during WWII. His archeological overview of Japanese American confinement sites was cited in the national law that created the \$38 million Japanese American Confinement Sites grant program. His work has also been pivotal in the establishment of National Park Service units at three other internment sites: Minidoka (Idaho), Tule Lake (California), and Honouliuli (Hawaii). In 2017 he received an award for excellence from the Society for American Archaeology for his work at confinement sites.

BEYOND THE CAMP: JAPANESE AMERICAN CONFINEMENT AND TOPOGRAPHIES OF MEMORY

During WWII, all people of Japanese ancestry living on the western coast of the United States were forcibly removed and confined. Still others living in the interior of the country, the territory of Hawai'i and people of Japanese ancestry living in South American countries were also confined in sites of internment around the country. Most attention has focused on the 10 purpose built incarceration camps constructed by the War Relocation Authority, where the majority of Japanese Americans were confined. Some lesser known sites utilized to detain and transfer incarcerated have also been studied and memorialized.

Other parts of the conglomerate infrastructure are less obvious, hidden by their prosaic normalcy, too innocuous to summon their history except to those most intimately acquainted. Urban centers, small town parks, fairgrounds, prisons, schools, and hotels. Some sites have become well known, whilst others remain in obscurity. Various dispersed community organizations have worked to make sense and memorialize this uneven landscape of carceral infrastructure, coding and classifying sites of internment, incarceration, detention and transfer. These acts of memory work are contested, their geographic dispersal and distance from descendant populations adding to the complexity and challenges of assembling coalitions of actors to facilitate the construction of memorials or the fulfillment of other heritage practices.

In this paper, I discuss these topographies of memory. Paying attention to the, at times happenstance nature of internment and incarceration, I argue that the spatial, structural, and jurisdictional range of these sites has shaped emergent forms of heritage practice. Indeed, whether intentional or unintentional, the mechanisms of forced removal and confinement, varied and messy in their execution, resist commemoration, requiring intensive cross community coordination to overcome dissonant and divergent interpretations of the past.

Dr. Koji Lau-Ozawa

Koji Lau-Ozawa is a UC Chancellors Postdoctoral Fellow at UCLA, and a descendant of incarcerated from the Gila River Incarceration Camp. He received his PhD at Stanford University in Anthropology. Lau-Ozawa's work looks to the archaeology of Japanese diaspora broadly, and the intersections between Japanese American and Indigenous communities during the WWII Incarceration including sites like Gila River and Old Leupp. Focusing on landscapes, objects, and memory, he researches the materialized legacies of the past. He earned his MA in Anthropology at San Francisco State University, and his undergraduate degree in Archaeology and Social Anthropology at the University of Edinburgh.

THE MEMORY OF THE CANADIAN INTERNMENT CAMPS OF THE SECOND WORLD WAR : "NON-PLACES" OF MEMORY?

During the Second World War, 27 internment camps were set up across Canada. They housed prisoners of war from Great Britain, as well as civilians who were often Canadian citizens. Among civilian, they were people designated as "enemy aliens", political opponents, enemy merchant seamen and refugees fleeing the Nazi regime. The aim of this presentation is to focus on the material dimension of these spaces and to explain a post-conflict history of these camps. To do this, it is necessary to link these places to the notion of memory and to understand how social actors transposed the traumatic experience of internment onto these spaces. In proposing a history of the camps after the camps, the aim will be to understand how these internment sites evolve after the internees have left, oscillating between 'non-places' of memory and spaces for the expression of 'plural and partial memories' of internment.

In fact, by studying the fate of the sites after their closure, it is possible to consider the post-war period as a time when internment was "forgotten". During this period, the camps became veritable "mute places", "non-places" of memory.

From the 1980s, the "reawakening of memory" that affected Canadian society led to changes in the historiography of internment and in the relationship between civil society and the camps.

Lucile Chaput

Lucile Chaput is a PhD candidate at the University of Rennes 2 (France). She currently preparing a doctoral thesis under the direction of Marc Bergère (University of Rennes 2) and co directed by Jonas Campion (University of Québec at Trois-Rivières). She works on Canadian internment camps during the Second World War. This project concentrates on interned civilians. The survey is a follow-up to a research master's degree entitled " Internment in Canada during the Second World War : camp 33, 1939-1946". She received the AFEC (Association Française en Etudes Canadiennes) prize for the best master's thesis in Canadian history in 2015.

SESSION 9: MEMORY TRACES

THE WAKASA MONUMENT: UNEARTHING TRAUMA AND TRUTH AT TOPAZ, UTAH

In 1943, James Hatsuaki Wakasa was walking his dog by the barbed wire fence at the Topaz, Utah, concentration camp when he was shot and killed by a watchtower guard. The murder was whitewashed as an escape, facts were suppressed and a large, unauthorized monument built by his friends was ordered destroyed by officials. The friends buried it instead.

In 2020, two archaeologists rediscovered the top of the Wakasa Monument, rising a few inches above the desert floor. A committee of descendants, archaeologists, National Park Service officials and members of the Topaz Museum Board, which holds title to the camp property, met to discuss how to treat this historic evidence, but without warning, the museum board forklifted the one-ton monument from the earth. No archaeologists were present and Japanese American community members were not consulted. Conflict, acrimony and retraumatization over a long-buried history have followed. The museum continues to insist that as holder of title to the land, it has proprietary rights to make decisions on the interpretation and treatment of the Wakasa Monument, the site and community history.

This presentation will address the delayed grief and conflict that has erupted following the monument's desecration and the rise of an advocacy group, the Wakasa Memorial Committee, to express survivor and descendant voices in decisions made about the artifact, its final disposition, the land, and interpretation. Consequences include new alliances with other marginalized communities whose history of racial violence has been invisibilized and the flowering of art, poetry and renewed archival research into the Wakasa case. There is a possibility of a community archaeology project at the Wakasa site, led by the Utah State Historical Preservation Office and the National Park Service.

Nancy Ukai

Nancy Ukai is project director of the "50 Objects" website, which explores the stories and genealogies of 50 Japanese American concentration camp artifacts. Her 2020 post, "The Demolished Monument" led archaeologists to rediscover the Wakasa Monument. She graduated from UC Santa Cruz and earned master's degrees at Rutgers Graduate School of Education and the School of Oriental and African Studies, University of London. Her interest in the Wakasa Monument stems from childhood memories of her mother talking about the military murder. Fourteen of her relatives were incarcerated at Topaz, Utah.

INTERMENT AND REPRESENTING POSTON JAPANESE AMERICAN INTERNMENT CAMP

Socially, historically, and politically situated alongside art historical conventions of American landscape paintings and photographs, as well as impressions of the North American frontier, contemporary art of the American Southwest and northern Mexico expands current studies of landscapes and power. In the late twentieth and early twenty-first century, some of the salient issues that reverberate in U.S.-Mexico borderlands artworks include the racialization of borders and the uses of racialized citizenship, as defined by state production. Mark Klett's *Palm at the Site of Japanese Internment Camp, Poston, Arizona, 1985* (1985) dissects the racialization of borders and the uses of citizenship by nations.

Through the artist's use of land and representation of the Poston internment camp landscape, Mark Klett bears witness to a range of often-unheard human experiences and render visible some forms of state production such as laws and treaties that are used to mark people as suspect. Klett's art traces the intellectual dynamics that compose the practice of history. Klett's photograph pictures the afterlife of a United States constructed border site designated for Japanese-Americans imprisoned during World War II and thus responds to the inscription of history on the landscape. Through Klett's engagement with history, the photograph could be said to depict border spaces that are characterized by intersecting geopolitical and biopolitical modalities. In other words, the artwork deconstructs causal relationships between geography and the assumptive power and authority of the nation-state in addition to the politicization of the human body. *Palm at the Site of Japanese Internment Camp* resists monolithic and nationalistic forms of hegemonic history, and as such, engages with the complexity of producing borderlands knowledges of internment.

Dr. John-Michael H. Warner

John-Michael H. Warner is an Associate Professor of Art History at Kent State University. Professor Warner holds a BA from University of Colorado, MA from Arizona State University, and PhD in Art History and a minor in Gender and Women's Studies from University of Arizona. With Katherine G. Morrissey, John-Michael co-edited *Border Spaces: The U.S.-Mexico Frontera* (University of Arizona Press, 2018). In January 2020, Warner was awarded an Andrew W. Mellon Foundation-Confluence Center Fronteridades Fellowship to collaborate with Mary Jenea Sanchez, Gabriela Muñoz, and DouglaPrieta Trabaja. He is finishing the manuscript *Earthquakes: Christo and Jeanne-Claude's A Project for California*. Warner's research interests include: border studies, land use studies, ecocritical studies, social/relational art, and theorizing publics.

A HUMANITARIAN VISION LOST: TRACING THE VISUAL AESTHETICS OF TWENTIETH-CENTURY INTERNATIONALISM IN THE REPRESENTATION AND MEMORY OF CANADIAN SITES OF INTERNMENT

During WWII, Canada engaged in the legal practices of total war: under the principles of the 1929 Geneva Convention, it interned enemy nationals and seized enemy assets within Canadian territory. The federal government enacted an interpretation of these conventions when it uprooted, interned, and dispossessed over 21 000 people of Japanese descent based on race. Despite this deviation, Canada's invocation of the laws of warfare nevertheless prompted oversight from the international bodies tasked with upholding the Geneva Conventions. For example, the International Committee of the Red Cross (ICRC) gained access to Canadian sites of internment and made unique records of their conditions. Ever since, their reports have served as fraught documentation for survivor communities, reflecting the biases of their creators yet capturing rare moments of traumatic pasts.

This paper uses a cultural studies approach to examine how the photographic record of the ICRC inspection tours lives on in the commemorative practices of Japanese Canadians. Examining the story of camp representation, I will recontextualize existing literature on internment photography within mid-twentieth-century international humanitarian standards. Drawing on Susan Sontag and Ariella Azoulay's theories of photography, and Arjun Appadurai and Michel Trouillot's thinking on value and archives, I examine the event of photography, the circulation of images, and the transformation of their meaning over time. This paper draws from archival materials of the International Committee of the Red Cross, in addition to Japanese Canadian archival collections and oral histories.

In focusing specifically on the representation of sites of internment that held a tenuous place in international law, this paper delineates the visual construction of 'internment camps' during and after the 1940s. I argue that liberal internationalism not only shaped North American practices of detention and displacement in the 1940s but is essential to understanding the processes of commemoration in the years that followed.

Kaitlin Findlay

Kaitlin Findlay is a doctoral candidate in history at Cornell University. Her research examines forced displacement, humanitarianism, liberal internationalism, and memory in the mid-twentieth century. She completed her BA History (Honours) at McGill University and her MA Thesis at the University of Victoria, Canada. Kaitlin has over seven years' experience in community-engaged and public history, including in museum exhibitions, augmented reality applications, and educational resources. She has published with McGill-Queen's University Press and The Canadian Historical Review.

SESSION 10: RECOGNITION

CAMP LIFE: SPACE, MEMORY AND THE POLITCS OF RECKONING

During the Second World War, the federal government in Canada legally interned thousands of “enemy aliens” under the War Measures Act (1914), re-introduced in 1939. This included Canadian citizens of Japanese descent, as well as nationals of other countries with whom Canada was at war including Germany, Italy, and Japan. Almost 22,000 Japanese Canadian citizens were interned during the war in what the government recognized was a historic wrong in 1988. An estimated 850 German nationals were also interned, alongside 400 Italians.

In 1988 and 2021, the federal government under Prime Minister Brian Mulroney and Prime Minister Justin Trudeau respectively apologized to the Japanese Canadians and Italians Canadians who were interned. These apologies were part of a broader reckoning with the meaning and substance of citizenship, historical accountability and redress. A number of commemorations, many involving sites of internment, were created as a result of both community and state efforts. Indeed, scholars such as Kirsten McAllister have also drawn critical attention to the significance of these spaces (*Terrain of Memory: A Japanese Canadian Memorial Project*) for community renewal.

By contrast, very few commemorations exist of the German internment experience, in part because of the citizenship (non-Canadian) of the people involved. It was, moreover, a complicated history with both civilians and POWs interned. Some of the civilians were Jewish Germans who had previously fled Germany and were interned on the Isle of Man by the British government. Their internment was the product of both wartime hostility as well as deeper anti-Semitic sentiments that were woven through the fabric of many white settler societies in this period, a story that Harold Troper and Irving Abella captured dramatically in their study, *None Is Too Many: Canada and the Jews of Europe, 1933-1948*.

In the case of my own family history, my paternal grandfather was briefly interned in British Columbia during the Second World War before he sought freedom through employment opportunities across the country in the province of Ontario. My maternal grandfather was interned in Camp Newington, in Sherbrooke, Quebec. One world war, two grandfathers, two internment histories. No physical remains of their internment experiences endure. Instead, their two experiences have been embodied in the generations that followed.

Building on over a decade of research on histories of displacement, refuge and settler colonialism, this paper takes an autobiographical turn to explore the significance of sites of internment on subsequent generations. I grew up thirty minutes from where my maternal grandfather was interned after a series of chance encounters led my parents to meet in Toronto and later move to rural Quebec. I had no idea about our family history in the area, dwarfed as it was by histories of Loyalist settlement, Scottish entrepreneurship, and French Canadian resistance to British imperialism. The implications of this absence, especially of physical commemorations, has grown with time especially in contrast to the significant commemorations that have taken place around the internment of Japanese Canadians, some of which my other family members have been very involved with. In exploring the imbalance and differences in the ways certain sites of internment have been commemorated, this paper considers how sites of German internment have been relegated to the margins of national and community narratives, perpetuating the isolation of the initial internment. With this paper, I fuse an entangled personal history with the emerging scholarship on histories of internment to consider the role of citizenship in laying claims to sites of internment and commemoration.

Dr. Laura Madokoro

Laura Madokoro is an Associate Professor and historian in the Department of History at Carleton University, located on the traditional territory of the Anishinaabe Algonquin. She is the author of numerous articles and books related to histories of race, refuge, and displacement, most notably *Elusive Refuge: Chinese Migrants in the Cold War* (Harvard, 2016) and the co-edited volume *Dominion of Race: Rethinking Canada's International History* (UBC 2017). Her latest work, *Sanctuary in Pieces: Two Hundred Years of Flight, Fugitivity and Resistance in a North American City* is forthcoming with McGill - Queen's University Press.

MERE MISNOMER OR PRODUCTIVE POSSIBILITY? ON RACHID BOUDJEDRA'S ENGAGEMENT WITH LODI, "LE CAMP DES OUBLIÉS"

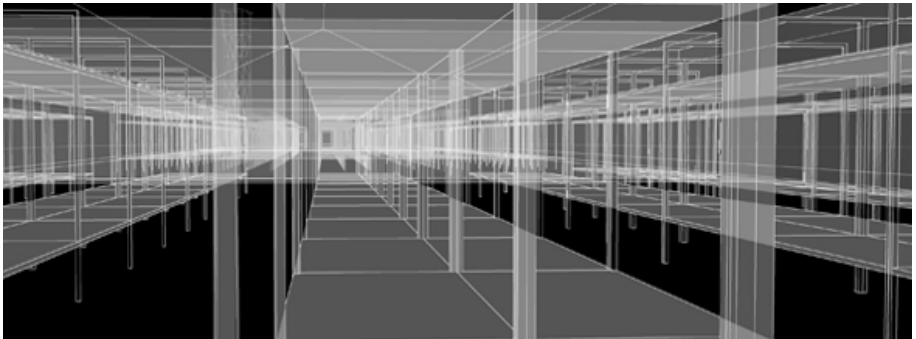
This paper examines how, and to what effect, Algerian author Rachid Boudjedra's 2017 novel *La Dépossession* mobilizes the memory of the Lodi internment camp—a summer camp repurposed as a detention and torture site during the years of the Algerian Revolution (1954- 1962)—in its representation and interrogation of Vichy-era French Algeria (1940-1942). While Lodi historically housed suspected communists and European supporters of Algerian independence, in *La Dépossession* it is anachronistically transformed into a Holocaust-era concentration camp in which Jacob Timsit, an anticolonial Algerian Jew who lost his French citizenship upon the abrogation of the Crémieux Decree, befriends the narrator's uncle Ismaël, a forcibly conscripted Algerian Muslim serving as a camp guard. What might we learn from leaning into the novel's historically inaccurate representation of this often-neglected episode of Algerian and French history?

I contend that *La Dépossession's* incorporation of the Lodi internment camp into its discussion of Vichy-era Algeria challenges hegemonic narratives of life in (post)colonial Algeria in three distinct ways: first, by articulating colonial-era mistreatment of Algerian Jews and Muslims as interrelated iterations of imperial violence inflicted upon indigenous populations; second, by implicitly linking the repression of the Vichy period to the Republic's response to the "events" in Algeria; and third, by highlighting the variety of anticolonial actors (Algerian Muslim, Algerian Jew, and European/settler) who supported Algerian independence in the face of an overarching politics of imperial oppression. In so doing, I show how literary experimentation can both reactivate the memory of oft-forgotten sites of internment and, in addition, mobilize that memory to interrogate seemingly disparate episodes of historical violence.

Dr. Rebecca Glasberg

Rebecca Glasberg received her PhD in French and Francophone Studies from UCLA and currently holds an Eli Reinhard Postdoctoral Fellowship at the Taube Center for Jewish Studies at Stanford University. Her research focuses on engagements with Jews and Jewishness in French-language North African literary production from the mid-twentieth century to the present day.

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