VISUAL
COMMUNICATIONS

AMERICA'S
CONCENTRATION CAMPS

TEACHER'S ACTIVITY GUIDE

Figure 1. Map of Western United States showing Relocation and Assembly Centers

TABLE OF CONTENTS

PROJECT BACKGROUND

In 1970, the Japanese Americans Citizens League (JACL), a national Asian American civil rights organization, approached Robert Nakamura, a UCLA film school student and photographer at the time, to create a small display of World War II incarceration of Japanese Americans and their experiences. The JACL's intention was to initiate a campaign to repeal Title II of the Internal Securities Act of 1950, which enabled the mass incarceration of Japanese Americans.

Nakamura took this opportunity and ran with it. With the help of his brother, Norm Nakamura, and UCLA visual arts student, Alan Ohashi, this team surpassed the JACL's initial ask of a handful of mounted photos and turned their $100 budget into an impressive interactive experience. Together, the trio collected images from a UCLA Library special collection, the Japanese American Relocation Project (JARP), got their hands on lumber and hardware, pulled quotes from historical resources, and developed photos in a darkroom. The finished product was the mobile photographic exhibit AMERICA's CONCENTRATION CAMPS.

The point of this exhibition was to show a visual representation of the incarceration experience that could travel and be shown widely. It was shown at community venues, events, and JACL chapter functions to introduce multiple generations of Japanese Americans to the realities of their traumatic experiences, while also showing new communities the realities of the U.S Government's acts of injustices to their own people.

The formation of this moving exhibition helped form Visual Communications, the first non-profit organization in the U.S. dedicated to the honest and accurate portrayals of Asian Pacific American peoples, communities, and heritage through the media arts. VC's founders, Nakamura, Ohashi, and their two friends, Duane Kubo and Eddie Wong, began searching for visual resources to build a greater consciousness of Asian Pacific history in America.

As Visual Communications started from a small group of friends to a full-service community-based media arts center, AMERICA'S CONCENTRATION CAMPS, popularly known as the "Cubes Exhibit," provided necessary community memory of the forced removal and mass incarceration of over 120,000 Japanese Americans during WWII. The exhibition was shown as a sidewalk exhibit and teach-in during the 1979 Nisei Week Japanese Festival in Little Tokyo, Los Angeles and fueled advocacy on the matters.

Today, the lessons of AMERICA'S CONCENTRATION CAMPS continue to resonate. With the rise of anti-immigrant rhetoric and a once-in-a-lifetime pandemic outbreak, Visual Communications brings back its inaugural photographic exhibition to connect the Japanese American confinement experience with current events. With the introduction of an online platform and exclusive downloadable activity guides, the opportunity for new means of accessibility promises to underscore the importance of this unique production.

HISTORICAL BACKGROUND

In 1942, the lives of Japanese Americans were completely disrupted after the signing of Executive Order 9066 by President Franklin D. Roosevelt. As a result, about 120,000 Japanese Americans were forcibly removed from their homes in the West Coast and were incarcerated en masse in temporary assembly centers and incarceration centers, or concentration camps. Thousands of people lost their jobs and homes. Students had to leave schools and colleges.

Pearl Harbor and Aftermath:

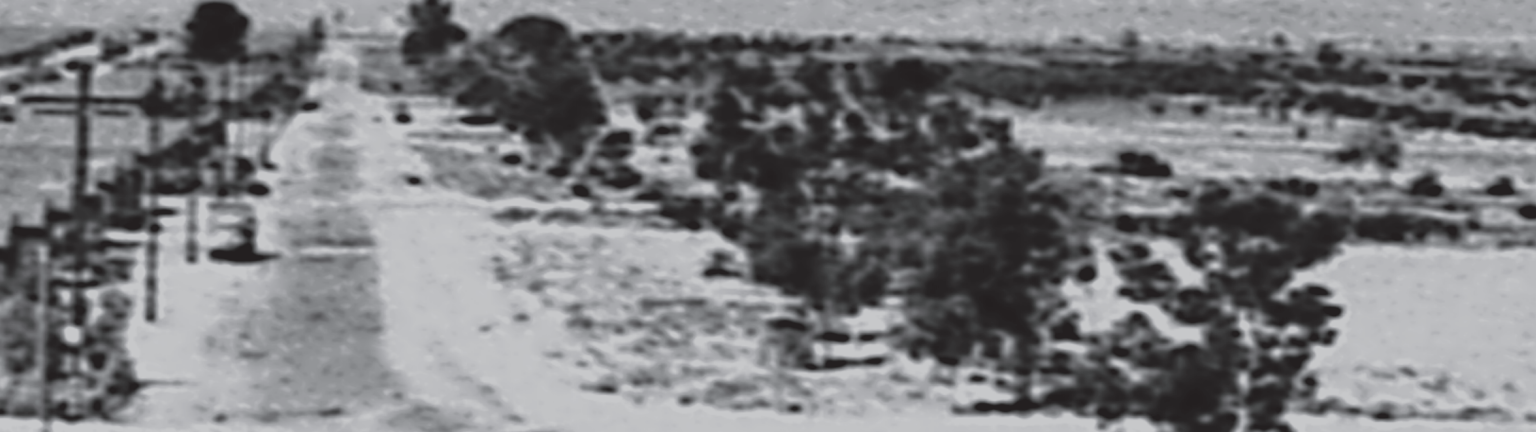
- After Japan bombed Pearl Harbor on December 7, 1941, the U.S. government began to arrest people of Japanese ancestry, who had been under surveillance during the build up of World War II. Within days of the bombing, over 2,000 Japanese people, mostly Japanese community leaders, Japanese-language school teachers, newspaper editors, and Buddhist priests, were arrested due to their perceived threat of being culturally aligned with Japan.

Executive Order 9066:

- On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, effectively authorizing the secretary of war and military commanders to construct militarized areas to exclude enemies at war. Although the order did not mention Japanese Americans directly in writing, the implied message was clear. The Roosevelt administration and military leaders perceived all Japanese in America as potential threats to United States "national security."
- In March of 1942, Lieutenant General John L. DeWitt designed an exclusion zone that included geographic areas of California, Oregon, Washington, and a part of Arizona. These areas happened to be the highest concentration of Japanese American communities due to trans-Pacific immigration histories. The government decided to remove all Japanese Americans in these regions and transport them to local, temporary assembly centers and then to concentration camps located mostly in the middle of the country on Indigenous lands. Those incarcerated were surrounded by barbed wire and guarded with military police with guns pointed inwards.

Reasons Given for Mass Removal:

- The official reason given by the government was "military necessity," explained by Lieutenant General John L. DeWitt, who was the commanding general of the Western Defense Command and was responsible for West Coast security in the U.S. DeWitt claimed that Japanese Americans, despite the majority legally being United States citizens, were disloyal to this country and should be thought of as "potential enemies." It should be noted that due to exclusionary naturalization laws, the *issei*, or first-generation Japanese Americans, could not legally naturalize into United States citizenship. Their children, *nisei*, or second-generation Japanese Americans, were legal citizens because of birthright legislation and made up two-thirds of the incarcerated population.
- DeWitt defended, "A Jap's a Jap. There is no way to determine their loyalty." DeWitt claimed that Japanese Americans would commit sabotage and espionage for Japan and were therefore a danger to U.S. military



efforts. This idea of danger became known as the "military necessity" to remove Japanese Americans from the West Coast, which meant closer proximity to the Pacific and Japan, and to imprison them in incarceration centers in the middle of the country.

The Concentration Camps:

- During World War II, there were ten major War Relocation Authority (WRA) concentration camps scattered in California, Colorado, Arizona, Utah, Arkansas, Idaho, and Wyoming. It should be noted that some of these camps were built on Indigenous lands. Japanese Americans endured extreme summer and winter conditions, poor food and medical care, and psychological traumas in being stripped of their basic human rights. Many Japanese Americans tried to recreate what they knew by creating gardens on different land conditions, forming Japanese cultural and arts groups, and creating sports teams.

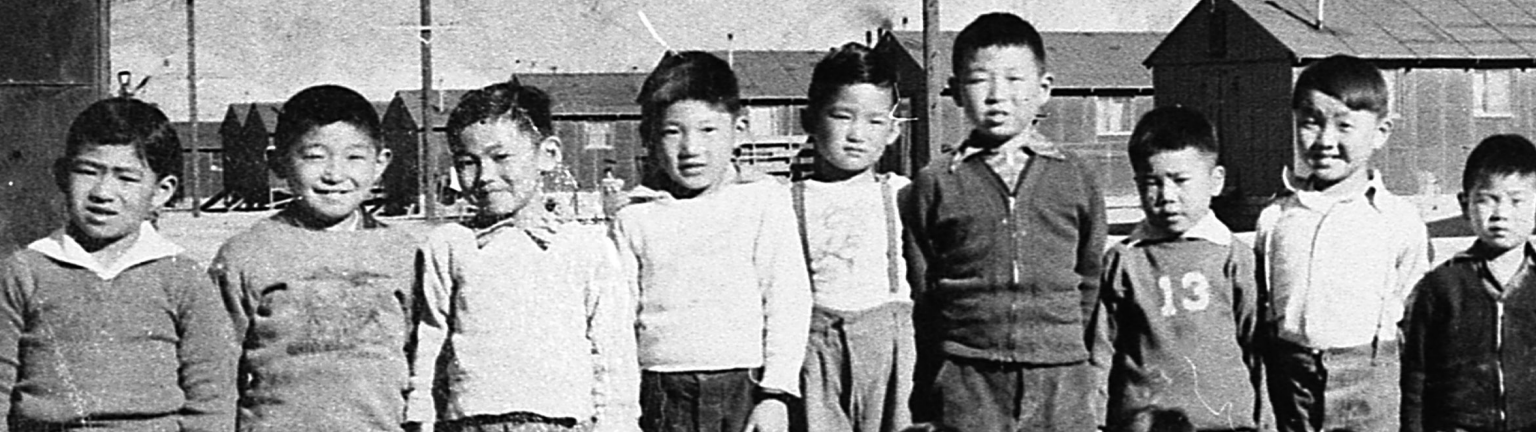
The Loyalty Questionnaire:

- In 1943, the War Department and the War Relocation Authority (WRA) created a means to assess the loyalty of Japanese Americans, or nikkei, in the concentration camps. All adults were required to answer a questionnaire form that became known informally as the "loyalty questionnaire."
- In particular, questions 27 and 28 created confusion and resentment. Question number 27 asked if *nisei* men were willing to serve in combat for the U.S. whenever ordered. Question number 28 asked if individuals would swear unqualified allegiance to the United States and forswear any form of allegiance to Japan. Both questions caused a great deal of concern and unrest. *Nisei* citizens resented being asked to renounce loyalty to Japan when they never held loyalty to the country, while *issei* immigrants were barred from becoming U.S. citizens on the basis of racial exclusion. Thus, renouncing their only citizenship would be problematic.
- The majority of nikkei folks answered "yes" to both of these questions. However, about 20,000 individuals used this form to express their frustration and anger with the United States for the injustices they and their families were put through by refusing to answer the form, qualifying answers, or answering one or both of questions 27 and 28 with "no." These individuals became known as "no-no's." The WRA segregated the "loyal" from the "disloyal" and sent "no-no's" to Tule Lake for further detention.[1]

The Closing of the Camps in 1946:

- The last WRA concentration camp closed in March 1946. When Japanese Americans were finally released from the camps, they faced uncertain futures and encountered racism when they attempted to resettle themselves. Many had to find new jobs and new homes. Many returned silenced and ashamed of their Japanese American identities.

1 Cherstin M. Lyon, "Questions 27 and 28," *Densho*, August 24, 2020, http://encyclopedia.densho.org/Questions_27_and_28/ (Accessed Dec. 8, 2020)



Asian American Movement to Serve the People:

- The evolution of Asian American activism revolved around a process of self-actualization. Karen Ishizuka, author of *Serve the People*: *Making Asian America in the Long Sixties*, documents the movement in the 1960s and '70s on how Asian Americans came into consciousness when they began connecting the plights of different ethnic diasporas with anti-colonial and anti-militarism struggles "at home" and abroad. Ishizuka writes, "We were not born Asian American but rather gave birth to ourselves as Asian Americans as a political identity to be seen and heard."[2]
- Ishizuka reminds us that the Vietnam War abroad and continued racism at home catalyzed Asian Americans to realize their places in this society. Influenced by the Black Liberation Movement, which replaced earlier goals of equal rights and opportunity with those of actual self-determination and empowerment, Asian Americans joined the ideas of the Third World solidarity movement and rallied across the country for their voices to be heard and stories to be told.
- The Third World Liberation Front Strikes of 1968-69 were a defining moment for the burgeoning Asian American movement. At San Francisco State University from November 1968 to March 1969, Asian students joined Black, Latinx, and Native students to demand from the administration an ethnic studies department and an increase in the number of students and faculty of color at the school. A second strike took place at UC Berkeley from January to March 1969.[3] Here was the backdrop for Japanese American political activism in the decades to follow.

The Redress and Reparations Movement:

- Early efforts to assure civil rights and defy the unconstitutional nature of E.O. 9066 took place in the camp environment. Minoru Yasui, Gordon Hirabayashi, and Fred Korematsu among others challenged the constitutionality of the curfew, exclusion, and incarceration policies. Other incarcerees refused to answer affirmatively to Questions 27 and 28 of the Loyalty Questionnaire. Others participated in strikes and demonstrations. After the military draft was reinstated in 1944, several groups, including the Heart Mountain Fair Play Committee, encouraged incarcerees to defy induction procedures until the government clarified their citizenship status and constitutional rights.
- Civil rights, antiwar, and ethnic pride movements of the 1960s and 1970s resurrected and intensified Japanese American outrage over mass incarceration during WWII. In 1967, Raymond Okamura and Edison Uno organized a JACL grassroots movement to repeal Title II of the Internal Security Act of 1950, which authorized mass incarceration without proper trial. Demonstrations for widespread community support convinced JACL leadership to join the movement and this legislation was finally repealed in 1971.
- The JACL was successful in lobbying for the creation of the Commission of Wartime Relocation and Internment of Civilians (CWRIC) in 1980. This commision held twenty days of hearing with more than 750 witnesses

2 Michelle Chen, "Making and Unmaking the Asian American Movement," Asian American Writers' Workshop, November 17, 2016, https://aaww.org/asian-american-movement/ (Accessed December 8, 2020)

3 Nina Wallace, "Yellow Peril: The Origins of Asian America," *Densho*, May 8, 2017, https://densho.org/asian-american-movement/ (Accessed December 8, 2020)

and spent a year and a half researching scholarship and archival sources. More than 500 former incarcerated individuals testified, and many had never shared their experiences with the public or even their children. Their accounts of pain and suffering galvanized widespread community support for formal redress actions. JACL leaders and community members urged the Commission to recommend that Congress provide a formal apology and monetary compensation to each person who suffered incarceration.

- The Commission's 1983 report acknowledged the injustice of mass exclusion, removal and detention and concluded these policies were caused not by "military necessity" but by "race prejudice, war hysteria, and a failure of political leadership." Four months later, the Commission recommended Congress and the President issue a national apology, establish a foundation to educate the public, and provide $20,000 to each surviving detainee. After years of lobbying, President Reagan signed the Civil Liberties Act on August 10, 1988 to officially grant checks to surviving incarcerees.[4]

9/11 and Islamophobia:

- When Ronald Reagan signed the Civil Liberties Act of 1988, he proclaimed the government affirmed that day "our commitment as a nation to equal justice under the law." Some Japanese Americans may agree and characterize the redress movement as a shining example of the greatness of American democracy. Other activists, however, believe the real lesson of redress is the need for continued vigilance to make sure civil liberties are never again sacrificed because of war hysteria or racism. After the attacks on 9/11, these activists participated in demonstrations denouncing hate crimes, racial profiling, and unconstitutional detentions. These individuals and groups wanted to prevent history from repeating itself and victimizing Arab, Muslim, and South Asian Americans because of wartime racism. These activists continue to call for the protection of the rights of immigrants and citizens who are targeted and scapegoated today and face similar mass detention and deportation during the "War on Terror." These activists also continue to criticize the denial of due process, by the George W. Bush administration and by the Barack Obama administration, for "suspected terrorists" and "enemy combatants."

Solidarity Today:

- Many Japanese American, or *nikkei* activists are using their radical histories to denounce current civil rights violations. For example, Tsuru for Solidarity, a non-violent direct action group of activists are working to end detention sites and support front-line immigrant and refugee communities that are being targeted by racist, inhumane immigration policies.

4 Alice Yang, "Redress movement," *Densho*, August 24, 2020, https://encyclopedia.densho.org/Redress_movement/ (Accessed December 8, 2020)

ON LANGUAGE AND EUPHEMISMS

To play down the activity of the U.S. government during the war and to make these actions more acceptable to the public, popular press and media accounts used euphemistic terms. In the decades following the war, as scholars, analysts, and historians began to probe the realities of Japanese American incarceration, what emerged was that the familiar vocabulary of the war era did not adequately describe what happened. The ubiquitous use of euphemistic terms, such as "evacuation" and "assembly centers," made the government actions seem benign and justifiable in the contexts of wartime.[1] In what follows are the terms that we will use throughout this project, as well as corrected euphemisms to describe accurately what happened during war.

Evacuate/evacuation:

Evacuation is defined as "the process of temporarily moving people away from an immediate or real danger, such as a fire, flood, shoot-out, or bomb threat."[2] Its usage to describe the forced removal by the federal government of Japanese and Japanese Americans from their homes on the West Coast and Arizona is not accurate. They were not "evacuated" to protect them from a disastrous environment, and instead, by using these words, the government made it seem that these individuals were being helped.

Instead, we will use the words forced removal to describe the "lack of choice provided to Japanese Americans who were ordered to leave their homes."[3]

Relocate/relocation:

These terms suggest that people moved from one location, their private homes, to another place, War Relocation Authority camps, voluntarily. Their usage obscures the fact that the U.S. military forced "all Japanese persons, both alien and non-alien" to leave their homes and many of their belongings behind, often with less than a week's notice.[4]

Instead, we will use the phrase forced removal.

Internment:

"This word has a legal definition that refers to the confinement of impounding of enemy aliens in a time of war (Merriam-Webster Dictionary, 2011). Most of the several tens of thousands of people of Japanese ancestry that were incarcerated in WRA camps during World War II were American citizens; thus the terms does not apply. A few thousand men, mostly issei, were held in the Army and DOJ internment camps, but with the family reunification program and Nikkei from Latin American countries, the total exceeded 17,000 men, women, and children."

1 "Power of Words Handbook: A Guide to Language about Japanese Americans During World War II," 1
2 Merriam-Webster Dictionary, 2011
3 "Power of Words Handbook,", 9
4 "Power of Words Handbook," 10

Instead, the word "incarceration" is used to describe more accurately the state of those held in WWII WRA camps. "Incarcerate is generally defined as to confine or imprison, typically as punishment for a crime. This reflects the prison-like conditions faced by Japanese Americans as well as the view that they were treated as if guilty of sabotage, espionage, and/or suspect loyalty."[5]

Assembly Center:

When many Japanese and Japanese Americans were initially forced to leave their homes, they were directed to live temporarily in 'assembly centers' — officially 'Wartime Civil Control Administration' camps. (The WCCA was essentially a branch of the U.S. Army.) These make-shift detention facilities were often crudely fashioned from animal stalls at racetracks and fairgrounds, still emitting the stench of animal waste but surrounded by barbed wire and searchlights with armed soldiers to contain the people of Japanese descent. The euphemistic nature of this term hid the degrading lack of amenities and crude living spaces in these facilities. For example, on December 18th, 1944, Supreme Court Justice Owen J. Roberts stated that 'an 'Assembly Center' was a euphemism for a prison… so-called 'Relocation Centers,' a euphemism for concentration camps."

The more accurate term is temporary detention center, describing a place where prisoners are held pending some further disposition, which in the case of Nikkei civilians was to be shipped to WRA concentration camps.[6]

Relocation Center:

A term used by the government to give an impression to the general public that the forced removal of Japanese and Japanese Americans was a movement into pleasant summer camp-like facilities. This innocuous imagery was in stark contrast to the reality which was crude tar-papered wood barracks located in harsh, desolate climates, in compounds surrounded by barbed wire fences with guard towers where the sentries pointed their weapons toward prisoners.

The recommended, more accurate term is American concentration camp. Incarceration camps as well as illegal detention centers may also be used.[7]

Nikkei:

Nikkei describes Japanese emigrants and their descendents living outside, and sometimes inside, Japan. This term is inclusive of Japanese diaspora, such as in Brazil and Canada, and has come to be used as an alternative to "Japanese American" to some.[8] *Nikkei* is the umbrella term to describe the various generations of Japanese Americans: *issei*, *nisei*, *sansei*, *yonsei*, and *gosei* — respectively, first, second, third, fourth, and fifth generation Japanese American.

5 Ibid.
6 "Power of Words Handbook," 11
7 Ibid.
8 "Nikkei," *Densho Encyclopedia*, May 19, 2013, http://encyclopedia.densho.org/Nikkei/ (Accessed December 8, 2020)

Kibei:

Kibei is a term for second-generation American-born Japanese, nisei, who were raised and/or educated in Japan.[9]

No-no's/No-no boys:

This is the colloquial term for those who answered "no" to questions 27 and 28, the so-called "loyalty questions," on the Application for Leave Clearance, or the loyalty questionnaire. As part of the segregation of the "loyal" and the "disloyal," the no-no group was moved to Tule Lake. Though constructed and stigmatized as "disloyal," no-no boys had a variety of reasons for answering in the way they did.

In the winter of 1943, the War Relocation Authority launched their loyalty questionnaire in an attempt to segregate the "loyal" from the "disloyal." Though the majority eventually answered the key loyalty questions affirmatively, a significant number either refused to answer, gave qualified answers, or answered negatively. This amount totaled 12,000 out of 78,000 people over the age of seventeen to whom the questionnaire was distributed. People who answered in any of these manners were considered "disloyal" and were ultimately segregated to Tule Lake. Though not all of them technically answered "no" to questions 27 and 28, the adult male portion of what the WRA called "segregees" became synonymous with "no-no's" in the years following war.[10]

9 "Nisei," *Densho Encyclopedia*, May 19, 2013, http://encyclopedia.densho.org/Nisei/ (Accessed December 8, 2020)

10 Brian Nijiya, "No-no boys," *Densho Encyclopedia*, June 15, 2020, http://encyclopedia.densho.org/No-no_boys/ (December 8, 2020)

A MESSAGE TO THE TEACHER

AMERICA'S CONCENTRATION CAMPS teachers guide is a lesson-plan meant to educate youth today about the World War II incarceration of Japanese Americans, an injustice that occurred in this country eighty years ago yet still has ripple effects through the communities it affected today. For many students that went through public education, the incarceration of over 120,000 Japanese Americans, remains widely seldom talked about. In some cases, people say that they didn't even talk about it in their History classes or that it was reduced to one paragraph or one lesson for that unit. The AMERICA'S CONCENTRATION CAMP study guide is intended to fill these gaps, providing necessary information on the political strategies leading up to the Japanese American incarceration. A strong focus of this project is in the aftermath of the incarceration during the 1970s, when children of those incarcerated attempted to break familial and community silences on such matters. We also look forward to the contemporary to locate certain themes of "othering" that are used to depict fellow marginalized similarly to how Japanese Americans were framed during World War II.

There are themes that will run through this study guide to provide a comparative race studies framework that can be applied to not only the Japanese American incarceration experience, but also to other immigrant communities that face xenophobia. We suggest that history, in fact, is cyclical: we find that the history of anti-Asian and anti-Japanese sentiment provide groundwork for anti-immigrant rhetoric today. By introducing the ways in which children of incarcerated individuals fought to break community silences in the 1970s and 1980s, we hope to provide encouragement to today's youth that it is okay to speak out against injustices we see before us. Lastly, we raise awareness that oftentimes the United States government does not actually instill its democratic values for its own people. In the case of Japanese Americans, of the almost 120,000 Japanese Americans who were incarcerated between 1942 and 1946, two-thirds of those individuals were United States citizens, legally afforded and born with the civil rights of their fellow citizens. Thus, this project offers a critique of the ways in which this country's government mistakenly frames certain racial and ethnic groups as the "enemy" during times of war or political uncertainty. Students in high school and college will be able to interact in the aforementioned themes through pictures, videos, text, and activities.

With this, we turn to today's generation of learners as future storytellers and leaders in racial discourse. As the children of those incarcerated spoke out for their parents and grandparents who were incarcerated, we hope that young students can connect the World War II Japanese American experience to similar instances of injustice today, perhaps their own family histories of immigration and settlement, and will feel empowered to speak up for what is right today.

FREQUENTLY ASKED QUESTIONS

1) Why were Japanese Americans incarcerated in camps away from their homes in the West Coast?

The official reason the United States government gave during World War II was "military necessity." However, there were no found acts of espionage or sabotage by Japanese Americans. Further, the commission formed by the president in 1983 concluded that the incarceration of Japanese Americans was motivated by "race prejudice, war hysteria, and a failure of political leadership."

2) Since the United States was also at war with Germany and Italy, why weren't Italian and German Americans incarcerated?

There were German and Italian immigrants who were incarcerated but not en masse like Japanese Americans. Anti-Asian racism was widespread before World War II and was fueled by exclusionary immigration laws from the late 1800s, such as the momentous Chinese Exclusion Act of 1882. Thus, the incarceration of Japanese Americans should be thought of as a build-up of racial prejudice from Asian immigrants' earliest arrival in this country.

3) Some politicians still justify the incarceration camps because Japan bombed Pearl Harbor. Why is this wrong?

Japanese Americans had nothing to do with the bombing of Pearl Harbor. Two-thirds of those incarcerated were United States citizens by birth in this country. Their parents, first-generation *issei*, were not allowed to become citizens due to exclusionary naturalization laws, but had lived as permanent residents trying to make lives for themselves and their families for the previous 20 to 40 years. Later studies prove that Japanese Americans showed incredible loyalty to this country, despite their racially exclusionary legislation.

4) Were there mass incarceration camps in Hawai'i, where there were many more Japanese Americans than in the continental United States?

At the time of war, Hawai'i's Japanese population was more than one-third of the territory's total population, but they did not face forced removal and mass incarceration to the same extent as those in the continental United States, since Japanese American labor was needed to sustain the economy and war efforts on the islands. That being said, martial law was implemented in Hawai'i and about 2,000 people of Japanese ancestry from Hawai'i were incarcerated by the war's end at Honouliuli Internment Camp. None were ever found guilty of sabotage, espionage, or overt acts against the United States.[1]

1 "Honouliuli Internment Camp," *National Park Service*, *U.S. Department of the Interior*, January 4, 2017, https://www.nps.gov/hono/learn/historyculture/index.htm (Accessed December 8, 2020)

5) Did Japanese Americans protest their incarceration?

The FBI first rounded up Japanese American community leaders immediately after Pearl Harbor. Many families were left without one of their parents and the second-generation nisei were young and had to step up to figure out what to do. Several individuals did protest. Some famous stories include Gordon Hirabayashi and Minoru Yasui challenging the curfew orders and Fred Korematsu challenging the exclusion orders. Mitsuye Endo also challenged the unlawful firing of Japanese American employees.

6) What happened to their homes and possessions?

Japanese Americans were forced to bring only what they could carry to the incarceration centers. Many famous photographs that capture the forced removal show Japanese Americans carrying suitcases with name tags, holding their children or parents' hands, unsure of when or if they would ever return to their West Coast homes. Many had to abandon their properties or sell any possessions at a great loss. A few were able to find non-Japanese American friends to care for their houses and businesses during the war. The financial losses were enormous.

7) Why is solidarity with other peoples of color important today?

The events following September 11, 2001 show that history repeats itself. In this case, many Muslim and Arab Americans were targets of hate crimes and Islamophobic rhetoric. Japanese Americans were one of the largest contingents to show support for these communities. By hosting vigils and caring for those affected, they had the opportunity to share the lessons from their own incarceration experiences and encouraged others to stand up for similar injustices. As we have lost many nisei, the majority of those incarcerated during World War II, over the years, we must remember their stories and keep their memories alive, so that this country does not make the same mistakes again.

CIVIL LIBERTIES VIOLATIONS TODAY

As seen in the World War II incarceration of United States' citizens of Japanese descent, this country's government has committed regrettable crimes against its own people. As per the Commission of Wartime Relocation and Internment of Civilians (CWRIC) and the Civil Liberties Act of 1988, signed by President Reagan, it was found that the incarceration was caused by "racial prejudice, wartime hysteria, and a failure of political leadership." Many years have passed since World War II, but, unfortunately, we have seen other marginalized communities face ongoing criminalization and unequal protection of civil liberties, basic rights and freedoms that should be granted under our Constitution.

Our immigration detention system locks up hundreds of thousands of immigrants unnecessarily every year, exposing detainees to brutal and inhumane conditions of confinement at massive costs to taxpayers. Recently, mothers and children, who are mainly asylum seekers fleeing violence in Central America, have been detained in family detention centers. The "lock 'em up" approach to detention is contrary to common sense and our fundamental values. In this country, liberty should be the norm for everyone — even those seeking asylum — and detention the last resort.[1]

In recent years, U.S. Immigration and Customs Enforcement (ICE) has detained and deported record numbers of people from the United States. Many of ICE's removal tactics take away even the right to a fair hearing in court. These enforcement programs pose a variety of threats to civil liberties: They implicate the Fourth Amendment's protection against unreasonable searches and seizures, the constitutional guarantee of due process, and the constitutional guarantee of equal protection and freedom from discrimination based on race, ethnicity, and national origin. ICE's enforcement practices also impose heavy social costs, tearing American families apart and undermining community trust in law enforcement.[2]

On December 4, 2017, the Supreme Court allowed the full implementation of Trump's Muslim ban. It would be months still before it heard oral arguments in Hawaii v. Trump and issued its ruling on June 26, 2018, allowing the ban to remain in place. But on December 4, 2017, America began to ban millions of Muslims from the United States, even if they have family members, jobs, academic spots, or other compelling connections here, and even if they would otherwise be fully entitled to receive a visa to come here. This day goes down in the history books, not only as an enormous failure to live up to our values of religious and racial equality, but for the real impact that the ban has on people's lives.

1 "Immigrants' Rights and Protections," *American Civil Liberties Union*, 2020, https://www.aclu.org/issues/immigrants-rights/immigrants-rights-and-detention (Accessed December 8, 2020)
2 "ICE and Border Patrol Abuses," *American Civil Liberties Union*, 2020, https://www.aclu.org/issues/immigrants-rights/ice-and-border-patrol-abuses (Accessed December 8, 2020)

From its very start, the Trump administration has vilified and stigmatized Muslims through its rhetoric and its discriminatory policies, starting with the Muslim ban. On June 26, 2020, the Supreme Court upheld the Trump administration's third Muslim ban. As a result, the United States currently bans nationals of five Muslim-majority countries — Iran, Libya, Somalia, Syria, and Yemen — and a small number of North Koreans and Venezuelans from coming to the country on most or all types of visas, even if they have spouses, children, parents, or other family members in the United States. Communities across the country are grappling with what it means to be Muslim in the United States, living under a president who says that "Islam hates us," and has spun that prejudice into actual policy.[3]

George Takei, Japanese American actor who was incarcerated at the age of 5, has spoken out recently against these attacks on Muslim folks. He stated in the Washington Post, "The stigmatization, separation and labeling of our fellow humans based on race or religion has never led to a more secure world. But it has too often led to one where the most vulnerable pay the highest price."[4] For survivors of the World War II incarceration, it is terrible to know they are once again seeing the U.S. government terrorize Muslim communities and divide our country. We must join George Takei, and the many survivors and descendents of the World War II incarceration, in speaking out for what is right today.

3 "Living with the Muslim Ban," *American Civil Liberties Union*, 2020, https://www.aclu.org/issues/immigrants-rights/living-muslim-ban (Accessed December 8, 2020)

4 George Takei, "George Takei: They interned my family. Don't let them do it to Muslims," November 18, 2016, https://www.washingtonpost.com/posteverything/wp/2016/11/18/george-takei-they-interned-my-family-dont-let-them-do-it-to-muslims/ (Accessed December 8, 2020)

CLASS WARM-UP ACTIVITIES/CHECK-IN

1. Check-In: Before you begin your lesson for the day, have students pair with someone close to them or in small groups to ask one of the following questions. Feel free to add or expand on any of these ideas.

OBJECTIVE: Creating space for check-ins in the beginning of class allows for students to engage with each other and leave other worries and stresses at the door when they arrive for class. Especially in this time of virtual learning, many students may feel lonely or isolated. Check ins at the beginning of class, and also following breaks, may lead to increased engagement across the classroom. For virtual learning, teachers can have students "check-in" by dropping short answers in the Zoom chat or they may sort students into break-out rooms.

Questions to consider:

1. Did you do anything restful/fun/enjoyable this weekend?
2. Is there something you are looking forward to this week?
3. How are you handling class this week?
4. Have you eaten anything yummy this week?

Alternative types of check-ins: As an educator, you can honor student agency by asking them their preferences for check-ins. Students can submit their answers in an online form or in a short survey/poll.

2. Warm-Up Activities:

OBJECTIVE: A lesson warm-up is an activity that helps students get into an engaged learning frame of mind. It's best to complete warm-up activities in the first five to ten minutes of class, or this can take longer if needed, and they should involve participation. The best warm-ups involve some form of collaboration and inspire students to either think about a new topic or consider a previously-learned topic in a new way.

Activities to consider:

1. **JAMBOARD** (include descriptions)
   a. WHAT IS IT?: It's a free Google product. It's also an all class-friendly whiteboard that teachers/students/anyone can do group activities on.
   b. Different kinds of activities such as post-activities or idea sharing can be done through this.
   c. How to access Jamboard (as the teacher): Teachers can find Jamboard in either Google Apps or by typing "jamboard.google.com" into the address bar. To open a new Jam, press the plus sign at the bottom of the page.
   d. How to allow students to access it: Provide the link to the jamboard that students can click on.

2. **KAHOOT!**
   a. WHAT IS IT?: An educational game-based learning resource that allows teachers to create multiple-choice quizzes that act as supplements to lectures and readings.
   b. Can be accessed through a web browser or the Kahoot app.
   c. Quizzes can be created by the teacher.
   d. How to allow students to join: Have students join via kahoot.it or the Kahoot! app & enter a pin and a nickname before starting the game.

3. **SMALL GROUP DISCUSSION**
   a. Class broken up into small groups (depending on class size)
   b. Small groups can be random or with the same students in the group throughout the semester (suggestion: to ask students for feedback on what they think about this)

4. **GROUP STRETCHING**
   a. Initiated by the teacher or a student that the teacher can call upon to lead the group stretching
   b. The teacher or student can choose to do stretching specific to an area (ex. Hands or shoulders) or general stretches of their choice

SUGGESTED DOCUMENTARIES

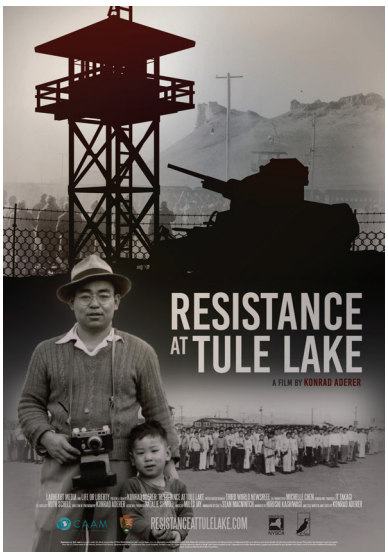
OBJECTIVE: Using visuals as an alternative or main method of learning that can help students make better connections to reading sources, to oneself, and to other larger concepts presented about the world or in history. Because visuals promote learning in different ways than reading text, they can therefore serve to enhance their literacy about the topics being discussed at the same time.

Documentaries to consider:

PILGRIMAGE by Tadashi Nakamura (22 minutes)

PILGRIMAGE tells the inspiring story of how an abandoned WWII concentration camp for Japanese Americans has been transformed into a symbol of retrospection and solidarity for people of all ages, races and nationalities in our post 9/11 world. PILGRIMAGE shows how the annual Manzanar Pilgrimage now has new meaning for diverse generations who realize that when the U.S. government herded thousands of innocent Americans into what the government itself called concentration camps, it was failure of democracy that would affect all Americans.

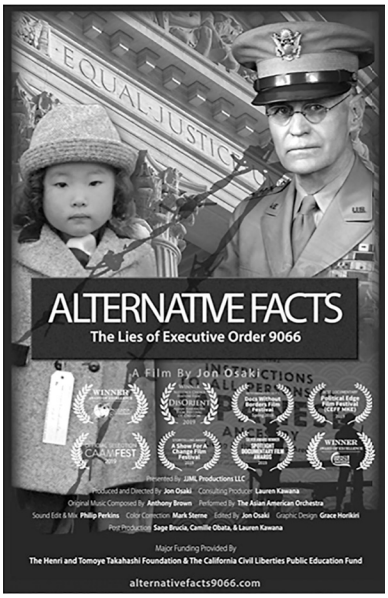
THEMES: Manzanar, Nisei, Sansei, Japanese American, generations



RESISTANCE AT TULE LAKE by Konrad Aderer (78 minutes)

This award-winning documentary film tells the story of the WWII Tule Lake concentration camp, with a focus on the post-segregation period, through interviews with former inmates, archival images, and scenes from contemporary pilgrimages.

THEMES: Injustice, Power of the past, POV from former Tule Lake inmates

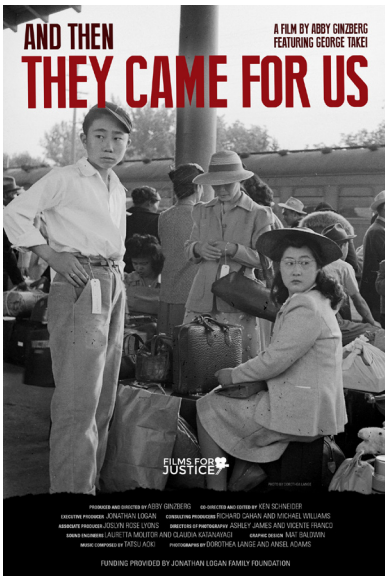


ALTERNATE FACTS: THE LIES OF EXECUTIVE ORDER 9066

by Jon Osaki (65 minutes)

ALTERNATIVE FACTS: THE LIES OF EXECUTIVE ORDER 9066 sheds light on the false information and political influences which led to the World War II incarceration of nearly 120,000 Japanese Americans, and foregrounds the people and politics that influenced the signing of the infamous Executive Order 9066 which authorized the mass incarceration. ALTERNATIVE FACTS exposes the lies used to justify the decision and the cover-up that went all the way to the United States Supreme Court. ALTERNATIVE FACTS also examines the parallels to the current climate of fear, targeting of immigrant and religious communities, and similar attempts to abuse the powers of the government. In today's climate of fear and "fake news," this story serves as a cautionary tale about this country's democracy and the dire consequences of allowing politics and misguided rhetoric towards targeted groups to drive decisions about public policy.

THEMES: Executive Order 9066, Japanese American, WWII, wartime hysteria

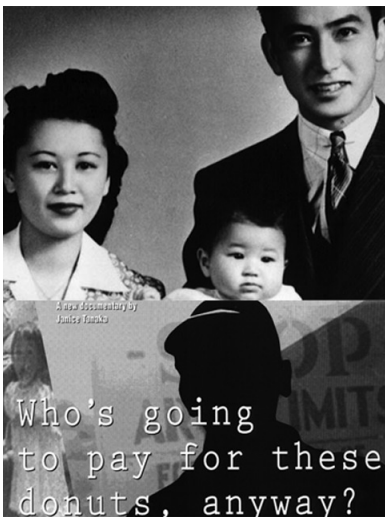


AND THEN THEY CAME FOR US

by Abby Ginzberg and Ken Schneider (40 minutes)

Seventy-eight years ago, Executive Order 9066 paved the way to the profound violation of constitutional rights that resulted in the forced incarceration of 120,000 Japanese Americans. Featuring George Takei and many others who were incarcerated, as well as newly rediscovered photographs of Dorothea Lange, AND THEN THEY CAME FOR US brings history into the present, retelling this difficult story and following Japanese American activists as they speak out against the Muslim registry and travel ban. Knowing our history is the first step to ensuring we do not repeat it. AND THEN THEY CAME FOR US is a cautionary and inspiring tale for these dark times.

THEMES: History, Executive Order 9066, Japanese American, George Takei, Dorothea Lange, WRA, photography, present-day xenophobia



WHO'S GOING TO PAY FOR THESE DONUTS ANYWAY?

by Janice Tanaka (58 minutes)

A brilliant collage of interviews, family photographs, archival footage and personal narration, this film documents Japanese American video artist Janice Tanaka's search for her father after a 40 year separation. The two reunited when Tanaka found her father living in a halfway house for the mentally ill. Telling the moving story of her search as well as what she discovered about history, cultural identity, memory and family, WHO'S GOING TO PAY FOR THESE DONUTS, ANYWAY? is a rare look at connections between racism and mental illness.

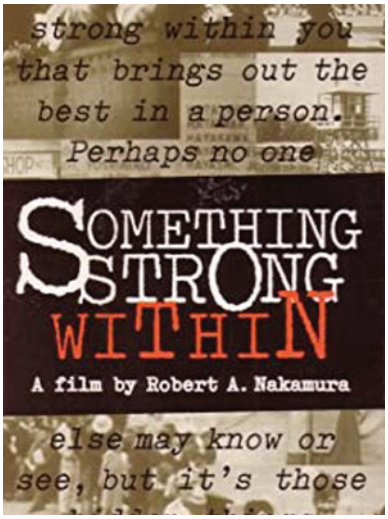
THEMES: Family, history, identity, mental health, Japanese American, WWII incarceration, intergenerational

GOOD LUCK SOUP

by Matthew Hashiguchi (70 minutes)

Autobiographical documentary film by Matthew Hashiguchi that explores his and his family's experience growing up as mixed-race Japanese Americans in Cleveland, Ohio. Hashiguchi draws inspiration from his Nisei grandmother and family matriarch Eva Hashiguchi, who settled in Cleveland after leaving the Jerome, Arkansas, concentration camp during World War II and chose to remain there. In addition to the feature length film, the GOOD LUCK SOUP project also includes an interactive website that serves as a "participatory storytelling" platform.

THEMES: Coming of Age, growing up-pain or pleasure, importance of community, individual versus society, power of tradition, multi-generational



SOMETHING STRONG WITHIN by Robert A. Nakamura (20 minutes)

This documentary film by pioneering director Robert A. Nakamura was crafted out of amateur home movie footage shot in American concentration camps. Nakamura and producer/writer Karen L. Ishizuka produced SOMETHING STRONG WITHIN for the Japanese American National Museum (JANM) as a companion piece to the exhibition AMERICA'S CONCENTRATION CAMPS, curated by Ishizuka, which opened on November 11, 1994.
THEMES: Displacement, will to survive, POV, Japanese American, incarcerees

* Attachments to documentary watching in class:

1. A worksheet with questions that students can fill out as they watch the film
    - The worksheet's purpose is to promote critical thinking and understanding.
    - Teachers can provide a previously-constructed form with guiding questions for students to answer or encourage students to jot down their thoughts, reactions, and connections they've made.
    - Teachers can also give students the option to be creative (poetry, drawing, etc.) in their reactions and thoughts.

Suggestions/things to keep in mind about documentaries in general:
Because what we see in documentaries can be presented in different fashions, it is important to keep in mind that not everything we learn is entirely true or accurate and should sometimes be treated with a grain of salt. It is important that the educator watch, review, and double-check the documentaries they have chosen that are outside the context of the topics presented in this teacher's guide before they incorporate them into their curricula as they could be diverging off-topic to what has already been historically noted and stated.

DISCUSSION GROUPS & WEEKLY READINGS

1. DISCUSSION GROUPS:

OBJECTIVE: Facilitating a space where students can engage more into depth in the readings with each other whether it be sharing thoughts, confusion, ideas, or making connections to previous week's readings that have been sparked as a result of reading the current week's selected articles. These groups can also be used to create group activities around. Discussion groups would be opportunities to reflect on the overall message of the America's Concentration Camps Cubes Exhibit in relation to the readings. Each week could touch on a specific theme. Students in their groups would be able to use the time to find ways to be creative and connect the theme and readings together.

Suggestions/things to keep in mind (about modes of learning):
Because every student learns differently, it is important to be mindful that the learning methods you have decided upon could be adapted to the particular set of students that you will be teaching. It is also important to keep in mind that certain methods that have worked in previous classes may not be suited for your current class. Discussion groups are one method of many to facilitate learning, however, this could have the potential to reduce participation and engagement.

(Survey): One way to assess student learning and whether or not your activities are working/not working or need to be better adapted/adjusted is having your students fill out a survey asking them about how they feel about the activities. Since students may need the first two weeks of class to adjust and become better acquainted with the class themselves, this survey can be issued during the 3rd week of the class.

It is also important that at the beginning of the semester, the educator addresses that the class and discussion groups are student-friendly and comfortable spaces to be free to share opinions. As part of creating this space, the educator should also make aware that students should also be respectful of each other when sharing. Because students engage in varying ways, not every student will be comfortable with sharing or speaking. This is one thing to be mindful of especially when considering that demanding participation as a requirement (as part of class expectations) can sometimes hinder learning rather than enhance it. Striking a balance between participation and learning is crucial when considering the learning capacities of your students.

(striking between participation and learning)

2. WEEKLY READINGS

OBJECTIVE: Each week of the semester focuses on a different subject that is related to or true to the history revolving around Japanese American incarceration, Japanese American history, and the creation of the America's Concentration Camps Cubes Exhibit. The weekly readings serve to allow students to think creatively, make connections, question what they do or don't understand, and spark interest in topics they may know little or nothing about.

3) ATTACHMENTS TO THE READINGS:

Educators can attach weekly reading responses to these readings as a way of understanding students' train of thoughts. This type of assignment can serve to allow students to engage even further with what they just read. One thing to keep in mind is that responses will vary (unless the educator specifically structures a set of questions around this) so they should not be heavily graded, but instead be seen as a fun assignment for students to engage with text and reflect on what they've just read.

General ideas/questions for groups to consider about the readings:

1. A general summary and main points of the readings
2. Thoughts and questions that the readings may have left unanswered
3. How are the topics within these readings applicable to modern-day issues we are seeing today
4. Any connections that can be made across all the readings assigned so far
5. Thinking about quotes that stuck out to the students (one way to start group discussions)
6. Identifying key concepts relevant to the weekly topic

4) SUGGESTIONS:

Attaching a set list of questions to think about for each article. This will be given prior to the next week's readings that will be assigned so students can look at them ahead of time. This list of questions can help guide students in what things to look out for while reading and help solve any confusion if they are unsure of how to approach the particular reading.

(Attaching a list of questions as a supplement and for further guidance)

Framing readings and discussion groups around the importance of the construction of America's Concentration Camps and relating conversations back to such themes:

1. Civil liberties
2. Solidarity
3. Movement building
4. Immigration & racist-sentiment
5. Loyalty & US nationality
6. Resettlement
7. Silence
8. Identity formation

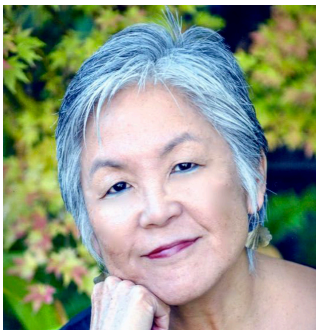
WEEKLY GUEST LECTURERS

OBJECTIVE: Guest lecturers can add interest and excitement, which can increase student involvement. They provide students with alternative perspectives, opinions, and personal experiences that can reinforce the teachings of the instructor and they provide expertise in select areas.

Logistics:

1. First and foremost, the instructor needs to be prepared. Try to have all of the materials for the lecture and discussion well ahead of time. Please also allow for ample time for communication with your guest lecturer with clear instructions about the expectations and guidelines for the specific topic/lesson. Be sure to give a firm time limit for the guest lecturer's presentation.
2. Check audio/visual needs, especially during remote learning. Does the guest lecturer need capability to share their computer screens or do they need to play specific videos? Be sure to ask in advance about these accommodations and test out the technology ahead of the lecture.
3. In addition, the instructor should prepare the students for what to expect during the presentation. Be sure to inform students to engage by turning their cameras on, encouraging them to ask questions in Zoom chat, etc.
4. Provide an activity to go along with the lecture. This could simply be having students prepare questions for their guest lecturer to answer following their presentation.

List of possible notable guest lecturers on the Japanese American incarceration experience:



DR. SATSUKI INA

Dr. Ina was born at Tule Lake Segregation Center and has a private psychotherapy practice in the San Francisco Bay Area. A community activist, writer, filmmaker, she has produced two award-winning films about the WWII Japanese American incarceration: CHILDREN OF THE CAMPS and FROM A SILK COCOON. Dr. Ina is a co-chair of Tsuru for Solidarity, a nonviolent, direct action project of Japanese American social justice advocates working to end detention sites and support front-line immigrant and refugee communities that are being targeted by racist, inhumane immigration policies.

LISA DOI

Lisa Doi's family was held at Rohwer, Crystal City, Santa Anita, and Tanforan. She is the fourth generation in her family to make a home in Chicago. There she is the president of JACL Chicago and a member of the Midwest Buddhist Temple. With JACL Chicago, Lisa focuses on youth leadership and identity development and has facilitated several youth-focused pilgrimages to Manzanar, Rohwer, and Jerome. Lisa has also completed MA research on Japanese American residential patterns in Chicago. She is particularly interested in imagination and archives, to make space for Issei voices and stories of those who did not survive their confinement. Lisa is the co-chair of Tsuru for Solidarity.

KAREN ISHIZUKA

Karen L. Ishizuka is a Sansei (third-generation Japanese American) descendant of Ft. Missoula, Camp Livingston, Santa Fe, Santa Anita, Manzanar and Jerome. She curated the exhibit "America's Concentration Camps: Remembering the Japanese American Experience" for the Japanese American National Museum (JANM), which she helped establish and of which she is now Chief Curator. She authored *Serve the People*: *Making Asian America in the Sixties*, *Lost and Found*: *Reclaiming the Japanese American Incarceration* and co-edited *Mining the Home Movie*: *Excavations in Histories and Memories*. Ishizuka has written and produced documentary films such as TOYO MIYATAKE: INFINITE SHADES OF GRAY (a Sundance Film Festival selection), and SOMETHING STRONG WITHIN, featuring home movies made in America's WWII concentration camps. She received a Master's Degree in Social Work from San Diego State University, and a Ph.D. in anthropology from the University of California, Los Angeles. She is currently president of the board of the Okura Mental Health Leadership Foundation.

TERM ASSIGNMENTS

GROUP ACTIVITIES

Geography & matching
"Pressure Cooker"
"Executive Order 9066"
Defining terms & consequences in usage
Solidarity Discussion - approaches & solutions
Flash cards Q & As - definitions, concepts, terms

WEEKLY WRITING ASSIGNMENTS

Journaling - weekly diary entries

SEMESTER WRITING ASSIGNMENTS

Letter writing & perspectives
Nisei generation - imagining & revisiting history

SEMESTER PAPERS

Current events paper
No-No Boy questionnaire response paper
Analytical paper - No-No Boy by John Okada
Analytical paper - defining American vs. Non-American; What does it mean to be American?

GROUP PROJECT OPTIONS

Research - important figures/groups/concepts
Research - 10 concentration camps & assembly centers
Interview of a Japanese American veteran, individual that experienced incarceration, or has history attached directly or indirectly to this period

CREATIVE ASSIGNMENTS/PROJECTS

Positive front page of newspaper headlines
Abstract visual representation of one of the cube images from America's Concentration Camps
A cube exhibit of their own
*Proposal for construction of a grassroots organization
Language & euphemisms collage

NON-CLASSROOM RELATED ASSIGNMENTS/ACTIVITIES

Field Trip & short report

Attending a Japanese American cultural event (past or future present

BOOK OPTIONS

No-No Boy by John Okada

Serve the People by Karen Ishizuka

They Called Us Enemy by George Takei (graphic novel)

Citizen 13660 by Miné Okubo

Mountain Movers edited by Russell Jeung, Karen Umemoto, Harvey Dong, Eric Mar, Lisa Hirai Tsuchitani, Arnold Pan

SUPPLEMENTAL DOCUMENTARY OPTIONS

Filmsofremembrance.org (film themes: legacy, history, and activism)

a. RESETTLED ROOTS: LEGACIES OF JAPANESE AMERICANS IN CHICAGO (2019, 33 min.) by Anna Takada and Maria Pimentel
b. TSURU FOR SOLIDARITY (2019, 16 min.) edited by Emiko Omori
c. THEN BECOMING NOW (2019, 24 min.) by Emiko Omori

Newday.com

a. THE CARETAKER + THE MAYOR (two short films on Immigration in the U.S.) directed by Theo Rigby

Visual Communications

a. WATARIDORI: BIRDS OF PASSAGE directed by Robert Nakamura

Densho.org

a. AN AMERICAN CONTRADICTION (2012, 13 minutes) by Vanessa Yuille
b. THE ART OF GAMAN: The Story Behind the Objects (2010, 20 minutes) by Rick Quan
c. CALIFORNIA'S GOLD WITH HUELL HOWSER - Episode 4012 "Manzanar" (2002, 29 minutes)
d. CALIFORNIA'S GOLD WITH HUELL HOWSER - Episode 7003, "The Songbird of Manzanar" 92005, 25 minutes)
e. COLORADO EXPERIENCE: AMACHE (2013, 56/28 minutes) produced by Rocky Mountain PBS and History Colorado in 2013
f. DAVE TATSUNO: MOVIES AND MEMORIES (2006, 57 minutes) produced by Dave Tatsuno
g. FROM HAWAII TO THE HALOCAUST (1993, 53 minutes)
h. MANZANAR: NEVER AGAIN (2008, 14 minutes) narration by Ken Burns.
i. THE MERCED ASSEMBLY CENTER: Injustice Immortalized (2012, 53 minutes)
j. SHIRO KASHINO: AN AMERICAN HERO (2015, 21 minutes) based on graphic novel by Lawrence Matsuda and Matt Sasaki

RESOURCES:

- Densho.org
- www.discovernikkei.org/en/journal/2015/2/18/tule-lake-1
- www.discovernikkei.org/en/journal/2015/2/19/tule-lake-2/
- Karen Ishizuka's interview on npr.org (America's Concentration Camps?)
  www.npr.org/transcripts/738247414
- www.filmsofremembrance.org
- www.tadashinakamura.com/Tadashi_Nakamura/Pilgrimage.html
- www.newday.com/film/alternative-facts-lies-executive-order-9066
- www.jampilgrimages.com/
- www.minidokapilgrimage.org/2020-tadaima-virtual-pilgrimage
- densho.org/ten-films-japanese-american-incarceration-can-watch-online-free-right-now/

WORKS CITED

In addition to the resources included in the online AMERICA'S CONCENTRATION CAMPS exhibit, the following sources have been used in the writing of the accompanying teachers' study guide:

Chen, Michelle. "Making and Unmaking the Asian American Movement." *Asian American Writers' Workshop*, November 17, 2016. Accessed December 8, 2020. aaww.org/asian-american-movement/.

Ferrer, Abraham and Karen Ishizuka. "America's Concentration Camps: VC's Cubes Exhibit in Action." 2020.

"Honouliuli Internment Camp." National Park Service, U.S. Department of the Interior. January 4, 2017. Accessed December 8, 2020. www.nps.gov/hono/learn/historyculture/index.htm

"ICE and Border Patrol Abuses." American Civil Liberties Union, 2020. Accessed December 8, 2020. www.aclu.org/issues/immigrants-rights/ice-and-border-patrol-abuses.

"Immigrants' Rights and Detention." American Civil Liberties Union, 2020. Accessed December 8, 2020. www.aclu.org/issues/immigrants-rights/immigrants-rights-and-detention.

Ishizuka, Karen. *Serve the People*: *Making Asian America in the Long Sixties*. London and New York: Verso Publications, 2016.

"Living with the Muslim Ban." *American Civil Liberties Union*, 2020. Accessed December 8, 2020. www.aclu.org/issues/immigrants-rights/living-muslim-ban.

Lyon, Cherstin M. "Questions 27 and 28." *Densho*. August 24, 2020. Accessed December 8, 2020. encyclopedia.densho.org/Questions_27_and_28/.

Nijiya, Brian. "No-no boys." *Densho*. June 15, 2020. Accessed December 8, 2020. encyclopedia.densho.org/No-no_boys/.

"Nikkei." *Densho*. May 19, 2013. Accessed December 8, 2020. encyclopedia.densho.org/Nikkei/.

"Nisei." *Densho*, May 19, 2013. Accessed December 8, 2020. encyclopedia.densho.org/Nisei/

"Power of Words Handbook: A Guide to Language about Japanese Americans During World War II." National Japanese American Citizens League, Power of Words II Committee. April 27th, 2013.

"Stand Up for Justice: The Ralph Lazo Story" Study Guide. Visual Communications, Nikkei for Civil Rights and Redress. 2005.

Takei, George. "George Takei: They interned my family. Don't let them do it to Muslims." November 18, 2016. Accessed December 8, 2020. www.washingtonpost.com/posteverything/wp/2016/11/18/george-takei-they-interned-my-family-dont-let-them-do-it-to-muslims/.

Wallace, Nina. "Yellow Peril: The Origins of Asian America." *Densho*, May 8, 2017. Accessed December 8, 2020. densho.org/asian-american-movement/.

Yang, Alice. "Redress movement." *Densho*, August 24, 2020. Accessed December 8, 2020. encyclopedia.densho.org/Redress_movement/.

ACKNOWLEDGEMENTS

This activity guide is created as a companion to the mobile photographic exhibit AMERICA'S CONCENTRATION CAMPS (1970), originally commissioned by the Japanese American Citizens League
CREATOR: Robert A. Nakamura
DESIGN, CURATION, CONSTRUCTION: Norman Nakamura, Robert A. Nakamura, Alan Ohashi
PHOTOS, GRAPHIC RESOURCES: The Japanese American Relocation Project, UCLA Special Collections; The National Archives; Toyo Miyatake Studios; Visual Communications

TEACHER'S ACTIVITIES GUIDE

PROJECT ADMINISTRATION
Francis Cullado / Visual Communications
Abraham Ferrer / Visual Communications
Rachelle Samson / Visual Communications

CONTENT WRITERS
Joseph Tsuboi
Melissa Pei Wu

WEBMASTER
Dorothy Xiao / Visual Communications

WEBSITE CONSTRUCTION
Chester Li / What Is Media Even?

PROJECT ADVISERS
Kelsey Iino
Richard Katsuda
Miya Kuromiya
Ryan Kuromiya
Kathy Masaoka
Tony Osumi

EXHIBITION INVENTORY & RESEARCH
Tiffany Chen
Josephine Flores
Dylan Han
Sherry Lam
DaYoung Lee
Jihyun Lee
Joseph Tsuboi
Charlotte Vo
Melissa Pei Wu

SPECIAL THANKS
Mary Beth Barber / California State Library
Sophia Cheng / UCLA Asian American Studies Department
Alan Miyatake / Toyo Miyatake Studios
Robert A. Nakamura

VISUAL COMMUNICATIONS (VC) is the nation's premier organization dedicated to the honest and accurate portrayals of the Asian Pacific American peoples, communities, and heritage through the media arts. VC's mission is to develop and support the voices of Asian American and Pacific Islander filmmakers and media artists who empower communities and challenge perspectives.

120 Judge John Aiso Street, Basement Level
Los Angeles, California 90012 | (213) 680-4462 | distribution@vcmedia.org

Support for AMERICA'S CONCENTRATION CAMPS and its online components was made possible by the California Civil Liberties Public Education Program, a state-funded grant project of the California State Library.

CALIFORNIA STATE LIBRARY


INSTRUCTIONS
TO ALL PERSONS OF
JAPANESE
ANCESTRY

VISUAL COMMUNICATIONS
120 Judge John Aiso Street
Basement Level
Los Angeles, California 90012
(213) 680-4462 | distribution@vcmedia.org

VISUAL
COMMUNICATIONS

"Connecting Communities Through Media Arts" | Since 1970