



2nd Marianas History Conference

ONE Archipelago, Many Stories: Integrating Our Narratives

August 30 - 31, 2013 · Mangilao, Guam

Overview

One of Three

2nd Marianas History Conference

Overview



Guampedia.com

This publication was produced by the Guampedia Foundation

©2013

Guampedia Foundation, Inc.

UOG Station

Mangilao, Guam 96923

www.guampedia.com

Table of Contents

2nd Marianas History Conference Overview

Conference Schedule	1
Marianas History Conference 2013	7
Militarized Incarceration	13
<i>By Dr. Keith L. Camacho</i>	
Chamorro Barmaids, Guam CongressMen, and the 21st Century Doings of Marianas History	19
<i>By Dr. Anne Perez Hattori</i>	
Looking in the Rear View Mirror of Marianas History.....	31
<i>By Dr. Robert A. Underwood.</i>	
Marianas History Conference Steering Committee	45
Conference Moderators and Volunteers	50

Conference Schedule

August 30 - 31, 2013, University of Guam, Mangilao, Guam

Friday, August 30

Keynote Session, Fine Arts Theatre

- 7:45-8:30 Registration
- 8:30-8:35 Opening of Conference Day 1
- 8:35-8:45 Welcoming Remarks, Joseph E. Quinata, Chief Program Officer,
Guam Preservation Trust
- 8:45-9:25 Keynote Address, *Keith L. Camacho*, Militarized Incarceration: The US
Navy's War Crimes Tribunals Program of Guam, 1945-1949
- 9:25-9:30 Housekeeping
- 9:30-10:00 Break

Session 1A, LG Lecture Hall (Room 131)

10:00-11:30 CHAMORRO AGENCY IN THE SPANISH MARIANAS

- *David Atienza*, The Mariana Islands Militia and the Establishment of the
"Pueblos de Indios": Indigenous Agency in Guam from 1668 to 1758
- *Carlos Madrid*, 1800's in the Marianas: A Nation in the Making
- *Mariana Sanders, Francine Clement and Carla Smith*, Social Realities and Legal
Regulations - A Snapshot of Guam in 1886 as Seen Through the Bando
General by Governor Olive

Session 1B, LG Multi-Purpose Room (Room 129)

JAPAN IN THE MARIANAS

- *Evelyn Flores*, Subversive Women: Excavating Chamorro Women's Acts of
Resistance During WWII
- *Sung Youn Cho*, Memories of the Koreans in the Mariana Islands During
Japanese Rule
- *Mark Ombrello*, The South Seas on Display in Japan: Yosano Tekkan's
"Nanyōkan" and South Seas Discourse of the Early 20th Century

11:30-12:30 Lunch, UOG Cafeteria, Isla Grill and Steak

Session 2A, LG Lecture Hall (Room 131)

12:30-2:00 POLITICAL LEADERSHIP AND IDENTITY POLITICS

- *Michael Lujan Bevacqua*, *Jumping the Fence: An Evaluation of Nasion Chamoru and its Impact on Contemporary Guam*
- *Guadalupe Borja-Robinson*, *The Early Political Status Talks on Saipan Leading to the Plebiscite Vote of US Commonwealth Status in 1975: A Personal Perspective*
- *William Torres, Ramon Camacho and Herman Cabrera*, *Saipan and Northern Islands Leadership Kiosku Project*

Session 2B, LG Multi-Purpose Room (Room 129)

THE ARTS

- *Don Rubinstein*, *The Artist Paul Jacoulet in Micronesia*
- *Monica Okada Guzman*, *Masters in Traditional Art*
- *Sandy Flores Uslander*, *Dance to Unite all Chamorros: As Uno Hit -We Are One*

2:00-2:10 Break

Session 3A, LG Lecture Hall (Room 131)

2:10-3:40 WORLD WAR II MILITARY HISTORY

- *James Oelke Farley*, *Under the Gun: The US Stronghold at Mount Tenjo, Guam*
- *David Lotz*, *US Submarine Patrols to the Mariana Islands*
- *Ryu Arai*, *Representations of War Memories on Guam from Three Perspectives of “Chamorro”, “Japanese” and “American”*

Session 3B, LG Multi-Purpose Room (Room 129)

CULTURAL HISTORY

- *Fermina Sablan*, *Living Languages and Indigenous Spaces*
- *Maria Manglona Takai*, *Chamorro Music: Through the Heart of Alexandro “The Colonel” Sablan*
- *Jillette Leon-Guerrero*, *Across The Water in Time*

3:40-3:50 Break

Session 4A, LG Lecture Hall (Room 131)

3:50-5:20 SPAIN IN THE MARIANAS

- *Francis Hezel, SJ*, The So-Called “Spanish-Chamorro War”
- *Omaira Brunal-Perry*, The Early European Exploration in Micronesia
- *Darlene Moore*, Where is the Gold? Silver and Copper Coins Recovered from Two Historic Sites on Guam

Session 4B, LG Multi-Purpose Room (Room 129)

SOCIOLOGICAL CRISIS

- *Camarin Meno*, Stories of Survival: Oral Histories of Coping and Resilience in Response to Domestic Violence in Guam
- *Linda Song and Dominique Hope Ong*, The Transformation of Guam’s Penal System: Retribution to Rehabilitation
- *Iain Twaddle, Camarin G. Meno and Eunice Joy G. Perez*, Historical Context of Suicide in Guam

Saturday, August 31

Keynote Session, Fine Arts Theatre

8:30-8:35 Opening of Conference Day 2

8:35-8:45 Welcoming Remarks, David Attao, Board Chairperson, Northern Marianas Humanities Council

8:45-9:15 Keynote Address, *Dr. Anne Perez Hattori*, Chamorro Barmaids, CongressMen, and the 21st Century Doing of Marianas History

9:15-9:20 Housekeeping

9:20-9:30 Therese C. Arriola, Chairperson, 12th Guam Festival of the Pacific Arts Coordinating Committee

9:30-10:00 Break

Session 1A, LG Lecture Hall (Room 131)

10:00-11:30 CULTURE AND IDENTITY

- *Mario Borja*, The Sakman Story

- *Rosalind Hunter-Anderson*, Migration for Settlement or Home Range Expansion: What Caused People to First Come to the Marianas c. 3500 Years Ago?
- *Nicholas Goetzfridt*, The Metaphysical Guahan

Session 1B, LG Multi-Purpose Room (Room 129)

RELIGIOUS CONVERSION

- *Michael Clement, Sr.*, Colonial Perspective on Music Instruments of Guam
- *Judy Flores*, Choco the Chinaman as a Member of Chamorro Society
- *Nicholas Michael Sy*, Demons Described, Demons Discredited: How 17th Century Jesuit Missionaries to the Marianas Addressed Indigenous Beliefs

Session 1C, Fine Arts Theatre

REMEMBERING JAPAN IN THE MARIANAS

- *Jessica Jordan*, “Islands too Beautiful for Their Names”: Northern Mariana Indigenous Islander Memories and National Histories
- *Leiana Naholowa’a*, Unspeakable Survival: Sexual Violence Against Women During the Japanese Occupation of Guam
- *Tricia Lizama*, Survival of Traditional Healing on Guam

11:30-12:30 Lunch, UOG Cafeteria, Isla Grill and Steak

11:45-12:15 Poster Session, LG Multi-Purpose Room (Room 129)

- *si dāko’ta alcantara-camacho*, Family Arkives
- *Genevieve S. Cabrera, Kelly G. Marsh and Monica Dolores Baza*, Kunsidera i Fina’pus-niha i Man’antigu na Mañainata sa’ i Estorian-niha Estoriata Lokui’ (1670-1695), *Breaking the Silence: Remembering the Chamorro-Spanish War (1670-1695)*
- *Simeon Palomo*, A Blue Bridge Between Us
- *Nicole Vernon*, El Camino Real: Guam’s Spanish Period Infrastructure
- *Michelle Wilmot*, Chamorro Chronology: The Responsibility for Social and Historical Awareness Through Art

- On Exhibit in the UOG Library: *Guam Humanities Council, I Kelat -The Fence, Historical Perspectives on Guam's Changing Landscape*

Session 2A, LG Lecture Hall (Room 131)

12:30-2:00 TOPICS IN PACIFIC (HI 450) HISTORY STUDENT PRESENTATIONS

- *Ana Leon Guerrero and Michael Clement, Jr., Giya Double A: Tracing the Development of the 1980s Chamorro Music Nightclub Scene*
- *Victoria Guiao, Brigido Hernandez: A Pre-War Chamoru Identity in the Context of Guam's Developing Economy in the 1970s*
- *Elyssa Santos, A History of the Guam Farmer's Market*

Session 2B, LG Multi-Purpose Room (Room 129)

POST WORLD WAR II CULTURE ON GUAM

- *Lisa Linda Natividad, I Mangaffa Siha: Late Colonial Conceptualizations of the Chamorro Family*
- *Tabitha Espina, The Sapin Sapin Generation: Identity Formation of Second Generation Filipinas on Guam*
- *Annette Kang, Assessment of the Interacting Effects of Guamanian and Asian Cultures on the Youth*

Session 2C, Fine Arts Theatre

BIOLOGICAL AND BIOMEDICAL MARIANAS

- *Robert Bevacqua, History of Guahan's Flora*
- *Vince Diego, Birth-Month Seasonality and the Secondary Sex Ratio in Guamanian Amyotrophic Lateral Sclerosis and Parkinsonism-Dementia Complex: Implications for Infectious Disease and Environmental Etiologie*
- *Miguel Vilar, The Origins and Genetic Distinctiveness of the Chamorros of the Mariana Islands: An mtDNA Perspective*

2:00-2:10 Break

Session 3, Fine Arts Theatre

2:10-3:40 POLITICAL FUTURES

- *Vicente (ben) Pangelinan*, Galvanizing Past and Present Threats to Chamorro Homelands
- *John Castro Jr. and Diego L. Kaipat*, Guardians of Gani-Protecting Pagan for Future Generations
- *Don Farrell*, Marianas Reunification Efforts

Dinner Banquet, Sheraton Laguna Guam Resort

- 6:00 No-host bar
- 6:30 Welcoming Remarks by Conference Co-Chairs
- 6:40 Endnote Address, *Dr. Robert A. Underwood*, Looking in the Rear View Mirror of Marianas History: Objects May Be Closer Than They Appear
- 7:00 Dinner
- 7:30 Entertainment by Pa'a Taotao Tano'
- 8:30 Closing Remarks by David Attao and Tracy Guerrero, Northern Marianas Humanities Council
- 8:45-11:00 Dancing to the music of the Konference Band

Marianas History Conference 2013

The 2nd Marianas History Conference took place at the University of Guam August 30-31, 2013. It was organized by the University of Guam, Northern Mariana Islands Humanities Council, Guam Preservation Trust and Guampedia.com after the 1st Marianas History Conference held on Saipan in 2012. About 250 people from around the world attended.

The conference theme, “One Archipelago, Many Stories, Integrating Our Narratives” highlighted the deep and rich history of the Mariana Islands. It also bridged the political division of the archipelago which dates to the late 19th century. A conference website was hosted by Guampedia.com which provided the public information leading up to the conference such as the conference paper and poster abstracts and speaker biographies, as well as a map of the conference venue and the schedule.

The conference covered a full range of topics associated with the Archipelago’s history. Paper and posters were submitted under the following general categories:

- Ancient History (including the results of archaeological research)
- Early Colonial History (17th – 18th centuries)
- Late Colonial History (19th – early 20th centuries)
- World War II History
- Recent History (post-war)
- Oral History and Genealogical research

The organizers encouraged a diverse group of participants, including seasoned researchers, university faculty and student scholars. More than fifty-five people responded, with abstracts for forty-five papers and six posters from countries around the region. Historians, archaeologists, anthropologists, economists and ethnic studies scholars from Guam, CNMI, Australia, Japan, New Zealand, US, Germany, Spain and England who have done research in or on the Marianas participated in the conference.

Dr. Keith Camacho from the University of California Los Angeles, and Dr. Anne Hattori from the University of Guam, provided the keynote addresses and Dr. Robert Underwood, President of the University of Guam, provided an endnote speech at the banquet held at the end of the conference at The Sheraton in Tamuning.

The conference proceedings were funded, in part, through sponsorships from the Guam Preservation Trust, the University of Guam, the Guam Visitors Bureau, the Northern Marianas Humanities Council and the Bank of Guam. The Department of Chamorro Affairs, the Office of Vice Speaker BJ Cruz and Guam Fishermen’s Co-op sponsored a welcoming reception on August 29 on the beachside at the Paseo de Susana in Hagatna.

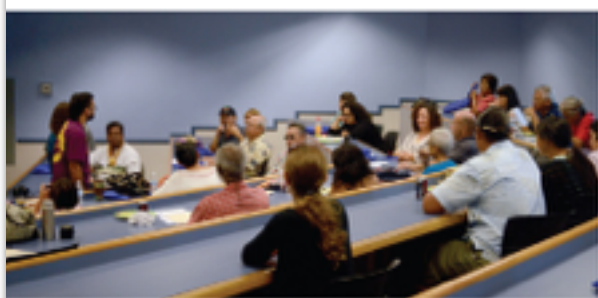


2nd Marianas History Conference

ONE Archipelago, Many Stories: Integrating Our Narratives

August 30 - 31, 2013 · Mangilao, Guam









Militarized Incarceration

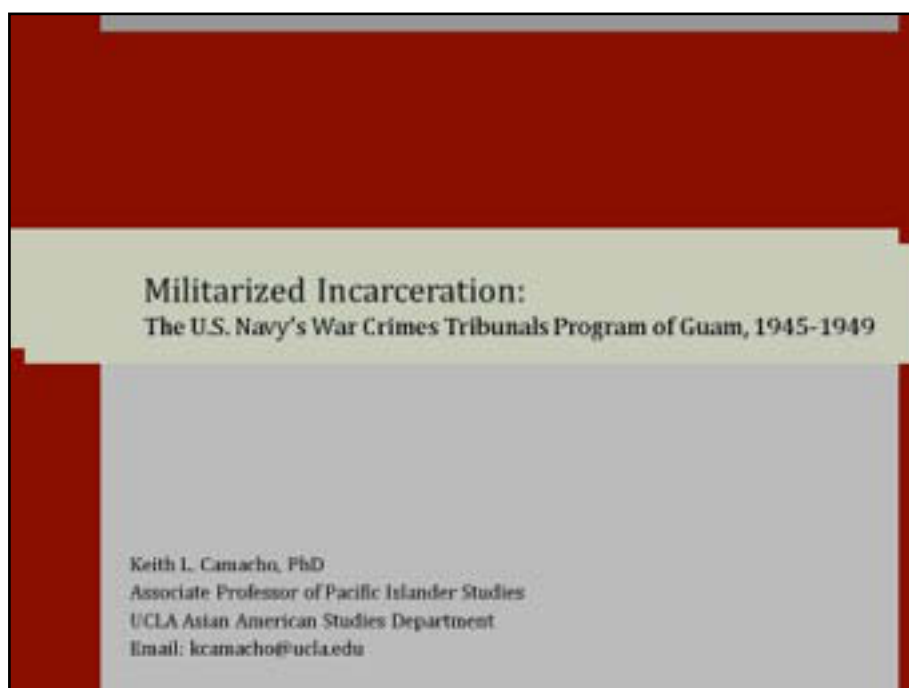
The US Navy's War Crimes Tribunals Program of Guam, 1945-1949

By Dr. Keith L. Camacho

Associate Professor of Pacific Islander Studies in the
Asian American Studies Department
University of California, Los Angeles
kcamacho@ucla.edu

Abstract: *In the aftermath of World War II, colonial governments employed military tribunals for two reasons: first, to apprehend individuals accused of committing “war crimes” and, second, to assert national claims to borders, laborers, and resources. To this effect, these tribunals often fused and deployed various notions of incarceration, militarism, and sovereignty in new and unprecedented ways, as was the case with the development of the US Navy’s War Crimes Program in Guam, from 1945-1949. How and why the US cultivated this brand of “naval justice” and its attendant logics of criminality, exceptionalism, and racialization are the concerns of this talk. Central to this conversation is the interplay between the carceral and colonial regimes of the US, a structural arrangement in governance and law that has, for the most part, limited local and relational analyses of this and other military tribunals in Oceania and elsewhere.*

Presentation Slides



Prisoner of War Stockade Guam, Mariana Islands, 1945



Working Questions

1. What frame of analysis might we bring to bear on the scope of U.S. colonial violence in the Pacific, a violence that hinges, simultaneously, on the Japan / U.S. imperial nexus and on the erasure of native presence and vitality?
2. What legal, political, and racial processes led to the creation of the U.S. Navy's War Crimes Tribunals Program in Guam?
3. How might figures like Jose Villagomez unsettle the regimes that historically and contemporaneously uphold U.S. law as fair, just, and normal in the Mariana Islands, Oceania, and elsewhere?



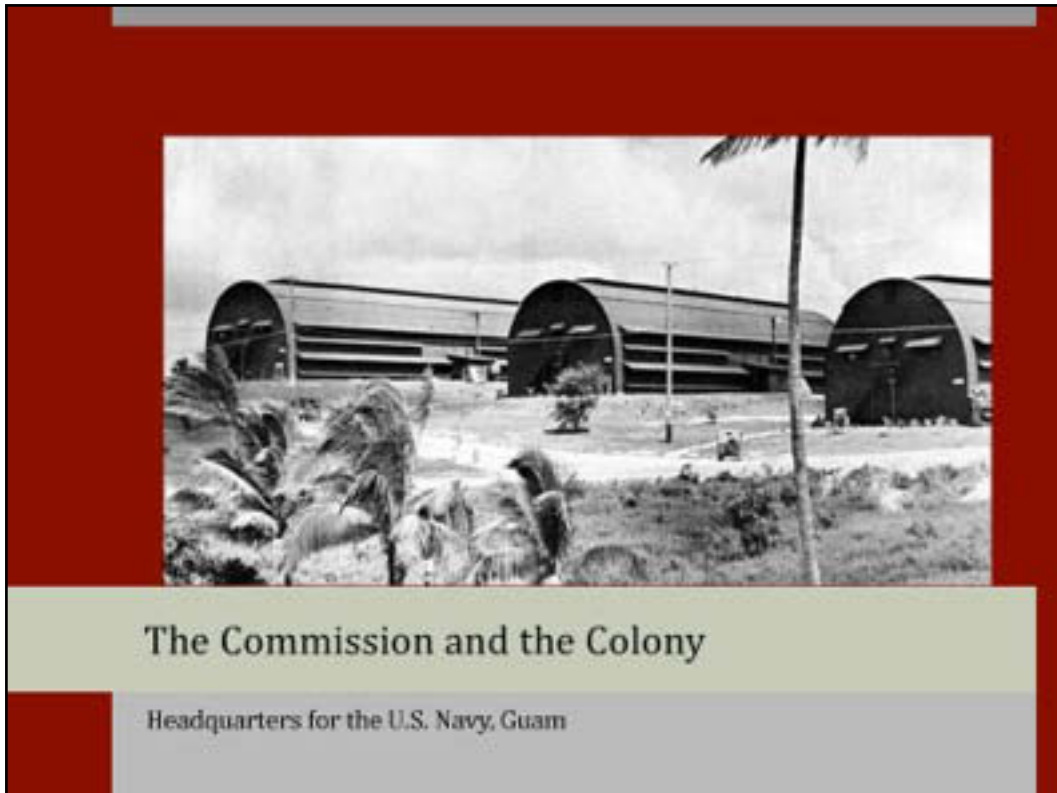
Militarized Incarceration

U.S. military personnel
Navy War Crimes Tribunal Program, Guam



War Criminality and Piracy in International Law

Incarcerated individuals
Navy War Crimes Tribunal Program, Guam





Keith L. Camacho is an Associate Professor of Pacific Islander Studies in the Asian American Studies Department at the University of California, Los Angeles. His recently published book, *Cultures of Commemoration: The Politics of War, Memory, and History in the Mariana Islands*, was awarded the Masayoshi Ohira Memorial Prize (Japan) and the Governor's Humanities Award for Research and Publication in the Humanities (CNMI). Along with the feminist scholar Setsu Shigematsu, he also co-edited the volume, *Militarized*

Currents: Toward a Decolonized Future in Asia and the Pacific. Professor Camacho then served as guest editor of the landmark *Amerasia Journal* 37:3 (2011) special issue, "Transoceanic Flows: Pacific Islander Interventions across the American Empire." He has published works, as well, in *American Quarterly*, *The Contemporary Pacific*, *IJOS: International Journal of Okinawan Studies*, and *SAIL: Studies in American Indian Literatures*, among other journals and anthologies.

Professor Camacho received his BA in English from the University of Guam, and a Master's in Pacific Islands Studies and a PhD in History (with Distinction) from the University of Hawai'i. Since his appointment to UCLA in 2006, he has been the recipient of the C. Doris and Toshio Hoshide Distinguished Teaching Prize in Asian American Studies as well as the inaugural winner of the Don T. Nakanishi Award for Outstanding Engaged Scholarship in Asian American and Pacific Islander Studies. Along these lines, Professor Camacho has worked closely with several Chamorro and Pacific Islander community organizations in California and across Oceania on a wide range of issues. Additionally, he has held various research appointments in indigenous studies and gender studies at the Australian National University, the University of Canterbury, and the University of Illinois. Professor Camacho is presently a recipient of the 2013-2014 Charles A. Ryskamp Research Fellowship with the American Council of Learned Societies and the Andrew W. Mellon Foundation.

Chamorro Barmaids, Guam CongressMen, and the 21st Century Doings of Marianas History

By Dr. Anne Perez Hattori

Professor of History and Chamorro Studies
University of Guam

Abstract: *In a 1937 session of the Guam Congress, prominent local leaders including BJ Bordallo, FB Leon Guerrero, Eduardo Calvo, and Jesus Barcinas deliberated a bill that would ban Chamorro women from working in bars. The active presence of native women in the bars had been frowned upon by ruling US Naval administrators, and naval governor Benjamin McCandlish asked the body of elite Chamorro men to put an end to it. After discussion that included some consideration of the proper place of women in society, the motion failed to pass, and the women were allowed to maintain their employment. This presentation evaluates this seemingly insignificant act – indeed a piece of failed legislation – within the broader context of Chamorro gender roles and the place of gender in Marianas historiography. In the process, concerns about decolonizing our history and about the past 40-year trend towards producing islander-centered histories will be addressed.*

In September 1937, more than 75 years ago, members of the Guam Congress entertained a motion to ban Chamorro women from working in bars.¹ This item had been brought to the Congress by the island's Naval Governor, Benjamin McCandlish, and its intended outcome would mirror the treatment of women in the US in the 1930s. Although early in the 20th century, feminist activism led to passage of the 19th Amendment that granted women the right to vote, the 1930s and 1940s have been referred to by some historians as a period of "Feminist Void," a time in which the feminist fervor of the suffrage movement diminished and, during the Depression, all but disappeared.² In the austerity of the 1930s Depression, putting unemployed and underemployed men, but not women, into the workforce became the national imperative.³

¹ Proceedings, *Congressional Record, Fifth Guam Congress Council and Assembly, Sept. 4, 1937, Agaña, Guam*. Manuscript available at Richard F. Taitano Micronesian Area Research Center, University of Guam.

² Mickey Moran, "1930s, America - Feminist Void?" The status of the Equal Rights Movement during the Great Depression. Accessed 8/15/2013 at <http://www.loyno.edu/~history/journal/1988-9/moran.htm>.

³ Mari Jo Buhle, *Feminism and Its Discontents: A Century of Struggle with Psychoanalysis*, 121.

Now back on Guam, for those of you not familiar with the Guam Congress, it was originally created in 1917 by the naval government of Guam to serve as an advisory body to the governor. In the beginning, its members were all appointed by the naval governor, but starting in 1930, Chamorros were allowed by the military to elect its members.

The Guam Congress was thus the island's first legislative body, eventually replaced in the 1950 Organic Act with the Guam Legislature. Unlike the Guam Legislature, the Guam Congress was bicameral – having two chambers, the House of Assembly and the House of Council.

On this particular session, held on 4 September 1937, a joint session of both the House of Council and House of Assembly was called. There were twenty-nine members present on that day, all men, eleven of them from Hagåtña, and the rest from different villages throughout the island: two each from Asan, Inarajan, Merizo, Sinajana, Talofoto, and Yigo, and 1 each from Barrigada, Dededo, Piti, Sumay, Umatac, and Yona. Some of those present are household names in Guam History: Baltazar J. Bordallo, Francisco Baza Leon Guerrero, Francisco Q. Sanchez, and Eduardo T. Calvo. It was a veritable “who’s who” of prewar Guam politicians and a who’s who of prewar Guam’s history.

In this particular debate about our barmaids, among the members of the Congress the considerations and discussions raised a wide variety of points. Barrigada Congressman Jose S. Aflague said that, “In the olden days...all bars in Guam were manned and operated by men folks,” and, anyway, “men folks make better bartenders than girls.”⁴

One Hagåtña Congressman, Francisco M. Camacho, stated, “these girls are in constant association with undesirable men in saloons, and needless to say, [this] might result in some indecent practice.”⁵ The discussion, by the way, included some amount of finger-pointing as to whether or not the Guam Congressmen had personally visited these bars and eye-witnessed the so-called indecent practices, or if they were simply reporting on gossip that they had heard from their constituents.

Later in the discussion, Camacho added, “a girl can find other industry for her sex. Take for example, the weaving industry...or do some embroidery at the home, for sale, or some laundry work.”⁶ This comment reflected the Navy’s own view of

⁴ *Proceedings*, p. 8.

⁵ *Proceedings*, p. 8.

⁶ *Proceedings*, p. 8.

women, seen most clearly in the school curriculum on Guam which focused female education on classes like sewing, weaving, baking, and cooking. Thus, similar to US Depression-era debates concerning women in the workforce, notions about preserving the supposedly proper and traditional domestic spaces for women were vocalized among some of the Congressmen.

Yet there were also those who objected to the motion. Congressman Gaily R. Kamminga from Piti expressed his view that, “girls and men have equal right to work for a living, and I don’t see any reason why a girl shouldn’t be given employment or make her choice of profession.”⁷

Dededo Congressman Manual Ulloa added that, “These women folks have the same suffrage as we men and they shall be given a chance to earn their living in this world.”⁸

The vote was called: 13 in favor of the ban, but 16 rejected it, and the motion thus failed.⁹ This was an unsuccessful piece of legislation. It didn’t result in any changes, big or small, and is an episode forgotten from history. Yet it can be nonetheless instructive. My purpose today is to use this single episode involving Chamorro barmaids as a lens through which we might consider the place of gender in Marianas historiography, as well as an opportunity to think about the “doing” of history in the 21st century.

And it can teach us something about women in Marianas History.

These women took on employment in a sector previously monopolized by men, bartending. They pursued jobs at a time when employment opportunities for women were rather limited, particularly for women without much schooling or without training in some profession.

They entered a space – the bar – that was not socially or culturally sanctioned. In addition, since these were the days of chaperones for unmarried women, these women were in an additional sense, social transgressors. Even in the hospital, for example, the navy hired a chaperone to accompany the female nurses and nursing students. Yet here these women worked in bars and without chaperones.

⁷ *Proceedings*, p. 8.

⁸ *Proceedings*, p. 11.

⁹ *Proceedings*, p. 11.

These barmaids thus defied the social, cultural, and economic norms of their time, contributing to their family's coffers while, at the same time, making a statement about the role of Chamorro women in the Marianas.

They would really be considered "ordinary" by historical standards. That is, they are among the masses of women who were not *mannakhilo*, not the elites of the island, not wealthy, not highly educated. Yet this Guam Congress episode reminds us that so-called "ordinary" status was not an impediment to being respected and even exercising power in society. But one of our on-going problems is that women without money, without a blue-blooded lineage, without educational achievement, and without serving in elective office are typically ignored in history. Now, for that matter, men without money, lineage, and education are also typically ignored in history. But, for my purposes, let's just deal with women, for now.

We do not have to dig deeply into obscure records to find evidence of the importance of women in Marianas History, since our oral histories are rich with such accounts; women such as Fu'una, who works alongside her brother, Puntan, to create the world. In the Chamorro creation account, women were not simply relegated to an after-thought, pulled out of a magic hat or rib a day later. It is a matter of significance that from the moment of creation, men and women worked together, at least in the Chamorro cosmology.

Another example from our oral history that I want to bring up concerns the Chamorro Sirena story. For many years now, I've been fascinated with our Sirena and with how unusual our mermaid story is from others around the world. The mermaid is quite a universal figure, found since antiquity in maritime societies from Russia and China to Japan and England, and just about anyplace that's near water, even freshwater, like Poland's mermaid.¹⁰ The word, Sirena, of course, is a Spanish word, "el sirena," deriving from Latin, "Siren," which itself was derived from Greek, "Seiren."¹¹

The Oxford English Dictionary defines the siren as a mermaid and as a dangerously fascinating woman or a temptress. Mermaids in legends around the world are sexy, provocative, femme fatales who lured sailors with their enchanting music and singing; even the sanitized Walt Disney version, Ariel in *The Little Mermaid*, contains an element of this legendary seductiveness.¹²

¹⁰ See, for example, the prominent fresh-water mermaid on the Warsaw Coat of Arms. Accessed on August 27, 2013, [/wiki/File:POL_Warszawa_COA.svg](#)

¹¹ *The New Shorter Oxford English Dictionary*, 1993.

¹² Walt Disney Pictures, 1989.

Yet the Marianas mermaid story is uniquely not about seduction, although I have to say that the Sirena statue at the Spanish Bridge in Hagåtña challenges my analysis since she's portrayed there quite voluptuously. Nonetheless, except for this one statue of Sirena, our mermaid story is really NOT about a voluptuous temptress; ours is a story about respecting one's mother, a story demonstrating the immense powers of motherhood and godmotherhood, for that matter. Sirena's mother acts out the ancient Chamorro proverb roughly translated by Dr. Robert Underwood as, "I gave you birth, I can kill you."¹³ Of course, we should here emphasize that the power of a proverb isn't in its literal meaning, but rather its figurative meaning. In this case, the whole moral of the Chamorro Sirena story, and the figurative meaning of this proverb, is to obey your mother...or else. But the great dissimilarity between the Chamorro Sirena story of obedience to one's mother and the seductive, sexy mermaid stories around the rest of the entire world reveals part of the uniqueness of our history – that a woman can be, at the same time, an ordinary mother and an extraordinary powerhouse.

In addition to looking at barmaids, our creation goddess, and mermaids as evidence of female vitality in the Marianas, I want to insert two modern day examples of women who have likewise carved a place for themselves as historical powerhouses.

The first is the late Clotilde Gould, si difuntan Clotilde "Ding" Castro Gould (1930-2002). Despite having passed on more than 10 years ago already, si difuntan Ding Gould is still remembered for many things, for her ardent love of the language and the playfulness of its words, songs, and stories – in sum, she made poetic use of the Chamorro language.

She is remembered as a storyteller and a teacher, but she also channeled some of her interests to organizations that advocated for the cultural, linguistic, and political rights of the Chamorros.¹⁴ Through political activism, including a protest of the Pacific Daily News' English-only advertisement policy by more than 800 people in the early 1980s, she brought to fruition the Juan Malimanga Chamorro-language comic strip, as well as the Fino' Chamorro daily language lesson, beginning in 1981. Clotilde Gould was a fun-loving character who carried her passion for all-things Chamorro with her wherever she went, from classrooms to conference rooms, and from parties to protests. Considering the statement by Spanish priest, Padre J.J. Delgado, in the 1700s, "Among the Chamorros, a poet is a miraculous person, and the title of Poet makes one respected by the entire

¹³ Robert A. Underwood, "Hispanicization as a Socio-Historical Process on Guam," n.d., p. 16.

¹⁴ Dominica Tolentino and Faye Varias, 'Clotilde "Ding" Castro Gould', referenced August 20, 2013, © 2009 Guampedia™, URL: <http://guampedia.com/clotilde-ding-castro-gould/>.

nation,”¹⁵ I would argue that this makes the case for Clotilde Castro Gould as a person of historical significance.

The second notable woman of history is among us, at the honorable age of 83. Señora Escolastica Tudela Cabrera from Saipan, better known as Tan Esco, was born in 1930, the 11th of 13 children, and herself the mother of 13 children, with her husband, si difuntun Gregorio Camacho Cabrera.¹⁶

Tan Esco is known as a pioneering entrepreneur who worked her way up from the bottom through the ravages of war-torn Saipan.¹⁷ She began her work life employed in a beauty salon for 50¢ a day and eventually bought that very salon. She and her husband started a general merchandise store, the first locally-owned gas station, an ice cream shop, a food snack-mobile, an airport food stall, and, of course, ultimately, a bakery. The numerous family-run businesses, organized under the umbrella, Escolastica’s Enterprises, continue to serve as a model of local entrepreneurship.

But it isn’t simply her business acumen that distinguishes Tan Esco; it’s also for her renowned work ethic, her dedication to family and church, her political and civic activism, and her generosity of spirit in availing herself to share her memories and experiences with those who care to listen. Tan Esco is spoken of in almost reverential tones, signifying the great respect accorded to her, and reflecting that, in our very midst, as we live and breathe, is a woman of history.

I point out these two specific women of our era to reiterate the notion that Chamorro women hold power in society and thus are worthy of historical attention. Yet, if you were to read through all of our history textbooks, it would be hard to come away with this message from the thousands of pages of writing.

I decided to take a close look at our canonical textbooks – the books that provide a supposedly complete history of our islands – to see how well represented women are, and although I suspected the answer, I was still shocked to see the results. I counted how many times both men and women were mentioned by name.

¹⁵ “From the Spanish of Padre J.J. Delgado,” *Guam News Letter* April-May 1912, Vol. III, No. 10-11, p. 2.

¹⁶ Honorable Gregorio Kili Camacho Sablan, “Tan Esco Can Teach Us All A Lesson or Two,” *Congressional Record – Extension of Remarks*, Sept. 16, 2010, E1672.

¹⁷ Gemma Q. Casas, “Tan Esco’s 13 blessings,” *beach road* x:13 (November 2011), 4-9.

The oldest of the books I looked at is the 1964 classic, Carano and Sanchez's *A Complete History of Guam*, and I had to look twice when I saw the results – 88 men and 1 woman – Queen Mariana de Austria.¹⁸

25 Years later, *Guahan Guam* was published in 1989, and in this book, I looked at the only at the section from 1899-1941, and found 185 men mentioned by name, and 10 women; 95% men and 5% women.¹⁹

Identical percentages were found in *The History of the Northern Marianas*, published in 1991, which contained mention of 545 men and 28 women, 95% men.²⁰

The most current text, the 2nd edition of *Destiny's Landfall* by Robert Rogers, came out in 2011, just 2 years ago, and this book contains 167 men and 7 women.²¹ This surprised me the most because I expected a 21st century book to be a bit more representative of both genders. What surprised me further was that, of the 7 women, only 2 are Chamorro – Katherine Aguon and Agueda Johnston. The others were Queen Mariana, Laura Thompson, Madeline Bordallo, Gertrude Hornbostel, and Doloris Coulter Cogan.

The issue of women's invisibility in history is part of a bigger problem in the Pacific – the relative invisibility of most islanders, male or female, in our histories. Since the 1970s, Pacific Historians have actively agitated against the conservative Eurocentric, colonial approach to history. The 1970s, of course, is also the time in which decolonization movements across the Pacific peaked, and were accompanied by intellectual activism that demanded new "Islander-Centered" histories, histories that re-examined the past from the islanders' perspective. The call was for histories that showed the complexity of Pacific cultures, the vibrancy of Islanders' value systems and indigenous ways of knowing the world.

Pacific Islander-Centered historiography, in this sense, could show that history is not just about politics, but it's also about past traditions of song and dance and medicine and child-rearing etc. etc. – History as the totality of past life in a Pacific Island village.

¹⁸ Paul Carano and Pedro C. Sanchez. *A Complete History of Guam*. Rutland, VT: C. E. Tuttle, 1964.

¹⁹ Pedro C. Sanchez. *Guahan Guam: The History of Our Island*. Agana, Guam: Sanchez Publishing House, 1989.

²⁰ Don A. Farrell. *History of the Northern Mariana Islands*. Saipan, CNMI: Public School System, 1991.

²¹ Robert F. Rogers. *Destiny's Landfall: A History of Guam, Revised Second Edition*. Honolulu: University of Hawaii Press, 2011.

For our part here, the Government of Guam created and funded, beginning in 1992, the Hale-ta series. The Hale'-ta series was self-consciously created to be an islander-centered project. The whole goal of the series was to re-tell our history from our perspective. So it perhaps surprising, frankly, even shocking that the Hale'-ta books don't do much better in regards to including women in its pages. And, also just to make it clear that I'm not pointing fingers at everyone else but me, the text that I participated in writing, *I Magobetna-ña Guam: Governing Guam: Before and After the Wars* (1994), mentions only 10 women in the whole book, compared to 205 men.²²

Thus even our most islander-centered books seem to be still trapped within the confines of a Western historical tradition that largely excludes women's contributions to society and history. Even our most islander-centered histories still focus primarily on political and economic history, thus privileging the stories of governors, senators, military leaders, and business executives, all categories in which women tend to be underrepresented. Few techas, suruhanas, nurses, teachers, mothers, godmothers, and grandmothers grace the pages of any of these books.

I want to return now to the 1937 Guam Congress barmaid issue. Its failed outcome told us about the power of ordinary, yet extraordinary women. But its outcome also tells us something about the men of our island. Rather than using this as a golden opportunity to flex their muscles and "put women in their place" and the governor surely wanted them to do this they demonstrated instead their implicit respect for women and the choices that they make. This mutual respect and cooperation between the genders is, in fact, an important theme in Mariana Islands history, demonstrated most profoundly in the oral historical account of our creation in which a man and a woman, a brother and a sister, work together to create the universe.

But I want here to insert a word of caution, because in recent decades, in part to combat women's invisibility in Marianas' history textbooks, some feminist scholars have swung to the far left to portray women as the be-all and end-all of Chamorro society, as the perpetrators of culture, as the protectors of the family, and as the

²² *Hale'ta: I Ma Gobetna-ña Guam: Governing Guam Before and After the Wars*. Hagåtña: Political Status Education Coordinating Commission, 1994.

true movers and shakers of the island.²³ This view certainly brings women out from the historical darkness, but this take on the gender issue – the complete reversal of the pattern of female invisibility – has its own set of problems.

Firstly, for the most part the women highlighted in these projects continue to fit comfortably within the conservative standards of Eurocentric, empirical history while these are, yes, women, they continue to be the elites – wealthy, politically powerful, and educated. Bringing elite women into the historical spotlight does, of course, open doors for more names in the books, as we have increasing numbers of female senators, mayors, doctors, and lawyers, but it does not deviate substantively from the historical canon. Several times in this paper, I've hinted and skirted around the issue of class, but it is an important one that historians of the Marianas should contend with – should the lives and experiences of the masses, the majority of Mariana Island villagers, Chamorros and Carolinians, be a part of our so-called “complete history”? The answer would seem obvious, but the state of historical writing does not reflect this consciousness.

But back again to the gender issue, yet another tactic employed by some feminist scholars concerns me even more – the elevation of Chamorro women above Chamorro men as the perpetuators and protectors of culture and language. This almost-standard argument is problematic in so many ways, firstly because it inaccurately marginalizes men who also play important as fathers, grandfathers, brothers, uncles, godfathers, and sons. The theory that women are the ones perpetuating culture insinuates that MEN DO NOT, which is not a fair, evidence-based assertion.

Moreover, it implies that women are engaged in a struggle over culture against men, for if women are the ones protecting the culture, then it must be the men who are destroying it. I'm raising these issues in order to challenge us as historians to exercise caution when falling back on these tired clichés.

In order to come closer to a deep understanding of our history, understanding what life was like for people in our islands in our past, I caution us to avoid either ignoring or overstating the roles of either men or women. Since ancient times, men and women worked together, cooperatively and interdependently for the good of their family and clan. Sometimes, women took leadership, and sometimes men did.

²³ For the most prominent example of this feminist historiography, see Laura Marie Torres Souder, *Daughters of the Island: Contemporary Chamorro Women Organizers on Guam*. University Press of America, 1992. Refer also to the recently-launched “Women in Guam History” project, accessible at <http://guampedia.com/women-in-guam-history-2/>; as well as to I Manfāyi; *Who's Who in Chamorro History*, 1995.

And that's part of the beauty of our history – that whether you were born a girl or a boy, you were not a curse or a burden, but rather, in either case, a blessing to your family.

In our history, Chamorro men and women worked together to deal with the challenges of a new religion, a new capitalist economy, new forms of government, and encroaching western value systems. Thus, historians' emphasis on political, economic, and social elites has marginalized not only the vast majority of important women, but it has also ignored men who were not part of the ruling class. And, to date, we have had relatively little acknowledgement in our history textbooks confronting the active roles of working class islanders, male or female, as they contributed to their families and society.

Trends in Pacific History refer to decolonizing our history, decolonizing our methodologies, and identifying indigenous epistemologies or indigenous ways of knowing and understanding the world.

For us, I would argue that decolonizing our history in the 21st century means distancing ourselves from the Eurocentric and androcentric norms embedded within the Western historiographical tradition. It means re-evaluating, and maybe even rejecting, the conservative historical tradition that defines history as the story of nation-building; in our case, as the story of Guam and the Northern Marianas developing along a path to some imaginary capitalist, Christian, democratic, and patriarchal utopia.

Decolonizing our history means going beyond government documents and stories of indigenous elites to appreciate also the joint struggles of those men and women, ordinary people doing extraordinary things to serve their families, villages, and communities. It means capturing the laughter and songs, as well as the disputes and debates, that are part of our history as Chamorros and Carolinians. It means making space for the barmaids alongside the Congressmen.

We're spending a lot of time dealing with very specific aspects of our histories, and I think we should, at the same time, also be thinking broadly about how we want our island totality to be remembered by future generations. What should be remembered by future generations, and who should be remembered? And if you, like me, believe that our great great great grandchildren should learn not only about the politicians, but also about the Ding Goulds and Tan Escos, then we all need to start writing it down. Si Yu'us Ma'ase.

Reference

Buhle, Mari Jo

2009 *Feminism and Its Discontents*. Harvard University Press.

Carano, Paul and Pedro C. Sanchez

1964 *A Complete History of Guam*. Rutland, VT: C. E. Tuttle.

Casas, Gemma Q.

2011 "Tan Esco's 13 blessings," beach road Vol. X, No.13 (November), 4-9.

Farrell, Don A.

1991 *History of the Northern Mariana Islands*. Saipan, CNMI: Public School System.

Guam Congress Council and Assembly

1937 Proceedings, Congressional Record, Fifth Guam Congress Council and Assembly, 4 September, Agaña, Guam.

Guam News Letter

1912 "From the Spanish of Padre J.J. Delgado," Vol. III, No. 10-11 (April-May), p. 2.

Guampedia.com

Walt Disney Pictures

1989 The Little Mermaid.

Moran, Mickey

1988 "1930s, America - Feminist Void?" The status of the Equal Rights Movement during the Great Depression. Accessed 8/15/2013, <http://www.loyno.edu/~history/journal/1988-9/moran.htm>.

Political Status Education Coordinating Commission

1994 *Hale'ta: I Ma Gobetna-ña Guam: Governing Guam Before and After the Wars*. Hagåtña: PSECC.

1995 *I Manfâyi; Who's Who in Chamorro History*. Hagåtña: PSECC.

Rogers, Robert F.

2011 *Destiny's Landall: A History of Guam*, Revised Second Edition. Honolulu: University of Hawaii Press.

Sablan, Honorable Gregorio Kilili Camacho

2010 "Tan Esco Can Teach Us All A Lesson or Two," Congressional Record Extension of Remarks, 16 September, E1672.

Sanchez, Pedro C.

1989 *Guahan Guam: The History of Our Island*. Agaña, Guam: Sanchez Publishing House.

Souder, Laura Marie Torres

1992 *Daughters of the Island: Contemporary Chamorro Women Organizers on Guam*. University Press of America.

Tolentino, Dominica and Faye Varias

2013 'Clotilde "Ding" Castro Gould', referenced 20 August 2013, © 2009 Guampedia™,
URL: <http://guampedia.com/clotilde-ding-castro-gould/>.

Underwood, Robert A.

"Hispanicization as a Socio-Historical Process on Guam," unpublished paper, n.d.



Anne Perez Hattori, familiar Titang, joined the faculty of the University of Guam in 1999 and is Professor of History and Chamorro Studies. She is the author of the book *Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898-1941*, exploring the histories of leprosy, midwifery, nursing, the Susana Hospital (Guam's first hospital for women), and hookworm. She has also published numerous articles on land, politics, gender, health, colonialism, and culture. Dr. Hattori teaches courses in the

history of Guam, Micronesia, and the Pacific, as well as courses on historical theory and methodology.

Looking in the Rear View Mirror of Marianas History

Objects May Be Closer Than They Appear

By Dr. Robert A. Underwood

President

University of Guam

***Abstract:** This footnote to the 2nd Marianas History Conference examines how perspective, imagination, evidence and significance play a role in the presentations that we enjoy and motivate us to take an even deeper look into the history of the Marianas Islands. Looking into the rear view mirror can be dangerous if we gaze into it, if we don't have the proper perspective on objects or imagine objects that aren't even there. We have to keep in mind that significance and evidence aren't just in the eyes of the beholder. They are requirements of anyone who claims to be "doing history." The passage of Chamorro Standard Time in Congress and the implementation of the Executive General Order banning racial intermarriage will be used as examples to illustrate significance and evidence in Marianas history.*

I have asked Dr. Anne Perez Hattori to label this speech an endnote, or perhaps a footnote, because the time for keynoting an event has long past. All of the keynotes have been given and all of the expressions about the history of the Marianas have been made for this conference. It is time to take stock of where we are going as historians, as people interested in history to take on the matter of the parameters of what constitutes history, what is important in Marianas history and how do we know it? In this process of self-awareness and analysis, we need to take stock of what constitutes truth (as opposed to speculation) and evidence (as opposed to imagination).

My personal historical frame of mind came as a result of my father's incessant storytelling and my mother's numerous historical references and grievances from the past. We were a family steeped in family stories with references to great historical events which were offered as a backdrop for our family stories. My father lived in North Carolina in the 1920s and he told me stories about meeting relatives who were around during the Civil War and Reconstruction. My mother's stories were about growing up Baptist in a Catholic island and her interaction with her grandfather the whaler. They both lived through World War II as a young married couple with five children born before the war (one of them died before the war),

three children born during the war (two of whom died) and only one born after the war – me.

My father was particularly contrarian. He engaged the world from a non-conformist point of view. His stories about the Japanese Occupation were about personal intrigue. He had some humorous stories too, but he rarely talked about Japanese cruelty or harsh times. In fact, he seemed to give the Japanese a place of honor. In our family, most of us had family nickname. My brother's (Richard) nickname was Hirotsuka. For years, I thought Hirotsuka was a Japanese soldier but it turns out that it was the Japanese new name for Dededo. Who would name their own child after the place names imposed by the Greater East Asia Co-prosperity Sphere? My father, John Underwood, would and did. Our family dogs were named Molotov, Hitler and Sputnik. I thought Hitler was the name of my pet dog before I knew Hitler, der fuehrer. When we moved to California in 1957 and we got a dog, my father named him Sputnik after the first Soviet satellite. My mother worried that our neighbors would think we weren't just unusual people from Guam, but communists as well.

Based on many of the presentations given in history conferences, history is characterized by the iconoclastic nature of its practitioners. Undaunted by criticism and unaffected by popular opinion, they persevere – telling their story. The most iconoclastic person I knew was my father; a man whose capacity for storytelling matched his inability to change his mind and whose historical imagination was as wide as his views were narrow. Thank you Pop.

This end note, this foot note, comes at a propitious time in our history as a people, as an island group, as 21st century actors in an academic gathering; I love history, I love the past, I love hearing stories about the past and trying to recreate the human experience in order to understand each other. I admonish those who will listen that you can argue with anybody who will listen about theology, politics, scientific theory, but you can never argue against somebody's experience. The experience is just there; to be remembered, to be interpreted, to draw lessons from.

History is about such experiences written large, crystallized, analyzed, mesmerized, divided, recombined and linked to other experiences. These experiences are supposed to be based on actual events, actual human experience, not dreams, not an alternative consciousness, but experiences that really happened. Historians do not buy Picasso's statement that art is a lie that tells the truth about us. Historians hang on to the notion that only the truth tells the truth. Of course, our memories sometimes fail us and sometimes we embellish the moment, but we are always

relying on experience and actual events that can be apprehended by others through their senses, physical and not just common.

This is the stuff of history. It is a look back at the past. It is like the rear view mirror which helps us understand the path ahead. We glance at the past to be sure that we are moving forward in a safe manner. It is assisted by the side view mirror which can also be very helpful. But as the warning sometimes tells us, “warning - objects in mirror are closer than they appear.” The perception of the past is sometimes skewed; sometimes the warning would be better stated as “warning - some objects you see aren’t even there.”

In this conference, we brought in a wide spectrum of unique historical frames of reference, some going far afield from what normally constitutes history - but what is normal these days? There are quite diverse perspectives that offer us a side view of the past, a rear view of the past, a top rear view of the past and perhaps a bottom view of the past. We have psychologists, linguists, interested and interesting people all participating and presenting a product, a presentation under the rubric of history. This is quite common in history conferences of a local or regional basis. We are more in love with the region than we are with history as a discipline so we dabble in the latter based on our affinity for the former. Imagine an historian attending a law conference, a medical conference, a biology conference or any other kind of discipline. Of course historians are just happy that any one allows them in. We performed many roles in this conference entitled “Marianas History” and we developed lots of different ways of viewing the past.

Some of us are clearly involved in the creation of the historical imagination instead of the historical moment. As we ponder the past in an exercise that is part literary flourish and part literary excess, we take the most meager of evidence and envision realities that require us to join in and invest our own personal imagination into the formation of that past. It seems like the picture is not so much being drawn for us as we are helping the creation of that picture of the past through imagination. This is the end result not so much of the work of historians, but the work of recreations of history through creative expression - in the form of art and dance. We are given a feel for the time, a sense of the time. However, I am always left wondering whether it is through watching movies, having conversations, listening to Hawai`ian music or some other similar experience that is filling in the blanks. And the blanks are being filled in not with evidence, but with imagination. I am reminded of having chants written in the past 30 years, including some by me, passed off as ancient musings. For someone who is 15 years old, 1983 is ancient history. Still, it provides

some of the greatest thrills that we get in life. And if it inspires more history, I don't want to immediately dismiss its significance.

Some of us are involved in the extenders of the historical exercise, perhaps to areas not envisioned by the original practitioners of the craft of history. Everything has a history, everything can be labeled historical but is everything worth the time spent investigating the past – can there be a history of Guam Animals in Need (GAIN)? Can there be a history of dysentery in Guam? Is it conceivable to have a history of convertibles in the Mariana Islands? The answer to all of these questions is yes, but the more important question is does this history yield anything of significance to us; gives us insights into the past; extends our understanding and brings a deeper understanding of our past. If we wanted to compare organizations, a history of the Filipino Community in Guam organization would carry more weight than GAIN, a history of jeeps will certainly be more revealing about our past than convertibles although in my family, we never owned a jeep although we owned a 1948 convertible. Dysentery and its treatment is very important and led to many practices and policies, some necessary and some very inconvenient. It also led to some deaths.

We have two issues before us in Marianas history, indeed any history. The first is the issue of evidence. What kinds of evidence do we take as real, as contributions to developing a historical narrative? Of course, some people start with a narrative and look for evidence. Some people have different standards for historical evidence. History is not about anything that may have happened in the past or, worse yet, things that didn't happen. It is about events. How do we know the events happened and who were the actors? For centuries, important people and institutions kept records. This kind of documentary evidence provided the basis for histories which were full of important people (mostly men) and institutional behavior. We understand that the evidence and the histories were inadequate. We now consult different sources. How do you blend documents, oral history, medical records and linguistic features into evidence for a history? How do you do this majestically? We have a ready example in Anne Hattori's *Colonial Dis-Ease*, the story of the US Navy Health Policies and Chamorros before World War II. Today, we have new forms of evidence. What do you do with DNA, especially if it tells you something that may not comport with previous notions of the movement of people?

The second issue is significance. Once we are able to develop a narrative based on the evidence available, is the narrative of any significance? Does the narrative give us a broader understanding of our past? Is it about something important? Or is it something trivial? I can argue that any trivial topic can be made significant if the

narrative illuminates something more fundamental. As mentioned earlier, a history of convertibles might prove to be a sidebar interest to the general social history of Guam, but a history of jeeps might be illuminating. But we have limited time and limited energy - I would rather spend my time doing a History of Typhoons rather than a History of Tropical Storms. Something that could appear to be very significant could end up being a blip in the pulse of historical importance. I am always drawn to the “no whistling law” in prewar Guam. This was created by Naval Governor William Writ Gilmer, ostensibly because his wife was disturbed in her nap. The law was on the books for two months and I don’t know that there is any record of prosecution, but I venture to say that it is the number one law that attracts attention in all the histories of prewar Guam. We can always take a single law and draw much larger conclusions. Was it symbolic of something fundamental? We could make it so through interpretation Was it really significant on its own? I doubt it. Was it a curiosity because of its oddity? Absolutely.

I will give two examples of historical topics that I am personally connected which I believe illustrates the problems of evidence and significance. The first is the implementation of Executive General Order (ESO) 326, another of those improbable, racially tinged laws by Captain Gilmer, governor of Guam during the most unpleasant time of the influenza epidemic in pre-World War II Guam.

EGO 326 was issued in September of 1919 and scheduled for implementation on October 1, 1919. It banned intermarriage between white persons with Negros, Chamorros or Filipinos. It further described not being white as anyone having any Negro, Chamorro or Filipino blood. That is some strong white or maybe black or brown blood cells at work. And if you are thinking that you can evade this law, it allows people to be barred from entry into Guam if they get married somewhere else.

In Pale’ Eric Forbes’ amazing blog, “paleric.blogspot.com” he writes about Gilmer in the following manner:

“One of the most controversial American Naval Governors of Guam, William Wirt Gilmer left the Navy when he ended his position as governor in 1920. He was infamous for banning whistling and for giving island residents the option of either bringing in the heads of five dead rats or paying a fine. His antics were reported in the New York Times.

One of his most controversial laws was to prohibit Americans from marrying Chamorro women. It was his belief that the two races were incompatible.

James Holland Underwood, originally from North Carolina, didn't agree. Underwood was married to one Ana Martinez, Chamorro, a sister of Pedro Martinez, a prominent businessman. Underwood himself was US Postmaster of Guam. Backed by Spanish Bishop Joaquin Olaiz, who opposed Gilmer's law, Underwood worked his connections in the States.

One such stateside figure was the former Naval Governor of Guam, Robert Coontz, who was governor from 1912-1913. In 1919 he was Chief of Naval Operations in Washington, DC. He, and Assistant Secretary of the Navy, the future President Franklin D. Roosevelt, exerted pressure to have the law rescinded. It was.”

In Wikipedia, we read:

“Gilmer came into conflict with prominent American families on the island and stateside naval officials. He issued an order that forbade any white American from marrying a Chamorro or Filipino spouse, arguing such marriages created a new class that “wields a powerful influence” and caused servicemen to leave the navy and fall under the influence of native religions. A committee of 42 prominent Guamanians signed a petition against the order, and the Legislature of Guam formally objected to the order. Gilmer attempted to justify his order to the committee in 1919 by claiming that “if a man in the United States marries a woman of any other color, he sinks immediately to the level of his wife.”

James H. Underwood, postmaster of the island, wrote directly to officials in Washington, D.C. to protest the move, as many Americans had already married Chamorros. He eventually obtained a meeting with the Chief of Naval Operations, former Guam governor Robert Coontz, and soon after Franklin D. Roosevelt, then Assistant Secretary of the Navy, personally wrote to Gilmer and ordered the law revoked, allowing whites to again marry Chamorros and Filipinos. He was relieved of duty soon after the incident.”

There are lots of questionable factual items in Wikipedia - be careful.

In his work, *Destiny's Landfall*, Bob Rogers writes:

“The marriage matter was settled when Postmaster Underwood went to Washington DC in early 1920 and met with the Chief of Naval Operations. This official was none other than Robert Coontz, now an admiral. Embarrassed by Gilmer's orders, Coontz promised to remedy them. In June 1920, Roosevelt sent Gilmer a telegram: “You will revoke the EGO 326.”

In July, Gilmer was relieved by Captain Ivan. C. Wettengel.

In this account as with the others, Mr. Underwood (or as we called him growing up Daddyn Andaut) comes across as a kind of hero. He is the upstanding citizen who took on Naval Government excess in the form of overt racism to honor his wife (Ana Pangelinan Martinez) and the people she represented. This also resonated with me because I had always heard the story about how my two grandfathers (Underwood and Taitano) knew each other before they even had their own children. They went to the Navy Club for a drink and Taitano was refused service. Underwood challenged the management and proceeded to cause a fight after which he was arrested. In my own mind, this was another blow for integration and racial harmony. I would add that absent any source other than my parents, I would never use the Navy Club story in anything that purports to be history. Family stories are not necessarily a good source for history, although they can be a good source for historical themes and perspectives.

Everything seemed consistent until I visited Father Ferdinand Steppich at the Capuchin Friary in the early 1980s. He was one of the prewar American priests who spoke Chamorro and was imprisoned in Japan along with other American civilians during World War II. I wanted to interview him about religious history in Guam and we discussed the activities of Pale' Roman de Vera. He was the Spanish priest who did everything he could to make sure that Chamorro was the language of Catholicism in Guam. He gave me a copy of Pale' Roman's notes, a kind of diary.

My Spanish was a little halting so it took me a long time to read through it. Eventually, I found a reference to Underwood in the notes. It should be remembered that while EGO 326 may have had racist overtones, it was justified along other grounds including the possibility that it was solving a real social problem- "sham marriages" with servicemen who subsequently abandoned their wives and children their tour of duty in Guam.

In his notes, Pale' Roman praises the marriage of my grandparents in glowing terms *El matriomio resulto' lo mejor de la Isla: y hasta ahora Mr. Underwood y su senora y todos los hijos son el buen ejemplo de Guam. Solo Dios sabe lo que influyo' este casamiento en el animo de las chamorras: porque todas creian que sus pretendientes iban a ser como el referido Señor.*

He explains that there was widespread abandonment of families and that the Governor thought he could stop it with a law. He add that Underwood and his wife and all of their children serve as great examples in Guam and that only God knows why allowed this marriage to go forward and attributes it to divine will.

After explaining the effort to ban these marriages, he writes that *El mismo Underwood tomo' a pechos la causa y en nombra de Guam fue a America pedir la derogacion de dicha ley. Y vino con el decreto en el bolsillo, y el muy satisfecho, porque a toda costa queria' que sus hijas se casaran con americanos.*

The same Underwood took to cause to heart and in the name of Guam went to America to ask for the abrogation of the said law. And he came back with the decree in his pocket and was very happy because at all costs he wanted his daughters to marry Americans.

Well, this put Daddyn Underwood in a slightly different light. Warning objects may not appear to be who you think they are even if it is your grandfather. My grandfather was fighting the law not because it was fundamentally unjust but because he wanted his daughters to marry Americans.

The only thing left to do is to ask my grandfather what happened - of course he died in 1960 when I was 12 years old. So I did the next best thing, I asked my Aunt (Mary Essie, the eldest Underwood child) in a letter in 1977 about the 1920 trip. She said he took her and her sister (my other Aunt) to the Navy Building and he was making appointments. He left them in North Carolina and he went back for his business. That was the end of her account.

Faced with the reality that my grandfather was a product of his time; maybe he was progressive for his time, but this was 1919 Guam and 1919 America where Jim Crow laws were not challenged and taken as a normal course of action. My grandfather was a son of the South and the son of a Confederate veteran. But he did leave his Southern rural roots and made a life in a radically different environment.

I can't ignore the evidence. I could dismiss it, but at the end of the day, I have to use my common sense and my common sense tells me that the Americans who had intermarried weren't as interested in racial justice in Guam as they were in making sure that their own families weren't seen as less than others. It is a nuanced difference that simultaneously accepts the racial pecking order while resisting it. Who knows for sure but a full accounting must include this important thread of information from De Vera's diary and a more in-depth analysis of motivations and early 20th century social settings in Guam. Warning - objects may not be as they appear to be. In terms of significance, this episode in Guam history is much richer as historical theatre and import than the no whistling law that we all hear about. We have to study it and understand how it all connects to the rest of the policies

and practices followed by the US Navy and the broader impact of American society upon Guam society.

We have to conclude the story with more about Gilmer's fortunes. He was born in 1863 in Virginia, one of the states in rebellion. The only other Governor Gilmer in US History was the Governor of Georgia who presided over the expulsion of the Cherokees to Oklahoma in the now infamous Trail of Tears. I don't know if there is any relationship.

In honor of Gilmer's service, the elementary school in Talofofo was named after him in prewar Guam. This was the common practice and today we still have Captain Wettengel (Gilmer's successor) and Captain Price Elementary schools. I don't know how or why these names survived the war, but the school in Talofofo was no longer named after Gilmer in the post-World War II time period. While one school dropped Gilmer, another picked him up. In 1950, the Seventh Day Adventist School in Fletcher, North Carolina was named after Captain Gilmer in recognition for a gift that he made to them. On the school website, Captain Gilmer is noted as a retired Navy Captain who served in World War I. If anyone wants to write them a letter to see if it's the same person, you are welcome to. The history of two sons of the old Confederacy (Gilmer and Underwood) intertwined in Guam and they imported their racial attitudes such as they were in 1919 to Guam and they struggled a bit. My grandfather won, but both were still very much a product of their times and experiences. You cannot deny a person's experience.

Chamorro Standard Time (PL 106-564) HR 3756

The creation of Chamorro Standard time has been one of the most interesting experiences during my ten years representing Guam in the US House of Representatives. This story has lots of evidence because I am still alive and there are lots of documents and probably a few opinions or remembrances about it. It came into being almost by accident and was prompted by a conversation with John Day, a former student of mine from my days as a high school teacher. He runs a telecommunications company on island and he informed me about the lack of an official name for the time zone that Guam and the Northern Marianas were in.

I also received some email traffic on the topic of time zones from a former Guam resident who lived in Alaska. He loved to chide my ineffectiveness and inability to capture national attention like my predecessor Ben Blaz or fellow delegates. In 1999, he pointed out in a couple of email messages that I was missing an opportunity to get national news attention whenever there was a change to Daylight Savings Time (DST) or a change back to standard time. According to my

critic, American Samoa was regularly mentioned as one of the areas that didn't pay attention to the change. Why didn't I get my staff to work on this as he wrote that my "predecessor, Ben Blaz, would have instantly recognize the importance of getting Guam into the press on a regular basis even if it is only in the DST stories."

My staff and I had a couple of conversations about this and we hit on the idea of naming the time zone after Guam. We recognized that American Samoa had its own time zone and that Honolulu was in the Hawaii-Aleutian Island time zone although it was routinely referred to as Hawaiian Standard Time. Immediately the discussion centered on what to call it. I knew that Chamorro Standard Time was the only one possibility. For us, it would be the first time zone in the US (maybe the whole world) that was named after a people.

It would also be a good response to all those people who constantly talk about Chamorro time. All my life, I have been irritated by people who use that term to refer to people being late to an event. While there may be a Chamorro rhythm for social events, time is time for everything else from going to church to going to work or school.

As we proceeded with the idea, we understood that there would be opposition to it from people who would dismiss it as being frivolous to those who would argue that that it was being chauvinistic to name a time zone exclusively after the Chamorro people. First, we have Chamorro self-determination, then a Chamorro language mandate and now Chamorro standard time. There was all that and more. In any event, I introduced HR 3756 on Feb. 29, 2000 and it went into a cycle of events which eventually ended up as P.L. 106-564 as one of the last bills signed into law by President Clinton during the extended national crisis over the Bush-Gore election.

I did not really exert much effort into it, but it sure attracted a lot of local attention and I was amazed at the speed which moved it through the legislative process and into law. At the time, the House had an expedited procedure for non-controversial legislation called the Corrections Calendar. Appearing before it and getting bipartisan support as well as a state of support from the administration would eliminate the need for public hearings and the usual process. I appeared before Congressman Dave Camp of Michigan and Congressman Henry Waxman of California and explained the legislation. One day while I was in the elevator, Congressman Tom Bliley, Chair of the Energy and Commerce Committee looked at me and said, "Underwood, we are moving your legislation." I replied, "What legislation?" He said it's "something about a time zone" and I thanked him.

In the meantime, I went through a flurry of emails regarding some alternate suggestions. The ones that felt they were being slighted by this were the Carolinian Community, primarily of Saipan and the Northern islands. These included a number of close personal friends and the Carolinians had a long history of living in all of the Marianas Islands. Under the Northern Marianas Constitution, they are treated as an indigenous group. The term Chamolinian was offered as an alternative, but I explained that this term did not mean particularly anything in Guam and while I honored their place in the history of the Marianas, the single term that united the two political jurisdictions of Guam and the Northern Marianas was Chamorro.

Congressional Record October 10, 2000

Mr. UNDERWOOD. Mr. Speaker, I thank the gentleman from New York (Mr. Towns) for yielding me this time.

Mr. Speaker, I urge my colleagues to support H.R. 3756 , a bill to name the ninth time zone under US jurisdiction for Guam and the Commonwealth of the Northern Mariana Islands.

I would also like to take this time to thank my distinguished colleagues who have worked to get this bill to the floor: the gentleman from Virginia (Mr. Bliley), the gentleman from Michigan (Mr. Dingell), the gentleman from Ohio (Mr. Oxley), the gentleman from New York (Mr. Towns), the gentleman from Michigan (Mr. Camp), chairman of the Corrections Day Advisory Committee, and the gentleman from California (Mr. Waxman), ranking member of that same committee.

Wherever the US flag flies, there is a title for each time zone in which it flies, whether it is in the Virgin Islands and Puerto Rico with its Atlantic time zone; this city, with its eastern time zone; Chicago, with central time; Denver, with mountain time; Los Angeles, with Pacific time; Honolulu, with Hawaii standard time; Anchorage, with Alaska standard time; and even American Samoa, with Samoa standard time. But there is a ninth time zone where Guam sits and the Commonwealth of the Northern Mariana Islands sits as well; and where there is no official title for this time zone. Not that there is no time there, obviously, but that there is no specific title for this time zone.

Perhaps this is an oversight. The fact that this ninth time zone is on the other side of the international dateline and could appropriately claim the title of being the first American time zone, could get the competitive spirits of those in the Atlantic time zone aroused. But when information is being sent out about changes in

national time or announcements concerning time, this ninth time zone, in geography going west but first in terms of time, frequently gets ignored.

After all, the Calder Act, which provides for the designation of names of time zones under US jurisdiction, only names eight time zones.

This bill fills the void of the ninth time zone under US jurisdiction, corrects this oversight, and appropriately designates each and every American time zone.

The unique feature of this particular piece of legislation is that it is responsive to a quandary that does not quite exist in the other time zones. We have two jurisdictions with two distinct names. We could call it the Guam time zone, the Guam/Marianas time zone, but I think over time Marianas would be dropped, or we could call it the Marianas time zone, but that would put out of focus Guam.

Therefore, in honor of the historical unity of both Guam and the Northern Marianas and the people who were the original inhabitants of the entire island chain, I have named this new time zone as Chamorro standard time. The term “Chamorro” refers to the indigenous people of Guam and the Northern Mariana Islands and forms the basis of the underlying historical and cultural connection between the people of Guam and the people of Luta, Tinian, Saipan, Agrigan, and other islands in the Northern Marianas.

Mr. Speaker, the administration supports H.R. 3756 , and I urge my colleagues to support this important legislation as well. *Esta oran Chamorro.*

There was some grumbling by others, including a letter to the editor who charged that Chamorro Standard Time was offensive and racist. Upon passage of the bill in the House in October, I did an interview with a New Zealand reporter who asked if I was trying to win the “Chamorro vote” in my upcoming election for Governor. It was an odd question, but I guess everyone was now overthinking it. On the October evening when it passed by voice vote, Ed Markey (the ranking Democrat) told me, “Robert, for as long as you live, you will always be known by this bill.” It seemed odd to me because I didn’t really give it that much effort or even importance.

But when I ran for Governor in 2002 and again in 2006, Chamorro Standard Time made its way into the campaign, not by me in some crazy bid to win the Chamorro vote as surmised by the reporter from New Zealand. Instead, the time zone arose as a criticism that I was unproductive as a member of Congress. Instead of the

Carolínians or my non-Chamorro critics raising the matter, it was my Chamorro friends. It became a regular topic on the morning Chamorro language talk show on KUAM. My Chamorro opponents would call the radio station and, as instructed by the message makers of opposing campaigns, create doubt about my legislative productivity. They would ask, “what did Underwood really do in Congress?” They would reply to their own questions by saying, “He didn’t do anything except for Chamorro Standard Time” to a lot of snickering and contrived amazement. I guess Markey’s statement was true, but I never imagined that it would be Chamorros who would end up using it against me in a political campaign. But that is the nature of politics even in the homeland of the Chamorro people. Politics trumps ethnicity solidarity all the time.

At the end of the day, Chamorro Standard Time maybe as significant as the “no whistling law.” It didn’t change a lot of behavior and it hasn’t affected the quality of our life to my knowledge. Has it changed yours? It didn’t lead to more respect for the Chamorro people, it didn’t contribute to the spirit of reunification for the Marianas Islands, it didn’t change the attitude towards time, but nothing bad happened either. I haven’t noticed any additional chest-thumping by Chamorros as a result of the law. But, if you feel so inclined, you can call up any federal agency you want and insist that they call it Chamorro Standard Time if they don’t already. Caution - some objects are larger than they appear. Chamorro Standard Time may be one.

The new senator from Massachusetts, Ed Markey, was correct in one thing. As long as I live, I will be associated with this bill. Who knows, it may end up on my tombstone - here lies the father of Chamorro Standard Time. Instead of an eternal flame, there will be an eternal digital clock ticking away so that everyone will always know the current time in the Chamorro Standard time zone. Caution - some objects may be larger than they appear.

There is lots of evidence on Chamorro Standard Time. I don’t know if there is additional evidence that needs to be brought out. The evidence is there to provide an accurate narrative. However, the significance remains a higher bar. Chamorro language mandate and Chamorro self-determination have a greater impact on our thinking and have changed our social, political and educational life. CST is only important because it is further evidence on the movement towards initiatives like Chamorro language mandate and Chamorro self-determination. But it clearly carries not much weight on its own.

I don't know whether it is a badge of honor or an albatross around my neck, but I would rather be known for other activities. I was the first activist who went to the United Nations representing a critical perspective of the United States administration of Guam. I was President of the University of Guam. But I am also the father of Chamorro Standard Time.



The Honorable Robert Underwood is a former Member of the US Congress and is currently the President of the University of Guam. As an educator, he has served as Academic Vice President at the University of Guam and he is a distinguished scholar with many publications to his credit. He served as the Congressional Delegate from Guam in the 103-107th Congresses (1993-2003).

Born in Guam (1948) and educated in Guam and California, Dr. Underwood graduated from John F. Kennedy High School in Guam (1965) and received a Bachelor's (1969) and Masters Degree (1971) from Cal State University, Los Angeles. He holds a Doctor of Education degree from the University of Southern California. He was a classroom teacher, curriculum writer and administrator in the Guam schools and was elected to the Guam Territorial Board of Education in 1978. As a teacher and Professor of Education at the University of Guam, he led the effort to include the Chamorro language and culture in the curriculum of Guam's schools and enhance multicultural understanding. Since becoming President of the University, in 2008, Dr. Underwood has helped reposition the University as the "natural choice" for thousands of young people in Guam and the Micronesian Region. He eagerly embraces the challenge of helping island communities take on issues related to change and building a sustainable future that continues our essence as islanders, protects our islands and oceans and builds strong societies and economies.

Marianas History Conference Steering Committee

Co-Chair: Anne Perez Hattori

Anne Perez Hattori, familiar Titang, joined the faculty of the University of Guam in 1999 and is Professor of History and Chamorro Studies. She is the author of the book *Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898-1941*, exploring the histories of leprosy, midwifery, nursing, the Susana Hospital (Guam's first hospital for women), and hookworm. She has also published numerous articles on land, politics, gender, health, colonialism, and culture. Dr. Hattori teaches courses in the history of Guam, Micronesia, and the Pacific, as well as courses on historical theory and methodology.

Co-Chair: Michael Clement, Jr.

Michael Clement, Jr. is Assistant Professor of History and Micronesian Studies at the University of Guam. Clement's work has generally focused on cultural history in post-World War II Guam. His dissertation: "Kustumbre, Modernity and Resistance: The Subaltern Narrative in Chamorro Language Music" (2011) examines working class Chamorro history through the lens of Chamorro language songs.

Co-Chair: Shannon J. Murphy

Shannon J. Murphy is the managing editor of Guampedia.com, Guam's online resource. She has held this position since the planning phase of Guampedia in 2002. Murphy has a BA in communications with a minor in anthropology from the University of Guam in 1980. She went back to earn a graduate certificate in Micronesian Studies from the University of Guam in 2007. Murphy has an extensive professional background in journalism, particularly pertaining to Guam and the Micronesian region. Her roots in Guam journalism date back to her experience as reporter, feature writer and editor at the Pacific Daily News from 1980 to 1985 and then later as business, local news, and feature editor from 1990 to 1995. She also founded, edited and published San Francisco based *Gaseta*, a newspaper for Chamorros who live away from Guam, from 1985 to 1989.

Event Site Manager: Kelly G. Marsh-Taitano

Kelly G. Marsh has long participated in local cultural and historical efforts. She earned a BA in history and anthropology and an MA in Micronesian studies from the University of Guam. She recently completed her doctorate work in cultural heritage studies in the School of Environmental Sciences at Charles Sturt University, Australia. Marsh was the former vice-chair for the Guam Historic Preservation Review Board and has worked as a History of Guam instructor at the University of Guam and at the high school level. She has also authored the Guam Year-in-Review for *The Contemporary Pacific: A Journal of Island Affairs* for several years.

Assistant Event Site Manager: Kathleen Duenas

Kathleen Duenas, an administrative assistant from the College of Liberal Arts & Social Sciences Dean's Office, is currently working towards completing her Bachelor's in Public Administration at the University of Guam. In addition to carrying out various responsibilities at the Dean's Office, Duenas is also a member of the Public Administration and Legal Studies Organization. The organization engages in various types of community services and volunteer work. Before UOG, Duenas graduated from the Guam Community College with an Associates of Science in Marketing and an Associates of Arts in Visual Communication.

Rosanna Perez Barcinas

Rosanna Perez Barcinas, a former Guam Preservation Trust program officer, obtained a Bachelor of Science Degree in Urban Affairs and Public Development from Wright State University in Dayton, Ohio in 1990. After returning to Guam, Rosanna briefly worked for the planning and engineering firm of Duenas and Swavely in 1991 before moving to Department of Commerce to be the Construction Planner for the Hagåtña Chamorro Village. Upon completion of the Village, Rosanna was hired as a consultant for the Guam Preservation Trust in November 1994. As a former Trust Senior Program Officer, she has been involved in restoring more than sixteen historic structures around the island from Hagåtña to Malessó' (Merizo). Other than these structures, she has been involved in managing other preservation related projects, such as archeological studies, field schools, video documentaries and most notably Guampedia. Rosanna continues to work pro bono with guampedia with the planning and development of new entries.

Rosanna is the owner of RPB Consulting firm, working on various historic preservation projects ranging from video documentaries, historic exhibits, customized heritage tours and historical novels to assisting with ecotourism plans for Aguiguan.

Omaira Brunal-Perry

Omaira Brunal-Perry's current research interest is concentrated on the legal and historical interpretation of documents concerning the Spanish colonial administration in the Mariana and Caroline Islands, particularly pertaining to land grants, administrative and judiciary actions, and other cultural aspects related to the Spanish presence in Guam and Micronesia. Brunal-Perry has done archival research in the national archives of Mexico, the Philippine Islands, Spain, and the United States. In addition, she has directed the archival project entitled "The Spanish Language Judicial Records of Guam" with its resultant annotated index, and processed other collections of historical importance to the region.

Don A. Farrell

Don A. Farrell came to Guam from California as a teacher in 1977. He taught at Inarajan Jr. High and John F. Kennedy High School. Three years later, in 1980, he switched careers to become a public relations officer for the Guam Legislature. He was the chief of staff to the Speaker of the Guam Legislature, Carl Gutierrez, from 1982 to 1986. In 1980 he founded Micronesian Productions and began publishing books. His books are:

- *Liberation 1944: The Pictorial History of Guam*, 1984
- *The Americanization of Guam: 1898-1919*, 1986
- *Tinian: A Brief History*, 1988
- *The Sacrifice of Guam: 1919-1943*, 1991
- *The History of the Northern Mariana Islands*, 1991
- *Saipan: A Brief History*, 1992
- *Guam: A Brief History*, 1994
- *Rota: A Brief History*, 2003

He is currently working on another book, “The Tinian Atomic Bomb Files: Declassified.” Farrell moved to Tinian in 1987 where he continues to do historical research, write and teach.

Carlos Madrid

Carlos Madrid Álvarez-Piñer, researcher and assistant professor at the University of Guam’s Micronesian Area Research Center, graduated PhD cum laude in Contemporary History from Universidad Complutense de Madrid. He has been conducting archival research on the Philippines and Micronesia since 1996. He is formerly a member of the board of directors of the Asociación Española de Estudios del Pacífico. Carlos has volunteered at the CNMI Museum of Culture, at Guam’s Historic Preservation Office, and at the Belau National Museum. In the Philippines, he was Academic Coordinator of the SPCC at Instituto Cervantes de Manila. He was editor-in-chief of Filipiniana.net, Vibal Publishing House.

Lavonne C. Guerrero-Meno

LaVonne Guerrero-Meno is the Administrative Officer for the RFTaitano Micronesian Area Research Center. She holds a bachelors degree in Business Administration, specializing in Marketing and a masters degree in Business Administration from the University of Guam.

Rita P. Nauta

Rita Pangelinan Nauta has been serving as Managing Director since July 2011, focusing on the marketing and sustainable development of Guam’s on-line encyclopedia. Some of her duties include conducting community outreach efforts, planning, coordination, and development, to include new projects and programs, identifying new funding and revenue sources, applying for grants, and representing and promoting the Organization.

After graduating from California State University Long Beach in 1987 with a Bachelor of Arts degree in Psychology, Nauta's professional career in marketing and communications began, inadvertently, when she was selected to represent Guam in the 1988 Miss World pageant in London. Her more than 20 years of experience in the marketing field encompassed local, regional and global markets. She's coordinated both local and regional marketing initiatives for FHP Guam, Glimpses-McKann Erickson, and the Guam Economic Development Authority. Nauta managed the production and coordination of a myriad of product and service launches, including Guampedia.com and Guahan Magazine, special events and community-based initiatives over the last 15 years.

Since 2002, Nauta has parlayed her marketing and communication skills into conducting professional development training on Guam, Saipan and Palau. She co-produced and directed Guampedia.com's short film, *ITinituhon: Puntan yan Fu'una*.

James Oelke Farley

James Oelke Farley serves as the Cultural Resources Program Manager for War in the Pacific National Historical Park on Guam and the American Memorial Park on Saipan. His programs oversee projects in history, anthropology, museum curation, and archaeology. He is a member of the National Park Service Western Cultural Resources Emergency Response Team. Since completing his BA in history from UOG, Oelke Farley has begun pursuing a postgraduate degree in Micronesian Studies at the same institution. Oelke Farley's current research explores cultural landscape change during the United States military development of Guam from 1899-1941, focusing on the Caldera d'Apra area.

Scott Russell

Scott Russell, executive director of the Northern Mariana Islands Humanities Council, joined the staff of the NMI Humanities Council as program officer in late 2001 and became its executive director in December 2009. Prior to his work with the Council, Russell spent 24 years in the field of historic and cultural preservation, first as director of the Trust Territory of the Pacific Islands Office of Historic Preservation (1977-82), and then as deputy director and staff historian for the Commonwealth of the Northern Mariana Islands Division of Historic Preservation (1982-2001). He has written widely on the history and historic resources of the Northern Mariana Islands including *Tiempon I Manmofona*, a comprehensive overview of the archipelago's ancient culture and early colonial history. Russell currently serves on the boards of the NMI Museum of History and Culture and the Pacific Marine Resources Institute, Inc.

Monique Carriveau Storie

Monique R.C. Storie earned a BS in Spanish from Arizona State University, an MA in library science from the University of Arizona and a PhD in language, reading and culture also from the University of Arizona.

Dr. Storie has worked at the Richard Flores Taitano Micronesian Area Research Center since 1995, serving as the Guam and Micronesia Reference Collection librarian and more recently as interim director. She helped to restart MARC's Familian Chamorro Genealogy Program, which began in the early 1980s with MARC librarians, including the late Al Williams.

Eulalia Villagomez

Eulalia S. Villagomez is the Program Officer for the Northern Marianas Humanities Council. She is a graduate of the University of Hawai'i at Hilo where she received her Bachelor of Art's degree in Business Administration. She is a board member for the Northern Marianas Coalition Against Domestic and Sexual Violence (NMCADSV) and volunteers for various community events.

Conference Moderators and Volunteers

Moderators

David Attao, Northern Marianas Humanities Council

Debra Cabrera, St. John's School, Guam

Mary Cruz, Political Science Program, UOG

Tracy Guerrero, Northern Marianas Humanities Council

Anjelica KuLani Okada, Micronesian Studies MA. Program, UOG

Sharleen Santos-Bamba, English and Applied Linguistics, UOG

Joshua Tenorio, Judiciary of Guam

Dominica Tolentino, Guampedia

James Viernes, University of Hawai'i at Mānoa and UOG

UOG Student Volunteers

Gypsy Best Baker, Education

Ronnie Ray Blas, History

Rico Chaco, History and Education

Athena Meno, English Literature

CJ Ochoco, Fine Arts

Andrew Orsini, Political Science

Jonathan Padios, Political Science

Katherine Parkinson, Political Science

Elyssa Santos, Chamorro Studies and History

Carla Smith, Micronesian Studies Program

Anthony Tornito, Biology and Chamorro Studies

and Dr. Hattori's HI 211(1): History of Guam students

**GUAM
INANGOKKON
PRESERVATION
IN ADAHI GUAHAN
TRUST**



**Northern Marianas
Humanities Council**

Navigating the Human Experience



BANK OF GUAM[®]
THE PEOPLE'S BANK
Member FDIC

