



5th Marianas History Conference

ONE Archipelago, Many Stories: Navigating 500 Years of Cross-Cultural Contact

Day 4 – Day 6

Monday, February 22 – Wednesday, February 24

Book 3 of 4





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Day 4 – 6

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5th Marianas History Conference

Day 4: Monday, February 22

Panel: New Publications

Expanding Micronesia's Literary Canon Through Community-Based Publishing

By Victoria-Lola M. Leon Guerrero

Managing Editor, University of Guam Press

Abstract: *Since its revival in 2015, the University of Guam Press has greatly expanded the number and types of books in the literary canon about the Mariana Islands. The Press has an open call for manuscripts and all submissions are reviewed by a panel of subject and genre specific experts. The Press also partners with academic programs, other institutions and community organizations on book projects and seeks out grant funding for publications that directly meet expressed community needs. At the heart of these efforts is a mission to advance regional scholarship, develop cultural literacy, and increase accessibility to knowledge about the region by providing high-quality publishing services. As a result, the Press continues to publish successful books while also supporting a growing writing community through writing workshops and other services aimed at helping local authors achieve their publishing goals. This presentation will examine the value of these types of community-driven publishing efforts and the critical need to make books written about the Mariana Islands available to the peoples of the Mariana Islands.*

The mission of the University of Guam Press (UOG Press) is to advance Micronesian scholarship, develop cultural literacy, and expand accessibility to knowledge about the western Pacific region by providing high-quality, peer-reviewed publishing services.

UOG Press publishes an array of academic and literary books and journals with a specific focus on the unique history, environment, peoples, cultures, and languages of the Micronesian Islands. As a community-driven publisher, UOG Press strives to increase the availability of exceptional scholarly and literary texts that can be used as learning resources about Guam and Micronesia for people and institutions in the region and throughout the world.

Since its revival in June 2015, UOG Press has published over 20 titles, built community partnerships across Micronesia, and won two Independent Publisher Book Awards for two publications *Lina'la': Portraits of Life at Litekyan* (2018) and *CHamoru Legends: A Gathering of Stories* (2019).

UOG Press's efforts have not only expanded the Micronesian literary canon, but they have also fostered a literary community through successful book launches, author readings, peer-review and craft workshops for writers, online writing activities, and more.

As an integral part of the University of Guam's Micronesian Area Research Center (MARC), the publishing house aligns its work with the Center's mission to collect, preserve and provide community access to reliable and accurate information about Micronesian history, peoples and cultures. Housed at the MARC, UOG Press contributes to the most extensive repository of information about the region in the world and works closely with Micronesian scholars, historians, educators, librarians, and more.

UOG Press manages two major imprints – MARC Publications and Taiguini Books.

MARC Publications began in the 1970s as a community outreach program and publishes research-based, evidence-driven academic texts that focus on historical and contemporary issues that impact the social, political, economic, and sustainable development of Western Pacific islands and communities.

Taiguini Books publishes cultural and indigenous literature for adults and children, with the goal of capturing and preserving the eloquence and depth of the region's dynamic storytelling tradition in written form.

The Press works closely with different divisions of the University to provide publishing support for various journals and other publishing projects. For example, the Press provides editorial, production, marketing, and distribution support to the Division of English and Applied Linguistics for their literary journal *Storyboard: A Journal of Pacific Imagery*. UOG Press also works with UOG faculty to publish the Undergraduate Research Journal of Micronesia, a scholar-reviewed online journal that features original research produced by undergraduate students focused on topics/issues related to Micronesia.

UOG Press has also had publishing partnerships with UOG departments like the College of Liberal Arts and Social Sciences and UOG Sea Grant, as well as community organizations like local writers' collective Ta Tuge' Mo'na, the Guam Soil and Water Conservation Districts, the Northern Marianas Humanities Council and more. The Press aims to work more closely with colleges and organizations throughout the region to continue to develop and support a robust collection of Micronesian publications.

Manuscript submissions from both new and previously published authors are always welcome at the publishing house. UOG Press is interested in academic and literary manuscripts in all genres and fields of study with a preferred focus on Guam and Micronesia. All manuscripts undergo a blind review (meaning both the authors and reviewers are not identified to each other, allowing for a non-biased review of the text and its readiness for publication) by a team of expert reviewers selected based on the content, genre, and goals of the manuscript.

When a manuscript has been accepted for publication, UOG Press provides the following services:

- Copy and content editing
- Illustration/photography (if needed)
- Graphic layout and design of cover and interior pages
- Printing
- Book storage and distribution to a worldwide audience
- Marketing and promotion

Authors are actively engaged throughout each stage of the publishing process. They are provided royalties at industry-standard rates. UOG Press also welcomes proposals for publishing partnerships and provides publishing services to other organizations and self-published authors. These proposals are reviewed by a board of expert reviewers.

UOG Press Projects

With the desire to place students and their experiences at the center of their learning, the Guam Department of Education (GDOE) contracted UOG Press to develop and publish locally and regionally relevant kindergarten-through-fifth-grade social studies textbooks that will be used in all of Guam’s public elementary schools. This community-driven project involves a distinguished team of renowned local authors and scholars; a cadre of highly skilled elementary school teachers; and incredibly talented Guam artists, cultural experts, community advisors, and other specialists. A key component to the success of this project is consistent collaboration with teachers, parents, students, and other stakeholders at all stages of content development to ensure that the textbooks meet the distinct needs of students in Guam’s schools.

The social studies textbooks are intended to engage students as “active participants in society,” and will teach them about their unique place in the world. In informal surveys conducted by UOG Press, teachers and parents expressed their desire for more content

about our island and region in the books to deepen students' understanding of their own history and guide them toward discovering a sense of purpose.

Recognizing the need to foster and support local and regional writers interested in publishing, UOG Press launched the Mañe'lon i Mantitige' Writers Fellowship with support from a grant from the Guam Economic Development Authority. Mañe'lon i Mantitige' roughly translates to "siblings who write together."

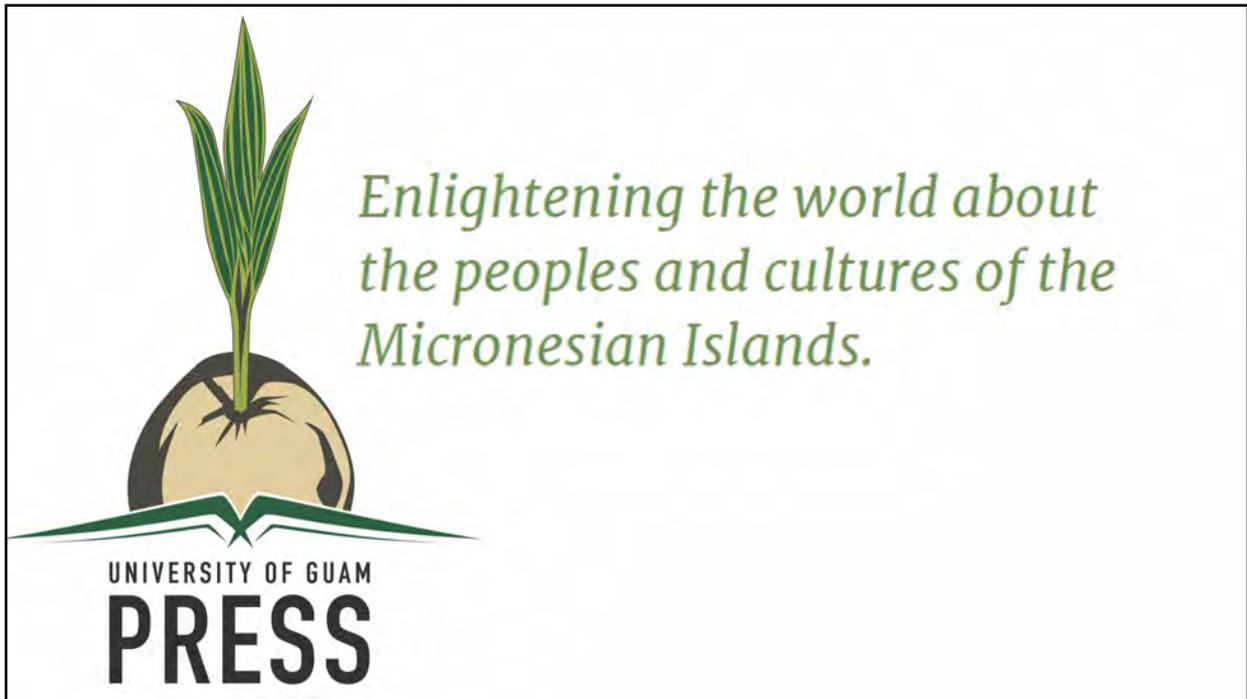
Mañe'lon i Mantitige' activities are intended to support writers throughout their writing process and include:

- Peer-review writing workshops
- Presentations by published authors
- Development of editing and revision courses
- An intensive writing and revision retreat

To learn more about the University of Guam Press, our publications, and our programs, please visit www.uog.edu/uogpress; follow @uogpress on Instagram and Facebook; or email uogpress@triton.uog.edu.

Presentation Slides





About

The University of Guam Press (UOG Press) publishes an array of academic and literary books and journals with a specific focus on the unique history, environment, peoples, cultures, and languages of the islands that make up the Western Pacific region.

UOG Press strives to increase the availability of exceptional scholarly and literary texts that can be used as learning resources about Guam and Micronesia for people and institutions in the region and throughout the world.

UOG Press Advisory Council and Staff

- Robert Underwood**
President Emeritus, University of Guam
- Thomas Krise**
President, University of Guam
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Dean, University of Guam Libraries
- Sharleen Santos-Bamba**
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- Jayleen Sidhu**
Office and Inventory Manager



Why we publish books about and for our community:

Experienced sexual violence by anyone (including kissing, touching, or being physically forced to have sexual intercourse when they did not want to, one or more times during the 12 months before the survey)	11.3 (9.3–13.6) 1,262
Experienced sexual dating violence (being forced to do sexual things (counting such things as kissing, touching, or being physically forced to have sexual intercourse) they did not want to do by someone they were dating or going out with, one or more times during the 12 months before the survey, among students who dated or went out with someone during the 12 months before the survey)	5.4 (3.6–7.9) 661
Experienced physical dating violence (being physically hurt on purpose (counting such things as being hit, slammed into something, or injured with an object or weapon) by someone they were dating or going out with, one or more times during the 12 months before the survey, among students who dated or went out with someone during the 12 months before the survey)	7.6 (5.0–11.3) 692
Felt sad or hopeless (almost every day for 2 or more weeks in a row so that they stopped doing some usual activities, during the 12 months before the survey)	46.9 (43.0–50.8) 1,288
Seriously considered attempting suicide (during the 12 months before the survey)	23.8 (20.3–27.4) 1,306
Made a plan about how they would attempt suicide (during the 12 months before the survey)	24.4 (20.3–29.1) 1,306
Actually attempted suicide (one or more times during the 12 months before the survey)	16.5 (12.6–21.2) 1,073
Suicide attempt resulted in an injury, poisoning, or overdose that had to be treated by a doctor or nurse (during the 12 months before the survey)	3.7 (2.5–5.5) 1,079

- Guam's suicide rates are 50 percent higher than in the United States

- Guam's per capita rate of reported forcible rape is more than twice the national average.

- CHamoru people make up the largest percentage of people receiving public assistance for housing, food and health care. And in Guam's annual homeless counts, it is found that CHamorus remain the highest percentage of people living without homes – 340 CHamorus made up 40 percent of the total 854 homeless people that were counted in 2018.

UOG Press Publications 2015 – 2021

The Properties of Perpetual Light

Julian Aguon
(2021)

Mother Tree

Olympia Terral
(Taiguini Books, 2020)

CHamoru Legends: A Gathering of Stories

Teresita Lourdes Perez and translated in CHamoru by Maria Ana Tenorio Rivera (Taiguini Books, 2019)

Mariquita – Revisited

Chris Perez Howard
(Taiguini Books, 2019)

The Best Tracks on Guam, 4th Edition

Dave and Bev Lotz with Abby Crain and Jerred Wells (2019)

13 Months in Malessou'

Dolores Barcinas Santos
(Taiguini Books, 2019)

Taimanu na Ini

Peter R. Onedera
(Taiguini Books, 2018)

Trees and Shrubs of the Mariana Islands

Lynn Raulerson and Agnes F. Reinhart (2018)

Chepchop Unai

Catherine Payne
(Taiguini Books, 2018)

An Islander's Voice

Frederick B. Quinene
(Taiguini Books, 2018)

University of Guam: Ina, Diskubre, Setbe

University of Guam (2018)

Un Ha'ani yan si Ena (A Day with Ena)

Simone Efigenia Perez Bollinger
(Taiguini Books, 2018)

Lina'la: Portraits of Life at Litekyan

Richard Flores Taitano Micronesia Area Research Center (MARC Publications, 2018)

I Atfabeton Chamorro: The ABCs of Chamorro

Edited by Cyrus Segawa Konstantinacos (2017)

History of the Mariana Islands

Luis de Morales, S.J. and Charles Le Gobien, S.J.; edited and commented by Alexandre Coello de la Rosa (MARC Publications, 2016)

Gualiyayon na Trongkon Mansanita (The Loveable Mansanita Tree)

Dolores Indalecio Camacho
(Taiguini Books, 2016)

Si Pedro yan i Hilét Oru na Ko'ko' (Pedro and the Golden Ko'ko')

Lance J. Osborn
(Taiguini Books, 2016)

I Malingu na Pátgon

Rufina Fejeran Mendiola
(Taiguini Books, 2016)

Ma Gualiya Yu', si Nàna yan si Tàta (Grandma and Grandpa Love Me)

Simone Bollinger and Dana Bollinger
(Taiguini Books, 2016)

Children of Chuuk Lagoon

Mary L. Spencer
(MARC Publications, 2015)

The Massacre at Atàte

Jose M. Torres (MARC Publications, 2015)

Partner Publications

Available for Purchase through UOG Press

Ulithi Atoll, Micronesia:

Recalling the Past, Reaffirming the Future

Edited by Rebecca A. Stephenson and Mary L. Spencer (2019)

Kinalamten gi Pasifiku

Edited by Ta Tuge' Mo'na (2018)

Tinian and the Bomb

Don A. Farrell (2018)

Navigating Personal Wellbeing & Sexuality:

A Facilitator's Guide for Working with Chuukese and CHamoru Communities and accompanying workbooks

Timmy C. de la Cruz, Ph.D. and Lisa Linda Natividad, Ph.D., LCSW (2017)

Local Voices: An Anthology

Edited by FESTPAC Publications Committee (2016)

Other Partner Publications

Not Available for Purchase through UOG Press

The Nurses: 50 Years of Dedicated Service

University of Guam School of Nursing Alumni Association (2018)

Legacy Beyond Faces: A Sentimental Journey

Generation to Generation Guam War Survivors Memorial Foundation (2017)

Haggan Tàsi Sila

UOG Sea Grant (2017)

Àpu and Isa Learn to Conserve

Guam Soil and Water Conservation Districts (2016)

Guàhan Artists: Commemorating the 12th Festival of the Pacific Arts (2016)

Families in the Face of Survival

Guam War Survivors Memorial Foundation (2016)





2019 INDEPENDENT PUBLISHER BOOK AWARDS BRONZE MEDAL

Lina'la: Portraits of Life at Litekyan is a bronze medal recipient for Best Regional Non-Fiction for the Australia/New Zealand/Pacific Rim region. Dean of University Libraries Monique Storie and UOG Press Managing Editor Victoria Lala Lavin Guerrero accepted the medal at the IPPY Awards in New York City.

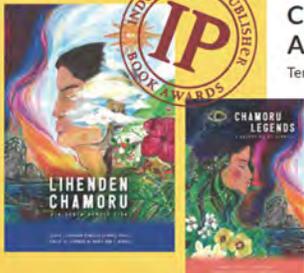
AUTHOR: Richard Flores Tallano
MICRONESIAN AREA RESEARCH CENTER PUBLISHER: University of Guam Press
IMPRINT: MARC Publications
YEAR OF PUBLICATION: 2018
ISBN 13: 978-1-935196-36-0
PAGES: 125
FORMAT: Hardcover
PRICE: \$42

Lina'la: Portraits of Life at Litekyan

2019 Independent Publisher Book Awards Bronze Medal recipient for Best Regional Non-Fiction for Australia/New Zealand/Pacific Rim.

Located at the northern most tip of Guam, life at Litekyan, commonly known as Ritidian, can be traced back more than 3,500 years to the first people who called the beautiful island of Guam their home. Litekyan sits on the outer edge of Guam's extremely old northern limestone plateau and its preserved habitat zones have continued to co-exist as the homes for indigenous plants and animals, important not just for wildlife alone, but also for cultural uses and traditions.

This collection of stunning portraits captures just some of the rich stories that have shaped Litekyan's layered memories and meanings.



2019 INDEPENDENT PUBLISHER BOOK AWARDS BRONZE MEDAL

AUTHOR: Teresita Lourdes Perez
CHAMORU TRANSLATIONS: Maria Ana Tenorio Rivera
PUBLISHER: University of Guam Press
IMPRINT: Taguiga Books
YEAR OF PUBLICATION: 2019
ISBN 13: 978-1-935196-33-8
PAGES: 188
FORMAT: Hardcover
PRICE: \$25

CHamoru Legends: A Gathering of Stories

Teresita Lourdes Perez

2019 Independent Publisher Book Awards Bronze Medal recipient for Best Regional Fiction for Australia/New Zealand/Pacific Rim.

CHamoru Legends: A Gathering of Stories retells 12 CHamoru legends and includes personal reflections from author Teresita Lourdes Perez, unique illustrations for each legend by Guam artists, and versions of the legends in the CHamoru language by Maria Ana Tenorio Rivera. The publication is a reversible book featuring the legends in English on one side and in CHamoru on the other. Through these multiple layers of interpretation, the book weaves together strips of wisdom and cultural lessons like the leaves used to shape the CHamoru gu'fak, or mat, upon which the earliest CHamoru storytellers sat sharing their versions of these timeless tales.

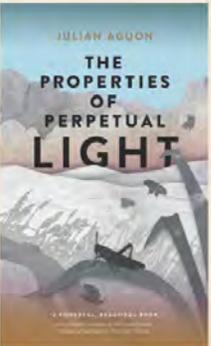
ABOUT THE AUTHOR

Teresita "Terry" Perez grew up in 1970s and 80s Guam with her life entangled in her head and in her books because these (along with TV) made life bearable. As the years, it was the words she loved most. For Terry, writing is about healing, never about career or job or even art. Writing, however, was never at the forefront of her everyday life and other things took over, like teaching. And motherhood.

Since returning to Guam after living away, she has edited a Pacific-centric anthology (*Il-wel'kiel*) and has contributed some stories and poems to local literary efforts (*Konbaenteñ Gí Pooblu*, *Storyboard*, and *Indigenous Literatures from Micronesia*). Her latest publication is her retelling of community stories in UOG Press's *CHamoru Legends: A Gathering of Stories*.

Terry sees her writing and her editing as ways to listen deeply to what she feels or to what other people need to say.

"Every [CHamoru] household needs this book — I Love this book!!! I love being able to share these stories with my children. I especially love all the modern artwork."



AUTHOR: Julian Aguon
PUBLISHER: University of Guam Press
YEAR OF PUBLICATION: 2021
ISBN 13: 978-1-935196-36-9
PAGES: 128
FORMAT: Hardcover

The Properties of Perpetual Light

Julian Aguon

The Properties of Perpetual Light is an homage to the work of the activist-writer, which author Julian Aguon describes as "the work of bearing witness, wrestling with the questions of one's day, telling children the truth." With prose and poetry both bracing and quiet, Aguon weaves together stories from his childhood in the villages of Guam with searing political commentary about everything from nuclear weapons to climate change. Throughout the book, Aguon grapples with one heart-breaking loss after another by immersing himself in the beauty of his island, the magic of Micronesia, and the wisdom of his favorite books and elders. Deploying the feminist insight that the personal is political, *The Properties of Perpetual Light* illuminates a path for others to confront injustice, to find their way, and to "write as if everything they love is on the line."

ABOUT THE AUTHOR

Julian Aguon is an indigenous human rights lawyer and writer from Guam. He is the founder of Blue Ocean Law, a boutique international law firm that works across Oceania at the intersection of indigenous rights and environmental justice. He is a lover of the sea and people with sea secrets in their eyes. He lives in Yona, Guam.

Praise
 FOR THE PROPERTIES OF PERPETUAL LIGHT

"A powerful, beautiful book. Its fierce love—of the land, the ocean, the elders and the ancestors—warms the heart and moves the spirit."
 —Alice Walker, author of *The Color Purple*, Winner of the Pulitzer Prize for Fiction

"A breathtaking book and I mean it—this book took my breath away. *The Properties of Perpetual Light* is so alive with passion, wisdom, and heart, you can almost feel its pulse. A call not only for justice but for a brand-new covenant with our world."
 —Junot Diaz, author of *The Brief Wondrous Life of Oscar Wao*, Winner of the Pulitzer Prize for Fiction

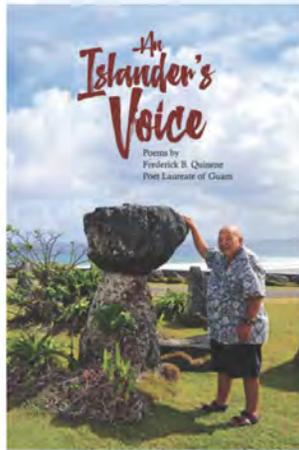
"I did not know I needed this book until it had me in its embrace like the oldest and dearest of friends, from the very first page. Overflowing with warmth and wisdom and defying all categorization, *The Properties of Perpetual Light* is philosophy, poetry, memoir, history and self-help for humanity. With bottomless love for his people and place, Aguon guides us through a portal to the Pacific, sharing deep insights earned from life on the existential knife's edge."
 —Naomi Klein, Senior Correspondent at The Intercept and author of *The Shock Doctrine and This Changes Everything*

"Inspired spiritual and practical wisdom from a Guam lawyer/poet/seer that transmits ways of knowing, feeling, and acting, which speak directly to the mind and heart of everyone on the planet. If reading this short book doesn't change your life, nothing will."
 —Richard Falk, Professor Emeritus of International Law at Princeton University, and former Special Rapporteur on the situation of human rights in the Palestinian territories occupied since 1967

An Islander's Voice

Frederick B. Quinene

An Islander's Voice, a collection of poems by Guam's Poet Laureate Frederick B. Quinene, offers a unique perspective on love, life, family, culture, and politics on Guam from the powerful voice of a proud islander.



AUTHOR: Frederick B. Quinene
PUBLISHER: University of Guam Press
IMPRINT: Talguna Books
YEAR OF PUBLICATION: 2018
ISBN 10: 978-1-935198-29-1
ISBN 13: 978-1-935198-29-1
PAGES: 107
FORMAT: Paperback
PRICE: \$15

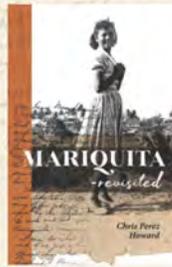


Clipping of Poet Laureate Proclamation from Governor Ricky Bordallo

Mariquita – Revisited

Chris Perez Howard

Mariquita, first published in 1982, has become the most widely read novel about the Chamoru experience during World War II on Guam. In the book, author Chris Perez Howard chronicles his mother's vibrant life before the War, her enduring strength during the Japanese occupation of the island, and her tragic death at the end of it. In this updated edition of the classic, Perez Howard revisits the story and adds more details, photos, and letters. It is a continuing tribute to his mother whose legacy lives on in the memories of all who read it.



ABOUT THE AUTHOR

Chris Perez Howard believes that his adventurous spirit and endless curiosity are responsible for his unconventional life. Among his experiences, he served in the U.S. military; worked for the American Express Co. in New York; struggled as an artist in Rome, Italy and lived in many other places around the world. He has worked as a teacher, a news editor for the Guam Tribune, assistant to the president of the Guam Community College, and press secretary for the Governor of Guam. Chris is also a Chamoru rights activist and is a former chairman of the Organization of People for Indigenous Rights. Presently, he is working on his novel – I Meotlan Engles.

AUTHOR: Chris Perez Howard
PUBLISHER: University of Guam Press
IMPRINT: Talguna Books
YEAR OF PUBLICATION: 2019
ISBN 10: 978-1-935198-34-5
PAGES: 118
FORMAT: Paperback
PRICE: \$15



This Chamoru classic has always honored its remarkable Mariquita Perez with her beautiful image on the cover. Here three different editions of the book are on display at the launch of the most recent edition - *Mariquita - Revisited*.

"Mariquita speaks in powerful and poignant prose to the value of knowing our histories – not only for our islands, but for our parents, families, and villages. Chris Perez Howard draws readers into his personal search for truth, in the process courageously reminding us of the joys and pains that are part of Guam's past."

—Anne Perez Hattori, Ph.D.,
 professor of History, University of Guam



Mother Tree

Olympia Terral

Mother Tree tells the story of Atisa, the last surviving adult *håyon lágú*, or "tree of the north" on Guam. She has become the Mother Tree and the final hope for this beautiful native species to survive. Faced with many dangers, she finds joy in her friendships with the jungle creatures around her. *Mother Tree* teaches the value of protecting the natural world around us. It will inspire young readers to learn more about native species and how to help them thrive.

"I thought if I could tell a story from the point of view of the trees and animals it may help some people to consider the impact rampant development has on the animals and plants that share this planet with us. It is my hope that this book will inspire people to take action to nurture nature, which ultimately nurtures us all."

—Author Olympia Terral

Protecting Our Endangered Plants and Jungle Friends

Mother Tree explores the importance of protecting our natural home and Guam's endangered native species who live and thrive in the ecosystem. The ancient village of Litekyan is a sacred place where many of Guam's native plants and animals live. The U.S. Fish and Wildlife Service's Guam National Wildlife Refuge, Ritidian Unit at Litekyan worked with the University of Guam to plant *håyon lágú* seedlings in different parts of the Refuge for research.

AUTHOR: Olympia Terral
ILLUSTRATOR: Dawn Lees Reyes
PUBLISHER: University of Guam Press
IMPRINT: Talguna Books
YEAR OF PUBLICATION: 2020
ISBN 10: 978-1-935198-35-2
ISBN 13: 978-1-935198-35-2
PAGES: 24
FORMAT: Hardcover
PRICE: \$15



The Best Tracks on Guam, 4th edition

Dave and Bev Lotz with Abby Crain and Jerred Wells

The Best Tracks on Guam includes comprehensive hiking information for both beginning and experienced hikers, including how to prepare for hikes, health and safety information, cultural and environmental descriptions, and much more. For this fourth edition, lead authors Dave and Bev Lotz teamed up with avid hiker and adventure photographer Abby Crain and search-and-rescue firefighter Jerred Wells to update hiking information and photos. This edition includes 44 of the best hikes on the island with improved, user-friendly safety and hiking tips and trail guides. Waterproof stone paper and spiral binding were used for this edition to ensure durability during hikes.

REVIVING A Bestseller

For over 20 years, *The Best Tracks on Guam* has guided local residents and visitors through some of the most beautiful parts of the island to explore – isolated coastlines, hidden waterfalls, unique caves, Chamoru cultural sites, historic landmarks, and mountain vistas.

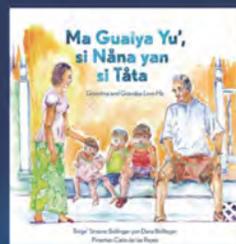
AUTHORS: Dave and Bev Lotz with Abby Crain and Jerred Wells
PUBLISHER: University of Guam Press
YEAR OF PUBLICATION: 2019
ISBN 10: 978-1-935198-32-1
ISBN 13: 978-1-935198-32-1
PAGES: 114
FORMAT: Spiral bound Paperback (waterproof/stone paper)
PRICE: \$25



Ma Guaiya Yu, si Nāna yan si Tāta

Simone Bollinger and Dana Bollinger

Ma Guaiya Yu, si Nāna yan si Tāta (Grandma and Grandpa Love Me) is a vibrant picture book featuring lovely watercolor illustrations that depict the many ways grandparents show their love to their grandchildren. From holding hands in church to going on hikes in the jungle, this story describes the important role grandparents play in the lives of i famagu'on-ta, our children.



Ma Guaiya Yu, si Nāna yan si Tāta was the first title published under the UOG Press imprint Taiguini Books.

AUTHORS: Simone Bollinger and Dana Bollinger
ILLUSTRATOR: Carlo de los Reyes
PUBLISHER: University of Guam Press
MARKET: Taiguini Books
YEAR OF PUBLICATION: 2016
ISBN-10: 1925190608
ISBN-13: 978-1-925190-06-2
PAGES: 24
FORMAT: Paperback
PRICE: \$12



University of Guam Press & Hafa Adai Printing donate children's books.

The University of Guam Press in partnership with Hafa Adai Printing, donated 8,000 Chamoru children's books to pre-school and kindergarten classrooms islandwide, including the Chief Hurao Academy and Faneyākan Sinipok Chamoru Immersion Pilot Kindergarten Program at PC, Lujan Elementary School. UOG's Supplemental Nutrition Assistance Program - Education (SNAP-Ed) in collaboration with Cooperative Extension & Outreach also distributed the books to 352 students and 26 teachers in 17 Head Start, five Pre-K Gifted and Talented Education (GATE), and four Pre-K classrooms islandwide.



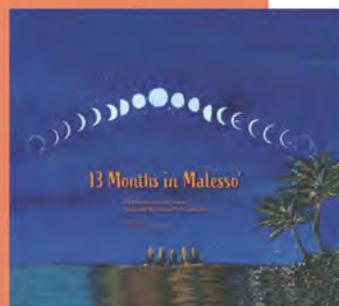
Navigating Personal Wellbeing & Sexuality: A Facilitator's Guide for Working with Chuukese and Chamoru Communities

Timmy C. de la Cruz, Ph.D. and
Lisa Linda Natividad, Ph.D., LCSW

Navigating Personal Wellbeing & Sexuality: A Facilitator's Guide for Working with Chuukese and Chamoru Communities is a culture-based resource for peer educators, teachers, counselors, social workers, community & traditional leaders, and health care advocates, who educate about personal wellness, sexuality, HIV/AIDS, and other sexually transmitted diseases in Chuukese and Chamoru communities. It includes ten lessons that address culturally distinct attitudes, myths, beliefs, and human behavior. It also aims to explore barriers rooted in specific beliefs and attitudes that may place individuals at greater risk of contracting HIV/AIDS and other sexually transmitted diseases.



AUTHORS: Timmy C. de la Cruz, Ph.D. and Lisa Linda Natividad, Ph.D., LCSW
PUBLISHER: University of Guam Press in partnership with the Office of Minority Health Resource Center
YEAR OF PUBLICATION: 2017
ISBN-10: 978-1-925190-22-2
PAGES: 162
FORMAT: Paperback
PRICE: \$5/teacher/book; curriculum complementary for educators



13 Months in Malesso'

Dolores Barcinas Santos

13 Months in Malesso' captures a distinctly Chamoru sense of time and place, and beautifully illustrates the many ways in which the island of Guam nourishes and sustains its people. The book tells the story of how Chamoru ancestors in the Mariana Islands marked time using the phases of the moon and the important seasons

in their lives. Months were named to describe seasonal weather and the best times to fish, plant, and harvest food. The book also explores how just like their ancestors, the Barcinas girls — Lole', Lia, Rita, Arisa, and Ha'āne' — mark time using the seasons of their beautiful village of Malesso' in southern Guam.



ABOUT THE AUTHOR
Dolores Barcinas Santos is an Elementary Special Education Teacher. Her love for her family and her work with children inspired her to share the many adventures of the "Barcinas Girls" in this book.

AUTHOR: Dolores Barcinas Santos
ILLUSTRATION: Arisa Perez Jackson
PUBLISHER: University of Guam Press
MARKET: Taiguini Books
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GDOE Textbook Art & Writing Contest

“What makes our island home a special place to live?”



Mañe'lon i Mantitige' Writers Fellowship



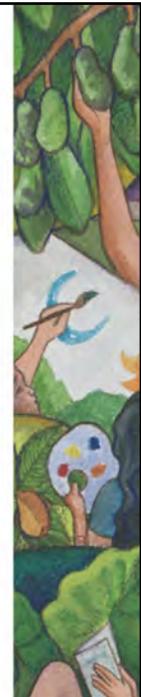
The goal of the fellowship is to foster a community of local writers interested in publishing.

Mañe'lon i Mantitige' activities are intended to support writers throughout their writing process and include:

- Peer-review writing workshops
- Presentations by published authors
- Development of editing and revision courses
- An intensive writing and revision retreat



Author Readings & Presentations



UOG Press Social Media

"I am excited to have won and love that the book will allow me to learn more about my language" - Lillian C.

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In February 2020, UOG Press had the opportunity to host writing workshops and meet with representatives at:

- Northern Marianas College
- Joeten-Kiyu Public Library
- Kagman Community Health Center in Saipan.
- CNMI Public School System
- CNMI Historic Preservation Office
- Lady Diann Torres Foundation
- 500 Sails



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When a manuscript has been accepted for publication, UOG Press provides the following services:

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Authors are actively engaged throughout each stage of the publishing process. They are provided royalties at industry-standard rates.

UOG Press also welcomes proposals for publishing partnerships and provides publishing services to other organizations and self-published authors. These proposals are also reviewed by a board of expert reviewers.

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- **Cover Letter** – an introductory letter with author/ editor name(s) and contact details (note: author/editor name(s) and contact information must be omitted from the description, table of contents, manuscript and illustrations/photographs).
- **Author/Editor Biography** – a brief biography including credentials, expertise, and previous publications (if applicable).
- **Description** – a description of the book that includes the focus of the book, what makes the book unique, why the book is needed, a comparison of the book against similar books already available, and an explanation of who will read the book and why. Please include the word count of the complete manuscript and omit all information that will identify the book's author(s)/editor(s).
- **Table of Contents** – (omit author/editor name(s) and other identifying information)
- **A Manuscript** – a final, edited draft of the full-text of the manuscript (omit author/editor name(s) and other identifying information).
- **Sample illustrations or photographs** – if applicable, please provide digital images/illustrations (omit name(s) and other identifying information; if the manuscript is accepted and does not have illustrations/ photography but they are needed, UOG Press will work with the author to find an illustrator or photographer).



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The University of Guam Press regularly contracts dependable and experienced freelance writers, copy editors, translators, graphic designers, illustrators, and photographers, including writers, editors, and translators who can provide these services in CHamoru and other languages of Micronesia.

If you are interested in being added to UOG Press's talent pool, kindly email a letter of interest, resumé, and digital portfolio featuring a minimum of five (5) relevant work samples to uogpress@triton.uog.edu.

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University of Guam Press
 Micronesia Area Research Center
 UOG Station
 303 University Drive
 Mangilao, Guam 96923

SUBMISSIONS
 uogpress@triton.uog.edu

WHOLESALE + RETAIL DISTRIBUTION
 uogpress@triton.uog.edu

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Victoria-Lola M. Leon Guerrero is the Managing Editor of the University of Guam Press. She has taught Creative Writing, Composition, and Women and Gender Studies courses at the University of Guam, Mills College, and Southern High School. She has a Masters of Fine Arts in Creative Writing from Mills College and a Bachelor of Arts in Politics from the University of San Francisco. As the Managing Editor of UOG Press, Victoria-Lola has edited and led the publishing efforts for over 20 publications. She is also a published author of a children’s book, several short stories, and essays; co- edited an anthology of Chamoru writers; was the editor of *Storyboard: A Journal of Pacific Imagery* for three years; and is co-author of the successful Guam play entitled *Pågat*. Victoria-Lola was also a journalist and worked for newspapers in Guam, California and Oregon. Victoria-Lola is the co- chairperson of Independent Guåhan and a member of the Commission on Decolonization.

Panel: New Perspectives

From Coaling Station to the Tip of the Spear

The United States Militarization of the Mariana Islands

By Dave Lotz

Author and Historian

davelotz@ite.net

Abstract: *The increasing military presence in the Mariana Islands by the United States continues to dominate the people of the Mariana Islands. This presentation provides a chronology of the events and resulting United States military use and development of the islands from 1898 to today with pre-World War II on Guam, World War II base developments, Cold War, Post-Cold War downsizing, and continuing to today's military buildup including proposal that never occurred, were abandoned, and might occur in the future. This presentation provides a cumulative framework for continuing discussion on the consequences on our island's environment, economy; sustainability; dependency; and especially the people of the Mariana Islands and the broader trend of militarization of the islands into the future.*

My presentation of this paper on contemporary history is motivated by the need to keep our current times focused on what is occurring today and in the recent times that impacts our lives on the Mariana Islands. Already one generation has come of age since the United States decided to focus their military in the island and turn us into the "Tip of the Spear".

Back in 1898 the USS *Charleston*, Captain Henry Glass USN commanding, entered Apra Harbor, Guam on June 21, 1898 and obtained the surrender of the island from Spain during the Spanish-American War as he had orders, while on his way escorting reinforcements to the Philippines, to secure an island for the use of the United States. Guam was needed for a coaling station for the U.S. Navy on the route from the mainland United States to the Philippines and the Orient as the United States expanded their influence and power across the vast Pacific Ocean. Guam was to remain a United States colony for over the next 120 years with the exception of the Japanese occupation during World War II. The coaling station never materialized as warships soon converted from coal to oil as fuel.



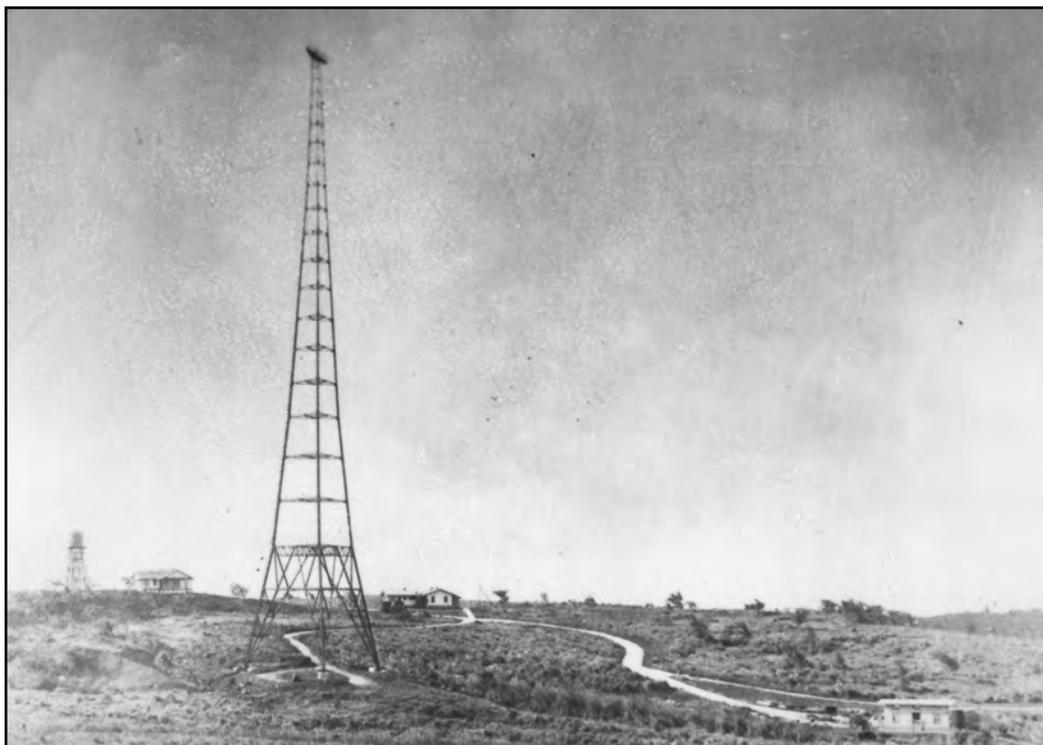
USS Charleston in Apra Harbor, Guam June 21, 1898

A military government was shortly established on the island under the U.S. Navy with limited military facilities. One was at Sumay on Orote Peninsula of a Marines Seaplane Base that existed from 1921 to 1931 when the squadron left for service in China.



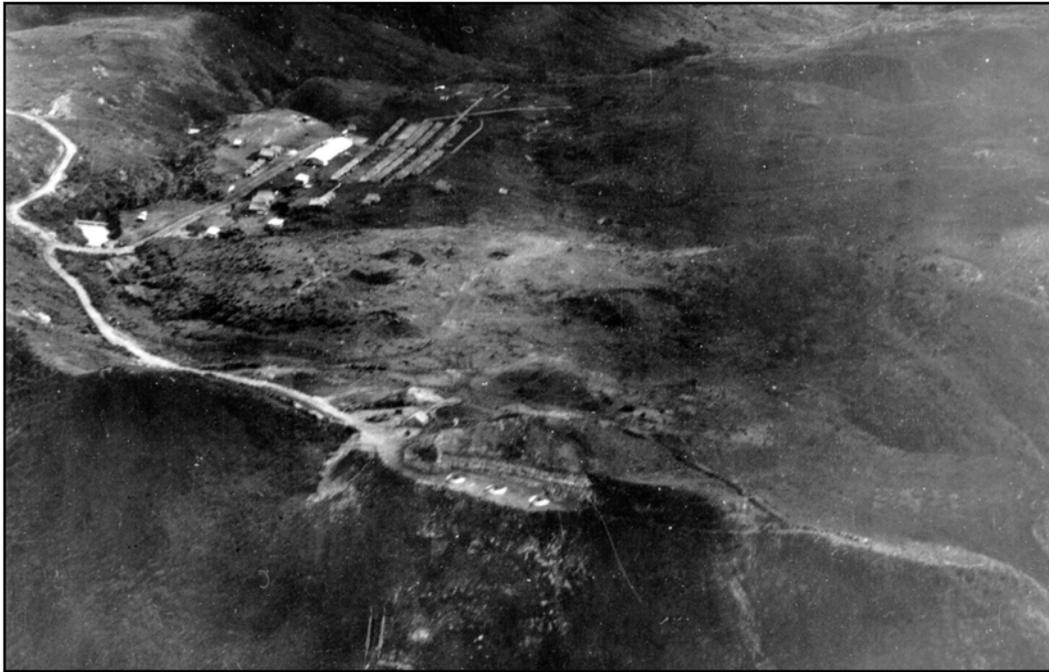
A Marine Corps F5L at the ramp in front of the hanger at Sumay

More significance was the establishment of the Navy Radio Station at Libugon in 1921 as part of the Navy's worldwide radio high power network. The Libugon Station was disestablished in the late 1920s with the Libugon station reactivated in the 1930s to serve as a listening post for intercepting Japanese communications until captured on December 10, 1941 along with the U.S. Navy radiomen assigned there.



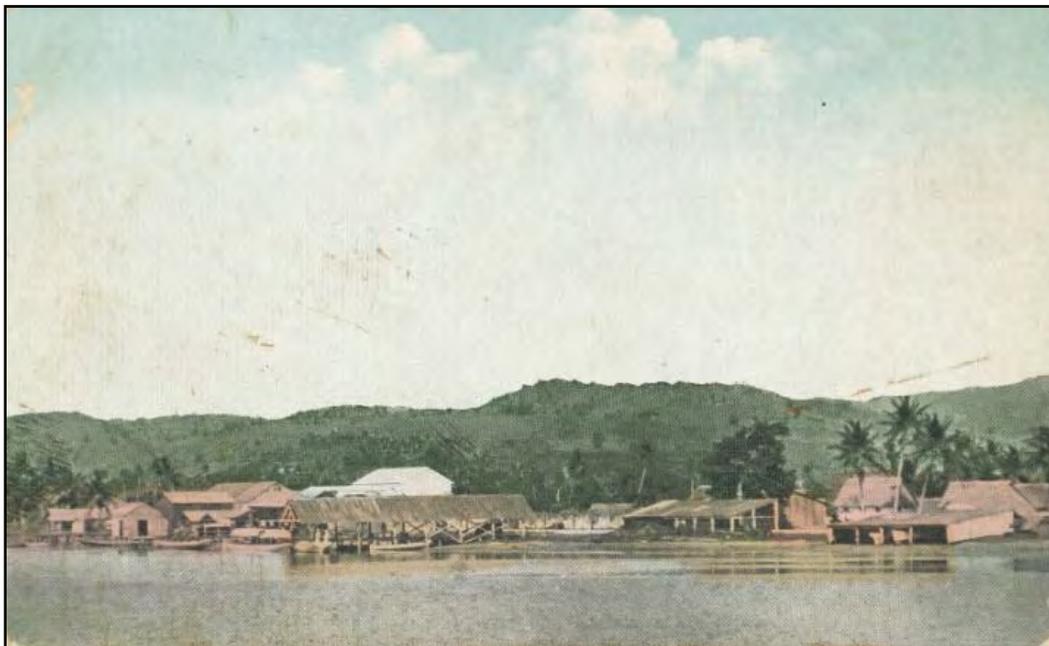
Prominent is one of the 400 feet high towers at Libugon

The U.S. Marines also had seven inch guns installed in 1921 at the tip of Orote Point and on top of Mount Tenjo with the related Camp Barnett nearby. These guns were subsequently removed in 1931 pursuant to disarmament treaty with Japan governing their respective possessions in the Pacific.



Mount Tenjo in 1922 with the guns in the foreground and Camp Barnett in the left background.

The U.S. Navy quickly assumed control of the dock at Piti in 1898 and labeled the minimal facilities as the Piti Navy Yard which continued to be the primary port facility for the island until 1944. Ships had to anchor offshore and their goods transferred to small barges to transit the Piti Channel to reach the Yard where they were off-loaded at the dock. The Piti Channel was too shallow for the ships to navigate to the dock. The old concrete bulkhead of the dock can still be seen at the marina behind the Cabras fuel tanks.



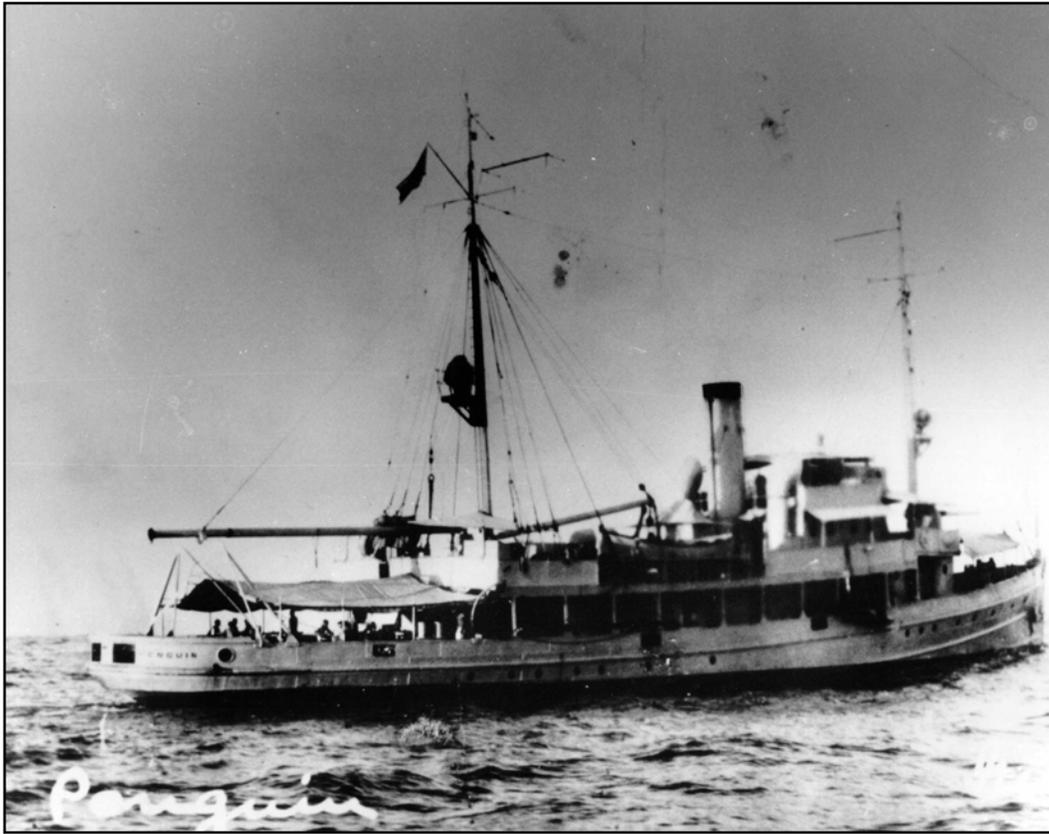
The Piti dock in the early 1900s

The U.S. Marine established their barracks on the plateau above the village of Sumay on Orote Peninsula in 1901 that was captured by the Japanese in 1941 and then subsequently destroyed during the war. The Marines were utilized as the police force on the island prior to World War II. McCook Elementary and Middle School on Naval Base Guam today occupies the location.



Marine Barracks Guam

From the 1930s until sunk on December 8, 1941 at the beginning of World War II in the Pacific, the minesweeper USS *Penguin* provided the seaborne defense of the island. The ship's weapons were limited to the two 3 inch guns.



USS Penguin

With increased tensions in the Pacific and the world that evolved into World War II the U.S. Congress funded construction projects for Guam that started in July 1941 and consisted of the Apra Harbor breakwater, harbor improvements, seaplane facilities, Piti bombproof power plant, convert the Agana power plant to oil, personnel shelters, a communications center, recreation facilities., and the extension of military roads. None were completed when the war came to Guam in December 1941 and none were defensive installations with no additional military personnel arriving on the island.

From December 1941 to the summer of 1944 the Japanese dominated the Mariana Islands until the U.S. capture of Saipan, Guam, and Tinian during the summer of 1944. The U.S. military quickly transformed the three islands into vast military facilities to further the war against Japan. Vast expanses of lands were seized for the use of the military. This included the construction of airfields on Saipan at Marpi Point, Kagman, Kobler, and Isley with a seaplane base at Tanapag Harbor; on Tinian of North and West Fields, and on Guam of Northwest, North, Harmon, Agana and Orote airfields. These were accompanied by construction of vast base facilities, fuel tanks, ammunition and supply depots, communication facilities, hospitals, construction camps, recreation facilities, and supported by ports, roads, and pipelines.

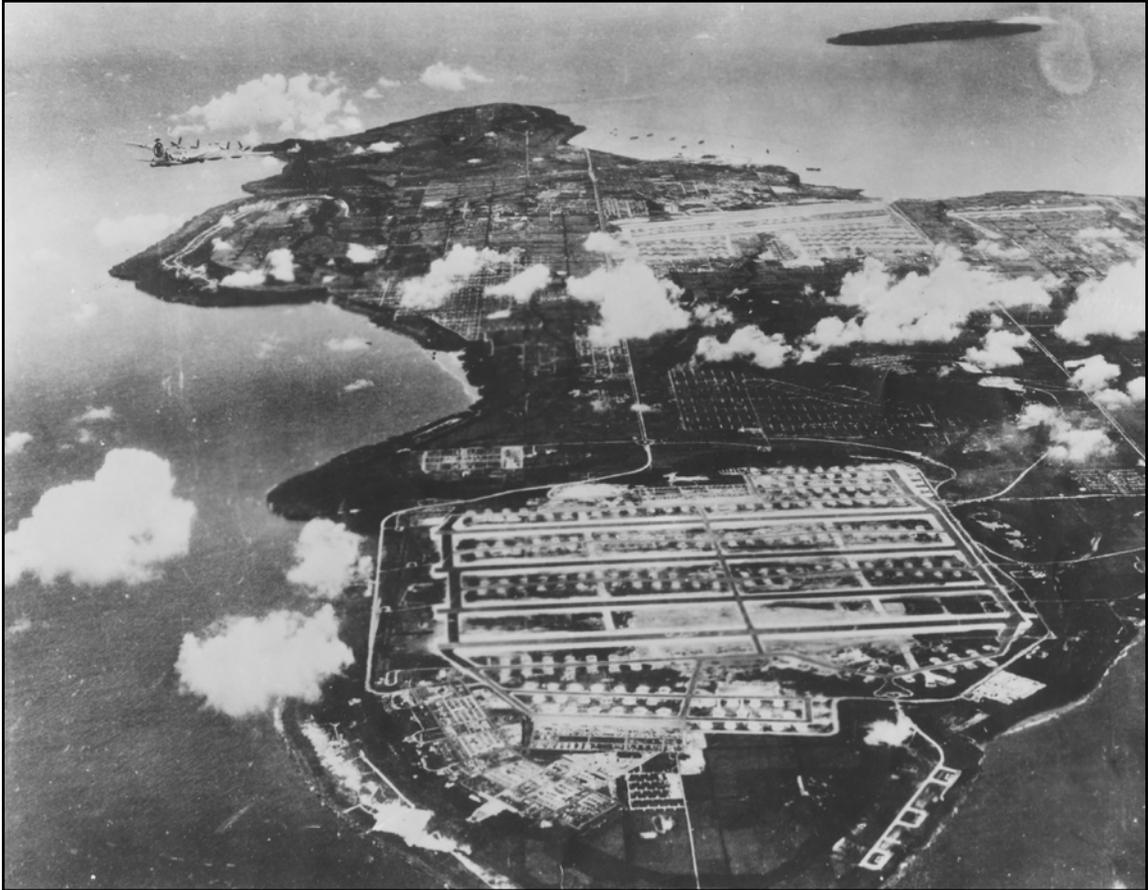


Military installations on central Guam at Tamuning in 1945

Guam became an advance headquarters base for: Commander in Chief Pacific, XXI Bomber Command, and Commander Submarine Force Pacific



Commander in Chief Pacific Headquarters on Guam in 1945 at Libugon, aka Nimitz Hill



Tinian in 1945 with North Field in the foreground.



Perhaps most revealing was the Guam Areas Allocations Map for 1945 that illustrates how the military assigned all the land on the island for their use and small components for villages, housing, and farming areas for the indigenous inhabitants.

Immediate post-war brought the closure of bases on Saipan and Tinian while the United States retained Guam because the United States had sovereignty over the island, the loyalty of the people to the United States, abundant land for military use, a superb harbor, and ample water resources.



Abandoned Isley Field on Saipan in the early 1970s prior to being transformed in the Saipan International Airport.

In his book *Creating an American Lake*, Hal M. Friedman clearly states the immediate post-war policy of the United States regarding the use of the Mariana Islands:

“Between 1945 and 1947, the United States embarked on an imperial course to guarantee its security in the postwar Pacific by taking direct control over several island grounds conquered from Japan and wielding strategic influence throughout the Pacific Basin from these islands...”

Along came the Cold War in the late 1940s with the Soviet Union and their satellite nations. Guam became the base for forward based nuclear deterrent forces. Andersen Air Force Base has nuclear armed bombers of the Strategic Air Force on alert status for decades. First B-29s, next B-36s, then B-47s, and finally B-52s.

Submarine Squadron Fifteen was stationed at Apra Harbor, Guam beginning in 1964 with the submarine tender *Proteus* at Polaris Point to serve initially the *George Washington*-class [nuclear-powered ballistic missile submarines](#).

Guam also functioned for Cold War military support facilities, from the north at Ritidian Point to the south at Cocos Island. Ritidian Point was the location for the U.S. Navy's Naval Facility, whose purpose was to monitor a series of undersea listening cables to track Soviet submarines. At Cocos Island was the LORAN station of the U.S. Coast Guard providing navigation information essential to ships and aircraft of the U.S. military before the advent of satellite navigation systems.



Naval Facility Guam at Ritidian Point



LORAN station at Cocos Island, Guam

A complete listing of Cold War installations on Guam for the U.S military is vast and consisted of the following than encompassed one-third of the island:

- Andersen Air Force Base
- Northwest Field
- Marbo Annex
- Harmon Annex
- Air Force Communications Annex
- Naval Facility, Ritidian
- Naval Communication Station Finegayan
- Naval Communication Station Barrigada
- Naval Air Station Agana
- Naval Hospital, Agana Heights
- Commander Naval Forces Marianas, Nimitz Hill
- Marine Barracks, Naval Station
- Naval Station
- Ship Repair Facility
- Naval Supply Depot
- Public Works Center
- Submarine Squadron 15

- Apra Harbor Fuel Piers
- Sasa Valley Tank Farm
- Tenjo Vista Tank Farm
- Naval Magazine
- Fena Reservoir
- Cocos Island LORAN Station
- Navy Power System
- Navy Water System

During the Cold War two military elements were located on Saipan. A unit of the LORAN system was located near Kobler Field in southern Saipan while the Naval Technical Training Unit (NTTU) was based at Capital Hill, Lower Base, Kagman, and Marpi. The NTTU was in reality a front for the US. Central Intelligence Agency who used Saipan to train Chinese agents who were subsequently air dropped into mainland China to start an uprising against the Peoples Republic of China. Their missions failed.



Originally the NTTU Building on Capital Hill, Saipan

The Cold War brought ambitious plans from the U.S. military to further militarize the Mariana Islands. Those that are know include Naval training and support facilities on Tinian and on Guam a Marine Corps Base, Camp Witek, at Yona, an ammunition wharf at Sella Bay and when that failed to receive local support for the land, an ammunition wharf at Orote

Point on Naval Station was then proposed which, due to local opposition, was subsequently moved to Adotgan Point, still on Orote Peninsula. Later proposals appeared to relocate military facilities from the Philippines to Guam.

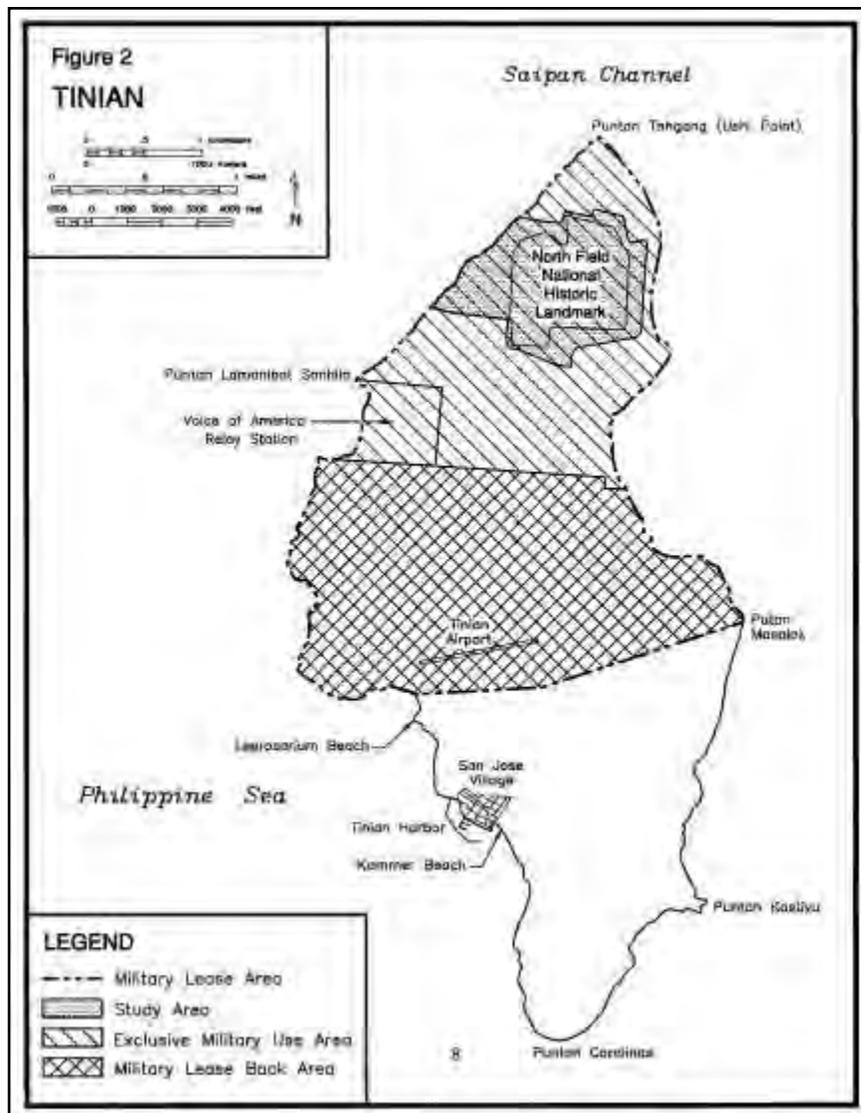


Pristine Sella Bay with its natural environment and CHamoru village site that includes latte would have been destroyed by the U.S. Navy's proposal for an ammunition wharf in 1969.



Orote Point at the tip of Orote Peninsula was the second location for the Navy's ammunition pier in 1978. It was subsequently moved due to local opposition. The unique marine environment featuring clear waters and soft corals would have been lost to the dredging for the pier.

The 1975 Covenant to Establish a Commonwealth of the Northern Mariana Islands in Political Union with the United States of America resulted in the lease of three areas from the Northern Marianas to the United States for primarily military purposes. This included the northern two-thirds of Tinian, a small area beside the port of Garipan in Saipan, and the entire island of Farallon de Medinilla for a bombing and gunnery range.



Tinian military lands based originally on the 1975 Covenant above and Farallon de Medinilla below



An additional military installation was constructed for the U.S Air Force in 1989 of the Pacific Barrier Radar III on Mount Petosukura in Northern Saipan designed for over-the-horizon radar to detect Soviet missile attacks.



The now abandoned radar on Mount Petosukura on Saipan.

With the collapse of the Soviet Union in 1991, the Cold War just went away and subsequently several military facilities on Guam and Saipan were closed because of a lack of military necessity or technology obsolesces. This included Naval Air Station Agana, Guam; Ship Repair Facility, Guam; Naval Facility, Guam; LORAN stations on Guam and Saipan; Naval Security Group at Naval Computer and Telecommunications Station (NCTS), Guam; Marine Barracks Guam; Andersen South, Guam; and the Pacific Barrier Radar III, Saipan.

Nuclear weapons were removed from Guam and thus the Strategic Air Command nuclear alert bombers at Andersen Air Force Base were withdrawn along with the [ballistic missile submarines](#) of Submarine Squadron Fifteen at Polaris Point, Guam.

In addition, on Guam selected lands were released by the U.S. military and returned to the local government for subsequent return to the original land owners. Concurrently the Base Realignment and Closure Program brought a reduction of forces due to mission changes for the military on Guam. The A-76 Process was implemented for the military on Guam which witnessed a reduction of civil service jobs primarily at Naval Station, Guam with those individuals terminated from federal civil service employment being fortunate to be then employed by the Base Operating System corporate contractor at reduced wages and benefits.

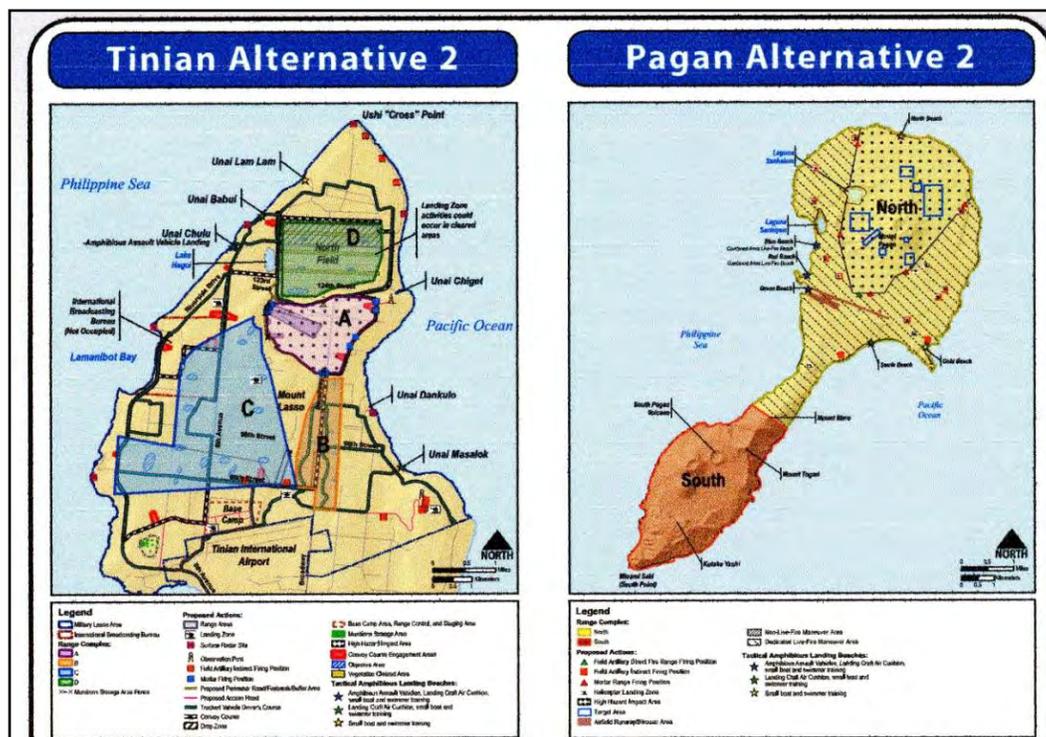
A shift of U.S military forces to the Pacific began as the planet entered into the new millennium of 2000 with the U.S. Strategic Shift to Asia-Pacific to counter the resurgence of China and the North Korea threat while confronting international terrorism, The Mariana Islands become the Tip of the Spear of the U.S. in the Western Pacific as the closest U.S. territory to the region. The U.S. Navy solidified their military dominance of the Mariana Islands with the creation of the Navy controlled Joint Region Marianas making the U.S. Air Force a junior partner.

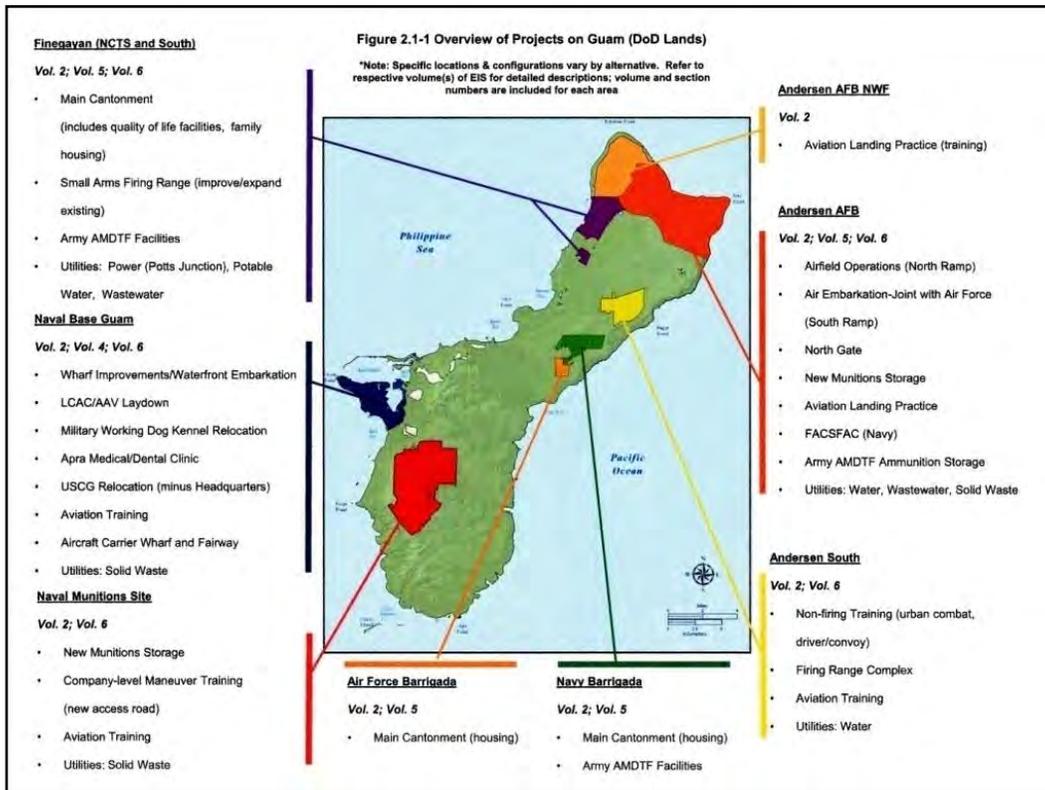
The vast array of resulting Department of Defense resulting actions is illustrated by the list of National Environmental Policy Act required reviews:

- Reactivation of Submarine Squadron 15, Guam, 2001
- Air Force Cargo Drop Zone, Guam, 2002
- Northwest Field Beddown, Guam 2006
- IRS/Stripe, Guam 2006
- Guam and CNMI Military Buildup, 2011
- Milky Way Radar Site, Guam 2012
- Mariana Islands Range Complex, (MIRC), 2013
- New Naval Hospital, Guam, 2014
- Mariana Islands Training and Testing (MITT), 2015

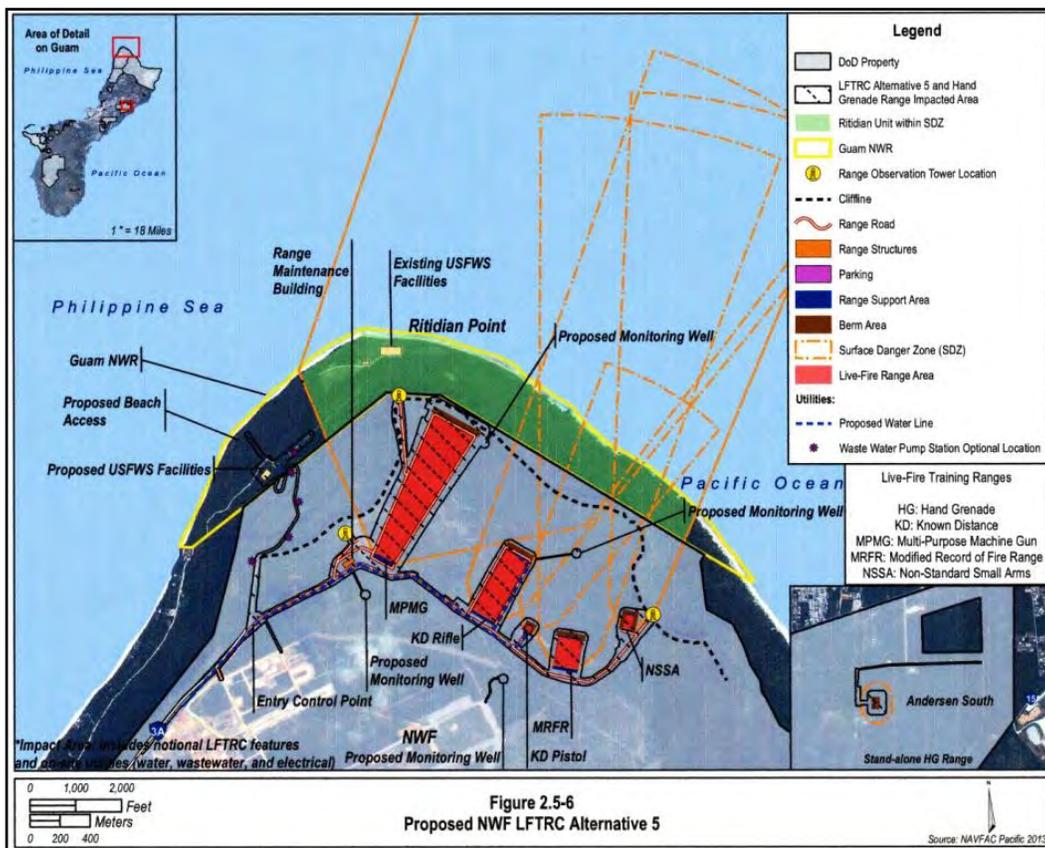
- Guam and CNMI Military Relocation Roadmap Adjustments, 2015
- Divert Activities and Exercises, CNMI, 2016
- Supplemental EIS for Mariana Islands Training & Testing (MITT), 2018
- Andersen Munitions Storage Igloos, Guam 2020
- CNMI Joint Military Training (CJMT), on-going
- Realistic Urban Training Exercises (RUTEX), on-going

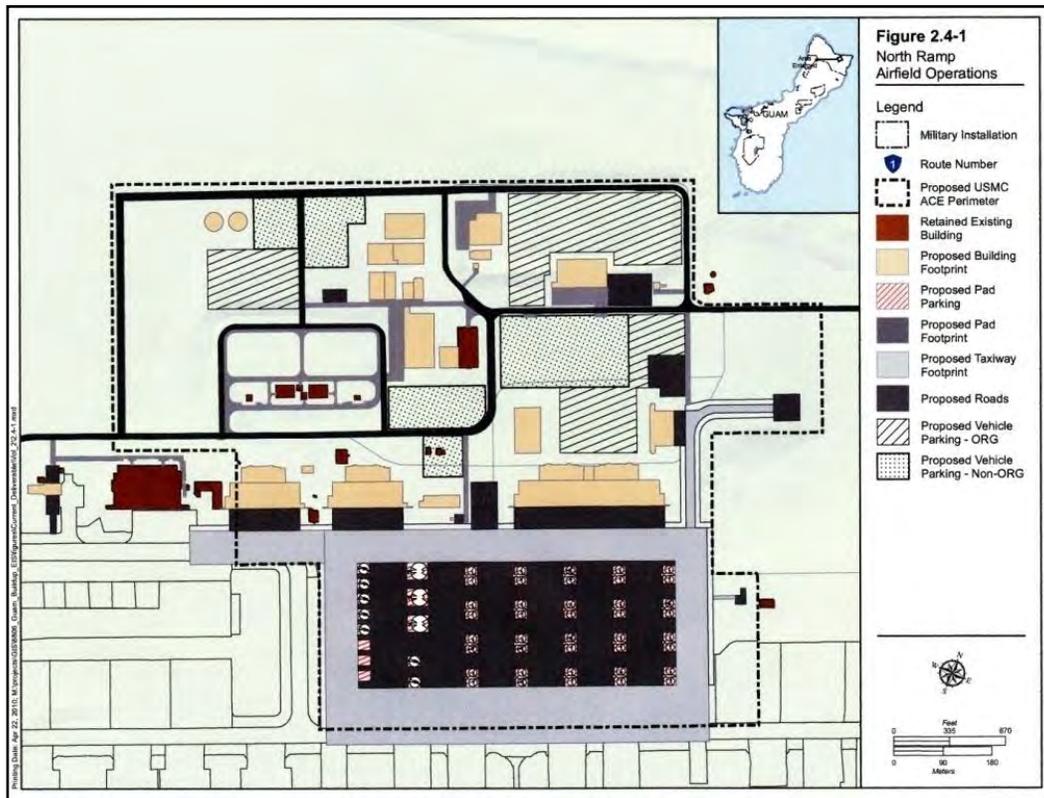
The following illustrates some of the proposals for use of the islands for the Tip of the Spear.





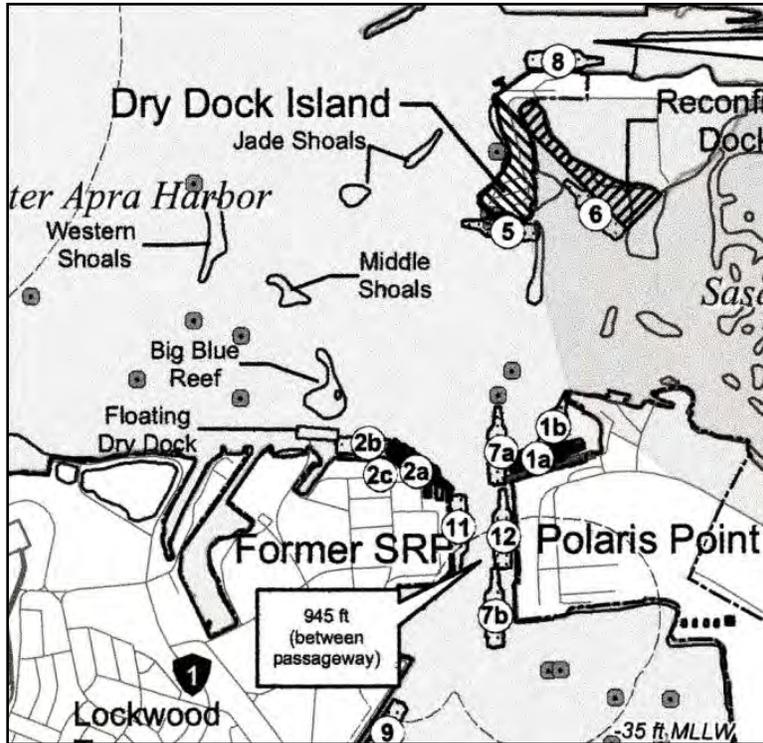
Focusing on two notable developments for Guam of the Litekyan Firing Range and the Andersen AFB North Ramp Marines Air Combat Element.



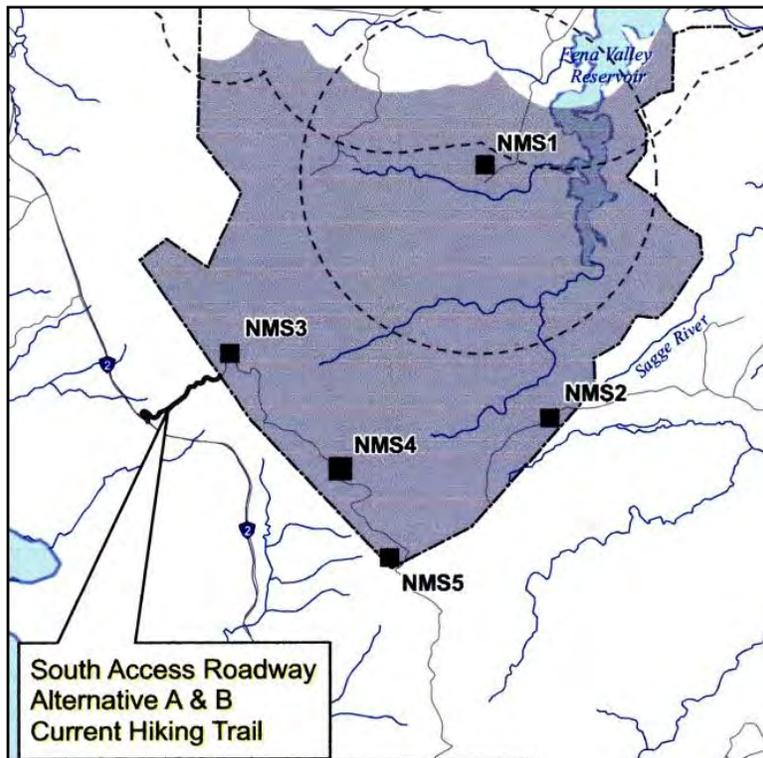


What has not been revealed, but buried in the Guam and CNMI Military Buildup Environmental Impact Statement that the Marines will then be conducting island-wide low level training flights over Guam.

Then there was the military build-up proposals that appeared to quickly disappeared, but could reappear of military facilities on Aguiguan and Sarigan; Fightertown at Andersen AFB, Guam; the aircraft carrier wharf, Apra Harbor, Guam; the middle of island road, Guam; and the southern mountains road and helicopter landing pads, Guam.



One version of the aircraft carrier wharf at Dry Dock Island.



The proposal for the southern mountains road on Guam along with helicopter landing pads.

Then we have the case of the firing ranges and safety zones. Governor Felix Camacho opposed the range at NCTS and the safety zone extending into the ocean because of recreational and tourism in the offshore waters. The firing range went to Pagat that met strong community opposition and then ended up at Litekyan, again with considerable community opposition. Concurrently the military decided to improve on the small arms range at NCTS with an expanded safety zone.



Finegayan Danger Zone

If the new danger zone is approved:

- Naval Base Guam commander would be allowed to restrict passage of people and vessels when range is in use.
- Vessels can quickly travel through the zone when range is in use, but cannot anchor or loiter.
- A red flag or strobe light will indicate the range is in use, and lookouts will ensure zone is clear.

Why it's needed:

- An existing small arms range at Finegayan will be improved and expanded. It is not feasible to have the revised danger zone completely on land.
- Other military firing ranges on island are inadequate due to large demand for training.

Source: Federal Register
Imagery ©2019 Data NOAA, CNES / Airbus, DigitalGlobe, Map Data ©2019 Google

So now the northwest coast of Guam has two firing ranges and two safety zones extending into the offshore waters. One at NCTS Finegayan and the second at Litekyan.



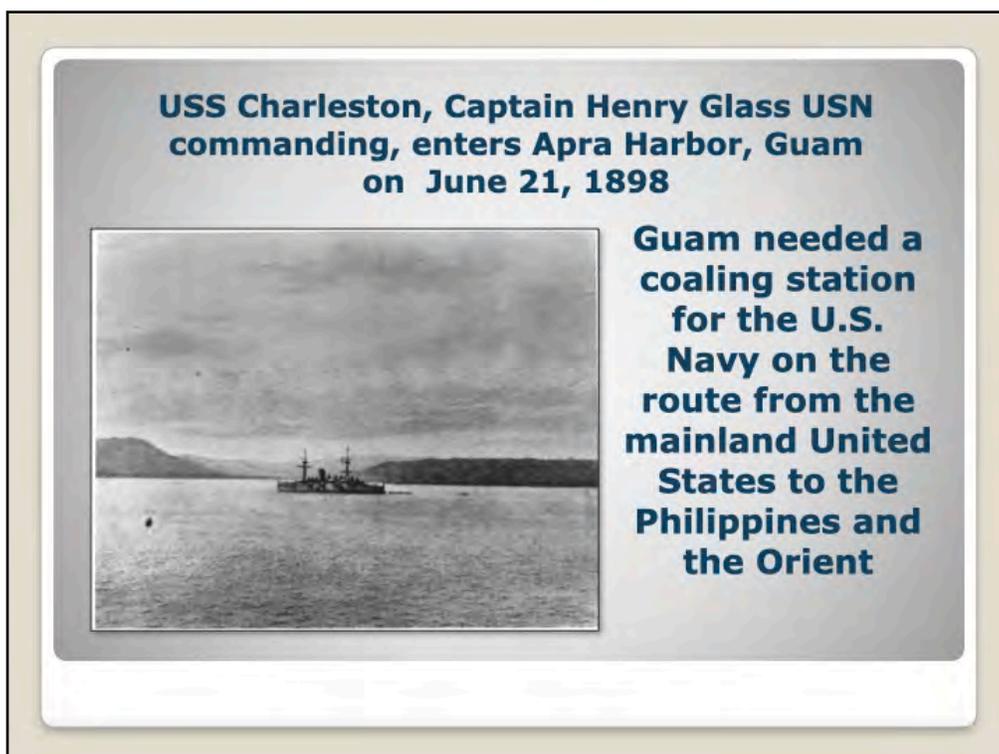
The safety zone for the Litekyan firing range

There is certainly more to come for the militarization by the U.S. of the Mariana Islands. With improved capability of the Chinese and North Koreans to launch missiles at the island, the Aegis Ashore Ballistic Missile Defense System is a certainty to arrive on Guam. There has even been a mention in the news of intermediate range ballistic missiles being located to Guam.

With sole justification for the Marines on Guam being the shortest time wise response time to trouble spots in the Asia Pacific Region and no ships or aircraft to transport them to those locations, we should expect the Navy homeporting of amphibious warfare ships and the Air Force to bring transport aircraft from the Air Mobility Command to Andersen AFB. Current U.S. Navy amphibious ships are homeported in Japan and San Diego, California while the closest U.S. Air Force transports are in Hawaii.

That concludes a concise overview of the United States militarization of the Mariana Islands with notable concentration on Guam without even engaging into the labyrinth of familiar issues regarding impacts regarding permanent changes and destruction on economy, culture, social, population, environment, land, political status, control of the islands, and justice. Only one thing is certain and this is there is more to come with the United States militarization of the Mariana Islands.

Presentation Slides



**Sumay Marines
Seaplane Base
1921 to 1931**



**Libugon Radio
Station
1921 to 1941**



**Mount Tenjo camp
and guns 1921 to
1931**



**Piti Navy Yard
1898 to 1941**



**Marine Barracks
1901 to 1941**



**USS *Penguin*
1930s to 1941**



**Guam military construction started in
July 1941:**

**Apra Harbor breakwater
Harbor improvements
Seaplane facilities
Piti bomb proof power plant
Convert Agana power plant to oil
Personnel shelters
Communications center
Recreation facilities
Extension of military roads**

December 1941 to Summer 1944 Japanese domination



June through August, 1944: U.S. Seizure of Saipan, Guam, and Tinian

Airfields Constructed by US Military

Saipan: Marpi Point, Tanapag, Kagman, Koblen, and Isley.

Tinian: North and West.

Guam: Northwest, North, Harmon, Agana and Orote.

Accompanied by construction of base facilities, fuel tanks, ammunition and supply depots, communication facilities, hospitals, construction camps, recreation facilities, and supported by ports, roads, and pipelines.



**Guam became an
advance
headquarters
base for:**

**Commander in
Chief Pacific**

**XXI Bomber
Command**

**Commander
Submarine
Force Pacific**



**North Field
Tinian 1945**

**Orote Peninsula
Guam 1945**

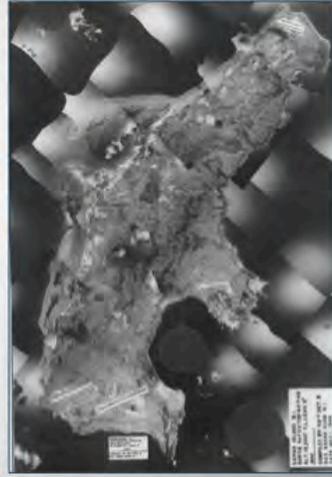


Massive Military Developments

**Immediate transformation of Saipan, Tinian, and
Guam into vast military bases**



**Saipan
L:1944
R:1949**



Area	Description
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Guam Areas Allocations Map 1945



Immediate post-war closure of bases on Saipan and Tinian



Isley Field, Saipan

Retained Guam because:

- United States sovereignty**
- Loyalty of the people**
- Abundant land**
- Superb harbor**
- Ample water resources**

This complex block features a title at the top: 'Immediate post-war closure of bases on Saipan and Tinian'. Below the title is an aerial photograph of a large, flat, green field with a grid of roads, identified as 'Isley Field, Saipan'. To the right of the photo is a list of reasons for retaining Guam, starting with 'Retained Guam because:'. The reasons listed are 'United States sovereignty', 'Loyalty of the people', 'Abundant land', 'Superb harbor', and 'Ample water resources'.

“Between 1945 and 1947, the United States embarked on an imperial course to guarantee its security in the postwar Pacific by taking direct control over several island grounds conquered from Japan and wielding strategic influence throughout the Pacific Basin from these islands...”

Hal M. Friedman, *Creating an American Lake*

Guam in the Cold War

Cold War nuclear attack based on Guam:



Andersen Air Force Base



USS *Proteus*



**Guam Cold War military support facilities, from
the north to the south**



**Naval Facility,
Ritidian Point**



**Coast Guam LORAN
Station, Cocos Island**

Guam Cold War Installations

**Andersen Air Force Base
Northwest Field
Marbo Annex
Harmon Annex
Air Force Comm Annex
Naval Facility, Ritidian
NCS Finegayan
NCS Barrigada
NAS Agana
Naval Hospital, Agana Hts
ComNavMar, Nimitz Hill
Marine Barracks, NavSta**

**Naval Station
Ship Repair Facility
Naval Supply Depot
Public Works Center
Submarine Squadron 15
Apra Harbor Fuel Piers
Sasa Valley Tank Farm
Tenjo Vista Tank Farm
Naval Magazine
Fena Reservoir
Cocos LORAN Station
Navy Power System
Navy Water System**

Approximately one-third of the island

Saipan

**Naval Technical
Training Unit**



**LORAN Station
Kobler Field**



**What might have happened:
Naval training and support facilities, Tinian
Camp Witek, Yona, Guam
Sella Bay Ammunition Wharf, Guam
Orote Point Ammunition Wharf, Guam**



Sella Bay



Orote Point

CNMI Covenant



Farallon de Medinilla



Saipan

Pacific Barrier
Radar III
on
Mount
Petosukura
in
Northern Saipan



1990s End of Cold War:

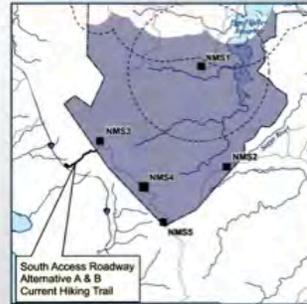
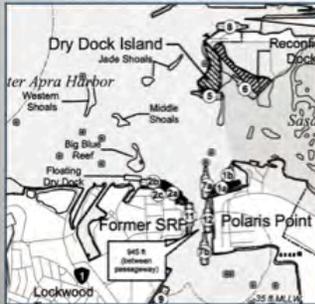
Closure of Naval Air Station Agana
Closure of Ship Repair Facility, Guam
Closure of Naval Facility, Guam
Closure of LORAN, Guam and Saipan
Removal of Naval Security Group, Guam
Closure of Marine Barracks Guam
Removal of nuclear weapons, Guam
Closure of Andersen South, Guam
Closure of Pacific Barrier Radar III, Saipan
Return of selected lands on Guam
Base Realignment and Closure, Guam
A-76 Process, Guam

U.S. Strategic Shift to Asia-Pacific
Resurgence of China
North Korea threat
International terrorism

**Mariana Islands become the Tip of the
Spear of the U.S. in the Western
Pacific as closest U.S. territory to the
region.**

Proposed and then disappeared which might reappear

Aguiguan and Sarigan
 Fightertown, Andersen AFB, Guam
 Aircraft carrier wharf, Apra Harbor, Guam
 Middle of island road, Guam
 Over the mountains road, Guam



Guam Firing Ranges and Danger Zones



Finegayan Danger Zone

If the new danger zone is approved:

- Naval Base Guam commander would be allowed to restrict passage of people and vessels when range is in use.
- Vessels can qualify travel through the zone when range is in use, but cannot anchor or stop.
- A red flag or strobe light will indicate the range is in use, and lockouts will ensure zone is clear.

Why it's needed:

- An existing small army range in Finegayan will be improved and expanded. It is not feasible to have the existing danger zone completely on land.
- Other military firing ranges on island are deteriorating due to long periods for training.

Source: Pacific Register
 Major: 600010040004, 000010040004, 000010040004, 000010040004

Guam originally opposed firing range at Finegayan and moved to Pagat only to have reappear years later.

Results in 2 Northern Firing ranges and Safety Zones

Finegayan Danger Zone

If the new danger zone is approved:

- Naval Base Guam commander would be allowed to restrict passage of people and vessels when range is in use.
- Vessels can quickly travel through the zone when range is in use, but cannot anchor or linger.
- A red flag or strobe light will indicate the range is in use, and lookouts will ensure zone is clear.

Why it's needed:

- An existing small arms range at Finegayan will be improved and expanded. It is not feasible to have the revised danger zone completely on land.
- Other military firing ranges on island are inadequate due to single demand for training.

Source: Federal Register
Imagery ©2019 Data NOAA, CNES / Airbus, DigitalGlobe, Map Data ©2019 Google



More to come

Aegis Ashore
Navy homeporting of amphibious warfare ships
Air Force Air Mobility Command
???



Issues that we are familiar with:

- Economy**
- Culture**
- Social**
- Population**
- Environment**
- Land**
- Political Status**
- Control of the Islands**
- Justice**



Thank you

Dave Lotz, davelotz@ite.net



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Dave Lotz has held the positions of the historian with Guam's War in the Pacific National Historical Park and Saipan's American Memorial Park; Conservation Resources Chief, Andersen AFB; and Parks Administrator, Guam Department of Parks and Recreation. He is on the Guam Review Board for Historic Preservation and Guam Preservation Trust Board. Dave implemented Guam's historic preservation program in 1975 with the initial cultural resources survey and has authored books and articles on the Mariana Islands.

5th Marianas History Conference

Day 5: Tuesday, February 23

Panel: Kumisión i Fino' CHamoru

The History of Fino' Haya and the Evolution of Guam's Chamoru Orthography

By Dr. Robert Underwood

The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam

Abstract: *The story of Fino' Haya (the language of the island) is a rich story encompassing not only the origins of the people who speak it, but the story of their experiences throughout the centuries. The CHamoru language is the clearest evidence that the people of the Marianas are Pacific Islanders, but it is so much more. In its vocabulary, in its rich constructions, in its adaptation to changing times, we bear witness to the strength and resiliency of a great people. I am sure that I can have a conversation with Hurao in spite of 340 years of time. But I am also sure that we could teach each other a lot. The use of CHamoru and its maintenance is the single greatest contribution to the continuity of the people of the Marianas. Dancing, navigating, eating and history books pale in significance to the single revolutionary act of producing a meaningful sentence in CHamoru. This presentation reviews the historical changes to CHamoru and the urgency of supporting a CHamoru-speaking community.*

Zoom Recording





Robert Underwood is a former Member of the US Congress and recently retired as the longest serving President of the University of Guam. He has served as a high school teacher, curriculum writer, administrator, Dean of the College of Education and Academic Vice President in his professional career. He is a distinguished scholar with many publications on education, regional political issues, indigenous concerns and cultural change. He is widely quoted in many publications regarding Guam's history, politics and cultural issues. He was active in community and cultural issues early in his life. He was a passionate

organizer of demonstrations and community activities on behalf of political status change, maintenance of the CHamoru language, indigenous rights and a more sustainable island community. He served as the Congressional Delegate from Guam in the 103-107th Congresses (1993-2003) during which he sponsored major legislation for Guam, played an active role in Department of Defense authorization bills and was a forceful advocate for political development for insular areas. He also played a national leadership role in Asian Pacific American issues especially in educational opportunities and legislation. He has also served on numerous boards and commissions including service as Chair of the CHamoru Language Commission, the National Board of Educational Sciences (Obama Administration), Guam Board of Education, founding member of the Guam Humanities Council and National Advisory Council on Bilingual Education (Carter Administration), American Folklife Center Board of Trustees (Appointed by Speaker Pelosi).

I Minatayan and Other Signature Projects

By Hope Cristobal

The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam

Abstract: *Within four short years, the Kumision i Fino' CHamoru has pressed forward the fulfillment of its mandate guided by its Strategic Plan and updated functions with assistance from oversight chairwoman, Senator Kelly Marsh-Taitano and partnerships with NGOs. We proudly share our accomplishments: the publication of "Ineyak Fino' CHamoru para Famagu'on" and its 2020 Updated 2nd Edition; "Guahan - Utugrafihan CHamoru"; the I Minatayan (virtual lessons of CHamoru Orthography) with PBS-Guam; the daily CHamoru language lessons posted in Guam Post; the installation of the "I Gima' Finamta' CHamoru", the Language Revitalization Center; the Archival Research Lab and the emplacement of the Guam Place Name Commission. We've conducted a language revitalization study; and are currently producing a cultural resource book entitled, Ginen i Matan i Mañaina-ta: Rinikohen Tiningo' yan Sinangan Siha and a Listan Palåbra booklet to aid in spelling. Others include: Cultural vignettes and the printing of "CHamoru" stickers and Signs.*

Zoom Recording



Presenter biography not submitted for publication.

The Kumision's Nation-Building Mission and Vision

By Dr. Laura Souder

The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam

Abstract: *One of the pillars of any indigenous nation-building effort is the continuity of peoplehood through the preservation of cultural sovereignty. Language as the umbilical cord to culture, connects First Peoples to the knowledge, traditions, beliefs, and skills of their ancestors. It is singularly, the most successful, time-tested vehicle for assuring the transfer of their unique way of knowing, communicating and being to future generations. The Kumisión, is at the forefront of this commitment to cultivate, ensure, and promote Guam's Fino' Håya and pà'an taotao tano' through the CHamoru Revitalization Center and its other programs and services. Our nation-building mission is decolonizing and inspires a vision which moves us closer to our inalienable right to self-determination as a People. The Kumision's Vision will be the focus of this segment of the panel.*

Zoom Recording



Presenter biography not submitted for publication.

Panel: Archival Sources and Collective Memory

I Hineggen Chamorro

Peoples of the Marianas and Their Colonial Records

By Carlos Madrid and Melissa Taitano

Abstract: *The perceived absence of native Chamorro voices in historical records created during the Spanish colonial administration (1668-1899) erroneously implies the absence of direct or indirect native agency in records' creation resulting in a singular, dominant narrative. The documentary heritage of the Mariana Islands began in the context of hegemonic power relations that privileged written accounts over oral traditions, pursuing religious and nation-building aspirations to the obstruction of native lifeways and ways of knowing. A critical use of the colonial records may yield historical narratives in which native voices and perspectives are not absent, but instead retain a quality of functional silence to be treated as subjects worthy of scholarly inquiry. This article explores the direct and indirect role of native Chamorros in records' creation during the Spanish colonial period in the Mariana Islands. The archival silence(s), or perceived absence of native voices is addressed to advocate more robust, culturally competent, pluralistic narratives about the historical experience of native Chamorro peoples of the Mariana Islands.*

Keywords: Archives, colonial records, colonialism, archival silence, documentary heritage, oral traditions, Pacific Island Culture, Chamorro, Chamoru, representation of the past.

Introduction¹

Archives are dynamic sites of interpreted expressions of past manifest as evidentiary texts² in a reflexive and iterative relationship with history and memory that continually enable the (re)creation of prevailing narratives over time, and, in some respects, define the landscape of what can be known about the past and imagined about the future. Written histories of the Chamorro people of Guam have been based on interpretations of historical records created by government officials, explorers, and clergymen, collected and maintained in archival

¹This paper is an English translation of the original, published in the volume of compiled papers coordinated by Carlos Martínez-Shaw, Carlos Madrid, and David Añenza, with Instituto Gutierrez Mellado, UNED, Madrid, Spain.

²Anne J. Gilliland, "Archival and Recordkeeping Traditions in the Multiverse and Their Importance for Researching Situations and Situating Research," in *Research in the Archival Multiverse*, ed. Anne J. Gilliland et al. (Clayton, Victoria, Australia: Monash University Press, 2016), 17. The term evidentiary texts are "inclusive of records as they exist in multiple cultural contexts (i.e., the societal record), because the term 'records' could be read as pertaining only to institutional/bureaucratic forms of recordkeeping."

institutions which functioned to create and maintain the Spanish colonial state in the Pacific. When Ferdinand Magellan entered Guam waters in the 16th century, he encountered the native population whose modes of knowing, remembering and cultural transmission were not written, but practiced through oral tradition, carving, traditional seafaring and performance ritual for over 4000 years prior to Magellan's arrival.³

I Hineggen Chamorro refers to both Chamorro remembrance and belief which have survived, changed over time and persist despite the absence or lack of evidence of them in written records.⁴ In this paper, we address archival silence, a concept articulated in *The Silence In The Archive* by David Thomas, Simon Fowler et al. Referencing J.B. Harley's *Silences and Secrecy: The Hidden Agenda of Cartography in Early Modern Europe*, Thomas applies Harley's theoretical philosophical viewpoint to archival theoretical development, writing "archival theorists have begun to see archives as places of power; it has become more accepted that archival silences are a proper subject for enquiry and to view the absence of records as positive statements, rather than passive gaps."⁵ This perceived absence can be interpreted, in part, as the result of the imposition of the Spanish colonial apparatus, and also because the native population of the Marianas transmitted knowledge and culture through oral and performative traditions prior to the imposition of the Spanish colonial administrative apparatus in the 17th century. The documentary heritage of the Marianas began in the context of colonial hegemonic power relations, prioritizing written over oral practices, promoting the nation-building project through the acquisition of territory and exploitation of resources, and the imposition of western worldviews to the obstruction of native Chamorro culture. Consequently, historical narratives developed over time from these colonial archival records were created with little consideration to the role and participation of Chamorro natives in the creation of these same records directly, indirectly or as acts of resistance and/or refusal.

³ Scott Russell, *Tiempon I Manmofona*. (Garapan, CNMI: NMI Division of Historic Preservation, 1998), pp. 123-253.

⁴ For this paper's purposes, mention of native culture or native inhabitants are in reference to the Chamorro people and the Refaluwasch settlers of Guam and Saipan. The word Chamorro has been historically spelled as such since the 17th century by colonial administrative and Church officials, and later by Chamorro speakers since end of the 18th century. Since 2016, an orthographic change from Chamorro to CHamoru was proposed by the *Komision I Fino CHamoru*. While the newly adopted form of the word Chamorro is currently used by Government of Guam agencies bound by legal requirement, the Commonwealth of the Northern Mariana Islands continues to favor Chamorro or Chamoru. We use Chamorro as the spelling that has, historically, been most commonly used. References to the Mariana Islands are made in this paper in terms of geographic region that includes Guam and Commonwealth of the Northern Mariana Islands.

⁵ David Thomas et al., *The Silence of the Archive* (Chicago, IL: Neal-Schuman, an imprint of the American Library Association, 2017), XX.

Through examination of colonial records, this article aims to begin to address the archival silence(s) of the people of the Marianas, and the utility and importance of closer re-examination of colonial records for more robust, culturally competent, pluralistic narratives. This approach not only acknowledges native contributions in colonial records' creation, but also provides insight into how written records, the archival tradition and the writing of histories have been and may be appropriated to promote contemporary Chamorro cultural practices and native inform responses to colonial realities past and present.

The Chamorro People of the Mariana Islands

Over the past four decades in the Mariana Islands and throughout Micronesia there has been an increasingly active engagement in processes of cultural and political decolonization, as evidenced by the revitalization and character of cultural practices.⁶ Unique to the islands in the Mariana archipelago, processes of decolonization have manifested as expressions of, and interest in, the promotion of- two distinct narratives: native Chamorro pre-contact period and the current settler colonial environment under U.S. administration. Despite the deeply-rooted influence of adopted multiple cultural practices of Spanish origin on notions of Chamorro identity and culture, as evidenced in contemporary Chamorro language and socio-political practices, the resurgence of native practices can be considered as having been, in part, born out of a dominant historical narrative that assumes the Spanish colonization of Guam as a failed, corrupt, bloody oppression of more than two centuries, and focused mainly to few details about 1) the initial contact period with the arrival of Ferdinand Magellan, 2) the evangelizing mission of Fr. Diego Luis de San Vitores and subsequent Spanish-Chamorro Wars, and, 3) the cessation of the Marianas to the United States of America following the Spanish-American War through Treaty of Paris 1898.

This oversimplified reconstruction of the past is generally reflective of challenges derived from the availability and accessibility of written records to local historians,⁷ a result of the largely unresolved impact of colonialism and subsequent fragmentation of Chamorro tangible heritage, and also, in part, the desire to erase or silence the past in order to promote more contemporary political/colonial agendas, an exertion of the right to forget, and, native persistence through remarkable resilience, co-optation and mimicry.⁸ Through archival

⁶ Judy Flores, "Navigating Chamorro Art and Identity," in *Pacific Island Artists: Navigating the Global Art World*, ed. Karen Stevenson (Oakland CA: Masalai Press, 2001), 50-67.

⁷ The term "records" is used interchangeably with evidentiary texts.

⁸ Homi Bhabha, *Of Mimicry and Man: The Ambivalence of Colonial Discourse*, October 28 (1984): 125-33. Accessed December 4, 2020. doi:10.2307/778467. Articulated by Bhabha and prevalent in colonial and postcolonial discourse, the term mimicry is used here to refer to the "normalization of colonial state or subject."

practices, the archival institution not only promotes and enables the perpetual imaginings and re-imaginings of nation manifest as written histories over time to the construction and obstruction of imaginings and re-imaginings of native and native histories over time - of relevant ethnographic cartographies, social organization, ways of knowing etc. but also delineates of the scope and terms of what can be known and imagined that solely of a colonial past and future.

The conventional historical narrative of the Chamorro people begins with Spanish colonizing of Guam, specifically the moment of encounter in the early 16th century, followed by the conquest and near decimation of the native population in the second half of the 17th century, the “cession” of Guam to the United States in 1898, the occupation of Guam by the Japanese Imperial forces and World War II, with the subsequent American “Liberation” of Guam in 1944. For approximately 4000 years of history prior to colonialism, the Chamorro culture developed as a vibrant seafaring, matrilineal society sustained through oral and performative traditions that enabled an expansive accumulation of knowledge of the ecological landscape of Oceania, mastery and development of seafaring and other innovative mobilities enabling commerce between islands and the formation of sustainable societies. These cultural practices continued to persist and evolve throughout three centuries of the Spanish colonial administration of the Mariana Islands albeit relegated to alternate, liminal spaces, varying modes of expression, and subjected to restricted mobilities in newly delineated and organized physical and social spaces, and along colonial binaries. Colonial records both peripherally include and mainly exclude the native interpretations of the Chamorro historical experience accessible and perceivable in the context of Western normative worldview, realities, and interests.

Addressing these archival silences⁹ by examining intersectionality of colonial records and the contextual native cultural framework can elucidate terms of negotiation that may both serve to inform, enrich and expand historical narratives. To do so, we identify various locations of records relevant to the Mariana Islands as a first step to reclaiming Chamorro documentary heritage, and, considering the cultural values of community, reciprocity, ancestral worship, the ties between land and bloodlines, and biocentric worldview to enable more inclusive, pluralistic narratives, and promote the resurgence of native Chamorro knowledge and lifeways in a contemporary context and on native terms.

⁹Valerie Johnson, “Dealing with the Silence,” in David Thomas, Simon Fowler et al. *The Silence of the Archive*, ed Geoffrey Yeo (London, UK: Facet Publishing, 2017), 109. In Chapter 4 *Dealing with the Silence*, Johnson cites “the actual recovery of records” and “engaging in folklore and traditions” as examples of addressing archival silence.

Chamorro Native Lifeways

The Mariana Islands were inhabited by the first of a series of successive voyages by Austronesian seafarers.¹⁰ The developed native Chamorro culture was a vibrant seafaring one, and matrilineal society sustained through traditional use of natural resources and articulated throughout oral traditions of *mare*, poetry, ritual performance, and ancestral worship.¹¹ The “flying proa”, considered throughout Micronesia as the fastest and most distinct traditional seafaring vessel in the Pacific, were built in the Mariana Islands, enabling mobility of human and material resources across Micronesia. From oral narratives to memories of distant or present events,¹² proverbs to idioms, or song and chant, traditional, improvised, or adopted, the vast majority of the ways of knowing, and cultural, social, and political expressions of the people of archipelago now known as the Mariana Islands were non-written. Instead, these ways of knowing were encoded, developed, and transmitted through oral and performative expression. These included multiple and interconnected social and physical cartographies of the land, ocean and sky, land and sea boundaries, fishing and harvesting rights, familial and intra island alliances, moon phases and seasonal planting or fishing, and the appearance and positions of stars corresponding with weather patterns etc.

The Mariana Islands are unique in that they were the first Pacific islands to be settled by Austronesian seafarers, and first to be contacted by a Western power on March 6, 1521 with the arrival of Ferdinand Magellan on his historic journey that would be completed by explorer Juan Sebastián Elcano in his circumnavigation of the globe. The native population was referred to as *Chamurres* in 16th century historical documents and later in the 17th century as *Chamorris* and *Chamorros* with the arrival of Jesuit Diego Luis de San Vitores in 1668. The word *Chamorro* is a variant of *Chamorri*, the high caste in ancient Chamorro society.¹³ In current day Guam, the word Chamorro is formally spelled as CHamoru, following the law passed in 2016 by the Guam Legislature. In the Northern Mariana Islands,

¹⁰ Irina Pugach, Alexander Hübner, Hsiao-chun Hung, Matthias Meyer, Mike T. Carson, and Mark Stoneking, “Ancient DNA from Guam and the peopling of the Pacific,” *Proceedings of the National Academy of Sciences of the United States of America*, December 22, 2020, DOI: 10.1073/pnas.2022112118

¹¹ Lawrence Cunningham, *Ancient Chamorro Society* (Honolulu, HI: Bess Press, 1984), 100-106.

¹² Laura Marie Torres Souder-Jaffery, *Daughters of the Island: Contemporary Chamorro Women Organizers of Guam* (Mangilao, Guam: Micronesian Area Research Center, University of Guam, 1987). Souder-Jaffery first articulated the *antes yan pago* dichotomy which demonstrated how, in Chamorro culture, past is conceived as immediate past rather than a linear, collective lived experience - in essence, consolidating past to a more proximal present, complicating even a conceptual “time as circular.”

¹³ Lawrence Cunningham, *Ancient Chamorro Society* (Honolulu, HI: Bess Press, 1984), 10-33.

the most common spelling remains Chamorro, or Chamoru. We use Chamorro as the version closest to its historical use.

Colonial Records of the Marianas

After the visit of Ferdinand Magellan in 1521 and the subsequent visits of other European explorers, the Spanish colonial administration of the archipelago would begin in 1668, with the establishment of the colonial administration accompanying the Jesuit mission to evangelize its inhabitants. Such establishment and the varied chain of reactions by the native inhabitants triggered the *reducciones* or forced resettlement of the population, in a process unanimously considered as a major cause for the dramatic depopulation that followed. The number of indigenous inhabitants ranged from an estimated 20,000, to just 3,539 by 1710.¹⁴ The systematic efforts to indoctrinate the native population, which was fast decreasing in numbers as direct and indirect consequence of the *reducciones*, stifled also the eventual decline one or two generations later of some practices like traditional navigation, which also constituted a veritable physical contraction and narrowing of the native cultural landscape to the Mariana Islands facilitated by the regulation of the contacts with native populations from neighboring islands of contemporary Federated States of Micronesia and the Republic of Palau until the early 1800's.

The Spanish solidified its colonial administration in 1700 and through the succeeding century Guam would remain a port-of-call for the Acapulco-Manila Galleon, mainly to replenish its fresh water resources. Since deeply-rooted recordkeeping practices travelled aboard sailing vessels into the Pacific as well-developed, necessary tools of the Spanish colonial processes, the inhabitants of the archipelago slowly engaged in an imposed process of transformation. As Anne Gilliland writes, “Recordkeeping infrastructures were integral to many aspects of colonial administration, including communication and information management, financial accounting, and documenting and monitoring the colonized and their activities.”¹⁵ The imposition of the archival institution in the context of Spanish colonialism and later the adoption or engagement of some western record-creation and records-keeping practices by the Chamorro population marks the beginning of the Mariana Islands’ documentary heritage, and evidences the exertion of native Chamorro agency in the same processes.

¹⁴The figure for the initial number of islanders fluctuates, depending on the authors, from 12,000 to 40,000. For a general overview see: Richard J. Shell, *Saved from Extinction. Changes in Guam's Population. 1700 to Mid-Century*. MARC Working Papers N. 73. University of Guam. 1997.

¹⁵Anne J. Gilliland, Sue McKemmish, and Andrew J. Lau, eds. *Research in the Archival Multiverse* (Clayton, Victoria: Monash University Publishing, 2017), 17.

The Spanish colonial administration of the archipelago triggered a robust body of records that extended from royal decrees to trials, censuses, “Royal Decrees, orders from and to governors, Church affairs. . . trials, internal regulation norms of the government of the Mariana Islands, electoral processes, reports on the state of the schools and education in the Islands”¹⁶ Given the nature and process of the Spanish colonial apparatus, these records were written, copied, and filed in each of the colonial centers, which besides Agaña, they were in Mexico City and Seville, Manila, Cebú, Vigan, Madrid and Rome, depending on the time period and institutional character of the record, either, military, civilian, or religious. Besides the numerous small archives scattered in Spain, Mexico and the Philippines, most of the surviving records are preserved in the Archivo General de Indias of Seville, *Archivo Histórico de la Provincia de Aragon*, and in Madrid in the archives of *Archivo Histórico Nacional*, *Archivo General Militar*, *Archivo del Museo Naval*. The Archivo General de la Marina in Ciudad Real (Castille) also holds records of interest for the Mariana Islands; *Archivo General de la Nación* in Mexico City, Mexico; National Archives of the Philippines. The Library of Congress of Washington (USA) keeps the records of the local colonial administration of the Mariana Islands since they were sent there in the early 1900’s by US Navy officer and distinguished botanist William E. Safford.¹⁷ Remaining in Guam, original manuscript records are kept in the Micronesian Area Research Center of the University of Guam (which has reproductions of many manuscripts from the abovementioned archives) the Hagatña Public Library and few private family archives that hold manuscript records dating back to the Spanish colonial administration. An encyclopedic collection of some of these records has been transcribed, translated and annotated by Canadian scholar Rodrigue Lévesque, in 40 volumes. These records included manuscript reports by the town mayors, copies of lengthy proceedings sent to upper government instances, etc. It is among the official records, copied into the different dependences of the colonial apparatus, that we find the trove of the documentary heritage of the Mariana islands. The entities or colonial agencies that generated these records were concentrated in specific locations, depending on the character of the recipient was public or privately owned: Families kept private records such as letters, deeds of sale, property titles, etc. majority of those did not survive the passage of time and the devastation of World War II. Public records such as official communications of the local colonial government, included reports sent to Manila or Madrid, but also internal communications with the other local offices (Captaincy of the Port in Apra, or in Saipan, Commander of the Presidio, mayor of Agaña, etc.).

¹⁶Belén Pozuelo Mascaraque, “Presencia y acción españolas en las Islas Marianas (1828-1899),” PhD diss., (Universidad Complutense de Madrid, 1998).

¹⁷ Robert Rogers, *Destiny’s Landfall: A History of Guam* (Honolulu, HI: University of Hawaii Press, 2011), 111.

The different government offices had responsibilities that as far as written records is concerned, included a triple scope: generate records, transmit them, and preserve copies or index of records dispatched. From the parishes to the town hall or Casa Real in the villages, to the central colonial government in Agaña and the general government in Manila, the different offices, or the Governor, his aides, and other government branches such as the Administrator of Public Funds, the urban militia, the company of artillery, the Judge, or the Comandante of the Presidio. Chamorro Gobernadorcillos, particularly in the second half of the 19th century, were tasked with keeping a written registry of the instructions received, responses sent, or all sorts of official communication conducted. These registry books were to be kept in the Casa Real or likely in the Gobernadorcillo's own home, with its custody under his responsibility, like with the official seal to authenticate documents by stamping it on them. These duties were meant to be indispensable tools for the local village leader, as delegate of the Governor, in the management of the administrative responsibilities imposed in the colonial setting. It appears that these records were kept with some consistency in the last two decades of the 19th century, as seen in the abovementioned Library of Congress' records of the Spanish Government of the Mariana Islands.

The successive Augustinian Recollect friars, as part of the duties of their ministry, were tasked with the maintenance and custody of books of accounting, records of expenses, chronicling of events of the community in matters of moral and religious observance, and other reports. These records had to be ready for inspection during pastoral visits. In fact, each of the town parishes had to keep their own updated registries of baptisms, deaths, marriages, etc., and keep them in clean writing, with each page numbered, and this number registered at the beginning of the book, thus preventing any missing pages, and facilitating the detection of a manipulated record. By the late 19th century these processes of data processing that included compiling it, updating it and protecting it, as is common in modern Western societies, had been taken place in Guam for over a hundred and fifty years. Even considering the disparaging lengths of time in which the records may have not been gathered, they were nonetheless part of the predictable scope of responsibilities. Many written records have been lost, but they existed and were expected by the native local authorities who negotiated the daily life in the colonial setting. The practice of tracking and retrieving information during the colonial era intended to make those individuals involved accountable for their management of the government and royal/public interests. However, the disparaging levels of native literacy, and arguably the very nature of the imposed administrative apparatus in itself, implied there was a huge gap between the duties expected from indigenous colonial agents, and their actual will or technical capacity to comply with them.

The colonial order was inevitably reflected in the records it generated.¹⁸ These records are at the foundation of the system that enabled and facilitated colonial authority over its inhabitants. These evidentiary texts of the exercise of government rule have also been the core content from which dominant narrative histories have been written. The narratives are the result of such representation of the governing state. The postcolonial archive, like the postcolonial historic discourse, must also reflect its nature. The vast majority of the cultural, social, and political expressions of the people of the Mariana Islands were non-written not only since ancient times, but also throughout the colonial era. While the Spanish colonization triggered a massive change in the paradigm of knowledge transmission -prioritizing oral to written- the actual introduction and extent of written language and Western school system was conducted over a very lengthy period of time and with uneven results. Large pockets of the population were left outside of the colonial system and traditional methods of knowledge transmission persisted. Oral narratives, memories of distant and recent events, songs, proverbs, riddles, and idioms, all of which were traditional, improvised, or adopted. Encoded in multiple formats, the Chamorro historical experience also extended to practices of modern daily life that fell under the sphere of the colonial reality but due to logistical limitations in the preparation or preservation of records could not be written: land boundaries and the practice of their marking, municipal practices regarding management of cattle, fishing areas, timber cutting, etc. In more contemporary times, the re-creation or re-construction of clan names, are also seen as acts of native agency in which the use of written accounts has been claimed for contemporary needs.

A Blended Approach to Writing Histories – Case Studies

Besides these, daily life in the colonial setting generated written records of different nature. From simple signatures and rubrics to official communications at the town level, deeds of sale between individuals, private agreements, letters, diaries, and other forms of written expressions such as markers, representing the written component, preserved as archival record in a blended collective memory and cultural heritage. Regarding recordkeeping and cultural preservation practices of the Chamorro people, much has been silenced, taken as irrelevant or relegated to legend and fantasy with the passage of time, the devastation of World War II, or the implacable damage of the tropical weather. The few locally surviving samples have precious testimonial value.

In a deeper level of analysis, beyond the explicit content of the document or the purpose for which it was written, the scrutiny of any given record can provide us with names, toponimy,

¹⁸ Ann Stoler. “Colonial Archives and the Arts of Governance,” *Archival Science* 2 (1-2) (2002): 87

family ties among individuals, instances of personal experiences, etc., referring to those who fell outside of the focus of the colonial attention. The identification, harvesting, and interpretation of such data can be used to generate contextual narratives of the life and times of indigenous individuals who endured the colonization process but whose voices were bypassed by the colonial experience and the mainstream histories it generated. It is that consideration, with the massive potential the records have to contribute to the discipline of genealogical studies, of enduring value in the Mariana Islands, which we consider of significant importance in reclaiming the documentary heritage of the Chamorro people.

An effective strategy of reorienting the focal point of the episodes mentioned in the records requires a set of skills (paleography, diplomatics, Spanish language, Chamorro cultural knowledge, colonial history) that allows the scholar not only the extraction of meaningful data, but properly woven historical narratives that are more robust, consistent with corroborating evidentiary sources, but also focused on historic subjects outside of the structures of power. The potential of academic disciplines like history and archival studies for the reconstruction and representation of historic past can be detected through samples scattered in surviving records, to be woven back into existing memory through a process of interpretation and representation. The need of going beyond the history of colonization implies that these narratives, which would also have to be (re)presented, require the development or reinforcement of policies for markers, plaques, reenactments, and other instances of exemplification of historic events that can contribute to the integration of the historic narrative into the understanding of the present.¹⁹

Achuga and Laguaña

In 1797, Rafael Achuga from Sinahaña, and Rosa Laguaña from Agat, daughter of the Gobernadorcillo of that town Pedro Laguaña, were apparently having a romantic affair. The proceedings conducted in 1797 against them were based on the suspicion and subsequent accusation of such illegal affair, her being a married woman.²⁰ These proceeding illustrate the extent of the invasive practices used by government officials could include and did include their role of regulators over the private lives and alleged morals of the inhabitants. That practice was even more invasive in the colonial setting, where racial elements of discrimination were added. The discrimination was not so much centered on ethnic

¹⁹ In the island of Guam, the *Komision I Fino CHamoru* is actively involved in ensuring proper standards are followed in the policies for markers and monuments, something that is ingrained in its scope of competencies.

²⁰ NAP, Varias Provincias, Marianas. SDS-4638. *Diligencias Practicadas contra Rafael Achuga, Indio soltero del Pueblo de Sinajaña que vivía en ilícita amistad con una mujer casada, 1797.*

background in itself, but on socio-cultural behavior, because of the Spanish colonial legal system that considered the indigenous peoples of the colonies or territories as Spanish subjects for all legal purposes, but also considered them as permanently underage.

While the invasive monitoring of morality was somewhat discontinued by the generations who grew under the struggling constitutional liberalism of 19th century Spain, even by 1797, race was not the determining factor in triggering government forces to intervene: the title of the proceedings refers to the ethnic background of Achuga as “indio”, while Laguaña is only referred by her civil status, “casada” or married, with no reference to her Chamorro ethnic background. In these proceedings the officers of the local militia, composed by “indios” as well, entered the Sinahaña house of Rosa Laguaña at 10 at night, where they caught the lovers red handed, locked inside the little room closed by a rack bamboo door. On the spot, Achuga justified himself by claiming he was “rubbing her belly” because she had fever and bronchitis.²¹ However upon declaring under oath he admitted he was living with her in an illicit relationship since November of the previous year and shortly after his discharge from his post as soldier of the Pampango company. They were found guilty by the judging Governor, but in consideration that Laguaña’s husband Angel de la Trinidad was unable to defend himself (he was seeking sanctuary inside the church, likely due to another unrelated incident), the Governor made the officers involved promise that they will keep secret of the whole incident. Eventually Achuga was penalized to one year of work in the government farm of San José de Dandan, West of Inarajan, where he was to be provided food but not salary for the duration of his stay. Rosa Laguaña was sentenced to live with her parents Pedro Laguaña and Rosa Quitaca [sic] for one year, not leaving the town of Agat, nor to fish or cultivate her crops, unless accompanied by one of them. Both parents were also warned that the reasons for such confinement should be kept secret.

Records like these uncover multiple elements of interest to the historian, from evidence of how, in those years, government mechanisms ensured monitoring the morals and behavior of individuals, to the measuring on the social control exercised by the community against one another. But there are other elements scattered in the record which are of outmost interest from the local point of view, but that could pass unnoticed. Multiple biographical allusions regarding Laguaña and Achuga can be harvested and placed in a larger context, if service to the field of genealogy is to be considered. Even the ranks within the military garrison of the native officers in charge of conducting the intervention, give us bits and glimpses to crowd their own biographies. The passing references on the interior of the small wooden house of Rosa Laguaña contribute determining the average size and space distribution of a standard

²¹ “sobándole la barriga... por hallarse enferma de calentura y a[h]oguido”. Id. P. 29..

private residence such as the wooden home in Sinahaña in the late 18th century. While proceedings of this nature give us a lot of information regarding the priorities, mechanisms and daily problems of the colonial setting, it is from the viewpoint of the history of the Chamorro people that we find most relevance. Historians of the Spanish presence in the Pacific can contribute this process by continuing to note down references to individuals, place names, cultural practices, etc.

Ramona Chargualaf

Multiple accounts provide us with actual words spoken by indigenous individuals, thus giving the opportunity of putting the native voices at the center of the historic discourse. Such is the case of Ramona Chargualaf, who in 1850 formalized a complaint for having been detained 8 days for refusing to conform with the orders of the Governor to wash his clothes:

“...I was called to meet the Lieutenant Governor of these islands, Don Juan Ruiz Roda, in order to have his clothes washed, and notwithstanding the disgust that assisted me, for the meager pay he gave me and the many clothes that I had to wash and together with the many objections that he made, making me feel uncomfortable because of any trifle; however because of how much he forced me and because of the fear of him I had, I was forced to obey, washing his clothes...”²²

As it happened in other instances regarding native complaints, Ramona Chargualaf must have been necessarily assisted in the preparation of the complaint, which she signed with a cross. This use of the colonial records have permitted in the past the emphasis of the historic narrative on the local voices, beyond the narrative of the record itself. The effort of placing native voices at the center of the historic discourse as much as possible is already in practice, among other authors, in the work undertaken by Chamorro linguist Dra. Rosa Salas Palomo with the help of Dr. David Atienza, in their translation into *Fino Haya* of the speech attributed to chief Hurao during the conquest.²³

²² NAP, Varias Provincias, Marianas 1850-1897. SDS-4351. Exp. 1. Original wording reads: “...fui llamada ante el Sr. Teniente Gobernador de estas islas Don Juan Ruiz Roda, con el objeto de que le lavase la ropa, y no obstante la repugnancia que me asistía, por la mezquina paga que me daba y la mucha ropa que tenía que lavar y juntamente los muchos reparos que ponía, incomodándome arduamente por cualquier friolera, sin embargo por lo mucho que me obligaba y por el miedo que le tenía, me vi precisada a obedecer, lavándole la ropa...”. Author’s translation.

²³ *Pacific Daily News*, April 23, 2018. “[Rosa Salas Palomo, David Atienza de Frutos to present lecture on Hurao speech translation](#)”. [Accessed on April 2, 2021].

Luis Narciso Baza

Another testimony of the potential of the colonial records is the recuperation of a local hero, *Luis Narciso Baza*, who in the early 1870's resiliently challenged the existing conditions in Hagatña and pursued legal action against the Governor. Upon due process the Governor was found guilty by the Spanish government and sentenced to never return to the Marianas, the Philippines, nor Madrid, and pay cash compensation to Baza.²⁴

While the title and overall purpose of the documents in which this process was recorded were not indicative of its importance, it's the perspective placed on them that highlight indigenous agency or the anti-colonial responses.

José Manibusan

A case study that intersects technology transmission and local networks of mutual support is that of José Manibusan y Santos, alias Paulino. By 1893 he was a 53 year old man, "indio", born and living in Agaña, carpenter by profession, with some education, no assets but with a criminal record for misconduct. He was accused of larceny, for which the judge absolved him due to lack of proof. The sentence was read in the Real Audiencia de Manila on June 28 of 1893, and on January 31 of the following year, in Agaña. The official witnesses Manuel Aflagüe and Juan del Rosario notified José Manibusan of the absolutory sentence. Manibusan couldn't sign the acknowledgment, because the fingers of his right hand were shortened or cut (acortados). Demetrio Quitugua signed on his behalf.²⁵

Again, what it can be considered the most significant aspect of this particular record relies beyond its formal aspects. As stated, the cut fingers of José Manibusan, perhaps a result of the training or exercise of his profession as carpenter, is just a passing reference at the end of the document but is of outmost interest to genealogists and local historians seeking to go beyond the history of colonization. Data that would be secondary for the historian, and could even pass unnoticed by a cataloger, it is of special relevance for the history of the Chamorro

²⁴ For further details on the life of Luis N Baza and the trial against Governor Moscoso see: Carlos Madrid, *Beyond Distances. Governance, Politics and Deportation in Spanish Marianas from 1870 to 1877*. Northern Marianas Council for the Humanities. 2006, Saipan. The main source used in that book for the trial of Governor Moscoso is the verdict, found in Exp 3, bundle 2229 section [Ultramar of the Archivo Historico Nacional in Spain](#). [Accessed December 3, 2020] The correct expediente is not "Exp 59" of that bundle, as cited by author Omaira Brunal-Perry among other incorrect references to *Beyond Distances*, in: Omaira Brunal-Perry, [19th Century Society in Agaña: Don Francisco Tudela, 1805-1856, Sargento Mayor of the Mariana Islands Garrison, 1841-1847, Retired on Guam, 1848-1856](#). 1st Marianas History Conference 2012. [Accessed February 30, 2021].

²⁵ NAP, Varias Provincias, Marianas 1822-1898. SDS-4340. B-10. s-637-640. Communications Real Audiencia and Manas for the ex-officio trial against Jose Manibusan y Santos for robbery. Case 227.

people in their quest to trace down the genealogies of the families living across the archipelago.

With all their differences, the societies in the colonial Marianas (or the other islands in the Philippines) and the metropolitan Spain, like in most of Europe, were formed by a majority of illiterate inhabitants in the 1700's and 1800's. The governing system however operated relying on written accounts in order to keep accountability of every formal process. All in all, the indigenous population of the Mariana Islands in the different villages of Guam, Rota, and Saipan, through the centuries of changes and exchanges were made part of a socio-cultural context in which individuals were illiterate in their majority, but strongly dependent on literacy for the exercise of the social and administrative duties imposed on them. As it was common in the 1700's, counted individuals knew how to read or write proficiently, other than their name and rubric. With around thirty intern students in the Colegio de San Juan de Letran taking the courses for about 8 years, the degree of literacy in Guam was a reflection of the colonial society of the 1700's and the 1800's. Few individuals had access to information, technology, knowledge and power. The large majority delegated, or had to delegate, in selected individuals of their trust, for the handling of the collective responses about public affairs and dealings with the government apparatus. The need to follow formal procedure while reporting a complain, or while addressing the administration for a request or favor implied the need for a local leadership and networks of trust and delegated authority that must have been in place. The mere knowledge of what could or could not be requested, and how, or the purchase of official paper, the hiring of a clerk to physically pen the letter in terms that were consistent with the existing practices, formalities, and regulations, were needs resulting for this disparity between the expectations of the administration, and the actual proficiency of those governed. All of these implied that the regular villager would either be compelled to pass on the request, or rely on a friend, relative or paid assistance, in order to comply with the administrative expectations.

By the 1880's majority of the indigenous population of Chamorro extraction knew how to negotiate the existing status quo. And on top of it, while degrees of literacy might have varied drastically depending on the years, or the impending Governor, or the financial situation of the colony, true enough the firm promotion of literacy was consistently spread in larger numbers in the last two decades of the 19th century Mariana Islands. By the time the US Navy was given full control of the government of Guam, the local society was not only a community of shared historic roots, language and cultural practices. It was a society that had matured over centuries of negotiating, accepting, rejecting and maneuvering Western culture as presented by a colonial administration whose scope of action involved all practices of life. It is in this understanding that it can be contextualized the fact that part of the Hagatña

native leaders at the turn of the century were perfectly ready and eager to request immediate transfer the government of the island to the local authorities. Inevitably, such request was made in writing and collectively signing a formal petition.²⁶ The importance of that document can hardly be overemphasized, considering it as an explicit request of self-governance for the people of Guam.

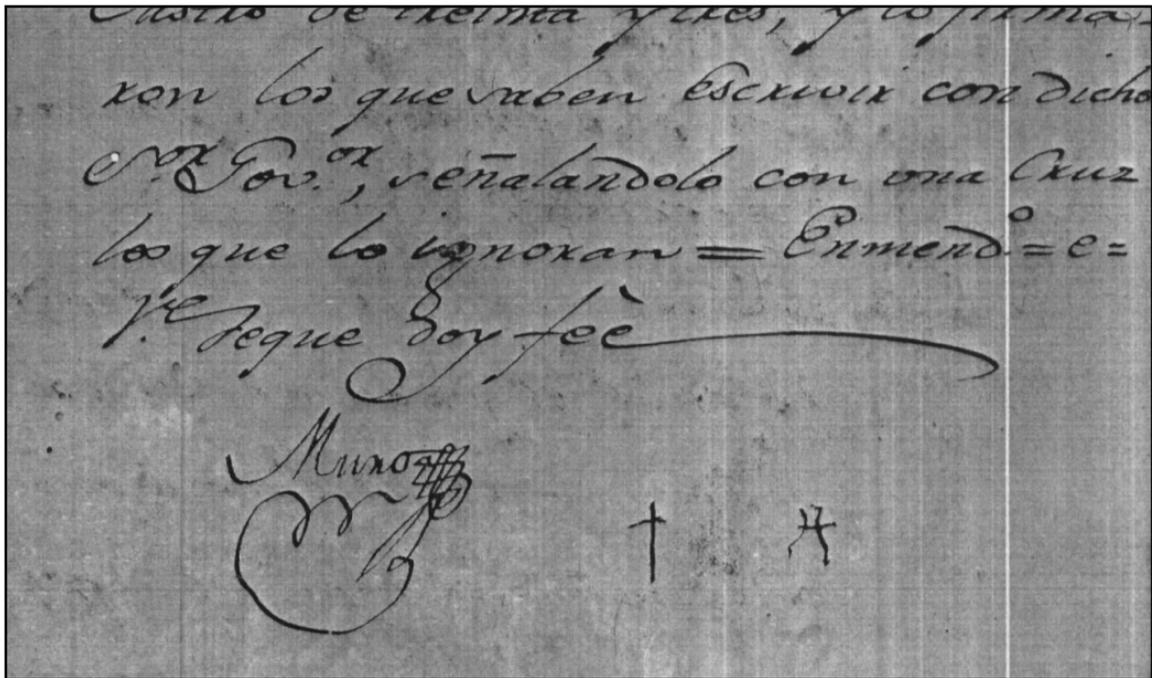
Conclusion

To address archival silence of native Chamorro voices in their colonial records suggests the need importance to fortify both Chamorro documentary heritage and native knowledge inheritance by 1) strengthening the existing Chamorro archival infrastructure through the reclamation of a fuller, more complete documentary heritage, 2) acknowledging the perceived absence of native voice in archives as functional silence and recognizing the role (s) of Chamorro native agency in colonial records-creation as genuine subjects of scholarly inquiry, and 3) engaging in critical examination of historical records to include the context within which the records were created. In doing so, we argue that this approach opens opportunity for more robust, culturally competent, pluralistic historical narratives.

The resulting narratives in which the indigenous voices, actions, and lives are to be placed at the shared center of the historic discourse, would also have to be represented in creative archival policies and practices, require transformation of traditional archival understandings of record, cultural memory and evidence, and maintained as integral components to the Western archival infrastructure. The opening of a multiplicity of understandings of past may contribute to the transformation of historic narratives, making them increasingly relevant in the present. Such representations have the potential to provide a perspective in dialectical conversation with the past, better serve academic discourses, the contemporary resurgence of native Chamorro culture and re-exertion of more culturally relevant, more deeply-rooted Micronesian regional identities

Figures on following page.

²⁶ Robert Rogers, *Destiny's Landfall: A History of Guam* (Honolulu, HI: University of Hawaii Press, 2011), 109.



Signed crosses by two Chamorros, the Sinahaña resident Rafael Achuga and the Agat-born Rosa Laguaña. Both signed at the right side of the rubric of Governor Manuel Muro in 1797. In the Mariana Islands a colonial society was developing, largely dependent on oral forms of communication but living in a civil setting in which literacy was getting increasingly demanded and necessary: NAP, Varias Provincias, Marianas. SDS-4638. Diligencias Practicadas contra Rafael Achuga, Indio soltero del Pueblo de Sinajaña que vivía en ilícita amistad con una mujer casada, 1797

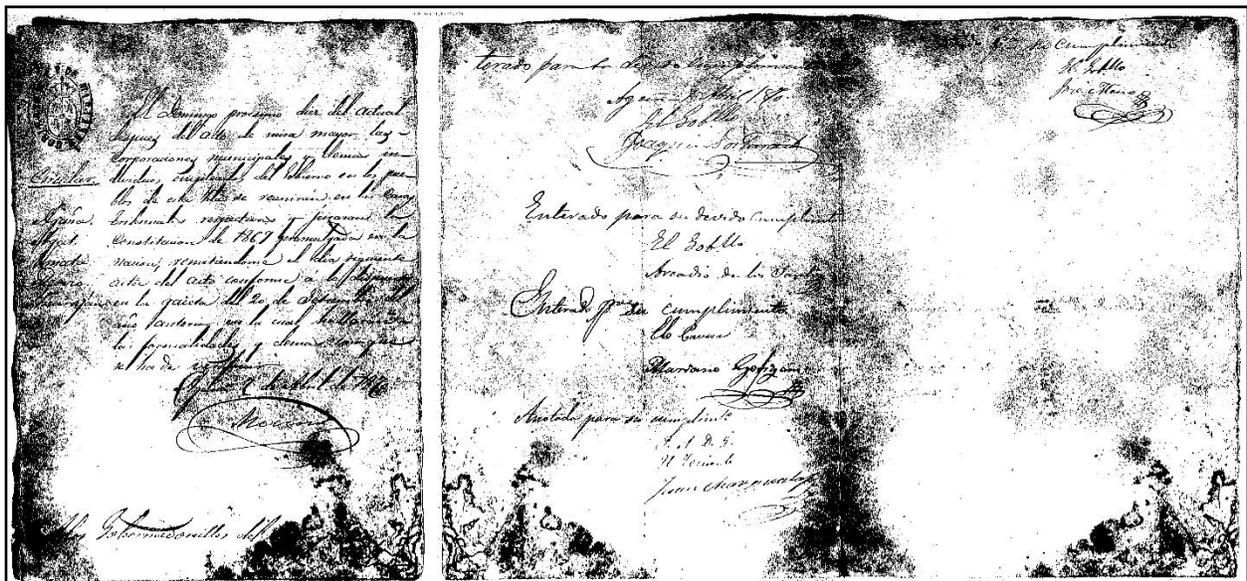
Adyin machixi qui Tequixo nãa tincgo,
 y guaha qui Matugui Taiquishi adyin y to.
 qui Guaiqui qui mafancan Secretaria qui
 Mataguanp. fecha N. supra. = Juan Nepomuceno
 Miciano.

Sin tunar nãa magager y higua nãa ti-
 nego nãa y exegnia Exemplares imna fino
 Taya y fino Rago, Ofraimeno yan taiguishi
 y teningomame. Ya y hoy matonãa humad
 huxo nãa haani suporo y naanho si Sax-
 gento Manuel Tiburcio Garrido nãa ho
 maia qui y hexignia Interpreter qui ad-
 yin nãa fañanãan qui Ciudad Argaña
 siete qui Bulan Septiembre de mil Setecien-
 tos noventa y nueve.

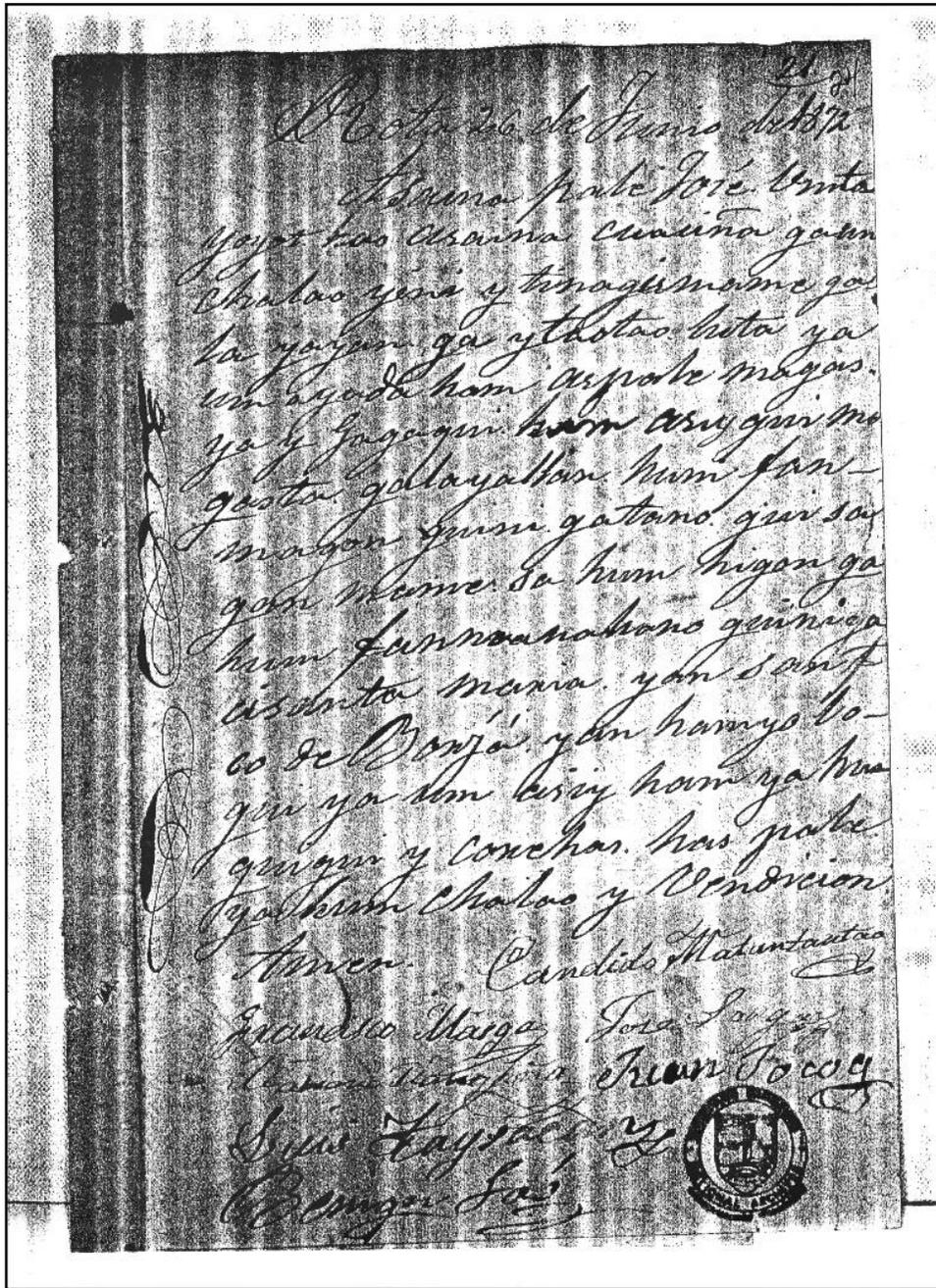
Manuel Tiburcio Garrido

y
 Yo el Capitan del Campo encargado del Gobierno Politico
 de esta Ciudad, y Pueblos inmediatos Apurquian, Mun-
 man, Sinafãa, Anigua, Asan, y Tepungan, he Reci-
 vido los exemplares en Castellano, y Chamorro por
 quines consta la Victoria que han conseguido nu-

Documents including use of Chamorro language, like this one dating from 1799, have outstanding testimonial value. From the Eighteenth Century onwards the use Chamorro in written form was extended and learned in the schools of the Mariana Islands. Source: Box 4 Reel 3 Item 11. Spanish Colonial Government in the Mariana Islands Records, Manuscript Division, Library of Congress, Washington, D.C. Año de 1800. Dos órdenes del superior gobierno publicadas por Bando en los Idiomas Castellano y Chamorro sobre la victoria conseguida por nuestras armas contra los ingleses en la Plaza de Zamboanga.



The signatures of indigenous authorities Arcadio de los Santos, Mariano Gofigan, Juan Chargualaf, and Jose Meno, confirming their commitment to swear the revolutionary Constitution of Spain in 1869, and preceded by the signatures of Governor Moscoso and Hagatña Mayor Joaquin Portusach. Documents like these are tangible testimonies of episodes of outmost significance in the historic experience of the Chamorro people over time. Source: Box 4 Reel 4. Item 20, Spanish Colonial Government in the Mariana Islands Records, Manuscript Division, Library of Congress, Washington, D.C. Pages 305-306.



An evidence of a dynamic society: confronting colonial decisions required a written expression of consent among Chamorros in the 1800's. Seven principales collectively signed a letter to prevent the relocation of the Rotanese people to Guam. NAP, Marianas 1850-1880. SDS-4345. Exp. 76.
Letter Signed in Rota on June 26, 1872.

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Carlos Madrid Alvarez-Piñer, born in Spain in 1976, holds a PhD cum laude in Contemporary History from Universidad Complutense de Madrid. He is an associate professor of the Micronesian Area Research Center of the University of Guam, and has been its director of research since 2019. He has conducted research projects about Micronesia, Spain, and the Philippines since 1996, and has given lectures at the University of the Philippines, Keio University of Japan, University of Guam, and in the Diplomatic School of Madrid. Between 1999 and 2001, Madrid was a member of the board of directors of the Asociación

Española de Estudios del Pacífico, and a former editor of the *Revista Española del Pacífico*, or

the Spanish Journal of the Pacific. In 2000 to 2002, He collaborated with the Northern Mariana Islands Museum of History and Culture in Saipan, and with the Historic Preservation Office of Guam. Madrid specializes in documentary research and popularization of history. He curated the exhibits Seraphico: The Franciscan Missionaries in the Aurora region, on permanent display in Museo de Baler in Aurora Province, Philippines; and the exhibit Belau na Sebangiol at the Belau National Museum in 2005. He is the editor of the fourth edition of the book Philippine Cartography by Carlos Quirino. He has authored numerous books, most recently The World of the Manila-Acapulco Galleons. In 2005 and 2006, he was co-founder and editor-in-chief of Filipiniana.net, a division of Vibal Publishing House. He was Academic Coordinator of the Spanish Program for Cultural Cooperation at Instituto Cervantes in 2006 and 2007. In 2009 through 2010, he worked in the International Cultural Cooperation section of the Ministry of Culture of Spain, where he received training in cultural management. And from 2014 to 2018 he was the Director of Instituto Cervantes de Manila.



Melissa G. Taitano, PhD is a native Chamorro woman of Guahan, daughter of Joseph and Christine Taitano from the northernmost village of Yigo. She is currently a Weriying Micronesian Traditional Navigator and Taan Gech Traditional Canoe Carver apprentice under the tutelage of Weriying Master Traditional Navigator Larry Raigetel. Dr. Taitano is a modern interpretive artist and carver of Chamorro native knowledge and lifeways specializing in *ka'na* (moving spirit) boards. She is a graduate of the University of California, Los Angeles where she received her doctorate in Library and Information Studies specializing in archival studies and cultural memory, and is a University of California Chancellor's Fellow. She is currently an Assistant Professor at the University of Guam, Micronesian Area Research Center and her research interests broadly include cultural memory, climate migrants of Micronesia, indigenous knowledge and lifeways, and cultural preservation.

5th Marianas History Conference

Day 6: Wednesday, February 24

Panel: Culture and Community

Community Preservation – Preserving CHamoru Culture With Historic Sites

Ekungok I Estoria-Ta

By Andrew Tenorio

Guam Preservation Trust

Abstract: *Ekungok i Estoria-ta (Listen to our stories) is a Guam Preservation Trust project in partnership with GDOE CHamoru Studies & Special Projects Division and funded by a grant from the Richard and Julia Moe Family Fund of the National Trust for Historic Preservation, a first for Guam and for the National Trust. Many historic sites have treasured stories about them. In Guam, there is a need to use the CHamoru language as a means to perpetuate and preserve the telling of these stories using innovative ways. To do this, CHamoru language teachers received training in history methods allowing them to conduct research on a historic site in Guam and discern the most effective way to teach the lesson in their classrooms and also aligning it with CHamoru language curriculum standards. Next, local musicians used the teachers' researched narratives to create original songs and melodies. Finally, the songs were returned to the CHamoru teachers to implement in their classrooms. This community driven project now can be used as a public resource and increase the capacity for CHamoru language teachers and learners to teach, speak, and enjoy learning about Guam history in the CHamoru language. The completed outcomes are available at pacificpreservation.org/eie.*

Zoom recording on following page.

Zoom Recording



Slideshow Presentation



Andrew Tenorio is a Program Officer with the Guam Preservation Trust and with his team envisioned a holistic approach to this project linking education, culture, outreach, and historic preservation. Sinora Rufina Mendiola is Administrator of the GDOE CHamoru Studies and Special Projects Division. Together with a cadre of six teachers from her division, they will be the pioneers who implement this project in our public schools.

Mo'na: Finding our Way

Indigenous Women's Resistance and Organization

By Terilyn Francisco and Monaeka Flores

I Hagan Famalao'an Guahan (IHFG)

Abstract: *I Hagan Famalao'an Guahan (IHFG), Incorporated is the indigenous CHamoru Women's Association of Guahan and is founded on the collective mission to enhance, promote, protect and foster the social, economic, cultural, spiritual and political well-being of CHamoru women, girls and gender-diverse people within the overall Guahan community. IHFG honors the CHamoru women of Guahan as the link of their mangáffa and the predecessors of todú i nanan-mâmi (our mothers). IHFG is sustained by the kâhna (spirit force) of our ancestors and our sacred connection to our lands and waters. IHFG pushes back against the conventional notion that CHamoru women's voices do not need amplification and that carving out a sovereign space is problematic. Rather, IHFG centers, honors, and uplifts CHamoru women's voices while also examining, analyzing and interpreting historical roles of CHamoru women in the Marianas in the webinar series, "Mo'na: Finding Our Way." This presentation will discuss the history of CHamoru women's resistance and fight for self-determination, and the many ways CHamoru women have dedicated their lives and resources to this fight.*

Zoom Recording



Presentation Slides



I HAGAN FAMILAÓ'AN GUÅHAN

Mo'na: Finding Our Way

Indigenous Women's Organization and Resistance

Terilyn Francisco
Monaeka Flores
Marianas History Conference
February 24, 2021



I HAGAN FAMILAÓ'AN GUÅHAN



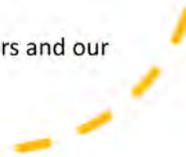
I Hagan Famalao'an Guahan (IHFG), Incorporated, as the indigenous CHamoru Women's Association of Guahan is founded on the collective mission to enhance, promote, protect and foster the social, economic, cultural, spiritual and political well-being of CHamoru women, girls and gender-diverse people within the overall Guahan community.





IHFG honors the CHamoru women of Guåhan as the link of their **mangåffa** and the predecessors of todü i **nanan-måmi** (our mothers).

IHFG is sustained by the **kåhna** (spirit force) of our ancestors and our sacred connection to our lands and waters.

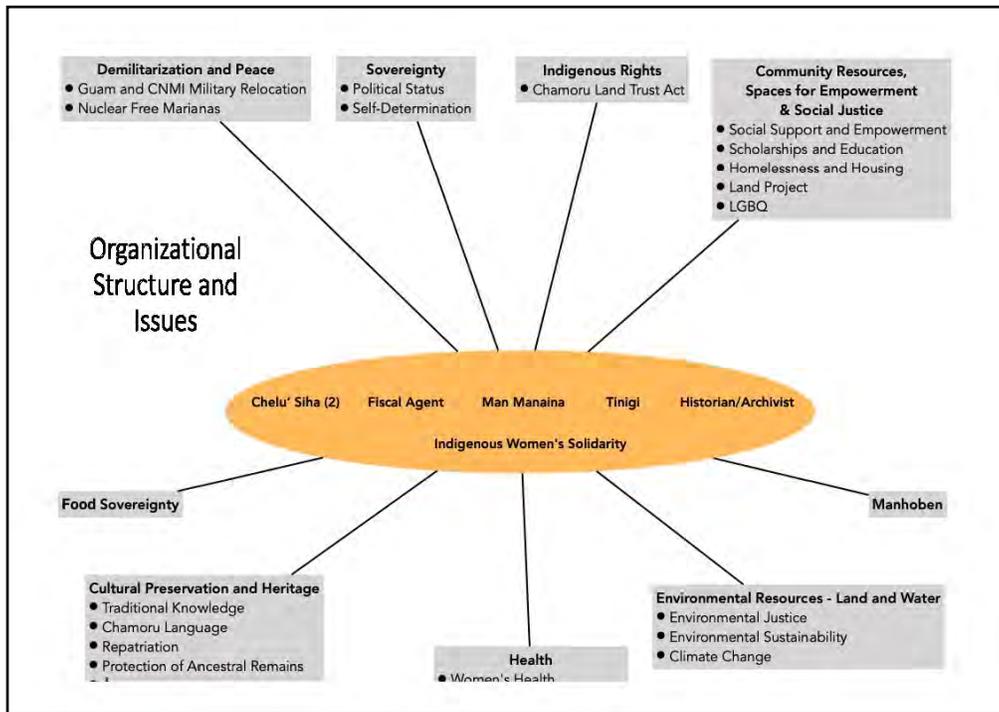


IHFG is aimed to function on our traditional Chamoru value systems

- Magåhet (truth)
- Inåyuda (helpfulness)
- Fa'taotao (treat others with utmost respect as a member of humanity)
- Dinaña' (togetherness)
- Geftao (generosity)
- Mamåhlao (conscientiousness/humility)
- Respetu (respectfulness)
- Inaguiya (to be loving)
- Minaggem (softening of the heart)
- Hulat maisa (self-control)
- Minenhalom (wisdom)
- Inafa'måolek (cohesion/promote harmony)

in order to accomplish the organization's mission and implement its primary purposes





Future Generations





IHFG ongoing and upcoming community work

- Scholarships
- Webinar series for women
- Laptop and MiFi lending
- Art and writing series for women



PAWANKA PROJECTS:

- Covid 19 Community Responses:
 - Mask making
 - Seed and home gardening kits for food sustainability
 - Āmot (traditional medicine) kits
- I Metkao Famalão'an Guåhan – Marketplace and Microlending



Covid 19 responses: Mask making



Covid 19 responses: Seed kits

I Metkao Famalao'an Guahan Para Sinestienen Ekunomiha

The Women of Guahan's Marketplace for a Sustainable Economy Project



Aims to strengthen CHamoru women's economic capacity by empowering them to engage entrepreneurial projects to reduce poverty. Three objectives are:

- (1) create a virtual marketplace as a **cooperative** that will sell CHamoru women's products under the I Hagan Famalao'an Guahan (IHFG) brand/label;
- (2) create a virtual, non-cash/bartering site for the exchange of goods and services **fashioned after traditional *chenchule'* (reciprocity) practices**; and
- (3) provide microlending start-up loans to CHamoru women whose products are **rooted in traditional livelihood practices**



IHFG PRESENTS

Mo'na: Finding Our Way a Women's Webinar Series



- 10-part webinar series for women to examine, analyze and interpret **historical roles of CHamoru women** in the Marianas, **sustainability practices**, and **health and indigenous healing practices** within a humanities **context**.
- The webinar series features presentations led by CHamoru women **scholars, activists, experts and cultural practitioners**, facilitated discussion and other interactive components.



IHFG PRESENTS

Mo'na: Finding Our Way a Women's Webinar Series

Panelists





"I think the webinar series has been an incredible opportunity for women, particularly for CHamoru women storytellers to come together in the tradition of our storytelling, which is a precolonial tradition, and lead discussions on women's experiences – our historical, cultural, female experience and how we make sense of all of those things and the contradictions we have to navigate through.... Our story comes through in our telling of it, capturing our voice, claiming it! This is a decolonization effort, it's a nation building effort because it allows us to reclaim the voice that was pummeled out of us by our colonial experience. To put all of that creative energy together creates a resounding voice that the webinar has been able to provide.

We have never had the opportunity to combine our voices in the way that this webinar platform has enabled us to do. We have had momentary engagement of voice, but this is a continuous engagement of voice. Something very important and something we cannot stop doing." - **Laura M. Torres Souder, PhD**



"The original intent of the Hurao Academy was for us to be able to pass on to the next generation, CHamoru language, culture and our values. I think the presentations provide a healthy space for our younger generations to sort out or to discern the ways we learn about our history and reflect on what we have to offer in our experiences as women of today. We are not there to draw conclusions, but the lessons we give may inspire someone to study further. Whether we are Saina, che'lu, or patgon, anyone can take all of what we have to offer in the presentations to guide their way forward. People might not agree with everything we say, the webinar series is a beautiful way to leave it open for anyone to listen and to learn from our experiences so they can take it and manifest it in their talents and gifts. Everyone has a purpose and they can manifest it in their personal ways for their own purpose in the revitalization of our nation building, language, and culture." – **Ann Marie Arceo, Saina Guinifi, Chief Hurao Cultural Academy, Kumision I Fino' CHamoru**



"IHFG's webinar series serves as a platform of empowerment for CHamoru women. As a venue for the recentering of both our shared and different experiences, the webinar series helps to build a better future for famalao'an." **Francine Naputi, PhD**, Kumision I Fino' Chamoru, University of Guam



"In this pandemic, we need spaces for CHamoru women to come together and learn from one another. These webinars have been the best way to help one another dream a better world in the new normal." **Leiana S.A. Naholowa'a, MA**, PhD Student – English, University of Hawai'i - Manoa



Si Yu'os Ma'åse' yan
Saina Ma'åse'!
Thank you!



Terilynn Francisco is a Licensed Clinical Social Worker, having graduated from the Myron B. Thompson School of Social Work Advanced Standing Program with the University of Hawaii at Manoa with a Masters Degree in Social Work in 2014. She is currently a certified Grief Recovery Specialist, Mental Health First Aid Trainer, and certified in Cognitive Behavioral Interventions for Sexual Offenders. Francisco worked at the Guam Behavioral Health and Wellness Mental Health Community Center for six years in the Adult Counseling Program, servicing individuals with a wide- range of psychiatric conditions and levels of care. Currently she works for the Guam Vet Center as a readjustment counselor for combat veterans. Francisco is a founding member of the I Hagan Famalao'an Guåhan, Inc. an Indigenous CHamoru Women's Association of Guam of which she currently serves as the Co-President/Mañelu of the organization. She is also a board member of the Pacific Indigenous Women's Network, Inc. and the current President-Elect of the National Association of Social Workers, Guam Chapter. She is committed to the care and service of the CHamoru people.



Monaeka Flores (*Familian Kabesa*) is a queer CHamoru artist and daughter of Guåhan. She works in a wide range of media and has curated and coordinated several local art and interpretive exhibits and programs. Monaeka is a member of dynamic community organizations that focus on CHamoru self-determination, environmental justice, and the protection of sacred sites: I Hagan Famalão'an Guåhan, Prutehi Litekyan Save Ritidian, and Independent Guåhan, all of which are members of the Fanohge Coalition.

Elementary Teacher in Guam

A Pandemic Reflection

By Marian Grace Huavas

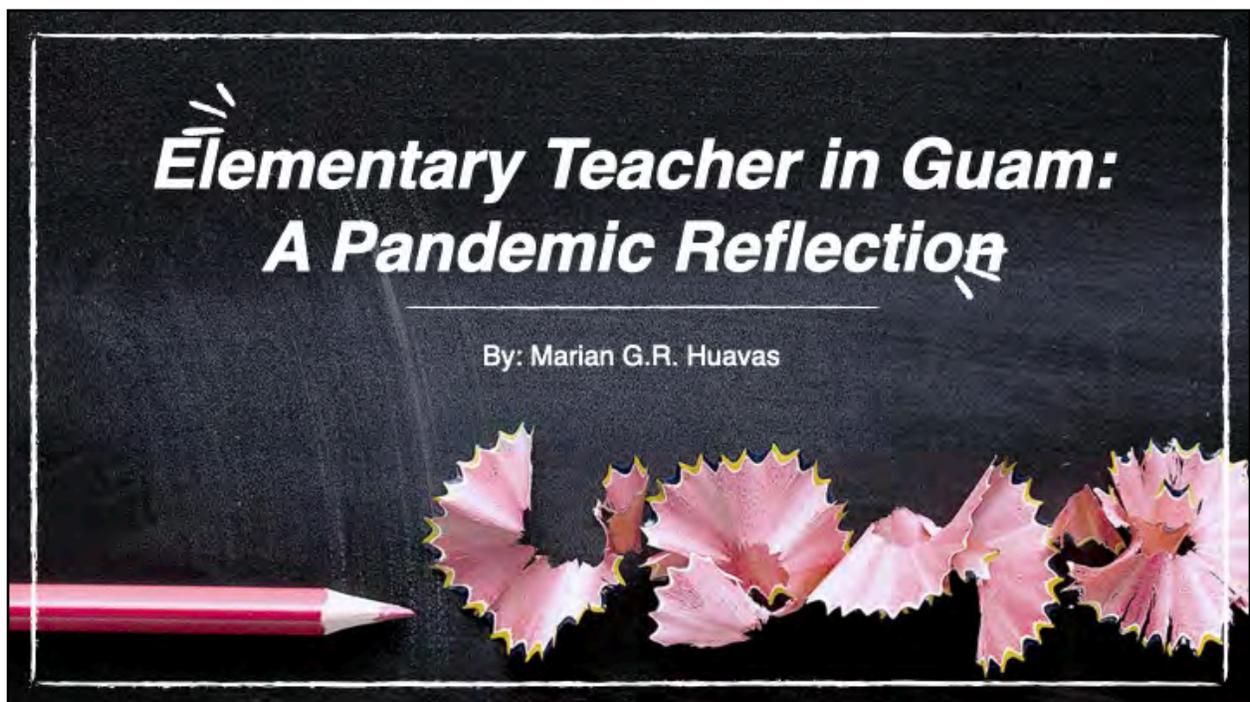
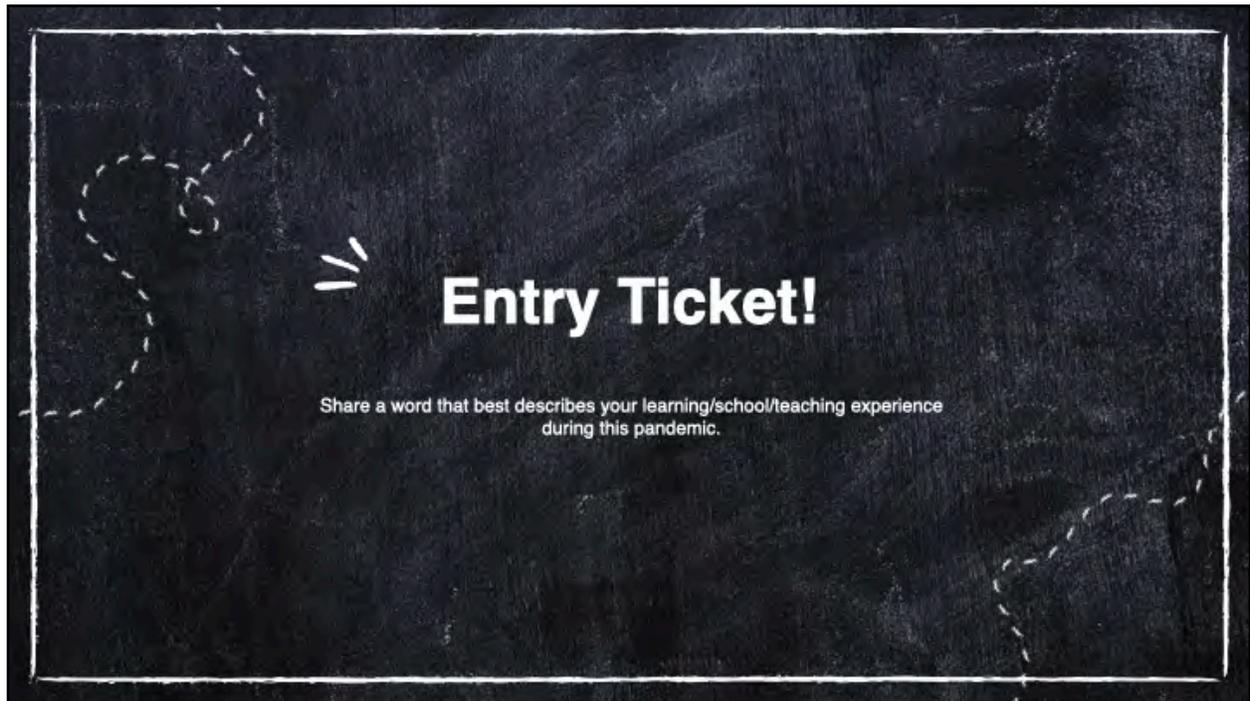
Finegayan Elementary School

Abstract: *This presentation is a reflection of a first year teacher, teaching in Guam during Covid-19 pandemic school year 2020-2021. This presentation focuses on the daily hardships, strife, issues and problems that are magnified and intensified during the beginning and the ongoing school year. The presentation tackles the gravity of teaching responsibilities during the pandemic and the creative solutions that teacher's employed to reach out and provide the students of Guam the education they need. This is a story of emotional hardship, educational perseverance, and dedication to learning.*

Zoom Recording



Presentation Slides



Disclaimer!

The contents of this presentation are:

- Outlined based from my daily online presentations for my online instructions.
- Collected from personal experiences and the SY: 20-21 TAE cohort's personal experiences (all teachers consented to sharing their experiences for the sake of this presentation)
- Subjective and must not be taken as generalized opinion and views of all, any other educators on any given field, and any affiliated schools.
- Focused on sharing personal stories and experiences that are meant to spark questions and inspire new ways of thinking and approaching the traditional and modern ways of teaching.
- Aimed to bring awareness and recognition about the struggles, hardships and strife all teachers face when teaching during the pandemic.

Feel free to contact me if you have any questions, suggestions, and concerns.



**“Teaching
is the highest form
of understanding.”**

—ARISTOTLE

Three Main Categories



01

TEACHING

Focus on student,
parent, colleague and
admin relationships

02

TECHNICAL

Focus on the three
modes of learning:
Hard copy, Online and
Face-to-face

03

EMOTIONAL

Focus mental and
emotional well-being



Joys

Problems

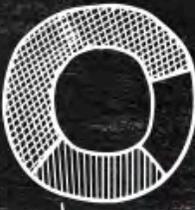
Solutions

01
Teaching

02 Technical



PROBLEMS SOLUTIONS



JOYS

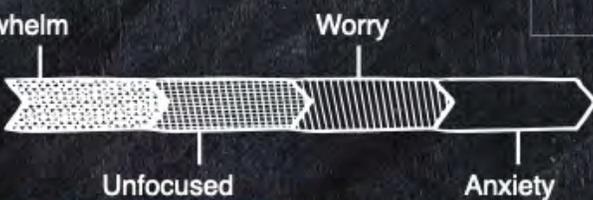


03 Emotional

Problems

Solutions

Joys




Stress Spectrum



03 Emotional continuation...

Problems

Solutions

Joys

Ask, Listen, and Act (ALA)

4As:

- (1) Avoid the Stressor
- (2) Alter the Stressor
- (3) Adapt to the Stressor
- (4) Accept the things that you cannot change.

**“Teaching
is the highest form
of understanding.”**

—ARISTOTLE

PURPOSE





Marian Huavas was born in the Philippines, moving to Guam in 2009. She is a GCC and UOG Alumna drawn to the Social Sciences and focused on Philosophy, Sociology and Women and Gender Studies. She is an ESL teacher at Finegayan Elementary school and in pursuit of her masters in teaching. Her aim is to uphold and nurture indigenous knowledge, harness a collective sustainable mindset and restore the natural appreciation of the universe.

Panel: Towards Decolonization

Statehood for Guam

By John Dewey Huffer

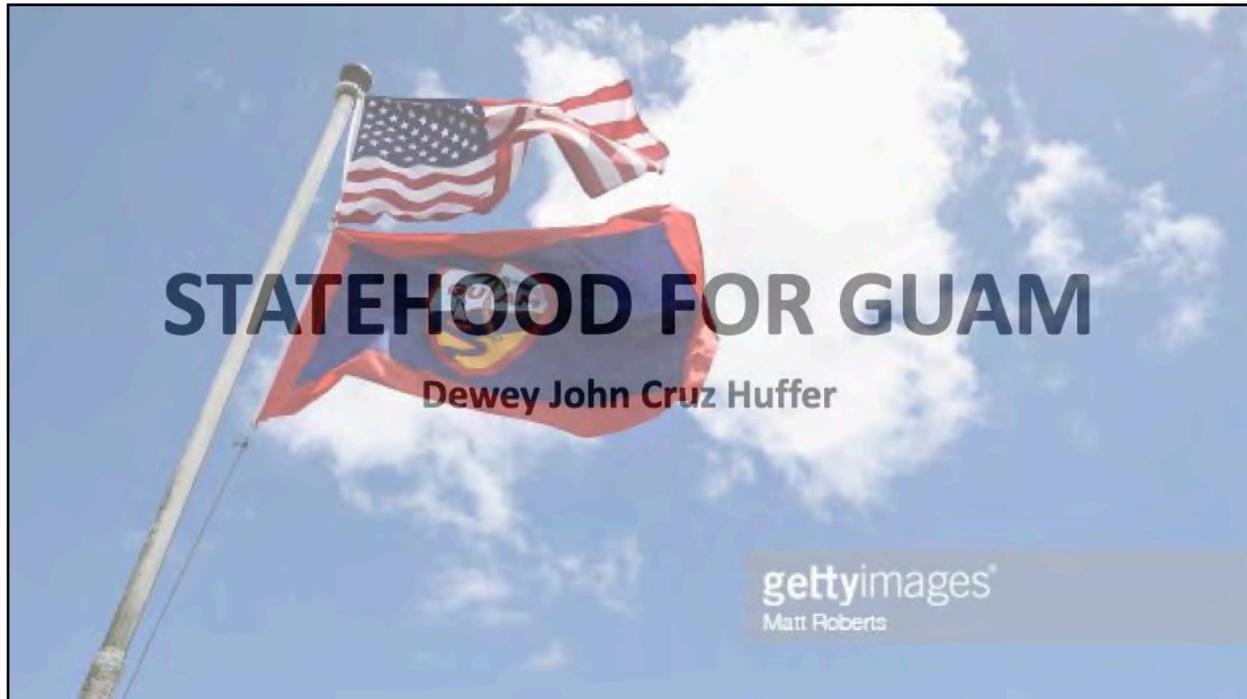
Statehood for Guam Task Force

Abstract: *Statehood should be considered one of the best options for our social, political and economic future. As a state, the people of Guam would enjoy all the liberties and benefits that they have become accustomed to over the last century. Being a state, allows the people more control over their island and resources. The future is uncertain. With statehood, comes more certainty, fluidity and peace of mind. A stronger relationship with the United States grants more stability, protection and opportunities to grow alongside our American brethren. We can not allow fear of the unknown to cripple our ability to advance society into the future. A French author wrote, "One does not discover new lands without consenting to lose sight of the shore for a very long time." -- Andre Gide. Let us continue in the spirit of our ancestors and work to create a better home for our children.*

Zoom Recording



Presentation Slides



Correct misunderstandings

- Chamoru Self-determination and Decolonization are NOT independence
- We do NOT need to terminate our relationship with the US
- Representative in Congress little influence
- Local Leadership is mandated by a government in D.C.
- Through Self-Determination and decolonization, improve our relationship
- Redefine our relationship
- U.S. Education is Key



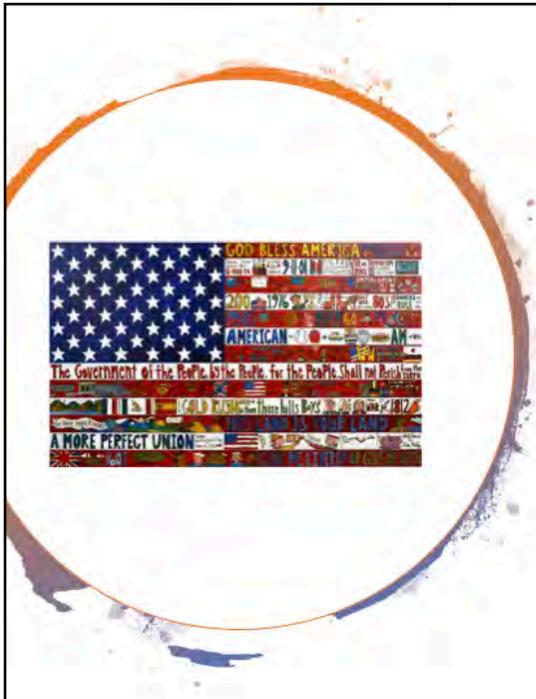
What is Self-Determination and Decolonization ?

- Self-Determination is the first step in our path towards decolonization
- Multi-step process
- Personal self-determination
- Political self-determination
- Decolonization is the process of empowering our colonized people to make changes to their way of life as they see fit

Why the need for change?

- Colonized for 500 years
- We need to acknowledge the wrong done to our people
- Our people need to choose!





Statehood is the Best choice for our island

- Past, Present, and Future
- It is what we know
- It is the path of least resistance
- Stability
- Sustainability
- Safest Choice
- Not only these...

Best Choice continued...

- Freedoms we are used to:
 - Bill of Rights
 - Democracy
 - Citizenship
 - US Passports and Embassies
- Defense
 - Tip of the Spear
 - THAAD (Terminal High Altitude Area Defense)
 - Military Bases
 - Service Members
- Is military presence better or worse for us...

The Future is Uncertain

- In it together with our families overseas
- American pride
- Federal Assistance
- FEMA
- Social Assistance
- Regulatory Superior
- Answer to the Fed
- Supreme Court Law

- ...Good or Bad???



The Future is full of Possibilities

- Possibilities are limitless
- Better relations with the United States
- Better Relations with Foreign Neighbors
- Trade
- Communications
- Business
- Economy
- Natural Resources

DREAM
THE FUTURE

Foundation of the United States of America

- Ideas of independence and freedom through democracy
- Equality for All
- God Bless America!!!
- God Bless Guam!!!

What can we do?

- Respect that we are valuable
- Believe that we are important
- Know that the US needs us.
- Military Service Record

Dispel Fears

- Fear of change
- Loss of US Citizenship and Passport
- Loss of Federal Funding
- Punishment and retribution of the Fed

- Grow a new sustainable economy



Do we want to wait?

- Things could be worse
- Do we want to wait to hit rock bottom?
- Do we wait for our inalienable rights to be denied?
- Wait for War?
- Economic recession has begun

- We **MUST** stand against tyranny and oppression!



The Path Ahead

- NO instant fix
- Long arduous journey
- Disseminate information
- People need to make an informed decision
- Begin education now
- We must establish a strong foundation for the future.



QUOTES

Cultural Diversity from National Geo Explorer Wade Davis

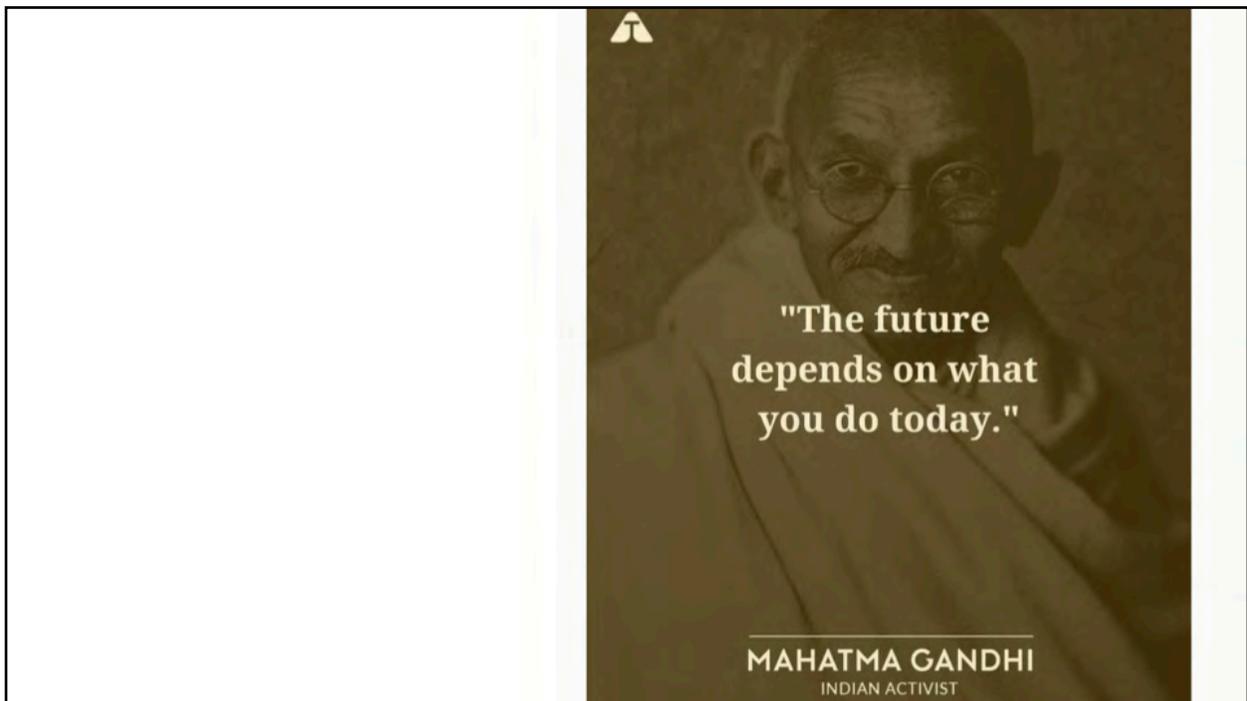
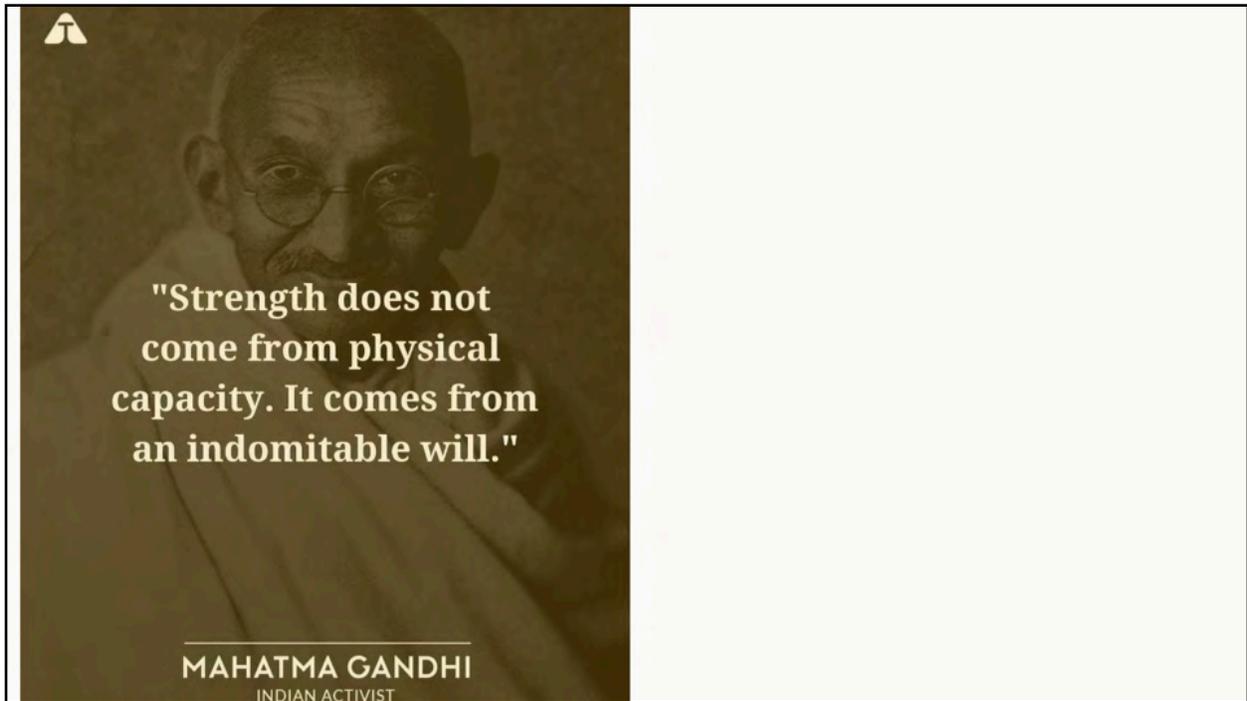
- “Genocide, the physical extinction of a people is universally condemned, but ethnocide, the destruction of a people’s way of life, is not only not condemned, it’s universally, and in many quarters, celebrated as part of a development strategy.”
- “Do we want to live in a monochromatic world of monotony or do we want to embrace a polychromatic world of cultural diversity.”



— Martin Luther King Jr., Letter from the Birmingham Jail

- “One has not only a legal, but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws.”





Presenter biography not submitted for publication.

Free Association Guam

By Adrian Cruz

Free Association Task Force

Abstract: *Free Association for Guam is a status option in the upcoming Plebiscite to be voted on by the Native Inhabitants Guam, those persons made US Citizens by virtue of the Organic Act of August 1, 1950 and their descendants. This vote would like to give voice to us, the Native Inhabitants and express our fundamental Human Right to determine our Political Destiny. As our Political Destiny is being shaped, the Native Inhabitants will be alive, the many voices of our experience in what is it be a Native Inhabitant in the 21st century. Truly a hallmark of our times and a bold statement that we are here and vibrant, and that we can shape our own destiny with all the tools that the modern world can offer in order to bring about consciousness within our own community, so long held and drugged with the notions that what is ours needs supplementation or is just not plain 'good enough'.*

Zoom Recording



Presentation Slides

Free Association for Guam

Mariana's History Conference 2021

Adrian Cruz, Chairman of the Free Association Task Force

What is a Freely Associated State (FAS)?

- FAS is an independent nation that has signed a comprehensive agreement with another nation.
- In our case, it would be with the United States.



Why would we choose Free Association?

- Cultural realities



Why would we choose Free Association?

- Socio-Economic realities



How do we get there?

- Guam has been on the quest to change its political status since the Spanish Era.



How do we get there?

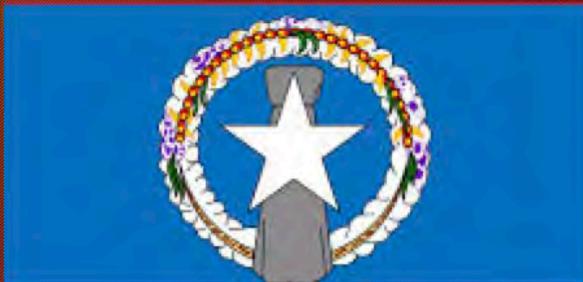
- The UN Option
 - Why the UN made the non-self governing territories list



Who is the self in self determination?



Where do we go from here?





Adrian Cruz was the Senior Policy Advisor for the Governor of Guam, and is the Chairman of the Free Association Taskforce. He also serves as President on various nonprofit boards and has been a community advocate for many years for the CHamoru people since his youth.

Independence Is the Natural Way To Be

A History of Guam's Resistance to Colonization and Desire for Sovereignty

By Victoria-Lola Leon Guerrero and Dr. Michael Lujan Bevacqua

Co-Chairpersons, Independence for Guam Task Force

Abstract: *Independence is the natural way to be. In Guam's history, every period of colonization has been met with resistance from CHamorus with a desire for independence and sovereignty. In this presentation, the co-chairpersons for the Independence for Guam Task Force will provide a brief history of this resistance to colonization and the desire and need for decolonization that persists. They will also illustrate how independence is the next logical step in Guam's political evolution. Independence is the most equitable way to engage with other nations without being made subservient to them or prioritizing their needs over our own. This presentation will share how achieving sovereignty will allow the people of Guam to join our mañe'lu across the Pacific, and the world, as an independent nation.*

Zoom Recording



Presentation Slides



INDEPENDENT GUÅHAN—

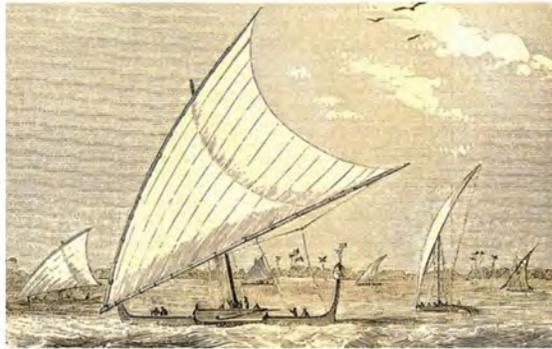
empowers the Chamoru people to reclaim our sovereignty as a nation. Inspired by the strength of our ancestors and with love for future generations, we educate and unify all who call our island home to build a sustainable and prosperous independent future.

I hinangai-ña Independent Guåhan para bai in na'fanmatatnga i Manchamoru para ta chule' tåtte i direcho-ta komu un nãsion gi hilo' tãno'. Ginen i minetgot-ñiha i mañaina-ta yan i guinaiya-ta nu i famagu'on-ta mo'na, in na'kekefanmanungo' yan in na'kekefanetnon todú i taotao siha ni mañãsaga gi ini na tãno' para ta na'latfe'na iya Guåhan ni todú i nina'siñã-ta kosaki siña ta fanlã'la' maolek mo'na.

FANACHU, HITA LA'MON!



I TINITUHON I HA'ANI-TA

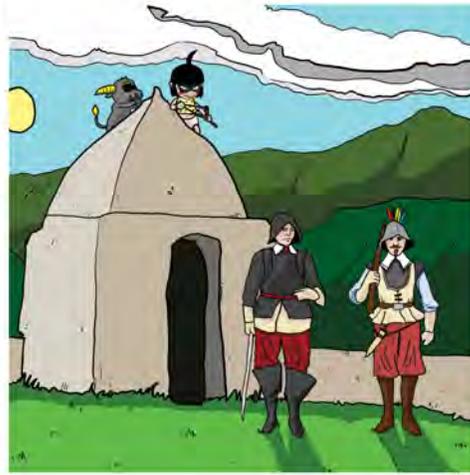


RESISTANCE TO SPANISH COLONIALISM



- MAJOR BATTLES: 1671, 1677, 1684
- *"They treat our history as fable and fiction. Haven't we the same right concerning that which they teach us as incontestable truths? Let us not lose courage in the presence of our misfortunes. They are only a handful. We can easily defeat them. Even though we don't have their deadly weapons which spread destruction all over, we can overcome them by our large numbers. We are stronger than we think! We can quickly free ourselves from these foreigners! We must regain our former freedom!"*
- *Maga'lâhi Huraó*

EMERGENCE OF CHAMORU NATIONALISM



- Under Spanish colonialism, Chamorus adopt a modern sense of national identity. We see this identity in folk tales such as those of Juan Mala, but also the examples of Luis Baza and Jose Salas.

CRITIQUES OF AMERICAN HYPOCRISY



"A military government at best is distasteful and highly repugnant to the fundamental principles of civilized government, and peculiarly so to those on which is based the American government."

"It is not an exaggeration to say that fewer permanent guarantees of liberty and property rights exist now than when under Spanish domain. The governor of the island exercises supreme power in the executive, legislative and judicial branches of government, with absolutely no limitations to his actions, the people of this island having no voice whatsoever in the formulation of any law, of the naming of a single official."

1901 Petition





STRENGTH UNDER OCCUPATION

While this difficult period deprived those of my generation most of our tender teen years, it taught us more about life, family and ourselves than I, for one, had ever learned before or since in all the schools I have attended. The Chamorro spirit was not an abstraction; rather, it was demonstrably real during those years and I have drawn inspiration and sustenance from that reality my entire life.

War Survivor and Former Delegate Ben Blaz



NEW PROTESTS AND THE LANDTAKINGS



"Guam Assembly Quits: Protest What It Calls a Navy Move to Limit its Power" – March 6, 1949 - *The New York Times*
"Navy Action Protested by Guam Assembly" – March 6, 1949 - *Washington Post*
"Guam's Boston Tea Party" – March 29, 1949 - *Honolulu Star-Bulletin*
"Guam Rebels at New Navy 'Rule'" April 3, 1949 - *Washington Post*



DECOLONIZING AND JOINING THE WORLD



United Nations General Assembly Resolution 1514

All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.





**Independence does not mean we are
immediately kicking the U.S. out of Guam.**

"As a part of the negotiated provisions for Guam's transition to independence, it is anticipated that the island will receive substantial economic development funding over a period of 15 or more years, partly in exchange for U.S. military access rights in Guam."

- Economist Joe Bradley, "An Analysis of the Economic Impact of Guam's Political Status Options (2000)"

- *Sovereignty* as the right to self-determination also includes the right to *nature*:
 - The right to determine laws about natural resources, plant and animal life, land and water, environmental protections, and more
- As a colony of the US, Guam lacks this authority
 - Decisions made locally about nature or environmental protection can be overturned by the US Congress, the US Navy, the US EPA or other federal agencies



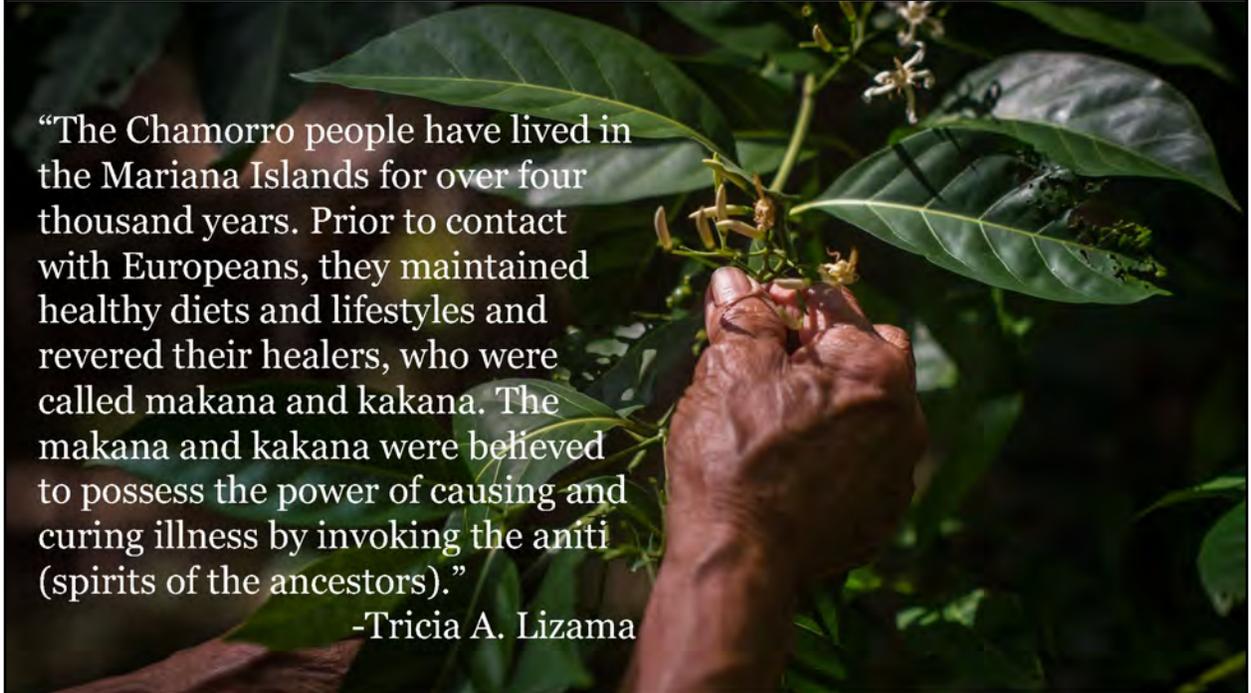
An Independent Guåhan has the potential to maximize our resources through significant investment in sustainable farming and fishing in an effort to achieve food sovereignty. Such a commitment serves to both grow our economy and lead our community away from dependency on economically impractical and unhealthy imported foods.





“A significant economic benefit to Guam from independence would result from the termination of the applicability of the Jones Act in U.S. trade with the island. Because of the corresponding reduction in shipping costs, the prices of goods from the U.S. arriving in Guam would be significantly lower than they are under the status quo.”

-Economist Joseph Bradley

A close-up photograph of a person's hands holding a branch of a plant. The hands are dark-skinned and appear to be of an older individual. The plant has large, vibrant green leaves and small, delicate white flowers. The background is dark and out of focus, emphasizing the hands and the plant.

“The Chamorro people have lived in the Mariana Islands for over four thousand years. Prior to contact with Europeans, they maintained healthy diets and lifestyles and revered their healers, who were called makana and kakana. The makana and kakana were believed to possess the power of causing and curing illness by invoking the aniti (spirits of the ancestors).”

-Tricia A. Lizama

Dozens of US airmen test positive for coronavirus at Guam military base sparking Air Force probe into whether unit members broke strict Covid-19 protection measures

- A single unit was found to have contracted 35 virus cases in under two weeks
- The unit is stationed at the Andersen Air Force Base on the island of Guam
- Airmen had been staying in a hotel but have now been moved to base lodging
- The island also saw the USS Roosevelt aircraft carrier docked for two months

[Air Force investigating whether airman triggered Covid-19 outbreak on island of Guam](#)

COVID Stats as of February 21, 2021

#	Country, Other	Total Cases	New Cases	Total Deaths
	World	111,724,303	+85,472	2,473,687
1	USA	28,706,473		509,875
2	India	10,991,651	+560	156,339
3	Brazil	10,139,148		246,006
4	Russia	4,164,726	+12,742	83,293
5	UK	4,105,675		120,365
6	France	3,583,135		84,147
7	Spain	3,133,122		67,101
8	Italy	2,795,796		95,486
9	Turkey	2,631,876		27,983
10	Germany	2,388,417		68,343

#	USA State	Total Cases	New Cases	Total Deaths
48	Maine	43,367		658
49	District Of Columbia	39,553		994
50	Hawaii	27,107		430
51	Vermont	14,359		196
52	Puerto Rico	176,084		1,957
53	Guam	7,716		130
54	United States Virgin Islands	2,575		25
55	Northern Mariana Islands	135		2
56	American Samoa	3		

Independence does not mean isolation.
Independence instead allows Guam to enter a
network of global interdependence, as an equal
partner, rather than a possession of another.



“We once mastered the navigation of the seas; surely we can determine our political future. We survived a world at war; surely we can build an economy which leaves no hardworking families behind. We are the inheritors of an ancient land; surely we can leave this place better than when we found it.”

- Senator Ben Pangelinan +







Victoria-Lola M. Leon Guerrero is the Managing Editor of the University of Guam Press. She has taught Creative Writing, Composition, and Women and Gender Studies courses at the University of Guam, Mills College, and Southern High School. She has a Masters of Fine Arts in Creative Writing from Mills College and a Bachelor of Arts in Politics from the University of San Francisco. As the Managing Editor of UOG Press, Victoria-Lola has edited and led the publishing efforts for over 20 publications. She is also a published author of a children's book, several short stories, and essays; co-edited an

anthology of Chamoru writers; was the editor of *Storyboard: A Journal of Pacific Imagery* for three years; and is co-author of the successful Guam play entitled *Pågat*. Victoria-Lola was also a journalist and worked for newspapers in Guam, California and Oregon. Victoria-Lola is the co-chairperson of Independent Guåhan and a member of the Commission on Decolonization.

