



2nd Marianas History Conference

ONE Archipelago, Many Stories: Integrating Our Narratives

August 30 - 31, 2013 · Mangilao, Guam

The Culture Section

of

Art, Culture and Science

Two of Three



Guampedia.com

This publication was produced by the Guampedia Foundation

©2013

Guampedia Foundation, Inc.

UOG Station

Mangilao, Guam 96923

www.guampedia.com

Table of Contents

The Culture Section

of

Arts, Culture and Science

Our Sakman Story	2
<i>By Mario Borja</i>	
The Chalan Kanoa Kiosku	27
<i>By William S. Torres¹, Ramon B. Camacho² and Herman B. Cabrera³</i>	
Living Languages and Indigenous Spaces.....	45
<i>By Fermina Sablan</i>	
Across the Water in Time	55
<i>By Jillette Leon-Guerrero</i>	
Family Arkives	65
<i>By si dâko`ta alcantara-camacho</i>	
Brigido Hernandez	67
<i>By Victoria Guiao</i>	
A History of the Guam Farmer’s Market.....	69
<i>By Elyssa Santos</i>	
I Mangaffa Siha	71
<i>By Lisa Linda Natividad</i>	
The Sapin Sapin Generation	81
<i>By Tabitha Espina</i>	
Assessment of the Interacting Effects of Guamanian and Asian Cultures on the Youth	105
<i>By Annette Kang</i>	
Survival of Traditional Healing on Guam.....	107
<i>By Tricia Atoigue Lizama, PhD, LCSW</i>	
Stories of Survival	117
<i>By Camarin G. Meno</i>	
The Metaphysical Guâhan.....	119
<i>By Nicholas J. Goetzfridt</i>	

2nd Marianas History Conference

Culture



Our Sakman Story

One Sentence In History

By Mario Borja

Master Carver

Chamorro Hands in Education Links Unity (CHE'LU)

mborja49@cox.net

Abstract: *This is a story of what one observer, Sir George Anson, the British Commander of the HMS Centurion, witnessed and documented about our Chamorros back in 1742 and which has given our Chamorro history a reprieve for ancestral identity. It is a story about our Chamorros and their "simple" invention of ingenuity; the flying proa, which established a speed record back then and was unmatched for another century. It is a story of a simple scaled drawing presented with such engineering detail unique to the sakman, our Chamorro single outrigger sailing canoe. It is a story of the resolve of a small group of Chamorros to rebuild this sacred vessel of old, fueled solely by very words of this one observers account. It is a story that echoes the same account in the very language of our ancestors. It is a story honoring them for this legacy.*



If we search our written history, peruse all the history books on the shelves, or even query the Internet, can we find one sentence that can tell us a story about our ancestors? Can we find one sentence that can tell us who we were centuries ago? Or can we find one that captured our identity as a people and even bring pride back to our Chamorros? Can we find just one sentence? The purpose of this Sakman Story is to share this one sentence in history that can do all these. In a few minutes we will be reading this one sentence in history together.

OUR SAKMAN STORY: Introduction

My name is Mariano Reyes Borja. I am from the Budoki, Family of Palau and Toliok Family of Saipan. I am a native son, born in Chalan Kanoa, Saipan. I am the son of a carpenter and a fisherman



Today we are going to talk story, specifically, our sakman story. This is a story that has been the **fire and focus** of our Sakman Chamorro Project back in San Diego, California. This story stems from this one illusive sentence in history.



OUR SAKMAN STORY: Our San Diego Community
I am here representing CHE'LU - Chamorro Hands in Education Links Unity, and the Sons and Daughters of Guam Community of San Diego. We are a non-profit community with a simple common mission to preserve, promote, and sustain our Chamorro culture and language through education.

OUR SAKMAN STORY: Culture Begets Language. Language Begets Culture



We contend that culture begets language and that language begets culture. If we enhance one, the other follows; but if we neglect one, the other will also follow.

This story is about what we are doing as a community back in San Diego to indeed preserve, promote, and sustain our Chamorro culture and language with our sakman outrigger canoe.

OUR SAKMAN STORY: Three Chapters

Our Sakman Story contains three chapters. In our First Chapter we look at the building of the canoe, the labor and the product of our hands. Our Second Chapter is all about the passion that is behind this project, this one sentence in history. Then we take a few minutes in the Third Chapter to pay tribute to our ancestors for the legacy they have given us. We will do this in the vernacular, gi “fino Chamorro”.

OUR SAKMAN STORY: Our Canoes of Old

Our ancestors build canoe of various size and purpose. The **galaide** was our smallest canoe, designed for fishing within the reef. It is a paddling canoe without a sail. There were the other larger canoes like the panga, the duduli, the duding and the leklek all equipped with sails for sailing beyond the reef and inter island travel. But the largest of these was the **Sakman**. It was designed for voyaging longer distances as well as deep-sea fishing.

OUR SAKMAN STORY: Building The Sakman

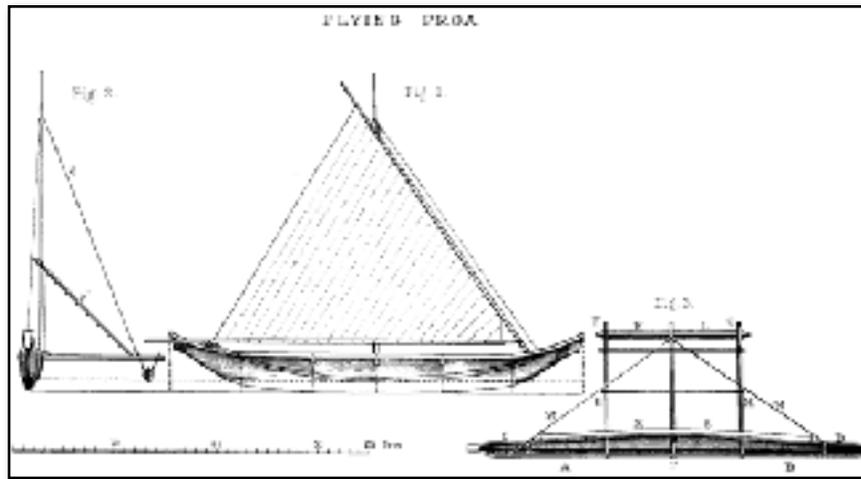


Our Sakman Chamorro Project started with a dream and plan. Here is the dreamer. **Señor Carlos Pangelinan Taitano**. He comes from the Familian Kueto. He was my mentor. When Uncle Carlos saw the 12-ft galaide I build in San Diego back in 1995, he felt convinced I could build the 40-ft Sakman. I did not even know what a sakman was then, but Uncle Carlos would make sure all that would change. Uncle Carlos said to me, “Mario, “Na la’la i taotao tano. Hatsa i Sakman. Hagu i kanai-ta. Ay mohon ya sina gi tiempo-ku. Let live the people of the land. Build the Sakman. You are our hands. Oh, if it could only be during my lifetime.”

From that day on, Uncle Carlos made sure I had all the information on what the sakman is all about. He sent me this drawing the Anson Drawing of 1742.

THE ANSON DRAWING: Our First Look At The Flying Proa

This is the first complete picture we have of our sakman found back in 1742. This picture, this engineering drawing, shows the front view, the side view, and the top view of the canoe our ancestors built centuries ago. And it is even made more complete with the scaling data. With this data we have the dimensions of the canoe our



ancestors once built. Now anyone can rebuild the sakman outrigger, larger or smaller, given the resources available.

OUR SAKMAN STORY: Learning From A Master Canoe Builder



Starting our project first required real **hands-on training**. In June of 2008 I spent two intense weeks in Maui Hawaii working under master canoe builder, **Chief Bruno Tharngan** of the island of Yap, learning the art of building outrigger canoes. This 23-foot canoe was my primer course on canoe building. The dream was becoming more real, but i was still not ready to build the sakman. This required a structured **step-by-step approach**. This is the plan.

OUR SAKMAN STORY: Our Step-By-Step Plan

In building the sakman here in San Diego, we wanted to start small first so we can understand on a small scale what this whole construction is all about. This is our plan: Build small model. Study it carefully. Test it out in the water. Note what we have learned by building the smaller scale, and apply it to build a bigger “small-scale”

model. We built a 2-ft model, a 4-ft model, a 5-foot model, even a 6-ft model and, finally, a large 8-ft model.

We started small so we could better identify scaling concerns, get a comfortable feel for the unique asymmetrical hull design of the canoe, identify the tools we would need, and muster the craftsmanship required of us.

OUR SAKMAN STORY: 8-Foot Model



This is the 8-ft model my brother, Tony, and I finally built after completing several smaller scaled models. And it tested well beyond expectation.

Building small models was a great learning experience for us. Not only did we learn the critical parameters of scaling, but we also gained the needed confidence to build the full-scale sakman.

This 8-foot model you see here is named “**Señot Katlos**” in honor of Uncle Carlos P. Taitano, the dreamer and my mentor, who passed away on 25 March 2009. This one is for you, Uncle Carlos. Saina Ma’ase.

OUR SAKMAN STORY: Wood = Canoe

An Inuit elder once said: “If you want to build a canoe, you need wood”. How true this is, even for our people in the islands. My primo, Pete Perez, well aware of this wise man’s advice presented me with this challenge: He said, ‘Mario, if I got you the wood, would you build our sakman canoe? And I answered with loud affirmation, ‘Yes, a thousand times yes, I will.’ History would soon tell the rest of this story.

OUR SAKMAN STORY: Si Yu'us Ma'ase, Emma & Pete Perez



Having a dream is necessary indeed. Making it come true requires commitment, sacrifice, and collaboration with others. Collaboration is sharing the dream. This is what we did. These two wonderful people gave us the means to get the wood to build the sakman ... for this was their dream as well. Thank you, Emma and Pete.

OUR SAKMAN STORY: The Redwood Forest



And for the wood for our sakman canoe, our path led us into the **National Sequoia Forest** in Mendocino, California.

Here it is: **A redwood tree. 125 feet tall.**

OUR SAKMAN STORY: The Log = The Keel



This is a 33-foot section of the tree. It would serve as the keel of our sakman. The rest became our bow, our stern, the belly and sides of the canoe.

OUR SAKMAN STORY: The Log Blessing: 15 Aug 2009



We hauled the logs down to El Cajon, California, where we set up our canoe shop. And before we began work, we gathered and prayed as a community giving thanks and asking for blessings and guidance and a miracle.

Part of our log blessing is spreading sand over the log as a symbol of its destiny as a canoe: Finding landfall ... the beach ... the sand.

OUR SAKMAN STORY: Our Construction Team



These are the many hands which started this project. They believed in the project from the get-go: (left to right) Ray LG “Baut” Sablan, Mario R. Borja (myself), Greg “Galaide” Diaz, Robert “Gualu” Goldkamp, and George “Bonik” Santos. Not shown here are carvers Tony R. Borja and Vince “Bonik” Santos.

OUR SAKMAN STORY: Construction Start: 26 Mar 2010



We began construction on 26 March 2010. We used tools of old (the adze, the higam) so we can appreciate the rigors of building the sakman as our ancestors did centuries ago. We also used hand-held power tools to facilitate construction. Our ancestors certainly would have if they had it.

OUR SAKMAN STORY: Tools Of Our Trade



Here are the basic tools we used. None of us were really canoe builders when we started. But just look at what we have built.

OUR SAKMAN STORY: Setting The Bows



Setting the bow was the trickiest due to the tight alignment tolerances from one bow to the other. With a simple string and a plumb bob we found the center ... exactly the same procedure used centuries ago by boat builders of old.

OUR SAKMAN STORY: Work In Progress



Seven months later and here we are. We wanted to show our community how far we have come. Many in our community could not believe the progress we have made. Neither did we believe the work we have done to date.

OUR SAKMAN STORY: Just One Year Later



Who would have known that a year after we made our first cut ...we would actually finish the canoe. We did it. 25 March 2011.....here it is. This picture was taken as we assembled the Sakman outrigger in preparation for its first taste of the Pacific Ocean.

OUR SAKMAN STORY: Shelter Island, San Diego CA



Building the sakman was indeed a major challenge for us. Yet, it was sailing the sakman that required much more preparation and training. We are not sailors...yet. We know so well that building a canoe does not make a sailor.

OUR SAKMAN STORY: Maritime Museum, San Diego CA



This was our first official presence in San Diego Bay. At the San Diego Maritime Museum, adjacent to the HMS Surprise, a replica of a British ship. This picture is very significant in that it could very well be the last image of the Sakman back 270 years ago, when Sir George Anson, aboard the HMS Centurion, lured our Sakman in close by deception.

OUR SAKMAN STORY: Spanish Landing, San Diego CA



This picture shows our sakman alone at Spanish Landing in San Diego. Its unique configuration makes it a misfit among the rest of the sailing vessels shown in the background. It is an anomaly, for sure, but the Sakman feels right at home in San Diego. Chamorros live here. Indeed, we are very proud of what we have built in San Diego. The real story is WHY we built it.

OUR SAKMAN STORY: Tinian - October 1742



Before we get to this one illusive sentence in history, i must set the stage. Knowing the circumstances when it was written adds full appreciation to the story.

Location: Tinian, October 1742.

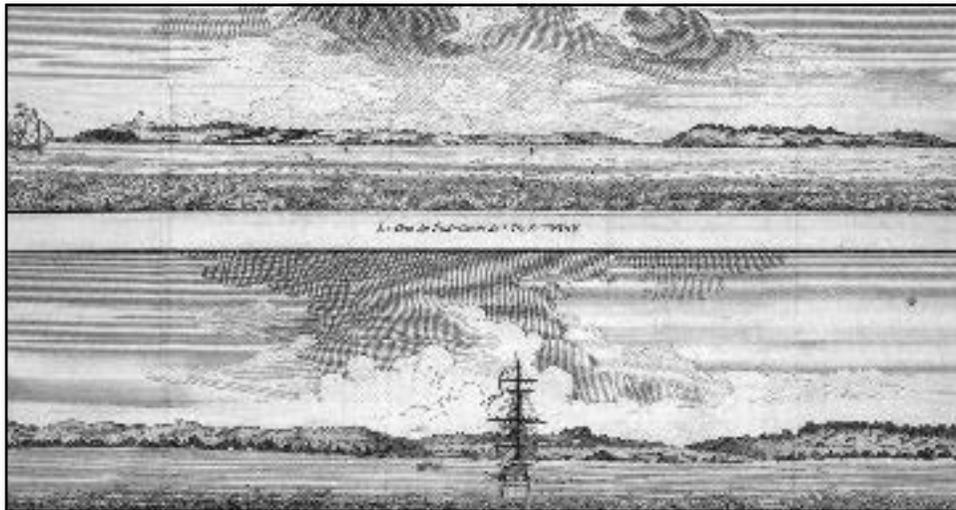
Main character: George Anson aboard the HMS Centurion.

OUR SAKMAN STORY: HMS Centurion



On his voyage around the world, Sir George Anson met near disaster. His ship, the HMS Centurion, severely crippled and heavily damaged, his crew nearly decimated by disease and hunger, Tinian was a blessing in the horizon. Tinian was his only refuge of safety.

OUR SAKMAN STORY: Estimated Speed Of 20 Knots



There he saw this canoe in the horizon. He was fascinated by its agility and performance. There he saw this canoe effortlessly skipping from wave tip to wave tip at an estimated speed of 20 knots, a speed unheard of by European standards. This is equal to 23 miles per hour in land measure. This was a speed unmatched until the mid 19th century. He aptly referred to this vessel as the “**lying proa**”.

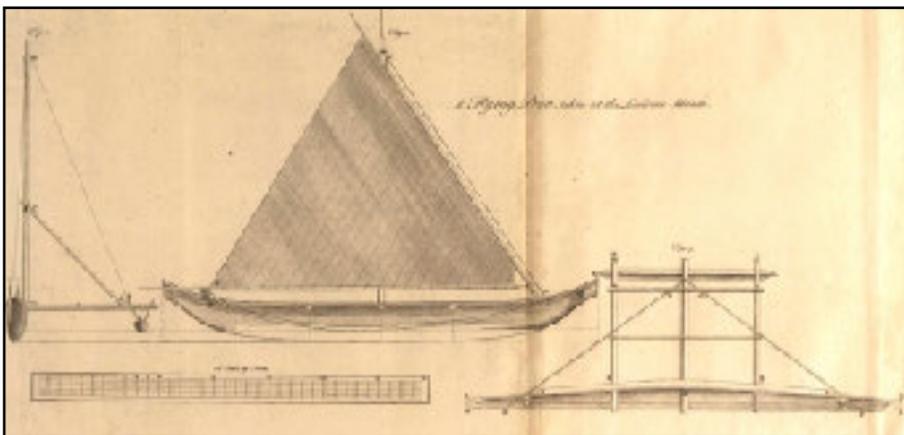
OUR SAKMAN STORY: One Sentence In History



Although in awe of what he saw, he felt fear for it was a canoe flying a Spanish flag. It was the enemy. He was the enemy. He had to capture the canoe for fear that if he was sighted the canoe could easily return to where it came from to report his presence. And by deception he did just this. He raised a Spanish flag and lured the canoe in close. From his own log we find that he destroyed the proa.

But not just yet. Sir George Anson knew that a vessel that could perform like this was something remarkable that he needed to document and tell the world about. It was his discovery. His duty. This he did. **And this is why we are here today.**

OUR SAKMAN STORY: Anson Drawing, 1742



George Anson had his draftsman, Mr. Piercy Brett, prepare this engineering drawing as part of his documentation. This is known as the Anson Drawing of 1742. No where in the rest of Micronesia, all of Melanesia and Polynesia can you find such a detailed drawing of a canoe. This is our Chamorro flying proa, our Sakman.

We are indeed blessed with this data, for our Sakman now lives immortal. This I contend is the greatest gift the British gave our Chamorro people. And there is more ... the ships' log.

OUR SAKMAN STORY: George Anson Article, "One Sentence In History"

Written: October 1742

Published: 1748

As our story continues, we now look at our passion to build the Sakman ... this one sentence in history. This is the sentence Sir George Anson wrote in his ship's log 270 years ago. This is the **focus of our story** ... the fuel in our blood, ... the fire within our hearts. Yes, it is but one sentence long; a sentence tucked in one paragraph among the many pages in his book; a sentence written in terms rich in meaning and purpose; a sentence that draws out our passion., a sentence and has inspired the work we have done since.

OUR SAKMAN STORY:



The Fuel In Our Blood

The Fire In Our Hearts

Here is this one sentence in history.

OUR SAKMAN STORY: **One Sentence In History**

"These Indians are no ways defective in understanding, for their flying proas in particular, which during ages past have been the only vessels employed by them, are so singular and extraordinary an invention that it would do honour to any nation, however dexterous and acute, since if we consider the aptitude of this proa to the navigation of these islands, which lying all of them nearly under the same meridian, and with the limits of the trade wind, require the vessels made use of in passing from one to the other to be particularly fitted for sailing with the wind upon the beam; or if we examine the uncommon simplicity and ingenuity of its fabric and contrivance, or the extraordinary velocity with which it moves, we shall in each of these articles, find it worthy of our admiration, and deserving a place amongst the mechanical productions of the most civilised nations where arts and sciences have most eminently flourished."

Sir George Anson

October 1742

OUR SAKMAN STORY:

Passion In Our Hearts

Pride In Our Work

Confirmation Of Identity



I must admit that when I first read this sentence I did not understand it fully. I had to read it several times with an Oxford dictionary by my side so I may understand the very words Sir Anson wrote. I know this one sentence has captured the very essence of our passion, infused pride in our work, and reconfirmed our identity. Let me now speak in simpler terms to understand it best. What did words mean then? Singular? Fabric and Contrivance? Aptitude? Dexterous and Acute? Wind upon the beam?

OUR SAKMAN STORY:

Heartfelt Emotion

Unconditional Respect

Humble Admiration



This story is about what happened back in 1742, back in the island of Tinian, just a few miles from where we sit today. This is a story about what one observer wrote on what he witnessed then; a story of the fascination he had of a canoe's agility, speed and performance; a story that captured his heartfelt emotions, his unconditional respect and his admiration of a simple invention.

OUR SAKMAN STORY:

Our Sakman Chamorro Flying Proa



This is a story that tells about who we were as Chamorros, 270 years ago. This is a story of a canoe, our Sakman Chamorro flying proa. And yes, we were gifted canoe builders, and the sakman was our largest sailing canoe. And yes, we sailed with purpose with the wind upon the beam. And yes, we used the heavens, the wind, the ocean, and flight of birds to find our way.

OUR SAKMAN STORY:

Honor To Our Nation



This is a story that highlights the work of our hands, our understanding of nature, and our determination as a people. This is a story that gives credit to our ancestors for the simple gift that they gave us. This is a story that indeed gives honor to our nation, our Chamorro people.

SAKMAN STORY:

One Sentence ... A Full Story



This is but one sentence in history, yet it tells us a full story. This is a story written about us 270 years ago, yet, was never intended for us to read until now. **This is Our Sakman Story.**

OUR SAKMAN STORY

The Fire In Our Hearts

Our Passion

Our Drive

Our Fire



And as we read this one sentence in history together, did you not feel changes within yourselves?

For sure, whenever my crew and I read this every sentence, our chests pushed out, our heads swelled up, even our okolies got bigger, and we indeed stood taller. And yes, our emotions overwhelmed us, and we shed tears of joy.

Yes, we cried for we were filled with cultural pride. Yes, we are very proud of what our ancestors accomplished centuries ago.

So what can we do today? What can we do now? I know what I have to do.

OUR SAKMAN STORY: Chapter 3

Honoring our Ancestors

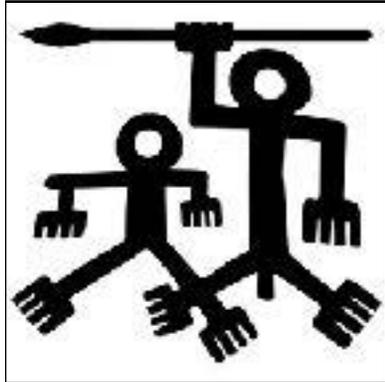


We must now pause with solemn respect to address our ancestral spirits, *i man-naina'-ta antigu*, so we may share with them these very words of Sir George Anson in the very language they understand, so they too can hear what was written about them and the simplicity and ingenuity of their invention, this sakman story, this one sentence in history. We do this so we can now give them the credit and the honor they have so rightly earned but have never been extended them. Today we will. We will let them know what we understand Sir George Anson wrote and meant *gi* “fino-Chamorro.

TINIGE SEÑOT GEORGE ANSON:

Hita I TaoTao Haya

Hita I TaoTao Islas Marianas



Manaina-hu ...nana antigu yan tata antigu

Ma'ase Saina. Saina Ma'ase.

Ha-tugi si Señot George Anson gi leblon batkon-ña tati gi mit siete sientu kaurenta i dos na sakkan gi i finato-ña magi gi isla-ta Tinian, esti na palabras. Ha-tugi na hita, hita, i taotao haya, hita, i taotao Islas Marianas, ...

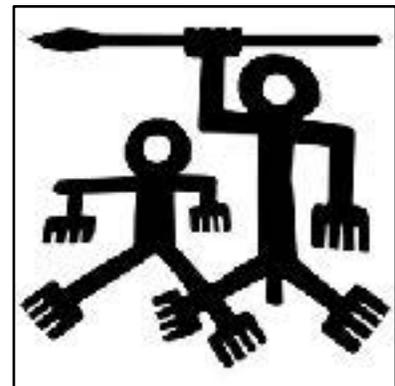
TINIGE SEÑOT GEORGE ANSON:

Hita I Man-Chamorro

Hamyu Yan Guahu

Na Ti Man-Difekto Hit Gi Kinomprende

... hita, i taotao, Guahan, Luta, Tinian. Hita i taotao Saipan. Hita, i man-Chamoru, hamyu yan guahu, na ti man-difektu hit, ti man-difektu hit gi kinomprende. ...



TINIGE SEÑOT GEORGE ANSON:

I Sakman-Ta, Hagas Ha Ta-U'usa, Sa'sajñge Tai'parejo, Paire, Mas Ki Otdinariu



... sa, atan ha esti i sakman-ta ha', espisia'tmente, ni duranten mapos na tiempo siha, antes ki i fina'tun taotao otro tano, esti ha na sa'hyan hagas ha ta- fati'tinas, hagas ha ta-ha'hatsa, yan hagas ha ta-u'usa, sa'sajñge, ta'iparejo, paire, yan mas ki-otdinario na nina-juyoñg-ta, ...

TINIGE SEÑOT GEORGE ANSON:

Na U Nina Onra Kuatkiet Na Nasion



... na u nina onra kuatkiet na nasion, ya, hunggan, ni na o'onra hit i taotao Islas Marianas, entretanto man-gai minalâte' hit, yan hunggan, gof-maolek esti i fina'tinas kanai-ta, ...

TINIGE SEÑOT GEORGE ANSON:

I Ninasinian Esti I Sakman-ta



... mientras, yanggen ta-konsidera i ninasiñian esti i sakman-ta, para ta-fan-mane'ja entra esti siha na islas-tano'ta, giya Guahan, Luta, Tinian, Saipan, ... hulo Anatahan, Sarigan, Alamagan, Pagan yan hulo mas, ni todo, hagas ha ta-tungu, na-man-la'lailai gi papa i mismo na meti'dian, ...

TINIGE SEÑOT GEORGE ANSON:

I Chin Finala'gun I Manglo



... yan ta'lo, sainan-mame, yanggen ta konsidera i chin finala'gun i mañglo ginen ka'katan. nina-sesi'ta na esti na sahyan-ta siha , yanggen para ta-aprobecha maolek i hinanao-ta, hulo yan papa gi islas tano'-ta siha, ...

TINIGE SEÑOT GEORGE ANSON:

Layak Maolek Yan I Mañglo



... na gi magahit, ufan gof-ma'ok, yan hita lokkue, i taotao i sakman, na tafan mala'te para ta-fan layak maolek yan i mañglo ni malo'lo'fan ta'lo'lo hilo i lucha halom; ...

TINIGE SEÑOT GEORGE ANSON:

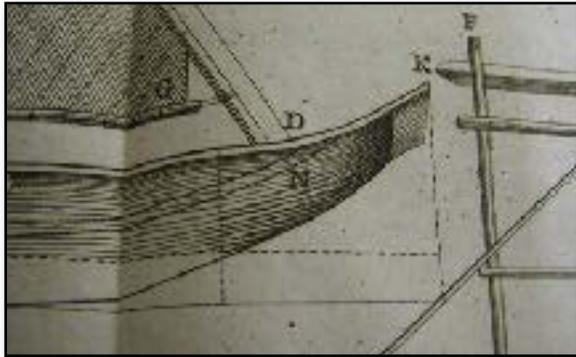
Chinadek Finala'gugun-Ña



... pat yanggen ta gof-atan maolek taimano i simplikao i finatinas-ta, yan i minalâte na hinaso'-ta gi halom esti i na nina-huyong-ta, pat i mas ki-otdinario na china'dek finala'gugun-ña gi halom hanum,

TINIGE SEÑOT GEORGE ANSON:

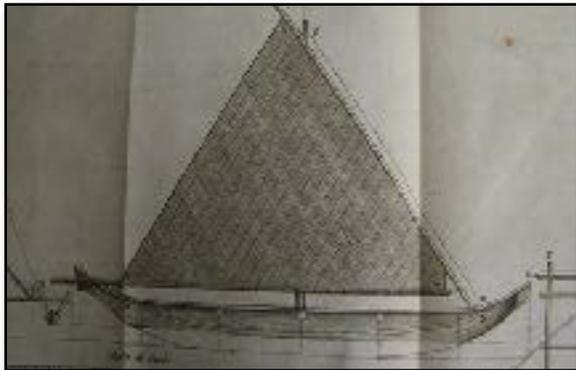
Minaresi Ni Atmiration-niha



... estague, na gi halom kada uno na atikulos na tinige'-niha, ma-sodda ni i taotao Engles na esti i sakman chamorro, esti i finatinas kanai-ta, minaresi ni atmiration-niha, ...

TINIGE SEÑOT GEORGE ANSON:

I Kinalamten I 'Arts Yan Sciences



... yan lokkue, nina-minaresi un lugat... tatkilo, un lugat suma'saonao yan i otro siha na fina'tinas tinemtum gi otro siha na ta'no, ni man gof-respetao yan man-mo'fo'na na nasion siha, anai gof-la'la i man gof-tomtum na tiniño gi halom i kinalamten i 'arts yan sciences' .“

Pinila Señot Mariano Reyes Borja ginen I tinige Señot George Anson, Jan 2013

**HUNGGAN, MAGAHIT
I SAKMAN.**



Yes, the Sakman is True.

OUR SAKMAN CHAMORRO:

**Our Ancestral Legacy,
Our Sacred Duty To Pass It On**



Sir George Anson has given us a glimpse of our own Chamorro history, 270 years ago, through his eyes, in his words, with this story, this one sentence in history. As we end this particular story, we actually begin another chapter that will tell of the many journeys we will be making with this sakman. We have been given this legacy. It is indeed our sacred duty as a people to pass it on.

NEED MORE INFORMATION? PLEASE CONTACT US USING THE FOLLOWING:

- **OUR WEBSITE:** WWW.CHELUSD.ORG
- **FACEBOOK PAGE:** SAKMAN CHAMORRO
- **GOOGLE:** SAKMAN CHAMORRO SAN DIEGO
- **EMAIL:** mborja49@cox.net

“We greatly appreciate your generous support.”

SAINA, MA’ASE. MA’ASE, SAINA.



Mario Reyes Borja was born in Chalan Kanoa, Saipan, but grew up on Guam where he attended Father Dueñas Memorial High School. He is a retired military officer with 23 years of service in the United States Air Force in the avionics and space surveillance fields of technology. He resides in San Diego, California, with his wife, JoJo, where they actively promote Chamorro culture and language. Mario is a certified court Chamorro language interpreter-translator. He recently led a team in building a 47-ft replica of the sakman sailing canoe, per ancient drawings found in a British journal.

The Chalan Kanoa Kiosku

A Living Memorial in Local Leadership

By William S. Torres¹, Ramon B. Camacho² and Herman B. Cabrera³

¹Board of Regents, Northern Marianas College, Susupe, Saipan

²Chairman, 12th Saipan and Northern Islands Municipal Council

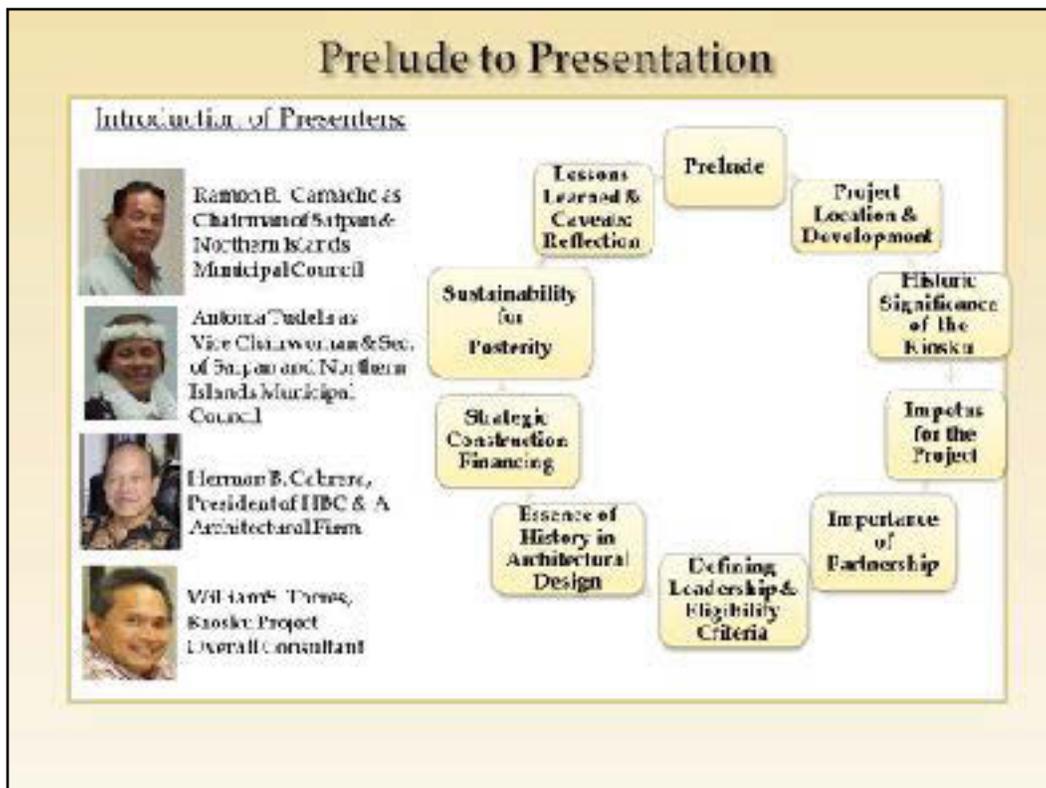
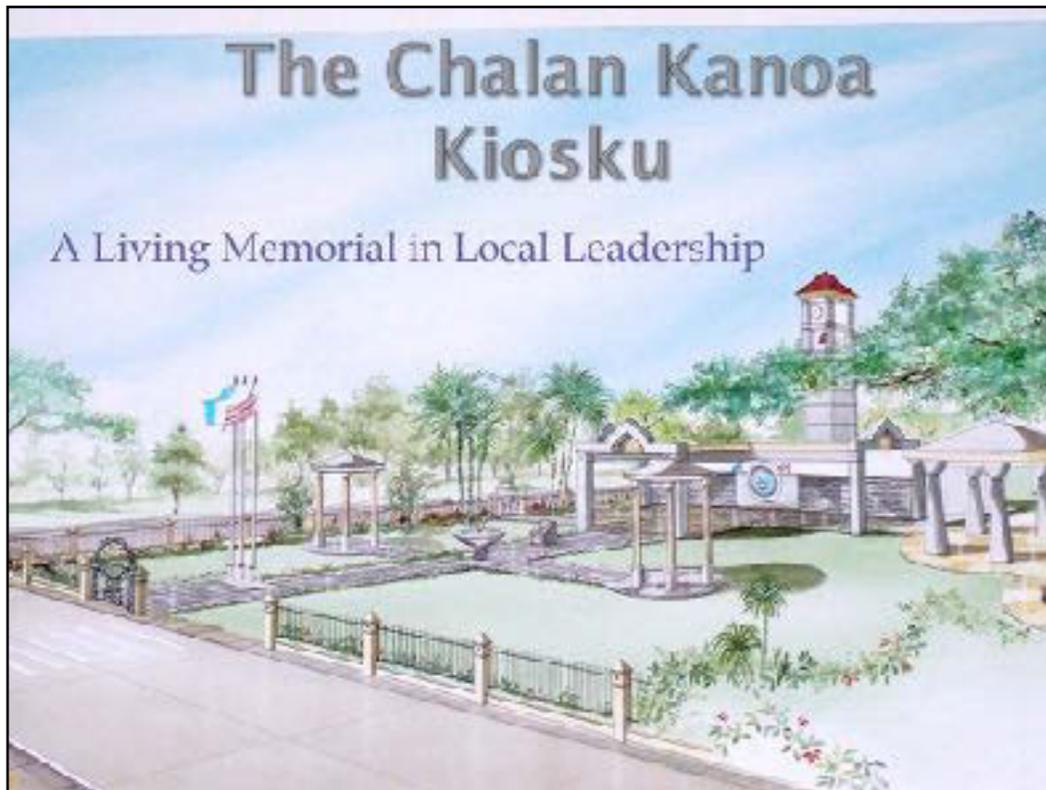
³President and Principal, Herman B. Cabrera and Associates, Saipan

asterlaje2@gmail.com

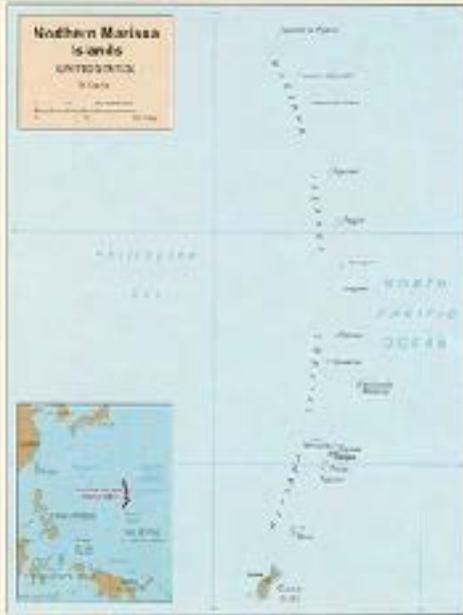
Abstract: *This presentation will focus on the historical significance of the Saipan and Northern Islanders Leadership Kiosku project, located across from the US Post Office on Saipan, that was inaugurated last year on Saipan. This power point presentation shares an approach inspired by the Saipan and Northern Islands Municipal Council to recapture in symbols, forms, and narratives the role of local leaders in the transformative change of an island nation and people from occupation to sovereign status and self expression as co-equal sovereigns in achieving political self-determination. The Kiosku narrative is told through the lenses of people of Northern Marianas descent (NMD) in their own terms about their island nation, a story missing in mainstream pages of history. The project represents the embodiment of actions and deeds resulting in milestone achievements and major turning points in local leadership through the decolonization of the Northern Marianas.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.

Presentation slides begin on the following page.



Project Location & Development



On January 9, 2009, the Department of Public Lands officially designated Lot No. 069 H 01 across the United States Post Office for the Saipan & Northern Islands Leadership memorial site. The space designation contains an area of 2333 square meters of public land in Chalan Kanoa, the capital of Saipan.

KIUSKI Ground Breaking on September 24, 2009, Cholin Kamao



Phase 1: Parking Lot Project Completed Nov. 15, 2010



Phase 2: Architectural Design Completed early 2011



Phase 3: Project construction completed in July 2012. Kiouku Grand Opening on September 29, 2012.



Historical Significance of the Kiosku Project

- literal translation from Chamorro to English: *chalan kamos* (pathway) *kiosku* (to round house)



- the origin of the kiosku as an architectural design is attributed to the Japanese colonial occupation on Saipan



- the kiosku is historically known for and served as a center for community gathering, peaceful assembly, and community bulletin board for the dissemination of community-related information at the center of the old capital town of Saipan community
- the traditional role of the kiosku remains unchanged in contemporary times since its grand opening and vividly depicted in a collage of then-and-now kiosku photos
- in contemporary narrative, the kiosku symbolizes the CNMI's tapestry of colonial experiences when it was first occupied by Spain then briefly by Germany before it was bartered by the Japanese prior to World War II in the Pacific and changed hands when the United States prevailed as the administering authority for the United Nations Trusteeship Council following the war



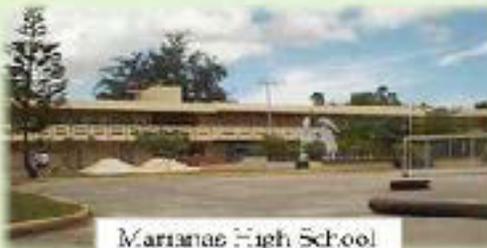
Saipan International Airport



Rota International Airport



- for the privilege as the sole administering authority for the U.N. Trusteeship the United States post-war mandate at its own expense was the development of the social, political, economic and education infrastructures leading to local self-determination as sovereign people and eventual decolonization of the former mandated islands as part of its nation building as an island nation



Marianas High School



William S. Reyes Elementary School

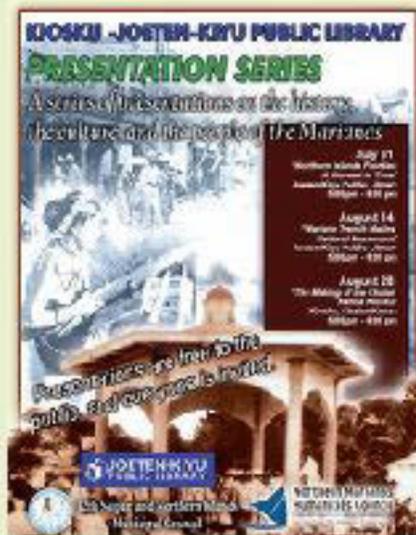
- the kiosku in these contextual lenses could be viewed as colonization conquered by the Northern Marianas as a sovereign people and a mission accomplished by the United States for the privilege as the administering authority for the UN during the Trust Territory, a period prior to the change in political status by the Northern Marianas in 1976
- as a consequence, the sovereign people of the Northern Marianas effectively engaged as co-equal as a sovereign nation with the United States



- as change agents in their right and capacity to negotiate their desired political status inherent in the decolonization process, the transformative political status of the Northern Marianas as a former United States post-war outpost (territory?) under the Naval Administration (Dec. 12, 1945-1947) and as a United Nations trustee-sovereign administered by the

United States Trust Territory Government (June, 1947- 1975) came to fruition in 1975 after years of negotiation resulted when the Northern Marianas became independent from the Trust Territory and became a full-fledged U.S. Commonwealth (1976-present) of the Northern Marianas and became a self-governing entity as prescribed in its CNMI Covenant Agreement with the United States

- among the ongoing events include the speaker and film series funded by the humanities, inter-agency e-access or resource loan, proposed arts-n-crafts mini shop and beverage and light eatery concessionaires, community meetings or town hall forums, poetry readings, storytelling sessions, mother read project, musical ensemble, arts-n-crafts displays, iconic photo museum of historical figures, heritage tourism destination enhancement, etc



Impetus for Kiosku Project

- the inspiration for the kiosku project owes to its historic significance to the Northern Marianas and the indigenous people as the embodiment of actions and deeds resulting in achievements of local leadership over the decolonization of the Northern Marianas and the eventual transformation of the long colonized pacific islands to a self-governing entity as expressed in the CNMI Covenant Agreement with the United States



10th SAIPAN MUNICIPAL COUNCIL

- conceived six (6) years ago in March 2008 when the Saipan and Northern Islands council initiated dialogue with the Department of Public Land (DPL) and petitioned the agency at the same time for the designation of the Chalan Kangua property to the Saipan and Northern Islands Municipal Council as the site of the kiosku project
- the council's *raison* was for the dedication of an historically significant place that embodies the act and deeds in local leadership as a living monument "to recognize the local leaders of Saipan who have contributed to the social, economic, political, education and judicial development of the island and its

government, and in the process (impact) the quality of life for the people of Saipan."

- the *mission* was to develop a comprehensive strategic model of leadership memorial that is inclusive of appointed and elected leaders in the legislature, municipal council, village commissioners, executive or district administrators, mayors, governors, and members of the judiciary during pre-contact era and colonial periods to post-war periods during the Naval administration to Trust Territory time prior to the achievement of local self-governance in 1975
- the post-war periods saw the Naval administration (Dec. 12, 1945 to 1947) followed by the Trust Territory of the Pacific Islands (TTPI) administration (June 1947 to 1975) while pre-contact period covers prior to early colonization in 1521 by Spain followed by Germany in 1858 before the Marianas was bartered by Japan in 1914 and the US occupation after WWII in 1944



KIOSKU COMMITTEE MEMBERS



- as an unfunded project, community grassroots voluntary was critical not only in the short term but in the long haul, too

- consequently, the kiosku project was generally fueled by indigenous passion in celebration of & in affirmation for local leadership achievements of local residents as sovereign people (a renaissance of local expression which values local leadership for and by the sovereign people of the Northern Marianas)



IMPORTANCE OF COMMUNITY PARTNERSHIP

➤ Inter-agency and community partnership, collaboration & consultation are cornerstones in the community outreach strategies of the kiosk project



➤ the approach proved effective in raising awareness about the project and in educating the public about the importance in not only recognizing local leadership but also legitimizing local leadership achievements, which also facilitated engagement in due diligence which promoted transparency, accountability, sense of community and ownership in design, construction, maintenance, and ensures the long term sustainability of the kiosk as a living memorial in local leadership

DEFINING LEADERSHIP & ELIGIBILITY CRITERIA

➤ perhaps the most challenging aspect of the kiosk project next to competing public financing needs for public projects proved to be the development of qualifying criteria on eligibility and selection to be listed for the living memorial panel (e.g., the first chairman of the credential committee resigned over objection by members of the committee on the inclusion of post service felony conviction of nominees)



1st CNMI Governor
Dr. Carlos S. Camacho

➤ other challenges included the long and drawn hours in committee meetings for the purpose of performing reviews and verifying documents (authentication) as part of the eligibility determination process for eventual qualification to be listed and the often competing and conflicting viewpoints on standards to use and apply



1st CNMI Governor of
Carolinian Descent
Dr. Berigau N. Fitial

Qualifying Criteria of the Saipan & Northern Islands Leadership Memorial Kiosk

➤ *Residency (Saipan & Northern Islands), Position of Leadership, Nominee's Biography*

Essence of History in Architectural Design



- the initial plan was to rehabilitate and retrofit the existing kiosk facility as driven primarily by two major concerns: the first involved financing, as there was no readily available funding source; second concern was while preserving the historic building was the preferred approach by planners over demolition, demolition approach eventually prevailed

- the decision against preservation, rehabilitation and retrofit was trumped by the structural integrity analysis performed by the Department of Public Works Technical Services Division (TSD) on the existing facility
- the structural integrity became pivotal which led to the demolition of the entire facility in favor of new construction from ground up but would require maintaining essential features of the original kiosk



➤ despite limited ground space open to accommodate a panoply of facilities including public parking, planter boxes (landscaping), an open walkway leading to the visitor center, public restrooms, clock/bell tower, a pair of gazebos, and the memorial panel, in addition the main kiosk facility, connecting interior walkways with the centralized placement of the eternal flame of local leadership amidst a mini court of honor and the professionally manicured landscaping, all the features of the kiosk project in the end converge in a magnificent tapestry of indigenous history interlaced into modern architecture for dynamic functionality that symbolizes the contemporary narrative in self-governance of a sovereign people



STRATEGIC CONSTRUCTION FINANCING



➤ from the inception of project planning, financing proved to be an early concern but at best became a speculative exercise, as there was no control over the subject in the early planning stages anyhow

- deflecting project financing concerns, however, proved strategic, in order to maintain project momentum for the attainment of critical mass, and not become inhibited before the project even took off on its own merit and not based on availability of project financing



Chairman RE Cortez greets the former Lt. Governor Francisco Ada before the start of the Kiooku Ground Breaking



Dr. Edgar Tinsor plays taps during the Grand Opening of the Kiooku

- thus, strategic construction financing was successfully employed as an approach when financing was uncertain or not readily identifiable: this strategy provided the necessary lead time in moving forward with construction which also provided the lead time to secure project financing albeit incremental; in other words, this approach comports with the oft-used concept of *dream big, start small!*

SUSTAINABILITY FOR POSTERITY

- the 2012 kiooku transition ad hoc committee was formed by the municipal council primarily to develop post grand opening action plan for the continuation of the functions performed by credential ad hoc committee functions beyond the September, 2012 official opening of the kiooku memorial monument



Medical Gift Shop



Transition Ad Hoc Committee Members

- in addition, plans are afoot to privatize the operation and maintenance of the arts and crafts shop inside the visitor center and bid out concessions licenses for food and beverage respectively and use the rental income for the operations and maintenance of the kiooku

Lessons Learned and Caveats: Reflections

recommendations (to do list):

- form an organization committee and activity subcommittee and provide orientation on the vision, purpose, and end goal of the activity and role differentiation with a common end product; clearly understand and differentiate the planning process from the end product and document both committee and subcommittee meetings with approved agenda and order of business and adopted minutes of meetings in conformance with the open meeting or sunshine statute
- consider posting the activities of the committee and subcommittees on the municipal website, if not creating a website dedicated to the project



Community members view the photos displayed of the past and present leaders during the Kiosku Grand Opening on September 29, 2013

- define the roles and responsibilities and authority of overall coordinating committee in relation to component subcommittees
- resolve conflict when roles and responsibilities between subcommittees are not clear (i.e., conflict resolution method such as continuous role reinforcement, arbitration, ad-hoc groups, and co-leading)
- interface passion for the mission as the leading motivator, not credits, fame, or fortune; reframe the end goal in order to internalize motivation and reach critical mass where passion guides the process in accomplishing the end goal

- account for differing perceptions among the group members
- continually provide a reality check on progress or lack of progress
- seek and achieve critical mass of motivated individuals and groups
- maintain ongoing contacts with the processes in order to maintain integrity of the process
- maintain integrity of the processes through enforcement, transparency, faithfulness, simplicity, and production of results



- prioritize resources and make long-term plans for sustainability
- maintain integrity and reliability on public relations activities and promotion and marketing strategies
- engage regulatory agencies in the organization from project inception (concept brainstorming, project planning esp. design phase, and grand opening phase)
- recognize all stakeholders often and esp. during grand opening ceremonies
- prepare a grand opening brochure and document logistics of the project including transition and project closeout plans for current staff and future planners



Pitfalls (to avoid list)

- do not assume that clear roles will overcome underlying role conflicts
- do not assume that enforcing the processes will resolve underlying conflicts
- do not form tools or approaches in isolation from the overall rules/norms/customs
- do not allow an apparent absence of project financing prevent short-term and long-term planning and engagement in processes that lead to end product



- do not expect overnight project completion, for public projects are often drawn out
- do not assume public projects are inherently equal; expect to compete with other public projects which may require engagement in the politics of budgeting
- do not assume government financing is the answer; tap non-profit foundations, private foundations, federal grants, foreign government grants (if related to project), and project fundraisers



Question & Answer Session: Q&A

POST CONFERENCE QUERIES

The Saipan & Northern Islands Leadership Memorial Kiosku
c/o Frances C. Muna/ Donna E. Cabrera
P.O. Box 500309ck
Saipan, MP, 96950
Tel: (670) 664-2700 Fax: (670) 664-2701
Email: spnmunicipalcouncil@gmail.com



William S. Torres is a member of the Board of Regents of the Northern Marianas College, the former Commissioner of Education at the CNMI Public School System, a former Member of the CNMI House of Representatives, a former Delegate to the 2nd CNMI Constitutional Convention, Chairman of CNMI Forestry Advisory Council, and private at large grant writer / events coordination and consulting. He has extensive involvement in public education, island beautification, heritage asset rehabilitation, grant writing, public and private sector consulting, among other private works.



Ramon B. Camacho, Chairman of the 12th Saipan and Northern Islands Municipal Council, is a former police officer and a chief proponent of the Saipan Neighborhood Watch project. Mr. Camacho and fellow members in the 10th and 11th Councils were prime movers for the restoration and development of the historic Kiosku in Chalan Kanoa. Council Chair Camacho has also been a coordinator of the Agricultural Fair, an advocate of the farmers cooperative and a coordinator and advocate of a long slate of cultural and public safety activities in the CNMI. Chairman Camacho and Antonia M. Tudela, Vice Chairwoman of the 12th council, former banker and council chairwoman, have teamed up for the implementation of this humanities project.



Herman B. Cabrera is President and Principal of Herman B. Cabrera and Associates (AIA), a member of CNMI Professional Licensing Board, a member of Northern Marianas Trades Institute Board, a member of a private economic development research group, a presenter at the 1st Northern Frontier Summit on Saipan, a former capital improvement project (CIP) project manager for CNMI Public School System, a Cultural Informant, and a prime designer and construction manager of the Chalan Kanoa Kiosku Project.

Living Languages and Indigenous Spaces

By Fermina Sablan

Program Specialist

Guam Community College

fermina.sablan@guamcc.edu

Abstract: *The last 100 years have seen the accelerated deterioration of the native Chamorro language. Unfortunately, we are not alone in this tragedy of language loss. If the Chamorro language is not given spaces for conversations and visibility within our communities, it will become a statistic along with tribal languages that have been lost as the last speaker dies. At this juncture in our native history, there is a resurgence for the revitalization of the native Chamorro language. Based on previous language surveys, the Chamorro language is in danger of continued deterioration. As Chamorro people, we need to have a “Unified Approach” towards language restoration and viability. We have to be strategic, purposeful, intentional, committed, and unified in our efforts to restore the “spoken Chamorro language” within our private and public spaces. We have to build collaborative networks for viable sustainability.*

The last 100 years have seen the accelerated deterioration of the native Chamorro language. Unfortunately, we are not alone in this tragedy of language loss. If the Chamorro language is not alive within us and given spaces for conversations and visibility within our homes and our communities, it will become a statistic along with many tribal languages that have been lost as the last speaker dies. At this juncture in our native history, there are concerted efforts for the revitalization of the native Chamorro language. As Chamorro people, we need to have a “Unified Approach” towards language restoration, vitality, viability, and sustainability. We have to be strategic, purposeful, intentional, committed, and unified in our efforts to restore the “spoken Chamorro language” within our private and public spaces. We have to build collaborative networks for viable sustainability.

Based on previous language surveys, the Chamorro language is in danger of continued deterioration.

Let us imagine what it would be like if we could hear ourselves once again in the sounds of our language, the Chamorro language, the language of this homeland. When I hear the spoken language, it is like music to my ears.

The ancient Chamorro people arrived in the Mariana Archipelago thousands of years ago and lived on this beautiful chain of islands called the Gåni Islands. For thousands of years, the Chamorro language was alive and healthy as the people before us transmitted knowledge of the land through the spoken language. Language and culture was inhaled and exhaled through the sights and sounds of daily experiences within the Mariana Archipelago. Our language DNA of communication appropriated to our native people is the Chamorro language and it has not changed.

Generations lived and died while the language and culture carried with it the history, knowledge, and experiences of intertwined lives of island peoples. Knowledge of the environment and its secrets were deeply entrenched within the native peoples' lives.

In order for our language to survive in the Gåni Islands (Mariana Islands), we as Chamorro people must take ownership in tangible and intangible ways. There are many layers within our society; environment and communities that need to come together in intentional unity in order for the Chamorro language to breathe life and to have spaces within the Mariana Islands. We may have our differences; however, we need to be of one mind when it comes to awakening and breathing life back into the Chamorro language.

How can the native Chamorro language prosper? It is likened to an infant who is when well nurtured in body, soul, and spirit grows to be a well rounded adult who is alive and prosperous. For the Chamorro language to prosper and be well nurtured and sustainable, we have to be intentional in restoring our self-identity as peoples of this land given to us by our Creator. We have to be committed not only in words, but in action for restoring our spoken Chamorro language. Our language and culture are deeply rooted to this land that we walk on; where thousands of years before us, our ancestors walked on, and their bones and stories are buried throughout this indigenous spaces called the Gåni Islands, but the one thing that is passed on rooted at the heart and breathe of every indigenous person is language. Breathe of language is life, without it the language continuity stops.

It is quite amazing that our language is still alive, but at the same token is sleeping in us. It is time to wake it up. So how can we bring it back to a prosperous space?

We first must have intentionality of purpose. In being purposeful, we have to own it ourselves and we have to ask for help from each other and help each other get to that

prosperous language space. We have to care for and love the language back to a prosperous life as like an infant child.

There are tangible and intangible actions that need to happen for the native language to have its indigenous spaces in order to prosper again.

A prosperous language is in all spaces beginning with the home where it is nurtured and grows. And as that language grows it is given opportunities for usability in other spaces; it is a language for communication with friends, communities, other native people, gatherings, and the public.

Usability also is present in visibility through the eye in what is seen; in signs, pictures, architecture, arts, music, names, etc. Usability must have its way interactively. It must have reciprocity as one communicates in a native language. The measure of how fully alive a language is in its usability within all indigenous spaces.

For the Chamorro language to be fully alive it must be used with intentionality:

- It must be seen, there must be signs in Chamorro language in public buildings and public spaces, including street names.
- It must be heard, intentionally spoken actively in as many settings in private and public spaces and domains.
- It must be intentionally appropriated spaces and opportunities for engaging conversations.
- It must be taught in daycares, immersion schools, academic institutions of higher learning.
- It must be made available through learning resources that are readily accessible to all learners.
- It must be funded with purpose and commitment without compromise.
- It must be supported by both native indigenous peoples and the public.
- It prospers in many spaces.

Just imagine Chamorro language daycares throughout the island – the east, north, south, and west; infants learning their languages, and as they grow, they are given opportunities to use their languages; understanding that it is just as important as the dominant language of today.

The indigenous space where language begins to live again is within one's self. If one does not own it in that space, then it does not have a space anymore.

Presentation Slides



I FINO'-TA, I LINA'LA'-TA, I SAGÅ-TA

Our Language , Our life, Our
Space

KAO UN HUHUNGOK YU'?

- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU'?
- KAO UN HUHUNGOK YU' PA'GO?
- HUNGGAN!

LANGUAGE IS THE HEARTBEAT OF A PEOPLE

- Identity
- Expression
- Unique
- ✦ To the nations and peoples of every language, who live in all the earth: May you prosper greatly! Daniel 4:1

A LANGUAGE THAT PROSPERS IN SPACES:

- Prestigious Designation
- Our Lives
- Sounds
- Visuals
- Communication: Active, Interactive, Living, Deliverable, Receivable
- Spoken by whom:
- Resources
- Spoken, Heard, Written
- Private and Public

RESTORING LANGUAGE SPACES:

- Family
- Communities
- Educational Institutions
- Church
- Business and Economy
- Performing Arts
- Traditional Arts

PROSPERING INDIGENOUS LANGUAGE SPACES



HININASNGON - INTENTIONALITY

- OWNERSHIP
- UNITY
- RESPONSIBILITIES
- ACTION PLANS
- POLICIES
- FUNDING

MAKING SPACES FOR PACIFIC LANGUAGES



HOW PROSPEROUS IS OUR INDIGENOUS LANGUAGES?

- > FIVE YEARS FROM NOW? Infant would be five.
- > TEN YEARS FROM NOW? Infant would be ten.
- > FIFTEEN YEARS? Infant would be fifteen.
- > TWENTY YEARS? Infant would be twenty.
- > FIFTY YEARS? Infant would be fifty.
- > ONE HUNDRED YEARS?
Infant would be 100 years old.

FA'TINÁSI SAGÁ-ÑA I FINO' I TANO'

- > Gi Tano'
- > Gi Sinangan
- > Gi Hinanao-Mo'na

Si Yu'os Ma'áse



Fermina "Mina" Sablan is a native Chamorro language and culture advocate. She is a native of Luta in the Northern Marianas and graduated with a Master's in Public Administration from the University of Guam, as well as a BBA in International Tourism, Human Resources Management, and a minor in Sociology. She is a fluent Chamorro speaker and writer. One of her projects was the Fino'Haya language project at the Guam Community College, funded with a language grant from the Administration for Native Americans. This project's language DVDs can be viewed at www.youtube.com/user/finohaya. She is also part of the Lina'la' Lusong film project of the Pacific Islands in Communications.

Across the Water in Time

Establishing a connection between Guam and Hawaii

By Jillette Leon-Guerrero

President

Guamology Inc.

info@acrossthewaterintime.com

Abstract: *John Paris died in Honolulu in 1928. He is buried next to his wife on the grounds of Oahu's Kawaiaha'o Church, the same church in which John married his wife Paelua in 1877. It would take over 80 years for a descendant to start looking for the origins of John Paris, her great-grandfather. With no knowledge of his life beyond the Hawaiian Islands, Yolanda Paris Sugimoto reached out to a researcher on Guam to help learn about the roots of her ancestor. The ensuing research would take the two on a journey across the ocean and back in time and yield surprising results that neither could have anticipated. The project Across the Water in Time attempts to establish the Guam roots of John Paris through genealogical research.*

Introduction

Finding genealogical evidence for ancestors born in 19th century Guam is challenging. A gap in Guam's historical record exists between the years 1757 and 1897. The dearth of data during this period is due mainly to the destruction of the main repository of vital records during the WWII bombing of the capital city of Hagåtña.¹

When individuals change their surnames, numerous spellings of names are found, and individuals migrate to an island thousands of miles away, the researcher is presented with additional challenges. Thus is the case in the search for the Guam origins of the descendants of John Paris.

John Paris is believed to have been born "Demetrio Perez" in Guam during abt. 1842.² The first historical record we find him in is the marriage register for Kawaiaha'o Church in 1877 when he married Paelua on the island of Oahu, in the Kingdom of

¹ O.R. Lodge, "Attack Preparations," *The Recapture of Guam*, (Fredericksburg: Awani Press Inc., 1998), 33.

² Yolanda Paris Sugimoto, San Diego, California, to author, e-mail, 11 June, 2011. Yolanda is the great grand daughter of John Paris.

Hawaii.³ We next find John in the 1890 Kingdom of Hawaii census for the island of Kauai.⁴ Thereafter he is found in US census records for the island of Kauai for the years 1900 [John Paries], 1910 [John Paris] and 1920 [John Perica].⁵ John and his wife both died in 1928 and are buried alongside each other in the same church where they married.⁶

Family oral history tells us that John came to Hawaii from Guam in the mid to late 1800s, that he was of Spanish origin and had changed his name from Demetrio Perez to John Paris. Descendants remember being told they were part “Guamanian” but they never knew anything about the Guam origins of their family.⁷

Objective

The goal of this study is to provide evidence that John Perez, John Paris, John Peres, John Perica and Demetrio Perez are the same person. Find a connection between John Paris and Guam. Another goal is to determine the year he immigrated to Hawaii.

Identity

The logical place to start the research was with the earliest known record for the ancestor. Looking at the marriage register of John Perez and Paelua tells us that John Perez was in Hawaii in 1877, married in the first Protestant Church in Hawaii and little else.⁸ The next record, a transcription of the 1890 Kauai census reveals much more

³ “Hawaii, Marriages, 1826-1922,” index, *FamilySearch* (<https://familysearch.org/pal:/MM9.1.1/FW8K-135> : accessed 18 Sep 2012), John Perez and Paelua, 15 Sept. 1877. Also, Kawaiahao Church (Honolulu, Hawaii), “O’ahu Marriages: Book 5, 1865-1896” p. 41-42; digital image, Yolanda Paris Sugimoto to author, email 19 Sept. 2012.

⁴ 1890 Kingdom of Hawaii census, Kauai census, Kauai, district, Lihue, [no page number], line 16, John Perez; Family History Library, Salt Lake City; FHL microfilm 1010685.

⁵ 1900 US Census, Kauai, Hawaii Territory, population schedule, p. 45A (penned), dwell. 583, fam. 605, John Paries; digital image, *Ancestry.com* (<http://www.Ancestry.com> : accessed 18 September 2012); citing National Archives microfilm publication T623, roll 1837. Also, 1910 US Census, Kauai, Hawaii, population schedule, p. 9A dwell. 66, fam. 128, John Paris; digital image, *Ancestry.com* (<http://www.Ancestry.com> : accessed 18 September 2012); citing National Archives microfilm publication T624, roll 1752. Also, 1920 US Census, Kauai, Hawaii, population schedule, p. 31A, dwell. 391, fam. 398, John Perica; digital image, *Ancestry.com* (<http://www.Ancestry.com> : accessed 18 September 2012); citing National Archives microfilm publication T625, roll 2038.

⁵ 1920 US Census, Kauai, Hi., pop. sch. p. 31A, dwell. 391, fam. 398, John Perica.

⁶ Find A Grave, Inc., *Find A Grave*, digital image (<http://www.findagrave.com> : accessed 21 October 2012), photograph, “gravestone for John and Kiainiu Paris (1842 -1928), [Memorial No. 80272642](#), Records of the Kawaiahao Church Cemetery, Honolulu, Hawaii;” photograph William Foley.

⁷ Yolanda Paris Sugimoto, San Diego, California, to author, email, 25 Sept. 2012.

⁸ O’ahu Marriages, Kawaiahao Church.

about the ancestor.⁹ According to this record, 48 year-old John Perez, is now living in Lihue, Kauai along with his wife, 25 year-old Paelua, and their children: Henry (15), Paulina (10), and Sawla (5). Another known son, Thomas (1) is not enumerated with the rest of the family but is grouped with the Guerrero family further up on the page. Because this is a transcription, this could be the result of the transcriber not putting the names in the original order, or it could be as the family conjectures, that the Guerrero family was looking after young Thomas when the enumerators recorded the information. The census has no indication separating individual households and it is not known if the arrangement of the names on the page has any significance. Sugar plantations on Kauai during this period are known to have grouped workers by ethnic groups.¹⁰ John's occupation is listed as "Luna" meaning "boss" or "Foreman" in Hawaiian.¹¹ In addition to John Perez, Thomas Paymes, a 29 year-old "Masin Farmer" is also recorded as being born in Guam. Although all members of the Guerrero family are listed on the census as being born in Hawaii it is possible that the Guerrero family has Guam origins. It appears that the Guerrero family is headed by Maria I. Guerrero, a 34 year-old widow and native Hawaiian. Maria C. Guerrero (15) and Juan L. Guerrero (3) are listed along with Maria I. and are listed as "Hapa-Haole" or "half-caste" meaning they are part Hawaiian.¹² It is very possible that Maria's late husband was born in Guam. The only other individuals who are part Hawaiian on this page of the census transcription are Lydia Kekumu (17) and 10 month-old Cordilia Halemanu. Cordilia appears to be the child of native Hawaiian John U. Halemanu and Lydia Kekumu. Kekumu is not a name that is associated with Guam and there is no indication of Lydia's parentage so no connection to Guam can be made from this information.

Unfortunately the 1890 census provided no information on the date of John's immigration to Hawaii. A search through online databases and finding aids for John Perez revealed two other documents that matched our ancestor. A directory listing for John Peres in the 1890 Honolulu, Hawaii Directory listed him as a *Luna* with the Grove Farm Plantation in Lihue, Kauai.¹³ He is found again in the 1892 Honolulu

⁹ 1890 US census, Kauai, Hawaii, John Perez.

¹⁰ Cassie Wallace, "Community and Revolt on the Hawaiian Plantation System" webpage, (<http://www.andrew.cmu.edu/user/cwallac1/hawaii.html> : accessed 30 Oct. 2012).

¹¹ www.free-dictionary-translation.com; HTML, *Hawaiian-English* (<http://www.free-dictionary-translation.com/hawaiian-english/start-entry-5640.html> : accessed 30 Oct. 2012), "Luna".

¹² Urban Dictionary; HTML, (<http://www.urbandictionary.com> : accessed 1 Nov. 2012), "Hapa Haole".

¹³ *Honolulu, Hawaii Directory, 1890*, Ancestry.com database (<http://www.Ancestry.com> accessed 18 September 2012); *Provo, Utah* (The Generations Network, Inc., 2000) "John Peres".

Directory, again with his location listed at Lihue, Kauai.¹⁴ The Ancestry.com record lists his residence as “Honolulu” but the image clearly shows his residence as Lihue, Kauai. A search of Hawaii State Archives indexes for marriage, obituaries, passenger manifests and naturalization records for John Perez [Paries, Paris, Peres] for the years prior to 1890 yielded no results.¹⁵ The only 19th century Hawaii census returns prior to the 1890 census that have survived to date are the 1866 and 1878 census. Neither is complete or indexed. To access these documents one must travel to Hawaii and view them at the Hawaii State Archives. Because of this, these documents have not yet been reviewed.

Hawaii became a Territory of the United States in 1898. The first US census in Hawaii took place in 1900.¹⁶ John is found in the Koloa, Kauai census and is listed as John Paires along with his wife who is listed as *Kiainiu*. In earlier documents his wife’s name is listed as Paelua. cursory research into Hawaiian naming patterns revealed that native Hawaiians had many names.¹⁷ While they usually used one name for legal documents it was not always the case. It is possible that Paelua and Kiainiu were two names that John’s wife was known by. This theory is supported by evidence in the census, which indicated that the John and Kiainiu were married 23 years. This matches the marriage year of 1877 recorded in the marriage registry of John Perez and Paelua. The couple’s son Thomas, aged 2 in the 1890 census, is now 12 year-old Tom. Paulina, who was 10 years old in 1890, is now recorded as 19 year-old, Pauline. Another son 8 year-old John, has joined the family. Son, Henry whose age was recorded, as 15 in the 1890 census and daughter Sawela, who was 5 years of age in the earlier census, are no longer listed with the family. If the age listed in the 1890 census for Henry were accurate, he would have been old enough to have married and moved out of the family home. The absence of Sawela may be attributed to her death but no records were found to indicate this.

¹⁴ *US City Directories, 1821-1989*, Ancestry.com database (<http://www.Ancestry.com> accessed 18 September 2012) Provo, Utah (Ancestry.com Operations, In., 20011) “John Peres”.

¹⁵ Ju Sun Yi, Honolulu, Hawaii, e-mail to author, 20 Sept. 2012. Ju Sun is an archivist, Hawaii State Archives.

¹⁶ 1900 US Census, Koloa, Kauai, Hawaii Territory, populations schedule, enumeration district (ED) 81, Page 45A (penned), dwelling 583, family 605, John Paries Ancestry.com database (<http://www.Ancestry.com> accessed 18 September 2012; FHL microfilm: 1241835).

¹⁷ Christine Hitt, *Hawaiian Roots: Genealogy for Hawaiians*, web (<http://www.hawaiian-roots.com/namingproblems.htm> : accessed 1 Nov. 2012) “Naming Practices”.

Throughout the documents in this study John's surname is spelled alternately as Perez, Paris, Peres, Perica, and Paries. Most of these alternate spellings may be the result of how the name is pronounced and spelled by the recorder. It is easy to see that in many cases the name is spelled phonetically. John's surname was listed as Perez in the earliest Hawaiian documents and it is a common name in Guam. Since John was born in Guam it is apparent that "Perez" is the original spelling of his surname. Today the family goes by the surname "Paris" which is how the name is pronounced phonetically in Guam. This may be the reason the family changed the spelling. English speakers many times pronounce Perez as "Pur-rez."

John's birthplace in the 1900 and 1910 census is listed as "Spain" yet in the 1890 and 1920 census it is listed as "Guam." This can be explained by the fact that Guam was part of the Kingdom of Spain at the time of his birth. That could be the reason the 1900 and 1910 census listed "Spain." It is also possible that the census enumerators were more familiar with Spain than the tiny island of Guam. Regardless of this, technically Guam was a part of the Kingdom of Spain and the listing of Spain, as his birthplace could be considered correct.

In 1900 the family is included in the 1900 census district of Koloa. Koloa is only 7 miles south of Lihue, Kauai. A 1903 map of Kauai shows the location of the Grove Farm Plantation between Lihue to the north and Koloa to the south.¹⁸ Because the Kingdom of Hawaii conducted the 1890 census and the US government conducted the 1900 census, the boundaries of these enumeration districts may have changed. The specific location of the family's residence in 1890 is not known, neither is the boundary of the district. This makes it unclear if the family actually moved from one location to the other.

The sum of the correlation of evidence presented below makes it apparent that John Perez, John Paris, John Peres, John Paries and John Perica are the same person.

¹⁸ "Kauai, Hawaiian Islands/Walter E. Wall, surveyor; compiled by John M. Don," published 1903; Hawaii Territory Survey, American Geographical Society Library, Milwaukee, Wisconsin.

Immigration Year

The 1900 census offers 1857 as John's year of immigration to Hawaii. If this date were correct, it would indicate that John was about 15 years old at the time of immigration. This date appears to be too early for a young man to travel to Hawaii from Guam. The age of majority in Guam at the time was 25 years old.¹⁹ Five years earlier in 1852, Father Vicente Acosta wrote a report to Antonio Urbiztondo, Captain General and Vice Royal Patron of the Philippine Islands who was the the Governor General of the Philippines, of which Guam was a province. In the report Father Acosta requested that men be restricted from departing Guam on whaling ships.²⁰ At the time, Guam was struggling with de-population and a declining labor pool. According to Father Acosta between 1849 and 1852, forty of the island's strongest and most robust men had departed on whaling ships and were now settled in Hawaii "living a life that is foreign, unbecoming, and degrading to their Christian Catholic character."²¹ As a result of this report, on 8 June 1853, a decree from the Superior Philippine Government commissioning Felipe de la Corte as Governor of Guam included instructions that restricted anyone 17 years of age and from departing the island on foreign boats or whalers.²² In addition, the directive required formal employment contracts between crewmen from Guam and the Captain of the ship they were to be employed by.²³ A search of judicial records revealed no contract between anyone with the surname "Perez" and a ships captain. This does not mean that one does not exist, but it is unlikely. In addition to these restrictions another event significantly impacted the population of the island around this time. A smallpox epidemic in 1856 reduced the population by more than half. This epidemic was responsible for 4,573 deaths reducing Guam's population from 8,207 to 3,644.²⁴ With a dwindling population, a

¹⁹ Omaira Brunal-Perry, Mangilao, Guam, e-mail to author, 7 Nov. 2012. Omaira is the curator, Spanish Documents collection at the Micronesian Area Research Center, University of Guam.

²⁰ Marjorie Driver and Omaira Brunal-Perry, "The Memoria of Father Vicente Acosta, O.A.R., Manila, 1852," *Reports Concerning The Mariana Islands: The Memorias of 1844-1852*, (Mangilao: Micronesian Area Research Center, University of Guam, 1996), 195-197.

²¹ *Ibid.*

²² Felipe de la Corte y Ruano Calderon, "Descriptive and Historical Report on the Mariana Islands and Others Surrounding them Related with them and Their Present Organization: Analytic study of all their physical, moral and political factors and proposal for reforms in all branches to raise them to their corresponding degree of prosperity" unpublished translation (Micronesian Area Research Center, University of Guam, Mangilao), p. 510, "Instructions which the commissioned head ordered to the Mariana Islands should abide by: Government, Political and Administrative Part."

²³ *Ibid.*

²⁴ Nick Goetzfridt, "Spanish Response to Chamorro Depopulation", webpage, *Guampedia.com* (<http://guampedia.com/spanish-response-to-chamorro-depopulation> : accessed 8 Nov. 2012)

Catholic clergy and government opposed to young men departing the island, it is highly unlikely that 15 year-old would depart Guam for Hawaii at this time.

Because of the lack of earlier census records, and in order to find an alternate immigration date for John, a review was made of later census records. John was found in the 1910 Koloa, Kauai census along with his wife Kiainan and grandson Henry (8).²⁵ He now owns his own business as a harness maker on homestead land. The year of immigration to Hawaii listed on this census is 1867, 10 years later than the earlier census reported. It is possible that the enumerator misheard 1857 for 1867 in the earlier census. 1867 is a more a more likely date for his immigration. He would have been about 24 years old. The 1920 Koloa, Kauai census does not report an immigration year for John although it does record his birthplace as Guam.²⁶

According to the family, John and Kiahiniu moved to Honolulu from Kauai around 1926 to live with their daughter, Pauline.²⁷ A year and a half later they both died within months of each other. John's death certificate does not reveal the names of his parents.²⁸ It does indicate that he was born in Guam but gives no accurate birthdate.

Guam Records

Perhaps because of the dearth of records for this period of Guam history, not a single record was found that mentions a John Perez or a Juan Perez (the Spanish version of John) of the age of our ancestor and for the period that could match our John Perez.²⁹ Because family oral history indicates that John changed his name to Demetrio, a search was then conducted for Demetrio Perez. One record was found that mentions a person that could possibly be our ancestor. In 1897 Jose Blas y Asuncion petitions the court to register the ownership of a parcel of land in Agana he purchased from

²⁵ 1910 US Census, Kauai, Hi., pop. sch. p. 9A.

²⁶ 1920 US Census, Kauai, Hi., pop. sch. p. 31A.

²⁷ Yolanda Paris Sugimoto, San Diego, Ca., e-mail 7 Nov. 2012.

²⁸ Hawaii Department of Health, Honolulu, Hawaii, Standard Certificate of Death #3923, John Paris.

²⁹ Padron de Almas: Año de 1897, Guam, unpublished translation, Micronesian Area Research Center, University of Guam, 1984. Also, Omaira Brunal-Perry, *Vital Statistics Registry for 1823*, unpublished translation, e-mail to author, 10 April, 2012. Also, Majorie Driver, *The Spanish Governors of the Mariana Islands and the saga of the Palacio*, (Mangilao: Micronesian Area Research Center, University of Guam, 2005), Also Driver and Perry, *Reports Concerning the Mariana Islands*. Also, Driver, *The Augustinian Recollect Friars*. Also searched familysearch.org and Ancestry.com for Perez surname, birthdate about 1840, birthplace Guam.

Demetrio Perez in 1868.³⁰ Unfortunately he purchased the land from Demetrio “without the benefit of any inscribed title.”³¹ No other document is found in the judicial records for Demetrio Perez. It is possible that this Demetrio Perez is our ancestor. The date in the 1910 census indicates that John Paris immigrated to Hawaii in 1867. The court document that mentions Demetrio Perez indicates that he sold land in Guam in 1868. The proximity of these two dates makes it plausible that Demetrio Perez and John Paris could be the same person, but more evidence is required before a connection can be made.

DNA

Hitting a brick wall with traditional research, the descendants of John Paris tested their DNA to see if they could establish a link with a family from Guam. This testing yielded surprising results. Two individuals of the Paris family were tested and both revealed a match between them and a Guam family.³² A match was found between the two Paris descendants, and two individuals of the Leon-Guerrero clan with a suggested relationship range from 2nd to 3rd cousins. This finding supports the theory that John Paris had Guam origins.

Future Research

Research to date reveals that John Paris lived in Hawaii from 1877 until his death in 1928. It has also been established that he had connections to Guam. These connections were known through his proximity to others born in Guam, the record of his birth in census records and through DNA testing. There is conflicting evidence about the year he immigrated to Hawaii and no concrete evidence to support the claim by family members he changed his name from Demetrio Perez to John Paris.

Finding a year of immigration to Hawaii will help to move the research forward. This should be the focus of future research. A search should be made of Hawaii records of immigration, passenger lists and ships crews for John Perez, Juan Perez and Demetrio Perez.

³⁰ Blaz y Asuncion, Jose, Venta de fincas, No. 352 Blaz-Perez, Caja 1A, 23 Nov. 1901, Index of Guam Judicial Records, Spanish Language 1807-1920; Micronesia Area Research Center, University of Guam

³¹ Ibid.

³² “Family Finder - Matches” and “Family Finder - Chromosome Browser,” database matches, *FamilyTreeDNA* (<http://www.FamilyTreeDNA.com> : accessed 24 October 2012), for kit 110403.

Future research should also focus on locating Thomas Paymes in Guam records. Thomas Paymes was listed as a neighbor of John Perez in the 1860 Hawaii census. There is a “Payne” family in Guam that traces their roots in Guam to the late 18th century. It is possible that “Paymes” is actually “Payne.” This connection should be researched.

Investigations into Demetrio Perez found in the judicial records in Guam should also be expanded. The petition for ownership filed by Jose Blas y Asuncion states the subject property is bordered by land owned by a Francisco Perez. The proximity of this parcel of land could indicate that Francisco is related to Demetrio Perez. Further research into records for Jose Blas y Asuncion may turn up additional information about Demetrio. A search of records for Francisco Perez as a possible relative of Demetrio Perez is also in order.

DNA evidence connecting the ancestor to a Guam family is compelling. These findings open up a whole new area of research. A search through the family trees of the Hawaii and Guam families should be conducted to establish if a correlation through traditional genealogical methods is found. If found, further testing of other individuals may be in order.



Jillette Leon-Guerrero holds a BA in Anthropology from the University of Guam and an MA in Human Relations from the University of Oklahoma. She also holds a certificate in Genealogical Research from the University of Boston. Jillette is the President of Guamology Inc., a Guam publishing company. She also provides consulting services, most recently for the War in the Pacific National Historical Park. Formerly the Executive Director of the Consortium for Pacific Arts and Cultures in Honolulu and the Guam Humanities Council in Guam, she is also an ongoing contributor to guampedia.com.

Family Arkives

By si dâko`ta alcantara-camacho

ARKiologist

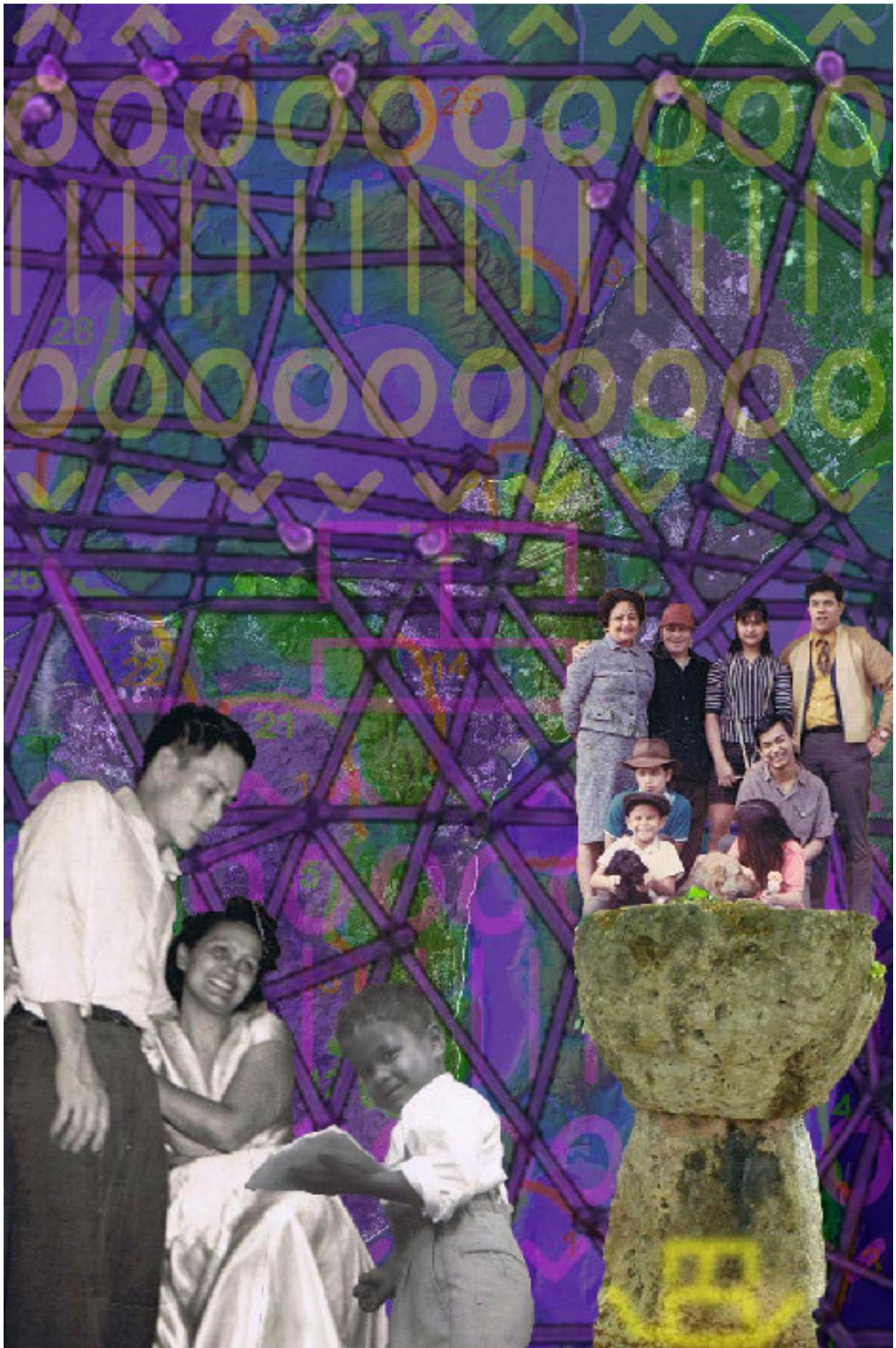
Sovereign Schul of the ARKiology EDUtainment Network

dakotacamacho@gmail.com

Abstract: *This poster represents family photos in shapes inspired by ancient forms of writing, both poetic and glyphic, therefore combing different forms of media to engage collage, the process and articulation of archiving, and indigenous poetics of sur-thrival. The poster draws connections between the diaspora-stories and OurStory of migration to demonstrate the potential in seeing ourselves as connected to our 'ancient' ancestors, never once or twice or ever removed. By finding new mediums to voice the stories of my grandparents, I hope to remember stories once foreclosed.*



photo Credit: ROJU



Brigido Hernandez

A Pre-War Chamoru Identity in the Context of Guam's Developing Economy in the 1970s

By Victoria Guiao

Undergraduate in Education

University of Guam

victoriaroseguiao@gmail.com

Abstract: *Throughout the Spanish and Early American Era, Chamorus maintained a deep connection to land as their primary source of food and medicine, and as home to ancestral spirits. Histories present post-war Guam as a time when land was condemned, and Chamorus were forced into a cash economy dependent on imported goods. However, not all Chamorus experienced this break with the past in the same way: Some, like my grandfather Brigido Hernandez, refused to give up their connections to the land. This presentation describes his struggles to secure farmland, to find fishing opportunities, and to continue his reliance upon the jungle for medicines to keep him healthy. His ga'chong, an unusual phenomenon in Pre-war, helped him with his work. He struggled with the realities of the post-war economy and the breakdown of the cultural traditions of his youth, but adapted without abandoning the old ways. This is his story.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.



Victoria Guiao is an undergraduate student at the University of Guam. She is currently majoring in Education with a Chamorro Language and Culture Teaching Specialty. She is interested in learning more about the Chamoru culture and Guam's History.

A History of the Guam Farmer's Market

By Elyssa Santos

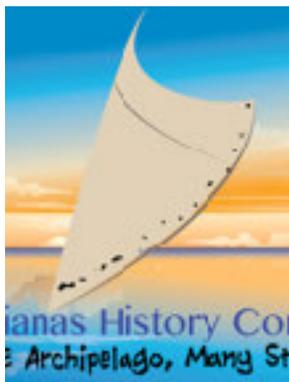
Undergraduate in Chamorro Studies and History

University of Guam

elyssajsantos@gmail.com

Abstract: *This presentation examines the history of Guam farmers' markets during the American Naval Era (1898-1949). Canonical histories generally present the development of markets as benevolent acts of American naval governors who sought to instill the capitalist value of profit among Chamorros. However, such descriptions mask the role of Chamorro agency in the development of these markets and pay little attention to how these markets were understood by the farmers on which they depended. This presentation situates these markets in the context of anthropologist Nicolas Thomas' "colonial project," a concept which allows for the exploration of the complex dynamics of cultural exchange and resistance that mark many such transformative colonial impositions. This presentation asserts that, despite the navy's intentions to change the value system of the Chamorro farmer, Chamorro farmers utilized these markets in ways that were compatible with the value system known as *kustumbren Chamorro*.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.



Elyssa Juline Santos, a Junior at the University of Guam, is pursuing a BA in Chamorro Studies and History under the Guam Merit Scholarship. She enjoys spending time at the Micronesian Area Research Center, searching through Spanish and American Naval Era archives. Eventually, she plans to pursue an MA in Micronesian Studies. Coming from a long line of educators, her dream is to become a curator at the Guam Museum, educating younger generations about Guam's rich history.

I Mangaffa Siha

Late Colonial Conceptualizations of the Chamorro Family

By Lisa Linda Natividad

Associate Professor and Chair of the Division of Social Work

University of Guam

lisanati@yahoo.com

Abstract: *The family is often credited with being the rope that binds Chamorro society together. Nonetheless, present-day Chamorro families struggle with the role of the family system in the context of westernization and modernization. Maladaptive behavioral manifestations, such as family violence and drug and alcohol dependency, are often equated with being culturally “Chamorro.” In examining late colonial conceptualizations of the Chamorro family; an old paradigm is reintroduced that highlights the beauty of traditional Chamorro practices relative to gender roles in the family system, marital dynamics, and the parenting of children. In addition, practices around peacemaking and peace keeping in the family clan will be discussed to challenge the assumption that family violence and drug and alcohol dependency are cultural practices. Lastly, early accounts described the Chamorro family composition as transcending blood relations to include people who shared a special relationship with familial clans. These types of relationships will also be explored.*

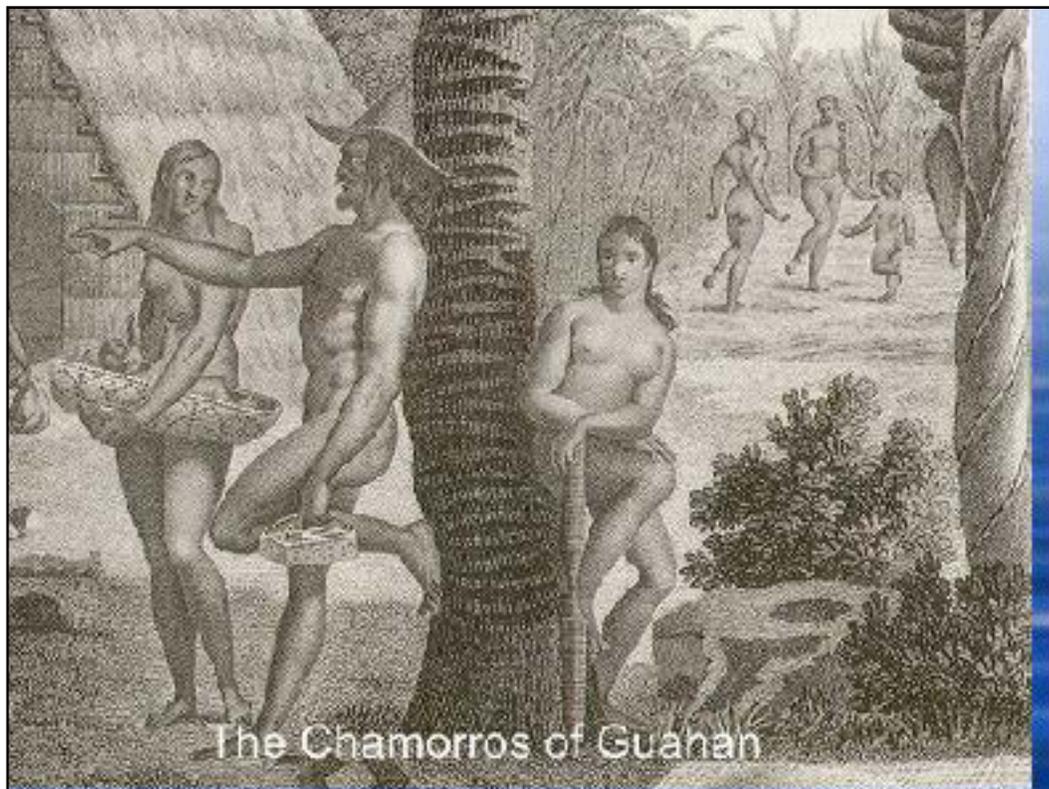
Editor’s Note: This paper, presented at the Marianas History Conference, was not made available for publication.

Presentation slides begin on the following page.



I Mangaffa Siha: Late Colonial Conceptualizations of the Chamorro Family

LisaLinda Natividad, PhD
Division of Social Work, UOG



Empowerment Approaches: Who are you?



- Chamorros- indigenous people of the Mariana Islands
- Arrived on sakmans about 4,000 years ago
- Creation Story: Puntan & Fu'una
- Austronesian descent
- Traditionally matriarchal society

Traditional Concepts of Family

“The family in its various manifestations throughout Micronesia is the unit that traditionally has kept the society in tact, responsive, and responsible in the face of change. Micronesians, by an overwhelming majority, see families as the basic building blocks of society; moreover, they tend to see each other not as individuals with particular professions or personalities, but as people from certain families. This family orientation is healthy and necessary for their continued survival as Micronesians, for it is in the family context that most serious discussions occur and most decisions are made (p.169).” (Underwood, 1992)

Freycinet (1819/2003)

- ◆ Family- *mangaffa*
- ◆ Blood relatives- *atchaig nang* (all family duties)
- ◆ Relation by friendship- *atchagma* (sp. duties)
- ◆ Relations of the house, thru connection/from obligation- *atugtcha-guma* (saved a child, etc.)
- ◆ Relationship closest with female side by age
- ◆ Women's request were obliged over men's

Fray Juan Pobre (1602)

“While they are very young, they make their sons and daughters work and teach them to perform their tasks. Consequently, the very young know how to perform their tasks like their parents because they have been taught with great love. So great is their love for their children that it would take a long time to describe it and to sing it praises. They never spank them, and they even scold them with loving words. When a child is offended and angered by what is said to him, he will move a short distance away from his parents and turn his back to them, not wanting to face them. They will then toss sand or pebbles on the ground behind him and after he has cried for a little while, one of his

Parents will go to him and, with very tender words, will take him in his arms or raise him to his shoulders and carry him back to where the others are gathered. Then they will always give him some of their best food and speaking to him as if he were an adult, tell him how he should behave, admonishing him to be good. With such great love, these barbarians raise their children, that they, in turn, grow up to be obedient and expert in their occupations and skills." (p.17)

On women- the matriarchs...

- ♦ "... the direction of public affairs was in their hands. At home, they were absolute mistresses and had the command of everything; nothing was done without first obtaining their opinion or consent." (Freydinet, p. 183)
- ♦ "An adulterous woman, who had been repudiated by her husband and sent back to her mother's house after judgment, was stripped of her possessions at the same time... He (the sp) was perfectly free to avenge himself upon the seducer for the insult received, even to the point of killing him."
- ♦ "All the women keep it, a spear in their hand and their husband's hat on their head. In that marital guise, they then advance as a unit on the house of the guilty man. First, they lay waste his crops and tear up his cereals, trampling them down, then they strip his fruit trees of their fruit and create an appalling mess. Finally, they descend upon the dwelling itself, and if the wretched husband has not taken precaution of betaking himself elsewhere and finding cover, they attack him too, and chase him right out."

Freycinet on family...

- ◆ Save the life of a child: *Guinahan Famagu'on to pay debt*
- ◆ *Family helped to build & furnish house if the man had none at the time of marriage.*
- ◆ *Newborn of status: rice on father's feet for respect.*
- ◆ *Names based on talents of fathers: Ex: Nineti (ingenious) & Tai-agnao (intrepid)*

- ◆ Woman dies nursing- the next closest female relation capable assumes the responsibility.
- ◆ Husband answered for the faults of the wife & could be judged and punished.

Other Customs

- ◆ *Chumiku greeting*- mutual sniffing of the nose.
- ◆ *Belief in anitis*- strong connection to the spirit world
- ◆ *Respetu*
- ◆ Pobre never saw, "the people of any village quarrel amongst themselves."

Russell (1998)

- ◆ "Chamorros were a kind and peaceful people." (p.136)
- ◆ Alcoholic drinks were not manufactured/consumed
- ◆ People were hardworking and there was little regard for those lazy.
- ◆ Courteous and honest: *Ati adeng-mu.*

Colonization

- **Colonization**- extension of a nation's sovereignty over territory beyond its borders... in which indigenous populations are directly ruled, displaced, or exterminated.

➤ Colonization was often based on the ethnocentric belief that the morals and values of the colonizer were superior to those of the colonized..."

GUAHAN: History of Colonization

- ◆ Spanish- 1500s-1898
- ◆ United States- 1989-1941; 1944-present
- ◆ Japan- 1941-1944
- ◆ Political status: Unincorporated Territory of the U.S.
- ◆ The longest history of colonization of all Pacific peoples

Impact of Colonization

- **Shift from matriarchal to patriarchal society**
- **Influx of colonizer's beliefs and practices**
- **Value confusion**

QUESTIONS?
Si Yu'os ma'ase

lisanati@yahoo.com



Lisa Linda Natividad is an Associate Professor and chair of the Division of Social Work at the University of Guam. She is also the President of the Guahan Coalition for Peace and Justice. She has conducted research in the realms of cancer survivorship, health needs on Guahan, and the impacts of colonization and militarization on Chamorros.

The Sapin Sapin Generation

Identity Formation of Second Generation Filipinas on Guam

By Tabitha Espina

Graduate Student in English

University of Guam

tabithaespina@gmail.com

Abstract: *Because the second generation of Filipinos on Guam have yet to be scholarly analyzed, I theorize a conceptual model of this generation's identity formation, focusing specifically on Filipinas, using the term "Sapin Sapin generation." Just as the sapin sapin dessert is characterized by distinct layers of color and flavors, this generation is characterized by "layers" of ethnic identity that remain distinct, yet interact to create an entirely new identity. The Sapin Sapin generation is a hybridized model that shows distinct identities integrated and interacting together in one person in the same way that the different flavors of the sapin sapin dessert are enjoyed together in one bite. I analyze the identity formation of the Sapin Sapin generation using personal narratives in a variety of modes of expression: the dissertation preface of Vivian Dames, the documentary film project of Bernie Schumann, and the songs of my mother, Alpha Espina.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.

Presentation slides begin on the following page.



The Sapin Sapin Generation: The Identity Formation of Second Generation Filipinas on Guam

Tabitha C. Espina
Marianas History Conference 2013
University of Guam

"No one today is purely one thing. Labels like Indian, or woman, or Muslim, or American are not more than starting-points, which if followed into actual experience for only a moment are quickly left behind. . . . Yet just as human beings make their own history, they also make their own cultures and ethnic identities."



— Edward Said, *Culture and Imperialism*, page 336

THE SECOND GENERATION

- Immigrant children who come to the US before age 12 and US-born children of immigrants constitute the fastest-growing segment of the country's total population of children under 18 years of age



(Portes and Rumbaut)

THE SECOND GENERATION

- The experiences of this generation show that the process of “growing up American” can range from smooth transition to traumatic confrontation, depending on personal characteristics and the social context
- Often taught the cultural values, language, and customs of their parents' home countries, while learning the values and norms of being American

(Portes and Rumbaut, Nacari)

THE SECOND GENERATION

- Assimilation
 - Not fixed but occurs in varying degrees
 - Dependent on different contexts
 - Differs from that of their immigrant parents
- Impossible to overstate the heterogeneity and variability of the second generation's identity formation

(Fortes and Rumbaut, 2004)

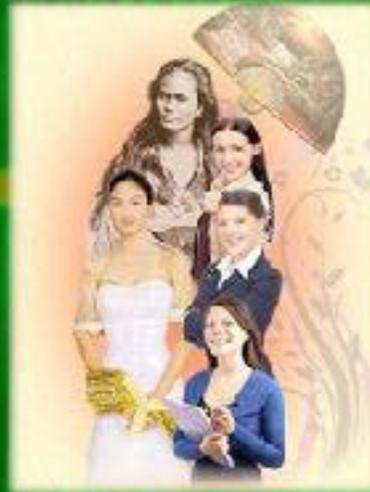


THE SAPIN SAPIN GENERATION:

**A Model for the Identity Formation
of Second Generation Filipinas on
Guam**

THE *SAPIN SAPIN* GENERATION

- **Gendered**
 - Focusing specifically on Filipina identity formation
- **Term derived from the Filipino dessert, *Sapin Sapin***



SAPIN SAPIN: DESSERT / CONCEPT



- Characterized by distinctive layers of color (e.g. purple, yellow, white)
- Translated literally as “layers” in Filipino language
- Distinct layers of flavor create one desert
- Characterized by ‘layers’ of identity (i.e., Filipino, Guamanian, and American)
- Layers remain distinct, yet interact to create an entirely new identity



SAPIN SAPIN: DESSERT / CONCEPT



- Contains a layer of *ube* (made from the root of the purple yam), among others
- Integration of these different facets is predicated on the Filipino culture and values of the immigrant parents, revealing a back-and-forth between social identities and a Filipino core – symbolized by the core *ube* layer



THE SAPIN SAPIN GENERATION



- The *Sapin Sapin* generation is a hybridized model that shows distinct identities integrated and interacting together in one person in the same way that the different flavors of the *sapin sapin* dessert are enjoyed together in one bite

DIVERSITY AND DIFFERENTIATION

- Determined to maintain aspects of their Filipino culture while laboring to understand their position also as Guamanians and Americans
- Narratives portray the multilayered facets of each of their identities and the ways they incorporate different contexts and cultures into a syncretic, *Sapin Sapin* identity

SAPIN SAPIN SUBJECTS



Dr. Vivian Loyola Dames:
Dissertation Preface



Alpha Espina: Songs and Writing



Bernadette Provido
Schumann:
Documentary Film
Project

HOME IS A "HOPE FOR LIFE"

HOME IS A "HOPE FOR LIFE"

- My mother's song, "Hope for Life" depicts the nostalgia of looking back toward a remembered homeland and the optimism involved in building a new home on Guam based on family and respect. She depicts the emotional distress associated with being "unhomed"
 - A feeling of being caught between cultures and arrested in a psychological limbo
 - Not feeling at home because you are not at home in yourself: "your cultural identity crisis has made you a psychological refugee"

(Español: Bha'Utra; Tyson)



HOME IS A "HOPE FOR LIFE"

- Begins with a paradoxical perception of home that underlies a cultural identity crisis:

*There is a place I call my home
It is there where I learned to laugh and
learned to cry
I call it my own, I am never alone
Though tears may sometimes fall from my
eyes*

(Espino, "Hope for Life")



HOME IS A "HOPE FOR LIFE"

- Home is described as "there," instead of here: both longed for, but also owned
- Feelings of displacement, but the assertion of belonging
- "Where I learned to laugh and learned to cry": indicates the conflicting emotions of happiness and sadness that are evoked by its memory
- Feelings of nostalgia are both expressed and repressed
 - Displacement as divided and disorienting, because the borders between home and world become confused and the private and public converge
 - A blending of inner and outer landscapes, memories that intersect with national and emotional affiliations, and the articulation of the problematic intersection of place and self

(Espino, Bhabha, Davis)



HOME IS A "HOPE FOR LIFE"

- Discusses feeling unhomed in the convoluted politics of identity entrenched in the issue of American citizenship and national identity for Guam's indigenous people
- "A native Filipina, naturalized U.S. citizen and life-long Guam resident. I am not Chamorro, as legally defined. Thus, Guam is my home but not my ancestral homeland"

(Dames)



HOME IS A "HOPE FOR LIFE"

What does it mean when I am told that I am not a 'real' Filipina or that I am not a real 'Guamanian' because I am not 'Chamorro'? Why not focus, as some have suggested, on 'my people,' meaning Filipinos in Guam instead? Why, I wonder, am I told that I cannot claim the people of Guam as 'my people'? If I am an American why do I, like many in Guam, frequently make distinctions between Them (in the States) and Us (in Guam)? Are we not all Americans, regardless of where we reside? Why do I find it difficult to claim Americans as 'my people' even though I am a citizen of this nation? . . . Where is my voice in the cacophony of cultural and political voices seeking to be heard?

(Dames)



HOME IS A "HOPE FOR LIFE"

- Describes being split between the different cultures, never being able to adhere to any one completely
- Identity politics have rendered Dames an unhomed subject, unable to feel at home in her assigned identity and incapable of claiming a people as her own
- Many Filipinos have overlapping and simultaneous identities that necessitate the re-visioning of identity, nationalism, and authenticity → ambiguity is a challenge to dichotomous paradigms

(Dames Roco)



HOME IS A "HOPE FOR LIFE"

- In an attempt to find her place and solidify her own identity, Schumann produced *Under the American Sun*, a documentary film project that recounts the journey of Filipino immigrants from the Iloilo Province to Camp Roxas
 - Writes on behalf of her ailing father and the other immigrant workers of Camp Roxas
 - Wants to redeem their place – as well as her own place – within American history, Guam history, and Philippine history

(Schumann)



HOME IS A "HOPE FOR LIFE"

Excerpt from *Under the American Sun*



(Schumann; *Under the American Sun*)



HOME IS A "HOPE FOR LIFE"

- Experiences the distress of being unhomed, "unnamed," and "untold," prompting her to document a place for herself in a community and history that has largely forgotten her
 - "Emotional transnationalism": highlights the multiple discourses circulating and competing in the emotional minds of children of Filipino immigrants
 - Emotional distress of feeling unhomed in the multiple contexts, cultures, and affiliations on Guam

(Schumann; Wolf)

HOME IS A "HOPE FOR LIFE"

- The process of adaptation for the *Sapin Sapin* generation is wrought with complexity and emotion, but feelings of disillusionment and ambivalence can be overcome through **productive means of better understanding one's self and one's cultures**



HOME IS A "HOPE FOR LIFE"

- Responds to her perceived displacement and re-envisions a metaphysical home rooted in family and community relationships:

I have a place of hope and I hope for life

My family and my home is where I long to be

So when you think of trust and love in a family – just think of me



(Espina, "Hope for Life")

BUILDING HOME BECAUSE "WE ARE THE LAND"

Reconstructing home and community becomes an empowering act that allows the *Sapin Sapin* generation to transcend feelings of unhomedness



BUILDING HOME BECAUSE "WE ARE THE LAND"

- My mother's song "We Are the Land" expresses feelings of belonging and pride in constructing a community and new home on Guam:

I'm proud of our island of Guam

It's all that we have to hang on

Preserve it for us - for in God we trust

Hold on to our culture and make it last

We are the people - and we are the land

For better, for worse - we go hand in hand

We are future of this wondrous land

When we work together - united we stand



(Espina, "We Are the Land")



BUILDING HOME BECAUSE "WE ARE THE LAND"

- Esteems Guam as "our island" and embraces the culture as "our culture," recognizing the need for preservation and perpetuation
- Describes the island as "all that we have to hang on"
- Describes herself as integrated into a community that constitutes "the people," "the land," and "the future"
 - An imagined community: constructs a home of fulfillment and belonging and draws members into a hypnotic confirmation of solidarity of a single community
 - Transplants a sense of community into her new island home

(Espina Anderson)



BUILDING HOME BECAUSE "WE ARE THE LAND"

Excerpt from *Under the American Sun*



ScreenCast-O-Matic.com

(Schumann, "Under the American Sun")



BUILDING HOME BECAUSE "WE ARE THE LAND"

- Acts as a mediator, going between the Camp Roxas generation of the past and the audience of the present-day generation
- Creates an imagined community of those who lived through Camp Roxas and those who are affected by it
- Enables the Camp Roxas generation to retell their stories through film → Rebuild their community
- Her involvement enables her to also become a member of this community → Able to work alongside them in the collective goal of historical recognition

(Schumann, Anderson)



BUILDING HOME BECAUSE "WE ARE THE LAND"

- Conscious of the different components and diverse definitions that comprise her sense of self, Dames is optimistic of the benefits of having a hybridized identity → Multiple voices = Richer perspective
- "Outsider within" – "local," "of Guam," and "one of Us [according to a Chamorro]," even though she is a "Filipina . . . who speaks American English sadly devoid of a *Pinay* accent"
- Comes to adopt Guam as her people, as the island adopts her as "one of Us," and she sees herself as part "of" a larger island community that transcends ethnic background
 - Ability to effectively navigate within and among different layers of identity and transform meanings through community → characterizes the *Sapin Sapin* generation.

(Dames)

AT HOME IN HYBRIDITY



AT HOME IN HYBRIDITY

- *Sirena*: A storybook CD written, composed, and produced by my mother
 - An adaptation of Guam's legend of Sirena, the mermaid
 - She appropriates this local legend to express her feelings of unhomedness and yearning for belonging and ultimately depicts fulfillment in being part of two different worlds



(Espina, Sirena)



AT HOME IN HYBRIDITY

- Sirena only finds fulfillment in being able to *move between* both land and sea, *between* mother and godmother, and is unhappy when completely resigned to one or the other
- Ownership of Sirena's body is split between two competing factions, with neither being able to exact complete control
- *The Sapin Sapin* generation also finds fulfillment in being able to *move between* the different cultures
- Different allegiances compete within the *Sapin Sapin* generation

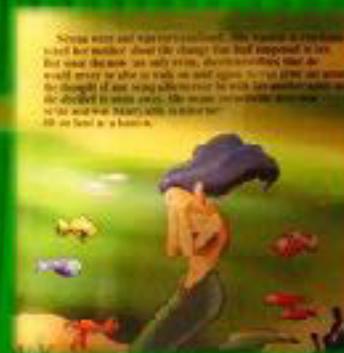


(Espina Sirena)



AT HOME IN HYBRIDITY

- Instead of simply becoming a fish or mermaid, Sirena is **both**
- Instead of being only Filipina, only Guamanian, or only American, my mother illustrates that it is possible to live as **all of them**



(Espina Sirena)



AT HOME IN HYBRIDITY

- Recreates herself as something new by transcending ethnic categories and considering herself as representative of the Other: **"I am not Chamorro but I am of Guam"**
- Purposefully inserts herself within Guam's political discourse and claims a shared cultural and generational identity with those who developed through childhood and adolescence in 1950s to 1960s
- Rather than remaining impeded by inadequate labels, Dames **resists the fixedness of these categories altogether**: "Within this conceptualization, my being a woman, Filipina, Guamanian, American, Catholic, social worker, academic, and activist are all narrativized processes, not fixed categories"

(Dames)



AT HOME IN HYBRIDITY

- Retelling incorporates her own narrative: portrays Camp Roxas from her perspective and documents its personal significance to her
 - Characteristic of the *Sapin Sapin* generation's reference to the Filipino roots of their immigrant parents in their construction of self
- While she is Guamanian, she realizes that her construction of self requires a Filipino element, which she develops by exploring Camp Roxas
- **Transforms the Camp Roxas story by contributing her narrative and knowledge**, so that it is not exclusively the story of those who experienced it, but **it is also the story of those who, like her, continue to be affected by it generations later**
 - Displays a layering of knowledge, as she relates her father's experience to her own construction of self

(Schumann)

THE MULTILAYERED HYBRIDITY OF THE *SAPIN SAPIN* GENERATION



THE MULTILAYERED HYBRIDITY OF THE *SAPIN SAPIN* GENERATION

- Instead of losing the distinctiveness of the individual cultures that comprise their identity, the *Sapin Sapin* generation, like the titular dessert, **layers the different 'flavors' of self**
- Able to engage with their different cultures and contemplate their interactions and intersections

THE MULTILAYERED HYBRIDITY OF THE *SAPIN SAPIN* GENERATION

- Not to be considered derivative or inferior to any of its separate parts
- Three cultures (i.e., Filipino, American, and Guamanian) together constitute a new being: **a second-generation Filipina on Guam, with all the inherent diversity and multiplicities**
- Though the *Sapin Sapin* generation may appear only Filipino, other layers exist beneath the surface and add additional 'flavors' to their identity

THE MULTILAYERED HYBRIDITY OF THE *SAPIN SAPIN* GENERATION

- The *Sapin Sapin* generation is enriched by the inclusion of different cultures, as the *sapin sapin* dessert is enhanced by its multilayered flavors



Works Cited

- Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso, 1991. Print.
- Anzaldúa, Gloria. "La conciencia de la mestiza: Towards a New Consciousness." *Feminism and Race*. Ed. Kum-Kum Bhavnani. New York: Oxford UP, 2001. 93-107. Print.
- Bhabha, Homi K. *The Location of Culture*. London: Routledge, 1994. Print.
- Dames, Vivian L. "Rethinking the Circle of Belonging: American Citizenship and the Chamorro on Guam." Diss. U of Michigan - Ann Arbor, 2000. Print.
- Davis, Rosie G. Foreword. *Going Home to a Landscape: Writings by Filipinas*. Ed. Marianna Villanueva and Virginia Cereno. Corvallis: CALIXBooks, 2003. 9-10. Print.
- Del Prado, Alida M., and A. Timothy Church. "Development and Validation of the Enculturation Scale for Filipino Americans." *Journal of Counseling Psychology* 57.4 (2010): 465-483. *Academic Search Premier*. Web. 28 Nov. 2012.
- Espina, Alpha. "Hope for Life." Perf. Carina Meridola and Joannalya Sangco. *G.I.T. On It! An Original Musical Concert by Guam Theatrical Productions*. Guam Theatrical Productions, 1996. CD.
- ———. *Sireas*. Tumon: Island Dream Productions, 1999. Print.
- ———. "We Are the Land." Island Dream Productions, 1997. CD.
- Espiritu, Yen Le. *Home Bound: Filipino American Lives Across Cultures, Communities, and Countries*. Berkeley: U of California P, 2005. Print.
- "Film Production." *Under the American Sun: Camp Roxas Film Project*. Bernie Provido Schumann, 2006. Web. 22 Apr. 2013.

Works Cited

- Garrido, Marco. "Home Is Another Country: Ethnic Identification in Philippine Homeland Tours." *Qualitative Sociology* 34.1 (2011): 177-199. *Academic Search Premier*. Web. 28 Nov. 2012.
- González, Begonia S. "Flipping Across the Ocean: Nostalgia, Matchmaking and Displacement in Filipino American Narrative." *Office* 1 (2003): 39-48. PDF file.
- Guam Humanities Council. *A Journey Home: Camp Roxas and Filipino American History in Guam*. Hagatña: Guam Humanities Council, 2008. Print.
- Hall, Stuart. "Cultural Identity and Diaspora." *Framework* 36 (1999): 221-237. Web. 5 Feb. 2013.
- Herman, David. *Basic Elements of Narrative*. Chichester: Wiley-Blackwell, 2009. Kindle eBook.
- Jaya, Peruvamba S. "Themes of Identity: An Auto-Ethnographical Exploration." *The Qualitative Report* 15.3 (2011): 745-753. PDF file.
- Jones, Susan R., Toolee Choe Kim, and Kristan Clifton Standsall. "(Re-) Framing Authenticity: Considering Multiple Social Identities Using Autoethnographic and Intersectional Approaches." *Journal of Higher Education* 33.5 (2012): 698-723. *Academic Search Premier*. Web. 16 Oct. 2012.
- Karakavali, Nedra. "Duality and Diversity in the Lives of Immigrant Children: Ret-linking the 'Problem of the Second Generation' in Light of Immigrant Autobiographies." *Canadian Review of Sociology & Anthropology* 42.3 (2005): 325-43. *Religion and Philosophy Collection*. Web. 18 Nov. 2012.
- Lawsin, Emily P. "No More Moments of Silence." *Filipino American Psychology: A Collection of Personal Narratives*. Ed. Kevin L. Nadal. Bloomington: AuthorHouse, 2010. 201-203ll. Print.

Works Cited

- Levitt, Peggy. "Roots and Routes: Understanding Lives of the Second Generation Transnationally." *Journal of Ethnic and Migration Studies* 35.7 (2009): 1225-42. PDF file.
- McDowell, Linda. *Gender, Identity, and Place: Understanding Feminist Geographies*. Minneapolis: U of Minnesota P, 1999. Print.
- Nadal, Kevin L. *Filipino American Psychology: A Handbook of Theory, Research, and Clinical Practice*. Hoboken: Wiley, 2011. Kindle eBook.
- ———. "Filipino American Identity Development Model." *Journal of Multicultural Counseling & Development* 32.1 (2004): 45-61. *Academic Search Premier*. Web. 28 Nov. 2012.
- Pertas, Alejandro, and Rubén G. Rumbaut. *Legacies: The Story of the Immigrant Second Generation*. Berkeley: U of California P, New York: Russell Sage Foundation, 2001. Kindle eBook.
- Root, Maria P. P. Introduction. *Filipino Americans: Transformation and Identity*. Ed. Root. Thousand Oaks: Sage, 1997. 21-26. Print.
- Said, Edward W. *Culture and Imperialism*. New York: Vintage Books, 1994. Print.
- Schumann, Bernie. Personal Interview. 4 Oct. 2012.
- Somerville, Kara. "Transnational Belonging among Second Generation Youth: Identity in a Globalized World." *Journal of Social Sciences Special Volume* 10 (2008): 28-38. PDF file.
- Strobel, Lery M. "Coming Full Circle: Narratives of Decolonization Among Post-1965 Filipino Americans." *Filipino Americans: Transformation and Identity*. Ed. Maria P. P. Root. Thousand Oaks: Sage, 1997. 62-79. Print.

Works Cited

- Tucson, Ma. Teresa G., et al. "On Both Sides of The Hyphen: Exploring the Filipino-American Identity." *Journal of Counseling Psychology* 54.4 (2007): 362-372. *Academic Search Premier*. Web. 28 Nov. 2012.
- Tyson, Lois. "Postcolonial Criticism." *Critical Theory Today: A User-Friendly Guide*. 2nd ed. By Tyson. New York: Routledge, 2006. 417-449. Print.
- *Under the American Sun*. Dir. Burt Saucedo, Jr. Prod. Bernie Provido Schumann, Alex Muñoz, and Josephine Mallo-Sarido. Under the American Sun, 2009. Web. 22 Apr. 2013.
- Villanueva, Marianne. Introduction. *Going Home to a Landscape: Writings by Filipinas*. Ed. Villanueva and Virginia Ceronio. Corvallis: CADYBooks, 2003. 11-15. Print.
- Wendt, Albert. "Tasting the Post-Colonial Body." *Spoon* 42-49 (1996): n. pag. Web. 28 Sept. 2012.
- Wolf, Diane L. "There's No Place Like Home: Emotional Transnationalism and the Struggles of Second-Generation Filipinas." *The Changing Face of Home: The Transnational Lives of the Second Generation*. Ed. Peggy Levitt and Mary C. Waters. New York: Russell Sage Foundation, 2002. 255-294. PDF file.
- Yoshikawa, Munec. I. "The Double-Swing Model of Intercultural Communication between the East and the West." *Communication Theory: Eastern and Western Perspectives*. Ed. D. L. Kincaid. San Diego: Academic, 1987. 318-29. PDF.



Tabitha Caser Espina is a graduate student at the University of Guam pursuing a Master of Arts degree in English under the Government of Guam Merit Graduate Scholarship. She graduated from UOG as the Fall 2011 Valedictorian, with a BA in Elementary Education. Her thesis research involves Filipina identity on Guam and auto-ethnographic research.

Assessment of the Interacting Effects of Guamanian and Asian Cultures on the Youth

By Annette Kang

High School Junior

St. John's School

annetekang97@hotmail.com

Abstract: *Japan's occupation on Guam during World War II had long-lasting effects on the island community's culture. During the Japanese occupation, many Koreans were brought to serve as part of the labor force. Since then, Korean culture has remained on the island and serves as a reminder of the island's past. Over the years, the cultures have, in a sense, assimilated. The Asian and Western cultures are similar in as many ways as they are different. This paper will address the variations and correspondences between the two cultures and the ways in which they have influenced each other throughout the years. Specifically, it will address the impact of this cultural interaction on the island's youth.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.



Annette Kang is a high school junior at St. John's School. She is involved in extracurricular activities such as Student Council, the Yearbook Committee, the Guam Symphony Society, President of the Tri-M Music Honor Society, Team Captain for SJS Service Club Interact, and Team Captain for the St. John's Tennis Team. As a Korean-American born on Guam, she has been constantly exposed to both Asian and Western influences at school, home, and the community. Through her experiences and research, she has learned the challenges and expectations of both cultures.

Survival of Traditional Healing on Guam

By Tricia Atoigue Lizama, PhD, LCSW

Assistant Professor of Social Work

University of Guam

tatoigue@gmail.com

Abstract: *Chamorro, the indigenous people of Guam, have a tradition of herbal medicine and therapeutic massage that predates the Spanish colonization of the 17th century and notably continues to be practiced in modern times. The purpose of this study was to describe how healers perpetuate and preserve traditional practices. Eleven in-depth interviews were conducted with suruhanu and suruhana healers. Analysis indicates that traditional healing practices are actively preserved despite centuries of colonization, cultural denigration, western modernization/militarization, and continuing encroachment on lands where native plants might be gathered for medicinal use. Further, interviews indicate that traditional healing is used by Chamorro and others seeking preventive and curative care, perhaps particularly among those lacking access to western bio-medicine or preferring more culturally responsive, holistic treatment. Findings provide considerations for influencing the development of more culturally responsive practices in conventional western health care and toward health policies that support the perpetuation of traditional alternatives.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.

Presentation slides begin on the following page.

Presentation Slides

Survival of Traditional Healing on Guam: Where is the Suruhanu or Suruhana?



Tricia A. Lizama, PhD, LCSW/
Assistant Professor
University of Guam,
Social Work Program

9/27/2013

Overview-What is a suruhanu/a?

- History
- Past research

2

9/27/2013

Current research

- Exploratory study was done to explore and formally document how Chamorro healing practices by suruhana and suruhana are being perpetuated and preserved in modern Guam.

3

4/27/2013

Data Collection

- Eleven interviews were conducted with suruhano/na's throughout various villages on Guam.
- 16 questions were asked in a semi-structured interview for about 60 to 90 minutes in the participants natural environment.
- A recording mechanism was utilized to tape the interviews (with consent from participant) for use in the data analysis process.

4

4/27/2013

Demographics

- 11 Chamorro suruhanu/na (5 women/6 men)
- 8 interviews took place in participants home; one at a senior center; one in a coffee shop; one in a park.
- Various backgrounds; ages 51-93
- Various educational backgrounds ranging from incomplete high school education to some college and technical school.
- Household income varied from \$4,800-\$70,000.

5

W27093

Demographics

Table 1
Demographics of Participants

Participant Number	Age	Village of Residence	MOHH Household Income	Marital Status	Religious Affiliation	Highest Education	Occupation
01	67	Agaña Dta	NA	Married	Catholic	High school	Retired
02	61	Chatoa	Whatever people give	Married	Catholic	High school	Retired
03	66	Pai	\$10,000	Single	Catholic	Some college	Retired
04	92	Santa Rita	Unknown	Widowed	Catholic	Middle school	Retired
05	76	Dededo	Unknown	Widowed	Catholic	Elementary	Self-employed/retired
06	61	Dededo	\$10,000	Married	Catholic	High school	Retired/consultant
07	<i>Discontinued interview</i>						
08	51	Morao	\$24,000	NA	Catholic	Four years technical	Retired
09	53	Sanjua	\$4,800	Single	Catholic	High school	Unemployed/retired
10	52	Dededo	whatever people give	Married	Catholic	8 th grade	Retired
11	70	Morao	NA	NA	Catholic	ES	Retired
12	76	Dededo	Guam	Single	Catholic	2 yrs college	Single/retired

Note: NA refers to not applicable.

6

Findings

- Type of Suruhani/a
- Ailments/Issues that were being sought out

7

4/27/2013

Issues of Perpetuation and Preservation

- No family to pass it down to
- Children not wanting to take on the tradition
- Difficulty with accessing medicinal plants/herbs
- Conflict of values: Humility (mamahlao) vs self-promoting (bandosu/a)

8

4/27/2013

Perpetuation and Preservation continued

What does this mean?

Recent effort that are being done now?

Konfrensian Amot, apprentice program

9

W27093

Recent Efforts to sustain practice and herbal plants

- Ms. Nelsons farm – trying to grow indigenous plants, however, not all are able to grow due to the habitat.
- Formal apprentice program in conjunction with people in Saipan, Rota, and Tinian
- Konfrensian Amot (been around for the last 6 years, last conference was Sept. 2012 – building awareness and looking at ways to sustain the practice and the Amot (medicine)
- Last Konfrensian Chamorro-17 resolutions were adopted

10

Other efforts to sustain practice....

- In 2009, Bill No. 94 (COR) was passed to designate lands for the cultivation of traditional herbal medicinal plants and the establishment of the 'Hatdin Amot Chamorro'. This bill allows for the availability of two tracts of land of approximately four thousand square meters each. One tract of land would be made available in the northern part of the island and one in the southern part of the island. To date, one person has utilized these lands in the preservation of traditional Chamoru medicine.

11

Medicinal Plants and Sustainable Development

- Revival of traditional health care systems – mostly plant based
- If the demand for these plants (medicines) are great, and they are not sustained, then the loss of the medicinal plant is unprecedented
- Not being harvested correctly, commercial interests – no longer collected for just subsistence but instead in large-scale extractions
- If medicinal plants are not sustained, then it could lead to a direct impact on sustaining the traditional health care system – i.e. the suruhanu and suruhana

12

Current case study

- younger suruhana
- Different view/ different struggles

1
3

W270993

Future Research

- Similarities and differences between suruhanu/a on Guam, Saipan, Rota, and Tinian

24

Master Suruhana-Tan Pai Certeza – 95 years old



Si Yu'os Ma'ase!!

- QUESTIONS????



Tricia Atoigue Lizama, PhD, LCSW, hails from the beautiful village of Tutuhan (Agana Heights). She is an alumna of the University of Guam, receiving a double major in social work (BSW) and psychology in 1997. In 1999, she completed her Master's in social work (MSW) from the University of Hawai'i at Mānoa, and, in 2011, she received her PhD in Human Services from Capella University. Tricia's dissertation focused on the traditional healing practices of the suruhanu and suruhana. Tricia is married to Troy Lizama, and they have 5 beautiful children:

Tobin, Thaddeus, Genesis, Gideon and Samuel.

Stories of Survival

Oral Histories of Coping and Resilience in Response to Domestic Violence in Guam

By Camarin G. Meno

Master of Science in Clinical Psychology Graduate Student

University of Guam

camarin_meno@yahoo.com

Abstract: *In recent years, Guam has had increasingly alarming rates of domestic violence among Chamorro women and girls. These high rates of violence in the current context contrast starkly with historical descriptions of ways in which Chamorro women were traditionally protected from such violence. Utilizing narrative and participatory action research methods, this study involves multigenerational life narrative interviews conducted with middle-aged Chamorro women, focusing on personal and familial experiences of violence and highlighting ways in which survivors, families, and communities responded to violence in prior generations. This presentation outlines the preliminary findings of the study, with a particular focus on the impact of modernity and colonialism on Chamorro women and the ways in which Chamorro styles of coping and resilience in response to domestic violence have changed throughout history and across generations.*

Editor's Note: This paper, presented at the Marianas History Conference, was not made available for publication.



Camarin G. Meno is a graduate student in the Master of Science in Clinical Psychology Program at the University of Guam and currently serves as the Victim Services Coordinator at the University's Violence Against Women Prevention Program. Her research interests focus primarily on sociocultural and historical perspectives on mental health and social issues in Guam, such as domestic violence and suicide.

The Metaphysical Guåhan

By Nicholas J. Goetzfridt

Professor of Library Science and Micronesian Studies

University of Guam

ngoetzfr@gmail.com

Abstract: *This paper explores the metaphysical nature of historical inquiry into Guam's past, particularly in terms of the impact of a scholar's time and place within his or her own history and professional elements of identity. The paper discusses the nature of qualitative historical research, qualitative research traditions, and their contrast with shifting paradigms of quantitative research – both of which are metaphorical for the shifting nature of the standards, time, and context of historical research on Guam.*

Although there is no definitive expression of metaphysics, you can find definitions that are as good and functional as many others. If you simply input metaphysics into Wikipedia for example, you get the following take on it:

“Metaphysics is a traditional branch of western philosophy concerned with explaining the fundamental nature of being and the world, although the term is not easily defined. Traditionally, metaphysics attempts to answer two basic questions in the broadest possible terms:

- What is there?
- What is it like?

These two simple questions are sanctimonious to the quest of validity in both quantitative and qualitative analyses. History sometimes reveals a lost humanity of sorts upon which we draw messages of consequence. As such, history has a predominantly qualitative path of inquiry. Machiavelli's recognition of the capacity of human beings to control at least part of their destinies, although within God's grand design, is often given credit for helping to engender a humanistic age of inquiry. This slowly led to various traditions of methodology in the qualitative sciences and in paradigms for the natural sciences.

Thomas Kuhn argued that every scientific movement discovers ways of researching, confirming and advancing knowledge. These ways of research establish frameworks, traditions, and paradigms of research that also create preferred means and standards

of communication and verification. But these paradigms can also shift over time, given that a disciplinary matrix is, according to Kuhn, composed of “the entire constellation of beliefs, values, techniques and so on shared by members of a given community” (Hamilton, 1988, p. 114).

But do traditions of research in the social sciences and in history shift as paradigms apparently do in the natural sciences? Is there an accumulation of knowledge – let’s say of Guam’s history – that begets a new movement over time along with new standards of validity that establish themselves through professional socialization, expectations, and complex matrixes of control over the means of communicating these new knowledges? Or are new traditions of inquiry and comprehension created spontaneously so that traditions don’t replace each other. Perhaps these traditions build upon the assets of what came before or methodically react to new hermeneutics of interpretation that are increasingly more prone to being influenced by social and political issues of the time?

Some qualitative traditions of research are essentially disparate methods of inquiry ripe with discord and disharmony. And yet it may be that this discord is essential for the creation of new research traditions that are not beholden to changing paradigms. There is instead an innate sense of seeking essential grounding of knowledge and of knowing in the same way that hermeneutics and metaphysics find their place in worlds of senses, feeling, and belief.

Immanuel Kant is also sometimes given credit for creating a model of research in which human impressions are an indelible part of results and their subsequent interpretation. Epistemologies that emerge in this research model accept and even celebrate the cognitive characteristics of the researcher. In Kant’s concept of “scientific reason,” the natural world studied by quantitative, scientific methods was strictly a world of causation. But what Kant referred to as “practical reason” found in applied social science research was “governed by autonomous principles which man prescribes to himself” (Hamilton, p. 117). While knowing and defining the causality of the natural world provided solid information, it was nevertheless theoretical in nature. This was because to act upon that knowledge in the human context required contemplations about truth and its humanistic nature as reflected in the decisions that human beings make. Given the presumption of human and moral freedom that such decisions necessitate, are these acts acts of conscious self determination within which nature separate from human nature can never be known? German philosopher

Wilhelm Dilthey rejected scientific empiricism in this context and believed that the consciousness inherent in human actions or decisions could be directly understood through methods of inquiry that we know today as qualitative research.

What we experience and what we believe and what we see and what we feel occur not on their own and are certainly not known through methods of scientific empiricism but occur within every day social realities. These social realities are reflected in the social and cultural experiences that we frequently try on Guam to understand and sometimes through historical and external pressures, to create and maintain. These expressions of cultural attributes reflect Dilthey's ideas of human freedom and, I think you could say, self-determination in the sense that one is free to respond to circumstances rather 'from' them. The social, historical, and cultural conditions that underwrite these actions can be known through social means of inquiry. These conditions can often be understood using epistemologies and hermeneutics that in themselves are socially and culturally based and influenced. Can we then ask:

- How is Guam's history there?
- What is it like?

While hermeneutics is concerned with the practice and theory of interpretation, an ontological way of looking at the world is more concerned with dealing directly with the nature of being and existence. Perhaps we could look at ontology as an applied metaphysics. We are linguistically and historically human beings. We do not exist and live out our time on earth simply through an abstract sense of this time but rather, we are that time and we are the history that that time produces. This makes the process of constructing meaning very much metaphysical in nature. No amount of empirical inquiry will solve this dilemma of understanding our past and thus our present. And that is why in social and cultural contexts, there are many disparate qualitative approaches to research with the elements of hermeneutics, epistemology, and ontology being merely aspects of certain approaches to knowing human culture and society.

Efforts to understand the past have much larger questions at stake than simply which side of Guam Magellan landed on or whether the US government decided to simply abandon Guam to the Japanese at the beginning of America's involvement in World War II or how many petitions for self-government and/or American citizenship were actually sent or attempted to be sent to the federal government. There is a metaphysical nature in attempts to understand Guam's past (or the entire Marianas archipelago for that matter) that is imprecise by its very nature and through the human vehicle by which these attempts are made. These efforts to understand Guam's

past have their periods of social and cultural influence that have changed over the course of time and thus necessitates larger questions of what impact this moving wall of time has on our comprehensions of this past today, keeping foremost in our minds, the subjectivities inherent in our human condition.

Perhaps the impression of outside threats – from the very real threat of Chamorro land being taken for military purposes to the impending sense of cultural degradation through the powers of Americanization or the seemingly never ending nature of Guam’s unresolved political status – can significantly influence the metaphysical nature of our engagement with this history. The metaphysical struggle to understand and to feel and to subsequently comprehend is within the realm of the social and cultural phenomenon that qualitative research traditions attempt to deal with and express in ways that make sense to us – at least in the context of our present state of existence. Guam’s history ‘feels’ ‘like’ something that we are compelled to comprehend. There seems however to also be an absurdity in this effort in the sense that the idea of reaching an understanding is presuming a finality, an objective reached.

It is certainly true that historical analysis can demonstrate, for example, that X number of political prisoners and convicts burdened the Marianas in the latter part of the Spanish rule of the island. But there always seems to be a shifting interest or need that reaffixes or resituates this particular event into or out of its place in an island’s history. Perhaps its position is fixed among the historically informed but its functional nature among the metaphysically searching public and even among we academics, renders this and any other determined historical “fact” as vulnerable to the whims of any human metaphysical experience.

And we have to ask ourselves then, to what extent are historians a part of this reaffixing or this resituating that, as we look across the landscape of historical interpretation over the past several decades, sometimes reveal almost sky alighted signs of historical certainty with which we were once content? Are we willing to stand back and look upon the hermeneutics of that understanding? And perhaps even engage the vulnerability that such a, well, metaphysical experience and insight might reveal about our stances and approaches today? The fact that Carano and Sanchez’s book *A Complete History of Guam* was taught for decades in the public schools is not only a reflection of hermeneutical and metaphysical feelings about Guam’s place within the wider world as it occurred in a moment of time. It also speaks to how texts

have been understood and even felt in this history that was the island's history as it was known within its very experience of its own time. Although the book is awash with notions of a sleepy island awaiting its place in the world – a place that was dependent upon its “discovery” by this world in the first place from which point it was engagingly ushered into the realm for which it so faithfully awaited – Carano and Sanchez's book had as one of its widely acknowledged attributes, the first book published in English about the island of Guam. (The wide spread, acculturative impact of World War II perhaps relegated Evelyn and Frederick Nelson's 1934 *The Island of Guam* to a curio text of the periphery with Paul and Ruth Searles' 1937 manuscript *A School History of Guam*, published by the Naval Government Printing Shop, relegated to the edge.)

It gave the people of Guam a sense of pride over this accumulation of events that composed Guam's history up to the point of its publication in 1964. This was despite the fact that this history was largely driven by Europeans – some historically more significant than others – who sailed in and sailed out of its surrounding reefs even though, of course, events on the island had been ongoing for thousands of years. But for now, never mind. It was a history of the island written, as the authors described it, from what “little is known” about ancient Chamorros through to the state of education on Guam in 1960.

This ancient Chamorro past is a rather mysterious phenomenon in this book – to some extent because of the substantial lack of archival and textual searchings and analysis that had yet to occur. But it is also a mystery perhaps because of the impact of outside forces at the time – particularly the characteristics of Americanization that assigned obscurity to this past, supported in return by occasional pieces in the *Guam Recorder* from 1924 to 1941 – that seem to have had an element of social and economic progress embedded in each piece. From what the texts of the time tell us, this obscurity was becoming less and less a phenomenon in the context of these outside forces. A way forward lay not only in embracing American influence but in also embracing the obscurity of this past. But if not embraced at some metaphysical age of the island, then rendered indefinitely irrelevant in this movement forward. Imaginations of a long lost, dark historical night and the formation thereof in texts and in minds may very well have metaphysically swept across the island of Guam when those small pieces appeared in the *Guam Recorder*. Chamorro history in a March 1925 issue for example is referred to as “a secret” – or rather, “their history is a secret” – within which ancestors are referred to in the context of Chamorro concepts of them as being simply “the living dead.” In writing that “their history is a secret,” it is not clear

if that means that such history is so far buried that it is unrecoverable for anyone or that the Chamorro person possesses a history which he or she is unwilling to reveal. But either way, such history is assigned an obscurity whose truth is made to be so natural in a text that it is of no consequence to the present.

But here I am in 2013 standing in a large air-conditioned, well lighted room telling you these things. What presumptions are at my fingertips right now? I could point out that Carano and Sanchez, again and again, drilled into the minds of their young readers, conflicting as we all know now with contemporary, post structural approaches to interpreting indigenous histories throughout the Pacific that “the ancient Chamorro religion had no organized priesthood, no temples, no defined creed. It seemed primarily to be a religion of myths, superstitions, and ancestor worship.” And I could point accusingly at them for also telling these young readers that for “most of the 18th century Guam languished [languished!] as a quiet outpost for the Spanish-American dominion of New Spain” during which time “life for the islanders had become lazy and indolent” because “there was no need for them to work too hard.” They confidently described Chamorros, based on “early accounts” as “being compounded of playful friendliness mixed with stubborn persistence and violence.” And the authors wrote in a seemingly inspired crescendo that “in the hearts and minds of the Guamanian people, Ferdinand Magellan is an outstanding hero” this for the man who under completely fortuitous circumstances “discovered” (yes, that is the word Carano and Sanchez use) Guam.

It would be easy now, of course, to engage in a dialectical analysis of historical interpretations that would provide a clarifying contrast of the European driven narrative that Carano and Sanchez’s text embodied. However, what guarantee do we have that the contemporary texts and research we know about and discuss today will not undergo similar points of contention that the history of the next 30 or 40 years may give critical credence to? Perhaps the ongoing evolution of history itself, metaphysics, and the human limits of interpretation make this inevitable. But if we could engage in a hermeneutical examination of the young minds who read the Carano and Sanchez text, we might be surprised to find an evolving, gradual, clarifying sense of what narratives should reflect in the island’s history. This gradual change, in contrast to the changes that we can employ against Carano and Sanchez’s book today, would be indicative of a change in a public consciousness that is itself a reflection of the innate struggle to recover an identity or identities, both personal and public, from the innate progressions of cultural hegemony.

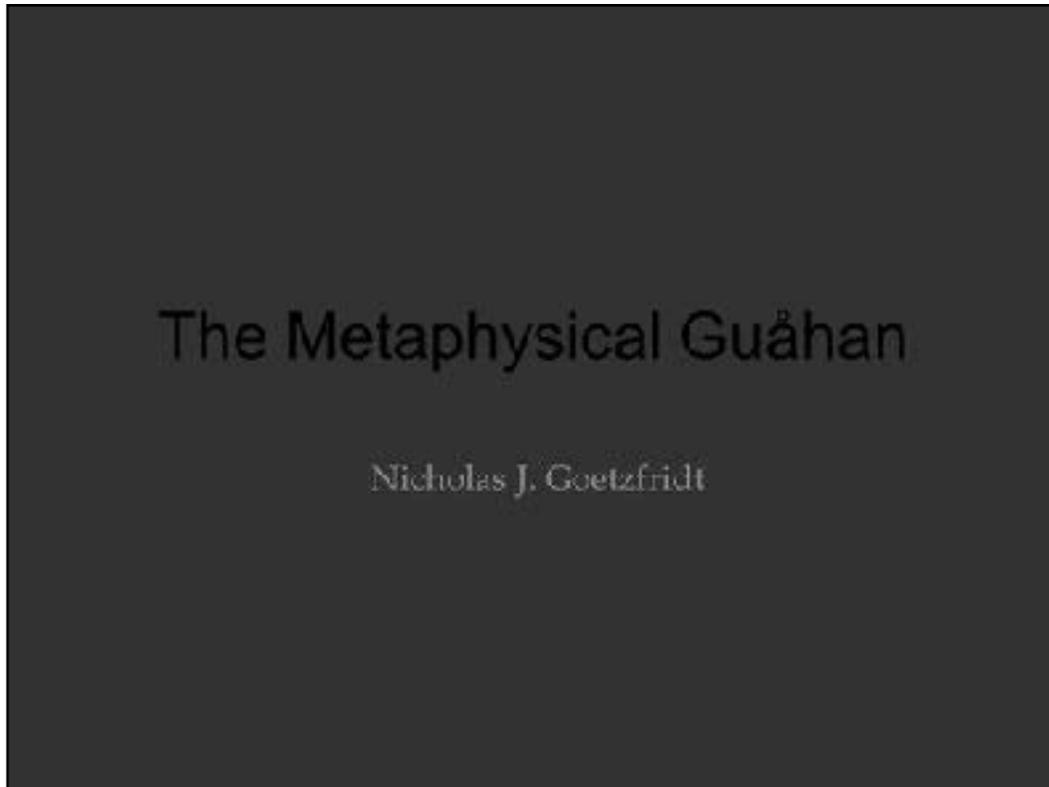
Antonio Gramsci, the imprisoned intellectual most often credited with the most penetrating explanations of this hegemony and its social consequences, wrote in his Prison Notebooks that “the starting-point of critical elaboration is the consciousness of what one really is, and is ‘knowing thyself’ as a product of the historical process to date, which has deposited in you an infinity of traces, without leaving an inventory.” The only solution to recovering one’s self from these historical processes, Gramsci argued, was to “compile such an inventory” at the very beginning of this effort at recovering. (Said, 1979, p. 25).

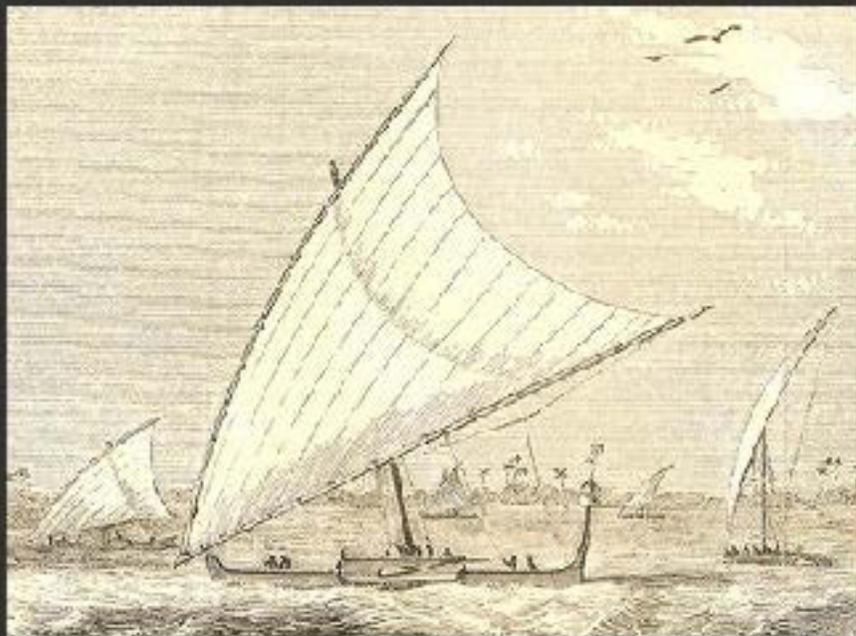
In other words, in the realm of individual consciousness of the past and present, what are historical “truths” and what are representations of truth? Or perhaps better yet, what are these truths within a particular time in place, or within a distinguishable communal representation of a particular time? Said’s canonical study on features of the European creation and maintenance of the Orientalism of the so-called Orient examines the intellectual self justifications for this created fantasia of reality. As Edward Said wrote: “No one has ever devised a method for detaching the scholar from the circumstances of life, from the fact of his involvement (conscious or unconscious) with a class, a set of beliefs, a social position, or from the mere activity of being a member of a society. These continue to bear on what he does professionally, even though naturally enough his research and its fruits do attempt to reach a level of relative freedom from the inhibitions and the restrictions of brute, everyday existence.” (Said, p. 10)

As such, ideas of history and especially discourse about a culture have, within themselves over the short period of history we ourselves have known, closely knitted efforts of narrative that potentially reflect our own metaphysical biases. These biases are not so much related to specific uses of historical materials but rather upon these levels of social position and the origins of one’s position in the world and the extent to which these maintain the socio-economic and political institutions of which we are a part. In examining the Orient or perhaps in our case, in examining the past of Guam and the Mariana Islands, Said would argue that we are first Europeans or Americans and individuals second. “In any society not totalitarian,” Said argues, “certain cultural forms predominate over others, just as certain ideas are more influential than others; the form of this cultural leadership is what Gramsci has identified as hegemony...It is hegemony, or rather the result of cultural hegemony at work, that gives Orientalism the durability and the strength” (Said, p. 7).

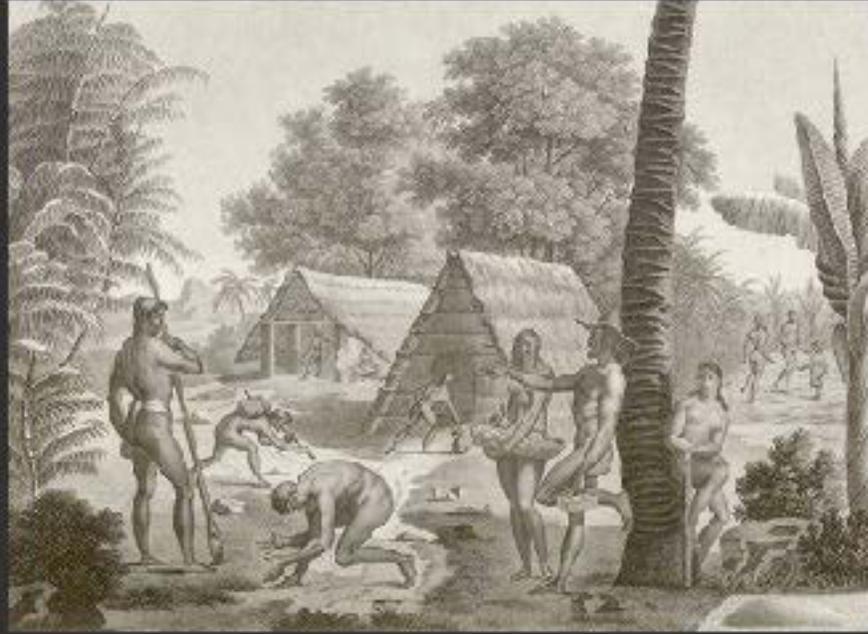
The creation of history is both that culture which historians write about and the culture from which they write. If there are preferences of approach, they are grounded within the culture within which we live and upon the steps of the institutions from which we peer. And in peering and producing our own notions of history and the Chamorro culture within it, we often reflect not so much the form and the history of the culture we write about but rather the social, cultural and intellectual grounds from which, on this day of history, we stand. Texts have their own context even though at the time – within the sense of our own self-convincing control of time – it may seem that we have finally reached the historical moment of truth – the lynchpin of intellectual pursuit upon which later generations will depend. But we too have our own stories to tell from which our narratives will subsequently originate. This is not to say that the critical analyses of today that are so contrary to obligatory dependence upon European contexts from which Carano and Sanchez's text so visibly depends are of themselves the Carano and Sanchez of our time. But I do suggest that we remain conscious of our time, the limitations of what we know about that time and the metaphysical nature of our lives, our values and the subsequent thoughts from which we work.

Presentation Slides











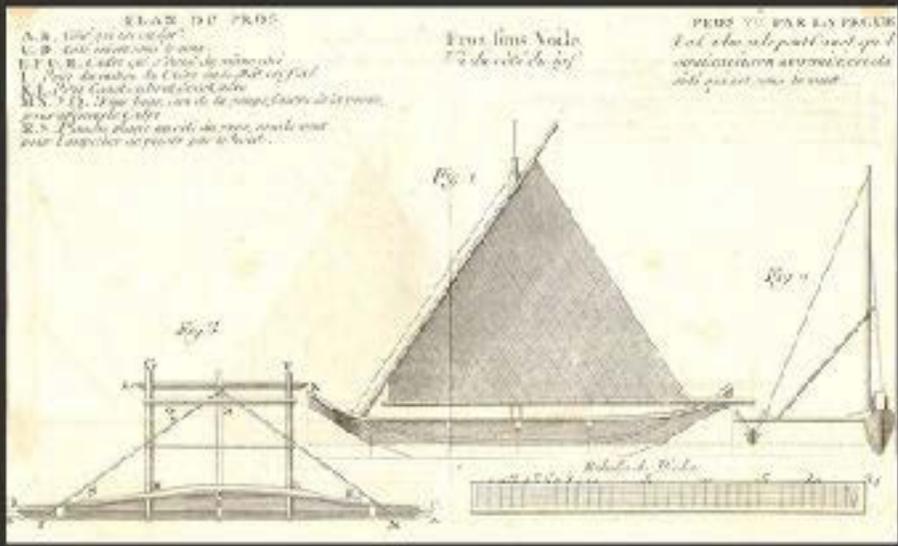




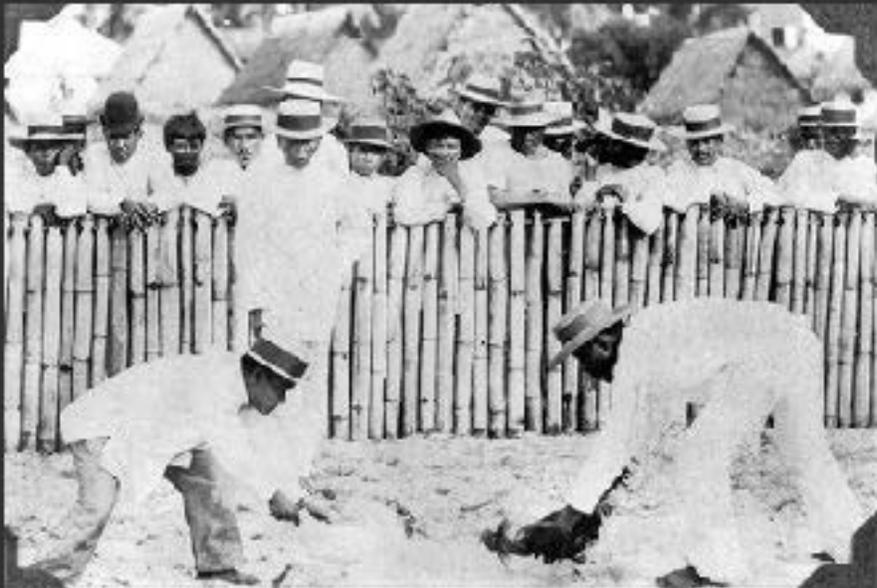


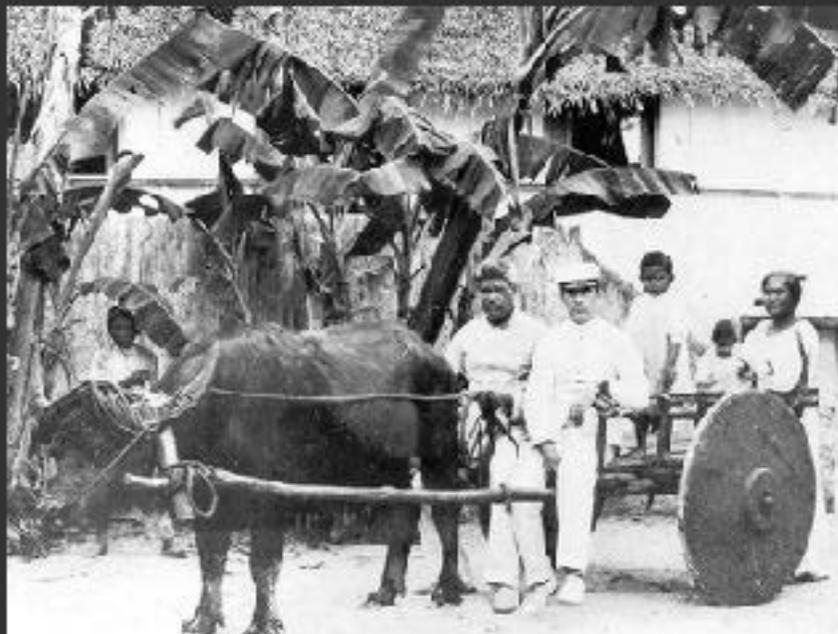












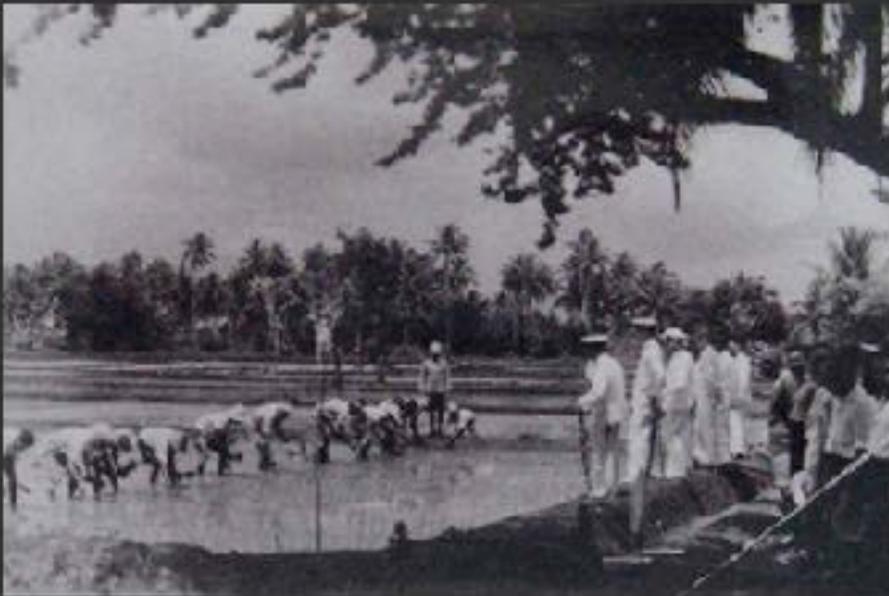










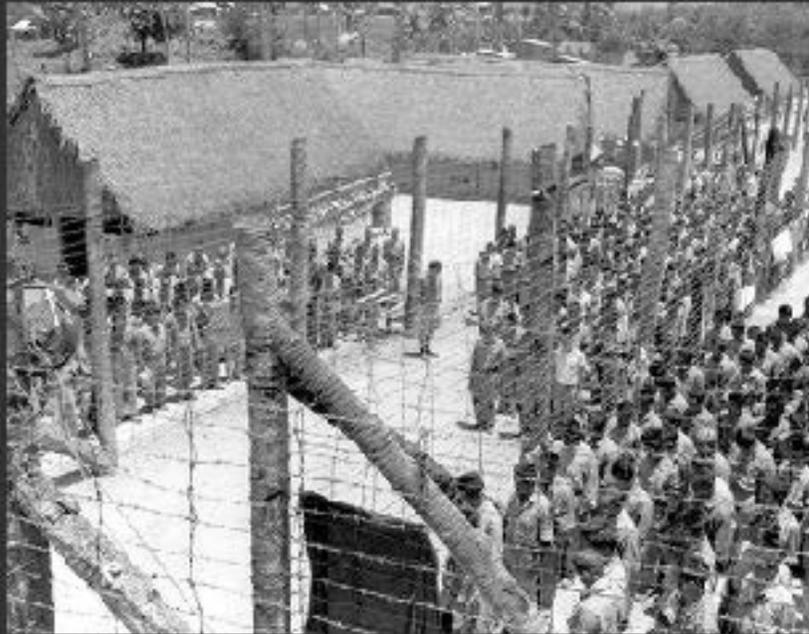


Name	Document	Year	Age	Birthplace	Residence	Spouse	Children
John Perez	Marriage Register	1877	NA	NA	Honolulu, Hawaii	Paelua	NA
John Perez	Hawaii census	1890	48	Guam	Lihue, Kauai, Hawaii	Paelua	Henry (15) Paulina (10) Sawela (5) Thomas (1)
John Peres	Honolulu City Directory	1890	NA	NA	Lihue, Kauai, Hawaii	NA	NA
John Peres	Honolulu City Directory	1892	NA	NA	Lihue, Kauai, Hawaii	NA	NA
John Paries	US Census	1900	58	Spain	Koloa, Kauai, Hawaii	Kiainiu	Pauline (19) Tom (12) John (8)
John Paris	US Census	1910	67	Spain	Koloa, Kauai, Hawaii	Kiainiu	Henry (8) (Grandson)
John Perica	US Census	1920	79	Guam	Koloa, Kauai, Hawaii	Kiar Nin	None
John Paris	Certificate of Death	1928	Abt. 73	Guam	Honolulu, Hawaii	Kiahiniu	





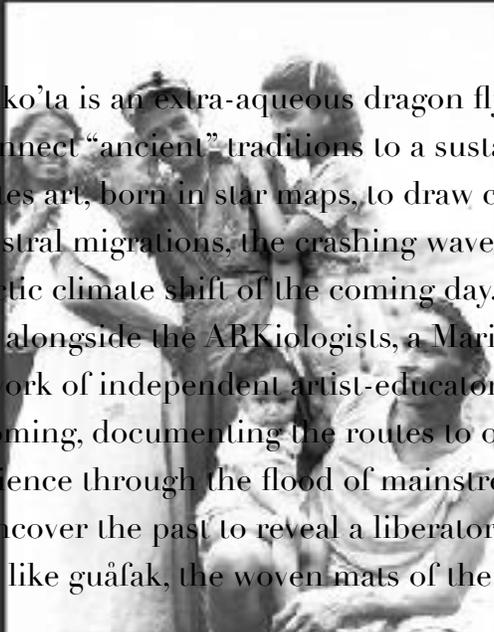








si dāko'ta is an extra-aqueous dragon flying through time to reconnect “ancient” traditions to a sustainable future. Dragon creates art, born in star maps, to draw connections between ancestral migrations, the crashing waves of colonialism, and the galactic climate shift of the coming day. With this map, dāko'ta sails alongside the ARKiologists, a Marianas based edutainment network of independent artist-educators uncovering who we are/ becoming, documenting the routes to our roots, and envisioning resilience through the flood of mainstream culture. dāko'ta prays to uncover the past to reveal a liberatory present-future weaving time like guáfak, the woven mats of the Chamoru people.

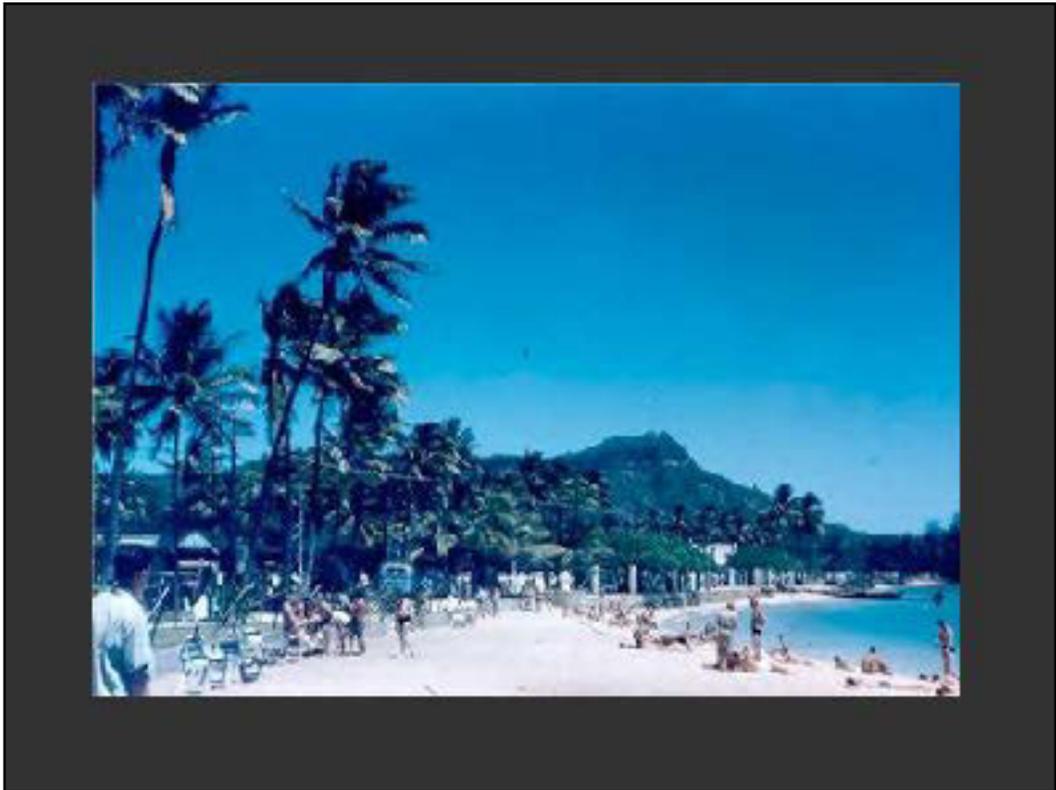
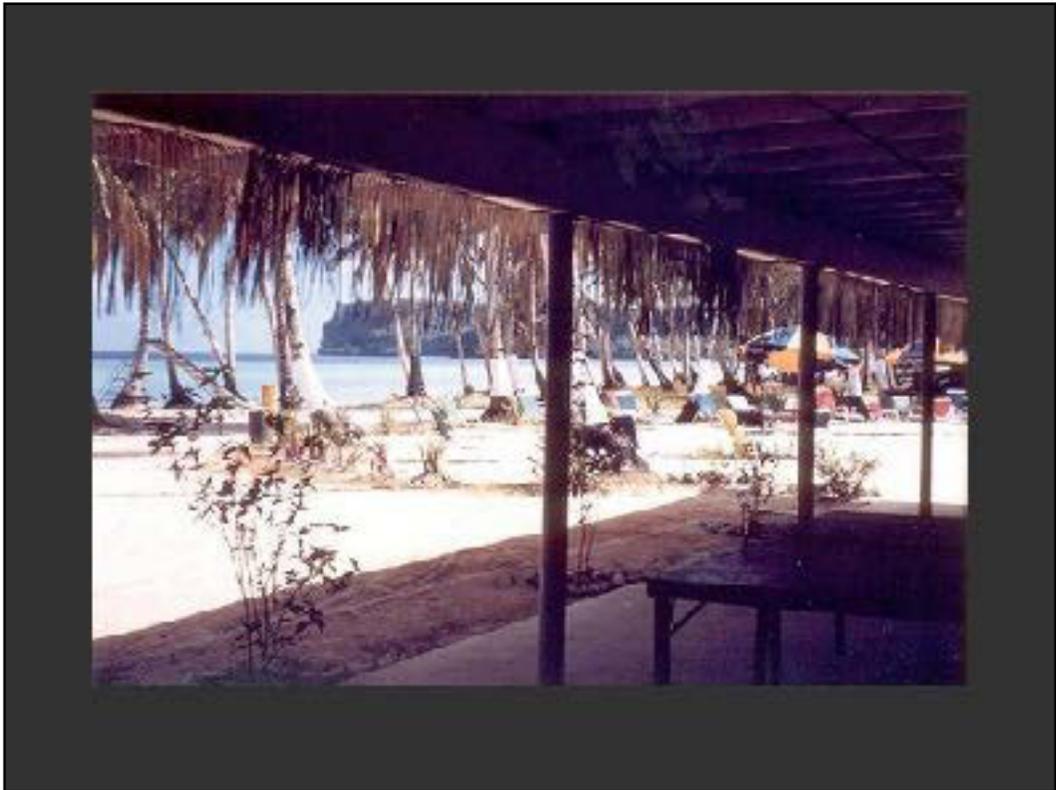






















References

Carano, P. & P.C. Sanchez

1964 *A complete history of Guam*. Rutland, VT: C. E. Tuttle.

Hamilton, D.

1998 Traditions, preferences, and postures in applied qualitative research. In *The landscape of qualitative research: Theories and issues*, N. K. Denzin & Y. S. Lincoln, Eds. (pp.111-129). Thousand Oaks, CA: Sage Publications.

Said, E.W.

1979 *Orientalism*. New York: Vintage Books.



Nicholas J. Goetzfridt has written articles and chapters concerned with information issues in Pacific communal and epistemological contexts and Pacific library history. He has also published several books including *Guahan: A Bibliographic History*, *Pacific Ethnomathematics*, *Micronesian Histories*, *Indigenous Pacific Literature*, and *Indigenous Navigation and Voyaging in the Pacific*. He serves as President of the University of Guam Faculty Senate and as Editor of the University of Guam's *Pacific Asia Inquiry Journal*. He also served as Editor-in-Chief for

Guampedia.com for many years and is currently its Humanities Scholar.