



## 4<sup>th</sup> Marianas History Conference

ONE Archipelago, Many Stories: Commemorating Our Histories

# Overview

One of Three



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# 4<sup>th</sup> Marianas History Conference

## Overview





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## Overview

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# Marianas History Conference 2019

International scholars and aficionados of Pacific Islander history two weekends ago converged at the University of Guam for the 4th Marianas History Conference.

Close to 300 presenters, volunteers and members of the public gathered at the two-day weekend conference to share insights and ideas about the past, present and future of the people and cultures of the Mariana Islands.

In Saturday's first keynote address, Tina Taitano DeLisle proposed thinking about and creating a counter-history to the ones written and promoted by the nations that have battled over and occupied the Marianas for centuries.

This thread, the idea of retelling the archipelago's history from a native and oceanic perspective, wove its way through many of the conference presentations. Such retelling, incidentally, is much of what Guampedia has been doing for more than 10 years.

And while CHamoru culture, Guam, and new island-centric research were the conference's main focus, speakers such as Rene Escalante and Elicita Morei helped place the Marianas story in a larger Pacific Islands context and offered examples from the Philippines and Palau, respectively, of how the Marianas' native CHamoru and Rafalawash can take steps toward ever greater self-knowledge, self-expression, and self-determination.

The 4th Marianas History Conference was held in Mangilao, Guam on August 31 and September 1, 2019. The conference, featuring 41 presentations on Marianas History, was held at the Fine Arts Theatre and the School of Business & Public Administration at the University of Guam. The conference was hosted by the University of Guam and was organized by UOG and Guampedia.

Michael Clement Jr. of the UOG was the conference chair. The steering committee was led by Clement and Mary Therese F. Cruz. Steering committee members were Clement, Cruz, Kenneth G. Kuper, Shannon J. Murphy, Rita Nauta, Leo Pangelinan, Elyssa Santos, Natasha Suba and Harmony Palaganas.

Keynote presentations were given by Christina Taitano DeLisle, Dr. Rene Escalante, Dr. Jessica Jordan, and closing remarks by Dr. Carlos Madrid. Not all of the presentations were provided for this e-publication. However, 20 are provided by the authors here.

The conference was sponsored by The University of Guam, Sorensen Media Group, Newstalk K57, Power98, The Shark, KAT FM, the Guam Preservation Trust, the Governor of Guam, Guampedia, the Northern Marianas Humanities Council, the Mayors' Council of Guam, the Bank of Guam, The UOG College of Liberal Arts and Social Sciences, and I Kumisión i Fino' CHamoru yan i Fina'nâ'guen i Historia yan Lina'la' i Taotao Tåno'.

About 300 people attended the conference. The welcoming reception was held at the Latte of Freedom in Anigua and the after party was held at the Guam Museum.

Guampedia produced this e-publication. It is presented here in a series of three booklets. The first is the conference schedule as well as the keynote presentation by Dr. Escalante and Dr. Madrid's endnote. The second booklet includes five presentations on CHamoru culture and preservation. The third booklet includes thirteen presentations on Guam history.



## 4TH MARIANAS HISTORY CONFERENCE

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One Archipelago, Many Stories:  
Commemorating Our Histories

Saturday, August 31 &  
Sunday, September 1, 2019  
University of Guam







# HÅFA ADAI

## WELCOME TO THE 4TH MARIANAS HISTORY CONFERENCE

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*One Archipelago, Many Stories:  
Commemorating Our Histories*

**Saturday, August 31 &  
Sunday, September 1, 2019  
University of Guam**

### **MHC • COMMITTEE MEMBERS**

Michael Clement Jr.  
Mary Therese F. Cruz  
Kenneth G. Kuper  
Carlos Madrid  
Shannon J. Murphy  
Rita Nauta  
Elyssa Santos  
Natasha Suba  
Harmony Palaganas

### **UOG • STUDENT VOLUNTEERS**

Oscar Cabatic • Michaella Celorio • Nolan Flores  
Prairie Garrido • Joseph Madlangbayan • Camille Masilungan  
Erriu Mitchell • Aria Palaganas • Brendan Santos  
Javan Santos • Diandra Villanueva

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**MESSAGE FROM THE PRESIDENT**

The University of Guam is proud to host the 2019 Marianas History Conference here on our Mangilao campus. The theme of this year's conference, "One Archipelago, Many Stories: Commemorating Our Histories," speaks of the connectedness and shared histories among our islands that unite us and also the differences that make the people of the Marianas unique and remarkable.

The timing of the Marianas History Conference in Guam also coincides with the 500th anniversary of Ferdinand Magellan circumnavigating the world and the 75th anniversary of the liberation of Guam from Japan by the United States in World War II. These two events have had a profound effect on the shared histories of the Marianas but are also part of the impetus and engagement of new and renewed thoughts and ideas about identity, sovereignty, and future sustainability.

The University welcomes keynote speakers Drs. Tina Taitano DeLisle, Rene Escalante, and Jessica Jordan and the more than 30 local and international scholars presenting and participating in this conference. We also thank the conference co-sponsors: Northern Marianas Humanities Council, Guam Preservation Trust, and Guampedia.

I congratulate all those involved in making this Marianas History Conference a possibility, and I am looking forward to the University of Guam's involvement in future conferences, collaborations, and discussions about our great islands.



**Biba UOG!**

A handwritten signature in black ink, appearing to read 'T. Krise', written over a light gray background.

**Thomas W. Krise, Ph.D.**

President



# A MESSAGE FROM OUR CHAIR

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## **Hafa Adai, Tirow and Welcome to the 4th Marianas History Conference!**

In 2011 a group of like-minded people decided the time was right to have a history conference that focused specifically on the history of the people of the Mariana Islands. The initial organizers, Scott Russell of the Northern Marianas Humanities Council, Rosanna Barcinas from Guam Preservation Trust and Shannon Murphy and Rita Nauta from Guampedia came up with the theme, “One Archipelago, Many Stories”. They understood that despite the partition of the islands in 1898, there was great value in understanding these two political entities within the same historical framework. Integrating these histories was, and still is no easy task. Generations of students in these islands have learned only the history of Guam or the CNMI. As the University of Guam hosts this 4th Marianas History Conference, it is the goal of the organizers that this conference continues to help bring these histories together.

Since the first conference in 2012, this conference has always been more than just a meeting of academics. It is a community event that brings together scholars, community experts and members of the general population. Discussions of history in such a setting can bring to light generational, geographic and ideological divides that at times create contentious moments. But the sharing of information about life in these islands across different historical eras has also created extraordinary moments as participants make personal connections to peoples, places and events in earlier times. It is vital that such conversations between academics and the larger community of the Mariana Islands continue. This year our community outreach has been possible in large part by the Bank of Guam Teachers Scholarship, which funded registration for 25 local teachers; the Mayor’s Council of Guam, which has also provided funding for 25 members of the wider island community; and the Northern Marianas Humanities Council which has helped to fund travel for participants from the CNMI. Equally important is Guampedia, which maintains publicly accessible e-publications of conference presentations.

Our 2019 conference sub-theme of “Commemorating Our Histories” calls attention to two significant commemorations. The first is Ferdinand Magellan’s voyage around the earth. This trip began 500 years ago on August 10, 1519 and included a violent encounter with Chamorros on Guam on March 6, 1521. We hope this will be the start of a year and half long conversation in the Marianas as nations along his route debate the meanings of this voyage. The second commemoration we call attention to is the 75th anniversary of the American defeat of Japanese forces in the Marianas. The battles for Japanese held territory in the summer of 1944 had very different meanings at the time for Chamorros of Guam and for Chamorros and Refaluwasch in the Northern Marianas. And yet for all Mariana Islanders it marked the beginning of a new era of navigating cultural and political change under the Cold War U.S imperial umbrella.

Both “Magellan” and “the war” stand out as key moments when the Marianas enter the traditional grand narratives of World History. But today, as Islanders challenge the old categories and metrics that establish historical importance, the place of these events in Marianas history is heavily contested. As scholars from diverse backgrounds debate and interpret the records of the past, we delve into the contested terrains and boundaries of local history and global history. With this in mind, we ask conference participants to examine these boundaries themselves and to question long accepted historical interpretations. Take stock of what we commemorate; Ask “why?”; and consider what else we should commemorate as we construct new narratives of Marianas History.



**Dr. Michael R Clement Jr.**  
Chair, 4th Marianas History Conference

UFISINAN I MAGA'HÅGA  
OFFICE OF THE GOVERNOR



LOURDES A. LEON GUERRERO  
MAGA'HÅGA • GOVERNOR



JOSHUA F. TENORIO  
SIGUNDO MAGA'LÅHI • LIEUTENANT GOVERNOR

*Celebrating the 4th Marianas History Conference!*

*Håfa Adai!*

When you look at the globe, what do you see? The oceans and major continents comprise the majority of the Earth's surface. When you take an even closer look, other details come into focus, like the individual countries. For those who don't know what they're looking for, it can be easy to miss our part of the vast Pacific, the Mariana Islands.

Our presence on a map is not indicative of the value of our story. For over a century, Guam has been an unincorporated territory of the United States. For the Northern Marianas, they are former possessions of Germany and Japan. Though close in proximity and both parts of the U.S., Guam and the Northern Marianas remain two separate political entities.

The 4th Marianas History Conference themed "One Archipelago, Many Stories" is critical to ensuring our narratives are told for generations to come. Thank you to all our regional scholars, educators, students, and community organizers who have taken on this tremendous responsibility.

There is no greater time than now to discuss how the past has shaped the realities of our present. Recently, we commemorated the 75th anniversary of Guam's Liberation from enemy forces. The stories of our survivors remind us that our people are resilient. We are also at the brink of a new chapter as we prepare for the military buildup and continue efforts towards self-determination. Our landscape may be ever-changing, but we remain confident that our people will prove their resiliency once again.

*Sì Yu'os Ma'åse!*

Lourdes A. Leon Guerrero  
Maga'hågan Guåhan  
Governor of Guam

Joshua F. Tenorio  
Sigundo Maga'låhen Guåhan  
Lt. Governor of Guam



## Håfa Adai and Welcome!

The Guam Preservation Trust (GPT) envisions historic preservation as a shared community responsibility. It is in this regard that we are proud to be a sponsor of the 4th Marianas History Conference in Guam inviting all who gather here to celebrate the research and scholarship on the history of the Mariana Islands.



The theme “One Archipelago, Many Stories: Commemorating Our Histories” is most significant towards our work in protecting our shared cultural heritage. As history is a key discipline in historic preservation, GPT looks forward to the work of our region’s historians who will present at this conference. It is our hope that the knowledge presented is taken back and shared with each of our local communities who are the primary beneficiaries of our collective commemorative efforts. With this knowledge they will become advocates of what we all hold sacred and integral to our historic and cultural identity.

In closing, let us use this opportunity to explore the rich lessons and stories of the Mariana Islands, exchange inquiry, and move us closer in discovering all that our ancestors left for us to know. On behalf of the Guam Preservation Trust, our Board of Directors and Staff, we commend the organizers of this conference and look forward to outcomes that this conference brings to our communities in the Marianas.

**Si Yu’os Ma’åse’,**

**Joe Quinata**

Chief Program Officer



***Buenas yan hâfa adai,***

***I Kumision I Fino' CHamoru yan I Fina'nâ'guen I Historia yan I Lina'la' Taotao Tâno'*** is excited with the opportunity to meet fellow scholars and creators of knowledge of the Marianas! This 4th Marianas History Conference allows us who focus on this region of the Pacific Ocean to come together and learn about ourselves not only about issues of CHamoru language, history, and culture that may bind and inspire us towards increased understanding of CHamoru heritage but issues that may propel us towards nation building efforts.



*I Kumision* is proud to be part of this conference! We look forward to networking with scholars, students and members of the community as we enrich ourselves through research, knowledge, and resources that are accessible to everyone throughout the Pacific. We relish this rare opportunity to collaborate within and outside our respective institutions.

*Inorabuena yan bendision* to Dr. Michael Clement and his team for a job well-done!

***Si Yu'os ma'âse',***

A handwritten signature in black ink that reads "Hope A. Cristobal".

**HOPE A. CRISTOBAL**

Ge'helo' i Kumision





## Northern Marianas Humanities Council

*Navigating the Human Experience*

Hafa Adai yan Tirow, Welcome to the 4<sup>th</sup> Marianas History Conference!

The Northern Marianas Humanities Council is pleased to be a part of the ongoing convening of individuals who contribute to a growing collection of stories that deepen our understanding of the Mariana Islands, and her people. We are reminded that our indigenous people of our islands have endured much loss to life and cultural traditions through the legacy of war and colonialism. The written historical accounts of their way of life as well as the markers for change and development within these islands, quite often overshadow the perspectives of its inhabitants. The Marianas History Conference brings together historians and scholars to bear down on this theme and to serve as a platform for integrating the perspectives, voices and experiences of all residents who call these islands home.

We are honored to be a part of a conference that asks presenters and participants alike to think about how we commemorate the World War II battles of Guam, Saipan, and Tinian. In the Northern Mariana Islands, the Office of the Governor formed a working group to plan and execute the *75<sup>th</sup> Anniversary of the Battles of Saipan and Tinian Commemorative Events*. Our Council contributed to these activities by curating a multimedia exhibit on Saipan, Tinian, and Rota to make public, never before seen film and photos of civilians immediately following the American defeat of Japanese forces on our islands. These images pay tribute to the history of our man'amko as well as serve as a call to surviving generations to record their stories for posterity.

Si Yu'us Ma'ase' yan Ghilisow to the planning committee for helping us continue our collaborative tradition of *One Archipelago* and hearing *Many Stories* from others. This conference will undoubtedly take us on a journey to the past so that we are reminded of our present and the important role our actions take today for our future.

We are Marianas Strong,

Polly Deleon Guerrero Masga  
Chairperson

Northern Marianas Humanities Council



# KEYNOTE SPEAKERS



## **Tina DeLisle**

*University of Minnesota*

**TINA TAITANO DELISLE** is a historian and academic who specializes in the study of colonialism, militarism, indigeneity, and gender. Focusing on the Pacific Islands, she also researches and teaches in the fields of global Indigenous studies and heritage and museum studies.

She is currently Associate Professor of American Indian Studies at the University of Minnesota Twin-Cities. She is a former Ford Foundation Postdoctoral Fellow and a former elected Council member of the Native American and Indigenous Studies Association. She has published articles in premier journals such as *American Quarterly*, *Amerasia*, *Intersections*, and *Pacific Studies* and has a forthcoming book (Fall 2019) with the University of North Carolina Press, entitled: *Placental Politics: CHamoru Women, White Womanhood and Indigeneity under U.S. Colonialism in Guam*.

She has been involved in numerous public history and community projects in Guam and Minnesota. She worked as a researcher and writer for the *Hale'ta* textbook series, co-produced documentaries on Micronesian navigation and prewar pattera/nurse-midwives, and worked with Humanities Guåhan to conduct community conversations about the military buildup. She is currently involved in canoe revitalization and water stewardship and sustainability projects among Native Pacific Islanders and American Indians of Mni Sota Makoce/Minnesota.

DeLisle is the granddaughter of Juan Guerrero Taitano (Familian Liberatu/Kabesa) and Maria Castro San Nicolas Taitano (Familian Nungi-Assan) and the daughter of Arthur James and Maria Taitano DeLisle. She was born and raised in Guåhan (Yigu) and she and her husband, Vince Diaz, have three daughters: Nicole, Gabriela, and Eva, and a granddaughter, Maria-Sol.



## 4TH MARIANAS HISTORY CONFERENCE

### One Archipelago, Many Stories: Commemorating Our Histories



#### **Rene Escalante**

*De La Salle University*

**RENE ESCALANTE** earned his baccalaureate and master's degree in philosophy from St. Camillus College Seminary and Ateneo de Manila University respectively. In 2001, University of the Philippines-Diliman conferred on him a Ph.D. degree in History. De La Salle University sent him to Lincoln Memorial University in Tennessee as an exchange professor in 2003. He has been in the teaching profession from the time he finished his bachelor's degree and the institutions where he taught include San Juan de Dios College, St. Camillus College Seminary, Sta. Scholastica's College and in University of the Philippines-Diliman. At present, he is a Full Professor of History of De La Salle University and served as Chairman of the Department of History from 2006 to 2017. He served as Chairman of the National Committee on Historical Research of the National Commission for the Culture and the Arts (2007-2010) and appointed member of the Commission on Higher Education (CHED) Technical Panel on history from 2015-present. In 2010, President Benigno S. Aquino III appointed him Commissioners of the National Historical Commission of the Philippines and was subsequently elected Chairman in 2017. At present, he is the Chair of the EDSA People Power Commission, Co-Chair of the Human Rights Violation Victims Memorial Commission and Commissioner of the National Commission for Culture and the Arts.

Dr. Escalante is actively involved in various professional and academic organizations. He also published articles in local and international journals and read papers in national and international conferences. The books that he wrote are *The American Friar Lands Policy: Its Framers, Context and Beneficiaries* (2002), *The Bearer of Pax Americana: The Philippine Career of William H. Taft* (2007) and *History of Hacienda de Imus, 1590-1910*.

# KEYNOTE SPEAKERS



## **Jessica Jordan**

*Air Force Culture and Language Center*

**JESSICA JORDAN** holds a Ph.D. in History (Modern Japan) from the University of California, San Diego. She is an Assistant Professor of Regional and Cultural Studies - Asia at Air University's Air Force Culture and Language Center, with a teaching appointment in the Air War College's Department of Strategy. Prior to her current position, she was Visiting Assistant Professor in the Department of History at the University of Pittsburgh. Her work has been supported by the Jacob K. Javits Fellowship, the University of California Pacific Rim

Research Program Fellowship, and the Northern Marianas Humanities Council. Her research and teaching interests include colonialism and nationalism, cultural and social histories of WWII, dilemmas of global military basing, oral history methods, and the politics of history and memory in the Asia-Pacific region.

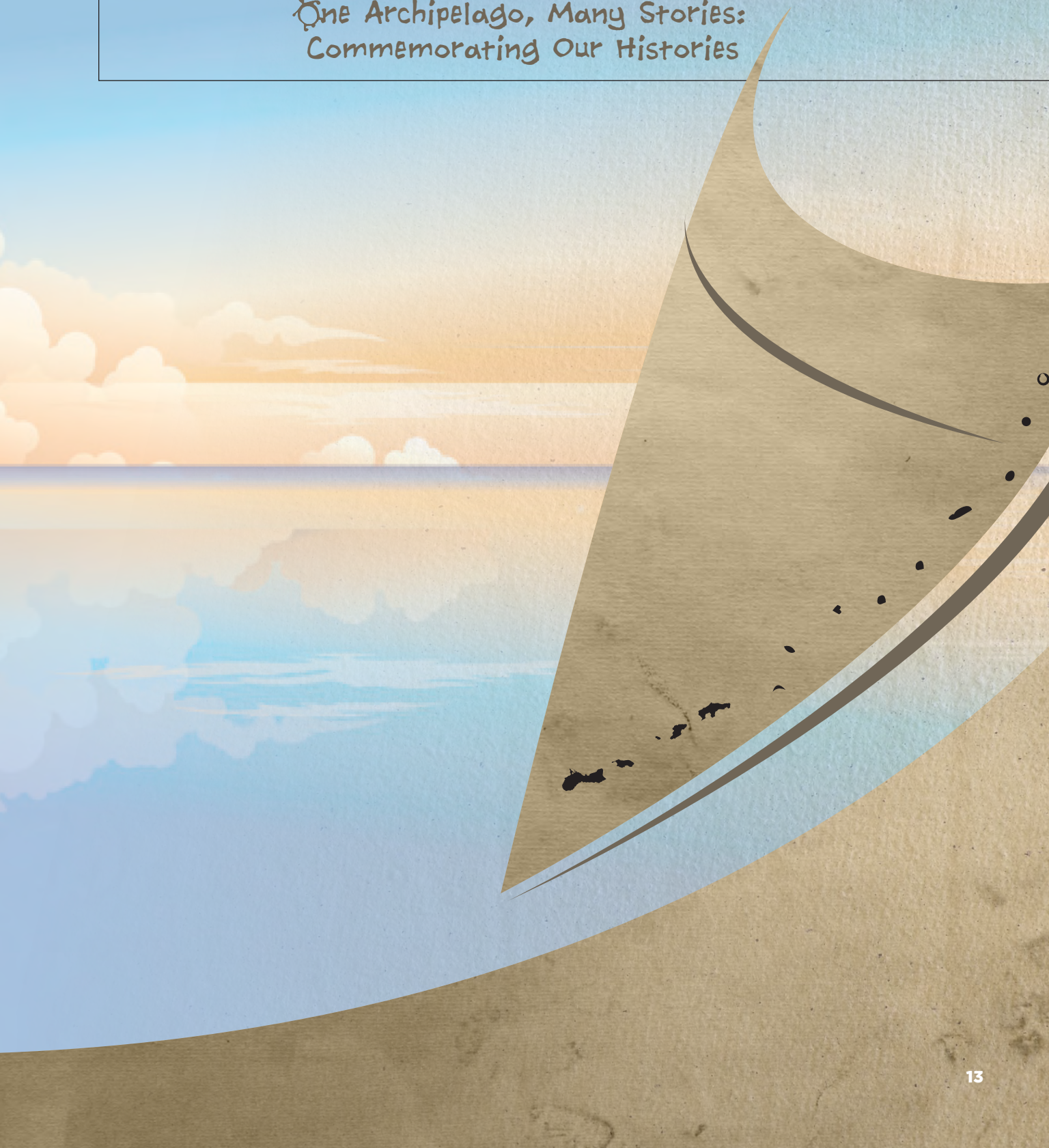
Jordan was born on Yap and grew up on Saipan. After leaving island for college, she returned to manage the museum store at the American Memorial Park Visitor Center. This experience deepened her interest in Marianas history. Local indigenous senior citizens who had grown up in Saipan during the Japanese period would walk through the museum and share their memories with her afterward. She began writing down these stories and meeting regularly with a few senior citizens. She applied to Ph.D. programs in order to design an oral history project around these initial interviews.

Her resulting dissertation, called "Islands Too Beautiful for Their Names" is based largely on interviews with several dozen indigenous elders. The project reorients recent Northern Marianas history around interpretive frameworks used by islanders as they told stories about living through Japanese colonial rule and WWII. She is currently revising her dissertation for publication as a book.



## 4TH MARIANAS HISTORY CONFERENCE

*One Archipelago, Many Stories:  
Commemorating Our Histories*





# SCHEDULE

## FRIDAY, AUGUST 30, 2019

5:00 pm – 8:00 pm • **Welcoming Dinner** • Latte of Freedom

## SATURDAY, AUGUST 31, 2019

8:00 am – 8:30 am • **Registration and Breakfast** • Fine Arts Building

TIME	SESSION	LOCATION
8:30 am – 9:00 am	<b>Welcoming Remarks</b> Thomas Krise, <i>University of Guam President</i>	Fine Arts Building
	<b>Opening Remarks</b> Michael Clement, <i>Marianas History Conference Chair, University of Guam</i>	
9:00 am – 9:50 am	<b>Keynote Address</b> <b>History in a Time of Desecration: Counter-Commemoration as Anticolonial Practice</b> Tina DeLisle, <i>University of Minnesota</i>	
9:50 am – 10:00 am • <b>BREAK</b>		
10:00 am – 10:50 am	<b>Keynote Address</b> <b>Freedom and Humanity: The Filipino Way of Commemorating the Quincentenary of the First Circumnavigation of the World</b> Rene Escalante, <i>De La Salle University</i>	Fine Arts Building
11:00 am – 12:20 pm	<b>Panel 1: Magellan</b> O. Brunal-Perry, <i>Micronesia Area Research Center</i> F. Quimby, <i>Department of the Interior</i> R. Underwood, <i>University of Guam</i>	Fine Arts Building

12:30 pm – 1:30 pm • **LUNCH** • Cafeteria

1:30 pm –  
2:50 pm

## **Panel 2**

### **A: Rethinking I Tiempón Español**

D. Atienza, *University of Guam*  
M. Bevacqua, *University of Guam*  
M. Clement Jr., *University of Guam*

Jesus and  
Eugenia Leon  
Guerrero SBPA  
Building 129

### **B: Kumision I Fino' CHamoru Panel**

Jesus and  
Eugenia Leon  
Guerrero SBPA  
Building 131

3:00 pm –  
4:10 pm

## **Panel 3**

### **A: CHamoru Struggle in Global Contexts**

A. Hattori, *University of Guam*  
K. Oberiano, *Harvard University*  
C. Smith, *Guam Department of Education*

SBPA 129

### **B: War and Warriors In History**

J. Balajadia, *Pacific Historic Parks*  
N. Kaneshi, *Pacific Historic Parks*  
J. Mafnas, *Pacific Historic Parks*  
R. McNinch, *University of Guam*

SBPA 131

**4:10 pm – 4:20 pm • BREAK • SBPA Atrium**

4:20 pm –  
5:10 pm

## **Panel 4**

### **A: Militarization of Guåhan**

K. Kuper, *University of Guam*  
H. Sablan, *University of Guam*

SBPA 129

### **B: Manhoben Para Guåhan**

M. Bevacqua, *University of Guam*  
E. Leon Guerrero, *University of Guam*  
L. Lizama, *University of Guam*  
M. Phelps, *University of Guam*

SPBA 131

**5:10 pm – 5:30 pm • RAFFLE • SBPA Atrium**



# SUNDAY, SEPTEMBER 1, 2019

8:00 am – 9:00 am • **Continental Breakfast** • Fine Arts Building

TIME	SESSION	LOCATION
9:00 am – 9:50 am	<b>Keynote Address</b> <b>Islands of Memory: Oral Histories of the Japanese Empire and War in the Northern Marianas</b> Jessica Jordan, <i>Air Force Culture and Language Center</i>	Fine Arts Building
9:50 am – 10:00 am • <b>BREAK</b> • Fine Arts Building		

10:00 am – 11:10 am	<b>Panel 5</b> <b>A: History as Storytelling</b> J. Flores, <i>Micronesia Area Research Center</i> S. Frain, <i>Auckland University of Technology</i> J. Marbrook, <i>Auckland University of Technology</i> Guampedia	SBPA 129
	<b>B: Indigenous Voices</b> M. Flores, <i>Independent Guåhan</i> V. Leon Guerrero, <i>Independent Guåhan</i> E. Leon Guerrero, <i>University of Guam</i>	SBPA 131

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11:20 am – 12:30 pm	<b>Panel 6</b> <b>A: Literature and Revolution</b> E. Flores, <i>University of Guam</i> J. Bevacqua, <i>University of Guam</i> M. Bevacqua, <i>University of Guam</i> E. Morei, <i>Palau Community College</i> P. Onedera, <i>Indigenous Literatures of Micronesia</i>	SBPA 129
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11:20 am –  
12:30 pm

**Panel 6**

**B: Shifting Social Spaces and  
Demographic Transformations**

M. Barriga, *Waseda University*  
D. Farrell, *Retired,*  
*CNMI State Board of Education*  
M. Guzman, *Galaide Group*  
F. Shimizu, *Guam Nikkei Association*

SBPA 131

**12:30 pm – 1:30 pm • LUNCH • Cafeteria**

1:40 pm –  
2:50 pm

**Panel 7**

**A: Kantan Chamorrta**

R. Barcinas, *Danderu*  
M. Clement Sr., *Tiyan High School*  
M. Clement Jr., *University of Guam*  
E. Santos, *University of Guam*

SBPA 129

**B: Intellectual Property Rights**

K. Marsh Taitano, *Legislature of Guam*  
L. Souder, *Guam Trademark Commission*

SBPA 131

3:00 pm –  
4:10 pm

**Panel 8**

**A: I Tiempon Latte yan Sakman**

M. Borja, *Sakman Chamorro*  
*Project - Guam*  
B. Dixon, *Cardno*  
D. Lotz, *Guam Review Board*  
*for Historic Preservation*

SBPA 129

**B: Displacement and Persistence**

A. De Oro, *Northern Marianas College*  
M. De Oro, *Our Islands Are Sacred*  
L. S.A. Naholowa'a, *University of Guam*

SBPA 131

**5:00 pm –  
9:00 pm**

**CLOSING CEREMONY • Endnote Address  
Commemorating Our Histories**

Carlos Madrid, *University of Guam*

**Guam  
Museum**



**SATURDAY, AUGUST 31, 2019**

## **KEYNOTE ADDRESS**

*9 am - 9:50 am Fine Arts Building*

### **Tina DeLisle**

*University of Minnesota*

***History in a Time of Desecration:***

***Counter-Commemoration as Anticolonial Practice***

Critical historiography of Guåhan has already begun to complicate the terms of CHamoru loyalty and patriotism to the U.S., especially in regards to the memory of Japanese occupation from 1941 to 1944 and America's return as one of "liberation." This talk draws from family and personal stories, including archival work and oral histories from a forthcoming book (UNC Press) focused on prewar pattera (nurse-midwives) and CHamoru educator Agueda Johnston, to offer counter reads to prevailing historical narratives of liberation and Liberation Day commemoration. Such counter narratives suggest new ways of understanding, reimagining, and honoring Indigenous pasts, presents, and futures—including notions of the sacred. Indeed, how might counter-commemorations serve as anticolonial practice in a time of desecration?

## **KEYNOTE ADDRESS**

*10 am - 10:50 am Fine Arts Building*

### **Rene Escalante**

*Chairman, National Historical Commission of the Philippines*

***Freedom and Humanity: The Filipino Way of Commemorating***

***the Quincentenary of the First Circumnavigation of the World***

In 2021, many countries in different continents will be commemorating the 500th anniversary of the first circumnavigation of the world by the Magellan-Elcano expedition. This is a great achievement of humanity that many people want to remember and draw inspiration and wisdom. Most countries where the Magellan-Elcano anchored are preparing for a grand commemoration and one of them is the Philippines.

This paper will highlight that one of the tasks of history is to recognize and immortalize the achievements of people who have made significant contributions to the development of human knowledge about ourselves and of the world where we live. Aside from presenting the context and the grand narrative of the circumnavigation, it will also underscore the values and

principles that could be generated from this historic event. The perspective is Filipino but the themes that will be developed are universal and could be adopted by other countries as well. Specific events and projects that the Philippine government is planning to undertake will be explained in detail. The paper ends with an invitation for all participants to join the grand commemoration of this great achievement of man.

## **PANEL 1: Magellan**

*11 am - 12:20 pm Fine Arts Building*

### **Omaira Brunal-Perry**

*Richard Flores Taitano - Micronesian Area Research Center*

#### ***Ferdinand Magellan (Fernão de Magalhães in Portuguese and Fernando de Magallanes in Spanish) Memoria***

Ferdinand Magellan (c. 1480-1521) set out from Spain in 1519 with a fleet of five ships to discover a western sea route to the Spice Islands. This presentation is based on the facts of Magellan's life and character researched by Historian José Toribio Medina and published in Santiago de Chile in 1920. The work of J.T. Medina is so monumental that has guided the study of many historians. In this paper the author is selecting passages of Magellan's Memoria and translating them to illustrate his ambition and goals of the expedition that change navigation forever.

### **Frank Quimby**

*Department of the Interior*

#### ***Deconstructing Pigafetta's Account of First Contact***

Antonio Pigafetta's narrative of Magellan's circumnavigation has been the primary source for all subsequent accounts of this seminal event in world history. Unfortunately, his pejorative description of the expedition's March 7-9, 1521, visit to Guam has been uncritically accepted and generally repeated in most histories of this historic first meeting of Pacific Islanders and Europeans.

Other eyewitness accounts of the expedition's visit differ substantially from Pigafetta's Guam narrative, offering an alternative view of this meeting. Moreover, the pervasive pro-Magellan bias guiding Pigafetta's selection and interpretation of the circumnavigation's significant events underscores the need for a critical approach to his depiction of Chamorro interaction with the expedition.

This article attempts to place Pigafetta's account of the Guam visit in the larger context of the expedition's politics and his Boswellian view of Magellan and to suggest why he chose to cast the encounter in such a stereotypically negative light.

## Robert Underwood

*University of Guam*

### ***Circumnavigating The History of Circumnavigation***

The circumnavigation of Magellan and Elcano has been described as one of the most significant historical events in human history. It has been described as an initial step towards globalization and analogized to the moon landing. On the opposite end, the anthropologist, Douglas Oliver, stated that the rape of Oceania began with Guam. Of course, this meant that it began with Magellan. But it didn't end there and the confluence of historical forces which played out in Guam and the Marianas Islands in the following five centuries are clearly the most significant of any group of islands in the Pacific. This makes the Magellan voyage and his visit to Guam much more significant than the landing on the moon. The most obvious difference is that there are no people in the moon to interact with and to leave the scene by calling them thieves. The interpretation of Magellan's visit to Guam in 1521 is the single most significant historical contact between Pacific Islanders and others. It deserves our attention and our understanding.

## **PANEL 2A: Rethinking I Tiempon Español**

*1:30 pm - 2:50 pm SBPA 129*

## David Atienza de Frutos

*University of Guam*

### ***CHamoru "Adaptive Resistance" during the Spanish Conquest and Colonization of the Marianas Islands***

Mainstream history of the Mariana Islands presents CHamoru as indigenous people who were transformed after the conquest (1668-1700) into a hispanized population. I instead emphasize the role of CHamorus during these years as active participants in their history and vehicles of what I call "adaptive resistance." In this paper I present some of the ideological interpretations that have been accepted and included into the historical narrative without conducting a critical analysis of the sources.

## Michael Lujan Bevacqua

*University of Guam*

### ***Game of Bones: Re-Visiting the Chamoru-Spanish Wars in a Netflix World***

During the height of the popularity of the Game of Thrones television show one of my students asked why I didn't like the show? My response was that I like Guam History and there is enough action in Guam's History to fill an epic series of its own. As a professor at the University of Guam for more than a decade, working to connect Chamoru students to their history, culture



and language, my pedagogy has often focused on trying to bridge the gap between indigenous culture and popular culture. This means finding ways to appeal to youth raised on video games, comics and television and instill an interest in their heritage. This presentation will take the form of a Hollywood pitch meeting, where I will highlight the epic aspects of a potential show “Game of Bones” based on the Chamoru-Spanish war period of Guam History.

## **Michael Clement Jr.**

*University of Guam*

### ***Bifurcating the “Hagåtña Narrative” in 18th Century Marianas Historiography***

Census data from 18th century Guam and Rota paints a picture of a segregated society in which different segments of the Chamorro population had radically different life experiences. The most obvious distinction was that between the ethnically mixed community of Agaña and the more homogenous indigenous communities of the surrounding barrios and rural villages. This presentation examines ways a dominant “Hagåtña narrative” obscures these differences. Utilizing Prasenjit Duara’s critique of nationalist history, I argue that a “bifurcated” history of the 18th century Chamorro experience brings greater understanding to processes of political and cultural continuity during these years.

## **PANEL 2B:**

### **Kumision I Fino’ CHamoru Panel**

*1:30 pm - 2:50 pm SBPA 131*

### **I Kumision i Fino’ CHamoru Yan i Fina’nå’guen i Historia Yan i Lina’la’ i Taotao Tåno’**

The *Kumision i Fino’ CHamoru Yan i Fina’nå’guen i Historia Yan i Lina’la’ i Taotao Tåno’* or the Commission on the CHamoru Language and the Teaching of the History and Language of the Indigenous People of Guam was re-established in 2016 through the CHamoru Heritage Commission Act by the 33rd Guam Legislature. The Act set 14 mandates to guide the work of the Kumision. The sitting members of the Kumision will provide an overview of the enabling legislation and highlight the projects and programs that have been accomplished since the Kumision’s inception. The Panel is designed to feature the work of the Kumision and to share efforts to lead CHamoru language revitalization with strategic partners. The Kumision has also reached out to its counterpart in the CNMI. This and other ongoing efforts to collaborate on language documentation will be discussed. The Kumision hopes that participants will provide vital feedback on how to strengthen and improve strategies for executing its mandates.

**PANEL 3A:****CHamoru Struggle In Global Contexts***3 pm - 4:10 pm SBPA 129***Anne Perez Hattori***University of Guam****Making Local Sense of a Global Tragedy:******The 1918 Influenza Pandemic in Guam***

In November and December 1918, over the course of just six weeks, approximately 780 people on Guam died from influenza, roughly 5% of the island's population of 15,000. Among the deceased were the two sons of my great-grandmother, Luisa Uncangco Leon Guerrero, known to us as "Nana Lisa." Their deaths, as well as the influenza-related death of her husband shortly thereafter, deeply affected the course of my family's history. Beyond Guam, of course, the Influenza Pandemic was a significant event, killing between 50 and 100 million people worldwide — more deaths than an entire century of the Black Death or the Plague, in Europe, and even more than World War I. Yet despite its severity, few historians have paid it just attention. This paper reflects preliminary research on the subject, offering a glimpse at some of the ways in which influenza, while not physically scarring, nonetheless left its mark on Guam.

**Kristin Oberiano***Harvard University****Settler Insurgents: Filipino Revolutionaries and the 1901 Chamoru Petition***

This presentation will historicize Filipino revolutionary hero Apolinario Mabini's incarceration on Guåhan from 1901-1903, and the simultaneous drafting and petitioning for a civilian Guamanian government by Chamoru elite in 1901. Guåhan's role as a penal colony demonstrates the transition of Spanish and American imperial regimes. During the Philippine Revolution, the United States deported Filipino revolutionaries to Guåhan. Meanwhile, the Chamoru people of Guåhan sent the first petition for a civilian government in 1901. Some of the signers had direct relationships with Mabini. We can only speculate if they discussed American colonialism in the Philippines and Guåhan, if they made plains to aid each other's anti-colonial struggles, or if they were silenced by the guards standing outside the prison. Yet, that they did meet disrupts notions of the completeness of imperial power, and shows how even in spaces of dominance and incarceration, there can be, too, places of resistance.

**Carla Smith**

*Guam Department of Education*

***African-American Influence in Guam History: Parallels and Intersections***

During an interview on March 27, 2015, Dr. Robert Underwood, stated, "...The most salient example that you have to draw from American society about anything that has racial or ethnic dimensions or issues related to discrimination or unfair treatment is almost always rooted in the African American experience...That's what makes the African American experience so powerful." Accordingly, in this presentation, we will examine how the African American experiences of slavery and segregation provided the historical framework for the colonization of the CHamorus under the American administration. We will also discuss the intersections of African American and CHamoru struggles from the early twentieth century throughout the civil rights/decolonization movements. Finally, this presentation will encourage scholars to think outside the box and expand the analysis through which local issues are investigated.

**PANEL 3B:****War and Warriors in Histories**

*3 pm - 4:10 pm SBPA 131*

**Jaclyn Balajadia**

*Pacific Historic Parks*

***Monuments, Memorials, and Public Memory:  
An Education Program on Guam***

Pacific Historic Parks (PHP) is a non-profit organization that perpetuates the memory of events and honors the people involved in World War II on Guam through supporting and conducting education and interpretive programs, research, preservation, and restoration. During Spring Break 2018, PHP hosted an education program for 23 middle school students titled, "Monuments, Memorials, and Public Memory." For five days, students toured historic sites on Guam, observing the former battlefields and historic structures that all served as silent reminders of the bloody World War II battles that took place in 1944. On the last day, students presented their own design proposals of a monument commemorating World War II events. This paper will explain the pedagogy of the education program in exploring questions of what we commemorate and why, samples of the students' designs, and a reflection of this education program in understanding how youth construct new narratives of the past.



**Nataline Kaneshi**

*Education Coordinator – Pacific Historic Parks*

**Jovannalyn Mafnas**

*Education Specialist – Pacific Historic Parks*

***World War II Education Programs in the Northern Mariana Islands***

World War II greatly impacted the Mariana Islands. Thousands of people lost their lives and our islands were forever changed. Throughout the Mariana Islands there are significant WWII sites that help to tell the history of what took place. At these sites, we remember the brave people who fought for their country and those who were caught in-between.

Pacific Historic Parks (PHP) is a non-profit organization that perpetuates the memory of events and honors the people involved in World War II in the Pacific through supporting and conducting education and interpretive programs, research, preservation, and restoration. In the Commonwealth of the Northern Mariana Islands (CNMI), we work with schools on the islands of Saipan, Tinian and Rota to conduct education programs that bring focus to our islands' history. These programs teach students about World War II in the Marianas and encourage them to explore their islands and learn more.

**Ron McNinch**

*University of Guam*

***Saving Civilians During the Battle of Saipan:  
The Case of Guy Gabaldon***

In the classic military treatise, The Art of War, the Chinese military philosopher Sun Tzu said that it is best to capture an enemy rather than destroy them. During World War two, there was a general belief that Japanese troops and civilians would not surrender and would fight to the death instead. During the Battles of Saipan and Tinian, Guy Gabaldon, a young US Marine defied conventional wisdom and was credited with capturing over a thousand enemy combatants and civilians, thus saving their lives. This presentation will discuss various aspects of Gabaldon's efforts and how lasting wisdom of his approach endures over seventy years later.

**PANEL 4A:****Militarization of Guåhan**

4:20 pm - 5:10 pm SBPA 129

**Kenneth Gofigan Kuper**

*University of Guam*

***No Other Possession: History of Guåhan in Strategic Thought***

American Naval strategist Alfred Thayer Mahan once wrote, “No situation in our possession equals Guam to protect every interest in the Pacific.” His proclamation is reflected in the various militarized uses of Guåhan throughout history, from a coaling station to the site of a military buildup today. In this presentation, I examine the intimate entanglement of the strategic value of the island with our current status as an unincorporated territory, using examples from history and the works of military strategists to show how militarization has frequently been the priority over genuine political security. In doing this, I trace the history of military use of the island and demonstrate how the military’s quest for operational unilateralism is a significant factor in the preservation of the political status quo, from an American perspective. Lastly, I demonstrate how American national security has historically been invoked to create favorable conditions for further militarization of the island.

**Hannah Sablan**

*University of Guam*

***An Internalized Identity: Gendered Narratives of Militarism and Tourism in Guåhan***

This paper will discuss the gendered narratives of militarism and tourism throughout Guåhan’s colonial history and how they have been internalized and perpetuated under American rule. These narratives were forced upon the CHamoru people and have emasculated them into a position of inferiority and sacrificial hospitality that serves the interests of the U.S. military and tourism industry. This new collective identity works against efforts of decolonization with status quo and integration continuing to be the preferred options of self-determination. Dependency goes beyond finances and security - it is psychological too. To counter the colonial canon, certain questions must be asked: What qualities do the CHamoru people possess outside of what they provide and need from militarism and tourism? How have they remained masculine despite the narrative that they have been emasculated? A counter narrative already exists and must be remembered and embraced to move forward in empowerment.

**PANEL 4B:****Manhoben Para Guåhan**

4:20 pm - 5:10 pm SBPA 131

**Michael Lujan Bevacqua (Moderator)**

*University of Guam*

**Edward Leon Guerrero**

*University of Guam*

**Lawrence Lizama**

*University of Guam*

**Mikhael Phelps**

*University of Guam*

***Manhoben Para Guåhan: Youth Protests on the Tip of America's Spear***

One of the most fascinating shifts in Guam community discourse since the 1970s deals with the topic of militarism and militarization. Chamorus emerged from Japanese occupation seemingly ready to fulfill a role as militarized colonial citizens. They served in the US military in record numbers and expressed support for US military actions and bases at higher levels than average citizens in the US. Since the 1990s there have been dramatic shifts in community discourse around military bases and militarism in Chamoru life. Protests or public criticism of the US military, once considered to be unthinkable on Guam, is now a regular part of community debate. Despite these shifts Guam remains a heavily militarized island, where critical discourse can result in social stigmatism. This panel will feature youth activists working promoting decolonization and demilitarization, who will share their thoughts on conducting this type of still controversial work.



**SUNDAY, SEPTEMBER 1, 2019**

**KEYNOTE ADDRESS**

*9 am - 9:50 am Fine Arts Building*

**Jessica Jordan**

*Air Force Culture and Language Center*

***Islands of Memory: Oral Histories of the Japanese Empire  
and War in the Northern Marianas***

Although indigenous Northern Mariana Islanders used to be Japanese subjects, these experiences are not well represented in most history sources. Japanese colonialism tends to be interpreted through narratives that describe WWII as an American liberation of the islands and Islanders from Japanese rule. Citing interviews with people who grew up during the Japanese era (1914-1944) along with archival material, this presentation will provide an overview of my Ph.D. research on how colonial and wartime governments managed Islanders versus how they have remembered their own lives.

Northern Mariana Islanders' memories of the Japanese period are ambivalent, and they offer comparative and transnational interpretations of NMI history. The dominance of Asian (mainland Japanese, Okinawan and Korean) settlers in the NMI at a ratio of ten to one by 1937 was the greatest rate of displacement in the Japanese empire. Settlers transformed local economies along with Islanders' daily lives, meanwhile settlers and Islanders had opportunities to interact in the colonial towns which led to the emergence of some multiethnic families. Although Islanders were informally called 'third-class nationals' (*santō kokumin*) at the time and had limited opportunities, some people excelled in Japanese schools and got prestigious or high-paying jobs after graduation. During the war, a few dozen NMI Chamorro men were sent to Guam with the 1941 invasion and these painful experiences came to dominate public memory across the archipelago, yet the majority of Northern Mariana Islanders experienced this conflict as civilians fleeing a foreign war. Postwar U.S. repatriation policies removed Japanese and Okinawan residents and separated multiethnic families while contributing to a postwar social climate in which it has been difficult to talk about the Japanese era or family relationships that are its most enduring outcome.

Most accounts of this period assume that Asian settlers and indigenous Islanders were groups that could always be distinguished from one another both then and now, at the same time as they overlook other long-term legacies of Japanese colonial and wartime activities on the islands. Local communities would benefit from continuing to draw upon local memories to think beyond nationalized forms of knowledge for history and identity today.

ABSTRACTS

**PANEL 5A:****History As Storytelling***10 am - 11:10 am SBPA 129***Judith S. Flores***Richard Flores Taitano - Micronesian Area Research Center***Bill M. Paulino***Retired, CHamoru Studies and Special Projects Division Administrator****Remembering Father Jesus Baza Duenas Through Oral Histories***

Father Jesus Baza Duenas was an important model of courage, persistence in faith and resistance to the Japanese during their occupation of Guam from 1941 to 1944. World history publications say very little about Guam, and rarely mention the name of this priest. Local publications list the facts of his ordination and particularly his religious leadership, ending with his torture in Inalahan and beheading in Ta'i on July 12, 1944. The particulars of his life continue to be told as oral histories, less frequently as the years go by and witnesses of that time pass away. The people of Inalahan retain a significant body of knowledge about Father Duenas, some of which has been recorded in personal journals by village historians. 2019 being the 75th anniversary of his death, it is especially important to mark this passage with a compilation of stories that contribute to our knowledge about him. Through sharing of this collected knowledge, we can perhaps encourage small-group discussion and the collection of additional stories. Our goal in this endeavor is to provide a written archive of the activities and achievements as recalled and commented on by those who knew and observed him. Moreover, it is hoped that the collected knowledge can lead to the beatification of Guam's own hero and martyr.

**Sylvia C Frain***Auckland University of Technology***Jim Marbrook***Auckland University of Technology****Digital cultural preservation of the Mariana Islands through collaborative story-telling***

As a researcher and filmmaker, we strive for digital cultural preservation through the combination of Oceanic knowledge(s) and new technologies. Our aim is to collaboratively develop digital storytelling methods and document moving images of culture and audio recordings of oral histories of the Marianas Archipelago. Conceptualized as a form of digital participatory action research, our approach includes the communities' input and vision at every stage to record the forms of knowledge(s) which they deem important



for future generations. Our contribution is through technical knowledge and filmmaking expertise combined with access to professional filming equipment and informs our new media research. Visual and audio data collection may include multigenerational interviews, aerial perspectives, drone footage, as well as underwater shots. The intended outcome is to create a Marianas methodology of cultural preservation for digital dissemination and accessible archives across new media platforms.

## **PANEL 5B:**

### **Indigenous Voices**

*10 am - 11:10 am SBPA 131*

#### **Monaeka Flores**

*Independent Guåhan*

#### **Victoria-Lola Leon Guerrero**

*Independent Guåhan*

#### ***I Maga'taotao Siha: The Elders Who Inspire Us to Decolonize***

At each General Assembly, Independent Guåhan honors a maga'taotao: a hero or notable figure that has helped guide the island and the Chamoru people on their quest for self-determination. Independent Guåhan draws from a diverse array of Chamoru leaders and community members, highlighting the historic and political context that informed or provoked their wisdom and work to further broaden or complicate conversations about self-determination. Family members of each maga'taotao share their insight and reflect on the lives and contributions of each individual. A wide range of critical issues are examined and demystified through their stories including environmental stewardship, political autonomy, protection of historic and cultural resources, economic development, land use, sustainable agriculture, security, Chamoru language advocacy, education, Chamoru identity and survivorship to name a few. This presentation will highlight the maga'taotao celebrated in the Independent Guahån series and the important roles they have played in the progress of our people.

#### **Monaeka Flores**

*Independent Guåhan*

#### ***The Indigenous Media Scape and Chamorro Magazines***

From glossy covers, photo essays, articles and editorials, Chamorro magazines have created spaces for indigenous representation in media. These magazines reflect the political and historical context of the period in which they were created, while also demonstrating the ways in which Chamorro society has shifted from an American-centric media sphere to an indigenous media sphere, one that examines and reflects the complexities of a colonized

society that operates, exploits, and consumes “Western” forms of media. Magazines potentially serve as critical texts or primary sources that chronicle indigenous accounts of and responses to significant moments in history and social, political, artistic and cultural movements. This presentation will provide an overview of some of the overarching themes identified in the magazines and discuss some of the ways the publications promoted indigenous agency by featuring marginalized and counter narratives on political identity, cultural survivorship, indigenous queer experiences, art, and more.

## **Edward Leon Guerrero**

*University of Guam*

### ***Umespipiha Fino’ CHamoru Among non-fluent CHamorus on Guahan: Articulating CHamoru identity without CHamoru fluency***

It is no secret that the CHamoru language has been exponentially declining with each subsequent generation. For the generation of CHamorus who grew up without the language, what the language means for their CHamoru identity is speculation at best as there has not been a comprehensive study on this subject. This thesis examines whether or not CHamorus millennials and Z’s are articulating their identity with the language. It demonstrates this by exploring how CHamorus conceptualize their CHamoru identity from the data gathered from twelve CHamorus. A theoretical model emerges that maps out the relationships in these conceptualizations to understand the processes of CHamoru identity articulations by laying out the various motivating and inhibiting variables that converges to actively learning the language. The model may prove useful for CHamoru language advocates and policy makers in perpetuating the language.

## **PANEL 6A:**

### **Literature and Revolution**

*11:20 am - 12:30 pm SBPA 129*

## **Evelyn Flores (Convener)**

*University of Guam*

### ***Literature and Revolution***

Literature and revolution go hand-in-hand. Whether it’s Maga’lâhi Hurao challenging 2,000 warriors to fight for their culture or Madame Defarge in Dickens’ *Tale of Two Cities* knitting into her tapestry the names of those who are to die in the French Revolution, the word, either written, spoken, danced, or visualized, catalyzes world-shaking shifts in perspective, which can materialize into physical battles, as it did in both the French and American



revolutions, but also more quietly into huge paradigm shifts in values and beliefs, as it has done and as we continue to try to do here in the islands.

The presenters on this panel are all activists who have dedicated their lives to such a change—to take away, to take back and to hold ground that has been gained. They will be discussing their experiences and the role that literary production has played in each of their revolutionary movements.

## **Michael Lujan Bevacqua**

*University of Guam*

## **Jack Bevacqua**

*University of Guam*

### ***Writing the Guam Bus: Activist Answers to Chamoru Questions***

The Guam Bus was a creative company started in 2015 by brothers Michael and Jack Lujan Bevacqua. The aim of The Guam Bus is to empower the Chamoru people through the publication of creative works such as comics or books that are designed to educate them about their heritage and inspire them as to their possibilities as a people. As of today, The Guam Bus has published two Chamoru-themed comic books, two bilingual Chamoru children's books and a set of Guam-animal flash cards. In this presentation, Michael Lujan Bevacqua will discuss ways in which scholarly sources and methods of inquiry are woven into their products, in order to help youth to question and think more about the state of their island and direction for the future.

## **Elicita “Cita” Ngirmang Morei**

*Palau Community College*

### ***Micronesia, Be Brave: Remembering Belau's Struggle for a Nuclear-Free Constitution***

In July 1979, Palauan voters, by an overwhelming 92%, adopted the world's first Nuclear-Free Constitution. However, that wish for Palauan people and their posterity came true only after decades of struggle, intimidation, fire bombings, death threats and even murder. The late Mirair Gabriela Ngirmang of Koror and women elders rose up to defend their nuclear free constitution, when all else failed. In this presentation, Cita (Gabriela Ngirmang's daughter) discusses Belau's conflict/conflict resolution and the role that writing and academia had to play in the political struggle that a resolute group of women took up against the desires of the most powerful country in the world. Cita will also share Palau's experiences trying to keep the balance between being a “nuclear-free” nation during a period of intense military build-up and continuous military exercises in the region.

## Peter Onedera

*Master Storyteller*

### ***Prubido Fumino' Chamorro:***

#### ***On the Dangers of Speaking Chamorro***

A two by four ply board sign with red lettered text hung from the ceiling of the hallway of my village elementary school. It read “Prubido Fumino' Chamorro,” when I entered the first grade. That sign was among three or four more spread throughout the campus and it stayed put as a reminder to us village children for the rest of our elementary years.

I felt lost. That sign meted punishment after punishment in those early years. I was educated into thinking that CHamoru was a nothing and a waste of time. Other CHamorus, starting with the teachers, bought into it and it was to be a tremendous embarrassment with reminders and constant reprimands to not speak the language I grew up with.

That feeling is still there today.

## **PANEL 6B:**

### Shifting Social Spaces and Demographic Transformations

*11:20 am - 12:30 pm SBPA 131*

## **Maria Cynthia Barriga**

*Graduate School of Asia-Pacific Studies - Waseda University*

### ***Pacific at War: Shifting Social Spaces of the Japanese Residents of Guam***

Islander stories are expanding the historiography of the Pacific War, presently dominated by US imperial-military narratives. The image of the islander, however, remains singular; its complexities, yet to be examined. My paper traces how this singular, homogenized image came to be. Employing historical analysis, it focuses on Guam's prewar Japanese who had, for decades, been straddling between the US, Japan, and the island. It finds that Guam's Japanese initially mediated between the Japanese military and the local community. However, wartime policies etched a divide between the two “races,” compelling Japanese islanders to choose one. After the war, US racial discourses crystalized these categories, creating homogenized images of “the islander” and “the Japanese.” Through the shifting dynamics of Guam's Japanese with other islanders, this paper traces the origins and development of the present-day image of “the islander,” showing how the war transformed the island society, and invites further nuancing of this concept.



**Don A. Farrell**

*Author / Retired, CNMI State Board of Education*

***The Reconstruction of Guam:  
1944-1950: Physical and political***

Volumes of work have been published regarding the history of Guam from "The Liberation" in 1944 to civilian government in 1950. This work uses original documents from local and U.S. federal archives to paint a collective picture of this tumultuous period.

"Operation Stevedore," the plan to capture and utilize Guam to prosecute the war with Japan, brought thousands of U.S. Seabees to Guam. They constructed a massive naval station at Apra Harbor, B-29 bases on northern Guam, helped relocate Guam refugees into temporary housing, provided a highway for military vehicles to carry supplies from south to north, and rebuilt the village of Hagatña.

When the war was over, the DOD and DOI fought over control of Guam. DOI won. Yet, with civil war in China and the Korean War developing, military development continued -- side-by-side with political development.

**Monica Okada Guzman**

*Galaide Group*

**Frank S.N. Shimizu**

*Chairman, Guam Nikkei Association*

***The Japanese Migration to Guam and Legacy of Kazuji Shimizu***

On May 3rd, 1868 a British ship left Japan bound for Guam. Aboard were 43 individuals who ranged in age from teens to adults. On June 8th, 1868 they arrived in Agaña as the first Japanese immigrants to Guam. In the late-1800's 53 Japanese individuals settled in Guam, assimilating to the culture and intermarrying. Their CHamoru-Japanese descendants include prominent figures in the island.

Although a majority of these descendants have lost touch with their Japanese families, there is a desire to rekindle these familial relationships and to become reacquainted with their Japanese heritage. The Guam Nikkei Association provides an avenue for this connection. The legacy of Kazuji Shimizu lives on in the family and business enterprises that have contributed to Guam's economy and furthering Japanese American CHamoru ties. This presentation will focus on migration to Guam, the Guam Nikkei Association, and the contributions of the Japanese-CHamoru family of Kazuji Shimizu.

**PANEL 7A: Kantan Chamorrita***1:40 pm - 2:50 pm SBPA 129***Michael Clement Sr.***Tiyan High School****The origin and nature of Kantan Chamorrita revisited***

This updates research on ancient and colonial influences on Chamorro song in the Marianas Islands, specifically, the origin of the extemporaneous song debate melody “An gumupu si paluma” (“Agsp”), and its role as the defining element of Kantan Chamorrita (tsamorita singing). Musical examples link the “Agsp” melody to a folk song introduced in Guam by missionaries and influenced socially by Mexican criollos. This gives an intellectual structure, chronology and historical depth to the development and evolution of this song form. It speaks to the function of song in the Chamorro culture. Musical examples will be presented and compared.

**Elyssa Santos, Michael Clement Jr., Teresita Flores, Anne Rivera and Ray Barcinas*****Lina’la’ Lålai – Kântan Chamorrita (37 minutes)***

Kantan Chamorrita is a traditional Chamorro song form once central to daily life in the Marianas. Today, few possess these ancient skills, but those who do, relish the chance to practice their artform. This short film, originally produced for the Festival of Pacific Arts in 2016, chronicles the life experiences of three singers versed in this art. Teresita Flores, Anne Rivera and Ray Barcinas each grew up within families that kept older musical traditions alive and each share strong feelings about the importance of perpetuating kantan chamorrita in the modern day.

**PANEL 7B:****Preserving Culture and Protecting Innovation: Intellectual Property Rights***1:40 pm - 2:50 pm SBPA 131***Kelly Marsh Taitano***Legislature of Guam***Laura Souder***Guam Trademark Commission****Preserving Culture & Protecting Innovation: Intellectual Property Rights***

Intellectual Property Rights are a growing concern in the Pacific Islands. Infringements happen to Indigenous bodies of knowledge and arts as well

as to that which is produced or created in their islands. Efforts in the Pacific are underway to protect Indigenous and local intellectual property rights. Among those efforts, the Guam Product Seal was conceived as a mechanism to protect local entrepreneurs and their creations. Additionally, a Guam Trademark Commission has been formed to develop policy direction towards developing a Guam Trademark and Intellectual Property Rights Act and a Guam Cultural Trademark Act.

This panel explores how one, through legal instruments, safeguards tangible and intangible aspects of culture, art, and locally produced or conceived items. Explored will be questions such as: Where does the line of cultural appropriation begin and end? Who within a culture determines the rights to a body of knowledge? Given our limited capacities, to what degree does something have to be conceived of or created in the islands to be considered local?

## **PANEL 8A:**

### **I Tiempón Latte yan Sakman**

*3 pm - 4:10 pm SBPA 129*

#### **Mario R. Borja**

*Sakman Chamorro Project-Guam*

#### ***An Ancestral Secret: Discovering an Imbedded Angle on the Sakman***

Building a canoe does not make you a sailor; but it sure can help. This is about the discovery of an angle we stumbled upon in our quest to build the sakman, a single-outrigger canoe our Chamorro ancestors once built and sailed nearly three centuries ago. It starts with our curiosity about canoes once used to travel from one island to another. Our research led us to uncover more details of our own illusive seafaring history that would provide the data to begin our canoe project. One discovery after another has brought us to Guam with the canoe we have built. It was here in Hagatna Bay that we discovered the purpose of an imbedded angle that laid beneath their very feet, an angle we constructed following ancestral design, an angle that would teach us how to sail the sakman.

#### **Boyd Dixon**

*Senior Archaeologist, Cardno*

#### ***Archaeological Remains of Early Spanish Colonialism on Guam***

The historical record of Early Modern Spanish Colonialism on Guam is reasonably well detailed when using primary and secondary literature to reconstruct significant events, policies, and personalities that affected the general population from 1521 to 1700. It is however, biased from the perspective of the only witnesses who could leave a written record at the time – early maritime chroniclers, later Jesuit priests, and eventual Colonial administrators. The



historical record of what exactly was exchanged between Spanish clergy or government officials, Philippine or Mexican military, and Chamorro inhabitants is far less explicit in the literature. This vacuum, if indeed it can be partially filled by archaeological inquiry, is the topic of this paper.

## **Dave Lotz**

*Vice-Chairman of the Guam Review Board for Historic Preservation  
and the Guam Preservation Trust Board*

### ***An Assessment of Preserving Latte Sites***

Latte, the iconic cultural images of the Mariana Islands, are found on at least seven of the archipelago's islands. Since western presence about 500 years ago, destruction of the latte has occurred under the various colonial rulers: Spain, Japan, and the United States.

Loss of latte occurred with Japanese agriculture efforts on Saipan, Tinian, and Rota later followed by World War II and the subsequent Cold War. Since 2000, the military buildup of Guam and military threats to Tinian and Pagan intend to change the islands' landscape including destruction of latte sites. However significant numbers of preserved latte still remain.

This presentation, based upon available documents, current events, and site visits document the disappearance of a number of latte sites, preservation accomplishments, threats of further destruction, and preservation proposals.

## **PANEL 8B:**

### **Displacement and Persistence**

*3 pm - 4:10 pm SBPA 131*

## **Arthur A. De Oro**

*Director, Community Development Institute - Northern Marianas College*

### ***An Gumupu Sakman (When the Proa Flies): History of the Chamorro Sakman***

The one Chamorro technological achievement that was revered by European explorers of the 16th through 18th centuries was the Chamorro flying proa or sakman. From Magellan's first sighting of the Marianas to Anson's drawings of 1742, the sakman was regarded as the Ferrari or Porsche of the sailing world. It was a thing of beauty, speed, and craftsmanship. Chamorros were highly regarded as expert boat builders, sailors and fishermen. That knowledge, skill and innovation was nearly lost when colonization of the Marianas was complete. Fast-forward to the 21st century to find the Chamorro



renaissance of the celebrated sakman. *500 Sails*, a Saipan based non-profit organization is writing a complete history of the sailing traditions of the Marianas. It includes European accounts, a Chamorro lexicon of nautical terms and parts of the sakman, a sailing curriculum, and the people and organizations that are leading the revival of the Chamorro flying proa.

## **Moñeka De Oro**

*Our Islands Are Sacred*

### ***Lessons from lesser Laguas – Stories of Aguigan***

The four main islands of the Marianas are all located in the southern end of the archipelago. Together Rota, Saipan, Tinian and Guåhan and the lone uninhabited island of Aguigan/Aguijan make the “Låguas” portion of the Marianas. All islands north of Saipan collectively create “Gåni.” This presentation will provide vignettes of history focusing on Aguigan. There is so much significant historical and ecological stories that are not widely shared about Aguigan. For example, Aguigan island is the location of one of the last major battles in the Spanish Chamorro Wars. Aguigan is also the only place where the endangered sheath bats and countless other plant and animal species still exists today. Commonly referred to as “goat island,” today there is so much more to know about this island than the invasive goats that inhabit it today.

## **Leiana San Agustin Naholowa’a**

*University of Guam*

### ***I Taotao San Lagu and the History of the Sons and Daughters of Guam Club in San Diego***

The Sons and Daughters of Guam Club in San Diego, California, is the oldest Chamorro community organization outside of the Mariana Islands and serves the largest population of the Chamorro diaspora. Begun in 1953, club meetings took place in a veterans’ building in downtown San Diego and would shift to their own community space, becoming the only Chamorro community clubhouse in the diaspora. Early festivities include the hosting of dinner balls celebrating Guam Liberation with its military community, and this tradition continues with Liberation Queen candidates who raise money for the organization. Fiesta groups extend the spiritual and celebratory traditions of home villages and provide “a home away from home.” Community members have gone on to form other groups in the area such as Chamorro Hands in Education Links Unity (CHE’LU) and the Chamorro Optimist Club, and the club has hosted many events and educational opportunities.

**ENDNOTE ADDRESS***5 pm Guam Museum***Carlos Madrid***University of Guam****Commemorating Our Histories***

How does the history of the Mariana Islands reflect the globalization processes in which we are immersed? How does it related to issues such political status, island sustainability, Marine preservation, intercultural dialogue? The commemorations of WWII and the 500 years of the circumnavigation of the world are unique frameworks and platforms for debate, networking, and global visibility. In public celebrations, official commemorations, plaques, ceremonials and official protocols, history is being (re)presented in the Mariana Islands, and the History of the Mariana Islands is being (re)presented. Policies of historic memory are essential components of a projected historical discourse, beyond history books, academic articles, or documentaries. They can also be manipulated, distorted, ignored, for political purposes, or for economic interests.

By implementing our own narratives of history into the public domain, we are actively constructing our sense of community, and simultaneously, presenting to the wide world the living voice of our generation.”

*One Archipelago, Many Stories:  
Commemorating Our Histories*

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## 4<sup>th</sup> Marianas History Conference

ONE Archipelago, Many Stories: Commemorating Our Histories















# History in a Time of Desecration

## Counter-Commemoration as Anticolonial Practice

*By Tina DeLisle*

University of Minnesota

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**Abstract:** *Critical historiography of Guåhan has already begun to complicate the terms of CHamoru loyalty and patriotism to the US, especially in regards to the memory of Japanese occupation from 1941 to 1944 and America's return as one of "liberation." This talk draws from family and personal stories, including archival work and oral histories from a forthcoming book (UNC Press) focused on prewar pattera (nurse-midwives) and CHamoru educator Agueda Johnston, to offer counter reads to prevailing historical narratives of liberation and Liberation Day commemoration. Such counter narratives suggest new ways of understanding, reimagining, and honoring Indigenous pasts, presents, and futures — including notions of the sacred. Indeed, how might counter-commemorations serve as anti-colonial practice in a time of desecration?*

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

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Tina Taitano Delisle is a historian and academic who specializes in the study of colonialism, militarism, indigeneity, and gender. Focusing on the Pacific Islands, she also researches and teaches in the fields of global Indigenous studies and heritage and museum studies.

She is currently Associate Professor of American Indian Studies at the University of Minnesota Twin-Cities. She is a former Ford Foundation Postdoctoral Fellow and a former



elected Council member of the Native American and Indigenous Studies Association. She has published articles in premier journals such as *American Quarterly*, *Amerasia*, *Intersections*, and *Pacific Studies* and has a forthcoming book (Fall 2019) with the University of North Carolina Press, entitled: *Placental Politics: CHamoru Women, White Womanhood and Indigeneity under US Colonialism in Guam*.

She has been involved in numerous public history and community projects in Guam and Minnesota. She worked as a researcher and writer for the Hale'-ta textbook series, co-produced documentaries on Micronesian navigation and prewar pattera/nurse-midwives, and worked with Humanities Guåhan to conduct community conversations about the military buildup. She is currently involved in canoe revitalization and water stewardship and sustainability projects among Native Pacific Islanders and American Indians of Mni Sota Makoce/Minnesota.

DeLisle is the granddaughter of Juan Guerrero Taitano (Familian *Liberatu/Kabesa*) and Maria Castro San Nicolas Taitano (Familian *Nungi-Assan*) and the daughter of Arthur James and Maria Taitano DeLisle. She was born and raised in Guåhan (Yigu) and she and her husband, Vince Diaz, have three daughters: Nicole, Gabriela, and Eva, and a granddaughter, Maria-Sol.

Freedom and Humanity

# The Filipino Way of Commemorating the Quincentenary of the First Circumnavigation of the World<sup>1</sup>

*By Rene R. Escalante, PhD*

Chairman, National Historical Commission of the Philippines

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**Abstract:** *In 2021, many countries in different continents will be commemorating the 500th anniversary of the first circumnavigation of the world by the Magellan-Elcano expedition. This is a great achievement of humanity that many people want to remember and draw inspiration and wisdom from. Most countries where the Magellan-Elcano anchored are preparing for a grand commemoration. One of them is the Philippines.*

*This paper will highlight that one of the tasks of history is to recognize and immortalize the achievements of people who have made significant contributions to the development of human knowledge about ourselves and of the world in which we live. Aside from presenting the context and the grand narrative of the circumnavigation, the commemoration will also underscore the values and principles that can be generated from this historic event. The perspective is Filipino but the themes that will be developed are universal and could be adopted by other countries as well. Specific events and projects the Philippine government is planning to undertake will be explained in detail. The paper ends with an invitation for all participants to join the grand commemoration of this great achievement of man.*

On behalf of the National Historical Commission of the Philippines and the Philippine Quincentennial Committee, I wish to express my sincerest gratitude to Dr. Michael Clement, Dr. Carlos Madrid and the members of the organizing committee of the 4th Marianas History Conference for inviting me to speak in this gathering of scholars and students of history.

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<sup>1</sup> Paper Read at the Fourth Marianas History Conference. Guam, USA. August 30, 2019

I would like to start my paper by sharing a story that has nothing to do with the two topics of this conference. It is a story narrated by Herodotus in his book *The Histories*. He wrote that at the height of the battle of the Medians and Lydians, a solar eclipse occurred. The protagonists were so stunned by this event that it prompted them to make peace with each other and go home peacefully. The war and the eclipse are not important in my paper. What I want to bring to your attention was the remark of Herodotus that this eclipse was predicted by a person he identified as Thales of Miletus. At that time, astronomy was still very primitive and people believed that the movement of the celestial bodies were governed by the gods and goddesses. Hence, when Thales predicted the eclipse of the sun in 585 B.C. he became an instant celebrity and he outshone the heroes of the Median-Lydian war. People suspected that he was able to make an accurate prediction because he had access to the gods of Olympus.

Thales corrected them and disclosed that he was able to predict the eclipse of the sun not because he had a connection to the gods but because of his knowledge in astronomy, mathematics and geometry. He explained that one who used his mind and other human faculties would discover that heavenly bodies and other physical objects have common characteristics and predictable movements. And one who has mastered these characteristics and movements is able to predict, calculate and reckon their behavior.

In his multi-volume book on the history of philosophy, Jesuit historian Frederick Copleston considered Thales of Miletus as the father of Western philosophy. He credited Thales for revolutionizing the mentality of the Greeks from one that was mythological into rational and scientific. He convinced them that, unlike other animals, man has an intellect by which he can know the world. This new tradition that Thales inaugurated resulted in the gradual abandonment of mythology and paved the way for the rise of scientific thinking.

The discovery of the powers of the human mind is the underlying reason that can explain all human discoveries, inventions and accomplishments. Emperor Constantine's victory in the Battle of the Milvian Bridge, Charles Darwin's Theory



of Evolution, Karl Marx's critique of the capitalist society, Alexander Fleming's discovery of penicillin and Steve Jobs' smart phones are all products of the human mind.

One major activity of the human mind is the capacity to record, analyze and extract lessons from his past experiences. We write and analyze history because we consider it important and necessary in life. George Santayana reminds us that "those who do not remember the past are condemned to repeat it." Similarly, German philosopher Friedrich Hegel also observed that "we learn from history that we do not learn from history." Santayana and Hegel simply mean that history is not purely a theoretical discipline whose only use is to train the human mind how to memorize names, dates, events and places. It has practical benefits and can contribute immensely to one's personal and social well-being.

At this point, allow me to proceed to the main topic of my paper and, once again, I will go back to antiquity. From the very dawn of our civilization until the 15th century, people believed that the planet earth was flat; that it was the center of the universe and all other planets and the sun revolved around it in perfect circles. This belief was supported by Greek and Roman intellectuals and by the fathers of the Church as well. It was not hard to accept because it was supported by other commonly accepted bases of truth. For example, the sun rising in the morning and setting in the afternoon were held as clear proof that it is the sun that moves around the earth and not the other way around. Another popular basis was the story in the Old Testament about the sun standing still, and not the planet earth, during the battle of Jericho.

The geocentric model remained the dominant and widely accepted astronomical theory until it was challenged by Nicolas Copernicus. Like Thales of Miletus, Copernicus is another intellectual giant who proved that the human mind can know not only the objects around us but also the heavenly bodies. In his book titled *On the Revolution of the Celestial Spheres* published in 1543, he challenged the geocentric model and proposed a new theory. He put the sun at the center of the universe and made the planets, including Earth, revolve around it. Initially, people did not pay attention to him, but when they found his astronomical model was

useful in making predictions, they got interested, and, later, Copernicus' theory became the universally accepted astronomical model.

The Copernican revolution inspired other scholars to re-examine their beliefs and explore uncharted territory. From the 15th century onward, many European monarchs explored their eastern and southern frontiers to look for territories from which to get goods that were profitable in Europe. Specifically, they became interested in spices, porcelain wares, silk, cotton, precious metals, carpets and other oriental products. European merchants who invested in these goods became very rich and powerful.

Kingdoms in Northwestern Europe became envious of the growing economy of Northern Italy and monarchies in Southeastern Europe. Their distance from the sources of oriental products put them at the mercy of the Italian and Arabian traders. They wanted to buy directly from the source, but merchants who were in control of the silk road and the Arab-Italy route refused to cooperate with them. They were left with no other option but to look for an alternate route going to Southeast Asia.

The success of Portugal as a maritime superpower in the 15th century can be attributed to Prince Henry the Navigator (1394-1460). He was the third son of King John I (1357-1433) and is recognized as the person responsible for the Portuguese exploration of a new route to Asia via South Africa. He gathered at his court several geographers, cartographers, mathematicians and navigators. He sponsored voyages that explored the West African coast, and this tradition continued over the years. It resulted in the discovery of the Cape of Good Hope by Bartolomeu Dias in 1488 and the maritime route to India by Vasco de Gama ten years later. After Afonso de Albuquerque conquered Malacca (now Melaka) in 1511, Portugal ended up having a significant share in the lucrative spice trade. The wealth that it gave King Manuel of Portugal (1469-1521) enabled him to establish colonial outposts in Africa, Asia and Latin America.

The success of the Portuguese overseas ventures did not escape the attention of their next-door neighbor. Their victory over the Moors and the successful

unification of the throne of Castille (Isabella I) and Aragon (Ferdinand II) put the Spaniards in a better position to join the quest for new territories. The Spanish monarch employed the services of the Italian-born navigator Christopher Columbus who successfully crossed the Atlantic Ocean and reached the present-day Bahamas in 1492. Twenty-seven years later, Spain dispatched another expedition, headed by the Portuguese-born sailor, Ferdinand Magellan. He was directed to search for a maritime route to the Spice Islands that would not violate the papal bull of Pope Alexander VI and the Treaty of Tordesillas. The epic journey of the Magellan expedition commenced on September 20, 1519 and out of the five ships that formed the expedition, only the Victoria with eighteen survivors managed to return to Spain on September 7, 1522.

Two years from now, a number of countries will be commemorating the 500th anniversary of the first circumnavigation of the world. This great achievement is another proof of how far can the human mind reach. It could be likened to the achievement of Thales, Copernicus and, recently, of Armstrong. In his book titled *Over the Edge of the World* published in 2003, Laurence Bergreen called the Magellan expedition “the most important maritime voyage ever undertaken.” Because of its significance and contributions to humanity, several nations considered part of the Magellan expedition or whose subjects served as crew in that expedition, are now busy preparing for the grand celebration of its 500th anniversary in 2021.

Two months ago, I went to Portugal and Spain to talk to government officials and private individuals who were involved in the preparation for the celebration of the quincentennial anniversary of the first circumnavigation of the world. I noticed that in both countries, a committee was created to organize and manage the commemorative activities. I also observed that their proposed projects and activities were influenced by their national interests. For example, Portugal wants to center its activities on Ferdinand Magellan, the organizer and head of the expedition who happened to be Portuguese by birth. Spain, on the other hand, wants to focus on Sebastian Elcano, the captain of the Victoria, the only ship that completed the circumnavigation of the world. As we approach 2021, people have been asking: Is the first circumnavigation of the world a Portuguese project



because Magellan was born in Portugal, or is it a Spanish project because it was financed by the Spanish crown?

In the case of the Philippines, the preparation for the commemoration of this historic event started early last year. I can still recall that sometime in January last year, I had a meeting with the late former Senate President Edgardo Angara. He reminded me that as Chairman of the National Historical Commission of the Philippines, the government agency in charge of national commemorations, I should start preparing for this big event. We agreed that we should request the president to issue an executive order creating an inter-agency committee to spearhead the commemoration of the first circumnavigation and other events connected thereto. On 8 May 2018, Pres. Rodrigo Duterte, issued an executive order that created the Philippine Quincentennial Committee. It was tasked to undertake the study, conceptualization and implementation of the programs and projects relevant to the commemoration. It would also serve as the clearinghouse for all information about the plans and activities of the government and the private sector.

In February of the current year, the committee submitted to Pres. Duterte a comprehensive plan outlining the activities and projects to be undertaken by the committee in the coming months and years. It also spelled out the themes and focus of the commemoration. Basically, the Philippine Quincentennial committee will commemorate three major events in 2021. The first is the circumnavigation of the world; the second is the victory of Lapulapu and his men in the Battle of Mactan, and the last is the introduction of Christianity in the Philippines.

At this point, I would like to share one issue that has consumed much of our time and energy. I will not be surprised if you will encounter this issue should Guam decide to join the international community in commemorating the anniversary of the first circumnavigation of the world. The question is: Will it be good for us Filipinos to spend a big amount of taxpayers' money to commemorate the coming of Magellan, which ultimately resulted in the colonization of the Philippines? This issue cropped up in the course of our work and caused discomfiting situations, such as the experience of a fellow committee member who was taunted by his

office mate for encouraging Filipinos to celebrate what he saw as ‘the beginning of our country’s colonization,’ which brought about much hardship on our people.

This question reminded us of what happened in Central America when the quincentennial of the first voyage of Columbus to America was commemorated in 1992. Certain groups criticized their government for glorifying the arrival of Columbus that for them resulted in centuries of slaughter, environmental destruction and the obliteration of the American Indians’ indigenous cultural heritage. Jack Weatherford, an anthropologist based in St. Paul, Minnesota, vehemently opposed the commemoration because, for him, the journey of Columbus hastened the transoceanic slave trade which he called an ‘evil enterprise.’ A Guatemalan scholar felt the same way and wrote: “These 500 years have meant nothing but misery and oppression for our people. So, what do we have to celebrate?”

Despite all these criticisms, the commemoration of the 500th anniversary of the journey of Columbus pushed through because people regarded it a great achievement of man that was too big to ignore. The fact remains, Columbus landing in the Caribbean expanded man’s knowledge of geography and heralded European expansion on the other side of the Atlantic Ocean. This body of water that used to divide Europe and the American continents became the avenue that facilitated the movement of goods and people. It changed the course of history in one stroke and the political, economic, cultural and social conditions of the continents would be eventually altered significantly.

To avoid this issue, the Philippine Quincentennial Committee decided to stay away from Eurocentric commemorative activities. We decided to limit our engagement to activities that are not offensive to the sensitivities of the Filipino people. For us to remain faithful to these parameters, we identified four principles that would guide us in conceptualizing the commemorative activities and the personalities to be given recognition. First, the committee prescribes that the activities must be Filipino and Asian centered. Hence, we will not actively participate in the debate as to the correct name of the expedition. It does not matter to us if the Spaniards will call the journey Elcano expedition or if the Portuguese will call it Magellan

expedition. We will leave this matter to our counterparts in Europe. We will focus instead on Lapulapu, Enrique de Malacca and other local personalities who were mentioned in Pigafetta's account. For those who are not familiar with the details of the story, Enrique was the Asian slave of Magellan who served as interpreter while the expedition was in the Philippines. While the role Enrique played in the expedition was important, he was not given that much attention by European historians.

The committee will also use the quincentennial commemoration as a platform to raise the status of Lapulapu from mere local hero to a national hero. Lapulapu was the local Filipino chieftain who waged war against the Spaniards in what we call now as the "Battle of Mactan." This is a source of pride for us Filipinos because this battle resulted in the death of Magellan and a few other members of the expedition. Our committee is proposing to erect a national monument dedicated to him in a place that we will call Quincentennial Park. We will also file a bill in congress that will rename the Mactan-Cebu International Airport into Lapulapu International Airport. Third, we will request the Central Bank of the Philippines to issue a new banknote where Lapulapu will be the featured hero. Lastly, we will request President Duterte to proclaim April 27, 2021 as Special Non-Working Holiday throughout the country. This will allow every Filipino to take part in the commemoration of the victory of the Filipinos in the Battle of Mactan. We are hopeful that through these activities, Lapulapu's heroism will be ingrained, and remain, in the memory of the Filipino people.

Another goal of the Philippine Quincentennial Committee is to make the commemoration educational and transformative. We will sponsor activities that will enrich Philippine historiography and develop values that will make Filipinos responsible citizens. One of the projects of the committee is to retrieve archival materials about the Philippines from different libraries and archives abroad. We will send researchers to Portugal, Turkey, Indonesia, China, Japan, Malaysia and other nearby countries to look for Filipiniana materials. At present, we have already acquired the certified true digital copy of the four extant manuscripts of Antonio Pigafetta's *First Voyage Around the World*. Another project of the committee is to put up two museums that will showcase the period. One museum will have galleries



depicting the state of our country before the arrival of the Spaniards. This museum will highlight the world of our ancestors using pre-Spanish primary sources. The second museum will focus exclusively on the first circumnavigation. Its narrative will go beyond the Philippine context and its targets are local and foreign museum goers. We want these museums to become tourist destinations and a hang-out of students who want to learn more about 16th century Philippines.

Lastly, the committee has also prescribed that our activities should be grounded in history but must be interdisciplinary. In the international conference that we will host, we will invite local and foreign scholars who will discuss topics that go beyond the boundaries of history. We want to discuss circumnavigation and other related events from different academic perspectives, so that our countrymen will have a deeper and broader understanding of this historic event. In addition, we will also sponsor song and art competitions, an essay writing contest, sport activities, a trade fair, food festivals and other similar events.

As I mentioned earlier, we want our commemorations to be less controversial and polemic. Our approach is historical, but we will not be spending that much time on past events. What we will do is to identify events connected to the circumnavigation that promote positive values and we will promote them in our projects and activities. At this point, allow me to present the themes and values that the Philippine commemorations will highlight.

First is UNITY. We will show that the success of the first circumnavigation of the world could be attributed to the unity and cooperation of those who participated in this historical voyage. These include the Spanish monarch and other financiers, the ship builders, the navigators and the crews, and the men and women who offered them food along the way. Unity was also one of the reasons why Lapulapu and his men won in the Battle of Mactan.

The second theme that we will develop and promote is MAGNANIMITY. We will emphasize that magnanimity and hospitality were values that the Filipinos manifested when they first encountered the Spaniards. Residents of Samar, Southern Leyte, Northern Mindanao, Cebu, Palawan and other places in the

country where the expedition stayed welcomed the newcomers when they anchored in their island. When they noticed that the expedition members were tired, sick and hungry, they offered them food, drink and shelter. Similarly, we extended it to the Chinese who fled their country during the Opium Wars in the mid 19th century and during the cultural revolution in the 1960s. We did the same thing to the Jews in the 1940s as shown in the recent movie “Quezon Game.” During the time of Pres. Marcos, we also had refugee centers in Palawan and Bataan for Vietnamese boat people.

Our committee will also emphasize that as early as the 16th century, Filipinos already valued their SOVEREIGNTY and INDEPENDENCE, ensuring that their magnanimity and hospitality would not be abused by foreigners. It is something that the Filipino people are ready to die for. As we commemorate the victory of Lapulapu in the Battle of Mactan, we will highlight that Filipinos are willing to risk their lives and resist any foreign power that will curtail their right to self-determination. If we go back to the accounts of Pigafetta, we will find out that Lapulapu and Magellan quarreled not because of wealth or religion. The root cause of the conflict is the decision of Magellan to force Lapulapu to submit himself to the authority of Rajah Humabon who happened to be Magellan’s most favored chieftain. Magellan wanted to alter the political equilibrium of Cebu and for Lapulapu this was unacceptable because it was an intrusion on their domestic affairs.

Finally, the last theme that we will highlight is FILIPINO IDENTITY. As mentioned earlier, the committee will build a museum that will feature artifacts, documents, maps, artworks, archival materials and tangible cultural properties common in our country before the colonial years. We will reconstruct the prevailing cultural and social practices of Filipinos of that time because we consider this to be the period of our unadulterated identity. We will show those who will visit this museum that prior to the arrival of the Europeans, the Filipinos had already achieved a certain level of civilization considered on par with or even better than our neighbors.

Ultimately, we want our activities and projects to be inclusive, integrating and unifying. We will not commemorate events that will only resurrect old wounds or create new ones. As I mentioned earlier, we will not join the debate as to who should be given more credit, Magellan or Elcano. We consider this issue divisive and irrelevant to Filipinos. We would rather support the groups that call it the Magellan-Elcano expedition. On the local scene, our committee did not endorse the Easter Sunday mass as the focal event of the commemoration of the beginning of Christianity in the Philippines. Many of you might not be aware that there are two claimants as to the exact site where this mass happened. One group says that the mass happened in Limasawa, an island which is now part of Southern Leyte Province. Another group claims that it was celebrated somewhere in Northeastern Mindanao. The two sites belong to two different regions which are separated by a body of water that takes several hours to traverse by boat. We are lucky, because the Catholic Bishops Conference of the Philippines heeded our advice to stay away from this event and highlight instead the first Christian baptism in the Philippines, which happened in Cebu.

At this point, let me go back to the issue that I mentioned earlier. To the question “Is it worthwhile to commemorate the first circumnavigation of the world?” the answer of our committee is yes, because we believe that commemorating this event would benefit our people today and in the future. First of all, we expect that popularizing the victory of the Filipinos in the Battle of Mactan will boost the dignity and morale of our people. Second, we want to use the activities we undertake as a platform to promote local tourism and market our indigenous products. We will link our programs with those countries who are also commemorating the event so that they will know more about our country. Just last month, I was in Indonesia to attend the tenth gathering of the Global Network of Magellan Cities. Representatives from Spain, Portugal, Cape Verde, Chile, Indonesia and the Philippines met in Tidore to share their respective activities in the coming years. Events like this help us connect with other nationalities with whom we have shared history. Hopefully, the people of Guam will also be open to this kind of engagement.



To sum up, what I have just discussed are the plans and proposed activities of the Philippine Quincentennial Committee. As you have probably noticed, our perspective, focus and themes are girded by our own national interest. I noticed the same tendency in other countries that I visited recently. Portugal is Magellan-centered, Spain is Elcano-centered and Indonesian is Spice-trade-centered. I think this kind of commemoration is expected and should be tolerated because these countries that played a part in the first circumnavigation are now sovereign states. Hence, they should be allowed to commemorate this historic event in the way they think fitting to them. If all countries involved adopt this attitude, our commemoration of the first circumnavigation of the world will be peaceful, productive, educational and symbiotic.

Thank you.

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Rene Escalante earned his baccalaureate and master's degree in philosophy from St. Camillus College Seminary and Ateneo de Manila University respectively. In 2001, University of the Philippines-Diliman conferred on him a Ph.D. degree in History. De La Salle University sent him to Lincoln Memorial University in Tennessee as an exchange professor in 2003. He has been in the teaching profession from the time he finished his bachelor's degree, and the institutions where he taught include San Juan de Dios

College, St. Camillus College Seminary, Sta. Scholastica's College and in University of the Philippines-Diliman. At present, he is a full professor of history of De La Salle University, where he served as chairman of the department of history from 2006 to 2017. He served as chairman of the National Committee on Historical Research of the National Commission for the Culture and the Arts (2007-2010) and as an appointed member of the Commission on Higher Education (CHED) Technical Panel on history from 2015-present. In 2010, President Benigno S. Aquino III appointed him commissioner of the National

Historical Commission of the Philippines, to which he was subsequently elected chairman in 2017. At present, he is the chair of the EDSA People Power Commission, co-chair of the Human Rights Violation Victims Memorial Commission and commissioner of the National Commission for Culture and the Arts.

Dr. Escalante is actively involved in various professional and academic organizations. He also has published articles in local and international journals and read papers in national and international conferences. He has written the following books: *The American Friar Lands Policy: Its Framers, Context and Beneficiaries* (2002), *The Bearer of Pax Americana: The Philippine Career of William H. Taft* (2007) and *History of Hacienda de Imus, 1590-1910*.



# Islands of Memory

## Oral Histories of the Japanese Empire and War in the Northern Marianas

*By Jessica Jordan*

Air Force Culture and Language Center

**Abstract:** *Although indigenous Northern Mariana Islanders used to be Japanese subjects, these experiences are not well represented in most history sources. Japanese colonialism tends to be interpreted through narratives that describe WWII as an American liberation of the islands and Islanders from Japanese rule. Citing interviews with people who grew up during the Japanese era (1914-1944) along with archival material, this presentation will provide an overview of my Ph.D. research on how colonial and wartime governments managed Islanders versus how they have remembered their own lives.*

*Northern Mariana Islanders' memories of the Japanese period are ambivalent, and they offer comparative and transnational interpretations of NMI history. The dominance of Asian (mainland Japanese, Okinawan and Korean) settlers in the NMI at a ratio of ten to one by 1937 was the greatest rate of displacement in the Japanese empire. Settlers transformed local economies along with Islanders' daily lives, meanwhile settlers and Islanders had opportunities to interact in the colonial towns which led to the emergence of some multiethnic families. Although Islanders were informally called 'third-class nationals' (santô kokumin) at the time and had limited opportunities, some people excelled in Japanese schools and got prestigious or high-paying jobs after graduation. During the war, a few dozen NMI Chamorro men were sent to Guam with the 1941 invasion and these painful experiences came to dominate public memory across the archipelago, yet the majority of Northern Mariana Islanders experienced this conflict as civilians fleeing a foreign war. Postwar U.S. repatriation policies removed Japanese and Okinawan residents and separated multiethnic families while contributing to a postwar social climate in which it has been difficult to talk about the Japanese era or family relationships that are its most enduring outcome.*



*Most accounts of this period assume that Asian settlers and indigenous Islanders were groups that could always be distinguished from one another both then and now, at the same time as they overlook other long-term legacies of Japanese colonial and wartime activities on the islands. Local communities would benefit from continuing to draw upon local memories to think beyond nationalized forms of knowledge for history and identity today.*

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

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Jessica Jordan holds a PhD in History (Modern Japan) from the University of California, San Diego. She is an Assistant Professor of Regional and Cultural Studies - Asia at Air University's Air Force Culture and Language Center, with a teaching appointment in the Air War College's Department of Strategy. Prior to her current position, she was Visiting Assistant Professor in the Department of History at the University of Pittsburgh. Her work has been supported by the Jacob K. Javits Fellowship, the University of California Pacific Rim Research Program Fellowship, and the Northern Marianas Humanities Council. Her research and teaching interests include colonialism and nationalism, cultural and social histories of WWII, dilemmas of global military basing, oral history methods, and the politics of history and memory in the Asia-Pacific region.

Jordan was born on Yap and grew up on Saipan. After leaving island for college, she returned to manage the museum store at the American Memorial Park Visitor Center. This experience deepened her interest in Marianas history. Local indigenous senior citizens who had grown up in Saipan during the Japanese period would walk through the museum and share their memories with her afterward. She began writing down these stories and meeting regularly with a few senior citizens. She applied to PhD programs in order to design an oral history project around these initial interviews.

Her resulting dissertation, called “Islands Too Beautiful for Their Names” is based largely on interviews with several dozen indigenous elders. The project reorients recent Northern Marianas history around interpretive frameworks used by islanders as they told stories about living through Japanese colonial rule and WWII. She is currently revising her dissertation for publication as a book.



## Closing Remarks

# Commemorating Our Histories

*By Dr. Carlos Madrid*

MARC Director of Research & MHC Steering Committee

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**Abstract:** *How does the history of the Mariana Islands reflect the globalization processes in which we are immersed? How does it relate to issues such political status, island sustainability, marine preservation, intercultural dialogue? The commemorations of WWII and the 500 years of the circumnavigation of the world are unique frameworks and platforms for debate, networking, and global visibility. In public celebrations, official commemorations, plaques, ceremonies and official protocols, history is being (re)presented in the Mariana Islands, and the History of the Mariana Islands is being (re)presented. Policies of historic memory are essential components of a projected historical discourse, beyond history books, academic articles, or documentaries. They can also be manipulated, distorted and ignored, for political purposes, or for economic interests.*

*By bringing our own narratives of history into the public domain, we are actively constructing our sense of community, and simultaneously, presenting to the wide world the living voice of our generation.*

## Reflections on Lessons Learned from the Conference

We are ready to wrap up two days of intense academic activities, from morning to sunset. And what better way to celebrate it than postponing the time of the well-deserved cocktails and having yet another lecture, from yet another foreigner, about topics related to these islands?

Bear with me and my thick Spanish accent as we take an overview of the deep, long-lasting lessons we can derive from our previous sessions. After all, having a



collective exercise of analysis was one of the main goals of this conference. Historic memory, collective memory.

During World War II, the Mariana Islands suffered under a destructive global conflict that greatly disrupted the lives of its inhabitants. In 2019 we are commemorating its 75th anniversary. We are also approaching the 500th anniversary of the first recorded circumnavigation of the earth lead by the Spanish expedition of Ferdinand Magellan, which eventually had heavy and long-lasting consequences as well. These events have created some of the milestones upon which our historic memory has been built. We need to get used to saying we are approaching the 500th anniversary of the first recorded contact of peoples of the Pacific with Westerners.

In line with that discourse, this 4th Marianas History Conference opened a call for papers across all disciplines. Graced with the inspiring words of Tina Delisle, Dr. Rene Escalante, Dr. Jessica Jordan, and many of the best scholars of the region, this conference has served as a platform on which new episodes of history have been uncovered, and older episodes have been reinterpreted – mainly with the goal of stirring up further discussion about our approach toward commemorations, and our management of historic memory.

The commemorations of WWII and the 500 years of contact with Westerners are unique frameworks and platforms for debate, networking, and global visibility. In public celebrations, official ceremonies, plaques, and other protocols, history is being presented in the Mariana Islands, and the History of the Mariana Islands is being (re)presented in a tangible fashion, allowing us to take a close look to ourselves. Beyond history books, academic articles, or documentaries, policies of historic memory are essential components of a historical discourse. Those policies can also be manipulated, ignored, altered for political purposes, or for economic interests.

The history of the Mariana Islands seems to be the right place for such exercise, since it reflects, like hardly any other place in the Pacific, the globalization processes in which we are immersed, where the lights and shadows of the past

have left profound scars, scars of which one can wonder to what extent they are not open wounds, still suppurating unresolved issues of utmost importance to humankind.

By bringing our own narratives of history into the public, official domain, we are actively constructing our sense of community and, simultaneously, presenting to the wide world the living voice of our generation. “Subjective memory” is like “latte stone”: it’s redundant. Because memory, by definition, is subjective.

Therefore, despite its benefits, the act of commemoration has drawbacks as well. If it is an official commemoration, it needs to be plural, inclusive, sensitive.

Public representation of history is the memory of the government as long as the government is representative of the sovereign people.

To commemorate we have to condense the past, to freeze it into a single narrative and commit to a certain element of the past. Therefore, there is an element of risk in the exercise of commemoration.

Philosopher Tzvetan Todorov wrote that “History complicates our knowledge of the past. Commemoration makes it simpler.”<sup>1</sup> A simplified knowledge of history removes from the discipline its revolutionary power to introduce elements with which to question the present—to understand our immediate circumstances by being able to see the past with perspective, and to make sense of that past in a way that relates to who we are in the present and, therefore, to inform our path for our future.

Therefore, in the construction of a narrative of our past, we scholars and cultural agents in the Mariana Islands and Guam, like everywhere else, are forced to balance between the limitations of exercising commemoration and its simplifying

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<sup>1</sup> Tzvetan Todorov, *Hope and Memory: lessons from the twentieth century*. 2003, Princeton University Press. P. 133.

nature, and at the same time, being aware of the legitimate nature of such exercise. Every generation is entitled to have its own subjective memory of the past.

I like to frame the political status of Guam between two parameters: either it's awkward, or very awkward. These parameters work if we define the political status of Guam ONLY as part of the United States. But if we extend such definition to the wide world, this political status cannot be defined within the limits of awkwardness alone. Especially considering the twisted political regimes and dictatorships, failed states, etc., in Southeast Asia. But Guam is a territory of the United States, and, therefore, it's framed within those limits.

Is this unique political setting of Guam, and to a lesser extent, of the Mariana Islands, that defines our understanding of the past. Tina Delisle reminded us that we can't relate to that past in terms that are other than ours.

Nowadays, we have the great professionals of the Guam National Guard. I want to think that there will be a time when their institutional ancestor, the Urban Militia, will be remembered through the figure of its Chamorro lieutenant, Jose Perez Cruz, who captured the criminal William "Bully" Hayes. Perhaps it will help current generations to know that in those times when the Pacific islands and its peoples were being kidnapped, raped, and enslaved by the so-called blackbirders, in Guam there was Chamorro lieutenant who one April night, at Falcona Point, captured the most famous of them all, and sent him to jail. Next April it will be the 145th anniversary of that capture.

Perhaps the heavyweight of the different colonizers of Guam and the Mariana Islands is still present, judging from the way Magellan is identified with colonization, something he wasn't even part of. In the Philippines, the victory of chief Lapulapu is commemorated as a victory against foreign invaders, when, in all likelihood, it was the victory of one chief, Lapulapu, against another chief, Humabon, in a previously existing internal conflict between the two, in which Magellan picked the wrong ally.

Even Spain and Portugal choose to commemorate with a bit of a twist: The Portuguese, commemorating an expedition that, in reality, the Portugal of the 1500s only tried to stop and sabotage. The Spanish, commemorating the circumnavigation of the planet, which was an unforeseen byproduct of the expedition itself, whose objective was finding safe passage across the American Continent, reaching the spice islands, and returning to Spain on the same route.

Reconquering our own past is reconquering our discourse of history, as John in the audience mentioned yesterday – and as initiated over a century ago by giants like Fr. Jose Palomo in Guam, Gregorio Sablan in Saipan, and continued by many, many others; some of them gracing this conference with their presence, some others being unable to attend. I would like to make a special, personal reference to the late Ed Benavente and his work with Ralph Unpingco to bring to light the biographies and overall presence of the Chamorro chiefs who fought the Spanish in the times of the conquest, putting their names in the forefront, and giving face to those of whom history has given us only names.

Recreating the contemporaneously unrecorded faces of historical figures is a common practice across different eras and cultures. Or do you think we know how many of the main characters of history looked like? Certainly not Magellan. Nor Christopher Columbus, nor William Shakespeare. All their portraits were made well after they died, and can be considered as recreations, representations of a past that help us visualize their features.

And, mind you, and this is the perfect example of what I am trying to say: Other than Chief Kepuha, we don't have the faces of the chiefs fighting along the Spanish. And probably there will be less interest in seeing their faces, which proves again how contemporary priorities condition our preferences in commemorating the past. It shouldn't be otherwise. It cannot be otherwise.

A recreation and commemoration of the past describes us more than it describes the past being commemorated.



And we, academics, intellectuals, cultural agents, are here to complicate history, to make it real, to make it matter. The worst thing that can happen to our recent past is for it to become irrelevant. And I mention “recent” past, because eventually, the more distant past is bound to be forgotten. The scholarly work of intellectuals is neither to make the debate difficult or intentionally complex, nor to turn into a mandate a permanent burden of the past, as if we had a moral ground to claim what should it be remembered, and how. We push for debate, and if needed, to bring to the forefront the voices of the powerless, the forgotten, the so-called unimportant.

Because we live in a world in which some claim that history doesn’t exist anymore. History ended with the end of the Cold War and the fall of the socialist regimes and collapsed dictatorships.

If history doesn’t exist, facts can be ignored. And fantasy takes over. Goya said when rationality sleeps, monsters take over. And notice how in literature, film, and entertainment, we live in a world in which fantasy is happily taking over our lives. Lord of the Rings, Marvel superheroes, Game of Thrones. As Doctor Miget Bevacqua mentioned yesterday in his talk, Game of Thrones is directly based in fantasized historical instances of medieval Europe. Fantasy as the overwhelming manifestation of that phenomenon called “escapism.” Just as it happened almost a hundred years ago with the rise of fascism and the appeal to pre-democratic values of honor, loyalty, and bravery. And like it happened a hundred years before then, with the trend of Romanticism that followed the defeat of the French Revolution. Romanticism appealed to the emotions, the spiritual forces as the true manifestations of a certain “collective spirit” of races and peoples.

Without history there is no dialectical discussion with the past, there’s no informed narration as the foundation of our current standing in the present.

History does exist, indeed. It is the struggle of the powerless against the powerful. The tension of the interest of the majority against the interest of those who claim to represent the interest of the majority.

If we carry in our consciousness an informed narrative of what happened to those who lived before us, and around us, we are free to make informed decisions of our present choices.

And if we have seen something in these two days full of interesting presentations and debate, is that, a hundred years ago, Guam and the Mariana Islands were the same neither culturally, nor politically. And a hundred years before then, the political status of the Mariana Islands was also different.

That makes us say with confidence, that a hundred years from now, the political reality of Guam and the Mariana Islands will be different. How different? When will it be different? Not for historians to know, but for citizens to exercise. As in the verses of Spanish poet Antonio Machado, “*Caminante, no hay camino, se hace camino al andar.*” “Wanderer, there is no road, your footsteps are the road.”

And a hundred years from now, across that mirror of history (in which the next generations are looking at us, although we can’t see them), when and if the 54th Marianas History Conference takes place (I might not attend), I’m willing to bet my professional standing that they will commemorate September 2, 2019, the date the March of Chamoru Self-Determination took place a century before, from Adelup, to the District Court, and back. But, mind you, since future history is not written yet, they might be commemorating the 20th anniversary of when an Asian superpower took over the government of Guam. Or, instead, the 75th anniversary of a nuclear accident on a military base, which left the island unsuitable for human habitation for the next generations.

We don’t know how they will commemorate anything in the future, but we do know that we want to work toward beyond Magellan, toward commemorations of the different past that is relevant without being narrow-minded, and constructive without white-washing history.

If these two days of work have proven anything, it is that we can do it.



Carlos Madrid Alvarez-Piñer, born in Spain in 1976, holds a PhD cum laude in contemporary history from Universidad Complutense de Madrid. He is an associate professor of the Micronesian Area Research Center of the University of Guam, and has been its director of research since 2019.

He has conducted research projects about Micronesia, Spain, and the Philippines since 1996, and has given lectures at the University of the Philippines, Keio University of Japan, University of Guam, and in the Diplomatic School of Madrid.

Madrid specializes in documentary research and popularization of history. He curated the exhibits *Seraphico: The Franciscan Missionaries in the Aurora region*, on permanent display in Museo de Baler in Aurora Province, Philippines; and the exhibit *Belau na Sebangiol* at the Belau National Museum in 2005. He is the editor of the fourth edition of the book *Philippine Cartography* by Carlos Quirino. He has authored numerous books, most recently *The World of the Manila-Acapulco Galleons*.

