

Editor's Note

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This volume of *Pacific Asia Inquiry* features an eclectic mix of articles and book reviews that span a wide range of disciplines. While these submissions do not on the surface present the picture of a cohesive theme, they do reflect the geographic and academic positioning of the University of Guam. As a US institution at the center of scholarship in the Western Pacific with strong ties to both Asia and Oceania, UOG is uniquely positioned to explore the types of cross-cultural interactions and geopolitical concerns that have shaped Guam throughout its history. These connections make this journal a valuable resource, not just for the island, but for other islands like Guam and for the people of the larger landmasses on the region's periphery that both shape and are shaped by the same forces.

Mary Spencer's "Child Development in Micronesia and US Micronesian Migration Diaspora: Through the Lens of Bronfenbrenner's Theoretical Structures" provides historical and cultural contexts for the practice of social science in Micronesia. Importantly, she frames the issues facing FAS communities as diasporic, spanning the islands and the continental United States. In the process, she decenters Micronesian Studies, focusing on people rather than specific place. Such perspectives are crucial as we all face a future in which climate change and economic migrations ensure most Islanders will no longer live on their home islands. Wi Yi Ma's "Understanding Aid Providers of a Pacific Island Developing State: The Case of the Federated States of Micronesia" looks at another critical issue facing Micronesia, that of managing relationships with aid providers who are, at least for the time being, essential to sustaining and developing the economies of these islands.

Perry Pangelinan's article "Identifying Hurdles Contributing to Achievement Gaps of CHamoru Males at the University of Guam" and Deborah T. Cabrera's "Social Bonds and Juvenile Delinquency bring attention to the unique struggles faced by indigenous islanders in Guam and the Northern Marianas. Despite a long history of interaction with the West, these studies demonstrate that the indigenous people of the Marianas still face conflicts as their cultures, both Chamorro and Refaluwasch, come into tension with the demands of the western education system. In the past, education policies focused on acculturating islanders to western ways, often at the expense of indigenous cultures. Pangelinan and Cabrera, themselves indigenous islanders, instead seek to understand islanders' experiences as they are today and do not present island cultures as impediments to success. Pangelinan, in particular, advocates for a school system that takes into account the unique needs of CHamoru males, a group that as he demonstrates, has largely been ignored as they have fallen behind in educational achievement in recent decades.

Raymond Anderson's "Visions of Cinema: Thoughts on a Developing Film Industry in Guam" lays out the myriad of issues that must be considered as Guam seeks to develop its local film industry. Importantly, he brings attention to the fact that at the heart of these issues are central, still largely unresolved questions of cultural and political identity. As home to indigenous peoples and settlers who are also US citizens in an unincorporated colony of the United States, films that represent "Guam" can look around the globe for models to follow. Should Guam look to sovereign nation-states like the Philippines that share strong connections to Guam's local population? Or to a place like Puerto Rico which shares a similarly ambiguous political relationship to the United States? Should films primarily represent the indigenous culture of the island? Or should they embrace a more 'local' one? While the answers to these questions are not clear, Anderson's article

makes an excellent case for the development of Guam's film industry as a platform for exploring such issues.

Francis Dalisay's "Local Newspaper Use in Hawaii Fosters Acculturation to Local Culture, Community Ties and Involvement" brings attention to the role of media in shaping and being shaped by identity. In the age of social media and the seeming inevitable decline of print media, local newspapers, though not necessarily read on paper anymore, still play a vital role instilling a sense of community. Historically, in Guam, the role of media in shaping identity has been contentious in that it came as a colonial importation with little local input. But this has changed in recent decades as indigenous Chamorros have played a much greater role in shaping the local media sphere. In examining the case of Hawaii, Dalisay offers a reference point that will be of considerable value to social scientists who seek models by which to examine similar dynamics in Guam.

This volume also features exciting collaborations between formally trained western scholars and experts in traditional knowledge. Historian Carlos Madrid worked with indigenous Chamorro cultural practitioner Jeremy Cepeda to translate the "1799 Garrido Document," a document that is, at least so far, the oldest identified official document written by a Chamorro in the Chamorro language. The document is of enormous value for linguists as well as historians because it demonstrates the continuity of the indigenous language at a time before the large-scale adoption of foreign loan words. Furthermore, the document sheds light on the role of Chamorros as agents in their history at a time in which textbook histories would have one believe such agency is irretrievable.

"A Nukuoro Origin Story" began as part of Swarthmore linguist David Harrison's 2015 undergraduate linguistics field school in Pohnpei and four of its outer islands. One of the students, Emily Drummond, took the lead on the Nukuoro research and continues the work as she now pursues a PhD in linguistics. The article outlines issues facing language survival for the now mostly diasporic Nukuoro population and features the traditional knowledge of Nukuoro storyteller Johnny Rudolph. Accompanied by links to a webpage where Johnny Rudolph is featured telling indigenous histories in his language, the article allows us a glimpse into the contemporary culture of Nukuoro, a Polynesian outlier in Pohnpei State, FSM.

Lastly, Jace Saplan's "O Le Fogava'a e Tasi: Claiming Indigeneity through Western Choral Practice in the Sāmoan Church" explores a process familiar to many Pacific Islanders, that of perpetuating indigeneity through introduced cultural practices. In the case of Christianity and Western choral practice, Saplan emphasizes the strong role of Sāmoan agency in choosing, often communally, exactly how western ideas and practices were incorporated and indigenized. Despite the continual pressures from outside influences, Saplan maintains an optimistic view of the power of Sāmoan society to continue to control the dynamics of indigenous cultural perpetuation amidst new influences.

Like the articles in this volume, the varied, and on the surface, unrelated topics of the books reviewed here provide insights that are of tremendous contemporary relevance to Guam readers. Chris Cabrera reviewed Medoruma Shun's *In the Woods of Memory* [眼の奥の森] (2017). The review is timely, as Guam and Okinawa have long been linked by a history of Japanese and American militarism and most recently connected by the planned US Marine relocation from Okinawa to Guam. The novel tells the story of an Okinawan girl who was raped in the final days of World War II. Cabrera notes that Medoruma "uses fiction" to "give voice" to Okinawans who have struggled with trauma brought by outsiders who have dominated their land. Paulette M. Coulter reviewed California-based Chamoru poet Lehua Taitano's *Inside Me an Island: Poems*

(2018), a collection of poems through which Taitano explores her identity and connection to her homeland of Guahan. Chris Rasmussen reviewed Daniel Immerwahr's *How to Hide an Empire: A History of the Greater United States* (2019). The book has received considerable national attention by reframing American history in a way that brings attention to places like Guam as he tells of lesser known features of the US global imprint. James D. Sellmann reviewed Rebecca Stephenson and Mary Spencer's *Ulithi Atoll, Micronesia: Recalling the Past, Reaffirming the Future* (2019). This edited collection features contributions from many of the foremost local and foreign experts on culture, history and contemporary issues in Ulithi in a volume designed to be accessible to readers "at all academic levels". Lastly, C.S. Schreiner provides an extended review of historian Maya Jasanoff's *The Dawn Watch: Joseph Conrad in a Global World* (2017). In his praise of Jasanoff, Schreiner wades into the contested territory of identity politics and offers his own passionate and very personal defense of Conrad, a pillar of the western literary cannon who has fallen out of favor in literary studies as he has become increasingly associated with the western imperial project.

Volume 10 of *Pacific Asia Inquiry* follows previous issues in offering a place for scholars of the humanities and social sciences to publish work of central importance to life on Guam and the surrounding region. As editor this year, I find myself making a small contribution to a journal made possible by years of dedication on the part of the editorial board, previous editors, the dean of the University of Guam College of Liberal Arts and Social Sciences, and by faculty from the University of Guam and elsewhere who serve as blind peer reviewers. I give special thanks to this volume's book review editor Chris Schreiner, layout designer Leiana Naholowa'a and to volume 9 editor David Gugin who gave me excellent advice at the start of my tenure as editor.

Si Yu'us ma'ase', Biba PAI, and Biba UOG