CPI Welcomes the Summer 2024 Special Issue
"The Remembered Children of Maui: Pan-Pacific Conversations and Kinship"
with Noah Romero and Wairehu Grant, invited Guest Editors

At a time when we live in a world fraught by issues and lived experiences associated with climate change/global warming, natural disasters, political turmoil and wars, the 2024 Paris Olympic Games in July, provided us with a positive contrast. Especially at the Games' Closing Ceremony, the strong spirit of joi de vivre, camaraderie, and the visible abilities of the athletes to fraternize exuberantly across manmade national and linguistic borders, demonstrated signs of optimism and hope for a better future. Despite the optimism associated with the Paris Games, we know too well internationally, of the harsh lives of so many people. We know that in most of the world, people live with the historical and contemporary impacts of colonization and the associated use and abuse of power.

By taking the above claim even further, we can explore more information concerning the lived experiences of people in the global south. For example, Jan Nederveen Pieterse and Phikhu Parekh in their (1991) groundbreaking book entitled: *Decolonizing the Imagination: Culture, Knowledge and Power* explain that there are at least two distinct ways of analyzing issues of power within the context of imperialism and colonialism. On the one hand, there is the theme of "image versus reality, or the false imagery of domination" demonstrated in "stereotyping, othering, orientalism, and narcissism" (Pieterse and Parekh, 1991, p. 5). Pieterse and Parekh further state that on the other hand, there is "the examination of ways in which images regardless of whether they are true or false are key components of social relations and realities" (Pieterse and Parekh, 1991, p. 5).

In contesting Pieterse and Parekh's (1991) claims that "stereotyping, othering, orientalism, and narcissism" are "false images of domination" (p. 5), CPI readers in, from, and of the global south would argue that the impacts of domination in terms of their lived realities and life chances are very real and not imagined. (See also Edward Said's 1994, and 1978 major supporting analyses). Furthermore, in Noah Romero and Wairehu Grant's Pan-Pacific issue, several of the articles, for instance, discussions regarding: the skateboarding and punk music communities, equitable access to relevant health services, and development of types of authentic identities, all examine key issues related to dynamics of asymmetric power relations and inequalities within and between groups.

By focusing on central issues in the Pacific itself, Linda Tuhiwai Smith's (2012, 1999) seminal work developed within the context of Aotearoa (New Zealand), a former British colony, adds even more critical elements to our understanding of types of power and its associated impacts. Tuhiwai Smith's counter-narrative troubles power relationships and interactions associated with domination, struggle, liberation and emancipation. Specifically, her work challenges the taken for granted research, practice and widespread influence of western social scientists. In the past, many social scientists who went into the field to study Indigenous cultures in the Pacific and North America, practiced forms of colonization in their work and research. Moreover, the western researchers effectively paved the ways for the denial, dismissal and erasure of Indigenous ways of knowing, living and being. To counteract such negative influences of contemporary colonizers, along with Linda Tuhiwai Smith's work in New Zealand, several

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articles and essays in this CPI Special Issue explore the continuing impacts of colonization, emphasize indigenizing and decolonizing strategies, as well as highlighting the resurgence of Indigenous cultures. Colby Miyose's two essays in this issue, for instance, stress the importance of valuing and adopting central aspects of the Hawaiian culture, and complement progressive Indigenous movements. (See also, CPI's two First Nations Metis and Indigenous issues, Vol. 15, No. 2, 2024 and Vol. 10, No. 2, 2018).

This Special Pan-Pacific Issue includes a series of case studies and poetic voices which document ways in which (explicitly and implicitly) asymmetric power relations and interactions of the former colonizers and colonized people, continue to be played out and performed in several parts of Maui's Pacific. The invited authors and poets either live in or are from countries strewn across the Pacific ranging from Hawaii to the Philippines, from the U.S.-Affiliated Pacific Islands to New Zealand, to Paraguay, through to parts of Southeast Asia, to China, and finally to Taiwan. The contributions (not necessarily in the specific sequence in the issue), are as follows:

- A comprehensive literature review by **Joseph C. Abueg** focuses on the U.S.-Affiliated Pacific Islanders' disability beliefs and identifies the types of public services provided for the Islanders. Abueg indicates that existing American research tends to concentrate on the experiences of African and Latino Americans on the mainland. Furthermore, that such research might not be applicable to the specific cultural contexts associated with the people living in the jurisdictions of the U.S.-Affiliated Pacific Islanders.

- Writing in the Philippines, **Ann Margarette E. Cagaanan, Neil Arkhe P. Azcuna, and Fitzgerald N. Torralba** analyze the history, culture, collective consciousness, and beliefs of the Iligan city's skateboarding community. By adopting historical and ethnographic approaches, the authors suggest that troubled teenagers who participate actively in/with the skateboarding community are likely to avoid taking illegal drugs, drinking alcohol, and acting violently. The authors state further that skateboarding offers positive benefits to its participants, and as importantly, encourages the development of a strong sense of belonging to the skateboarding community.

- By sharing lived experiences, **Lucero Díaz Valiente** explains that she honours her ancestors' Indigenous knowledge, culture, ways of being and worldviews. Valiente states that unfortunately, because of the ethnocentric and Eurocentric nature of the curriculum, students who do not have a European heritage are seldom taught about their respective heritage. This is especially true regarding Black and Indigenous students. Moreover, she suggests that by adopting the Transformational Indigenous Praxis Model, faculty and students can work to challenge and eventually disrupt the negative impacts of colonization in higher education.

- **Neil Arkhe P. Azcuna, Diane Marie Solis-Loberanes, and Artchil Daug** trace the emergence of Iligan City's Heavy Metal music scene during the late 1990's (in the Philippines). The article states that Heavy Metal music has created a distinctive culture for its musicians and fans. Importantly, the article discusses the liberatory pedagogies embedded in the emergence of alternative music spaces in Iligan City.

- **Colby Miyose's** first article is grounded in Kānaka Maoli (Indigenous Hawaiian) values and terminology. The author encourages individuals to reconnect with their ancestral places, in order to examine, claim and own such places. Miyose believes that in doing so, individuals would be more authentic. Moreover, according to the author, by becoming more authentic we would understand more fully, who we are, and where we have come from. By adopting the Ka'ao Framework, Colby Miyose's second essay maps vividly, the major aspects of an Indigenous Aloha approach with respect to important issues such as, communications, knowledge production, and community building. The author further suggests that the Indigenous approach informs issues of: identity, patterns of communicating and interacting, as well as ways of knowing and demonstrating authentic Indigeneity.

- **Daniel Pai and Lily Tang's** case study concentrates on youth struggles and resistance in Taiwan. The study adopts an approach theorized by Noelani Goodyear-Ka'ōpua in order to re-examine critical decolonizing ways which foster Indigenous resurgence and autonomy. The study explores ways in which Indigenous youth can be empowered to act in authentic ways, and participate in cultural preservation and advocacy. As well, the article recommends promoting policies for justice and cross-cultural solidarity, in order to achieve Indigenous rights. In essence, the study is a counternarrative to the state's harsh policies and the prescriptions imposed which facilitate cultural loss and assimilation.

- **Alejandra Jaramillo-Aristizabal and Michelle Johansson's** comprehensive dialogue addresses central issues, ranging, for example only: from (i) contrasting the colonial version of New Zealand's 'discovery' (usually taught in schools), with the Māori version in which Maui (the Ingenious trickster), created Aotearoa. To (ii) suggesting that the quest for social justice unintentionally reinforces the status quo; to (iii) summarizing ways in which working Polynesian school age students explore how to enact possibilities of a different world; through to (iv) explaining the benefits of conducting research embedded in Indigenous perspectives in which relations, relationships, community and critical humbleness are significant.

- **Fitzgerald N. Torralba and Jay Rey G. Alovera** discuss the Iligan City's Punk music movement in the Philippines. They demonstrate convincingly, that the Punk music movement has become a vibrant subculture with a collective identity. Accordingly, the movement has fostered a distinctive style, unique music event preferences, and its own ideologies.

- **Vilma B. Ramos** contributes two articles. The first an empirical study, analyzes the maternal and child health disparities in an Indigenous community in the Philippines. As importantly, the study assesses the impacts of existing policies and practices on the community's health status. The study shows that the goals of achieving equality in provision of Indigenous maternal and child health have not been achieved. Finally, Ramos highlights the necessity of conducting community-based dialogues that concentrate on the experiences, attitudes and perspectives of Indigenous peoples. Vilma Ramos' second study discusses some 371 Indigenous peoples' access to universal health care in the Philippines. The study reveals the existence of strong negative relationships between Indigeneity/ ethnicity and the ability/inability of the participants (drawn from three different ethnic groups), to access public healthcare services.

- **Yahui Liu's** article presents two case studies regarding accommodation of rural Chinese migrant workers. The project investigates the connections and distinctions between perceptions of *a house* and *a home*. The author suggests that container houses reinforce class divisions and isolation of the workers. In contrast, self-built homes symbolize resilience and identity of the workers. In concluding, Yahui Liu emphasizes the necessity to develop a more humane approach to addressing the needs of the unprivileged Chinese migrant communities.

- **Ashley Romero's** beautiful Cover and additional photographs depicting seascapes in the Philippines add important visual dimensions to the issue. As well, **Wairehu Grant** presents some of his original artwork of Maui, the Māori Trickster, in order to close the circle of contributions.

To conclude, Noah Romero and colleagues stated in the Call for Submissions that the CPI Special Issue was inspired by "Linda Tuhiwai Smith's (2012) call for continued engagements between First Nations peoples living in the overdeveloped West and the Indigenous peoples of the Global South". We hope sincerely, that the voices in this issue provoke, stimulate and contribute in small but important ways to active, meaningful dialogue and interactions that Linda Tuhiwai Smith envisaged. Haerea mai (Welcome) to Noah Romero and Wairehu Grant's CPI Special Issue!

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Future CPI Publications include the following:

Publication of the Fall 2024 Special Issue (Vol. 16, No. 2), edited by **Veronika Bohac Clarke**, University of Calgary. The issue is entitled: "Beauty and the Beast: Using Creative Expressions to Envision a Just Society Amid Post-Truth Politics, Pandemic, and Climate Change". Veronika Bohac Clarke's CPI issue was originally scheduled for publication in Winter 2022, as Vol. 13, No. 2, however, due to unprecedented circumstances including the pandemic, the issue was delayed. Subsequently working with the authors, Bohac Clarke significantly expanded, updated and revised the issue in order to become a 2024 publication.

In Winter 2025 (Vol. 16, No. 3), **Noni Mendoza Reis**, San Jose State University, **Rosalinda Quintanar-Sarellana**, San Jose State University, **Enid Lee**, Enid Lee Associates, Santa Cruz and **Cecille DePass**, University of Calgary, will produce an international issue entitled: "The Unheard Voices, the Unheard Struggle: Una fuerza ponderosa que lucha por expresarse". The Special Issue will concentrate on central issues encountered by Latin Americans in the USA. The Co-editors are including also, at least one article from a Mexican scholar in the issue. The Call for Submissions is published in this issue. This Call for Submissions is now closed.

In Summer 2025 (Vol. 17, No. 1), **Marcela S. Duran**, York University, **Jan Stewart**, University of Manitoba, **Donald A. Dippo**, York University, **Mohamed Duale**, York University, and **Cecille DePass**, University of Calgary, will produce an international issue entitled "Voices of the Forcibly Displaced: Transition, Resettlement, Education". By July 2024, the lead Co-editor, Marcela Duran, received at least 15 submissions (articles and first person essays) for consideration for publication in the issue. Accordingly, the Editors decided to close the Call for Submissions.

In Winter 2026 (Vol. 17, No. 2), **Bathseba Opini**, University of British Columbia, **Erica Neeganagwedgin,** Western University, and **Ali A. Abdi**, University of British Columbia, will produce an international issue, entitled: "Disrupting Ableism: Education with, by and for Learners with Disability as Equity and Social Justice Education". The Call for Submissions is published in this issue.

In Summer 2026 (Vol. 18, No. 1), **Sandra Dixon**, University of Lethbridge, **Cecille DePass**, University of Calgary, **Towani Duchscher** (independent scholar), and **Apooyak'ii / Tiffany Hind Bull – Prete**, The University of Lethbridge, will produce an international issue, entitled: "No Longer Silent: Racialized Academic Women Speak Out!" The Call for Submissions is published in this issue.

In Winter 2027 (Vol. 18, No. 2), **Veronika Bohac Clarke**, University of Calgary and **David Jardine**, University of Calgary, will produce a follow-up issue, to the Fall 2024 issue, entitled: "Searching for the Good Life: A Symposium on Meaningful Responses to the Polycrisis". The Call for Submissions is published in this issue.

Invitations and Caveats:

CPI welcomes proposals to develop Special Issues and to create additional eBooks in the **Legacy Series** (introduced in Winter 2019).

Although CPI publishes some works that tend to be critical of the existing status quo, the journal is committed to publishing pieces that portray hope for a better future for all and not for a few of us. To this end, CPI promotes the vision of a fairer, more equitable and a just world documented in the UN Universal Declaration of Human Rights. Furthermore, CPI supports a dream that is/was espoused and practiced by, for example: Martin Luther King Jr., Paulo Freire, Kofi Anan, Nelson Mandela, Desmond Tutu, Lucille Mathurin-Mair, Mahatma Gandhi, Toni Morrison, Maya Angelou, bell hooks, Linda Tuhiwai Smith, Vandana Shiva, Kamu Brathwaite, and Rosemary Brown (British Columbia), to name a few.

Contributions published in CPI do not necessarily express the perspectives and considered opinions of the CPI Advisory and Editorial Boards, its founding editors, external reviewers and production team.

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Reminders:

(i) CPI invites its Advisory Editorial Board, readers, and contributors to share information regarding recent research, publications, and accomplishments.

(ii) CPI continues to welcome contributions from/by academics in the south and north in the fields of literature, humanities, social sciences, arts, and of course, in education.

(iii) CPI requests that any future publication, exhibition, or performance of specific work published in the journal, kindly acknowledges and cites fully its prior publication in CPI.

From the desk of Carol Duncan, a 3M National Teaching Fellow, Wilfrid Laurier University, Ontario:

"It would be great if CPI could mention publication of the Oxford Handbook of Caribbean Religions (2024) in which I have a chapter on "Revival Zion and Spiritual Baptists". The Handbook was published in Spring 2024.

Here are the details:

https://global.oup.com/academic/product/the-oxford-handbook-of-caribbean-religions-9780190916961?cc=ca&lang=en&

Arrivals and Departures

Arrivals:

After completing her postdoctoral fellowship at the University of Calgary, **Sonia Aujla Bhullar**, accepted a new position at the Calgary Board of Education as the Specialist, Diversity and Inclusion-School Improvement. The role entails working with school leaders and teachers to implement system-wide strategies that advance anti-racism, equity and inclusion.

Apooyak'ii / Dr. Tiffany Hind Bull – Prete, Assistant Professor, Department of Sociology, University of Lethbridge, has been awarded a Tier II Canada Research Chair (CRC), in Indigenous Resiliency. Dr. Hind Bull – Prete, a member of the Kainai (Blood Community) of the Siksikaitsitapi (Blackfoot Confederacy, was the lead editor of CPI's second First Nations Metis and Indigenous issue (Vol. 15, No. 2, 2024). Her CRC will focus on advancing research inspired by specific recommendation of the Truth and Reconciliation Commission.

Ottawa Poet Laureate Emeritus, **Cyril Dabydeen** has published a new volume of short stories entitled: **Forgotten Exiles** (Mosaic Press). Influenced by his lived experiences, the collection depicts movements backwards and forwards in time and space. From Guyana and having lived in Ottawa for a very long time, Dabydeen connects memories with landscapes in order to create a book which highlights his work in human rights, social service, and post-secondary education with his passion for justice.

Towani Duchscher (PhD, University of Calgary), has accepted the position as Anti-Racism Training and Education Coordinator for the non-government organization ActionDignity, in Calgary. In the newly created role, Dr. Duchscher, is leading the systems-led, leadership-based anti-racism educational hub. This initiative is designed to advance ActionDignity's commitment to equity and systems change. In 2024, Towani Duchscher published a co-edited book: Duchscher, T., & Lenters, K. (Eds.). *Decolonizing Literacies: Disrupting, Reclaiming, and Remembering Relationship in Literacy Education.* Routledge.

Working with colleagues, **David Jardine** has published a new book in 2024, and will publish a second volume quite shortly. Here is the information:

> Latremouille, J., Tait, L., & Jardine, D. (2024). *An Ecological Pedagogy of Joy*: *On Relations, Aliveness and Love*. Peter Lang Publishing. doi:10.3726/b20711
> This book explores pedagogy in the present ecologically sorrowful times, blending Indigenous ancestries and knowledge, ecological threads and ways, and threads of the interpretive tradition. It is written to reflect these traditions, providing pathways and alternating voices.
>
> The authors, along with Alexandra Fidyk, will soon publish a follow-up volume:
> Fidyk, A., Tait, L., Latremouille, J., & Jardine, D. (In Preparation). *"Listen, They Love Each Other": Odes to Ecological Grief and its Teachings.* Peter Lang Publishing.

In 2026, **Pamela Mordecai's** new book: **Goat Mouth**, concentrating on the Jamaican diaspora, will be published by Goose Lane Editions. Mordecai's novel: Red Jacket was shortlisted for the Rogers Writers' Trust Fiction Prize, as importantly her poems have been shortlisted for the Canada Writes CBC Poetry and the Bridport Prize. Dr. Pamela Mordecai published an article: Negotiating Real Space and Real Time in Red Jacket, a novel in CPI's Vol. 12, No. 1, 2020, pages 281-296.

Finally, CPI looks forward to the two forthcoming issues:

(i) **Veronika Bohac Clarke's** international issue (Vol. 16, No. 2, Fall 2024), entitled: "Beauty and the Beast: Using Creative Expressions to Envision a Just Society Amid Post-Truth Politics, Pandemic, and Climate Change". David Jardine, University of Calgary, has been actively involved in this issue. Bohac Clarke and Jardine have agreed to produce and co-edit a follow-up CPI issue in this field, within the near future.

(ii) **Noni Mendoza Reis**, San Jose State University, **Rosalinda Quintanar-Sarellana**, San Jose State University, **Enid Lee**, Enid Lee Associates, Santa Cruz and **Cecille DePass**, University of Calgary, issue (Vol. 16, No. 3, Winter 2025), entitled: "The Unheard Voices, the Unheard Struggle: Una fuerza ponderosa que lucha por expresarse".

Departures:

Tony Bunyan (1941 - September 9, 2024). Born in the UK, the trailblazer, was the founder of Statewatch (1991-2020), and its Director Emeritus (2020-2024). Bunyan was well-known throughout Europe for his tireless work in civil liberties and human rights. Using Antonio Gramsci's model of resistance, Bunyan was noted for his abilities to monitor and unmask the state's surveillance of minority groups. Prior to his work in Europe, as an investigative journalist, Tony Bunyan researched and exposed the state's little known tactics of monitoring, and oppressing minority and racialized groups in England. He also worked with the London police, for a number of years, in order to establish more equitable policing approaches and practices (Google).

Joyce Clague (July 22, 1938 - September 25, 2024) was an Indigenous activist and Yaegl Elder whose life was devoted to struggling with her husband to achieve civil rights for Aboriginal people in Australia. Originally from New South Wales, Joyce Clague grew up on Ulgundahi Island, on an Aboriginal reserve managed by a mission manager. She fought to attend a school in which white Australians objected to her presence. In 1966, Joyce Clague was the first Indigenous person to represent Australia at the UNESCO Conference (India). During the 1970s, as a Commissioner of the World Council of Churches initiative to combat racism, Clague travelled extensively to the USA and several countries in Europe and Africa. Between 1996-2017, Joyce Clague was one of the two Indigenous women who lobbied for native land title for the Yaegl. Awarded in 2017, the settlement was the first native title given for over 90l kilometers of coast and sea in New South Wales, Australia (Google).

Alice Green passed away in August 2014. She was an Adjunct Professor, University of Albany, social worker and awarded an Honorary Doctorate degree for her contributions to the field. Inspired by the civil rights and social justice movements, Alice Green founded the Centre for Law and Justice in 1985 and later was the Legislative Director of the New York, Civil Liberties Union. Her memoir published in 2023 was entitled: "We who Believe in Freedom: Activism and the Struggle for Social Justice (Google).

Ruby King, PhD, passed away in August 2024 at the University of the West Indies Hospital, Mona, Jamaica. Dr. King retired from the Institute of Education at the University of the West Indies, Mona, Jamaica. She was a founding member of the Institute which liaised with and had a

significant influence on teachers' training colleges in the country. Dr. King played an instrumental role along with Pam Morris and Pansy Hart in the introduction of the Social Studies curriculum in Jamaican schools. She was a well-known historian who co-edited a number of books and was one of the early graduates of the University College of the West Indies (Personal Communication, late August 2024).

Rev. James Lawson (September 22, 1928 - June 9, 2024). Dr. Martin Luther King Jr. once described Rev. Lawson as the leading theorist and strategist for the non-violence movement. Rev. Lawson developed this philosophy when he was a Methodist missionary in India (1950s), and studied carefully Gandhi's philosophy of non-violence. In the United States, Rev. Lawson masterminded and trained many of the future leaders of the civil rights movement. With Lawson, many of his university students participated, for example, in the Freedom Rides, and the March on Washington. As a minister, he moved from the south to Los Angeles where he continued to train activists. Lawson actively supported non-violence, immigrant and workers' rights. In 2021, UCLA renamed its labour center, the James M. Lawson Jr. Labour Center. The James Lawson High School was opened in Nashville, Tennessee in 2023 (Google).

Bernice Johnson Reagan (October 4, 1942 - July 16, 2024), a singer and social justice activist died at 81 years. Reagan was the leader of the a capella group: "Sweet Honey in the Rock" (Google).

Acknowledgements:

We thank the invited Guest Editors, Contributors, international and national external Peer Reviewers, the Senior Journal Manager, the Desktop Publisher, and the computer folks at the University of Alberta Libraries for all of their work to produce this CPI Special Issue.

Very best wishes to the CPI readers for the northern hemisphere summer/fall and the southern hemisphere winter/spring.

Cecille DePass and Ali A. Abdi
CPI Editors and Founders