Muntinlupa (Promised Land) by Ashley Romero

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The Remembered Children of Maui: Pan-Pacific Conversations and Kinship

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The Remembered Children of Maui: Pan-Pacific Conversations and Kinship

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Introduction

This Special Issue of Cultural and Pedagogical Inquiry, entitled *The Remembered Children of Maui: Pan-Pacific Conversations and Kinship*, celebrates critical scholarship from Southeast Asia and the Pacific. This issue arrives amidst a global uptick in authoritarian governance and the enmeshment of extractive capitalism and genocidal statecraft in places like Congo, Sudan, Palestine, Oak Flat, Thacker Pass, West Papua, and the Philippines. These runaway tragedies, taken together, remind us of how the world *really* works: despite our elected officials' invocations of human rights, international law, and human decency, ours is a planet that weeps.

Yet, those least culpable and most affected remain steadfast in their persistence and resistance. Recent events in Gaza and the United States coincide with the nationwide *hikoi* (protest march) in Aotearoa led by *tangata whenua* in contestation of the settler government's proposed Treaty Principles Bill. A cravenly anti-Indigenous piece of legislation, the Treaty Principles Bill purports to unite all New Zealanders under one law but subverts *Te Tiriti o Waitangi*, the foundational document which unreservedly guarantees Māori the right to autonomously govern themselves on their own homelands. *He whakarongo* – it is time that scholars, educators, and activists heed the call of the *tamariki* and *kaumatua* marching up *te ika a Maui* to once again fight for *tino rangatiratanga*, lest these monsters swallow us whole.

This issue does not purport to answer question and offer solutions to the significant contemporary events in any definitive or satisfying manner. It does not show us how to win the war on colonial consciousness and its material consequences. It is more like a can of Spam for those of us stuck in the foxholes or the vision of the cool and neatly pressed bedsheets sure to greet us when we finally come home. The articles featured here offer insights, ideas, inspiration, and examples of anti-colonial pedagogies and community-building initiatives from all over the world. It has stories to tell, not solutions to sell.

This issue reflects our (Noah and Wairehu) ongoing conversations about the prospects and tensions inherent to horizontal alliance building between Indigenous and deterritorialized people throughout the world. Scholars featured in this issue represent perspectives ranging from Aotearoa (New Zealand), the Pacific Islands, Southeast Asia, China, Paraguay, and the Philippines. This issue's scope reflects Linda Tuhiwai Smith's (2021) call for continued engagements between Indigenous and First Nations peoples living in the overdeveloped West and the Indigenous peoples of the Global South, eroding the false divides (Lopesi, 2018) imposed by colonial conquest. By bridging critical approaches to education and global

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perspectives on Indigenous studies, this issue aims to catalyze and contribute to the emancipatory trajectories in each of these fields.

Considering the Philippines

Featuring several articles devoted to the study of subcultural pedagogy and Indigenous education in the Philippines, this issue aims to deepen our collective understanding of educating for anti-colonial resistance. The Philippines' long and ongoing history of conquest by (and resistance to) multiple colonizers makes it so Philippine perspectives on decolonization necessarily enfold considerations of complex histories, discourses, phenomena, and affects (Enriquez, 1989; Stobel, 2001; Manalansan, 2006; Rodriguez, 2009; Tadiar, 2015). These include issues like forcible conversion, racialized capitalism, labor exploitation, migration, assimilation, and a vexed neocolonialism in which Western powers place significant limits on the exercise of Philippine national sovereignty. Yet, the postcolonial Philippine state is itself a colonizing force (Bankoff & Weekley, 2007), one that continues to wage a constant campaign of state violence, land confiscation, and development aggression against Indigenous Peoples (Gabriel, 2017). Philippine perspectives on decolonization, which consider how colonialism has affected the historical and contemporary development of national and diasporic Philippine sibjectivities, therefore contribute "relevant observations and arguments attending to current theoretical debates about indigenous sovereignty, sexual freedom, diasporic identity, and national identity" (Bolton, 2021, p. 222). Philippine-centered studies of decolonizing education show us that postcolonial healing is not a matter of reforming destructive political systems to be more inclusive. Nor is decolonization a simple, personal matter of 'decolonizing our minds' and 'returning to our roots' by embracing precolonial knowledge systems. Philippine perspectives understand that liberation transcends the policed but imaginary boundaries of the nation state and the individual. The authors featured in this issue show how decolonization involves seeing liberatory projects through to their completion, which means the abolition of invader colonialism and its contemporary forms, which include statecraft, capitalism, and schooling (Romero & Yellowhorse, 2022).

This issue's geographic breadth draws from historian Zeus Salazar's (2000) contention that the seafaring peoples of Southeast Asia, the Philippines, Aotearoa, Hawai'i, Madagascar, and Polynesia are part of the same 'cultural continuum' that has been fragmented by settler colonialism, white supremacy, land confiscation, and economic exploitation. The historical, genealogical, and convivial bonds that link the Pacific to Southeast Asia have thus been undertheorized outside of their relation to the dominant economies of the Global North and East Asia (Wilcken, 2013). This issue, at its conception, sought to decenter western, imperial, and colonial accounts of the Pacific by exploring the histories, epistemologies, lifeways, ancestors, and contemporary aspirations that link the region's peoples to one another. The process of inviting and reviewing contributions, however, proved that the relational bonds that unite disparate peoples through shared struggles for autonomy and a desire to live according to the original instructions gifted to us by our ancestors extend beyond the diktats of colonial cartography. To this end, Marco Cuevas-Hewitt's (2020) theorization of an *archipelagic* poetics and analytics is worth quoting at length:

> …ethnolinguistic groups in the Philippine archipelago do not map with particular islands but, rather, with particular maritime regions. For example, the Cebuano language is

> spoken on the island of Cebu, as well as in the eastern portion of Negros and the western portion of Leyte, both of which face Cebu. As a further example, Waray is spoken on the island of Samar, as well as in Eastern Leyte, which faces Samar. Culture can therefore be seen to be produced in flows. Indeed, no culture is an island.
>
> The sea, then, does not constitute a barrier but, rather, a connective tissue crossed by perpetual flows. The importance of the trope of the archipelago is exactly this; that it shifts attention away from compartmentalized island space and redirects our gaze toward the relational space of the sea. In this sense, the archipelago, as I conceive of it here, is not reducible to a mere aggregate of scattered territorial surfaces or a collection of individual islands. Instead, what is significant about the archipelago is the sea between a site of a multiple series of relations that are never fixed but constantly in flux. (pp. 32-33)

Echoing Cuevas-Hewitt's (2020) call for a discursive and ontological prioritization of the *relational space of the sea*, this issue compiles scholarship from the Philippines, Aotearoa, Taiwan, Hawai'i, Paraguay, China and other contested terrains that are often exploited, objectified, and fetishized from those looking on from within the imperial core.

Overview of Offerings

This issue begins with *Restor(y)ing Maui: Trickstering Time and Making Space for Other Worlds,* by **Alejandra Jaramillo-Aristizabal and Michelle Johansson**. Theirs is a collaborative piece that reclaims Indigenous narratives of time and space to undermine the colonial weaponization of time itself. It invokes the trickster spirit of Maui to provoke alternative thinking and cultural reclamation.

Lucero Diaz Valiente's *Disrupting Colonial Education with the Indigenous Praxis Model* further illuminates the pedagogical implications of anti-colonial resistance. Valiente, an emerging Guaraní scholar, discusses Indigenous approaches to higher education through an autoethnographic lens, proposing practical steps for indigenizing and decolonizing education. The article advocates for shared responsibility among students and educators to challenge settler colonialism within academic settings. The theme of pedagogical movement building carries through to two articles from **Colby Miyose**, the first being, *Aloha Pedagogy: Weaving Aho as Ways of Knowing*. Based on Native Hawaiian ontology, this paper advocates for an Indigenous approach to communication and knowledge production. It integrates lived experiences with scholarly inquiry to foster a holistic understanding of Indigeneity in communication. Colby Miyose's second essay, *From Mauka to Makai, Leeward to Windward: Culture-Nature Connection and Pasifika Perspectives on Communication* uses Native Hawaiian values to explore the Pasifika worldview through cultural and geographical connections. It argues for a relational view of communication that incorporates ancestral knowledge and sustainability principles.

Daniel Pai and Lily Tang transport us across the oceanic continent and relational space of moana-nui-a-kiwa in *Centering Indigenous Taiwan: Youth Resistance Through Education, Identity Reclamation, and Cultural Resurgence.* This article utilizes anarcha-Indigenist frameworks to explore Indigenous youth activism in Taiwan. In advocating for autonomy and cultural preservation against assimilation, Pai and Tang promote justice-oriented policies and

cross-cultural solidarity for Indigenous rights. Engaging the broader Pacific, **Joseph C. Abueg's** *Disability Related Beliefs and Services in the U.S.-Affiliated Pacific Islands* examines attitudes towards disabilities and available services in the U.S.-Affiliated Pacific Islands. It critiques the applicability of mainland U.S. disability research to these culturally distinct islands, emphasizing the need for context-specific studies to enhance service provision and guide future research.

Our issue then moves to several studies of liberatory subcultural learning in Iligan City, on the southern Philippine island of Mindanao. Mindanao continues to be an overlooked and under-appreciated region of the archipelago, but is notable for its rich multicultural history that spans millenia and is reflected in its contemporary diversity, as well as the region's high concentration of Indigenous, Muslim, and non-Christian Philippine communities. The first article in this issue's Iligan City series is **Ann Margarette E. Cagaanan, Neil Arkhe P. Azcuna, and Fitzgerald N. Torralba's** *Understanding Subcultures: Ethnographic History of the Iligan City Skateboarding Community.* The authors use historical and ethnographic approaches to explore the skateboarding community in Iligan City. It reveals skateboarding not just as a sport but as a cohesive subculture that offers youth an alternative to societal challenges, suggesting its integration into local history and culture for community development. Next, **Neil Arkhe Azcuna, Diane Marie Solis-Loberanes, and Artchil Daug's** *The Emergence of a Heavy Metal Scene in Iligan City, Philippines: An Oral History*. The comprehensive account traces the origins of Iligan City's Heavy Metal music scene, emphasizing its development as a unique subculture with its distinctly anti-authoritarian ethos and community-building praxes. It highlights the liberatory pedagogies inherent in alternative music spaces. Finally, **Fitzgerald N. Torralba and Jay Rey G. Alovera** present *"Punx Mi Bai!": The Iligan City Hardcore Punk Movement.* This study examines Iligan City's Hardcore Punk Movement as a subculture challenging mainstream norms through collective identity and cultural innovation. It explores the movement's impact on local music culture and community dynamics.

This issue briefly leaves the Philippine's for **Yahui Liu's** *House vs. Home: Two Case Studies of Rural Migrant Workers' Residences*. An architect, sculptor, and theorist, Liu uses ethnographic research to contrast living conditions between urban container housing and rural self-built houses for Chinese migrant workers. It explores the socio-cultural impacts and identities associated with different housing experiences. Liu's work draws attention to the shifting characteristics of relational space and invites us to reconsider the interrelatedness of land, built environments, community, and the self.

Our issue concludes with two articles from **Vilma B. Ramos**, Director of the Center for Indigenous Peoples Education at the Nueva Ecija University of Science and Technology. *Parens Patriae: Addressing the Maternal and Child Health Disparities in the Indigenous Communities in the Philippines* investigates maternal and child health practices and disparities experienced in the Philippines' Aeta communities. Ramos draws from community-embedded research practice to advocate for community-based dialogues for inclusive health programming. Ramos builds upon this deeply relational work in *Access to Universal Health Care in the Philippines: The Challenges of Ethnicity, Barriers, and Inequities*. This research assesses the effectiveness of the Universal Health Care Program in addressing healthcare access among Indigenous Peoples in the Philippines. It identifies ethnic barriers to healthcare and advocates for inclusive healthcare policies.

Each of these articles is a gift. Each offers local insights and lived accounts of anti-colonial pedagogy, organizing, and world-building. Our hope is these articles, taken together, will inform and enlighten readers hoping to engage in similar practices in their own communities. Instead of circumscribing their affinities through disciplinary rubrics, we invite readers to consider how these articles resonate with, support, and even contradict one another. These insights are critical to engaging in anti-colonial agitation in a world besieged and occupied in the name of ecocide, white supremacy, racialized capitalism, genocide, and settler progress. Relational and ecological ways of being are a matter of community defense and self-preservation. It is time that we *tool up* and *ride out*, or take direct action in total negation of a world where techno-fascist states use the prospect of sentient computer programs to terrorize communities while denying the inherent sovereignty of Indigenous Peoples, people of color, and the earth itself. We are united in a shared understanding of education and storytelling as *whakawhanaungatanga*, a reciprocal process of kinship building that enables us to cultivate resilient ways of being, engage in anti-colonial resistance, and stand with Indigenous, dispossessed, and deterritorialized peoples all over the world.

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