

TRANSPACIFIC GEOGRAPHIES BIBLIOGRAPHY

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<p>Anderson, W. (2018). Thickening Transregionalism: Historical Formations of Science, Technology, and Medicine in Southeast Asia. <i>East Asian Science, Technology and Society: An International Journal</i>, 12(4), 503-518.</p>		<p>Although primarily about Southeast Asia, Anderson's piece raises important considerations in the realm of transpacific geography. He cites Mary Margaret Steedly (1999) who describes SEAsia as "at once territorially porous, historically shallow, inherently hybrid," its cultural landscapes "open, plural, and contested interpretive spaces" (p.505). SEAsia as an object of study therefore resists any claims of fixity, purity and parochialism, with a great emphasis on circulations, multiple connections, interdependence and heterogeneity (p.505). Anderson also reminds scholars to engage with 'autonomous or at least richly contextual histories of the locale' and true to his call for thickening transregionalism, create research that seek to understand SEAsia rather than appeal to STS scholars (p.510). Aside from the obvious parallels, the concerns embedded in this statement can certainly be translated into the 'transpacific' intellectual project – who are we writing this for and why are we writing about the transpacific?</p>	<p>Mohammad Khamsya Bin Khidzer, Graduate Student in the Dept of Sociology and Science Studies</p>
<p>Anderson, W. (2012). Asia as method in science and technology studies. <i>East Asian Science, Technology and Society: An International Journal</i>, 6(4), 445-451.</p>		<p>Anderson begins by laying out concerns of STS scholars based in Asia – Are scholars still dependent on Western Intellectual Frameworks, or are they developing independent scholarship? Underlying this anxiety is the notion of periphery and even subordination in the 'neoliberal' global knowledge circuits (see p.447) that global south scholars are acutely aware of. Anderson suggests an Asian STS that deconstructs extant notions of modernization tied to colonization and hegemony: this is a 'new vision of agency and subjectivity in critical relation to colonial modernity – not the valorizing of pre-existing "Asian values" or other regional ontologies' (p.446). It means getting to know each other intellectually without leaning towards North American and Europe. This does not mean the negation of the west but to engage with it more tactically and even changing it. It is this that he</p>	<p>Mohammad Khamsya Bin Khidzer, Graduate Student in the Dept of Sociology and Science Studies</p>

		calls 'Asia as Method'. Anderson also cautions against essentializing Asia to North East or East Asia while excluding other sub-regions. These ideas serve as excellent conversational points between Asian studies and transpacific studies.	
The Parang Sabil of Abdulla and Putli' Isara in Spanish Times: A Tausug ballad sung by Indah Annura/Mohammad Daud Abdul, rose Marie Adjawie and Ricard Adjawie. - In: Sulustudies. - (Jolo).- Vol. 2 (1973). -P. 160-191. - [KITLV TS 161 [K184C]]		This poem is an example of the cultural blending in the Philippines during the Spanish colonial period. On the surface, the story unfolds as a tragic tale of a young maiden's demise and the subsequent demise of her family. Taking the context of the plot's initiating event and its activating agent-- that is, rape by Spaniard--- into consideration, and laying this conflict in parallel with the extratextual historical context of the poem, the story takes on significance as both a reaction to (although not necessarily purposeful) and questioning of, the tribal culture in relation to the emergence of Spanish colonization. While the poem explicates its purpose to be oriented toward lesson teaching, the poem also reveals how Spanish colonialism precipitated tensions <i>within</i> the value systems and group dynamics of the Tausug people. Overall, this poem provides researchers with a first-hand look at myth/story-making in reaction to colonization, and holds promise for comparative literature and psychoanalytic theory of individuals and communities who face colonial (or colonial-type) rule.	Makenzie Read, PhD student of comp. literature, literature department
Attewell, Nadine & Wesley Attewell. "Between Asia and empire: infrastructures of encounter in the archive of war." <i>Inter-Asia Cultural Studies</i> , vol. 20, no. 2, 2019, pp. 162-179, DOI: 10.1080/14649373.2019.1613725		In this article, Nadine and Wesley Attewell draw connections between their respective archival research projects to demonstrate how infrastructures of "care and intimacy" worked to support and reproduce imperial power during the Pacific and Vietnam wars. In her project, Nadine Attewell discusses a British paramilitary organization that recruited diasporic personnel from Asia, Oceania, Africa, North America, and the Caribbean during WWII to assist with British counter-intelligence missions in Japanese-occupied territories. Wesley Attewell turns to the Vietnam War to explore how Asian female migrants travelled to South Vietnam to work as cooks and maids for American troops. Though the Attewells' projects are different in time period and geography, these histories of everyday work reveal not only the necessity of "intimate labor" to the continuance of empire, but also the potentiality of inter-Asian and inter-racial networks of kinship as a mode of resistance against hegemonic structures.	Maya Richards, PhD Student, Department of Literature
Bahng, Aimee. <i>Migrant Futures: Decolonizing Speculation in Financial Times</i> (Durham, NC: Duke University Press, 2018)		Drawing from analyses across transnational geographies encompassing Brazil, the U.S.-Mexico borderlands, Southeast Asia, and the Pacific Islands, <i>Migrant Futures</i> charts how colonial and capitalist investments in projecting and securitizing the future have emerged out of entwined formations of financial speculation and speculative fiction. In doing so,	Keva X. Bui, PhD Candidate, Department of Ethnic Studies and Certificate in Critical Gender Studies
Baik, Crystal. <i>Reencounters: On The Korean War and Diasporic Memory Critique</i> .		Crystal Baik's <i>Reencounters: On the Korean War and Diasporic Memory Critique</i> (2019) ambitiously challenges and dismantles traditional and conventional forms of historiographies and knowledge production by examining the complex	Youngoh Jung, PhD Student, History Department and Critical Gender Studies

<p>(Philadelphia: Temple University Press, 2019).</p>		<p>impact of U.S. Cold War Militarism/Imperialism on Koreans within and beyond the peninsula as a feminist mode of analysis. Baik states that U.S. militarization as a dominant form of power, produces <i>diasporic excesses</i>, “non-normative subjectivities and space deemed expendable to the U.S. and South Korean national agendas”, which have always existed alongside its oppositional normative forces produced during the Cold War under the militarized imperial prowess of the U.S. Drawing from WOC feminism and queer diasporic scholarship, Baik conceptualizes the diasporic by centering the “role played by <i>relational difference</i>, in the coalescing of social affinities and epistemes at odds with the heteronormative logics of the nation-state”. Baik’s interdisciplinary engagement with diasporic memory works disrupts the logics that reproduce disciplinary (and disciplined) work. Instead of filling them with narratives produced by discipline and field based forms of knowledge production, Baik intends to utilize the gaps as a stepping stone through an open-ended process to inspire alternative possibilities of decolonization that the diaspora can take part in.</p>	<p>Graduate Certification Program.</p>
<p>Besnier, Niko. (2011). <i>On the Edge of the Global: Modern Anxieties in a Pacific Island Nation</i>. Stanford, Stanford University Press.</p>	<p>Tonga, modernity, tradition, globalization, commodification</p>	<p>In <i>On the Edge of the Global: Modern Anxieties in a Pacific Island Nation</i>, Niko Besnier argues that in Tonga the modern and the traditional are co-constructing one another. He suggests that modernity is not erasing the traditional, but that the two are at play, influencing one another in banal aspects of the everyday. In order to understand how a society is up taking modernity, it is important to look at the tensions or “crevices” (19) because that is where modernity is debated and constructed. To do this, Besnier looks at the everyday spaces such as the market, salon, pawn shops, pageants, gym and church to show how in each context tradition and modernity come into contact and produce one another. It is in these clashes that Tongans choose which aspects of tradition and modernity they will perform. This leads to a “bifocality” where Tongans participate in “the Tongan way” such as traditional practices, while also interacting with more distant values that are introduced through globalization and trade (13). One example given in the book is through the exchange of money, tapa cloths, and Western products that are sent between Tongans in the diaspora (such as in the U.S.) and Tonga. Through these exchanges between Tonga and the U.S., kin and community members maintain valuable relationships.</p>	<p>Rachel Emerine Hicks, Ph.D. Candidate, Department of Anthropology</p>
<p>Bevaqua, Michael and Tiara Naputi. Militarization and Resistance from Guahan: Protecting and Defending Pagat. <i>American Quarterly</i>, Volume 67, Number 3, September 2015, pp. 837-858</p>		<p>Here, Bevaqua and Naputi situate Guahan and Pacific Islands in the context of American Studies, while giving special attention to the Pacific Ocean as a site of analysis that American Studies has missed. Contributing to critiques of militarization and colonization, they center Guahan’ ongoing fight for self-determination and the fight to save Pagat, an important Chamorro cultural and ancestral place, to highlight “the complexity of a place that is in-between, where the enduring presence of settler</p>	<p>Olivia Quintanilla, Ph.D. Candidate, Ethnic Studies Department</p>

		<p>colonialism has created a seemingly impossible colonial bind that positions indigenous peoples as “domestic to the United States in a foreign sense.” The authors examine discourses of national belonging and legal frameworks that are useful for the Transpacific framework.</p>	
<p>Blank, Paul W. “The Pacific: A Mediterranean in the Making?” <i>Geographical Review</i>, vol. 89, no. 2, Apr. 1999, pp. 265–277., doi:10.2307/216091.</p>		<p>This article takes a historic look at the Mediterranean to explore the contemporary climate of the Pacific Basin. Utilizing Bently's definition of integration, the author suggests that the Pacific Basin is experiencing a moment of integration, characterized by the development of societies in response to cultural and economic exchange processes. He explores this notion by comparing the contemporary moment in the Pacific Basin to the ancient historic basin of the Mediterranean during Greek antiquity and the Roman Empire. While he notes that, geographically speaking, the two bodies of water are expansively different in size, he justifies this comparison through the available technologies of each period; traversing the pacific for economic and cultural exchange today, even though its at a greater distance than any Mediterranean travel, is comparable given the advanced technology in the contemporary age. Overall, the comparative analysis explores three main points: the emergence of hegemony and cultural synthesis through the development of port cities, the emergence of "mirror cities" around port cities, and the "postmodern" cultural climate which follows such development. In the end, the author suggests that the Pacific Basin will become something significantly similar to the historic basin of the Mediterranean.</p>	<p>Makenzie Read, PhD student of comp. literature, literature department</p>
<p>Bray, Mark. (1993). "Education and the Vestiges of Colonialism: self-determination, neocolonialism and dependency in the South Pacific." <i>Comparative Education</i> 29(3): 333-348. DOI: 10.1080/0305006930290309</p>	<p>Education, Oceania, colonialism, neocolonialism, self-determination, decolonization</p>	<p>This article summarized the different themes brought up in this special issue of Comparative Education. Particularly it explored the "concepts of self-determination, neocolonialism and dependency" (333) affecting Pacific countries. The situation is complex because countries in the S. Pacific vary in size, population, level of income, colonial past and present, and access to external resources. "These continua help make the point that colonialism affects different dimensions of education systems in different ways. They also demonstrate that the pace of decolonisation varies in different countries" (336). To make this argument, Bray looks at curriculum, post-secondary education, and finance to show the different effects of colonial legacies. For example, Bray talks about exams and how the University of South Pacific (USP) is creating an internal or regional colonialism by forcing countries to meet a certain standard and test that does not fit with the cultural context of all the countries affiliated with USP (340). He also critiques the help of the World Bank who through giving large amounts of money creates neocolonialism and dependent relationships. Within this article, there are helpful explanations of colonialism, neocolonialism, and the directions a postcolonial country can move, especially within the context of the Pacific (334-336).</p>	<p>Rachel Emerine Hicks, Ph.D. Candidate, Department of Anthropology</p>

<p>Case, Emalani. "I ka Piko, To the Summit: Resistance from the Mountain to the Sea" <i>Journal of Pacific History</i>. 2019.</p>	<p>Indigeneity, Activism, Hawai'i</p>	<p>Case, a kia'i of Mauna Kea, theorizes the words of Uncle Walter Ritte, who articulates that, after years of colonization, the Hawaiian people have been pushed to the summit of Mauna Kea, our last stand against the colonization of Hawai'i. She articulates an approach to this, thinking of Mauna Kea as the piko, the center. Case further refuses to sterilize Mauna Kea; as a Kanaka Maoli from Waimea, Hawai'i, she unapologetically respatializes Mauna Kea as sacred. She further thinks about the "locked gate" placed by land owners at 'Anaeho'omalau, a bay she grew up in relation to, and the "wastelands" imagined by colonial geographies of Hawai'i on Mauna Kea as a place "with no vegetation." Ultimately, while Case primarily seeks to make a case for the defense of the sacred, she articulates a decolonial geography of returning to the piko—the connection to our ancestors and the summit of Mauna Kea.</p>	<p>Gregory Pōmaika'i Gushiken (Kanaka Maoli), PhD Student, Department of Ethnic Studies</p>
<p>Casumbal-Salazar, Iopeka. "A Fictive Kinship: Making 'Modernity,' 'Ancient Hawaiians,' and the Telescopes on Mauna Kea." U of Minnesota P, https://www.upress.umn.edu/book-division/images/other-images/a-fictive-kinship-making-modernity-ancient-hawaiians-and-the-telescopes-on-mauna-kea. Accessed 14 Mar. 2020.</p>		<p>In this article, Iopeka Casumbal-Salazar argues that western-centric scientific practices (and their, at best, additive logics of diversity and multiculturalism) function to delineate and mediate the parameters of rationality, which fundamentally dictates the structures of the human. Such logic contributes to what or who constitutes the category of human and further relates to where colonial and non-colonial epistemologies are situated in a hierarchy of knowledge, wherein Indigenous knowledge systems are relegated to the peripheries of settler-identified rationality. Additionally, the article discusses not only the hierarchies of human difference but also the ways in which onto-epistemological discourses by Kanaka 'Ōiwi help to combat settler colonial hegemonic systems of knowledge and legitimacy. Casumbal-Salazar writes, "I am concerned with ways in which the rhetoric of big science, as taken up by the state and advocates of astronomy expansion, works to expel Kanaka 'Ōiwi from modernity as a path to settler selfhood." Moreover, Casumbal-Salazar explores how settler state legitimacy adopts moves to innocence via a desire to become native and thus eliminating Kanaka Maoli claims to independence, sovereignty, and self-determination in order to state such claims to credibility. Casumbal-Salazar's forthcoming book titled <i>First Light: Indigenous Struggle and Astronomy on Mauna a Wakea</i> further expands upon ideas explored in this article.</p>	<p>Joanmarie Bañez, PhD Student, Department of Literature</p>
<p>Chen, Tina. "(The) Transpacific Turns." <i>Oxford Research Encyclopedia of Literature</i>, Oxford University Press, 2020, pp. 1-20. DOI: 10.1093/acrefore/9780190201098.013.782</p>		<p>In her article, Chen argues that the asymmetrical, capacious, and unequal nature of the transpacific serves as a facilitator for multiple approaches and modes of knowledge rather than a reliance on a singular, monolithic formulation. Chen highlights three key "turns" in critical thought – "through militarization, the ecological, and indigeneity" – that she suggests work together to re-map the transpacific in ways that present the converging and diverging perspectives of the transpacific as a subject and a field of study. Employing these turns in her analysis of three transpacific literary texts, Chen reveals that the dynamic, overlapping, and even contradictory articulations of the transpacific are symbolic of both its challenges and its possibilities.</p>	<p>Maya Richards, PhD Student, Department of Literature</p>

<p>Choi, Suhi. <i>Right to Mourn: Trauma, Empathy, and Korean War Memorials</i>, (Oxford University Press, 2019).</p>		<p>Suhi Choi navigates the established memories and narratives that have arisen around US military action both during and following the Korean War as they manifest and inform/are informed by Korean War memorials. Memorials represent a space in which American-dominated narratives of justice/righteousness are both entrenched and challenged by the space of the memorial and the mourners visiting each site. The very act of mourning works to express an atemporal trauma that actively reproduces memories/sufferings that stem from the war. Choi thus utilizes the memorials as a means to analyze the Korean negotiation of the Korean War's legacy and the nature of the dominating American military presence.</p>	<p>Robert Potmesil, PhD Student, Department of History</p>
<p>Chung, Patrick. "From Korea to Vietnam: Local Labor, Multinational Capital, and the Evolution of US Military Logistics, 1950–97." <i>Radical History Review</i>, 2019 (133): 31–55.</p>		<p>Chung looks to analyze the "container revolution" that defined the militarized reconstruction of labor and capital in the transpacific region led by the United States during the Cold War. Chung describes the racialization of labor and the privatization of supply chains led by the US military contracting during and in the aftermath of the Korean and Vietnam Wars. Such privatization and cost-cutting practices shaped labor practices in the wake of US military activity, resulting in the exploitations of a racialized labor force. The subsequent embrace of "containerization" in the production/movement of goods by the US military demonstrates the lasting impact of militarized influences on capital in spaces such as Korea and Vietnam.</p>	<p>Robert Potmesil, PhD Student, Department of History</p>
<p>Cushman, Gregory T. <i>Guano and the Opening of the Pacific World: A Global Ecological History</i>. New York: Cambridge University Press, 2013.</p>		<p>This text examines Peru's relationship to islands in the Pacific Ocean through the guano boom of the mid 19th century. As guano extracts played an important role in development of New Zealand and Australia's economies, the Peruvian government began to prioritize expeditions to pacific islands such as Christmas Island and Easter Island in order to begin harvesting guano. In order to tell this larger story of migration and technological development, he prioritizes the perspectives of workers who harvested guano, as well as that of bureaucrats working for the Peruvian government. Within Latin American History, Cushman's work is particularly significant because it delves into the often neglected economic relationship between nations such as Peru and Pacific Islands.</p>	<p>Amie Campos, PhD Candidate, Department of History</p>
<p>DeLoughrey, Elizabeth. "The Myth of Isolates: Ecosystem Ecologies in the Nuclear Pacific." <i>Cultural Geographies</i>, vol. 20, no. 2, 2012, pp. 167-184.</p>		<p>In "The Myth of Isolates" Elizabeth DeLoughrey discusses the consequences of extractive, colonial practices that situate islands or other such places as scientific sites or laboratories for scientific study ignore detrimental consequences to the peoples, cultures, and knowledges already in and of such places that are not included within the agenda of western science. DeLoughrey articulates such practice, such as nuclear testing, in detail, analyzing the consequences emergent from the world's "first thermonuclear (hydroweapon) explosion called <i>Mike</i>, a 12-megaton device that produced a mushroom cloud 25 miles high and 100 miles wide. <i>Mike</i> blew the island of Elugelab out of existence, leaving a 6200 foot wide crater" (170). The most controversial test of all, DeLoughery notes, is a series of six nuclear explosions at Enewetak and Bikini Atolls in 1954 that features the notorious 15-megaton thermonuclear weapon <i>Bravo</i>, which left a</p>	<p>Joanmarie Bañez, PhD Student, Department of Literature</p>

		crater of 6500 feet wide and 250 feet deep. <i>Bravo</i> covered the surrounding islands with radioactive strontium, cesium, and iodine, and became an ecological and political relations disaster. Fallout exposed hundreds of Marshall Islanders to nuclear radiation and contributed to countless miscarriages, leukemia deaths, thyroid cancers, and chromosome damage that knows no temporal or genealogical limit (171). DeLoughery concludes that studies benefit “mankind” at the expense of Indigenous worlding through adopting an isolated rather than archipelagic logic, which has led to the explosion of entire Islands and the obliteration of Indigenous worlds for nuclear testing purposes.	
DeLoughrey, Elizabeth. <i>Routes and Roots: Navigating Caribbean and Pacific Island Literatures</i> . Honolulu: University of Hawai'i Press, 2007.		In this comparative study of Caribbean and Pacific Island literatures, American scholar DeLoughrey intervenes into singular land-based histories and narratives of empires that limit these literatures to put forth a dynamic approach to land and ocean. Through Barbadian poet Kamau Brathwaite's concept of "tidalectics," DeLoughrey looks at the intimate relationship between oceanic voyaging and nation-building narratives.	Sang Eun Eunice Lee, PhD Candidate, Department of Literature, Critical Gender Studies
Diaz, V. (2011) <i>Voyaging for Anti-Colonial Recovery: Austronesia Seafaring, Archipelagic Rethinking, and the Re-mapping of Indigeneity</i> . Pacific Asia Inquiry Volume 2 (No. 1)		In this work, Diaz offers important inversions of traditional tropes about Pacific culture through the canoe, an indigenous transportation technology. He offers seafaring viewed as analytic and as practice, and highlights materiality for imagining networks and coalitions among indigenous peoples struggling against other histories of migration and settlement in other regions of the world.	Olivia Quintanilla, Ph.D. Candidate, Ethnic Studies Department
Doolan, Yuri W. "Transpacific Camptowns: Korean Women, US Army Bases, and Military Prostitution in America." <i>Journal of American Ethnic History</i> , vol. 38, no. 4, 2019, pp. 33–54., doi:10.5406/jamerethnhist.38.4.0033.		This article addresses the phenomena of the transpacific camptown through a case study of the link between South Korean prostitution and U.S.-American military presence abroad. The case study begins with the emergence of camptowns in South Korea during the 1940s and traces its shifts and development to present day, pulling from U.S.-American official military regulations, U.S.-American immigration laws for war brides, and South Korean sources. While the article investigates South Korean transpacific activity, it holds particular value for contemporary researchers of other countries in the transpacific, particularly countries with established U.S.-military presence, be it formal or informal. For the author's discussion demonstrates that the U.S.-military presence historically helps to create the demand for prostitution and that it also functions as a vehicle to make the transpacific sex work circuit a reality. She also complicates the notion of geography through her discussion of domestic U.S. military bases (as islands within the mainland) and the transpacific movement of specific effects of U.S. empire (as they originate according to a specific geography abroad and return to U.S. soil).	Makenzie Read, PhD student of comp. literature, literature department
Duara, P. (2018). Time and Tide Wait for No Man: A Response to Warwick Anderson and Michael MJ Fischer. <i>East Asian Science</i> ,		This piece by Prasenjit Duara provides an interesting approach to studying STS in East Asia, one which I feel is even more applicable to Transpacific studies. Duara adopts the oceanic circulatory flow metaphor for understanding	Mohammad Khamsya Bin Khidzer, Graduate Student in the Dept of Sociology and Science Studies

<p><i>Technology and Society: An International Journal</i>, 12(4), 541-547.</p>		<p>historical processes. There are the surface currents, which are faster and more reactive to elements such as temperature, winds and land, and there are deep currents which are heavier, slower and cyclical (p.544). He applies this metaphor by referring to durable historical formations such as the nation state or capitalism as deep currents that structure other surface level socio-historical phenomena such economic development or the expression of nationalism. However, the ocean also has a material implication in that it contours life on earth and brings the excesses of the Anthropocene era into sharp relief. This seems an especially salient point to consider in transpacific studies given its landscape of islands which wrest with precarity brought about by human activity.</p>	
<p>Duong, Natalia. "Agent Orange Bodies: Viet, Duc, and Transnational Narratives of Repair." <i>Canadian Review of American Studies</i> 48, no. 3 (2018): 387-414</p>		<p>In this article, Natalia Duong engages disability theory to trace how narratives of repair in the aftermath of Agent Orange exposure in the Vietnam War functioned to rhetorically unite Japan and Vietnam in an alliance against US war crimes. By asking how Agent Orange poses a political, ethical, and material problem across multiple sites in the transpacific, Duong demonstrates how the effects of chemical exposure exceed the geographies of the Vietnam War's presumed spatiotemporality. In bringing disability justice to the forefront of conversations around the afterlives of the "longue durée of the Asia-Pacific War(s)," Duong maps the militarized transpacific through a network of human and nonhuman bodies that reveal different accounts of military violence.</p>	<p>Keva X. Bui, PhD Candidate, Department of Ethnic Studies and Certificate in Critical Gender Studies</p>
<p>Fischer, M. M. (2018). Theorizing STS from Asia—Toward an STS Multiscale Bioecology Framework: A Blurred Genre Manifesto/Agenda for an Emergent Field. <i>East Asian Science, Technology and Society: an International Journal</i>, 12(4), 519-540.</p>		<p>Fischer (2018) asserts that 'East Asia and Southeast Asia provide important strategic locales or sites of cultural critique and materials for new theory construction' (p.519). One of the key ways Fischer recommends that this can be achieved is through the examination of bioecological narratives, which he defines as the 'interaction between life and mechanical worlds' (p.520). He explores the work of Entang Wiharso, an Indonesian born, US based artist whose art and technology installation show how vibrations from devices such as the mobile phone, television or traffic affect humans differently. Narrating his transnational experiences, he explains that vibration from the environment are different in Java compared to Rhode Island. In the former, the experience is much more intense because of a complex assemblage of technology, infrastructure, human life and local history. Fischer (2018) points to how artists' engagement with imaginations of technology gives shape to a form of critique of the postcolonial condition that is 'intensely locally grounded, often politically scathing...heavily coded in personal symbolic vocabularies' (p.530) and more importantly, that are different from the 'pedagogies in which we have been trained to see, think and act' (p.529, parentheses mine). This radical project of epistemological recovery in STS is also one that resonates with the objectives of transpacific studies.</p>	<p>Mohammad Khamsya Bin Khidzer, Graduate Student in the Dept of Sociology and Science Studies</p>

<p>Fujikane, Candace. "Mapping Abundance on Mauna a Wākea as a Practice of Ea." <i>No ka Pono o ka Lāhui: special issue of Hūlili: Multidisciplinary Research on Hawaiian Well-Being</i>. Noelani Goodyear-Ka'ōpua and Kahunawai Wright, eds., vol. 11. 2019.</p>	<p>Indigeneity, Activism, Hawai'i, Cartography, mo'olelo</p>	<p>Fujikane draws connections between cartographic practice and astronomy in Hawai'i in the colonial project of elimination. She thinks critically about how "the occupying state's erosion of the integrity of land and its continuities to produce wastelands as a part of the ongoing process of land seizure in Hawai'i" through what she calls a logic of subdivision, where the state itself fractures the mo'olelo maps of wahi pana (storied, sacred places) through creating maps and subdivisions that stand in contrast to Indigenous Hawaiian ways of knowing. Developing a theory of settler aloha 'āina through critical settler cartography, Fujikane thinks productively about Indigenous Hawaiian mappings of abundance where the state deems places wasteland.</p>	<p>Gregory Pōmaika'i Gushiken (Kanaka Maoli), PhD Student, Department of Ethnic Studies</p>
<p>Fujitani, Takashi. <i>Race for Empire: Koreans as Japanese and Japanese as Americans During World War II</i>. (Berkeley: University of California Press, 2011).</p>		<p>In <i>Race for Empire</i>, Tak Fujitani attempts to bridge the two fields of American Studies and Asian Studies by comparatively concentrating the themes of militarism (specifically conscription and soldiering), governmentality, and police/vulgar racism. Fujitani examines how these themes have impacted and utilized Japanese Americans in the American military and Korean soldiers in the Japanese military during the second half of the Asia-Pacific War (1937-1945). It is Fujitani's attempts to move beyond the boxed in nature of disciplinary knowledge formations and think of ways to overlap, connect, and bridge two different fields. Fujitani's utilizes Foucauldian concepts of "bio-power" and "governmentality" to historicize the mobilization and recruitment of ethnic minority soldiers. Fujitani also examines how the influence of soldiering in society, culture, and national identity can be illuminated by examining conscription of Korean men into the Japanese military and how it converges with gender and race.</p>	<p>Youngoh Jung, PhD Student, History Department and Critical Gender Studies Graduate Certification Program.</p>
<p>Goodyear-Ka'ōpua, Noelani. "Indigenous Oceanic Futures: Challenging Settler Colonialisms & Militarization." <i>Indigenous and Decolonizing Studies in Education</i>. Linda Tuhiwai Smith, Eve Tuck, and K Wayne Yang, eds. Routledge. 2018.</p>	<p>Futurity, Militarism, Hawai'i, Indigeneity, Education</p>	<p>Goodyear-Ka'ōpua articulates in this essay that the project of militarization in the Pacific, exemplified by the Rim of the Pacific Exercises (one of the largest war games in the world) is a project of futurity, a means of talking about the future that presupposes a continuance of the settler state. She alternatively thinks about the worldwide voyage of the Hōkūle'a as a project of educational praxis that, following Tuck and Gaztambide-Fernandez's work (2013), shifts the curriculum away from one of settler futurity and towards one that proliferates Indigenous Oceanic futures. Spatially, the essay thinks interestingly about the Pacific as a site of contestation. Where the Transpacific, as Bahng (2017) and others have shown, is predicated upon contesting projections of financialized and militarized futures (Vicuna Gonzalez, 2018), the placing of this place-making as a pedagogical act is interesting for the consideration of Indigenous Pacific agency in the formulations of the Transpacific.</p>	<p>Gregory Pōmaika'i Gushiken (Kanaka Maoli), PhD Student, Department of Ethnic Studies</p>
<p>Gonzalez, Vernadette Vicuña. <i>Securing Paradise : Tourism and Militarism in Hawai'i and the Philippines</i>. Duke University Press, 2013.</p>		<p>In this book, Gonzalez studies the inter-relationship of tourism and militarism in Hawai'i and the Philippines, two key sites essential to American domination in the Pacific. Through her exploration of a diverse range of source materials, Gonzalez</p>	<p>Maya Richards, PhD Student, Department of Literature</p>

		reveals how the gendered and racialized fictions of “security” and “paradise” have been imbricated in the construction and maintenance of U.S. empire in the Pacific and Asia. Illustrating the interchange between militarization and tourism, Gonzalez demonstrates how the infrastructures and practices that sustained the U.S. military through wars in the Pacific became foundational to modern tourism. At the same time, Gonzalez argues that continued U.S. military presence is justified in the name of providing security for the economic prosperity of the tourism industry in the region.	
He, Huan. “On the Perpetual Motion of Search’: The Transpacific Networked Poetics of Craig Santo Perez and Theresa H.K. Cha.” <i>College Literature</i> 47, no. 1 (2020): 185-212		In this article, Huan He explores the political work of fragmentation in the poetry of Craig Santos Perez and Theresa H.K. Cha as a relational aesthetic that maps a network of decolonial solidarity in the transpacific. Drawing attention to how colonial cartographies have overdetermined Guam’s positionality within global politics of settler colonialism and militarism, He locates a decolonial aesthetic project within fragmented poetics that, rather than restore Guam to a “knowable position on the Pacific map,” narrates Pacific geographies through a connectedness that emphasizes “the ontology of transpacific sociality, a decolonial sensibility that always already existed between Pacific Islands, Asia, and the Americas.” Put differently, He invites us to consider an alternate mapping of the transpacific through relational aesthetics of decoloniality as way of unsettling colonial cartographies.	Keva X. Bui, PhD Candidate, Department of Ethnic Studies and Certificate in Critical Gender Studies
Höhn, Maria and Seungsook Moon, eds. <i>Over There: Living with the U.S. Military Empire from World War Two to the Present</i> . Durham: Duke University Press, 2010.		This edited volume puts together essays that focus on the impact U.S. military bases abroad had on social relations in host countries. After 1945, the United States built a massive military empire, and the authors point out that this global phenomenon led to a creation of hybrid spaces, blurring sovereignty and national boundaries. These hybrid spaces “Over There” became sites of imperial power where American soldiers and local people interact. The hierarchical meanings of race, gender, sexuality, and class in the United States and abroad have shaped the interactions and social relations in these hybrid spaces.	Hyesong Lim, PhD Student, History Department
Imada, A. (2012). <i>Aloha America: Hula Circuits Through the U.S. Empire</i> . Durham, NC. Duke University Press.		Imada reveals the role of hula in legitimating U.S. imperial ambitions in Hawai’i and tells the story of touring “hula circuits” that introduced hula and Hawaiians to U.S. audiences and established “imagined intimacy” fantasies that existed physically and symbolically for Americans. Imada importantly demonstrates how hula performers incorporated veiled critiques of U.S. expansion into their productions	Olivia Quintanilla, Ph.D. Candidate, Ethnic Studies Department
Kim, Elaine H. and Chungmoo Choi (Eds.). <i>Dangerous Women: Gender & Korean Nationalism</i> . (New York: Routledge, 1998).		In <i>Dangerous Women: Gender and Korean Nationalism</i> edited by Elaine H. Kim and Chungmoo Choi, the authors explore how social construction (and reconstruction) of womanhood and the definition of their roles were cemented during the post Korean War Cold War period under military	Youngoh Jung, PhD Student, History Department and Critical Gender Studies

		<p>dictatorships (1961-1987). It was during this era of constant geopolitical crisis that the normalization, acceptance, and nurturing of manhood and masculinization coincided with that of nationalism and national strength from every aspect of everyday life, especially during the authoritarian dictatorship of Pak Chŏng Hŭi (1960-1979). The authors explore how the legacies of Japanese colonialism and American occupation have shaped the formation of the South Korean nation-state in a very androcentric and nationalistic manner. Korean tradition was “re-invented” to interlink nationalism, masculinization, militarization, modernization, patriarchal and familial hierarchy, all under the banner of national preservation and national growth. Thus, unequal gendered hierarchy, as well as gender discrimination and a misogynistic culture became tolerable and normalized as Korean men mimicked the colonists (and neo-colonists) to figuratively re-colonize Korean women “to shed their emasculated and infantilized image and prove their masculinity to a degree of exaggeration that may include violence against women.”</p>	<p>Graduate Certification Program.</p>
<p>Kim, Jodi. <i>Ends of Empire: Asian American Critique and the Cold War</i>. (Minneapolis: University of Minnesota Press, 2010).</p>		<p>Jodi Kim's <i>Ends of Empire: Asian American Critique and the Cold War</i> (2010) and attempts to excavate silences and memory-based narratives that reveal the inner-working of American militarism and the lasting impacts of the Cold War in Asia. Kim utilizes Asian American cultural politics and critique to analyze cultural products such as novels and documentaries to examine the “gendered racial optics and imperial logics of the Cold War in Asia” and in doing so, the multiple and perpetuated “ends” of the U.S. empire not only “animate and reinvigorate the historical life of American empire, but also [unveils] how such ends are incomplete, full of contradictions, impossibilities, and at times certain failure.” The Cold War is presented by Kim as the identity politics of the U.S. nation-state and her work reaches beyond both the official nationalistic narrative of democracy, peace, and rescue and liberal multiculturalism that incorporates Asian Americans into the domestic sphere through visible justice and equality. By observing the visible but unnamable (through Kim’s way of looking at Asian American cultural products as the ‘third-way’), the silences, remnants, and ruins are located. The triangulation of U.S. as colonizer/imperialist, Asian Americans and racial minorities as internally colonized, and Asian nations and subject under the umbrella of Cold War geopolitics and American militarism as the neo-colony; serve as the foundational gateway to uncovering what was considered lost and also reveal “the international genealogy of Asian American studies.”</p>	<p>Youngoh Jung, PhD Student, History Department and Critical Gender Studies Graduate Certification Program.</p>
<p>Koikari, Mire. “Building a bridge across the Pacific: Domestic training and Cold War technical interchange between Okinawa and Hawaii.” In <i>Cold War Encounters in US-Occupied</i></p>		<p>Koikari’s chapter studies the unique significance of Hawaii and Okinawa in the Cold War by tracing the transfer of knowledge and technology from Hawaii to Okinawa. With the onset of the Cold War, Hawaii, which had been perceived as an expandable peripheral island of the U.S. empire, came to obtain “an ideological value unmatched by any other part of</p>	<p>Hyesong Lim, PhD Student, History Department</p>

<p><i>Okinawa: Women, Militarized Domesticity, and Transnationalism in East Asia</i>, 100-145. Cambridge: Cambridge University Press, 2015.</p>		<p>the US" (104). The question of Hawaii's entry into statehood was directly linked to its place in Cold War geopolitics. Supporters of Hawaii's statehood saw its proximity to Asia as an asset, and saw that propagating the racial harmony of Hawaii would be useful to spread the image of America as a guardian of freedom, equality, and democracy globally. One example of such effort is the creation of the East-West Center in Hawaii to promote technological and cultural transfer from the US to Okinawa. It was aimed to "naturalize" the US presence in Asia and promote the idea that Okinawans would prosper under US rule just like Hawaii, while the anti-US sentiment in Okinawa was on the rise. In this project that actively employed Asian American women as messengers bearing American ideals of domesticity, Asian Americans and Okinawan Americans in Hawaii received the spotlight as "exemplary Americans." At the same time, however, the indigenous population in Hawaii had to struggle with further cultural and political subjugation to American influence and was marginalized in their own land (112). The success story of Okinawans in Hawaii masked the "colonial violence and dispossession in the Pacific" (141).</p>	
<p>Lee, Jin-Kyung. <i>Service Economies: Militarism, Sex Work, and Migrant Labor in South Korea</i>. Minneapolis: University of Minnesota Press, 2010.</p>		<p>Focusing on literary depictions of military, sexual and migrant labors in post-Korean War South Korea, Lee brings to light South Korea's positionality as a subempire in Asia by underscoring the nation-state's investments in global capitalism and militarism. Lee's discussion around South Korean participation in the Vietnam War through its military laborers provides a crucial layered perspective of the workings of an empire.</p>	<p>Sang Eun Eunice Lee, PhD Candidate, Department of Literature, Critical Gender Studies</p>
<p>Maclellan, Nic. "The Region in Review: International Issues and Events, 2014." <i>The Contemporary Pacific</i>, vol. 28, no. 2, 2016, pp. 430–447., doi:10.1353/cp.2015.0030.</p>		<p>This source represents one of many annual reviews of the transpacific region; the "Region in Review" papers stretch back at least until the early 1990s. (Note: I originally found this review through sourcing the U.S. Navy's war college databases, which seems to suggest they are relevant for contemporary American policy making and military organization.) This particular review, for the year of 2015, basically accounts for the outcomes of various transpacific government meetings held by leaders of transpacific islands. Some of the topics addressed within the regional intergovernmental meetings include: the framework on Pacific Regionalism, human rights and violence against women across the pacific region, asylum seekers on Manus and Nauru, climate change, fisheries, democracy in Fiji and West Papua, leadership appointments, trade, socio-economic planning, solar technology, financial aid, and international relations. These annual reviews provide a wealth of primary source information for researchers who are interested in contemporary political issues and politicians in the transpacific region.</p>	<p>Makenzie Read, PhD student of comp. literature, literature department</p>
<p>Macpherson, Cluny and La'avasa Macpherson (2009). <i>The Warm Winds of Change: Globalisation in Contemporary Samoa</i>.</p>	<p>Samoa, globalization, economics, migration, cultural change</p>	<p>In this book, the authors argue that globalization is having greater effect now than before because of changes caused by migration and the introduction of ideologies that undermine the traditional role of leaders. The book looks at how international</p>	<p>Rachel Emerine Hicks, Ph.D. Candidate,</p>

<p>Auckland, New Zealand, Auckland University Press.</p>		<p>migration away from Samoa is affecting the traditional structure of the local communities in Samoa. Although migration has happened for 150 years, over the last 50 years it is happening in more significant amounts - people are gone longer and going further, bringing change to the village organization. When people return to the village, they bring innovative ideas and understandings of how society should be structured. As a result, there is no longer one ideological system that unites Samoan society, making it difficult for the traditional elite to control discourse and beliefs (191). Although individuals are still emotionally attached to the village and see it as an “affective center,” they no longer see the village as a “demographic center” (90). Since migrants are emotionally attached to the village, they send money to contribute to village happenings. Sending money often meets the financial needs of family members, but it also allows migrants to participate in village events that they cannot attend, and in so doing, preserve their valuable social relationships and gain social status. Although there is more significant change than in the past, the authors argue that Samoa is dynamic and for this reason the people can adapt to change without “destroying the idea of Samoa in the process” (193).</p>	<p>Department of Anthropology</p>
<p>Makihara, Miki and Bambi Schieffelin, Eds. (2007). <i>Consequences of contact: language ideologies and sociocultural transformations in Pacific societies</i>. Oxford, Oxford University Press.</p>	<p>Oceania, linguistic diversity, language change, cultural change, contact zones</p>	<p>This edited volume focuses on the linguistic diversity throughout the Pacific but also explores the contact zones – where people, ideas, institutions, governments, religions and more meet and affect one another. In particular it examines language ideologies and how “language is transformed by and transforms changing social realities” (5). The editors consider language ideologies to be “cultural representations, whether explicit or implicit, at the intersection of language and human beings in the social world.” These representations “link language to identity, power, aesthetics, morality, and epistemology in terms of cultural and historical specificities. Through such linkages, language ideologies underpin not only linguistics form and use, but also significant social institutions and fundamental notions of persons and community” (14). The chapters throughout the book look at language ideologies and the process of contact in places such as Solomon Islands, Papua New Guinea, Indonesia, Rapa Nui, Tonga, and French Polynesia. The authors explore topics such as urban pidgins, politics, schooling, colonial and foreign languages, and the influence of religious ideologies on language use. Through the various case studies within the chapters, we see themes of contact, exchange, and change which are prevalent throughout the Pacific.</p>	<p>Rachel Emerine Hicks, Ph.D. Candidate, Department of Anthropology</p>
<p>Marzec, R.(2016). <i>Militarizing the Environment Climate Change and the Security State</i>. Minneapolis, MN. University of Minnesota Press.</p>		<p>Marzec critiques narratives of natural crises as public logic for militarized interventions. Indigenous people are seldom the narrators or producers of these stories, nor are they often the primary audience. He focuses on how climate change impacts also detract from a discussion of other</p>	<p>Olivia Quintanilla, Ph.D. Candidate, Ethnic Studies Department</p>

		issues related to globalization and capitalism that drive migration and amplify vulnerability.	
Edward Dallam Melillo. <i>Strangers on Familiar Soil: Rediscovering the Chile-California Connection</i> . New Haven, CT: Yale University Press, 2015.		This work delves into the seldom explored economic relationship between Chile and California that began in the 18 th century, when the potato was brought from Chile to California for the first time. As Melillo shows, trade between both countries resulted in an exchange of goods, technology and ideas between both nations that significantly impacted both societies. Developments in mining technology in particular were particularly beneficial to Chile in the 19 th century, having learned from advances in the field during California's gold rush. By focusing on how the Pacific shaped the relationship between these two nations, Melillo also pushes for a version of US history that recognizes the influence of the Pacific in its national development during the 19 th century.	Amie Campos, PhD Candidate, Department of History
Na'Puti, Tiara R. and Judy Rohrer, "Pacific Moves Beyond Colonialism: A Conversation from Hawai'i and Guåhan." Source: <i>Feminist Studies</i> , Vol. 43, No. 3, Decolonial and Postcolonial Approaches: A dialogue (2017), pp. 537-547 Published by: Feminist Studies, Inc.		Here, scholar-activists are eager to think together about approaches to challenging the colonialism that emerges from the Pacific. This essay argues that a combined post/decolonial approach can illuminate colonial processes and reassert indigeneity. They weave together examples from Hawai'i and Guam to illustrate how such a joint mobilization exposes "settler colonial processes and resistances." Central to the essay is how such a framework rearticulates identities to recenter indigeneity. Their intention is to demonstrate how Pacific moves beyond colonialism.	Olivia Quintanilla, Ph.D. Candidate, Ethnic Studies Department
Onishi, Yuichiro. <i>Transpacific Antiracism: Afro-Asian Solidarity in 20th-century Black America, Japan and Okinawa</i> . New York: New York University Press, 2013.		Onishi explores the Afro-Asian solidarity through various examples such as the pro-Japanese scholarship of W.E.B. Du Bois, Japanese intellectual exchange community, Kokujin Kenkyu no kai, and Okinawan anti-imperial struggles. Noting both the potential for resistance and its pitfalls—such as Du Bois' reproduction of the imperial structures in his strong support of the Japanese empire—Onishi contributes to an expansive transpacific intellectual geography that not only spatially maps the US and Japan, but also contends with the spatiotemporal formation of Okinawa during the Vietnam War.	Sang Eun Eunice Lee, PhD Candidate, Department of Literature, Critical Gender Studies
Padoongpatt, Mark. <i>Flavors of Empire: Food and the Making of Thai America</i> . (Oakland: University of California Press, 2017).		Here, Padoongpatt traces the myriad of Thai foods and foodways that map out the commodification of Thai cuisine and culture in the United States. The author examines American military and imperial influence in Thailand following the second world war and the transformation of the Thai economy towards a service-oriented economy. Such a transition impacted the Thai-American community as it began to establish itself in areas such as Thai Town in Los Angeles. The hypervisuality of Thai restaurants and foods in the broader American public consciousness and the Thai-American community's negotiations of this perception are thoroughly examined in Padoongpatt's transpacific engagement of US military influence in Southeast Asia.	Robert Potmesil, PhD Student, Department of History

<p>Savala, Joshua. "Ports of Transnational Labor Organizing: Anarchism along the Peruvian-Chilean Littoral, 1916–1928" <i>Hispanic American Historical Review</i> (2019) 99:3_{SEP}</p>		<p>Savala's work explores the lives and experiences of Chilean maritime workers as they used ports as sites of labor organizing. His work pushes back against national histories that have written about labor as largely confined within national contexts. The Peruvian-Chilean case is particularly divided along these lines because of the War of the Pacific (1879-83) that resulted in a dispute over territory and resulted in tensions that have not been entirely solved even today! Chile won the war and it became a watershed moment in the national identity of the country, for Peru, the loss of the contested area of Africa was seen as a moment of national shame. Savala's work, however, questions just how much this nationalism permeated into the working classes of Chilean and Peruvian ports. Instead, through extensive archival research he demonstrates that laborers didn't subscribe to the nationalistic ideas pushed by their respective governments, and instead forged bonds of solidarity due to their shared experiences as maritime workers.</p>	<p>Amie Campos, PhD Candidate, Department of History</p>
<p>Schneider, Harold K. "Prehistoric Transpacific Contact and the Theory of Culture Change." <i>American Anthropologist</i>, vol. 79, no. 1, Mar. 1977, pp. 9–25.,doi:10.1525/aa.1977.79.1.02a00020.</p>		<p>In this article, Schneider explores Megger's claim regarding prehistoric cultural content between Middle America's Olmec civilization and the Shang Dynasty somewhere around 1200 BC. In order to explore this claim, he first lays out the anthropological theories which contribute to it and which take away from it; these theories regard how notions of culture and society are differentiated among anthropologists, how culture emerges across separate land masses according to the genetic theory of cultural change (i.e. culture, like genetics, can form like biological evolution forms, either via linear means, such as gene sharing and mixing, or via non-linear means, such as mutation.) Moving into a more specific discussion of the transpacific, the article points toward various anthropologists who have applied the genetic theory of culture to Upper Paleolithic southeast Asian cultural change (Dunn, Meggers, and Sorenson) and addresses the debate regarding pre-Columbian seafaring in the Pacific among the Oceanians, the Chinese, and the South American peoples. Overall, this article provides researchers with a wealth of theoretical anthropologic information and many references to specific researchers who address transpacific movement and culture in preindustrial societies.</p>	<p>Makenzie Read, PhD student of comp. literature, literature department</p>
<p>Tatiana Seijas. <i>Asian Slaves in Colonial Mexico: From Chinos to Indians</i>. New York: Cambridge University Press, 2014.</p>		<p>Due to a lack of documentation, and in part because they formed a small minority, the experiences of Asian slaves in colonial Latin America had been largely neglected by scholars. Seija's monograph, however, makes an important step towards remedying this blind spot in our understanding of slavery within the Spanish colonial context from the sixteenth century until the eighteenth century. While Spanish colonial rule extended into the Pacific realm, there has been little written about how islands in the pacific, and their people, came to be enslaved by the Spanish, nor of their experiences within Mexico. By tracing how some of these slaves eventually became free <i>indios</i> within the legal system of the Spanish crown, we gain a sense of how racial categories were understood through the complex social identity of the "chino" that lumped all</p>	<p>Amie Campos, PhD Candidate, Department of History</p>

		Asian slaves into one category. This book can be particularly helpful to scholars studying the formation of racial categories during the colonial period of Latin American history, as well as scholars wanting to learn more about how broader trade relations formed through the institution of slavery.	
Shigematsu, Setsu and Keith L. Camacho (eds). <i>Militarized Currents: Toward a Decolonized Future in Asia and the Pacific</i> . (Minneapolis: University of Minnesota Press, 2010).		This edited volume explores the residual and ongoing influence of militarization and colonial pasts across the Pacific. The chapters specifically look to trace the colonial histories of the United States and Japan in the Pacific and how their intertwined imperial actions shed light on the current extent/nature of militarization throughout the region. Additionally, the various authors seek to decenter the colonial influences of the United States and Japan and engage in such interdisciplinary analysis from an indigenous perspective. These perspective shifts allow for a more in-depth understanding of militarization and its impact on individuals living in the Pacific region and its potentially entrenched, normalized presence.	Robert Potmesil, PhD Student, Department of History
Shimabuku, Annmaria. "Petitioning subjects: miscegenation in Okinawa from 1945 to 1952 and the crisis of sovereignty." <i>Inter-Asia Cultural Studies</i> , vol.11, no.3 (2010): 355-374. DOI: 10.1080/14649373.2010.484172		Shimabuku examines how Okinawans positioned themselves as 'petitioning subjects,' using their bodies as means of negotiation in Okinawa under U.S. military presence. Shimabuku specifically looks at miscegenation between Okinawan women and U.S. military personnel and Amerasians who were born as a result of such miscegenation. Both Japan and the U.S. saw the Amerasians as a threat, because they disturbed the fantasy of "a monolithic Japanese state," and were regarded as "ugly stains of imperial domination for the U.S" (357). Shimabuku makes an important note that in postwar Japan, the Japanese saw themselves as 'resisting subjects' against the enemy Americans on Japanese soil, while Okinawans with no resource whatsoever positioned themselves as 'petitioning subjects,' seeking to use their own bodies to negotiate for power.	Hyesong Lim, PhD Student, History Department
Smith, Linda Tuhiwai. <i>Decolonizing Methodologies: Research and Indigenous Peoples</i> . Chicago: University of Chicago Press, 1999.		In this expansive work, Māori scholar Linda Tuhiwai Smith explores the ways in which research is implicated in colonial and imperial power vis-a-vis knowledge production. In particular, her discussion on imperial conceptions of space and time—"realm of stasis"—and its role in imperial knowledge production contributes to an understanding of how power shapes geographies and what decolonization must entail.	Sang Eun Eunice Lee, PhD Candidate, Department of Literature, Critical Gender Studies
Somerville, Alice Te Punga. <i>Once Were Pacific: Māori Connections to Oceania</i> . University of Minnesota Press. 2012.	Aotearoa, Indigeneity, Oceania	Somerville writes of Māori connections to the Pacific, ruminating on Indigenous concepts of place when place in the Pacific, itself, is the ocean. Highlighting the contentions between the designations of "Pacific" and "Māori" in Aotearoa New Zealand (similar to designations of "Native Hawaiian" and "Pacific Islander" in Hawai'i and the U.S.), Somerville moves to think about how Pacific peoples draw our identities and cultures not just from land but from the waters that we come from. Although not a "geographic" text, <i>Once Were Pacific</i> thinks critically about how settler states articulate indigeneity and Pacific migration as place-making projects that are diametrically opposed. Instead, drawing off of Oceanian scholars, Somerville thinks	Gregory Pōmaika'i Gushiken (Kanaka Maoli), PhD Student, Department of Ethnic Studies

		productively about Māori connections to the Pacific as an Indigenous place-based spatializing project, paying particular attention to the Māori diaspora.	
Son, Elizabeth. <i>Embodied Reckonings: "Comfort women", Performance, and Transpacific Redress</i> . Ann Arbor: University of Michigan Press, 2018.		Son focuses on the performative dimension of redress movements by "comfort women" in Korea. Son observes how the presence of victims or survivors is a materialization of history that refuses amnesia and silence. Son notes the limitation or failure of state-led redress, and acknowledges the irreparability of the harm done. Son claims that redress is reimagined and enacted by ordinary people through embodied forms of expression. The active participation of some former Korean military sex slaves is interpreted as their own means of "recuperative acts" with the potential to expand and change the way we imagine and conceptualize redress. In her book, Son looks at Wednesday Demonstrations, Women's International War Crimes Tribunal, redressive theatre, and memorial building of bronze girl statues in the Korean diasporas as sites of active redress movements through performance.	Hyesong Lim, PhD Student, History Department
Starosielski, Nicole. <i>The Undersea Network</i> . Duke University Press, 2015.		Starosielski maps the geography of undersea cable networks that move information across the depths of the Pacific. Starosielski focuses on the materiality of these infrastructures connecting islands in the Pacific to urban centers in Asia, Australia, and North America. As Starosielski discusses, both localized conflicts and large-scale historical forces such as militarization, colonization, and Cold War politics have shaped the routing, construction, and maintenance of these networks. Throughout the book, Starosielski describes the "turbulent ecologies" - environmental, political, cultural, and financial - impacting these seemingly invisible yet material networks which make global communications possible.	Maya Richards, PhD Student, Department of Literature
Suzuki, Erin and Aimee Bahng. "The Transpacific Subject in Asian American Culture," <i>Oxford Research Encyclopedia of Literature</i> , Oxford University Press, 2020, pp. 1-18		In this encyclopedia entry, Erin Suzuki and Aimee Bahng put pressure on the persistent usage of the term "transpacific" in Asian American studies, inviting critique of the settler logics of possessive liberal humanism that have placed the categories "Asian American" and "Pacific Islander" in relation to one another. Highlighting how popular framings of the transpacific oftentimes engage movements of people and capital <i>across</i> and/or <i>through</i> the Pacific, Bahng and Suzuki emphasize that any decolonial charting of the transpacific must be approached " <i>in relation</i> to the Pacific, its islands, and its denizens." In doing so, they emphatically assert that for Asian American studies to potentially realize a decolonial imaginary for its own intellectual work in relation to the transpacific, it must meaningfully engage and center Oceanic and Pacific Indigenous epistemologies that understand Pacific ecologies as dynamic and vibrant materialities as a divestment from settler humanism.	Keva X. Bui, PhD Candidate, Department of Ethnic Studies and Certificate in Critical Gender Studies
Taitingfong, Riley I. "Islands as Laboratories: Indigenous Knowledge and Gene Drives in the Pacific," <i>Human Biology</i> 91, no. 3 (2020): 1-10		In this article, Taitingfong offers an incisive ethical and political critique of the emerging technology gene drive, a genome editing technology being developed for conservation ecology and tested in the Pacific Islands. Historicizing the development of gene drive in relation to other scientific experiments in the Pacific--namely, Cold War era nuclear tests in	Keva X. Bui, PhD Candidate, Department of Ethnic Studies and

		the Marshall Islands--Taitingfong questions how scientific institutions continue to imagine the Pacific Ocean and Islands as laboratories for experimentation rather than as lively, self-determined ecologies. In doing so, Taitingfong calls for the inclusion of Indigenous peoples as key stakeholders in the development of gene drive, which in turn offers a paradigm for mapping Pacific geographies through Indigenous epistemologies rather than settler scientific imaginaries.	Certificate in Critical Gender Studies
Te Punga Somerville, Alice. "The Great Pacific Garbage Patch As Metaphor: The (American) Pacific You Can't See." <i>Archipelagic American Studies</i> , edited by Brian Russell Roberts and Michelle Ann Stephens, Durham, Duke UP, 2017, pp. 320-338.		Māori scholar Alice Te Punga Somerville proposes "archipelagic thinking" as a method through which we can perceive Pacific archipelagos as interlinked to each other rather than isolated from one another within Earth's largest ocean. To think archipelagically also addresses the past (and ever-present) consequences of U.S. empire, economic relations, and the nuclearization of the Pacific. Te Punga Somerville specifically addresses archipelagic thinking as a method to take account for "the uncountable nonbiodegradable debris that floats in the North Pacific known as the 'great Pacific garbage patch'" (321). Such an approach serves as "a productive—if contingent—metaphor for the long-standing, diverse, irreversible, and invisible/suffocating relationship between the United States, the idea of America, and the Pacific" (321).	Joanmarie Bañez, PhD Student, Department of Literature
Teves, Stephanie Nohelani. <i>Defiant Indigeneity: The Politics of Hawaiian Performance</i> . University of North Carolina Press. 2018.	Indigeneity, performance, Hawai'i, queer geography	Teves articulates what could be thought of as a performance geography of Hawaiian indigeneity that is out-of-place. She theorizes "aloha" as a capacious performance of indigeneity, building off of Jose Munoz's <i>Disidentifications</i> (1999), and thinks critically about the queer Hawaiian diaspora and the place-based epistemologies and ontologies of Hawaiian indigeneity. In her chapter "Bound In Place," she looks to the queer diasporic Hawaiian fiction of Kristiana Kahakauwila, where she writes that capacious performances of queer indigeneity even at the site of "return" to the islands is complicated, but reaffirms Hawaiian connections to place in spite of the colonial-Christian spatialization of Hawai'i as unwelcoming and hostile to queer Hawaiians.	Gregory Pōmaika'i Gushiken (Kanaka Maoli), PhD Student, Department of Ethnic Studies
Thompson, C. (2010). Asian Regeneration? Nationalism and Internationalism in Stem Cell. <i>Asian biotech: Ethics and communities of fate</i> , 95.		Thompson's (2010) work seeks to understand how science – in the form of regenerative medicine – travels in the global circuit as well as identify any kind of 'Asian regional pattern' in the field of stem cell research (p.96). Far from being just an economic proposition, the biosciences in Singapore and South Korea are intertwined with nationalistic narratives of wanting to be leaders in the field especially where America and Europe seem to have been hindered by 'ethical barriers' to stem cell research (Thompson 2010, p.98). Thompson (2010) highlights the different orientations of doing stem cell research in Singapore and South Korea as a result of historical institutional configurations. South Korea's stem cell research programme centered on local talent in the form of the charismatic Hwang Woo-Suk who incidentally credited his work ethic to his Korean countryside upbringing (Thompson 2010 p.106). In Singapore, the government built the	Mohammad Khamsya Bin Khidzer, Graduate Student in the Dept of Sociology and Science Studies

		<p>Biopolis, a research park that housed all of the research labs and corporations was built as an ecology of expertise that had an internationalist outlook. Thompson (2010) argues that the different approaches to bioscience research here also resulted in differential outcomes, with the South Korean programme collapsing as a result of ethical breaches in egg procurement whereas the more diverse network of expertise and institutions in Singapore ensured research resilient programmes that complied with international standards.</p>	
<p>Tinsman, Heidi. "Rebel Coolies, Citizen Warriors, and Sworn Brothers: The Chinese Loyalty Oath and Alliance with Chile in the War of the Pacific" <i>Hispanic American Historical Review</i> (2018) 98 (3): 439–469.</p>		<p>Tinsman's recent article is part of a growing body of historical literature that is interested in the experiences of the Chinese diaspora in Peru, particularly around themes of race and integration. During the War of the Pacific, groups of Chinese coolies signed a loyalty oath to the Chilean army and used their own military experience to fight for land rights against the Peruvian army. While the Chilean military interpreted this as an act of deference and patriotism toward the Chilean government, Tinsman uses archival documents to show that contrary to their beliefs, the loyalty oath actually symbolized a brotherhood between these coolies who were bound by their experiences as agricultural laborers living in the diaspora and actively fighting against oppression from Peruvian landowners who attempted to encroach on their lands.</p>	<p>Amie Campos, PhD Candidate, Department of History</p>
<p>Tolentino, Cynthia. "Equatorial Archipelagoes." <i>Routledge Companion to Asian American and Pacific Islander Literatures</i>, ed. Rachel Lee, Routledge, 2014, pp. 268-278.</p>		<p>In this article, Tolentino proposes an archipelagic approach to Asian American studies and cultural production. Tolentino employs the term "equatorial archipelagoes" to define a shift in critical thinking that considers Asian America as a transnational formation shaped by ethnicity, geopolitics, and capitalism rather than exclusively aligned with the U.S. In order to move away from a nation-centered conception of Asian American studies, Tolentino argues for a heterogeneous approach that is more inclusive of a diversity of positions and perspectives. According to Tolentino, an archipelagic framework reveals interconnected neocolonial histories and opens up multiple and intersecting epistemologies.</p>	<p>Maya Richards, PhD Student, Department of Literature</p>
<p>Tran, Quan. "Remembering the Boat People Exodus: A Tale of Two Memorials." <i>Journal of Vietnamese Studies</i> 7, no. 3 (2012): 80-121.</p>		<p>In her article, Quan Tran follows the establishment and subsequent removal of two memorials at the former sites of refugee camps in Indonesia and Malaysia. Tracking the legacy of American military activity in Southeast Asia during the Cold War and developing economic relations in its aftermath, the two memorials serve as a means to analyze the "boat people" refugee crisis that began in the late 1970s and its lasting political/economic impact. Members of the Vietnamese diaspora that have since settled in places such as Australia, the United States, and Europe looking to make a return "pilgrimage" to the refugee camps they once resided in demonstrate that the preservation/construction of such memories and traumas are not confined to one geographic space. The two specific sites of former refugee camps instead embody the transnational legacy of the Vietnam War and US military influence in the region.</p>	<p>Robert Potmesil, PhD Student, Department of History</p>

<p>Ueunten, Wesley. "Japanese Latin American Internment from an Okinawan Perspective." In <i>Okinawan Diaspora</i>, edited by Ronald Y. Nakasone, 90-111. Honolulu: University of Hawaii Press, 2002.</p>		<p>Ueunten's chapter tells the story of Japanese Latin Americans' internment during World War II. In addition to Japanese Americans, the U.S. government rounded up Japanese population in Latin American countries and put them in internment camps. Out of more than 2000 Japanese Latin Americans (JLAs), about half were Okinawans who had left Okinawa from the year 1900. The demand for agricultural laborers made Latin American countries and the United States welcome Okinawan immigrants in the early 1900s. After enduring much hardship, JLAs were able to establish themselves in Latin American societies as successful small business owners. However, with the rising anti-Japanese sentiment at home and abroad, Latin American countries saw the American scheme of JLA internment as an opportunity to get rid of Japanese population. Ueunten notes that the JLAs were seen by the U.S. as hostages to be bartered with American hostages in Japan, and the U.S. and Peruvian governments used racial hatred to justify their actions. Near the end of the war, the U.S. government deported JLAs and Japanese Americans as "illegal aliens," and many JLAs from Okinawa were repatriated to war-ridden Japan and Okinawa. Ueunten's chapter reveals how Okinawans in Latin America oscillated between the continents and were subjected to dual discrimination, and also questions the validity of American democracy.</p>	<p>Hyesong Lim, PhD Student, History Department</p>
<p>Venkatesan, Aparna, et al. "Towards Inclusive Practices with Indigenous Knowledge." <i>Nature Astronomy</i>, vol. 3, no. 12, 2019, pp. 1035-37.</p>		<p>The <i>Nature Astronomy</i> article "Towards Inclusive Practices with Indigenous Knowledge" is a short essay that identifies a necessary move for physics and astronomy to move beyond mere diversity and equity considerations. The longstanding underrepresentation of Indigenous people in science, technology, engineering and mathematics (STEM) fields within institutions or academia must be addressed. In particular, Adam Burgasser, a physics professor at UCSD, notions how astronomy must also be prepared to do the patient long-term work of deep listening, genuine dialogue with Indigenous communities and leaders, and recognition of the great scientific value of the multigenerational data gathering and experiential wealth contained holistically in what the article identifies as IK or Indigenous Knowledges (1035). This article reflects upon the necessary communicability of scientific research interests across disciplines because such transdisciplinary work with Indigenous, transpacific, and science studies implicates and is implicated by one another. Moreover, such disciplines and the communities they involve are not mutually exclusive. With Indigenous sovereignty and the TMT project as central guides to the authors' discussion, what follows is a concise account of the present environment of science-humanities relations within U.S.-based universities and their efforts to better consider practical ways to foster effective and ethical avenues of transdisciplinary and transpacific collaboration.</p>	<p>Joanmarie Bañez, PhD Student, Department of Literature</p>

<p>Wendt, Albert. "Towards a New Oceania." <i>Mana Review</i> 1, no. 1 (1976): 49-60.</p>		<p>In "Towards a New Oceania," Samoan scholar Albert Wendt calls for a collective pursuit for an expansive perspective of Oceania. He resists the universalizing gaze of imperial and colonial—papalagi—powers in the Pacific; he, instead, insists on an embodied gaze which opens up the possibility of an Oceanic future, which envisions the survival and preservation of Oceanic peoples rather than a theoretical return to "purity."</p>	<p>Sang Eun Eunice Lee, PhD Candidate, Department of Literature, Critical Gender Studies</p>
<p>Wesley-Smith, Terence (2016) Rethinking Pacific Studies Twenty Years On in <i>The Contemporary Pacific, Volume 28, Number 1, 153–169.</i></p>	<p>Oceania, tertiary education, Pacific studies programs, indigenous knowledge, curriculum development, empowerment</p>	<p>This article reflects on the development of Pacific Studies programs over the last twenty years since Wesley-Smith's publication of "Rethinking Pacific Islands Studies" that was published in the <i>Pacific Studies</i> journal in 1995. In this piece Wesley-Smith argues that Pacific Studies programs have the ability to change and influence the lives of Pacific island students. They have the potential to empower them, but they need to be run in ways that promote deep understanding, creativity and comparative discourse. The challenge that Pacific studies programs face is the diversity in the Pacific; there is still not a "regional imaginary" (161) so it is important to encourage students to engage with one another across interdisciplinary and interisland lines. Throughout the article, there is a relevant and thorough review of research in the Pacific broadly and specifically within education. He cites influential work by many Pacific scholars such as Teaiwa, Wendt, Hau'ofa, Thaman and Hereniko that are worth reading. To end, he suggests that Pacific studies programs will continue to "navigat[e] choppy waters between rationales, disciplines, knowledges, identities, lands, peoples, and cultures," but the uncertainty is worth it because Pacific studies has "become a vital academic space to encourage deep learning, promote creativity and understanding, generate counter-hegemonic discourse, and nurture personal growth dialogue and self-determination" (164). The article is helpful in reflecting on where Pacific studies have been and where it can go in the future.</p>	<p>Rachel Emerine Hicks, Ph.D. Candidate, Department of Anthropology</p>
<p>Yoneyama, Lisa. <i>Cold War Ruins: Transpacific Critique of American Justice and Japanese War Crimes.</i> (Durham: Duke University Press, 2016).</p>		<p>In <i>Cold War Ruins</i> (2016), Lisa Yoneyama identifies redress culture as transpacific and transborder as she suggests, it should be read "as a trace of the deeply conjoined, enduring interimperial complex of historical violence that was disavowed in the initial phase of transitional justice, yet which was then protracted into our late-colonial, late-capitalist world". Yoneyama redefines the notion of the "Asia-Pacific" as beyond the militarized geopolitical category as well as thicken the notion of the transpacific as a loosely connected thread of connection that Asian Americanists attempt to illuminate. Yoneyama broadens the discourse of transnational and transitional justice through her critique of the "global telos of human rights" that determines what is and who deserves "human rights." She defines the transnational, or transnationality as something that reaches beyond transpacific transit, movements, and points of convergence in which the definition of 'transnational' is constructed to define certain identities and processes. Utilizing theoretical works of Agamban</p>	<p>Youngoh Jung, PhD Student, History Department and Critical Gender Studies Graduate Certification Program.</p>

		<p>and Schmitt, Yoneyama weaves together how human rights as a continuation of racial liberalism propagated by the American Cold War global order as well as a convergence between Asia and America through geopolitical issues and injustices left unresolved during the Cold War. These issues that resurface in Asia, reveals bare the inconsistency and fragility of the global political order that was founded upon the Cold War binaries, the culture of "good" vs "evil" cemented and normalized in the West. What Yoneyama saliently points out are the discrepancies created and left unattended under the disguise of "peaceful resolution" which completely masks the "ruins" of Cold War through liberal democratic norms that nation-states under the geopolitical sphere of the American empire in the Asia-Pacific have been taught and are supposedly practicing.</p>	
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