

“AN AUTOETHNOGRAPHIC RESPONSE TO DISCRIMINATION: GIVING SPACE  
TO THE MARGINALIZED MARSHALLESE COMMUNITY THROUGH  
RESEARCH AND MORAL DEEDS”

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APS: Autoethnography of MAPS  
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## ABSTRACT

An auto-ethnographic approach is used to detail the researcher's insider reference to encountering discrimination within the academy. The research brought into the situated knowledge of the academy reveal discourses of 'Othering' and privilege that constantly shifts when challenged. The writer describes how he was able to triumph in relaying integrity using auto-ethnographic research as a medium to discover a deeper sense of self by talking back within the Masters of Asia-Pacific Studies Program (MAPS) he is enrolled in. Experiences brought to the fore allow the story teller being the researcher to theorize from the flesh how social justice can be attained by situating one's self especially when multiple identities reveal a common point where self, culture, and academia intersect. Realizing this intersectionality through the common thread of human rights and proper ethics reveal how auto-ethnographic research is an alive and well process that shifts the researcher to a more functional relationship within the academy when done successfully. An auto-ethnographic approach allows research to live beyond the written pages for it treats research as a socially conscious act that is both process and product enabling new knowledge to be created from its very experience. Thus, this paper relays the success of auto-ethnography through the Marshallese indigenous methodology of *Jitdam Kapeel* (Skillful Inquiry), which is the Marshall Islands' version of *Talanoa* (Story Telling) as an empathetic apprenticeship worthy of merit.

Key Words: *Auto-ethnography, story telling, skillful inquiry, indigenous methodology, discrimination in academia*

## Introduction

Auto-ethnography is a combination of autobiography and ethnography.<sup>1</sup> It is an approach to research and writing that elaborates, through analysis (graphy), personal experiences (auto), in an effort to understand contextual and cultural experiences (ethno).<sup>2</sup> An auto-ethnographic approach challenges canonical ways of doing research by situating the researcher as an insider, where as a method, it is both process and product that treats research as a politically and socially just and conscious act helping navigate the discriminatory terrain of the academy.<sup>3</sup> This paper refers to self as the auto-ethnographer and brings self and culture into the academic terrain to systemically analyze institutionalized discrimination experienced within the academy.<sup>4</sup> The author shares his story through an auto-ethnographic approach via a Marshallese method of indigenous skillful inquiry<sup>5</sup> (*Jitdam Kapeel*)<sup>6</sup> where the integral self (auto) provides an extra layer of analysis (graphy) in understanding a particular culture and society (ethno), in this case, a high culture of insensitivity towards people of Pacific Island descent. While story telling

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<sup>1</sup> Ema Wolfgramm-Foliaki, "Under the Mango Tree: Lessons for the Insider-Outsider Researcher." *Journal of Perspectives in Applied Academic Practices* 4, no.3 (2016): 32-37.

<sup>2</sup> Carolyn Ellis, Tony E. Adams & Arthur P. Bochner. "Autoethnography: An Overview." *Forum: Qualitative Social Research* 12, no. 1 (2011). <http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095>

<sup>3</sup>Ibid.

<sup>4</sup> Ema Wolfgramm-Foliaki, "Under the Mango Tree: Lessons for the Insider-Outsider Researcher," 32-37.

<sup>5</sup> Kathy Jetnil-Kijiner, "Iep Jaltok: A History of Marshallese Literature," (Master's thesis, University of Hawaii, 2014), 56.

<sup>6</sup> Monica LaBriola, "Tien Ippan Doon: Celebrating Survival in a 'Atypical Marshallese Community'," (Master's thesis, University of Hawaii, 2006), 12.

(*Talanoa*)<sup>7</sup> is not new, an auto-ethnographic approach legitimizes story telling within the research framework to take into account that a primary source to research, being an enactor of an event, cannot be removed. Hence, as an appropriate method of narrative inquiry, the auto-ethnographer being myself, explains his detailed journey in encountering what Pacific scholars such as Konai Helu Thaman have called an undemocratic academy towards Pacific Island worldviews in favor of Western constructs that belittle Pacific pedagogies.<sup>8</sup>

### My Story with Mental Colonization in the Academy

My story begins in the Marshall Islands where I as a Marshallese American often travel home abroad to give back and fulfill our civic duty to our Pacific community. After experiencing racism in the mainland south in Texas and in the tropical Hawaii as a Micronesian, it was a nice calling to go back to the community where my indigenous identity calls home as home is where the heart is. As it turns out, I was able to become a giver by helping pass the first ever national climate change policy in the Marshall Islands to help spearhead government action.<sup>9</sup> In this light, my journey with fighting discrimination in academia took a drastic turn when I volunteered to teach.

Despite my level of success, something just felt missing with my new elitist job at the President's office and I felt as if it wasn't doing it for me anymore because I wanted to be more engaged with the community on a grass root level through direct contribution.

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<sup>7</sup> Trisia Farrelly and Unaisi Nabobo-Baba. "Talanoa as empathic apprenticeship. *Asia Pacific Viewpoint* 55, no. 3 (2014): 319-330.

<sup>8</sup> Konai Helu Thaman. "Towards Cultural Democracy in Teaching and Learning With Specific References to Pacific Island Nations (PINs)." *International Journal for the Scholarship of Teaching and Learning* 3, no.2 (2009): 1-9.

<sup>9</sup> Desmond Narain Doulatram. "“THINK PIECE: The Human Duty to Decolonize Our Frame of Thoughts to see people for who and what they are as members of Historical Groups with Distinct Characteristics built on Circumstance.” *American Journal of Social Science R&D* 2, no.1(2018):1-51.



The opportunity came when I saw a disturbing front-page newspaper article of the situation in our high school. Our local high school had no teachers, no principal, and no secretary. I quickly acted on my impulse because I feared collective failure as a human being first and foremost. I wanted to be a true civil servant and I felt that the extensive travelling to the international scene at my current job took away any opportunity I had for real civil engagement. I soon left my job at the Office of the President when I chose not to renew my contract at the Office of Environmental Planning and Policy Coordination. My family was disappointed in me because I left a great job that gave me travelling benefits, but I wasn't set back by their lack of understanding. My commitment to civic duty is something I was always taught by my Marshallese culture and by my family, my mom's side in particular, and I was convinced that I was just acting on my good will.

When I left the Office of Environmental Planning and Policy Coordination, I approached the new high school principal who had just taken post and asked her if I could volunteer as a teacher. She gave me a volunteer post with no pay, but later, she had to hire me on the spot because a teacher just walked out leaving students without an educator to give them the education they were entitled to under their own constitution. I don't know whether this is luck or fate but it all worked out and I became a newly hired teacher. When the accreditation process for our high school came, I quickly volunteered my services to be an editor simply because someone had to do it and nobody was willing to volunteer within my own Marshallese community. It worked out well yet again as the report received great reviews and our local high school was able to get an additional three years of accreditation.

Working under a government paycheck had its ups and downs even when you work under the Office of the President and the Ministry of Education. Somewhere down the line in my career as a teacher, a certain inaccurate textbook made its way to the curriculum. This is where my experience with discrimination begins where I am held legally captive along with my students through the Ministry of Education to teach a textbook that was emotionally damaging to indigenous peoples. After evaluating the accuracy of the first Marshallese history textbook, I began to find many errors and felt yet again consciously coerced to do something about it for the sake of my country and my people. It was not easy lobbying, and certainly not easy to apply the research skills I gained in college, but in the end, it paid off. The textbook was banned and is currently undergoing corrections which I also took part in.<sup>10</sup> After succeeding in helping pass legislation in the Marshall Islands to temporarily suspend the inaccurate textbook, my healing journey took a drastic turn when I enrolled myself in the University of San Francisco's Masters in Asia-Pacific Studies Program (MAPS) only to encounter a new form of institutionalized discrimination.

### Why America, Why?

It seemed rather ludicrous that despite the United States through California being a progressive leader in change, that I would have to use myself yet again to set an example as to how the academy was still severely lacking in granting fairness. The opportunity came when I took my first prerequisites, which included a Research and Methodologies class. It was in this class that we had a guest speaker named Father Carbonneau who explained the value of archival/primary source research in grounding

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<sup>10</sup> Desmond Narain Doulatram. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice." *Journal of Humanities and Cultural Studies R&D* 3, no.1 (2018):1-48.

present realities. This validating experience of me--hearing from a scholar--on the same research strategies that I applied in suspending an inaccurate textbook served as validation to my mental confinements that prevented me from jumping to that same conclusion myself. It was in this moment where I realized that I was mentally confined into believing that I was less than I actually was which left me in a sense of insecurity as if my indigenous ways of knowing and being were less than normal or even credible.<sup>11</sup> The famous Tongan scholar Epeli Hau'ofa said the same thing when he referred to Marshallese in his classic essay "Our Sea of Islands" in which he states that

Belittlement in whatever guise, if internalized for long, and transmitted across generations, may lead to moral paralysis, to apathy, and to the kind of fatalism that we can see among our fellow human beings who have been herded and confined to reservations or internment camps. People in some of our islands are in danger of being confined to mental reservations, if not already to physical ones. I am thinking here of people in the Marshall Islands, who have been victims of atomic and missile tests by the United States.<sup>12</sup>

Epeli's assertion hits the nail on the head as I realized that after years of mental colonization going unnoticed due to it being normalized, I began to see myself the way Westerners saw me which was that I was unsophisticated, lazy, undisciplined, and incapable.<sup>13</sup> This left me always questioning my integrity leaving me in a state of moral

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<sup>11</sup>Desmond Narain Doulatram. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice," 1-48.

<sup>12</sup> Epeli Hau'Ofa. "Our Sea of Islands." *Contemporary Pacific* 6, no. 1. (1994): 147-161.

<sup>13</sup>Hilda C. Heine, "'Tuwaak Bwe Elimaa'nono' Perspectives and Voices: A Multiple Case Study of Successful Marshallese Immigrant High School Students In the United States," (PhD diss., University of Southern California, 2004), 19.

paralysis always waiting for external validation to pursue my own fate. Hence why, after hearing this validating lecture by Father Carbonneau<sup>14</sup>, I began to take research beyond the structured framework and began writing my auto-ethnography in my Research and Methodology class linking the issue of discrimination with the current structure of the Masters in Asia-Pacific Studies program which required a foreign language.<sup>15</sup> I argued in my paper that it seemed rather discriminatory that the foreign language offered to fulfill the requirements were all Asian languages leaving out Pacific languages despite the program being called Asia Pacific Studies.<sup>16</sup> As a Pacific Islander who is also part Asian, I felt discriminated and mentally liberated enough to challenge this rhetoric so I not only shared my paper with my Research and Methodology professor called Dr. Leung but I also shared it with the program director Brian Dempster and the University of San Francisco Center for Asia Pacific Studies journal editor(s), mainly Dr. Woodhouse and Dr. Dale. I must have gotten the attention of the program director Mr. Brian Dempster because he arranged for the paper work to go through, where I had to petition formally, after reading of my concerns in my paper.

#### Discrimination in MAPS program

As fate would have it, my language petition to legitimize Pacific language, in my case Marshallese, was approved by the program director. However, when I submitted my paper for publication in the *Asia Pacific Perspectives* journal to gain sympathy rather than seeking publication, my paper was labeled as a THINK PIECE at best because my

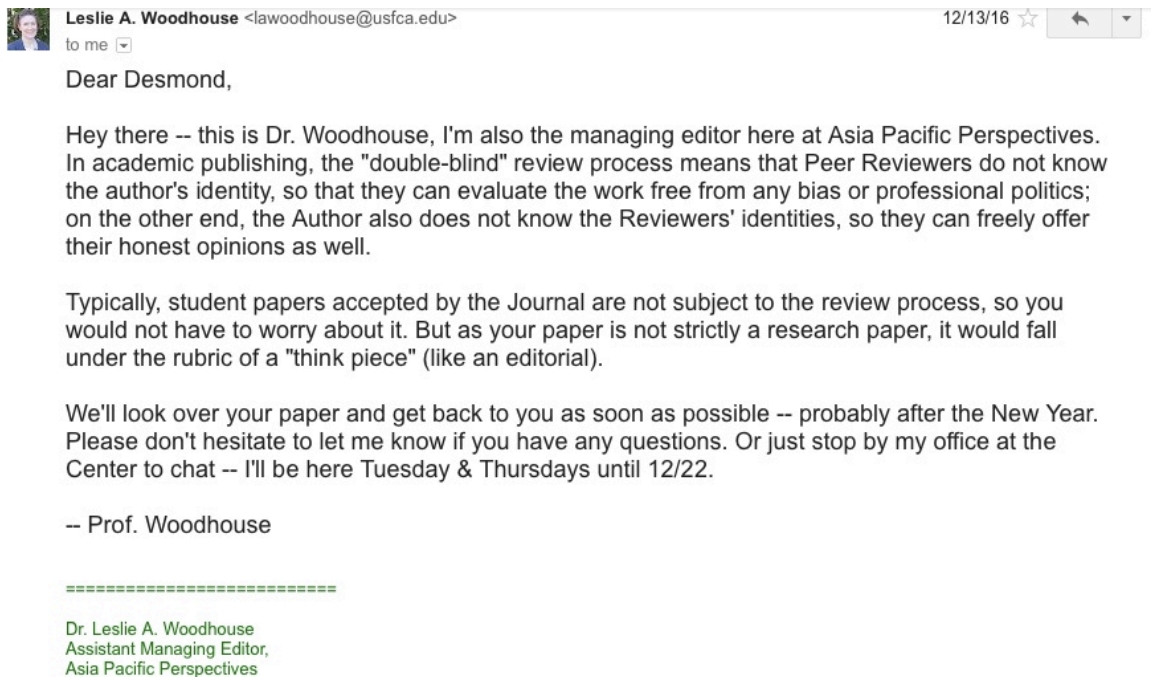
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<sup>14</sup> Robert Carbonneau, "Methodology, Research, Scholarship, Time, Surprise" (lecture, University of San Francisco, San Francisco, CA, September 19, 2016).

<sup>15</sup> Desmond Narain Doulatram. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice," 1-48.

<sup>16</sup> Ibid.

professor Dr. Woodhouse, who served as an editor in that same journal, was not familiar with the purposes and principles of auto-ethnographic research.<sup>17</sup> I will admit, it was more depressing to hear that my paper was not a research article versus not hearing that it was not getting published. The reason being is because I felt drawn back into a state of mental confinement questioning my integrity as if my way of thinking was not academic because it made me question my own capabilities because I wrote that same paper I submitted for publication for a Research and Methodology class as part of the MAPS program prerequisite to which I got an A on. For the sake of clarity, the following screenshot in Figure 1 is given to illustrate my professor's ignorant and biased response to the qualitative research methodology of auto-ethnography.



**Figure 1:** Screenshot of Dr. Woodhouse labeling auto-ethnographic research as a THINK PIECE

<sup>17</sup> Carolyn Ellis and Tony E. Adams. "The Purposes, Practices, and Principles of Autoethnographic Research. In *The Oxford Handbook of Qualitative Research* edited by Patricia Leavy. (Oxford: Oxford University Press, 2014).

In this light, I had to seek external means of validation by sending my paper entitled “Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice” to academic conferences. It got accepted to a conference in Texas A&M University entitled the “2017 TAMU History Student Conference” but I did not want another Texas racist experience so I submitted it to the International Festival of Authors for the conference labeled “The State of (In)Equality: Social Justice Under Siege” at Humber School of Liberal Arts & Science in Toronto.<sup>18</sup> The paper got accepted to this conference and I felt validated that my way of thinking was normal and credible because the participants in this particular conference were already socially aware through a heightened conscience of the intellectual value of indigenous knowledge systems. However, external validation meant travelling to the international scene and it became rather depressing that the Asia-Pacific studies program I was enrolled in was supposed to provide that safe space to be validated yet here I was seeking external means of validation because internally, the University of San Francisco which prides itself in being a diverse campus fell short in meeting up to its commitments.

### Me Again! Why Me!

My journey to validate my ways of knowing and being became challenged again once I took a course entitled “Asia Pacific Society and Culture.” My professor, Dr. Nelson, who also serves as the academic director for the Asia Pacific Studies Program, had a habit of singling me out being that I was the only Pacific Islander in the program. It was within his class that I felt Edward Said’s concept of the “Other” where my own professor, Dr. Nelson, refrained me from exercising my right of free speech and told the

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<sup>18</sup> See conference program for confirmation at Conference Website  
<http://www.humber.ca/liberalarts-ifo/2017-conference-program>

entire class that I was from a different society and that I was not present with his exact words being “Desmond is not here.” Although this was not my first experience with discrimination in the program, it was the final straw because an academic director was setting the precedent that it was okay to bully disenfranchised populations such as the Marshallese people who were once used as guinea pigs for the American Nuclear testing program that occurred between 1946-1958 in the Marshall Islands.<sup>19</sup>

At first, I followed University policy and protocols by contacting the Bias Education and Resource Team (BERT) whose role is to “provide affected individuals and communities a safe space to have their voices heard, to provide opportunities for education to mitigate or prevent similar occurrences in the future, and to ensure a comprehensive and timely response to bias incidents.”<sup>20</sup> Of course, I was naïve as I felt coerced to first talk to Dr. Nelson, the professor who discriminated against me, along with the interim Program Director Dr. Ho. Despite our initial meeting attempting to address my concerns, my professor Dr. Nelson disregarded my mislabeled complaints and pursued to use me as a punching bag to single me out and make fun of my Pacific identity and culture in class through constant mockery. It was a culture shock for me to see a grown white man in his seventies sink that low given his position of power within the academy and in San Francisco nonetheless. However, I was not phased/fazed because upon mutual agreement, Dr. Nelson and Dr. Ho approved my request for an indigenous Marshallese discourse for my final paper which I cunningly labeled THINK PIECE when

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<sup>19</sup> Desmond Narain Doulatram. “EVIDENCE OF INCONSIDERATION AND INEQUALITY TOWARDS A PACIFIC ISLAND STATE SERVING U.S. MILITARY INTERESTS IN THE ASIA PACIFIC REGION: MARSHALL ISLANDS PROVIDE GREATER TRANSPRENCY THROUGH A MORAL ANGLE DESPITE AMERICAN HEGEMONY.” *Journal of Humanities and Cultural Studies R&D* 3, no.2 (2018): 1-90.

<sup>20</sup> See Bias Education and Resource Team (BERT) Website:  
<https://myusf.usfca.edu/bias>

in actuality, it was an auto-ethnography based on a qualitative case study methodology. Something in me felt coerced to prove a point that there was nothing wrong with my integrity for it was my professors, Dr. Woodhouse and Dr. Nelson, who harbored a little bias and prejudice towards Pacific indigenous knowledge systems despite indigenous rights being human rights as mentioned in the International Law Handbook.<sup>21</sup> Hence, my underhanded trickeries got the better of me as I submitted the same style of auto-ethnographic research writing and posed it as a THINK PIECE to bring in another issue I had with a similar professor who coincidentally was teaching the same class called “Asia Pacific Society and Culture” alongside Dr. Nelson (See Figure 1). The response of Dr. Nelson, as afraid as I was of being right, was similar to Dr. Woodhouse when she labeled my previous auto-ethnography entitled “Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice” as a THINK PIECE, and automatically found room to belittle me further as if classroom belittlement was not enough. He automatically treated my research as a THINK PIECE not knowing that I labeled it as a THINK PIECE because Dr. Woodhouse called the qualitative research methodology of auto-ethnography as a THINK PIECE. Hence, I felt coerced to rewrite this wrong through the avenue of a second paper, which got published on the first attempt of submission.<sup>22</sup> For the sake of clarity to help illustrate this social injustice within the University I paid thousands of dollars to attend and was promised a safe space within its program brochure, the following point is illustrated in Figure 2 of Dr. Nelson’s ignorance

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<sup>21</sup> See International Law Handbook:  
<http://legal.un.org/avl/handbook.html>

<sup>22</sup> Desmond Narain Doulatram. THINK PIECE: The Human Duty to Decolonize Our Frame of Thoughts to see people for who and what they are as members of Historical Groups with Distinct Characteristics built on Circumstance.” *American Journal of Social Science R&D* 2, no.1(2018):1-51.



drawing light to Dr. Woodhouse as can also be seen in Figure 1. When weighing their comments to what an auto-ethnography is, it is clear that my professor's harbored a grudge against me due to a level of prejudice towards my Oceanic world view as even my CAPSTONE teacher, Professor Aouie Rubio, was surprised that a professor and an academic director at the University of San Francisco made such insensitive remarks painting his own ignorance in the process.

excellent documentation for notes, citations, and bibliography! I wish all MAPS students took this kind of care to detail their sources.

Since this is a "think piece" and not an academic narrative, the story you tell of Marshallese family life, society, recent histories and cultural norms/change comes through in a distinctively personal way. I appreciate you sharing some difficult but also inspiring family history and want to reassure you again that this paper will be strictly confidential. I hope we might have the opportunity to discuss it in detail in person at some point in the future. Your paper will certainly be a kind of milestone on your personal and intellectual journey, one that you might come to see as a marker of understanding at this point in time.

In the context of this paper and semester, giving it a grade seems inappropriate. Whether an "A" or "B" or "Z", the academic grading system is designed to measure other types of concerns and skills than the very personal account you have provided. Your documentation is very good and academically sound, so I will give that part of your paper an "A" and let it stand for the whole project.

JN

**Figure 2:** Dr. Nelson's comments on my Auto-ethnography

Ultimately learning of both my Professors' bias made me a little depressed and it really dampened my spirit because I was won over to apply to the University of San Francisco when it stated that the University of San Francisco is committed to culture of service that respects and promotes the dignity of every person.<sup>23</sup> It bothered me that my dignity was being lessened so I then had to meet personally with Dr. Shannon Gary of the Bias Education and Resource Team (BERT) to rectify this. Their solution was to keep

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<sup>23</sup> See University Vision and Mission which is also printed in the Masters in Asia Pacific Student Handbook: <https://www.usfca.edu/about-usf/who-we-are/vision-mission>

things quiet. They accepted my request to a directed study for my final CAPSTONE project that is in line with their commitment to promote a culture of service that respects and promotes the dignity of every person. However, I question this direction because it seemed like they were catering more towards my white professors and thus created a directed study approach where I literally am institutionalized as the Other being the only Pacific Islander in that directed CAPSTONE project and here in lays the purpose of this particular auto-ethnography.

### I Don't Want Another "*Shame on Me Moment*"

After realizing that my University were also catering to biased teachers that mentally damaged me, I couldn't help but take the initiative to apply to an auto-ethnographic conference in the University of Auckland after telling the program Director Brian Dempster, Dr. Shannon Gary of BERT, and my CAPSTONE teacher Ms. Aouie Rubio, what an auto-ethnography is.<sup>24</sup> In this way of doing things, I continue to put on records the crimes of social injustice and this paper is merely an extension of that witness to fulfill BERT's goal of mitigating or preventing similar occurrence in the future should another Pacific Islander be unjustly subjected to inhumane treatments by the same academy sworn to protect their dignity.

### Intersectionality of Self, Culture, and Academia

My success in relaying my story to expedite my educational needs via the qualitative research methodology of auto-ethnography led to my language being legitimized as an indigenous person, it led to my human dignity being respected as a

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<sup>24</sup>See University of Auckland Critical Auto-ethnography as Wayfinding/Wayfaring Conference Post: <https://www.facebook.com/pasifika.success/posts/2084289354931080>

human being, and led to the academy, in this case, the University of San Francisco, to reenact the commitment it swore to uphold when it accepted me into the Masters of Asia Pacific Studies Program. Research lives beyond the written pages once truth is given a space to perform its merit. Decolonizing academia is a two way street that involves disrupting the research process of the researcher and the researched.<sup>25</sup> It angers indigenous peoples when the West seeks to claim ownership of our ways of knowing and being, particularly our imagery, and then simultaneously reject those people whose descriptions are about from seeking opportunities to rectify misconceptions of their cultures and society.<sup>26</sup> As Dr. Smith perfectly states in relaying this truth

It angers us when practices linked to the last century, and the centuries before that, are still employed to deny the validity of indigenous peoples' claim to existence, to land and territories, to the right of self-determination, to the survival of our languages and forms of cultural knowledge, to our natural resources and systems for living within our environments."<sup>27</sup>

The 21<sup>st</sup> century realities speak truth in relaying the need to decolonize our frames of thoughts so that we may view people as equally human to avoid discourses of Othering.<sup>28</sup>

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<sup>25</sup>Desmond Narain Doulatram. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice,"1-48.

<sup>26</sup> Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, (New Zealand: University of Otago Press, 1999), 1.

<sup>27</sup> Ibid., 1.

<sup>28</sup>As Dr. Smith states: "Edward Said has often referred to this process as a Western discourse about the *Other* which is supported by 'institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles.'" In my case I resisted my professors' colonial rhetoric and their misguided attempts to having agency over [the Orient/the Other] attempting to authorize prejudicial views of it by describing it, by teaching about it, settling it, ruling over it' all while rejecting my right of free speech to speak out over this prejudice bias in a so called interdisciplinary academic program I was accepted in.

By bringing my story to the fore using the Marshallese story telling methodology of *Jitdam Kapeel* (Skillful Inquiry), I raise the question of whether social justice is slowed down because of institutionalized discrimination that prevent indigenous peoples from validating their own ways of knowing and being that were in existence prior to colonization. As mentioned at the outset, the program I am enrolled in promised a safe space yet when my professors were confronted to give me that academic space, a sense of cognitive dissonance appeared where their white privilege was being questioned and as a result, it questioned their legitimacy as ethical academics painting light to their white fragility.<sup>29</sup> It is important and not to mention very significant to give space to the voiceless and part of that process requires one to swallow their pride and hang their prejudice before entering the classroom especially when you are part of a racially dominant group that benefits from the oppression of minorities. The grievances of minority populations are extremely real and although this has caused untold anxieties in the privileged mindset of White Americans who are losing their edge on White Privilege, it nonetheless indicates that institutionalized discrimination that allows bias to be justified in a University is partly to blame for giving the mistaken notion that people have agency to practice prejudice in a classroom simply because of the Ivory Tower mentality.

### In Conclusion

To Conclude, Decolonization is an ongoing process and discrimination as is with my case, can be supported directly and indirectly through the social conditioning of the

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<sup>29</sup> Robin DiAngelo. "White Fragility." *International Journal of Critical Pedagogy* 3, no.3 (2011): 54-70.

settler's mentality.<sup>30</sup> However, as indicated at the outset, this has a damaging effect on indigenous Pacific populations and needs to be reworked to consider whether the academy is being culturally appropriate and ethically sound in situating an indigenous perspective that takes the ethics of cultural discernment into consideration.<sup>31</sup> It is important to note that theorizing has always made us human for it validates that every human being is entitled to think for themselves.<sup>32</sup> The decolonization movement led by Pacific scholars such as Dr. Nabobo Baba<sup>33</sup>, Dr. Smith<sup>34</sup>, Dr. Trask<sup>35</sup>, Dr. Konai Helu Thaman<sup>36</sup>, and recently myself<sup>37</sup>, indicates that our movement to be seen and validated showcases the very act of us thinking for ourselves by decolonizing the western constructs that seek to mitigate our truths from being heard raw in its form as originally meant when it first existed in the first place. Dr. Trask defines racism as

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<sup>30</sup> Eve Tuck and K.Wayne Yang. "Decolonization is not a metaphor," *Decolonization:Indigeneity, Education & Society*, no. 1 (2012):1-40.

<sup>31</sup> Litea Meo-Sewabu, "Cultural discernment as an ethics framework: An Indigenous Fijian approach," *Asia Pacific Viewpoint* 55, no. 3 (2014): 345-354.

<sup>32</sup> Ani Mikaere, "2013 He Manawa Whenbua Indigenous Research Conference" Keynote Presentation at the Te Kotahi Research Institute at the University of Waikato, Hamilton, New Zealand, 30 June-3 July, 2013.

<sup>33</sup> Unaisi Nabobo-Baba, "Decolonising Framings in Pacific Research: Indigenous Fijian Vanua Research Framework as an Organic Response," *AlterNative* 4, no. 2 (2008): 141.

<sup>34</sup> Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, (New Zealand: University of Otago Press, 1999), 1.

<sup>35</sup> Haunani-Kay Trask. *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*. (Honolulu: University of Hawaii Press, 1999), 26.

<sup>36</sup> Konai Helu Thaman. "Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education," *Contemporary Pacific*, no. 1 (2003): 1-17.

<sup>37</sup> Desmond Narain Doulatram. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice," 1-48.

A historically created system of power in which one racial/ethnic group dominates another racial/ethnic group for the benefit of the dominating group; economic and cultural domination as well as political power are included in the systemic dominance of the exploiting group; a monopoly of the means of violence is also held by those in the dominating group.<sup>38</sup>

Additionally, Dr. Trask defines the response to racism through Righteous Anger which is “The emotional/psychological response of victims of racism/discrimination to the system of power that dominates/exploits/oppresses them. Righteous anger is not racism; rather, it is a defensible response to racism.”<sup>39</sup> In this light, this auto-ethnography is a product of righteous anger and is meant to further decolonize our frames of thoughts by recording the bad and good deeds, allowing fair judgment to take place. This paper is merely an additional instrument of analysis that pays reference to the slow progress of decolonization. It paints reference to indigenous resistance to further mental decolonization and describes the classic white privileged response to denying academic spaces for decolonization practices to take place that are deemed beneficial and in line with the University of San Francisco’s core values, missions, and commitments.<sup>40</sup> In this light, it is fervently hoped that this auto-ethnography will seek to better the University of San Francisco as it seeks to better itself through truly living up to its motto “Change the World From Here” by first changing the way they treat people who are culturally and

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<sup>38</sup> Haunani-Kay Trask. *From a Native Daughter: Colonialism and Sovereignty in Hawai’i*, 229-232.

<sup>39</sup> Ibid.

<sup>40</sup> See University Vision and Mission which is also printed in the Masters in Asia Pacific Student Handbook: <https://www.usfca.edu/about-usf/who-we-are/vision-mission>

linguistically different. My experience in encountering discrimination in 2017 and living with it at my University in 2018 is more than likely why the University of San Francisco jumped 100 spots down in the QS World Ranking System where it was ranked #701 in 2017 only to have their ranking drop drastically in 2018 at #801.<sup>41</sup> By not changing the way they do things, the University of San Francisco continues to drop down in educational value. In this light, my auto-ethnography is concluded with this self-inquiry to my readers asking them to tell themselves whether what they do (whether it be conformity or resistance) is part of the solution to decolonizing academia or part of the problem as to why resisting decolonization and promoting institutionalized discrimination, both directly and indirectly, continues unabated.

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<sup>41</sup> See QS World University Rankings:  
<https://www.topuniversities.com/universities/university-san-francisco>

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## Appendix A: (Figure A: Resume)

**Desmond N. Doulatram**  
P.O. Box 477  
Majuro, MH 96960  
Phone: (692)-625-5450  
Email: [desmonddoulatram@gmail.com](mailto:desmonddoulatram@gmail.com)

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### PROFILE

- A diverse experience in the realms of business, government, non-government (Civil Society) and education in both the Republic of the Marshall Islands (RMI) and the United States of America (USA).

### OBJECTIVE

- Enhance my professional skills in a dynamic and stable workplace by solving problems in an effective/creative manner.

### SKILLS

- Basic knowledge of Microsoft Excel, PowerPoint, Publisher, and Microsoft Word.
- Can operate basic office equipment such as fax, scanner, printer, computer, etc.
- Bilingual: Speak and write in both English and Marshallese
- Can type 100 words per minute.

### WORK EXPERIENCE

**Hawaiian Mission Academy, Honolulu, HI**  
**Librarian's Assistant, Aug, 2003 - May 2005** *(In Kind Volunteer Work)*

- Assist School Librarian in the full utilization of services, materials and resources offered to students and staff.
- Shelving/sorting media, tutoring, grading tests, answering inquiries, tending to office equipment, cleaning up library, in school errand runs for Librarian, etc.

**Wal-Mart, Cleburne, TX**  
**Sales Associate, April, 2007- Aug, 2008**

- Maintaining outstanding customer service as per Company standards, generating sales, merchandising, and safeguarding company assets.
- Cart Pushing
- Cashiering (If on call)
- Orders
- Inventory
- Interpreter

**Marshall Islands Energy Company (MEC), Majuro, Marshall Islands**  
**Accounting Department Intern, September 2010-October 2010**

- Administrative Assistant
- Data Input

**Office of Environmental Planning & Policy Coordination (OEPPC) OFFICE OF THE PRESIDENT,  
Majuro, Marshall Islands  
Project Manager/Policy Officer/Project Assistant  
October 2010-October 2011**

Second National Communication (SNC) Project

- SNC Support Officer (Project Assistant)

Policy Officer

- Consultation on National Policies at Secretary/CEO Level with Community and Political Leaders
- Facilitate Stakeholder Consultation workshops on National Policies and Action Plans
- Ensure that all appropriate National Policies & Plans are endorsed by Cabinet/Parliament at a timely manner (RMI Climate Change Policy & Joint National Action Plan in particular)
- Introduce new policies and plans to Stakeholders and Public
- Communicate all existing policy and plans and their updates to the 2010-2011 National Climate Change Committee (NC3)
- Report and Present all Policy and Planning activities to the National Climate Change Committee, the Office of the Chief Secretary, and the Office of the President
- Inform Public on OEPPC operations relating to Policy & Action Plan Developments and updates
- Assist OEPPC Director, Deputy Director, and Chief of Administration & Finance in other daily operations
- Facilitate meetings relating to Upcoming Policy & Action Plan Stakeholder Consultation Workshops
- Create Press Releases for all Policy & Planning Development activities
- Research & Data Gathering
- Office Filing, Reporting, & Interpreting for international consultants and regional partners
- Drafting Letters & Reports
- Perform all government related duties in regards to OEPPC's role as Climate Change focal point

Acting for the Development of Marshall Islands Renewable Energies (ADMIRE) Project

- Acting Project Manager/Coordinator

National BioSafety Framework (NBSF) Project

- Project Manager/Coordinator
- National Biodiversity Focal Point for the Republic of the Marshall Islands

**The Pub/Shooters, Majuro, Marshall Islands  
Co-Manager/Co-Owner  
October 2011-October 2015**

- Hold full responsibility with other Co-Managers for the Management of day-to-day operations and general accounting
- Recruit, hire, train, and evaluate a cross functional staff
- Monitor production and verify the quality and accuracy of all work performed
- Co-Sign Checks
- Advise other Co-Managers/Co-Owners
- Manage all aspects of billing, invoicing, account reconciliation, collections, and payroll activities
- Implement process improvements by redefining staff roles and introducing new policies
- Encourage an employee-friendly work environment to ensure productivity and staff retention

**Ministry of Education (MOE): Marshall Islands High School (MIHS), Majuro, Marshall Islands  
MIHS Teacher/Club Coordinator/RMI Accreditation Committee Member/Editor & Team Leader  
November 2011-August 2013**

Teacher

- Pacific Studies



- English Composition
- English Reading

#### Debate Club Coordinator

- Coach Student Debaters on the basics of Debate and on Debate etiquette
- Introduce and Create a Debating Environment for student debaters
- Create Debate topics for students to debate on
- Coach students on proper speech delivery and critique their Verbal Presentations for improvement purposes
- Adequately prepare students for high school, local, and national debate competitions
- Raise concerns with National Debate competition coordinators and Ministry of Education

#### Close-Up Club Coordinator

- Create activities for students that emphasize civic duty (e.g. Clean Ups, Fundraising, Charity, etc).
- Prepare Close-Up students for Washington D.C. Close Up Program

#### Junior Statesman of America Coordinator

- Prep students for Junior Statesman of America summer program
- Ensure Applicants are adequately prepared for summer program
- Assist students with applications, essays, and other necessary documentations
- Essay Editing

#### Marshall Islands High School (MIHS) WASC Committee

- Editor and Team Leader

#### Member of 2012 Republic of the Marshall Islands (RMI) Accreditation Committee

- Responsible for all accreditation for all Public Schools in the Republic of the Marshall Islands

#### **Asian Development Bank (ADB), Majuro, Marshall Islands Independent Consultant October 1- 31, 2012**

#### Local Consultant

- Marshallese Education Specialist

#### **Self-Employed Archival Researcher & Lobbyist March 2013-PRESENT (*In Kind Volunteer Work*)**

#### Lobbyist

- Presenting issues in detailed format to Government leaders and traditional leaders in regards to Education Material that warrants their attention
- Lobby with Government, Traditional leaders, and Ministry of Education staff to ban inaccurate textbooks in regards to customs, culture, traditions and political history
- Document preparation to traditional leaders and government leaders for their ease of reference
- Meeting with traditional and government leaders on Parliament Resolutions and their effective enforcement and compliance
- Delivering letters to Senators and Ministers to caution Parliament leaders on the failure of the Ministry of Education staff to comply with Parliament Resolutions
- Testifying at Public Hearing
- Contacting publishing companies to suspend textbooks from any of their retail outlet in order to comply with the laws of the republic particularly Resolution No.28 which called for a temporary

suspension of the History Textbook "*Etto Nan Ran Kein: A Marshall Island History*" until all error concerns were addressed

#### Researcher

- Conducting interviews with traditional leaders, government leaders, church leaders, and business leaders
- Collating and digitizing rare original documents (e.g. Speeches, reports, genealogies, land executions, resolutions, financial reports, wills, etc.)
- Prepare and draft research papers for Public Hearings pertaining to temporary Textbook Suspension from RMI School Curriculum until errors and omission concerns pertaining to customs, culture, traditions and origins of the founding fathers are rectified particularly when Textbooks carry the RMI seal
- Prepare and draft research material for government and traditional leaders for ease of reference
- Textbook Editing
- Drafting Genealogies for written anthropology
- Working with the Republic of the Marshall Islands Historic Preservation Office and the Ministry of Internal Affairs to flag and ban certain publications of histories in regards to inaccuracies pertaining to the Republic particularly when such publications carry the RMI Seal

**Asian Development Bank (ADB), Majuro, Marshall Islands**  
**Independent Consultant**  
 July - October 2014

#### Local Consultant

- Socioeconomic Evaluation Specialist

**United Nations, New York**  
**Marshall Islands Mission**  
 May 17 - July 2017

#### Intern

- Administration
- Researcher and Adviser

### EDUCATION, TRAININGS & CERTIFICATIONS

**Assumption High School (Freshman-Sophomore), Majuro, Marshall Islands**  
**Diploma**  
**September, 2001 - May, 2003**

- Honor Roll

**Hawaiian Mission Academy (Junior-Senior), Honolulu, Hawaii**  
**Diploma**  
**August 2003 - May, 2005**

- Honors

**Southwestern Adventist University, Keene, Texas**  
**Bachelor of Social Science with an Emphasis in Pre-Law**  
**August 2005 - May, 2010**

- Cum Laude, Departmental Recognition, Dean's List (Spring 2006, Spring 2007, Fall 2007, Spring 2008, Fall 2008, Spring 2009, Fall 2009, Spring 2010)

**WATSON Leadership Training Program, Majuro, Marshall Islands**  
Certificate  
October 2010

- Certificate of Completion

**Asia Leadership Development training on Disaster Risk Reduction and Climate Change Adaptation**  
Incheon, South Korea  
Certificate  
April 26-29 2011

- Certificate of Completion

**Close-Up 's Civic Education Program**  
Washington, D.C.  
Certificate  
14 June 2012

- Certificate of Achievement

**Pacific Resources for Education & Learning (PREL) online Short Course Writing to Read Across the Curriculum; Majuro, Marshall Islands**  
Certificate  
July 2012

- Certificate of Completion

**Ministry of Education Teacher Standards & Licensing Board, Majuro, Marshall Islands,**  
Certification  
July 2012

- Certified Teacher: Professional I Certificate

**Pacific Resources for Education & Learning (PREL) RMI High School Institute Writing to Read Across the Curriculum Workshop; Majuro, Marshall Islands**  
Certificate  
July 2012

- Certificate of Completion

**PADI Ray Crew Majuro, Marshall Islands**  
Certification  
August 2012

- Level I Certified Scuba Diver

**"KAKEHASHI Project": Inbound Program for US Business School Students 4<sup>th</sup> Slot, Japan**  
Certification  
Jan 9-16, 2017

- Certificate of Completion

TRAVEL: MEETINGS, FORUMS & CONFERENCES ATTENDED

***Pacific Climate Change Roundtable (PCCR): Niue, 14-17 March 2011***

- Republic of the Marshall Islands (RMI) Delegation



***Lessons for Future Action Conference: Climate Change Adaptation & Disaster Risk Reduction in Small Island Developing States: Samoa (Apia), 23-26 May 2011***

- Republic of the Marshall Islands (RMI) Delegation

***Pacific Island Meeting on Second National Report: UNEP BioSafety Meeting: Fiji (Nadi), 27 June-1 July 2011***

- Republic of the Marshall Islands (RMI) Delegation

***Global Power Shift: Turkey (Istanbul), 25-30 June 2013***

- Republic of the Marshall Islands (RMI) Country Representative representing Civil Society NGO Jo-JiKuM

***44<sup>th</sup> Pacific Island Forum Summit: RMI (Majuro), 3-6 September 2013***

- RMI Liaison officer for Japanese delegates

***First National Climate Change Dialogue: RMI (Majuro), 9 September 2014***

- Facilitator

***Four Atoll Forum RMI (Majuro), 19 January 2015***

- Facilitator

***Pacific Peace Forum: 90<sup>th</sup> Peace Boat Voyage (Onboard from Majuro to Japan: March 22-30/Post Voyage Activities in Japan: March 30-April 2), March 22<sup>nd</sup>-April 2<sup>nd</sup> 2016***

- Guest Educator/Speaker from Marshall Islands Civil Society representing NGO REACH-MI

***RMI-US Shared Nuclear Legacy Summit: Oregon (Salem/Portland), May 27-May 29, 2016***

- Event Organizing team representing Marshall Islands Civil Society NGO REACH-MI

***UN Ocean Conference Peace Boat Side Event: From Awareness Raising to Action for the Oceans The Role of Youth and Civil Society (United Nations Headquarters/New York) June 9, 2017***

- Youth Representative from the Marshall Islands
- Representing REACH-MI and Jo-JiKuM as Co-Founder

***Breaking the Silence of the Marshall Islands: Education Seminar event hosted by Manhattan Project in Collaboration with REACH-MI (Maryhouse Catholic Worker, Manhattan) July 15, 2017***

- Main Speaker
- Representing REACH-MI and Jo-JiKuM as Co-Founder

***Human Rights, Future Generations, & Crimes in the Nuclear Age (University of Basel, Switzerland) September 14-17, 2017***

- Speaker Representing Civil Society NGO REACH-MI from the Marshall Island



***International Festival of Authors→The State of (In)Equality: Social Justice Under Siege (Humbler School of Liberal Arts & Sciences, Toronto) October 28, 2017***

- Presenter on Mental Health & Colonization

**MEMBERSHIPS**

Jodrikdrik in Jipan ene eo e Kutok Maroro (Jo-JiKuM)/Youths for a Greener RMI: *Environmental Non Government Organization (NGO)*

- Co-Creator/Co-Founder
- Vice-President: 2010

Republic of the Marshall Islands Accreditation Committee

- 2012-2013 Accreditation Committee Member

Radiation Exposure Awareness Crusaders for Humanity-Marshall Islands (REACH-MI): *Non Government Organization (NGO)*

- Research Director
- Co-Founder/Co-Creator

**AWARDS & SCHOLARSHIPS**

- Majuro Atoll Tennis Club (MATC) Juniors 2000 Top Player
- Southwestern Adventist University (SWAU) Presidential Scholarship Award 2005-2009
- Morris & Beth Lowry Scholarship Award 2009-2010
- Republic of the Marshall Islands Scholarship Award 2005-2010
- University of San Francisco Masters of Arts in Asia Pacific Studies (MAPS) program Merit Scholarship 2016
- University of San Francisco Master of Arts in Pacific Studies (MAPS) program Merit Scholarship Spring 2017
- Republic of the Marshall Islands Scholarship Award 2016-2018

**VOLUNTEER WORK & COMMUNITY SERVICE**

**Political Volunteer Work**

Political Campaign Work for Hawaii Mayor Mufi Hanneman (*Organized through Hawaiian Mission Academy*)

- Sign Waving

Political Campaign Work for US Representative David Pendleton (*Organized through Hawaiian Mission Academy*)

- Door to Door Greetings
- Handing out Brochures
- Explaining Candidates Platform, Goals & Objectives

Political Campaign Work for Hawaii Mayoral Candidate Duke Bainum (*Organized through Hawaiian Mission Academy*)

Academy)

- Sign Waving

Political Campaign Work for Hawaii Senator Neil Abercrombie (*Organized through Hawaiian Mission Academy*)

- Sign Waving

Political Campaign Work for Arno Atoll Senator Jiba Kabua; Majuro, Marshall Islands

- Creating Platform Billboards

**Charitable Volunteer Work**

- Beach/Park clean up (*Organized through Hawaiian Mission Academy*)
- Raffle Fundraising (*Organized through Assumption High School*)

**Environmental Volunteer Work**

- Organizing team for Majuro International Airport World Ocean's Day 2011 Beach Clean-Up (*Organized through Marshall Islands Marine Resource Authority in collaboration with Jo-JiKuM*)
- Organizing team for Majuro World Ocean's Day 2012 Beach Clean-Up (*Organized through Jo-JiKuM*)
- Organizing team for Majuro Senatorial Candidates Public Forum on Environmental Issues (*Organized through Jo-JiKuM*)
- Organizing team for Crown of Thorns Hunt (*Organized through Jo-JiKuM and Marshall Islands Marine Resource Authority*)

**Publication(s)**

Doulattram Desmond Narain.. "Indigenous Decolonization of Academia: Using the Marshall Islands as Precedent for Social Injustice." *Journal of Humanities and Cultural Studies R&D* 3, no.1(2018):1-48.  
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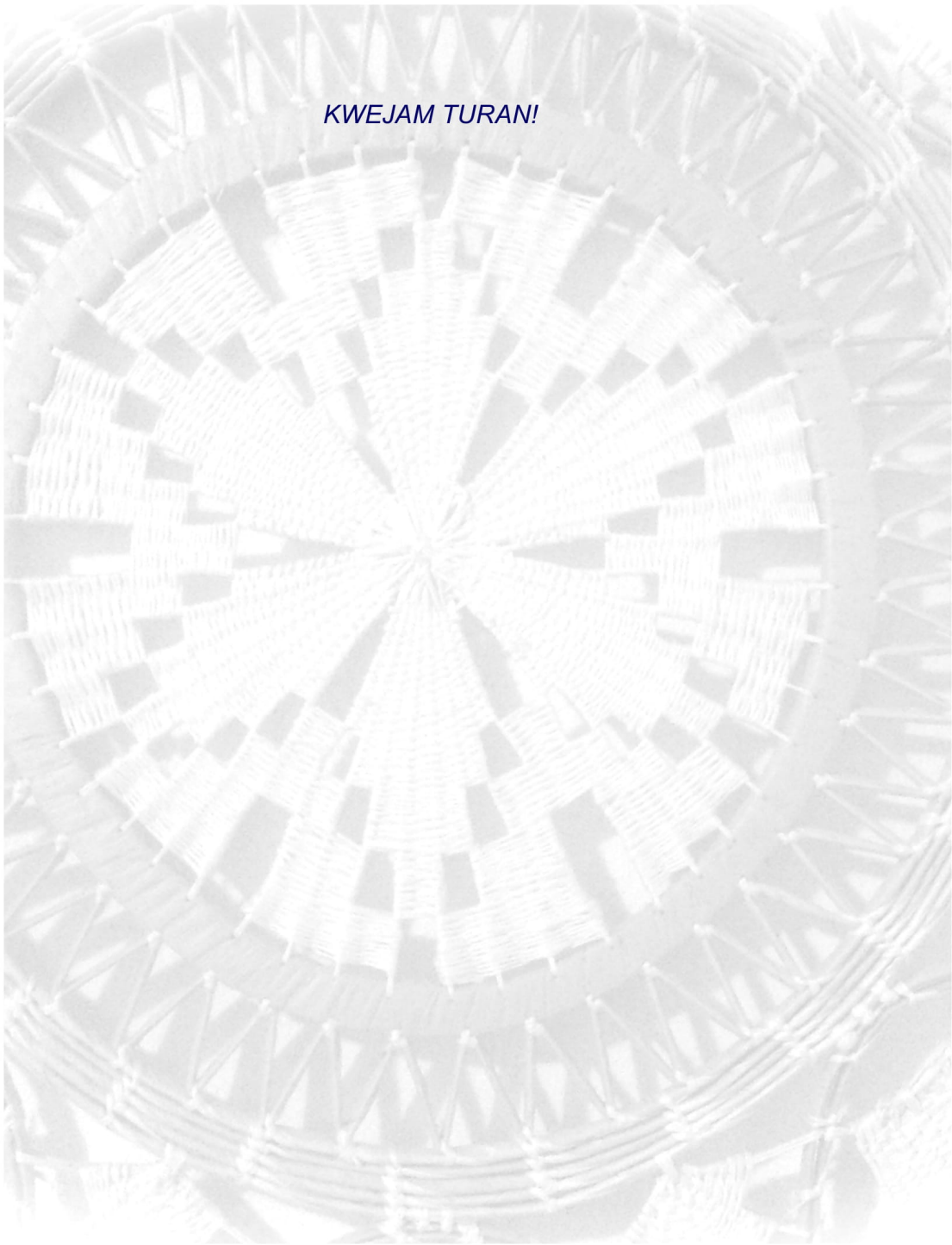
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———. "EXECUTIVE SUMMARY: A CASE STUDY OF URBANIZATION AND GLOBALIZATION IN EBEBE AND MAJURO." *Journal of Humanities and Cultural Studies R&D* 3, no.2 (2018): 1-15.  
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———. "A MARSHALLESE TALE OF MODERNITY IN THE PACIFIC RIM: BRIDGING THE MODERN AND THE TRADITIONAL." *Journal of Humanities and Cultural Studies R&D* 3, no.3 (2018): 1-66.  
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*KWEJAM TURAN!*





## Appendix B (Figure B: Etymology of the word *IaKwe*)

Desmond Narain Doulatram

APS 605

Father Ucerler

March 1, 2017

YOU ARE A RAINBOW *Humans are Innately Good*

In book 6A, Mengzi argues that humans are innately good and essentially possess an internal virtue. With the right type of environment and individual effort of cultivation, Mengzi argues that any human being is capable of doing good provided he or she takes it upon him or herself to properly reflect on their individual choices and wisely enacting it accordingly. While arguing with Gaozi, Mengzi responds brilliantly telling Gaozi through the metaphor of the willow tree that it is only by changing the original nature of the tree that bowls are made. In this way of thinking, Mengzi tells Gaozi that human nature is only violated when one intrudes on their original nature of inward virtue thus rejecting Gaozi's notion of humans being conscientiously neutral in relation to externality.

This is the most powerful example Mengzi gives in relaying the value of human virtue. He states vividly that it lies within each and every one of us thereby solidifying the admirable potential or should I say reality of humans being good beings. This reminded me so much of late Nelson Mandela's words where he stated something around the same lines reminding us that "No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

I am in humble accord with both legends being Mengzi and Nelson Mandela because they speak right through my core as a human being and straight into my soul. It is innately the right of believing in goodness that leads one to do good things without questioning what it is to come or the implications. When one becomes so concerned with external factors, one is given a choice to cultivate his or her own frame of reference to choose accordingly what may appear to be right or wrong for themselves. Unfortunately, people don't always make the right choices but it doesn't necessarily mean they are bad people because one can rightfully argue that they started out as good and were led astray later on in life due to failure of properly reflecting on their choices and cultivating themselves through individual effort.

Individual cultivation of that which resides in one's soul is a teaching that Christians and Marshallese such as myself have been taught to believe. It is something that we pride ourselves in being considering it is what keeps us alive and going. For myself, I agree with Mengzi wholeheartedly in humans being innately good because it is faith in goodness that keeps me striving to deliver on the promises I have reflected on as one with internal virtue. In our (Marshallese) culture, the word for love is "*Iakwe*" broken down to two words being "*Ia*" meaning rainbow and "*Kwe*" meaning you. Hence, *Iakwe* would literally mean you are the colors of the rainbow hence light. You are light because you are good reflecting God's promise as a creature of light housing his breath within his temple that is you.

This is why I cannot disagree with Mengzi. His belief of humans being innately good is a fine example of love knowing no borders and reveals common thought in all human beings in how they define themselves. Just as the Marshallese indigenous

language reveals biblical qualities so does Mengzi's writings which is why I am in full agreement with Mengzi. Mengzi basically confirms to me the legitimacy of my Marshallese identity and further solidifies Christian concepts particularly the verse 1 John 4:8 which states that *"Whoever does not love does not know God, because God is love."*

In Conclusion, I believe in Mengzi's views because he proves that love transcends all and his message of humans being innately good is living proof of him exhibiting that very fact through the example of him being a good person by making that very statement.



## References

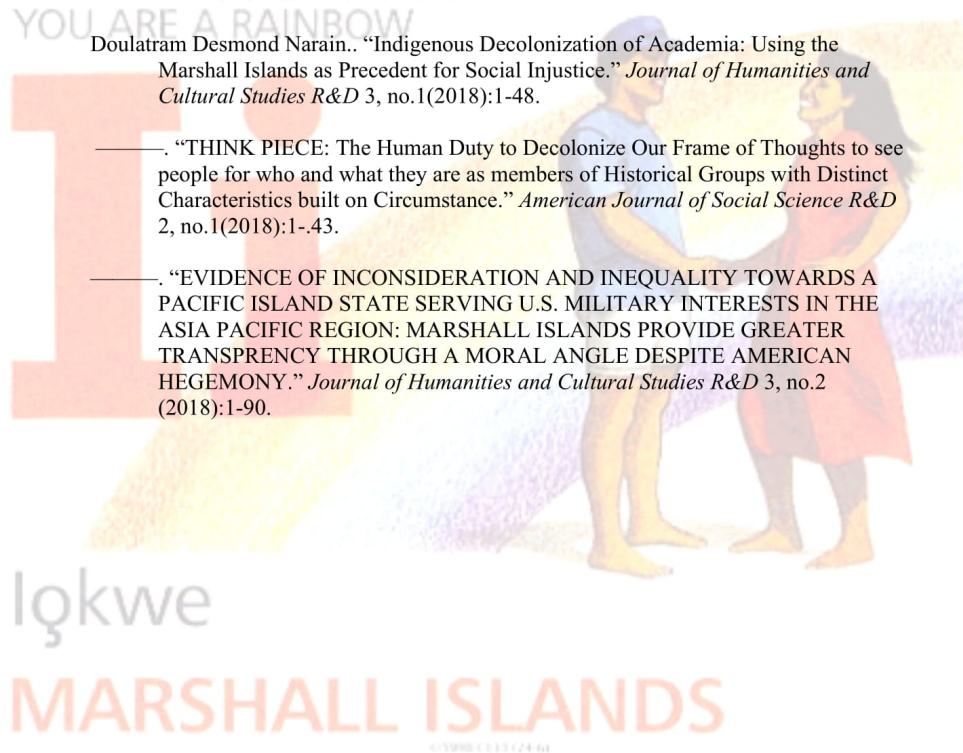
Angelus News. "The 'Ocean Pathways' of Sister Joan Crevoure." Angelus News. 20 February 2013. <https://angelusnews.com/content/the-ocean-pathways-of-sister-joan-crevcoure>

Hezel, Francis X. "The Catholic Church in Marshalls." *Micronesian Seminar*. 2003. <http://www.micsem.org/pubs/books/catholic/marshalls/index.htm?PHPSESSID=c2ff85adb5766a972c7f2f21cf4fe05>.

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## Appendix C (Figure C: Ethnolinguistics of the proverb *Majuro Mejen Armij*)

Doulatram 1



### *Environmentalism and Spiritualism of "Majuro Mejen Armij"*

The environmental tale of Majuro is best observed and seen through the etymology of the word Majuro, alternatively spelt MEJRO. *Mej* meaning eye(s) and *ro* meaning two, denotes the inclusive nature of witnessing where it requires two eyes to fully see an event elaborating properly through the visual experience. Capturing life at a single glance requires two eyes (*ro Mej*). This is where true witnessing takes place, at the present conditions where what's available to eyes welcomes facts. Another set of eyes pinpointing two requires a person to witness another's action thus repeating the same trend of needing two eyes through the form of two people to see things. Even when one takes into consideration the proverb which Majuro is known to embody, we see the same aspect of witnessing reflected in the proverbial idiom *Majuro Mejen Armij* which is literally translated "Majuro: Eyes of the People." Why am I portraying these proverbial idiom and word etymologies in regards to the environment you say, well, it is because most scholars and environmentalist focus too much on the physical aspect of the environment failing to realize the deep content revealed in its spiritual nature which Marshallese have proudly embodied and preserved through their customary precedents spelling out the tale of their own fate. Bluntly put, the spiritual aspect goes hand in hand with the physical and nowhere is this more true than in the situation of Majuro where it is uniquely orientated, culture and all, to perfectly paint this reality of environmental spiritualism in full light of its colors.

When people think Majuro, they automatically think capital and environmentalist automatically conjure the image of pollution upon first entry. Yet, what Majuro reveals within its own anthropology, kept through myth and legend, is that the atoll of Majuro, particularly its lagoon, is very much alive, and witnessing of its environmental tale continues uninterrupted showcasing the true value of its resilience and the perseverance of its deep environmental spiritual half. Do we doubt the tale of indigenous Marshallese whose methods of knowing and being have far existed beyond our ability to recall? Do we simply label them as heathens without taking into consideration the merit of their argument that showcases the atoll of Majuro in its true sense despite the physical criticism done by outsiders



Doulatram 2

pertaining to its physical environment, or do we rectify the writings and misconceptions of these critics by painting Majuro for what it really is--- which is--- an atoll that is very much alive and well through its spiritual component. This is where true witnessing takes place and where truth is laid fully from the focal point and from the unique frames of reference of the seers of the tale, which are the residents and people of Majuro that come from all over.

*Majuro Mejen Armij* literally translated “Majuro: Eyes of the People” means many things in Marshallese culture. For one thing, it means that the people of Majuro are known to stare a lot hence paying homage to their proverbial idiom and the simple nature of witnessing which they are known to do superbly. Secondly is the obvious nature of Majuro showcasing what the people see which is everything because it is a center of activity being the capital where everything and everyone is blended through its melting pot. Lastly and most importantly is the aspect of divine witnessing alone, which is said to take place in Majuro---according to indigenous beliefs---where truth and practicality is taken into account. When people say *Majuro Mejen Armij*, they use in conjunction the phrase “*Ijo Anij ej tol*” meaning Majuro: Eyes of the People where God leads (*ijo Anij ej Tol*). One must wonder whether it is mere coincidence that this proverb perfectly sums up the atoll of Majuro by flawlessly capturing its deep spiritual connection of communication established through the proper utilization of the capital home front, past, present and the not too distant future. This is where the written word struck from this keyboard paint the same reference as witnessing yet again takes place confirming yet again the environmental well being of Majuro through its spiritual lens. Are we not seeing the spiritual environment of Majuro being persevered through the perseverance of deeds and through the resilience displayed by the residents of Majuro? When we judge the physical environment of Majuro through scientific figures and numbers, are we neglecting its prospering spiritual environment that puts Majuro in the limelight above all else in climate change a.k.a. environment? Does Majuro lagoon, which is one of the largest ship registries in the world, not play the witness for global sea activity? Does the international airport on Majuro, which connects the tale of Majuro to all parties concerned, both the international community and outer atolls, not show the same spiritual tale of witnessing thereby showcasing a healthy spiritual environment in a globalized world of communication? But what does this all mean you say?

Well, let us first examine what I mean by Majuro’s healthy spiritual environment. When Marshallese indigenous people think of their land, they automatically tie their spirits with their land to showcase their beliefs. In fact, late Dwight Heine once said in a formal address to the United Nations that if you take away the land of the people, their spirit goes with it too. This is the spiritual nature of Majuro in which I hope to portray in this essay through concrete examples of how the spiritual presence of Majuro depicts a healthy environment that is often overlooked by ideal environmentalist who pay too much attention on its naked physical representations thus neglecting the spiritual ones which constitutes the whole or more so, the story of how indigenous Marshallese view the environment.

The stories of Majuro residents---in relation to their environment--- is of epic proportions. When one thinks of the value of the human spirit, nowhere is it more

prevalent than in the spirits of Majuro residents who have pioneered RMI into the pages of global history. The first indigenous Micronesian to the United Nations was the one and only Dorothy Tarjikit Laelan Kabua, who was a Chieftain from Majuro, and also an avid outspoken advocate for nuclear justice. She spoke heavily on the causes of environmental degradation due to Nuclear testing by global superpowers. One of Tarjikit's interpreters was none other than the late Dwight Heine previously mentioned who is a native of Aur, the known traditional political center of the Ratak Chiefs, which the Raano Majuro Chiefs are said to descend from, Ms. Kabua included.

In his first official address to the United Nations upon gaining entry through official membership, the first president of the newly independent nation, Amata Kabua---also a Majuro chief---spoke on the dangers of climate change. Are we not seeing yet again the spiritual respect of prophecy where Amata Kabua's prophetic words are fully realized now, showcasing yet again the healthy spiritual environment of Majuro where it still makes the front pages of global headlines as the most transparent atoll of RMI in the frontline against these climate change travesties. Look all over the media: CNN, Yahoo, Huffingtonpost, etc., most if not all the pictures and stories are from Majuro where the spiritual environment of Majuro witnesses to the world the representation of its physical environmental state. Our ancestors labeled *Majuro Mejen Armij* for a reason. It is to reaffirm the beliefs that made Majuro distinct from other places. It was to safeguard the health of its spiritual environment by reaffirming the functions of the atoll through oral tradition and language where the spoken word came before the written.

Let us further evaluate the concrete examples of Majuro's healthy spiritual environment. Former Climate Change ambassador Tony DeBrum---in a speech given at New York---stated that in Rio+20, they (through President Christopher Jorebon Loeak) had read the first opening paragraph of President Amata Kabua's statement during the 1992 Earth Summit because twenty years later, we found ourselves in the exact same position because of Climate Change. We look at the same prophetic statements made in President Kabua's first speech at the United Nations and he states the obvious affirming that we are left in a state of quandary because scientists are not in a general consensus as to the magnitude of the problem and that there is little to nothing a small nation like the Marshall Islands can do other than to raise awareness in the international community. Twenty years later again after his first UN statement---scientist come out in general consensus with 97 percent of them stating that Climate Change is real with the first African American President, Barack Obama, taking a firmer and more active stance on the issue.

We fast forward to New York and we see Jo-JiKuM co-founder Kathy Jetnil-Kijiner, a resident of Majuro, and a native of Aur, bringing the world to tears, drawing light again upon what is taking place in Majuro where the author of this paper resides and is spelling out the tale--- through his voice--- the power and healthy spiritual environment taking place on *Majuro Mejen Armij*. Did you not know that the communications leading to RMI's first ever Climate Change Policy was handled by the author of this paper on Majuro who was the Climate Change Policy officer where he helped co-found the Non Profit Organization Jo-JiKuM along with Ms. Kathy Jetnil-Kijiner of the reknown Shark Clan known to control the weather? Is this not further affirmation on the spiritual nature of Majuro? As we look to the

present leadership of Majuro through the first female President of the Pacific, are we not also seeing the rich spiritual environment of Majuro reflected in the present context where Dr. Hilda Heine stands as president from neighboring Aur which was the traditional capital of the Majuro Chiefs stemming from the character Limanbine of the Raano *Jowi* and Laninbit of the Rimwejoor Clan. The Paris Agreement which Climate Change Ambassador Tony Debrum, Former President Christopher Jorebon Loeak, and current President Dr. Hilda Heine have been vocal advocates of, has been signed into law, culminating the spiritual environmental presence of Majuro's tale where the power of the human spirits that constitutes the greater moral worth of environmental concerns is represented in our deeds where we put ourselves out there engraving a human face on environmental issues through indigenous spiritual prowess.

This is what it truly means to have a healthy environment. Marshallese know first hand that the physical and the spiritual go hand in hand as was made evident in late Dwight Heine's statement who first testified against nuclear testing in front of the United Nations Trusteeship council in 1954, his exact words being, "you take away the land, their spirit goes with it also." Do we not see that life evolves but the main message preached through the spiritual lens of the environment conserves and immortalizes the holistic image of the environment where the physical lens cannot because it is obsolete and fades with time? Like the people of Ebeye who are proud of who they are despite the labels of slums misleading their very existence, the residents of Majuro from all over the globe are equally proud and are showcasing the healthy spiritual environment that we possess as a people through our sheer resilience confirming yet again the power of the human spirit that ties us with our land and waters.

Let us remember that the Cash Economy and its overlying functions were introduced to the Marshallese who by the very nature are indigenous environmentalist. They charted their local geography and have sustained them through indigenous skills that focused on environmentalism. Resource conservation is nothing new to the indigenous ways of living that have sustained these populations and it is for this very reason that one should not readily point the finger of blame as if Marshallese are not doing their part. History reveals that most, if not all environmental hazards come from outside RMI's recognized territory. Pollution, in itself, even if locally driven, has its origins from an introduced lifestyle, as does all of the non-biodegradable products that come from foreign territory. So when we judge Majuro and RMI and state it as a very polluted place because of what we can attain and see physically, we neglect to mention the healthy spiritual environment that ties the human spirit to their physical environment thus spelling out the blueprint of indigenous resilience and perseverance in the integrated twenty first century globalized model.

The hotel on Majuro that was built for the Pacific Island Forum---which has served multiple purposes including hosting two Pacific Island Forums, countless regional meetings, workshops, conferences, and summits all environment related---speaks the same tale. This hotel has clearly created avenues of communication through regional and international meetings. Previous Presidential Aide Fred Pedro unequivocally states that the overlying function of the first Pacific Island Forum on

Majuro was to put RMI in the limelight as a point of communicating issues, the nuclear legacy being one of them. Did you also know that this hotel, now called Marshall Islands Resort, formerly Outrigger Resorts, was the first international chain of hotel for Outrigger, one of the biggest hotel chains in the world? Did you know that when the first Pacific Island Forum took place, a lot of the activities were hosted at a special coral reef platform at this hotel known to possess spiritual prowess with its ability to pull people's attention with its *AAO* (Halo)? Did you not know that this was the same coral platform in which Poet Kathy Jetnil-Kijiner delivered her epic poem "TELL THEM." Does all of these concrete examples not TELL US that the goal of communicating the issue of climate change, originally laid out in Majuro, has become fully realized in the international scene?

The new word being thrown around the international scene in regards to climate change action is AMBITION, yet this is hardly the case when it comes to indigenous interpretation because they are viewed as primitive or are misinterpreted by those that aren't that culturally attuned because they have yet to live it. When we look at the spiritual component of language presented in the case of Majuro---what we really see is---an ambitious reality where the spiritual content of environmentalism driven by ambition is being fully realized in its practical circumstances through its proper indigenous usage. Our legends tell us that our ancestors bravely ventured the seas with nothing more than their spirits to guide them. The story of Majuro is an attestment that these spirits are very much alive. It is this plain fact alone that the spiritual environment, which goes hand in hand with the physical representation of the environment, constitutes the whole environmental picture. There can be no complete environmental description of the Marshall Islands without paying homage to its spiritual aspect because this is how indigenous Marshallese understand their universe. Hearing the indigenous voice by viewing it through an indigenous lens gives an opportunity for true witnessing to take place for it is these very indigenous people that lived the tale that is being told on their land & waters a.k.a. environment. This is the tale of *Majuro Mejen Armij*. We should never underestimate the indigenous grammatical functions of language as can be seen in the case of Majuro. As the word grammar means usage, the way Marshallese utilize their language includes a spiritual component that caters understanding through a holistic lens where the physical and the spiritual clearly co-exist. Never underestimate the power of indigenous language for it centers around practicality. Pragmatism is what drives the continuance of the Marshallese tale for even materialistic preservation of writing fades in time whereas the spoken word passed down from generation to generation continues through oral tradition where the human spirit is permanently preserved in the art of intimate communication where memories are stored in humans and not in books.

*"Ekadrü Mokaj in AK aetok Belok in"*

*"Kijen Mej Tebrak"*

*"Aet 1 Tebrak"*

*Hshshshshshshshshsh*

*Desmond Narain Doulatram*

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**Appendix D (Figure D: Nuclear Witnessing of REACH-MI)**

PAPER TITLE: *Precedents of Human Measurement: A Brief Case Study Report from the Former Test Region of the Marshall Islands*



AUTHOR: Desmond Narain Doulatram



#### Abstract:

The emerging and expanding fields of environmental law and international law provide greater transparency in revealing human right concerns in the Asia-Pacific region. This report explores these human right concerns of the affected populations in the Marshall Islands which functioned as a nuclear testing ground between 1946 to 1958 when it served as a strategic Trust Territory administered by the United States. In 2014, the Marshall Islands sued the United States and the major nuclear powers for violating the 1968 nuclear non-proliferation treaty (NPT). This paper provides and explores an underutilized historical perspective explaining the legal and humanitarian consequences of the nuclear testing period in the Marshall Islands and their limited adaptive capacity in addressing humanitarian obligations to its citizens despite not creating the situation. It explains the reasoning behind the aggressive political nature in Marshallese politics stemming from unhealed wounds that eventually led to Marshallese climate change ambassador Tony deBrum's (February 26, 1945 – August 22, 2017) sole decision to sue the United States and the major nuclear powers in the Asia-Pacific region.

*Key Words: Marshall Islands, Nuclear, Environmental Law, International Law, Human Rights*

*"There is an important responsibility for user states - those that have tested or used such weapons - to provide adequate assistance for affected victims, and regarding environmental remediation. We consider this to be an important statement of international law. We also consider that there remains a basic humanitarian need of assistance from the UN system. In this regard, I wish to recall the 1995 NPT Conference outcome documentation, which states that the Conference "acknowledges the existence of a special responsibility towards those people of the former UN Trust Territories who have been affected as a result of the nuclear weapons tests conducted during the period of the Trusteeship." (1995*

*NPT/CONF.1995/MC.III/1)*

*H.E. Amatlain E. Kabua*

*On Treaty on the Prohibition of Nuclear Weapons*

## Introduction

Burdened by the inevitable consequences of the infamous nuclear testing period in the Marshall Islands, the Marshall Islands Government has sought legal remedies to bring about the social injustices faced by Marshallese nuclear victims. In 2000, a Changed Circumstance Petition was submitted to U.S. Congress in light of changing circumstances revealing greater damage than was previously known, but inaction is the present scenario.<sup>1</sup> The recent Treaty on the Prohibition of Nuclear Weapons, recently passed on July 2017,<sup>2</sup> reveals on records that the fight for nuclear justice remains a desperate attempt for the Marshall Islands Government and its people as Article 7 of that same treaty reminds global audiences of user state responsibilities to former test regions.<sup>3</sup> In this light, this report is but a short summary in relaying that responsibility through a human comparison angle aimed at exploring how certain human subjects are treated in regards to their lack of legal remedy to restore lost dignity.

## Human Dignity: Speaking its Name in the Name of Human Rights

The right of human dignity<sup>4</sup> has been etched clearly in international humanitarian law revealing the importance of equal treatment of all humans as the ideal poster child image for human rights.<sup>5</sup> However, the reality of existing precedent(s) on indigenous populations in the Marshall Islands is to the contrary.<sup>6</sup> Once code named "Sand Niggers" by the U.S. Military, the Marshallese people have had a real history of grievances having petitioned to end the nuclear testing program in the 1950s.<sup>7</sup> Two United Nations resolutions in response to the Marshallese peoples' petitions in 1954 and 1956, Trusteeship resolutions 1082 and 1493, remains the only time in which any United Nations organ has every explicitly authorized specific use of nuclear weapons.<sup>8</sup>

## Human Comparison & Consequences

The total yield of the sixty-seven tests conducted in the Marshall Islands was 108 megatons equating to the explosive force of over one hundred million tons of TNT, a rate that is more than seventy-five times the total yield of the U.S. nuclear tests in Nevada.<sup>9</sup> The U.S. Center for Disease Control and Prevention estimates that 6.3 billion curies of radioactive iodine-131 was released in the Marshall Islands as opposed to only 150 million curies released during the Nevada tests, 40 million curies during the Chernobyl incident, and 739,000 curies during the Hanford Atomic Energy Commission Operations.<sup>10</sup> Despite the higher yields, U.S. sites have received as of 1998 a total of

115.7 billion in clean up costs while the Marshall Islands was only afforded 0.34 billion as of 1999.<sup>11</sup> Recently declassified information, such as the 1955 Atomic Energy Commission Report, also revealed a significant number of atolls, not recognized in the 177 political settlement, receiving radiation doses exceeding internationally recognized safety standards.<sup>12</sup> This is precisely why a Nuclear Claims Tribunal was created under the Compact of Free Association 177 Agreement where a Change Circumstance Petition was inserted to address future claims that might arise rendering the original 177 political settlement inadequate, including the 177 Agreements mythological claim of only four atolls being radiated.<sup>13</sup>

With the recent passing of Rongelap Nuclear Heroine Lemeyo Abon<sup>14</sup>, the necessity of archiving nuclear history in human right discourses at the international level remains apparent.<sup>15</sup> Although the contributions of the Marshallese people to international peace and security has been echoed by U.S. Congress,<sup>16</sup> efforts to remedy human right abuses remain unsolved largely due to benign neglect.<sup>17</sup> Due to lack of visibility,<sup>18</sup> the nuclear legacy in the Marshall Islands and the sacrifices of the Marshallese people remain underappreciated with Marshallese not receiving adequate reparations for loss and damage discovered after the effective date of the Compact of Free Association Agreement.<sup>19</sup> Despite their best efforts, the existing failure on U.S. Congress' part to provide for these injuries has officially rendered the original 177 Agreement manifestly inadequate.<sup>20</sup> This apparent inequality brings back past experiences into the fore, particularly that of the Bravo victims of Rongelap who were also denied legal remedy in the 1960s where 80 Rongelapese were paid a mere 950,000 as opposed to the 20 Japanese Lucky Dragon Fishermen who received \$2 Million in the 1950s.<sup>21</sup> Additionally, over \$1 billion has been granted to date by the Downwinders' Act on behalf of 24,266 individuals as compared to only \$72.9 million dollars for an approximate population of 60,000 Marshallese Victims.<sup>22</sup> These existing precedents showcase the obvious disparity in human treatment when concerning the Marshallese populace who are measured far less in terms of human value revealing the apparent inequality.

### Conclusion

The right of self-determination exercised by the United States has greatly devalued international obligations to human rights pushing instead to placing price tags on indigenous Marshallese victims recording them as less than others. The systemic human measurements of U.S. Foreign Policy on Marshallese people has set an existing precedent of inhumane treatment largely ignored due to it being institutionalized under the existing global hierarchy. Despite the best efforts of the Marshall Islands Government in presenting its Changed Circumstance Petition to U.S. Congress in 2000 and those of the United Nations in presenting its Special Rapporteur Report in 2012 solidifying lack of U.S. Congress's response to that Changed Circumstance Petition,<sup>23</sup> institutionalized discrimination within the current international machinery continues unabated posing the question as to whether self-determination should have its limits.<sup>24</sup> Although the right of self-determination is promised by the United Nations Charter to the United States being its biggest financial contributor, it has come at the cost of infringing on the human rights of the Marshallese people. This includes their right to be self-determining people

themselves if afforded adequate health care to enjoy the right to life as rightfully promised in the Universal Declaration of Human Rights. In this light, U.S. Congress sympathy is thus shown to have diluted greatly in not honoring human rights commitments etched in their bilateral treaties of Free Association with the Marshall Islands Government notwithstanding the fact that their governments were founded upon respect for human rights and fundamental freedoms for all.<sup>25</sup> Still, international treaties such as the recent Treaty on the Prohibition of Nuclear Weapons have provided an avenue for open dialogue revealing that the Marshall Islands is still living up to its commitment, given its existing capacity, in ensuring that the voiceless nuclear victims are heard with its recently established National Nuclear Commission.<sup>26</sup> Although the nuclear lawsuit initiated by the Marshallese government failed to deliver promising results as it lost in both the International Court of Justice and in the U.S. Ninth Circuit Court, it nonetheless created an avenue of transparency by re-stirring the pot creating multiple discourses surrounding the issue of international law, environmental law, and the human rights that come with it.<sup>27</sup>

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#### Notes

<sup>1</sup> Gerald M. Zackios. "Written Statement of Gerald M. Zackios Republic of the Marshall Islands Ambassador to the United States Senate Energy and Natural Resources Committee. Washington D.C., February 6 2018. <https://www.facebook.com/rmiembassyus/posts/1543439582421375>

<sup>2</sup> See Article 6&7 of *Treaty on the Prohibition of Nuclear Weapons*: <http://undocs.org/A/CONF.229/2017/8>

<sup>3</sup> Daniel Rietiker, "New Hope for Nuclear Disarmament or "Much Ado About Nothing?": Legal Assessment of the New "Treaty on Prohibition of Nuclear Weapons" and Join Statement by the USA, UK, and France Following its Adoption." *Harvard International Law Journal* 59 (2017): 22-32.

<sup>4</sup> Laurence Tribe, "Equal Dignity: Speaking Its Name," *Harvard Law Review Forum*, no. 129:16 (2015): 16-32.

<sup>5</sup> See Human Rights Declaration *Preamble & Article 1*: [http://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf)

<sup>6</sup> Desmond Narain Doulatram. "EVIDENCE OF INCONSIDERATION AND INEQUALITY TOWARDS A PACIFIC ISLAND STATE SERVING U.S. MILITARY

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INTERESTS IN THE ASIA PACIFIC REGION: MARSHALL ISLANDS PROVIDE GREATER TRANSPRENCY THROUGH A MORAL ANGLE DESPITE AMERICAN HEGEMONY.” *Journal of Humanities and Cultural Studies R&D* 3, no.2 (2018): 1-90.

<sup>7</sup> Amata Kabua (First President of the Marshall Islands) in discussion with Ambassador Amatlain E. Kabua, 13 July 1996.

<sup>8</sup> Amatlain E Kabua. “Official Statement of Marshall Islands UN Permanent Representative on vote of Draft Treaty on the prohibition of nuclear weapons.” Speech at United Nations conference to negotiate a legally-binding instrument to prohibit nuclear weapons, New York, New York, July 5 2017.

<sup>9</sup> Desmond Narain Doulatram. “EVIDENCE OF INCONSIDERATION AND INEQUALITY TOWARDS A PACIFIC ISLAND STATE SERVING U.S. MILITARY INTERESTS IN THE ASIA PACIFIC REGION: MARSHALL ISLANDS PROVIDE GREATER TRANSPRENCY THROUGH A MORAL ANGLE DESPITE AMERICAN HEGEMONY,” 1-90.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Nic Maclellan. “*The survivors* - Lemeyo Abon and Rinok Riklon.” In *Grappling with the Bomb: Britain’s Pacific H-Bomb Tests* edited by Nic Maclellan, (Canberra: Australian National University Press, 2017), 39-54.

<sup>15</sup> Ronron Calunsod. “Nobel award for ICAN resonates in nuclear-tested Marshall Islands.” *Kyodo News*. 12 December 2017. <https://english.kyodonews.net/news/2017/12/0e5663e5f728-focus-nobel-award-for-ican-resonates-in-nuclear-tested-marshall-islands.html>.

<sup>16</sup> See H. Res. 692, 109th Cong. (2006).

<sup>17</sup> Harvard Law Student Advocates for Human Rights, *Keeping the Promise: An Evaluation of Continuing U.S. Obligations Arising out of the U.S. Nuclear Testing Program in the Marshall Islands*, (Cambridge: Harvard Law School Student Advocates for Human Rights, 2006), 1-38.

<sup>18</sup> Dr. Holly Barker, “U.S. Nuclear Testing in the Marshall Islands,” *TalkingStickTV*. 4 March 2012. <https://www.youtube.com/watch?v=z41NiVagLc4>.

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<sup>19</sup> The Compact of Free Association (COFA) is an international agreement that establishes and governs the formal relationship of free association between the United States and the three Pacific Island nations of the Republic of the Marshall Islands, Federated States of Micronesia, and Palau which were formerly administered by the United States as part of the Trust Territories.

<sup>20</sup> Ibid.

<sup>21</sup> U.S. Congress. Congressional Record. 89<sup>th</sup> Cong., 2nd sess., 1966. Vol. 112, pt. 10, 13500-13502.

<sup>22</sup> Desmond Narain Doulatram. "EVIDENCE OF INCONSIDERATION AND INEQUALITY TOWARDS A PACIFIC ISLAND STATE SERVING U.S. MILITARY INTERESTS IN THE ASIA PACIFIC REGION: MARSHALL ISLANDS PROVIDE GREATER TRANSPRENCY THROUGH A MORAL ANGLE DESPITE AMERICAN HEGEMONY," 1-90.

<sup>23</sup> Tilman A. Ruff, "The humanitarian impact and implications of nuclear test explosions in the Pacific region," *International Review Of The Red Cross* 97, no. 899 (2015): 775-813.

<sup>24</sup> Ibid.

<sup>25</sup> See Compact of Free Association *Preamble*:  
<https://www.state.gov/documents/organization/173999.pdf>

<sup>26</sup> See *Office of the President, Republic of the Marshall Islands* National Nuclear Commission of Oath Ceremony:  
[https://www.facebook.com/pg/PresidentOfficeRMI/photos/?tab=album&album\\_id=1995752530697815](https://www.facebook.com/pg/PresidentOfficeRMI/photos/?tab=album&album_id=1995752530697815)

<sup>27</sup> Desmond Narain Doulatram. "EVIDENCE OF INCONSIDERATION AND INEQUALITY TOWARDS A PACIFIC ISLAND STATE SERVING U.S. MILITARY INTERESTS IN THE ASIA PACIFIC REGION: MARSHALL ISLANDS PROVIDE GREATER TRANSPRENCY THROUGH A MORAL ANGLE DESPITE AMERICAN HEGEMONY," 1-90.

## Appendix E (Figure E: Outline for MAPS CAPSTONE)

PAPER TITLE: ***THE INFERIORITY COMPLEX OF MISSIONIZERS AND COLONIZERS HID ULTIMATE TRUTHS: A CASE STUDY FROM A DECOLONIZED PERSPECTIVE FROM THE PACIFIC'S MARSHALL ISLANDS***

Indeed, as the preeminent military power in the world, the United States has dealt with the Pacific, since World War II, as if it were an American ocean.  
*Haunani Kay Trask*

It is interesting to note that while others may look at the Ocean as a vast barrier which separates, we (Pacific Islanders) view it as a medium which connects us all.  
*Amata Kabua*

Our ocean demands that we live up to the expectations of our ancestors and bring to life what it means to be people of the ocean, especially in school.  
*Emani Ilaoa*

Ocean informs and organizes all islander experiences  
*David Ga'oupu Palaita*

We sweat and cry salt water, so we know that the ocean is really in our blood  
*Teresia Teaiwa*

We do not know exactly when the first people settled these islands...but we do know that our ancestors were dauntlessly sailing the vastness of the Pacific with hand hewn wooden canoes without instruments while Europeans were still arguing whether the Earth was round or flat  
*Amata Kabua*

We are the sea, we are the ocean, we must wake up to this ancient truth and together use it to overturn all hegemonic views that aim ultimately to confine us again, physically and psychologically, in the tiny spaces that we have resisted accepting as our sole appointed places, and from which we have recently liberated ourselves. We must not allow anyone to belittle us again, and take away our freedom.  
*Epeli Hau'ofa*

### OUTLINE DRAFT

#### 1. Introduction → Oceania: Our Sea of Islands!

- a. Thesis: Vāsā (Ocean) —The Space that is Sacred connecting the Pacific people to a common way of knowing reinserts the notion of community building and empowerment. In a recent Talanoa series held at the City College of San Francisco, the living essence of Oceania expanding echoed by Epeli showcases that Oceania is indeed expanding through various avenues while still retaining the notion of community building through the medium of the Pacific. (Re)claiming or better said truth seeking, finds it a bit odd that colonial scientist(s) defining Pacific imagery are overlooking one huge factor — the “witnesses” who dauntlessly sailed the vastness of the Pacific (which covers one third of the world’s surface) at a time when the “world” was still arguing whether the Earth was round or flat. These Pacific people who sailed around one third of the world’s surface being the “Pacific Ocean” witnessed and saw the events that transpired in this part of the globe. People sail faster than they walk and they fly faster than they sail. This answers the question as to who really moved first in that



part of the region (Pacific Ocean). History is movement and the center of the tale is in the movement. Hence, those who moved first in the Pacific are Pacific islanders and they remember how they moved. It is with this ultimate truth, that this paper seeks to reclaim or rather to revalidate an indigenous Pacific lens through a qualitative case study approach from the Marshall Islands.

**Body → Methodology to (Re)Claim Sacred Space for Mental Liberation and reassessment of Constitutional Rights**

b. (De)colonizing the Mind→The Value in Indigenous Knowledge being Seen, Validated, and Valued

i. Reclaiming Religion and How We See Ourselves!

1. Indigenous Imagery

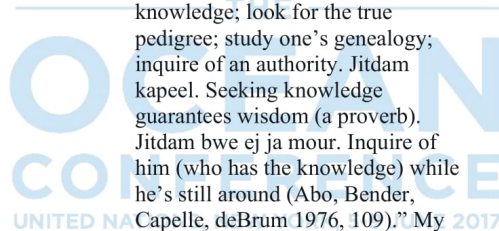
a. Marshallese Indigenous Storytelling (*Talanoa*)

Methodology of *JitDam Kapeel* (Skillful Inquiry)

i. Breakdown of the word JitDam

1. Kathy Jetnil-Kijiner: According to the Marshallese English dictionary, the term “jitdam” means to “Seek knowledge; look for the true pedigree; study one’s genealogy; inquire of an authority. Jitdam kapeel. Seeking knowledge guarantees wisdom (a proverb). Jitdam bwe ej ja mour. Inquire of him (who has the knowledge) while he’s still around (Abo, Bender, Capelle, deBrum 1976, 109).” My mother broke down the term a bit further for me, and explained that if one was to split the terms “jitdam” in two, it would be “jit” and “dam.” “Jit” would be alluding to “jijjit” which means to sit while “dam” means forehead, which alludes to sitting and metaphorically touching foreheads with your elders. Since the head is an especially sacred part of the body for Marshallese, and it is where all knowledge is stored, it makes the concept of “touching foreheads” that much more significant.

2. Monica LaBriola: The Marshallese expression jitdam kapeel suggest that wisdom is assured to those who





study and understand these genealogies. While on the one hand jitdam kapeel translates roughly as “seeking knowledge guarantees wisdom,” the words by themselves have more precise connotations: jitdam means to study one’s genealogy, while kapeel means skillful; clever...wise; astute.” (Abo et. Al. 1976,109) Put simply, those who study genealogy and other aspects of mantin majel grow wise, skillful, and astute.

- ii. The word “tala” in Oceania languages means “story” while the word “noa” means “to tie or to bind.” When the two words are combined, they form the word “talanoa” which translates to “connecting stories together” signifying the same approach of famous Asian Scholar Donald R. Davis in which he stated the “Three Principles for an Asian Humanities: Care First...Learn from...Connect Histories” and by extension the same approach of JitDam Kapeel.
- b. Marshallese Culture through Ethnolinguistics
  - i. Word *IaKwe* (Love)!
  - ii. Proverb *Majuro Mejen Armij* (Majuro is the Face and Eyes of the People)!
  - iii. Ancient Proverb *Jepelpelin ke Ejukaan* (Separated Geographically in Land but united in Sacred Ocean Culture as a Medium)
  - iv. Anthropology by Jesuit Priest Father Erdland, Trust Territory Marshall Islands District Anthropologist Jack A. Tobin, and Marshall Islands Historic Preservation Office Archaeologist Dirk Spenneman.
  - v. Traditional Names of Marshall Islands
    1. Lollelaplap
    2. Aelon Kein
    3. Ralik→Ratak
- c. Why Marshallese Deserve to be Validated
  - i. In America
    1. Contributions to International Peace and Security through the Cold War



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- Period, specifically the nuclear testing period (1946-1958)
- a. STAR WARS (Ronald Reagan Missile Test Facility/USAKA)
  2. Marshallese Contributions in World War II
    - a. Alexander Spoehr
  2. Marshallese Contributions to American Christian Faith Through the Traditional Chiefs: **American Board of Commissioners for Foreign Missions & Jesuit Catholics**
  3. Marshallese Contributions on the World Stage: **Human Right Discourse(s) pertaining to Climate Change/Nuclear.**
  4. Significance of Marshallese Validation Academically, Spiritually, Economically, & Socially
    - Every human being is entitled to think for themselves to see fit what circumstances need to be reworked to survive in this day and age as members of the global community.
    - (Re)instill a sense of belonging to facilitate identity making within the constructs situated in to navigate the anxieties of the new world order
    - Pave the way for younger generations to a heightened conscience that brings out their most beautiful expressions of themselves revealing their true colors
    - Setting Human Right Precedents

**Conclusion → Revisiting the root word of Knowledge and who has agency to Know**

- Marshallese Indigenous knowledge has largely been delegitimized by the imperial Imprint in academia. The goal of decolonization is to undo the effects of colonization. This paper discusses the need and significance to legitimize indigenous Pacific lenses that incorporate a more holistic world view describing Pacific identities. It reveals the need for accurate imagery to retain merit within the colonial academic structure to attain the intended outcomes of education which is professionally defined as meaningful and valuable knowledge attained and appreciated by the student learners through active involvement. It concludes that meaningful education is subject relatable content that empowers indigenous voices and further instills human dignity in student learners as relevant and accurate content reinstalls and facilitates real identity making. The ability to choose one's fate starts off with the ability and chance to enable one's self to think freely and theorize from the flesh chosen knowledge systems applicable to a student's particular life context(s) as we all live our own lives'. Hence, this paper concludes that the ability to choose is ingrained in the need to contextualize/indigenize the curriculum for indigenous viewers of knowledge who

need the proper tools to steer them towards academic success. Studies have shown that relevant content and indigenization/contextualization of academia provides desirable learning outcomes for students where invisibility, hybridity, and decolonization often intersect. In this light, this paper concludes that contextualizing curriculum for minorities such as Pacific Islanders enacts the human right of human dignity by providing a safe democratic academic space that ensures that all students are treated, viewed, and respected equally in light of their own unique circumstances.

- Malcolm X: "If you are convinced that you have never done anything, then you will never believe that you can do anything"
- Amata Kabua (Marshallese Indigenous Lens): The Marshallese people...are descendants of the voyagers who came in canoes across the trackless sea to find and settle our island more than two thousand years ago. The Remote Environment and Temperate Climate impelled us to form our own nation and develop our own unique culture, which has withstood the test of time.

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(More to be Added)***

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## Appendix F (Figure F: Collaborators)

### COLLABORATIONS



1. *Pacific Climate Change Round Table*
  - a. [https://issuu.com/desmondnaraingoultram/docs/rmi\\_cc\\_policy\\_framework\\_and\\_jnap](https://issuu.com/desmondnaraingoultram/docs/rmi_cc_policy_framework_and_jnap)
2. *Pacific Peace Forum*
  - a. [https://issuu.com/desmondnaraingoultram/docs/layout\\_for\\_presentation\\_rmi](https://issuu.com/desmondnaraingoultram/docs/layout_for_presentation_rmi)
3. *Breaking the Silence with Manhattan Project*
  - a. [https://issuu.com/desmondnaraingoultram/docs/layout\\_for\\_presentation\\_rmi\\_f7e0245aec1ec8](https://issuu.com/desmondnaraingoultram/docs/layout_for_presentation_rmi_f7e0245aec1ec8)
4. *Ocean Conference*
  - a. [https://issuu.com/desmondnaraingoultram/docs/peaceboat\\_a9fda9017a4d1e](https://issuu.com/desmondnaraingoultram/docs/peaceboat_a9fda9017a4d1e)
5. *HUMAN RIGHTS, FUTURE Generations & Crimes in The Nuclear Age*
  - a. <https://static1.squarespace.com/static/58bd8808e3df28ba498d7569/t/59bcff0a32601e4c24dc230f/1505558318133/Doultram.pdf>