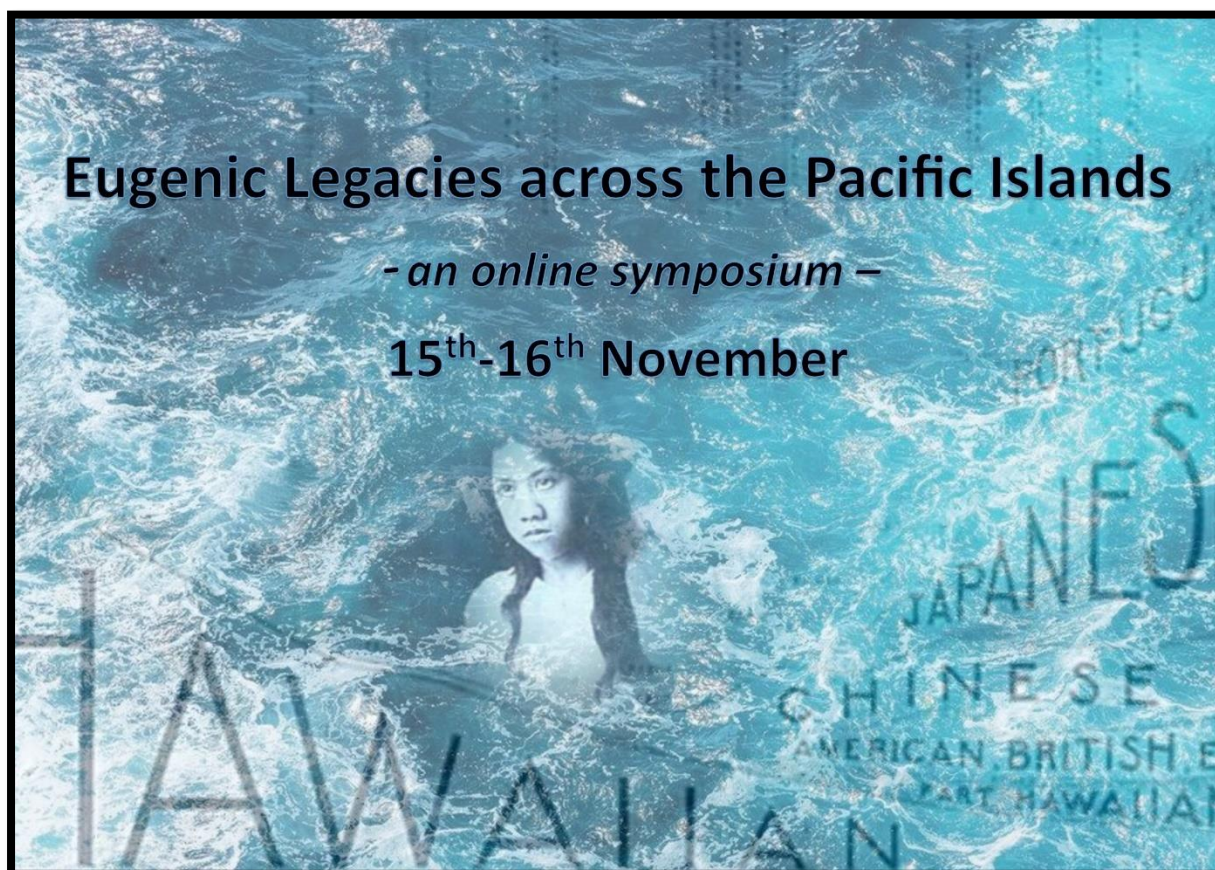


PROGRAMME

Eugenic Legacies across the Pacific Islands *an online symposium*



“WE ARE EQUAL IN THE VĀ.... The concept of vā in certain Polynesian cultures is that of a “space between” that connects by dissolving or integrating borders that separate humans from each other. There is no racism in this sacred and spiritual space. Instead, in this space of potential, creativity, and wonder, we become conscious that we are all interconnected and that we are each other. Like water, fluidity connects us all to each other in the vā. Is this a model for humanity as we seek equality for all?” Vilsoni Hereniko

This 2-day online symposium will surface and explore the long and ongoing legacies of eugenics and anti-eugenics in the Pacific through the themes of reproductive justice, disability, anthropology and repatriation, arts and culture and environmental justice, with the aim of inviting scholars, activists and artists from across the Pacific and beyond, to consider how we might imagine building an anti-eugenic future together.

[Click here to find out more and register](#)

This symposium is part of [From Small Beginnings....](#)

PARTICIPANTS



Ingrid Ahlgren



Juliann Anesi



Maile Arvin



Scott Avery



Ojeya Cruz Banks



Kate Burry



Tina Taitano DeLisle



Judy Dow



Meri Haami



Relmah Harrington



Vilsoni Hereniko



Huhana Hickey



Hilary Howes



J. Kēhaulani Kauanui



'Ihilani Ciera Lasconia



Jade Sophia LeGrice



Arini Loader



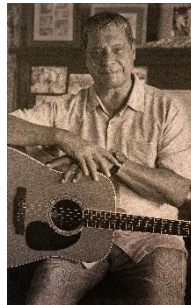
Lana Lopesi



Matt Matsuda



Christine Manganaro



Jonathan Osorio



Raphael Raphael



Nathan Rew



Milton Reynolds



Hilary Stace



Rebecca Stotzer



Brooke Takala



Vehia Wheeler



Sandra Widmer

SYMPOSIUM SCHEDULE

DAY ONE, 15TH NOV, 2.20pm-6pm PT timing

2.20-3.30pm

Eugenic Legacies in Hawaii

(Presenters: J. Kēhaulani Kauanui; Christine Manganaro; Jonathan Kamakawiwo'ole Osorio; Rebecca Stotzer; 'Ihilani Ciera Lasconia. Chair: Maile Arvin)

3.40pm-4.45pm

Eugenics and Reproductive Justice in the Pacific

(Presenters: Tina Taitano DeLisle; Jade Le Grice; Relmah Harrington; Sandra Widmer. Chair: Kate Burry)

4.55-6pm

Eugenics, Disability and Transitional Justice in the Pacific

(Presenters: Juliann Anesi; Scott Avery; Huhana Hickey; Hilary Stace. Chair: Raphael Raphael)

DAY TWO, 16TH NOV, 11.20am-4pm PT timing

11.20am-11.50am

Keynote: Pathologizing Native Hawaiian Parents: Eugenics in Hawai'i Territorial Institutions

(Presenter: Maile Arvin)

12pm-1.05pm

Eugenics, Anthropology and Repatriations in the Pacific

(Presenters: Ingrid Ahlgren; Hilary Howes; Matt Matsuda; Nathan Rew. Chair: TBC)

1.15pm-2.20pm

Eugenics and Environmental Justice in the Pacific

(Presenters: Judy Dow; Brooke Takala; J Vehia Wheeler. Chair: Milton Reynolds)

2.30-3.35pm

Anti-Eugenics and Arts and Culture in the Pacific

(Presenters: Ojeya Cruz Banks; Meri Haami; Arini Loader; Lana Lopesi. Chair: Vilsoni Hereniko)

3.45-4pm

Chairs Reflection

(Presenters: Maile Arvin; Kate Burry; Vilsoni Hereniko; 'Ihilani Ciera Lasconia; Raphael Raphael; Milton Reynolds)

Eugenic Legacies in Hawaii



*J. Kēhaulani
Kauanui*

*Christine
Manganaro*

*Jonathan
Kamakawiwo'ol
Osorio*

Rebecca Stotzer

*'Ihilani Ciera
Lasconia (Chair)*

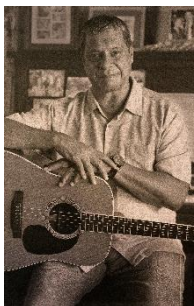
2.20pm-3.30pm

- ***Settler Colonial Fascism, Eugenics and Indigenous Elimination in Hawai'i*** / J. Kēhaulani Kauanui
- ***(Re)Defining the Fitness of the Territory: Disability Spectacle and the Waimano Home for the Feeble-minded*** / Rebecca Stotzer
- ***"A New Race in the Making" as Prediction and Solution in Territorial Hawai'i*** / Christine Manganaro
- ***Destabilizing the Kingdom: 19th Century Eugenics in Hawai'i*** / Jonathan Kamakawiwo'ole Osorio
- *Panel chaired by 'Ihilani Ciera Lasconia*

ABSTRACTS AND BIOGRAPHIES

Destabilizing the Kingdom: 19th Century Eugenics in Hawai'i / Jonathan Kamakawiwo'ole Osorio

Haole missionaries, entrepreneurs, and government officials employed a range of contradictory assertions about racial difference, capacities, and character to encourage the immigration of cheap Chinese labor, and eventually the need to stem the tide of Asian immigration; to promote Euro-American democracy and eventually, the natives' unfitness for self-rule. These tactics were easily seen for what they were and are the principal reason for the ongoing mistrust of haole institutions in Hawai'i.



Jonathan Kay Kamakawiwo'ole Osorio is Dean of Hawai'iinuiākea School of Hawaiian Knowledge. Dr. Osorio received his PhD in History from the University of Hawai'i. At Kamakakūokalani, he has developed and taught classes in history, literature, law as culture, music as historical texts, and research methodologies for and from indigenous peoples. His recent publications include *The Value of Hawai'i: Knowing the Past and Shaping the Future*, which he co-edited and authored, and *Dismembering Lāhui: A History of the Hawaiian Nation to 1887*. He is also a composer and singer and has been a Hawaiian music recording artist since 1975.

(Re)Defining the Fitness of the Territory: Disability Spectacle and the Waimano Home for the Feebleminded / Rebecca Stotzer

This paper contributes to our understanding of the creation of an abled imaginary in colonial spaces through an examination of the activism and research from 1918-1920 that led to the eventual passage of a law to create the Waiamano Home for the Feebleminded in the Territory of Hawaii. Utilizing a form of disability spectacle, passing the law meant both publicly and legally marking those who were identifiably defective. This move gave ruling colonial elites the ability to position others in "suspect classes" in the territory closer to ideas of "normal" and "abled" held by those in the continental US, sacrificing disabled bodies to attempt to challenge race/ethnicity-based eugenic thinking of the time as racial/ethnic minorities born in Hawaii were poised to become voters. This historical moment at the Territorial Legislature in 1919 illuminates the intersection of colonial forces with eugenic thinking in Hawaii, and the ways that crafting a clearly identifiable feebleminded class in Hawaii created room in the abled imaginary to include the other racial/ethnic minorities who otherwise were considered defective by the eugenic ideas prevailing at the time.



Rebecca Stotzer is the Department Chair and Professor in the UH Manoa Thompson School of Social Work and Public Health, Department of Social Work. Her has focused on marginalization in the form of prejudice-motivated violence against marginalized communities, including the ways that social services have historically been used both to assist people, but also to advance the agendas of those in power. Her recent work examines women in extremist movements, social services in Territorial Hawaii as contributors to the colonial process, and social work labor force issues.

“A New Race in the Making” as Prediction and Solution in Territorial Hawai‘i / Christine Manganaro

After briefly illustrating the history of early twentieth century predictions that there was a new race forming in Hawai‘i, I’ll explore how future projections like this – along with evolving conceptions of the “part-Hawaiian” in science and demographic work – were continuous with elements of eugenic thinking. While there was little organized work to control reproduction in Hawai‘i with the goal of improving the gene pool or positively influencing human evolution, arguments about race mixing being a good thing were ways of continuing to interpret social problems like the supposed degeneration or prospective extinction of Native Hawaiians, or a population of as-yet-unassimilated territorial residents, as biological problems with biological solutions.



Christine Manganaro is a historian specializing in the history of the human sciences in the United States, and especially of scientific and popular conceptions of race and heredity in twentieth century America. She is a PhD in History of Medicine and the Biological Sciences from the University of Minnesota. An independent scholar transitioning into policy research, Manganaro was an associate professor of History at the Maryland Institute College of Art 2012-2023, and served as Associate Dean of Liberal Arts 2018-2022.

Settler Colonial Fascism, Eugenics and Indigenous Elimination in Hawai‘i / J. Kēhaulani Kauanui

I plan to explore both the historical and contemporary connections between eugenics and settler colonialism by addressing the rise of U.S. iterations of fascism in the Hawaiian context. I’m coming at this question as a scholar of sovereignty, critical indigeneities, and settler colonial and critical race studies - and from an anarchist, anti-colonial and antifascist political orientation.



J. Kēhaulani Kauanui is Professor of American Studies and affiliate faculty in Anthropology at Wesleyan University, where she teaches courses related to critical Indigenous studies, critical race studies, settler colonial studies and anarchist studies. Kauanui earned her B.A. in Women’s Studies at the University of California, Berkeley, and her Ph.D. in History of Consciousness at the University of California, Santa Cruz. Kauanui is the author of *Hawaiian Blood: Colonialism and the Politics of Sovereignty and Indigeneity* (Duke University Press 2008); *Paradoxes of Hawaiian Sovereignty: Land, Sex, and the Colonial Politics of State Nationalism* (Duke University Press 2018); and *Speaking of Indigenous Politics: Conversations with Activists, Scholars, and Tribal Leaders* (University of Minnesota Press 2018). Her work is widely published in a range of academic journals and edited books. She also co-edits a book series with Jean M. O’Brien called “Critical Indigeneities” for the University of Carolina Press. Kauanui is one of the six co-founders of the Native American and Indigenous Studies Association, established in 2008. And she is the recipient of the Western History Association’s 2022 American Indian History Lifetime Achievement Award.



'Ihilani Ciera Lasconia (*Chair*)

((Biography to follow))

Eugenics and Reproductive Justice in the Pacific



*Tina Taitano
DeLisle*

*Jade Sophia
LeGrice*

*Relmah
Harrington*

Sandra Widmer

Kate Burry

3.40-4.45pm

- ***Planting the Seeds of Eugenics: Race, Indigeneity, and the Better Babies Campaign in Guåhan*** / Tina Taitano DeLisle
- ***Eugenics and Racial Capitalism: Projections of Demographic Recovery in early 20th Century Vanuatu*** / Sandra Widmer
- ***Eugenics and the use of modern family planning contraceptives in Solomon Islands*** / Relmah Harrington
- ***Māori Reproductive Politics in Aotearoa: Towards an Anti-Eugenics Praxis*** / Jade Sophia Le Grice

Panel chaired by Kate Burry

ABSTRACTS AND BIOGRAPHIES

Planting the Seeds of Eugenics: Race, Indigeneity, and the Better Babies Campaign in Guåhan / Tina Taitano DeLisle

Following the Spanish-American War and Spain's "ceding" of Guåhan to the United States, the U.S. navy undertook a relentless public health campaign in the island that entailed the gendered surveillance of Indigenous CHamorus, especially mothers and midwives. Through a rereading of colonial writings and advice columns of *The Guam Recorder*, this presentation traces the eugenic elements of this campaign as part of a broader colonial project of resuscitating and rehabilitating the Native population after centuries of Spanish "misrule" and widespread epidemics and CHamoru-Spanish warfare. The navy's seemingly benevolent campaign of bestowing the gift of knowledge (about the healthy delivering, birthing, and raising of 'better CHamoru babies') was rooted in a larger U.S. eugenics movement that helped shape the gendered and racialized contours of U.S. colonialism in Guåhan, and like other colonial apparatuses, relied on colonial agents to act as surrogate parents and model families to transform CHamoru conceptions of extended family and kin relations into the American ideal and structure of the nuclear family.



Tina Taitano DeLisle is Associate Professor of American Indian Studies at the University of Minnesota where she teaches courses in critical Indigenous studies and comparative Native histories of gender and sexuality. DeLisle is the author of *Placental Politics: CHamoru Women, White Womanhood, and Indigeneity under U.S.*

Colonialism in Guam (2022). She is also currently involved in Dakota and Micronesian women's community-based reproductive justice projects.

Eugenics and Racial Capitalism: Projections of Demographic Recovery in early 20th Century Vanuatu / Alexandra (Sandra) Widmer

"Why should we bring children into the world only to work for the white man?" is what W.H.R. Rivers reported Ni-Vanuatu women told him in the early 20th century. He, and other researchers in the 1910s-20s, heard Ni-Vanuatu narratives like this in relation to the broader phenomenon of rapid population decline. The researchers worked to understand such Pacific narratives of what they called "depopulation" in terms of the psychological effects of colonialism, women's fertility control and whether Pacific Islanders were strong enough to survive. I focus here on the projections of Pacific demographic recovery, with a particular focus on Vanuatu. I foreground Ni-Vanuatu chiefs' articulations of work and sovereignty and contextualize this through the work of prominent scholars who proposed solutions for demographic recovery. While on the one hand concerned with eugenic questions about the inherited strength of particular groups of people to withstand infectious diseases, the European researchers were also preoccupied with the colonial possession of land and the production of labourers to work that land for settlers. As such, my presentation analyzes the connection between eugenic thinking and racial capitalism in the early 20th century southwestern Pacific.



Alexandra (Sandra) Widmer, a settler scholar, has researched how Ni-Vanuatu women have engaged with biomedicine around pregnancy, birth and infant care in the context of colonial impacts on kinship and women's reproductive health. An associate professor at York University, she has also published on how the Pacific Islands (especially Vanuatu) were part of the global history of racial thinking and demography in the 20th and 21st centuries. Recent book: *Moral Figures* <https://utorontopress.com/9781487543211/moral-figures/>

Eugenics and the use of modern family planning contraceptives in Solomon Islands / Relmah Harrington

Modern family planning contraceptives were introduced when Solomon Islands was under the British Protectorate in the 1960s, as concerns for population growth arose. Since its inception, the use of modern family planning contraceptives has been a controversial subject. Although available, many Solomon Islanders are mindful of past population losses such as young men taken by force to work on sugarcane plantations in Queensland and Fiji at the turn of the 20th century. In 1983, the Prime Minister of Solomon Islands at that time did not think population growth was an issue and concluded that the use of modern contraception was a form of genocide and denounced its use. This Eugenic thinking could possibly cause various misconceptions and beliefs about the use of modern contraceptives in Solomon Islands, including the Pacific context. This thinking will need to be explored and understood in the best interest of Pacific women's health so as not to jeopardize pregnant women's lives. Moving forward, it may mean advocating for alternative contraceptive options such as, acceptable cultural, traditional, or natural contraceptive methods instead of only promoting modern contraceptives.



Relmah Harrington, is a midwife and senior lecturer from the Solomon Islands. She has been practicing as a nurse-midwife for more than 20 years and teaching for 15 years and has great passion for midwifery practice. She is also involved in community-based research in sexual and reproductive health and women's health. Her recent PhD research focuses on family planning service provision in Solomon Islands, exploring the availability, accessibility and acceptability of family planning contraceptives in three health clinic settings in Solomon Islands.

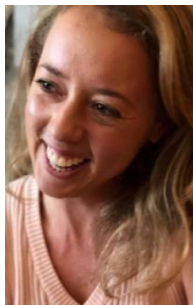
Māori Reproductive Politics in Aotearoa: Towards an Anti-Eugenics Praxis / Jade Sophia Le Grice

Māori reproduction has long been subject to scrutiny and control in the settler colonial context of New Zealand, informing discourse and rhetoric that situates our reproduction as a problem to be resolved with a focus on initiatives that seek to curtail our reproductive aspirations. In this talk, I discuss a set of research projects that explore Māori histories and contemporary experiences in relation to government

initiatives to prioritise and insist upon contraception for Māori, problematise “Māori teen pregnancy,” restrict Māori access to assisted reproductive technologies, and to pathologise and criminalise Māori women who seek abortion. Drawing attention to the politics and policy surrounding Māori reproduction, and dehumanising rhetoric creates space to allow us to imagine alternative possibilities that centre our whakapapa (ongoing ancestral connections across time and space) in an approach that affirms and gives life to Māori aspirations.



Jade Sophia Le Grice is Indigenous to Aotearoa New Zealand, from Northern tribes Te Rarawa and Ngāpuhi. She works as a Senior Lecturer in Psychology & Associate Dean Māori in Science at the University of Auckland. Her research explores the sociocultural contexts of Indigenous lives informed by colonial pressures, *and* the vibrancy of Indigenous ways of knowing and being. Current research projects explore sexual violence prevention, youth wellbeing, reproduction, and sexual health.



Kate Burry (*Chair*) is a PhD candidate at the Kirby Institute, University of New South Wales, investigating reproductive (in)justice, abortion and infanticide in the Pacific Islands. She has worked as a sex educator in Vanuatu and New Zealand, and has worked in the sexual and domestic violence sectors. She has led various research projects including on the sexual and reproductive health and rights of sex workers in Luganville, Vanuatu, barriers to family planning uptake remote communities in Vanuatu, and on reproductive coercion in New Zealand. She is also involved in a project investigating comprehensive sexuality education in juvenile detention settings. Her interests include sexual and reproductive rights and justice, comprehensive sexuality education, adolescent sexual and reproductive health, and maternal mental health.

Eugenics, Disability and Transitional Justice in the Pacific



Juliann Anesi

Scott Avery

Huhana Hickey

Hilary Stace

Raphael Raphael (Chair)

4.55pm-6pm

- ***Disabling historical logics of eugenics in Schools: Why does it matter today?*** / Juliann Anesi
- ***The current growth of eugenics in Aotearoa/NZ*** / Huhana Hickey
- ***The Royal Commission on Abuse in Care in Aotearoa NZ*** / Hilary Stace
- ***Beyond the hurt, there comes the healing: What next after the Royal Commission into Violence, Abuse, Neglect, and Exploitation of people with disability*** / Scott Avery

Panel chaired by Raphael Raphael

ABSTRACTS AND BIOGRAPHIES

Disabling historical logics of eugenics in Schools: Why does it matter today? / Juliann Anesi

Schools are often theorized as sites of learning, teaching, and fostering civic-minded citizens. What happens when we think about disabled Indigenous students in these spaces? Do these same logics apply to them? This talk scrutinizes the logics of eugenics inherent and generalized in the education system and most importantly, how Indigenous committees have actively resisted them. I will specifically focus on the examples of schools, sporting events, and self-advocacy to think about the damaging practices and ideologies of eugenics that are often normalized, codified, and unquestioned in these institutions. Lastly, thinking about our complicity in replicating these schools of thoughts that are politicized and the harm they cause to our communities in Oceania.



Juliann Anesi is an Assistant Professor of Gender Studies at the University of California – Los Angeles. Her research interests include disability and indigeneity, educational policies, and decolonial feminisms. As a community educator and activist, she has also worked with non-profit organizations and schools in American Sāmoa, California, Hawai‘i, New York and Sāmoa. Juliann’s work has appeared in venues including *Disability and the Global South*, *Women and Social Movements in the United States, 1600 to 2000*; and *Disability & Society*. She is currently at work on a book manuscript, *Tautua: Women’s Disability Activism in Sāmoa*

The current growth of eugenics in Aotearoa/NZ / Huhana Hickey

Throughout the Pacific region, eugenics — the idea of controlled breeding for desirable traits — had a profound impact in the 20th century. From Australia's policies against its indigenous population, like the Stolen Generations, to eugenic discussions in Aotearoa/New Zealand, which led to the marginalization and sterilization of indigenous and disabled individuals, the region witnessed serious ramifications. Influences from the US eugenics movement extended to its territories in the Pacific, as seen in mass sterilizations in Puerto Rico and racial concerns in Hawaii. Japan also adopted eugenic policies pre-World War II. Hilary Stace provides an in-depth look at the eugenics movement in Aotearoa/New Zealand. Alarming, there's been a resurgence of eugenic ideologies in recent years. I will explore the current growth of eugenics in Aotearoa/NZ and its potential impact on the Pacific region.



Dr Huhana Hickey (MNZM) from Ngāti Tāhinga, Whakatōhea is an academic and disability rights lawyer. She has multiple sclerosis, was the first openly disabled Housing NZ board member and is an unflinching advocate for whānau hauā and all disabled people. Dr Hickey is a member of the New Zealand Human Rights Review Tribunal and became a member of the New Zealand Order of Merit in 2015 for services to people with disabilities.

The Royal Commission on Abuse in Care in Aotearoa NZ / Hilary Stace

The Royal Commission of Inquiry into Abuse in Care in Aotearoa New Zealand, 1950-1999, will soon deliver its final report. Established in 2018, the inquiry has a significant focus on the historic abuse of disabled children, young people and adults. This presentation will look at the context of eugenic policy behind decades of institutionalisation and exclusion of disabled people in New Zealand.



Hilary Stace's research interests include disability rights and Aotearoa New Zealand's disability, political and feminist history. Her PhD was on autism as a public policy challenge. While working at the Alexander Turnbull Library in Wellington and the Dictionary of New Zealand Biography she realised how popular eugenic assumptions were among many political, public health and religious leaders from the beginning of the 20th century, with devastating consequences for marginalised groups such as disabled people. She is a member of the Royal Commission Forum, an independent group set up to advise and support the Inquiry.

Beyond the hurt, there comes the healing: What next after the Royal Commission into Violence, Abuse, Neglect, and Exploitation of people with disability / Scott Avery

After a four-and-a-half-year process of truth-telling and inquiry, the Royal Commission into Violence, Abuse, Neglect, and Exploitation of people with disability tabled its final report on the structural violence and inequalities that people with disability have been subjected to in September 2023. Having probed old wounds and opened new ones, the residual question that has been left open from the Royal Commission is, how and when can the disability community start its healing?

This discussion will look at the major themes, recommendations, and aspects of segregation and inclusion that remain contested at the end of the Royal Commission. It then looks to reanimate an Indigenous cultural value of inclusion and belonging, with 'active healing' acting as a moderating agent to the eugenicist practices that find their home within institutionalisation.



Dr Scott Avery is an Indigenous educator, researcher and rights advocate from the First Nations disability community in Australia. He is from the Worimi people of New South Wales and is profoundly deaf. He has led research programs to elevate the voice of First Nations people with disability in First Nations and disability policy. His research book *Culture is Inclusion* tells the story of the experiences of First Nations people with disability has become a foundational resource for intersectional approaches to disability research and policy. He has spoken at the United Nations on behalf of the First Nations disability community, and has been appointed as an expert advisor to numerous Government bodies including the Disability Royal Commission. He is an Ambassador for the International Day of People with Disability 2023.



Raphael Raphael (*Chair*) is a film and media scholar focusing on representation of disability in film and media. He is a faculty member at the Center on Disability Studies at University of Hawai'i at Mānoa, where he also serves as editor of the peer reviewed, open access journal *Review of Disability Studies*. He is also co-editor with Sophia Siddique of *Transnational Horror Cinema: Bodies of Excess and the Global Grotesque* (Palgrave Macmillan, 2017). His writing also appears in Modern Language Association's *Teaching Film* (2012), and he is the co-editor of *Transnational Stardom: International Celebrity in Film and Popular Culture* (with Russell Meeuf) (Palgrave Macmillan, 2013). He also writes on issues in Educational Technology and co-authored (with Ginger Carlson) *Let's Get Social: The Educator's Guide to Edmodo* (ISTE, 2015). Raphael lectures on disability and film and media and his scholarship is also informed by his own practice as a filmmaker and transmedia performing artist. He also has served as visiting professor at the Akira Kurosawa School of Film at Anaheim University as well as Escuela de Cine y Artes Visuales de Universidad Francisco Marroquín in Guatemala City.

Keynote: Pathologizing Native Hawaiian Parents: Eugenics in Hawai'i Territorial Institutions



11.20am-11.50am

Pathologizing Native Hawaiian Parents: Eugenics in Hawai'i Territorial Institutions / Maile Arvin

In 1891, W.D. Alexander, a powerful white settler in Hawai'i, wrote a book titled a "Brief History of the Hawaiian People." Published by the Hawai'i Board of Education, the book would be widely used as a textbook in Hawai'i schools. In this text, Alexander disseminated a number of racist representations of Native Hawaiians, including the perception that infanticide was widely practiced in ancient Hawai'i. "It was the opinion of those best informed," Alexander wrote, "that two thirds of all children were destroyed in their infancy by their parents." The cause, Alexander went on to explain, was "laziness—unwillingness to take the trouble of rearing children."

The idea that Native Hawaiians are unfit parents persisted, and indeed helped justify, the overthrow of the Hawaiian Kingdom in 1893 and the annexation of Hawai'i as a U.S. Territory in 1898. In the Territorial period, the settler colonial government would further pathologize Native Hawaiian parenting and other forms of kinship using eugenics discourses. Throughout the Territorial period (1900-1959), the government developed a network of institutions built to incarcerate and "reform" children and adults. Each institution specialized in a particular "problem" the state purported to solve, namely: "sexual waywardness" at the Kawaioloa Industrial School for Girls; "delinquency" at the Waiale'e Industrial School for Boys; and "feeble-mindedness" at the Waimano Home for the Feeble-minded.

Based on IQ tests given at the industrial schools, children would often be transferred to Waimano Home. In this talk, I argue that the abundant archival records of resistance (including letters from parents and children constantly running away) demonstrate that Native Hawaiians maintained their own Indigenous understandings of family and kinship, which continued to threaten the authority of the Territorial government and white American culture.

Maile Arvin is an associate professor of History and Gender Studies at the University of Utah. She is a Native Hawaiian feminist scholar who works on issues of race, gender, science and colonialism in Hawai'i and the broader Pacific. At the University of Utah, she is part of the leadership of the Pacific Islands Studies Initiative, which was awarded a Mellon Foundation grant to support ongoing efforts to develop Pacific Islands Studies curriculum, programming and student recruitment and support.

Arvin's first book, *Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawai'i and Oceania*, was published with Duke University Press in 2019. In that book, she analyzes the nineteenth and early twentieth century history of social scientists declaring Polynesians "almost white." The book argues that such scientific studies contributed to a settler colonial logic of possession through whiteness. In this logic, Indigenous Polynesians (the people) and Polynesia (the place) became the natural possessions of white settlers, since they reasoned that Europeans and Polynesians shared an ancient ancestry. The book also examines how Polynesians have long challenged this logic in ways that regenerate Indigenous ways of relating to each other. Her work has also been published in the journals *Meridians*, *American Quarterly*, *Native American and Indigenous Studies*, *Critical Ethnic Studies*, *The Scholar & Feminist*, and *Feminist Formations*, as well as on the nonprofit independent news site Truthout.

Eugenics, Anthropology and Reparations in the Pacific



Ingrid Ahlgren

Hilary Howes

Matt Matsuda

Nathan Rew

*Maile Arvin
(Chair)*

12-1.05pm

- ***American national identity, Anthropology, and their Archives*** / Ingrid Ahlgren
- ***Long shadows: Physical anthropology, race science, and repatriation*** / Hilary Howes
- ***Entangled Histories: Of Genomes and Islands*** / Matt Matsuda
- ***Hau'ofa, Eugenics, and Colonisation in Oceania*** / Nathan Rew

Panel chaired Maile Arvin

ABSTRACTS AND BIOGRAPHIES

American national identity, Anthropology, and their Archives / Ingrid Ahlgren

The development and legacies of anthropological and biomedical archives that remain in museums today stem from a uniquely American concept of nationhood and exceptionalism. While the eugenics movement is commonly associated with the early 20th century, anthropology and “race science” in the United States were tools and allies for superiority politics much earlier. “All men are created equal” was necessarily challenged by slavery, the Indian Removal Act, and colonial expansion overseas. During the Jacksonian antebellum era, a new framework was required to justify the hypocrisy of American exceptionalism, guide the governance of “different” peoples, and eventually manage growing concerns regarding “admixture” and miscegenation.

This promotion of “useful knowledge” bolstered and financed American anthropology over the next century, intellectually and financially supporting the collection and recasting of human measurements and behavior. Increasingly, anthropological fieldwork included gathering wide swaths of data ranging from marriage and sexual patterns, physical measurements, and the extraction of blood and hair samples, all with the intent of contributing to a consolidated archive for ongoing research. Examples from the 20th century, demonstrates the insider/outsider-superior/inferior dynamics that haunt both American identity politics and the disciplines of anthropology today. I conclude by considering the legacies of these problematic collections that remain in museums today and asking what obligations do institutions have as the collections continue to be accessible and used in contemporary research to various ends?



Dr Ingrid Ahlgren is the Curator for Oceanic Collections at the Peabody Museum of Archaeology and Ethnology at Harvard University, as well as a Research Associate at the Smithsonian Institution's National Museum of Natural History and a Collaborating Scholar, Rediscovering the Deep Human Past Laureate Program, The Australian National University. Born and raised in the Republic of the Marshall Islands (RMI), Ingrid has worked in the Pacific Islands for over 10 years as an anthropologist, collaborating with the RMI's Ministry of Culture and Internal Affairs, EPA, Ministry of Health, Alele National Museum, and various NGOs. Her publications cover diverse topics in the Pacific region – health, conservation and environmental change, sacred beliefs, and cultural heritage – yet are all centered around unpacking colonial histories and impacts towards promoting Oceanic dignities and sovereignties.

Long shadows: Physical anthropology, race science, and repatriation / Hilary Howes

In my experience, Traditional Owners seeking the return of their Ancestral Remains from collecting institutions frequently want to know not only why the Ancestral Remains were removed in the first place, but what, if any, research was conducted on them in the intervening years. In many, perhaps most cases, the answers to these questions involve eugenics in various forms – for example, ideas about 'racial purity', 'dying races', and connections between biological and cultural 'superiority'. I think through how these issues can best be addressed in the context of provenance research and repatriation requests.



Dr Hilary Howes is an Australian Research Council DECRA Fellow based in the Centre for Heritage and Museum Studies at The Australian National University. Since July 2022 she has been on secondment to the German Embassy in Canberra, working as Head of Science and Innovation and more recently as Advisor to the Special Envoy for the Pacific Islands. Her DECRA project, 'Skulls for the Tsar: Indigenous human remains in the collections of Imperial Russia', aims to produce the first detailed investigation of the acquisition of Indigenous human remains from Australia, New Zealand and the broader Pacific by the Russian Empire during the long 19th century. Her research to date addresses the German-speaking tradition within anthropology and archaeology in Australia and the Pacific region.

Entangled Histories: Of Genomes and Islands / Matt Matsuda

The postwar period in the second half of the twentieth century signaled a global age of decolonization struggles, including in the Pacific Islands. At the same time, modern molecular science expanded dramatically with the articulation of the DNA helix in the 1950s and studies of radiation and genetic fallout. What happens when these two histories—Pacific Islands decolonization and genomic science are studied together?

I am tracing a number of cases. These include connected examinations of ancient voyaging reconstruction and migration routes, "warrior genes," a noted life-form patent case, questions of genetic engineering and biopiracy, the repatriation of ancestral remains, legacies of nuclear testing, and conflicts with the Human Genome Diversity Project in Oceania. It also considers the persistence of race thinking within blood quanta and dispossession histories and how other histories are being written. All engagements are situated within a narrative framework of postwar racism and anti-racism, the technological promises of genetic science, and the cultural and political struggles and assertions of Islanders.



Matt Matsuda teaches Modern European and Asia/ Pacific global-comparative histories in the Rutgers-New Brunswick History Department, where he has been since 1993. He is the author of *The Memory of the Modern* (1996), *Empire of Love* (2003), *Pacific Worlds* (2012), *A Primer for Teaching Pacific Histories* (2020), articles and essays, and is a volume editor for the *Cambridge History of the Pacific Ocean* (2023). He is also founding editor of the Palgrave Studies in Pacific Histories, currently 7 volumes ranging over histories of anthropology, science, Oceanian empire, and early modern commodity trading. His own current work is a study of history, genealogies, genomics, and decolonization politics in the Pacific. From 2015-2021 he was the founding Academic Dean/ Professor in Residence at the Honors College-New

Brunswick. He has also previously served as the Dean of the School of Arts and Sciences Honors Program, and as College Avenue Campus Dean. He is currently the director of the Gardner Fellows Program in Social Policy at Rutgers.

Hau'ofa, Eugenics, and Colonisation in Oceania / Nate Rew

Drawing on Epeli Hau'ofa's concept of a new Oceania, this paper examines the stakes of Hau'ofa's with regards to the legacies of anthropological racism and eugenics in the Pacific. It recognises that these sciences developed alongside colonial-capitalism as a means of moral and ethical justification for the imposition of oppressive systems and land grabs as part of a biopolitical order which sought to identify, categorise, and pathologise human difference. Thus, in its early formations, eugenics as a programme sought to identify naturally occurring collective deviance and difference in appearances and intraspecies biology and assign them a moral value. This was largely done to protect the interests of capital and justify the invasion and genocide of Indigenous peoples. In the post-WW2 context and with the advancement of neoliberal capitalism, eugenics was repackaged with a focus on individual deviations from a colonial norm and an increasing focus on individual genetic profiles. This has been accompanied by a growth of intellectual property rights claims over genetic markers as a market in general. Today then, eugenics takes on new forms as a mechanism for justifying disparity and oppression, incorporating a hardline biomedical model to into the definition and categorisation of human beings. This paper explores both, how these systems operate together to continue the subjugation and oppression of the Pacific, and how the prospect of a new Oceania must be necessarily opposed to them. It argues then, that Oceania is synonymous with an anti-eugenics Pacific.



Nate Rew is a Papua New Guinean doctoral candidate at the University of Auckland whose work focuses on traditions of collective Oceanian and Pacific identities. In particular, he approaches Hau'ofa's notion of Oceania through critical theory to examine the legacies of anti-Black violence in the Pacific, and the colonisation of water.



Maile Arvin (*Chair*) is an associate professor of History and Gender Studies at the University of Utah. She is a Native Hawaiian feminist scholar who works on issues of race, gender, science and colonialism in Hawai'i and the broader Pacific. At the University of Utah, she is part of the leadership of the Pacific Islands Studies Initiative, which was awarded a Mellon Foundation grant to support ongoing efforts to develop Pacific Islands Studies curriculum, programming and student recruitment and support.

Arvin's first book, *Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawai'i and Oceania*, was published with Duke University Press in 2019. In that book, she analyzes the nineteenth and early twentieth century history of social scientists declaring Polynesians "almost white." The book argues that such scientific studies contributed to a settler colonial logic of possession through whiteness. In this logic, Indigenous Polynesians (the people) and Polynesia (the place) became the natural possessions of white settlers, since they reasoned that Europeans and Polynesians shared an ancient ancestry. The book also examines how Polynesians have long challenged this logic in ways that regenerate Indigenous ways of relating to each other. Her work has also been published in the journals *Meridians*, *American Quarterly*, *Native American and Indigenous Studies*, *Critical Ethnic Studies*, *The Scholar & Feminist*, and *Feminist Formations*, as well as on the nonprofit independent news site *Truthout*.

Eugenics and Environmental Justice



Judy Dow



Brooke Takala



J Vehia Wheeler



*Milton Reynolds
(Chair)*

1.15pm-2.20pm

- ***Ma'ohi Futurisms in a time of nuclear justice and climate change*** / Vehia Wheeler
 - ***Marshall Islands as a scientific proving ground*** / Brooke Takala
 - ***Eucalyptus, Eugenics and Environmental Equity*** / Judy Dow
- Panel chaired by Milton Reynolds*

ABSTRACTS AND BIOGRAPHIES

Ma'ohi Futurisms in a time of nuclear justice and climate change / Vehia Wheeler

The 193 French nuclear tests which occurred from 1966-1996 on Moruroa and Fangataufa atolls in Mā'ohi Nui (French Polynesia) was a societal, environmental, health and cultural shock for many Mā'ohi people locally. 30 years after these tests ended, our local populations are still dealing with the environmental and health consequences. As a population targeted by France to endure 193 nuclear tests, halfway around the world from their own country, was a deliberate choice and ranking of whose lives were valued and whose lives were disposable.

This nuclear justice context layered with present issues of climate change heightens environmental issues in the territory and for the local population. This talk will explain the historical situation of French nuclear testing and its health and environmental impacts on Mā'ohi populations now confronting climate change issues, and look at ways forward that can center the needs and wants of Mā'ohi people for a thriving future in our islands.



Vehia Wheeler is a Mā'ohi scholar, activist, and doctoral candidate at the Australian National University researching ancestral land and ocean management for an Indigenous future in Mā'ohi Nui. Prior to her doctoral study, she completed a Master of Arts degree in Pacific Island Studies and a Certificate in Urban Planning from the University of Hawai'i at Mānoa. Her Moana genealogies trace roots to Tahiti and Mangareva. As a child of Moana Nui a Hiva (Oceania) who was born and raised in Waiau, O'ahu, she is an advocate for independence and nuclear justice in Mā'ohi Nui and the wider Moana Nui a Hiva.



Marshall Islands as a scientific proving ground / Brooke Takala

The Marshall Islands has been used as a scientific proving grounds for decades -- from nuclear testing to ongoing missile testing to hundreds of studies on marine life, island life, and Marshallese culture. This body of knowledge is largely determined by outsiders engaging in western methodologies framed by western ontologies. The impacts of this knowledge extraction industry -- the legacy of practice and implications on Pacific narratives -- undermine localized attempts for justice.

Brooke Takala is an independent academic, policy analyst, children's book author, and mother based in Majuro.

Eucalyptus, Eugenics and Environmental Equity / Judy Dow

The oil from eucalyptus trees are often thought of as a way to release stress, clear your head, relieve congestions and so much more. But what happens when Eucalyptus trees become the headache that just won't go away. The tree fought over to be used as biomass, the tree that disrupts the life cycle of many living things on the big Island. Dow will talk about the unfortunate relationship these trees have with climate change and the people living in their shadow.



Judy A. Dow is an artist, writer, and educator. She serves as the Executive Director of Gedakina, a multigenerational endeavor to strengthen and revitalize the cultural knowledge and identity of Native American women and their families from across New England. Gedakina works to conserve traditional Native American homelands and places of historical, ecological, and spiritual significance and to educate others as to their importance. Through its programs, Gedakina seeks to deconstruct racism and continual colonialism, gathering people together from different families, communities, and regions to work on issues of mutual importance and impact. Judy has also taught at the Vermont Governor's Institute for the Arts for ten years and was the 2004 recipient of the Governor's Heritage Award for Outstanding Educator. Judy's basketry has been displayed in museums across the US and Canada. As an independent education consultant and specialist, she has conducted classes for students in kindergarten through college. Using an interdisciplinary format she integrates art with science, history, writing, and mathematics. Judy's work has been on exhibit throughout the US and Canada including displays at the National Museum of the American Indians in Washington DC. Eight of Judy's baskets were part of a three-year tour with Honor the Earth Impacted Nations visiting, NYC, Minneapolis, Santa Fe, Portland, Chicago and more. Currently Judy has felted wool tapestries on tour throughout Europe addressing Anti-Eugenics. She has a Masters in Teaching for Social Justice.



Milton Reynolds (Chair) is a San Francisco Bay Area based career educator, author, equity and inclusion consultant and activist. His activism has been devoted to disrupting systems of racial injustice with a focus on juvenile justice reform, law enforcement accountability, environmental justice, youth development, educational transformation and disability justice. His efforts are devoted to creating a more just world in which all people are valued and treated with dignity. Milton's publications include a chapter in *Seeing Race Again: Countering Colorblindness across the Disciplines*, *Handbook of Social Justice in Education* and one in the recently released *Leading in the Belly of the Beast*.

Anti-Eugenics and Arts and Culture in the Pacific



Ojeya Cruz
Banks

Meri Haami

Arini Loader

Lana Lopesi

Vilsoni Hereniko
(Chair)

2.30-3.35pm

- ***He Whiringa Toiora: A weaving of well-being*** / Meri Haami
 - ***Indigenous and Diaspora Dance Evolutions: Choreographies of the Black Pacific*** / Ojeya Cruz Banks
 - ***"inconceivable": throwing light on shade on Miria George's 'and what remains'*** / Arini Loader
 - ***Pacific Futurities & Visioning an Anti-Eugenics Ocean*** / Lana Lopesi
- Panel chaired by Vilsoni Hereniko

ABSTRACTS AND BIOGRAPHIES

He Whiringa Toiora: A weaving of well-being / Meri Haami

He Whiringa Toiora discusses the colonial harm of eugenics that has attempted to sever, dissect, and disconnect Māori from their creative expressions of well-being. This presentation posits that if colonisation and eugenics are centred on severing, that weaving together the collective re-binding of customary creative knowledges are key to attaining Māori well-being.



Meri Haami (she/her) descends from Te Āti Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, and Ngāti Tūwharetoa and has ethnic and regional affiliations to South-East Asia, specifically, Singapore. Meri works in a variety of Kaupapa Māori research with her hapū (sub-tribal) communities encompassing Māori music, ecomusicology, ethnomusicology, racism, and intergenerational trauma healing. Meri currently works as a Kairangahau (researcher) for a Kaupapa Māori development and liberation organisation called, Tū Tama Wāhine o Taranaki, based in New Plymouth, Aotearoa.

“inconceivable”: *throwing light on shade on Miria George's and what remains* / Arini Loader

Miria George's 2006 *and what remains* hit Wellington's capital city theatre critics like cold spaghetti flung against a concrete wall. Critique centered upon disbelief that Māori, New Zealand's Indigenous people, could be driven to choose between compulsory birth control or banishment from their lands and territories. This presentation reads George's *and what remains* through a de-colonial, anti-colonial, kaupapa Māori optic which illuminates settler amnesia, and the role history can play in re-membering Aotearoa New Zealand's eugenic legacies.



Arini Loader... belongs to Ngāti Raukawa te au ki te tonga, Ngāti Whakaue, Te Whānau-a-Apanui and Others. She currently works at Te Herenga Waka Victoria University of Wellington in the History programme and lives at home, on the lands of Ngāti Maiotaki, Ngāti Kapumanawawhiti, Ngāti Pare, Ngāti Koroki and Ngāti Huia ki Katihiku, in the small-town metropolis of Ōtaki. Current research projects include the Marsden-funded "Nga Hanganga Matua o te Whakaako Hitori: Critical Pedagogies for History Educators in Aotearoa New Zealand" with Nēpia Mahuika, Richard Manning and Veronica Tawhai and storying family archives.

Indigenous and Diaspora Evolutions: Choreographies of the Black Pacific / Ojeya Cruz Banks

This presentation will engage with the conversation of eugenic legacies by reflecting on the Black Pacific dance tensions and creative futures. Case studies from my current book project will be shared to explore the topic.



Ojeya Cruz-Banks is a dancer - anthropologist - choreographer. She works as an Associate Chair/Professor of Dance at Denison University. Her research is inspired by her African and Pacific Islander (Guåhan/Guam) American lineages. For over a decade, she worked at the University of Otago in Aotearoa/New Zealand. Cruz Banks' research and teaching focus on Black/African, Black Pacific and Indigenous Pacific (Chamoru, Māori) dance education, choreography, and performance. Her research includes topics such as West African dance and Pacific Island dance as sources of pedagogy, somatic practice, spiritual well-being, artistic practice and decolonization. Cruz Banks publishes widely and has worked with people around the globe in locations such as Cuba, Uganda, Ethiopia, Kenya, Guinea, Senegal, Fiji, Australia, Guåhan, and Aotearoa/NZ. Ojeya's dance films have premiered at Pacific Arts Festival, Gibney center in NYC and Duke University. Recently, she gave a solo performance for University of Riverside's Department of Dance, and a keynote for Columbia Teachers College Doctoral program in Dance Education. Ojeya is working on a book called *Indigenous and Diaspora Dance Evolution: Choreographies of the Black Pacific*.



Pacific Futurities & Visioning an Anti-Eugenics Ocean / Lana Lopesi

Framed within the colonial imaginary as the hole in the donut, historically the Pacific has been justified as a region to be decimated, extracted and drowned. Yet, Pacific artists often refuse this pre-determined vision of the region. This talk looks at Pacific art and creative practice as offering and visioning anti-eugenics futures.

Lana Lopesi is an Assistant Professor in the department of Indigenous Race and Ethnic Studies, University of Oregon. There she teaches across her research areas of Pacific Islander studies, Indigenous feminisms and contemporary art. She is the author of *False Divides* and *Bloody Woman*

“WE ARE EQUAL IN THE VĀ / Vilsoni Hereniko

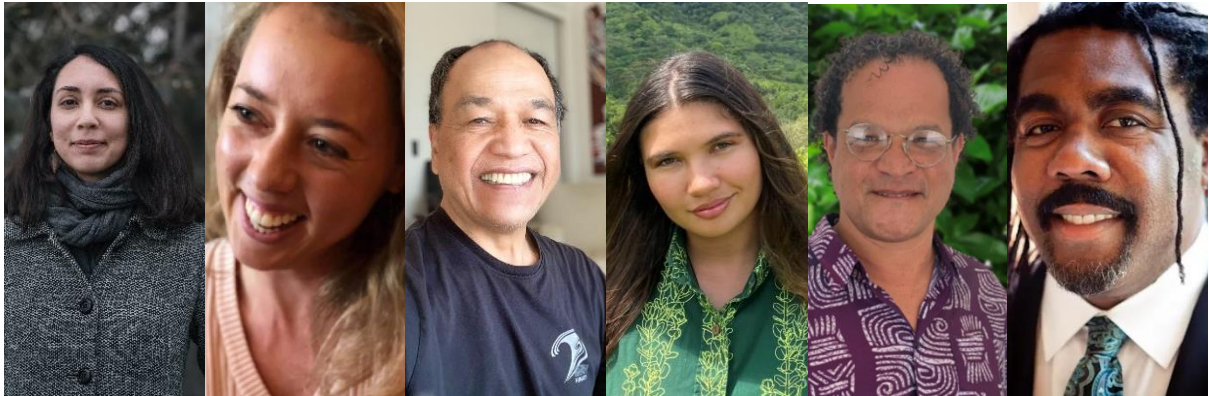
The concept of vā in certain Polynesian cultures is that of a “space between” that connects by dissolving or integrating borders that separate humans from each other. There is no racism in this sacred and spiritual space. Instead, in this space of potential, creativity, and wonder, we become conscious that we are all interconnected and that we are each other. Like water, fluidity connects us all to each other in the vā. Is this a model for humanity as we seek equality for all?



Vilsoni Hereniko's (*Chair*) first narrative feature film *Pear ta Ma 'On Maf: The Land Has Eyes* premiered at the Sundance Film Festival (2004). It won several awards, including "Best Dramatic Feature" at the Toronto ImagineNATIVE Film + Media Arts Festival (2004). Fiji nominated it for the Academy Awards (2005). *Sina ma Tinirau* (2021), his first animated film, won five awards, including Best Short at the Berlin Independent Film Festival (2022) and the Los Angeles International Film Festival (2022). In the same year, Hereniko received a Star of Oceania award in "Film, Media, and the Arts" in Hawai'i. Hereniko is Rotuma's first professor, playwright, screenwriter, and stage and film director specializing in writing, directing, and producing. He has a masters degree in Theater in Education from the University of Newcastle upon Tyne.

His Ph.D. from the University of the South Pacific titled *Polynesian Clowns and Satirical Comedies* (1990) was the first major study on the indigenous theater practices of Polynesia. A former Director of the Oceania Center at the University of the South Pacific in Fiji and the Center for Pacific Islands Studies at the University of Hawai'i, currently he is a Professor at the School of Cinematic Arts at the University of Hawai'i where he teaches screenwriting, indigenous aesthetics, and indigenous filmmaking.

Reflections from Chairs and Invitation for Further Discussion



Maile Arvin

Kate Burry

*Vilsoni
Hereniko*

*'Ihilani Ciera
Lasconia*

*Raphael
Raphael*

*Milton
Reynolds*

3.45-4pm

Chairs from across the symposium are invited back to share their key takeaway from their discussions, and thought moving forward.