

Caught Between the Sun and Stars :The Chamorro Experience During the Second World War

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Japanese authorities arrested a Chamorro Catholic priest, Father Jesus Baza Duenas, on July 8, 1944, under suspicion that he assisted escaped United States naval radioman George Tweed. Duenas had consistently undermined the Japanese, as he believed that no man or nation was above God, especially the Japanese Empire. He refused to cooperate with authorities. Father Duenas was quoted upon Japanese demands for Tweed's location: "That is for me to know, and for you to find out."¹ Duenas was last seen alive wearing a yellow polo shirt and black trousers in the hot, humid jungles of Guam. After three days of torture, he was beheaded on July 12.

The Chamorros of Guam suffered immeasurable cruelty during Japanese rule, which lasted from December 1941 to August 1944. Chamorros suffered loss of property, liberty, incarceration, and in many cases, mass executions. However, they were more than victims. Chamorros displayed tremendous courage and heroism, continually resisting an enemy occupier for almost three years, oftentimes with deadly results. Guam's Chamorros were both victims and resistors during the Second World War.

The bulk of Guam's historiography did not take shape until the 1980s and 1990s. Following the end of the Second World War, most war accounts focused on the war from a western perspective. Indigenous people like Chamorros did not feature in many historical accounts. Tony Palomo, himself a Chamorro, was one of the first to document the Chamorro experience during the war. Having been on Guam as a child during the Japanese occupation, Palomo was able to give firsthand accounts of Chamorro suffering in his 1984 book, *An Island in Agony*. Using particularly graphic descriptions of

his wartime experience, Palomo detailed a burial of Chamorro victims of war: "My father helped bury about thirty bodies in a mass grave along the beach in east Agana."² Robert Rodgers gives the most exhaustive account of Guam in World War II in his 1995 book *Destiny's Landfall: A History of Guam*. Rodgers does an effective job of capturing the scope of Chamorro suffering during Japanese occupation, using particularly graphic descriptions of victims of war: "The first days after the invasion, boonie dogs feasted on the dead bodies of Chamorros and Americans sprawled along the sides of roads."³ Rodgers hides nothing when describing the violence inflicted on Chamorros by the Japanese.

It has only been in the last few decades that scholars have shifted their attention to the role that Chamorros played in the Second World War. Chamorro author Keith Camacho is one of the first scholars to cover the collaboration between Japanese forces and Chamorros from Saipan. Those Chamorros with the unique ability to speak Japanese were put in positions of authority over their compatriots, oftentimes with tragic results. Camacho notes that many of these interpreters and police officers were in desperate positions and had little choice but to take these jobs. He notes that many Chamorro collaborators abused their powers, but some used their authority to secretly aid Guamanians and Americans at great risk to themselves. What Camacho brings to this field in looking at Chamorro collaborators as "*both agents and victims*"⁴ is a new perspective on the Chamorro experience of war. It is an underreported topic in the historiography of the Marianas and one that is crucial in understanding rifts that exist between Guamanians and Saipanese to this day. The author seeks to look at collaboration from below, from the viewpoint of the Chamorros themselves, to "turn collaboration into a problem to be investigated, not a moral failure to be tagged or condemned."⁵ This paper seeks to highlight Chamorro suffering and

1 Palomo, Tony. "Liberation- Guam Remembers. A man of courage and conviction." nps.gov. https://www.nps.gov/parkhistory/online_books/npswapa/extContent/Lib/liberation7.htm. (accessed December 13, 2019).

2 Palomo, Tony. *An Island in Agony*. (Guam: self-published, 1984) p 134.

3 Rodgers, Robert F. *Destiny's Landfall: A History of Guam*. Honolulu: University of Hawai'i Press, 1995) p 168.

4 Camacho, Keith L. "The Politics of Indigenous Collaboration: The Role of Chamorro Interpreters in Japan's Pacific Empire, 1914-45." *The Journal of Pacific History*, Vol 34 No. 2 (September, 2008), 210.

5 Camacho, "The Politics of Indigenous Collaboration," p 215.

sacrifice to do justice to the indigenous experience.

Who, readers may wonder, are Chamorros? According to Julian Aguon, Chamorro writer and activist, Chamorros, the indigenous people of the Mariana Islands, have a long, proud history: “We are descendants of the first group of Austronesians to move eastward into Oceania, populating our archipelago long before others would reach island groups east of Micronesia. We were master navigators, matrilineal, and, in 1521, Magellan’s first Pacific contact.”⁶ Spanish contact was the beginning of four-hundred years of exploitation of Guam and its people. This map shows the island of Guam, which is just 212 square miles and is located in the central Pacific.

Three hundred years of Spanish rule ended in 1898 when the United States Navy seized control of Guam. American naval administration with an appointed governor would rule Guam for over forty years. Before the Japanese invaded, the population of Guam was approximately twenty thousand, at least ninety percent of which were Chamorros. Half of Guam’s population lived in the capital city of Agana.⁷ Though Chamorros did not enjoy the same rights afforded to Americans, they remained loyal to the United States. According to Tony Palomo, Chamorro author and politician: “For more than thirty years, they sought US citizenship status, but they were consistently turned down. They remained loyal nonetheless. The Guamanians believed in the greatness of America, both as a freedom-loving country and as a military power.”⁸

That loyalty would be put to the test. As the Empire of Japan raced across the Pacific in the name of Emperor Hirohito and Greater East Asia Co-Prosperity Sphere, beginning in 1941, American relations with Japan soured. The Co-Prosperity Sphere was a process of military conquest and seizure of resources under the guise of liberating Asiatic and Oceanic people from Western dominance. In November 1941, the United States Navy evacuated families of US servicemen and shipped them to Hawai‘i.⁹ Chamorro families would not be afforded the same protection as American families.

On the morning of December 8, 1941, Chamorros, as they were predominantly Catholic, were preparing to celebrate High Mass in honor of the Immaculate Conception. Benito Wesley and Joaquin Sablan, two Chamorros working for the United States Navy, heard engines roaring overhead. They looked up and saw multiple aircraft with a red circle displayed prominently on their wings.¹⁰ It could only mean one thing: the Rising Sun was rising on Guam. It would not set until 1944. Larry Lujan Pangelinan and Teddy Flores Cruz were the first Chamorro victims of the Japanese invasion, killed when bombs exploded in the kitchen of the Pan American Hotel in Agana.¹¹ Thousands fled to the jungle. American resistance was sparse. In a stunning statement to naval radioman George Tweed, Commander DT Giles, aide to Governor McMillin, a Naval Rear Admiral who controlled the island beginning in November 1940, revealed: “We are going to offer only token resistance and surrender.”¹² It took Japanese forces just six hours to take Guam once they landed onshore. American forces surrendered to Commander Hayashi of the Fifth Kebeitai on December 10, 1941, as the Rising Sun was hoisted over Agana. Dogs feasted on the bodies of dead Chamorros and Americans.¹³

Japanese occupation affected every aspect of Chamorro life during the early years of the war. Under the authority of the Minseisho, the civilian affairs division of the Japanese Army and Navy, fourteen thousand troops seized all public buildings and churches. Private homes, particularly well-built homes, were not safe from seizure, either. Josefa Cruz Baza of Malesso was eleven years old during the beginning of Japanese occupation. He recalls: “They liked it because it was one of the more well-constructed homes, because my father was a carpenter and the roof was made of wood and tin paneling, and there was a concrete base. Most of the other homes around us only had the thatched roof from coconut leaves.”¹⁴ In many cases, such as the town of Sumay, entire populations were evicted and left to fend for themselves.

6 Aguon, Julian. *The Fire This Time: Essays of Life Under US Occupation*. (Tokyo: Blue Ocean Press, 2006) p 36.

7 Palomo. *Island In Agony*, 134.

8 Palomo, *Island In Agony*, 134.

9 Palomo, *An Island In Agony*, 134

10 Rodgers, *Destiny’s Landfall*, 164.

11 Rodgers *Destiny’s Landfall*, 164.

12 Rodgers, *Destiny’s Landfall*, 165.

13 Rodgers, *Destiny’s Landfall*, 165.

14 Palomo, Tony. “WWII: Rising Sun Dawns on Guam.” Guampedia. com. <https://www.guampedia.com/wwii-rising-sun-dawns-on-guam/> (accessed October 8, 2019).

Wartime occupation saw the suppression of Chamorro culture in addition to any signs of loyalty toward America. Guam became Omiyato and Agaña became Akashi. Every town received a Japanese name, and Japanese propaganda was forced on Chamorros, including schoolchildren. After the chaos of the invasion settled into a relative calm, martial law took effect and schools reopened in April 1942. Japanese teachers, known as *sensei*, taught those Chamorro children who were able to return to school, though enrollment was low. Sylvia Iglesias San Nicolas Lunzalan, a Chamorro girl who was fourteen years-old when the Japanese occupation began, detailed her struggles as a student in a Japanese school system: “We had to speak Japanese or we would get slapped.”¹⁵ The language barrier and the indoctrination of Chamorros with Japanese ways of life would prevent many Chamorro youths from getting a proper education, further victimizing the people of Guam. Since bowing was an integral part of Japanese life, Chamorros, including schoolchildren, were forced to bow to virtually all Japanese people as a sign of respect. Those who failed to bow properly faced corporal punishment, or *bin-ta*.¹⁶ Maria Babauta Taitague Esclara, age 11 at the beginning of the occupation, recalled being forced to bow to her Japanese teachers: “When you pass by the sensei, you have to bow or they slap you.”¹⁷ The brutal indoctrination of Japanese customs made life even more difficult for Chamorros when one considers that Japanese language and culture were completely foreign to Guam. Misunderstandings were bound to occur, even by those who sought to obey their oppressors.

To address the language barrier, Japanese enlisted bilingual Chamorros from Saipan to serve as interpreters for Japanese authority figures. The actions of Saipanese interpreters toward their Guamanian brethren would not just victimize the Chamorros of Guam, it would alter the relationships between the neighboring islands. Chamorro author Keith Camacho argues that Chamorro interpreters working for the Japanese on

15 Iglesias, Sylvia. “World War II Survivor Stories.” Guampedia.com. <https://www.guampedia.com/war-survivor-sylvia-iglesias-san-nicolas-punzalan/> (accessed October 8, 2019).

16 Tanji, Miyume. *Under Occupation: Resistance and Struggle in a Militarised Asia-Pacific*. Newcastle Upon Tyne: Cambridge Scholar, 2013) p 165.

17 Babauta, Maria. “World War II Survivor Stories.” Guampedia.com. <https://www.guampedia.com/war-survivor-maria-taitague-esclara/> (accessed October 8, 2019).

Guam were both victims and collaborators.¹⁸ They were victims in the sense that many were forced to serve the Japanese upon threats of violence by the *Kempeitai*, or secret police.¹⁹ They were agents in the sense that many Saipanese interpreters abused that power their power, inflicting violence upon Guam’s Chamorros. Palacios Crisostomo, a young Chamorro woman age, was married to a Saipanese interpreter when war broke out. Her accounts of the war support Camacho’s assertion that Chamorro interpreters were both victims and collaborators of the Japanese:

Luis was recruited by the Japanese military to go to Guam as an ‘interpreter.’ Not recruited-forced! The Japanese don’t give you a choice. If the United States say you have to go to the army and you say ‘no,’ they throw you in jail, but if you say no to the Japanese they beat you to death.²⁰

Christostomo’s husband, Juan, was sentenced to life in prison by a United States military court for the murder of a Chamorro man named Pedro Dumanal while he served as an interpreter for Japanese forces.

Whether or not Saipanese Chamorro interpreters worked for the Japanese upon threat of violent reprisal, their actions during Japanese occupation inflicted great physical and emotional pain on Guam’s Chamorros, much of which stems from a feeling of betrayal. Saipanese and Guamanians, both of Chamorro ancestry and separated by only fifty miles of ocean, were turned against each other by Japanese forces for their own enrichment. Chamorro Congressman Ben Blaz, who witnessed atrocities committed by both Saipanese interpreters and Japanese, detailed his feelings towards Chamorro interpreters who worked for the Japanese:

They should have been our brothers...our allies... maybe they just thought they had something to prove to the Japanese. Whatever the cause, in most cases, the Saipanese were harsher in their treatment of us than the Japanese. The result was that the people of Guam considered them

18 Camacho, “The Politics of Indigenous Collaboration,” p 215.

19 Camacho, “The Politics of Indigenous Collaboration,” p 215

20 Petty, Bruce. *Saipan*. (London: MacFarland and Company, Inc), p83.

traitors.²¹

The harsh treatment of Saipanese interpreters towards Guam's Chamorros was further evidence of the destructive effects of Japanese occupation on Chamorros. The bitterness that Blaz described is evident to this day, as efforts to unite Guam and Saipan into one nation are continually voted down.

As the tide of the Pacific War turned against the Japanese in 1944, American forces sailed closer to Guam with each day. As hopes of a Japanese victory eroded, desperate Japanese forces became increasingly brutal and sadistic toward Chamorros. 1944 would mark the darkest period of suffering for Guam's Chamorros. Able-bodied Chamorro males were forced to build fortifications for the Japanese military in anticipation of the American invasion. Laborers were often executed after completing their tasks, so that any sensitive military intelligence would remain a secret.²² Women and children were not excluded from forced labor, as they were forced to farm to provide Japanese soldiers with food. Strict food quotas were enforced.²³

As American aircraft, and eventually, naval warships began bombing Guam, Japanese atrocities increased in brutality. Joaquin V. E. Manibusan, who would survive the war and later become a respected judge, recalled witnessing in Tai in June of 1944 the beheadings of three Chamorro men, whose graves he was forced to dig: "And now as I remember, the pain grows stronger and the memories more vivid and I find myself reliving the fear and torture in tears. It was an agonizing and traumatic experience."²⁴ Manibusan detailed the executions, noting that Japanese officers, or *taicho*, warned him that anyone who made noise would be executed. Joaquin Manibusan's story is one of countless cases of needless violence that Japanese forces committed against Chamorros as they realized there was no hope of winning the war.

Saipan fell to American forces on July 9, 1944. As Japanese commanders learned of Saipan's fall, they ordered the internment of Guam's entire

civilian population of twenty-two thousand. Nine-thousand Chamorros were ordered at the point of bayonets to march twenty kilometers to the lush Manenggon valley at the southern end of the island. The Japanese gave no reason for the forced march, and many Chamorros believed they were going to be slaughtered.²⁵ The sick and injured who fell behind were left to die. Cynthia Torres, a young Chamorro woman who survived the forced march, recalled her experience:

The long march of women and children, the sick and the aged was extreme hardship and some fell along the way. We, at gunpoint, were prohibited from helping. My sister-in-law left the line to get water from a tank near a shack. She was badly beaten. We held her up and after the guards moved away, men carried her to Manenggon where she died and was buried.²⁶

Those who survived the march to the camps were forced to live in filthy conditions. There were no buildings or sanitation supplies, and medical care was scarce. Starvation and disease were rampant. Manenggon is just one name of many that invoke memories of appalling suffering and large-scale massacres. As American ships bombarded Guam in July of 1940, thirty young men and women were massacred in a cave in Fena.²⁷ Six days before American troops landed, forty-six Chamorros were slaughtered with grenades and bayonets in caves called Tinta and Faha, outside the town of Merizo. Tinta and Faha would forever be associated with the tragic suffering of Guam's Chamorros.

As the battle for Guam raged on from July 21 to August 10, 1944, the line between liberation and destruction became blurred. Though most Chamorros welcomed the returning Americans, the recapture of Guam came at a high price. Joaquin Lujan Palomo, a Chamorro man who hid in the jungle near the Manenggon concentration camp during American strafing runs, recalled his near-death experience at the hands of an American aircraft: "I was hiding behind a camachili tree when I was hit.

21 Blaz, Ben. *Bisita Guam: Let Us Remember (Nihī Ta Hasso): Remembrances of the Occupation Years in World War II*. Honolulu: University of Hawai'i Press, 2009, 53.

22 Tanji *Under Occupation* 165

23 Tanji *Under Occupation* 165

24 Palomo, Tony. "A Time of Sorrow and Pain." War in the Pacific National Historic Park. https://www.nps.gov/parkhistory/online_books/npswapa/extContent/wapa/palomo/sorrow-and-pain.htm (accessed December 1, 2019).

25 Tanji *Under Occupation* 167.

26 Palomo "A Time of Sorrow and Pain."

27 Palomo "Rising Sun Dawns on Guam." Liberation-Guam Remembers. https://www.nps.gov/parkhistory/online_books/npswapa/extContent/Lib/liberation4.htm (accessed December 1, 2019).

My friend, Emeterio Pangelinan, was killed at the same time. He was cut in half.”²⁸ The exact number of Chamorro deaths resulting from Japanese occupation and American liberation is unknown, but formal claims submitted to the U.S. Congress stood at three-hundred twenty deaths and two-hundred fifty-eight injuries.²⁹ The actual number is likely far higher, as many deaths were unaccounted for and claims unsubmitted. The battle of Guam saw the destruction of nearly seventy percent of Guam’s three-thousand buildings and the obliteration of much of the island’s pristine landscape. Nineteen-thousand Chamorros found themselves homeless following the war. As of August 1945, Guam hosted over two hundred thousand U.S. military personnel.³⁰ The Chamorro people, who had experienced three hundred years of exploitation at the hands of colonial powers, saw their greatest suffering during the Second World War. It was a war the Chamorros did not ask for, a war that saw them stuck in the middle of dueling superpowers with catastrophic results.

The Chamorro experience during World War II was not merely about victimization. Chamorros engaged in countless acts of resistance, from seemingly small acts of defiance to armed uprising and even martyrdom, Chamorros distinguished themselves during the thirty-one month occupation of Guam. The following accounts will show that Chamorros were not just victims; they were active resisters.

Ignacio Mendiola Reyes, born in Agana in 1923, was forced to learn Japanese at school. He explained his experience: “I got slapped by the Japanese teacher in front of the class for whistling. While we were drawing, the teacher stepped out for coffee or something, and I started whistling ‘My Country Tis of Thee.’”³¹ The Japanese forbade American music of any kind, but several Chamorro youths such as Reyes recalled whistling or singing American tunes, regardless of the violent consequences. This act of defiance would be repeated many times throughout the Japanese occupation and is evidence of Japan’s failure to create a successful policy of Japanisation of the

28 Palomo “A Time of Sorrow and Pain.”

29 Rodgers *Destiny’s Landfall*, 194.

30 Palomo *An Island In Agony*, 141.

31 Reyes, Ignacio. “World War II Survivor Stories.” Guampedia.com. <https://www.guampedia.com/war-survivor-ignacio-mendiola-reyes/> (accessed October 8, 2019).

Chamorro people.³²

The most significant, impactful act of Chamorro resistance took place over the entirety of the thirty-one month Japanese occupation. It centered around George Tweed, a naval radioman who had escaped during the Japanese invasion. Tweed, along with fellow sailors Al Tyson, A. Yablonsky, L.W. Jones, L.L. Krump, and C.B. Johnston, refused to surrender to Japanese forces, believing they could wait out the duration of the war in the jungles of Guam. Between September and November 1942, five of the sailors would be discovered and executed by Japanese forces.³³ George Tweed was the only escapee to survive the duration of the occupation. He would not have been able to evade Japanese forces for thirty-one months without the help of an underground network of dozens of Chamorros who put themselves in great peril to assist him. Tweed spent thirty-one months on the run from the Japanese, who pursued him aggressively. He never stayed in one spot for long, moving between caves, jungles, and Chamorro homes, all the while receiving supplies from Chamorros. Manny Cruz, a Chamorro man, recalled his earliest childhood memories involving his mother preparing food at their home in Yona in 1942. The food was being prepared for George Tweed, who was in a cave four hundred yards away. Cruz explained why his family would risk their lives to help an American: “We did not lose any hope of the U.S. coming back to Guam.”³⁴ Tweed was able to procure a radio while he was in hiding. He used that radio to listen to broadcasts, which gave updates on the war. He transcribed those updates into an underground newspaper known as the *Guam Eagle*. Cruz credited Tweed with the updates that kept Chamorros updated on the war’s progress, filling them with hope that the U.S. would return.³⁵

The most notable Chamorro associated with George Tweed’s harrowing tale of survival was Father Jesus Baza Duenas (see Appendix A, Figure 1). As one of only two Chamorro Catholic Priests allowed to remain on the island during Japanese

32 Higuchi, Wakako. “The Japanisation Policy for the Chamorros of Guam 1941-1944.” *The Journal of Pacific History*, Vol 36 No 1 (June 2001), 35.

33 Palomo “Rising Sun Dawns on Guam.”

34 Weiss, Jasmine Stole. “George Tweed, controversial war hero, refused to surrender when Japanese forces invaded.” *Pacific Daily News*. (July 15, 2019).

35 Weiss “George Tweed...”

occupation, Father Duenas had consistently undermined efforts to Japanize Guam's people, including reading American magazines and humming American tunes in public. On July 8, 1944, Japanese authorities arrested Father Duenas, along with Eduardo Duenas, Vicente Baza, and Juan Pangelinan.³⁶ All four men were suspected of aiding Tweed. All four refused to cooperate. After several days of torture at the *Kempeitai* headquarters in Agana, all four men were beheaded in Tai on July 12, 1944, just nine days before American forces landed on Guam. All four had assisted Tweed and knew of his whereabouts and said nothing to Japanese authorities. Duenas' sacrifice, along with the sacrifices of many other Chamorro lives in aiding George Tweed, was not just a powerful symbol of resistance against Japanese brutalization, it was a sign of a community coming together and risking their lives to show their loyalty to America.

The most overt act of Chamorro resistance took place at Atate during the forced march to Manenggon in July 1944. Jose Reyes, a young Chamorro man, noticed a large pit had been dug. Having heard of the massacres at the Tinta and Faha caves, Reyes suspected that the pit would be a part of more massacres at the hands of the Japanese. Determined to save his people, Reyes organized a group of fifteen Chamorro men, including Jose Torres. The group attacked Japanese guards. Torres recalled the revolt: "When we arrived there, we saw a guard they had killed, killed by Joe Reyes, and then Joe shot and killed the one guarding us."³⁷ The Chamorro men killed eight guards, some of them using clubs and their bare hands. Only one Japanese guard survived the attack, fleeing into the jungle. Torres explained his motivation for taking part in the revolt: "We had never done anything before, until we thought they were going to kill us, kill us all - it's either them or us."³⁸ The men later escaped to the coast where they sailed a canoe under the cover of darkness off the coast of Merizo. On July 21, 1944, after several hours at sea, they got the attention of U.S. naval ships, who picked them up. Torres and the others

were given food and shelter. While onboard the naval ships, they gave the Navy intel about Japanese locations in an effort to assist American forces to retake Guam. The revolt at Atate represents the most harrowing of all accounts of Chamorro resistance during the Japanese occupation, but countless times throughout the war, the people of Guam demonstrated valor and sacrifice.

The Second World War ended on September 2, 1945, following the use of American atomic bombs on Hiroshima and Nagasaki. The bombers took off from Tinian, an island in the Mariana chain. This was evidence of Guam's strategic importance to the U.S. military. Though hostilities ended, it was not the end of victimization for the Chamorros of Guam. Guam's strategically important location in the Central Pacific has seen it trade one occupation for another. Though the current American occupation does not compare to the Japanese occupation in terms of brutality, the people of Guam are still being exploited. One-third of the island is under military control. To a people that identify themselves with their land, seizure of Chamorro land has been devastating.³⁹ Though the 1950 Organic Act gave Guamanians U.S. citizenship, Guam remains an unincorporated territory, thus its people still cannot vote for President or Congress. America's 1951 Peace Treaty with Japan has ensured that the Japanese do not have to pay reparations to Chamorros for the devastation wrought by the hands of the Japanese military. Out of the 171,019 people living on Guam as of 2006, only thirty-seven percent are Chamorros.

The population of non-natives in Guam is steadily increasing (see Appendix A, Figure 2). American immigration laws have seen alien populations outnumber indigenous populations. Becoming outnumbered in their own land is further proof of Chamorro victimization. Planned military buildups will only increase the island's population, further showing the dominance of the U.S. military.⁴⁰ The gratitude of older Chamorros toward the U.S. and the nearly two thousand American servicemen who gave their lives during Guam's liberation has made efforts of self-determination a difficult process. The more patriotism Chamorros show, the more they are treated like second-class

36 Babauta, Leo. "WWII: War Atrocities on Guam." Guampedia.com. <https://www.guampedia.com/war-atrocities-other-atrocities/> (accessed October 8, 2019).

37 Borja, Paul. "Men Escape Nightmare in Merizo." Liberation-Guam Remembers. https://www.nps.gov/parkhistory/online_books/npswapa/extContent/Lib/liberation14.htm (accessed December 1, 2019).

38 Borja "Merizo..."

39 Tanji *Under Occupation*, 170.

40 Aguon *The Fire this Time*, 36.

citizens. The only way a Chamorro on Guam can receive full rights as an American citizen is to enlist in the military. They have done just that- Guam has the highest rate of military service out of all the U.S. states and territories.⁴¹ This further proves that while continually experiencing victimization, the Chamorros of Guam consistently display heroism and resistance. A Catholic school can be found in the town of Mangilao. It is named after a hero of Guam, a man who gave his life in service of the Chamorro people and the Allied cause. It is a stirring reminder of sacrifice and resilience in the face of unimaginable suffering. The school's name is Father Duenas Memorial School.

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⁴¹ Hicks, Josh. "Guam: A high concentration of veterans, but rock-bottom VA funding." *The Washington Post*. October 29, 2014.

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Appendix A



Figure 1. A portrait of Father Duenas.

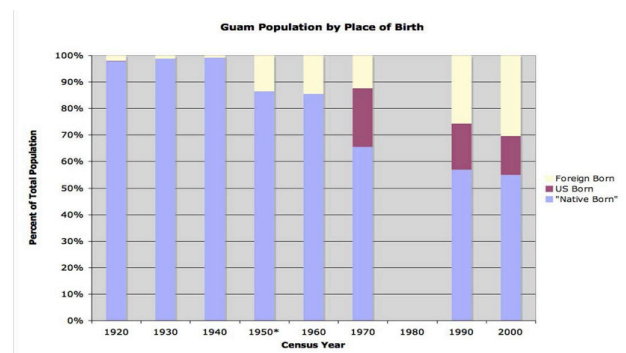


Figure 2. Graph depicting the increase of non -native populations on Guam.