

Chapter 1 : Historic Autographs Civil War Nathaniel Banks signed letter autograph LOA | eBay

Her essay The Route Back to Tonga, is published in Homelands: Womens Journeys Across Race, Place and Time. Niumeitolu is a community organizer around issues of prisons and incarceration.

First part[edit] Wilkes was to search for vigias , or shoals, as reported by John Purdy , but failed to corroborate those claims for the locations given. However, the Relief did not arrive until the November 27, setting a record for slowness, days. While there, they used Enxados Island in Guanabara Bay for an observatory and naval yard for repair and refitting. While there, the expedition came in contact with the Fuegians. On June 6, the squadron arrived San Lorenzo , off Callao for repair and provisioning, while Wilkes dispatched the Relief homewards on June They departed Tahiti on October On the January 19, Reynolds spotted Cape Hudson. The Porpoise surveyed the Low Archipelago, while the Vincennes and Peacock proceeded onwards to Ovalau , where they signed a commercial treaty with Tanoa Visawaqa in Levuka. Vendovi was deemed responsible for the attack against US sailors on Ono Island in Vendovi was to be taken back to the US after a brief trial on board. The cause of this event remains equivocal. Immediately prior to their deaths, the son of the local chief, who was being held as a hostage by the Americans, escaped by jumping out of the boat and running through the shallow water for shore. The Americans fired over his head. According to members of the expedition party on the boat, his escape was intended as a prearranged signal by the Fijians to attack. According to those on shore, the shooting actually precipitated the attack on the ground. The Americans landed sixty sailors to attack the hostile natives. Close to eighty Fijians were killed in the resulting American reprisal and two villages were burned to the ground. New York On August 9, after three months of surveying, the squadron met off Macuata. Along the way, Wilkes named the Phoenix Group and made a stop at the Palmyra Atoll , making their group the first scientific expedition in history to visit Palmyra. The Porpoise was dispatched in November to survey several of the Tuamotus , including Aratika , Kauehi , Raraka , and Katiu , before proceeding onwards to Penrhyn and returning to Oahu on 24 March. Lieutenant Hudson heard from a member of his crew that a ship had wrecked off the island and her crew massacred by the Gilbertese. A woman and her child were said to be the only survivors, so Hudson decided to land a small force of marines and sailors, under William M. Walker , to search the island. Initially, the natives were peaceful and the Americans were able to explore the island, without results. It was when the party was returning to their ship that Hudson noticed a member of his crew was missing. An map of the Oregon Territory. Narrative of the United States Exploring Expedition. After making another search, the man was not found and the natives began arming themselves. Lieutenant Walker returned his force to the ship, to converse with Hudson, who ordered Walker to return to shore and demand the return of the sailor. Walker then reboarded his boats with his landing party and headed to shore. Walker shouted his demand and the natives charged for him, forcing the boats to turn back to the ships. It was decided on the next day that the Americans would bombard the hostiles and land again. While doing this, a force of around Gilbertese warriors opposed the American assault, but were defeated after a long battle. No Americans were hurt, but twelve natives were killed and others were wounded, and two villages were also destroyed. A similar episode occurred two months before in February when the Peacock and the Flying Fish briefly bombarded the island of Upolu , Samoa following the death of an American merchant sailor on the island. He noted the bird-like shape of the harbor at Winslow and named it Eagle Harbor. Continuing his fascination with bird names, he named Bill Point and Wing Point. Port Ludlow was assigned to honor Lieutenant Augustus Ludlow , who lost his life during the War of However, the Peacock went aground while attempting to enter the Columbia River and was soon lost, though with no loss of life. A one-eyed Indian named George then guided the Flying Fish into the same bay. They also traded with the local Clatsop and Chinookan Indians over the next three weeks, while surveying the channel, before journeying to Fort George and a reunion with the rest of the squadron. They departed September 7, and arrived aboard the Vincennes in Sausalito on October 23, having traveled along the Siskiyou Trail. The expedition was plagued by poor relationships between Wilkes and his subordinate officers throughout. His apparent mistreatment of many of his subordinates, and indulgence in punishments such as "

flogging round the fleet " resulted in a major controversy on his return to America. Significance[edit] The Wilkes Expedition played a major role in the development of 19th-century science, particularly in the growth of the American scientific establishment. Many of the species and other items found by the expedition helped form the basis of collections at the new Smithsonian Institution. Of no less importance, over 60, plant and bird specimens were collected. A staggering amount of data and specimens were collected during the expedition, including the seeds of species, which were later traded, planted, and sent throughout the country. Dried specimens were sent to the National Herbarium , now a part of the Smithsonian Institution. There were also live plants, which mostly came from the home stretch of the journey, that were placed in a newly constructed greenhouse in , which later became the United States Botanic Garden. Alfred Thomas Agate , engraver and illustrator, created an enduring record of traditional cultures such as the illustrations made of the dress and tattoo patterns of natives of the Ellice Islands now Tuvalu. These joined artifacts from American history as the first artifacts in the Smithsonian collection. Twenty-eight volumes were planned, but only nineteen were published. The Narrative concerns the customs, political and economic conditions of many places then little-known. In addition to shorter articles and reports, Wilkes published *Western America*, including California and Oregon, [31] and *Theory of the Winds*. The Smithsonian Institution digitized the five volume narrative and the accompanying scientific volumes. The mismanagement that plagued the expedition prior to its departure continued after its completion. By June , many of the specimens had been lost or damaged and many remained unidentified. Asa Gray was hired to work on the botanical specimens.

Chapter 2 : Homelands : women's journeys across race, place, and time in SearchWorks catalog

Contributor Internet Archive. The route back to Tonga / Loa Niumeitolu -- Coming out, coming home / Jenessa de Rivera -- Embrace of the motherland / Canyon Sam.

Photos showed an eruption plume with a wide base that rose from the sea surface and mixed with meteorological clouds. Based on information from the Tonga airport and analysis of satellite imagery, the Wellington VAAC reported that on 18 March, a plume rose to altitudes of 4. Number , and include a one-line summary. Click on the index link or scroll down to read the reports. Sea water nearby was warm. The next day, a Friendly Islands Airways pilot reported an active eruption at the S edge of a shoal. Vigorous steam emission was occasionally punctuated by ejection of solid material. Lava had apparently been erupted from three sources in a SW-NE trend extending m, with current activity at the SW end. There was no evidence of a new island. February BGVN The island of Hunga Tonga is the dark linear feature at lower right. Courtesy of Steven Gates. Horizontal plumes on the ocean, tephra fallout, and discolored water can be seen. Government geologist Kelepi Mafi noted that "sharp tremors" had been recorded by their seismic instruments during the previous three weeks, though the seismicity could not be directly linked to the eruption. Quotes by Mafi indicated that, based on seismicity, the submarine eruption may have started on 16 March. However, initial reports of steam plumes seen on that day were incorrect, as were reports of the eruption being 10 km SW on Tongatapu. He described an island completely covered in black ash, coconut tree stumps, and dead birds and fish in the surrounding water. Video and photographs taken by passengers on that boat clearly showed a submarine vent offshore to the S and another vent some distance away on the NW part of the island figure 3. Activity increased during the hour that the boat was present, during which time both vents exhibited strong Surtseyan explosions figure 4 , an eruption type named for Surtsey volcano off the coast of Iceland. As the eruption from the offshore vent became stronger, the plume included larger amounts of steam, produced base surges along the ocean surface, and ejected bombs figure 5. Fortunately the boat left the area just as the eruption escalated and volcanic bombs began falling around them. View is looking NW on 18 March View is looking NNE on 18 March Bombs with trailing ash plumes can be seen falling from the eruption cloud, which is producing base surges along the ocean surface. By that time, as reported by AFP, tephra had filled the gap between the submarine vent, originally about m offshore, and the island, adding hundreds of square meters of land. Residents on Tongatapu reported orange glow from the eruption on the night of 19 March. The Wellington VAAC issued an aviation notice on 18 March based on ground observations from the Tongatapu airport of a plume rising to an altitude of 7. Airport observers continued to report a plume to 5 km altitude at on 19 March, and to 4 km at , but with a band of ash extending 2. Tait, a pilot for Air Chatham, noted that at on 19 March frequent eruptions were ejecting black ash, sometimes to a height of m. He also observed that widespread ash and haze was trapped below an inversion layer at about 2 km altitude. Pilot Tait reported that at on 21 March the island was covered by weather clouds, the crater was not visible, and there was no vertical plume; haze was again below an inversion layer at 1. No eruptions were seen during the 15 minutes the island was visible on the return flight around However, steaming continued, with the plume rising to 1. A new eruptive episode was reported by Tongatapu airport observers at on 21 March that sent an ash plume m high. March BGVN The eruption destroyed all vegetation on the island, one of two high points on a submarine caldera rim figure 7. Satellite imagery acquired that day figure 8 revealed a bright eruption plume, an extensive km-radius zone of discolored water around the islands, and pumice rafts that had already drifted km towards the NW. A detached older plume, possibly ash-bearing, is to the NE. Serpentine-shaped pumice rafts are drifting in the NW sector at a distance of km from the island. Contrast has been enhanced. Emissions can also be seen in the vicinity of the small lake left marking the location of another vent active during this eruption. Discolored water surrounds the island, but a denser plume of material is originating from the shoreline near the small lake. View is looking SSE on an unknown date, March Calculations using ASTER satellite imagery from 26 March result in similar dimensions for the island and S crater, and showed that the new extension was also about 1 km wide at that time. View is to the S on 21 March Aerial photographs from

21 March showed no activity at the NW vent and a steam plume rising from the S vent. However, airport observers on Tongatapu saw new eruptive activity with ash plumes on the afternoon of 21 March BGVN A Matangi Tonga news article on 1 April reported the eruption as being on March. They landed on the newly built southern part of the island and walked to the rim of the crater which they described as filled with orange steaming water. They noted that landing on the "rocky black pumice" shore was difficult in rough seas. Large boulders sizes not given on the surface crumbled when touched. The ground was firm to walk on, but the crater rim was "fragile and cracked" figure Orbassano, in a 5 April news report, stated that people were visiting the island by boat but not landing, viewing the "smoking" vents and yellowish water around the island. The steaming lake was colored orange-brown and the rim was unstable, as evidenced by the irregular rim, steep cliffs, and fractures. January BGVN The area of new land surface eventually reached about 1. The new island also grew to come as close a few hundred meters from Hunga Tonga island. The eruption issued dense ash plumes that generally rose less than about a kilometer in altitude but preliminary estimates on the associated higher, ash poor steam plumes rose to km altitude. Inset A map showing a large scale view of the South Pacific with the Kingdom of Tonga highlighted in purple. Tongatapu island also hosts an international airport, which sits to the S of the capital. This eruption followed 5 years of quiescence, the previous eruption having occurred in BGVN New research has been published discussing the eruption since our earlier report BGVN For another example, Vaughan and Webley discussed satellite observations associated with the eruption. Bohnenstiehl and others also discussed marine acoustic signatures from the eruption. A key source used to create this report on the eruption consists of four reports created by the Tongan Ministry of Information and Communications MIC and released during January MIC 3 a was issued 14 January looking back in time at key aspects of the eruption. Discussions included the location and behavior of the first seen early observations on 20 December , a site visit by the Tongan Navy on 6 January, and a pilot report on 13 January MIC 4 b was issued on 19 January describing a visit made on 14 January. This was the first report of the existence of a new island. MIC 5 c was also issued on 19 January. MIC 6 b issued on 28 January describing for a visit on 24 January The report noted a lack of ash, gas, or steam coming from the vent that formed the new island. The authors concluded that the eruption "appears to be over. The same publication issued over 10 reports during 30 December through at least 9 March Matangi Tonga, , a, b, c. MIC a was released at on 14 January; it reported the position of the vent that was active on 20 December. Figure 13 is a later version of their figure, made at higher resolution. MIC a described this particular area as venting steam and sulfurous-gas at the sea surface. Emissions here did not persist during the later stages of the eruption. The area circled in red is the approximate location of the vent that later formed a new rapidly growing island. Taken from Culture Volcan Klemetti showed an image from a MODIS instrument aboard the Aqua satellite that captured of the area of the eruption on 29 December figure A small white plume was in evidence at the volcano in the image. He commented that the area of discolored water stretching to the S could be due to the eruption. During the 6 January visit MIC, a , observers nearing the volcano saw vigorous venting at a new location. MIC a did not disclose whether a new island had yet emerged but later reporting mentioned below did clearly document an island. The sea or perhaps a very low island discharged vigorous emissions of black ash and white billowing clouds. The new location was situated farther N, much closer to the preexisting islands, than the vent indicated in figure That submarine vent to the S lacked further indications of steam emission during the course of the eruption. Neither of the preexisting islands appeared to contain active vents. MIC a contained 11 captioned photos, but most are somewhat hazy and with limited contrast, conditions explained later MIC, b as due to rain. Plumes on the 6th rose up to 2 km, but almost all the plumes in the photos were under 1. At least one photo appeared to capture two low, vertical and parallel plumes. The photos documented some highly non-vertical black plumes, some peculiar low white plumes that seem to rise suddenly at distance, black plumes that appear to contain abundant clasts in their leading edge, low billowing clouds that encircle the darker ones and hug the water surface. In one case figure 9 of MIC, a they reported that a white plume with its basal portion hugging the sea surface extended E over 3 km. The captions to their figures 10 and 11 indicated pulsing phenomena.. They reported that fallout from the plume turned the sea surface red. Brief discussion of red colored sea surface is again mentioned below, both associated with

observations on 14 January and briefly in a quote in an article by Field. The Wellington VAAC issued graphics to illustrate observed plume location and possible plume dispersal figures 15 and 16. The next three cartoons represent movement of the ash plume at 6-hour intervals.

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A draft schedule is available on the Moving Cultures web site, [http: Registration](http://Registration), which is free and open to the public, closes on 5 June. The four-day conference marks the culmination of a year-long research and instructional project funded by the Ford Foundation and designed to challenge some well established institutional and conceptual boundaries in Asia-Pacific area studies scholarship. The project has brought together specialists in Japan, the Philippines, Taiwan, and the Pacific Islands to study some impacts of transnational flows of capital, workers, and tourists in the newly-independent Pacific Island nation of Palau. The conference includes panel discussions about issues in area studies scholarship and international collaboration; research reports about the impacts of migrant workers, foreign investment, and tourists in Palau; and sessions to discuss associated issues of instruction and curriculum development. The conference will feature four keynote speakers. Representatives from both the public and private sectors in the Cook Islands, Fiji, French Polynesia, Samoa, and Tonga have been invited to participate. Representatives from the private sector and from governmental ministries responsible for trade and economic development will give presentations regarding their respective economies, priorities for economic growth and development, opportunities for overseas business and investment, and regulations pertaining to these activities. Tel ; fax ; email: They will join UH library faculty in examining such topics as collection development, acquisitions activities, bibliographic control, Internet access, and reference and instructional programs. The conference is designed to aid those who are involved in creating or furthering the development of Pacific Islands collections in academic libraries or other institutional settings. The workshop will be of interest to those interested in internationalizing course offerings as well as to those seeking to strengthen relations with local Pacific Islander communities. Others interested to infuse Pacific material and perspectives in their teaching will be encouraged to attend, especially those from mainland institutions with Pacific Island student communities. Representation by teams that include both instructors and administrators is the ideal model for participation. The articles, at naulu. An effort will be made to keep the database up to date. She is also a student in the Pacific Islands Studies certificate program. The program, a gift to a very appreciative audience, was an undertaking of which the club should be very proud! Among the showcased works are two Hawaiian films and two Maori films. She will appear at the festival. His research, which will take him across the United States from Seattle, Washington, to Washington, DC, involves a comparison of aspects of Maori history with Native American history, as well as interviews with indigenous historians on their roles within and outside traditional academic disciplines. He took the opportunity to get acquainted with the center and to discuss development projects in the region. They visited the center to discuss the possibility of collaboration in the future. KISTE has served on the council since its initial meeting in Friends and family in the audience responded warmly and stayed to socialize after the reading. All the papers exhibited a high level of scholarship and were warmly received. Ke Kanaka o Ka Huliau. Singapore Newspapers and the New Culture Movement, The topic for discussion was New Migrants in the Pacific Islands: The consensus was that it was a unique and valuable exchange that benefited both sides and merited a follow-up session. The paper told the story of two expeditions of fortune-seeking adventurers that left San Francisco for the Solomon Islands in It details how various representatives of the United States government sought to advertise, justify, and promote change in the islands and how the methods that were used were locally negotiated by different groups of island people. First published in New Zealand in by Pasifika Press. Other Resources Chiefs Today: In looking at the accommodations that have been made in the last century between indigenous leaders and state institutions in the Pacific, the book explores relations between chiefs and states in Samoa, Tonga, New Zealand, Fiji, Rotuma, the Federated States of Micronesia, the Republic of the Marshall Islands, Vanuatu, the Solomon Islands, and Tana Toraja Indonesia. With Heart and Nerve and Sinew: The book contains information about crafts, traditional houses, fish, flowers, insects, birds, shells, and sailing instruments. It is the story of the Refalawasch, a Carolinian culture that migrated to the Mariana Islands and, like other groups in Micronesia, is

struggling with issues of rapid development and cultural survival. The video, which is also the family story of one of the filmmakers, Cinta Kaipat, follows the migrations of this group, the choices they made, and their tradition as navigators and canoe builders. The topic is Writing: At the Crossroads of Islands, at the Crossroads of Languages. The deadline for paper submissions was 30 April. The conference and exhibition will explore the telecoms requirements in Pacific Island communities as well as many successful applications and some of those that failed. Registration rates rise after 15 September. Information on the conference is on the conference Internet site at <http://>. The festival organizer, Sergio Bravo-Ramos, is soliciting film and video submissions in the categories of documentary, creative documentary, and documentary fiction. One prize is given to a graduate student and one to an undergraduate student. UH Manoa faculty members are asked to advise students that papers are now being accepted for the prize competition. The deadline for submission of papers is 30 September at the Hawaiian and Pacific Collections, fifth floor, Hamilton Library before 4: Papers will be judged by an anonymous committee of Pacific scholars, and the prizes will be awarded in November. Full details of the competition rules and form of entry are available at the Hawaiian and Pacific Collections Reference Desk, 5th floor, Hamilton Library. Applicants must submit 1 a letter of application that includes a statement describing academic interests and a plan of study for the academic year; 2 relevant transcripts of previous academic work; and 3 three letters of recommendation. Applicants are responsible to contact their referees and arrange for letters to be mailed directly to the Graduate Chair, Center for Pacific Islands Studies, at the address on the masthead. Applications are due on 1 June , and should also be addressed to the Graduate Chair. If you would like to learn more about the conference, please contact Jennifer Crites at , ext , to receive an information and registration packet.

Chapter 4 : United States Exploring Expedition - Wikipedia

The scene opens at the blowholes of Tongatapu, with the narrator Loa Niumeitolu Saafi describing the story of Maui who, with his magical hook and great strength, fished the islands of Tonga up from the bottom of the sea before the first Tongans arrived some years ago.

Transcript This is a rush transcript. Copy may not be in its final form. Activists held hundreds of protests Saturday in more than 90 countries as part of a worldwide day of protest demanding urgent action to address climate change. Well, on Saturday, Democracy Now! Today, we are here ahead of the Global Climate Action Summit to call on Governor Jerry Brown and elected officials at all levels to step up on climate action, phase out fossil fuels and push for a just transition for percent renewables. Jerry Brown is holding a summit on this this week. Do you applaud him for this? And we want to see that out of this summit. And so, this gathering of tens of thousands of people in San Francisco, hundreds of thousands around the world, is really calling for tangible action, in a time where climate impacts are massive. What do you want to see here? We want to see commitments at the Global Climate Action Summit to phase out fossil fuels, and commitments from cities and states across the country to percent renewables, that supports workers and anchors racial and economic justice. So, Governor Brownâ€”California is the third-largest producer of oil. This is impacting communities not just in California. For example, we have the Sarayaku from Ecuador here. The oil that is being extracted from Ecuador is refined in California. My name is Ambrose Carroll. And I, too, rise for climate, jobs and justice. When it comes to air pollution and climate change, low-income communities, communities of color and other marginalized groups bear a disproportionate burden. Ignoring these truths and sparing our obligation to protect the most vulnerable among us is morally wrong. For example, black children are 4. My year-old son, Ambrose Jr. We live in West Oakland, which is the transportation hub of the region, that leads to and from San Francisco, where our air quality is impacted by pollutants stemming from factories, Bay Area Rapid Transit, ships, trucks, trains, planes and automobiles. And so, although he plays, we monitor his Qvar intake, and we watch his play closely. We pray that he and other little children grow out of the condition. And we will march today in order to alleviate their discomfort. We rise today because all sentient beings deserve the right to breathe and because we believe that black life matters. I come from Sarayaku, Amazon, in Ecuador. I want to tell all of you that I come from those forests, rivers, lakes and mountains that have life. I come from there, where the human being and Mother Earth live in harmony. I come from Kawsak Sacha. I come from the Living Forest. I also come from a people who has fought for years and years the threats of oil exploitation. I come from the land where we have defended millions of lives. And today we are here to leave you with our Kawsak Sacha proposal, Living Forest. We are here in this huge march, brothers and sisters, from throughout the planet, because we have understood that we must leave fossil fuels underground, both in the Amazon forest as well as in the whole world. We are also here because we want the world to know that indigenous communities like ours, Sarayaku, possess innovative solutions, such as our own proposal of Kawsak Sacha, a permanent protection of all forests and life in our ancestral lands. The world requires just and noble solutions, such as this one, to confront climate change. And also we ask for respect for our indigenous rights, self-determination and our autonomy. In this way, we can guarantee the life of humanity and to live in peace. The governments are going to hold a summit to decide the future of the world and the future of our peoples. Their vision of the future is just about profits, making money. And they make money by polluting and destroying this world. So, in California and in the union movement, we know that climate change is real. Climate change is real. I represent over unions and , union workers in San Francisco. Our firefighters and our electrical workers are on the front lines. They and members of the community have lost their lives to this very real threat. So when we talk about standing together to fight for climate, justice and jobs, we have to talk about that old principle of solidarity. We have to stand together on these issues. I can tell you that the big corporations are trying the same tactic on us, as a large community, as they do to union workers every day. They offer a false choice. They say choose between better wages or better working conditions, or choose between secure retirement or affordable healthcare. And in the union world, we say no to that choice. We

deserve all those things. And in the same way, we deserve a clean and peaceful planet for our generation and for future generations, and we deserve good union jobs. We can have good jobs and a clean planet. This is Democracy Now! Long live Standing Rock! My name is Juan Flores. Kern County is the epicenter for oil extraction and hydraulic fracturing, one of the most extreme methods of extracting oil. Ninety-eight percent of the permits in the state of California for hydraulic fracturing happen in Kern County, and specifically in communities that their demographics are on a very disadvantaged side. Most of them are monolingual. Now, you just enjoyed what you consider a great victory. Arvin, a small community at the south end of Kern County, has put the toughest oil regulations that are on the law right now, currently, on the state of California. No new wells can come to the city without properly being far away enough from residences. Not even the state of California has that buffer zone. And how did you score this victory? Well, you know what? They have been at it for four years. They made sure they win, that they exercise the right to vote, that they put the right people into the council—“young, progressive women and men of color, that have taken on to the leadership of environmental justice. And finally, this year, they came out with this new ordinance. We are the people! Two, a little bit louder! Three, we want justice for our people! One, we are the people! My name is Miya Yoshitani. We organize with low-income immigrant and refugee communities around the intersection of race, poverty and pollution. And they are also being impacted by climate change right now. So these are the folks who climate change—“that we always say climate change is a threat multiplier. So, my name is Najari Smith. You live in one of—“in the shadow of one of the largest refineries in this country, the Chevron refinery, that—“a famous fire a number of years ago. So, my neighbor has cancer. He has been displaced out of his home. This is in Richmond, California, in the shadow of that refinery. We, as community members, have had to be the resilient ones, to come up with these answers to the problems that are being pressed on us. You were recently arrested? So explain what happened to you? How did you get arrested? What were you doing? For doing the same civic rides that I do—“that we do every Sunday in Richmond. We had a sound bike, that we—“well, the community calls it the music bike. We use it to advertise the rides that we do. We were rolling around, and we were doing our black unity ride against racism, in memory—“it was a healing ride for Nia Wilson, who was killed at the MacArthur BART station. And she was killed by? She was murdered at that station by a transient white guy. She was 18 years old. Her throat was slashed. So, in response, the organizations that I work with, three black-led bicycle organizations, came together to have a healing ride in her memory. We did our—“the ride that we do every month.

Chapter 5 : Table of contents for Homelands

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Viewers get a clear sense of Tongan culture as well as insights on specialists in birth, fertility and infancy, massage and bone setting, and medical plant knowledge. What makes this film a little different is the production crew which includes writing, narration and research by Tongans, under the sympathetic direction of Melinda Ostraff. Filmed entirely in Tonga, the production values are very good. Clear sound quality, good lighting and visuals are augmented with clean editing, eloquent narration and subtitles that provide good translations without distracting from the events occurring on the screen. The film is engaging and enjoyable to watch. The scene opens at the blowholes of Tongatapu, with the narrator Loa Niumeitolu Saafi describing the story of Maui who, with his magical hook and great strength, fished the islands of Tonga up from the bottom of the sea before the first Tongans arrived some years ago. Of her people she says: We believe that through loyalty to kinship and the mercy of God we will continue to retain and own our sovereignty. Images of people reef fishing, beating barkcloth and making plant medicines are contrasted with scenes of Tongan soldiers on parade, traffic in the capital and rap music on car radios. The theme of traditional healing as ancient art under siege to modernity is clear and persistent. A fertility specialist listens to a mother describe how her son and daughter-in-law have been unable to conceive. She describes how she can determine the cause of infertility by massaging the stomach and body. For example, if the body is warm, and the stomach is not, the woman has fonua momoko. The fertility specialist makes an herbal drink to be taken orally for 5 days, in conjunction with daily bathing, applications of coconut oil, and dressing warmly. A man harvesting bark for medicine is shown to be doing so in a manner which protects the tree for future harvesting, and men and women both are shown making medicines. In what is likely to be the most uncomfortable segment of the film, a massage and bone-setting specialist is shown treating a toddler with an injured elbow and a teenager with an uncasted broken leg. In both cases, it is obvious that he is causing discomfort. Here the Tongan ethic of stoicism and the ability to withstand pain is commented upon and justified: Key aspects of traditional healing include the idea that the recipes have been honed over centuries and passed down through families. The power to heal is described as gender neutral including midwifery, a gift from God, and therefore different from the more transactional approach of biomedicine. Payment is described as shameful, and while thank-you gifts are acceptable, healers do not make their living with their gifts. Healing knowledge is gained through apprenticeship and cooperation with an elder. Threats to the viability of traditional healing are located in the realm of changes wrought in conjunction with modernity. Cash cropping, for instance, is described as reducing the availability of medicinal plants which formerly were found growing in fallow land. Education and Christianity are not mentioned as threats, although they clearly have been important factors. Internal migration is also an unacknowledged problem: The hope for an enduring traditional medicine is said to lie in Tongan culture itself, and with the elders who, as repositories of wisdom and experience, hold a place of respect in the community: I have used this film for teaching in both medical anthropology and Polynesian cultures classes. It works well in both, with some caveats. Technically, it is a fine film. Well written, beautifully narrated, respectful, and full of images of everyday life in Tonga, it has the advantage of letting Tongans speak for themselves. Demonstrations of healers at work is unprecedented, and they all come across as sincere, caring and skilled individuals. This is not, therefore, what I would consider the perfect film about traditional medicine in contemporary Tonga. Although ethnobotanical research on Tongan medical plants has a long way to go, there is some data that would have made some of the statements i. In the 17th century, for example, Tongans were regarded as skilled at surgical techniques, but looked to Fijians for botanical knowledge. That has shifted quite radically. In contrast to today, as recently as the 19th century, a payment at the end of a course of therapy was absolutely required, or the treatment could rebound. Christianity has clearly effected Tongan forms of reciprocity in this arena. A less defensive perspective could have framed the potential for

contemplation of the complex inter-weaving of local knowledge about plants or human anatomy, for example, belief ie: As the midwives themselves demonstrated, and several ethnographers have shown, Tongans utilize a highly pluralized set of medical therapies. It would have been nice to see that. And this is happening in Tonga: There are now traditional medicines for the very modern diseases of hypertension, diabetes type II, the homesickness children feel when sent back to Tonga by parents living overseas, and so forth. But in the film this contemporary creativity is subsumed in favour of a claim to credibility through history. Tonga has been training doctors and nurses since the 19th century, and Tongan society being what it is, the odds are good that a traditional healer has a relative, neighbour, school chum, etc. Two members of the very crew that made this film, for example, are relatives of one of the best known, longest practising doctors in Tonga, Siaso Niumeitolu who passed away not long after this film was finished. While it is true that in general, physicians have preferred that people see a physician, and at times have actively disparaged some traditional healing techniques, it is also true that practitioners in Tonga have become more and more open to traditional healing techniques. Rather than *carte blanche* disregard, physicians in current practice tend to take the attitude that some treatments do work, and some healers are effective, at some things. The current Minister of Health has described to me his goal of registering traditional healers as part of the wider medical system perhaps inspired by a similar policy in Tahiti. Another Tongan, the head of the School of Public Health at the Fiji School of Medicine, is in the process of setting up a specialization in traditional healing techniques. The film makers are clearly concerned that traditional medicines are under valued and at risk of loss due to rapid modernization. While I disagree with their analytical perspective, I agree with their final argument, that traditional medicines and healers should be understood to be a significant aspect of Tongan culture writ large, as important in the future as in the past. While not fulfilling the ideal of the perfect medical anthropological or ethnographic film, it is still very good, certainly the best that we have available. One and a half thumbs up.

Chapter 6 : A Talented Tongan Poet, Artist & Actress | Vaimoana Litia Makakaufaki Niumeitolu

The scene opens at the blowholes of Tongatapu, with narrator Loa Niumeitolu Saafi describing the story of Maui who, with his magical hook and great strength, fished the islands of Tonga up from the bottom of the sea before the first Tongans arrived some 3, years ago.

Viewers get a clear sense of Tongan culture as well as insights about specialists in birth, fertility and infancy, massage and bonesetting, and medical plant knowledge. What makes this film a little different is the production crew, which includes Tongans doing writing, narration, and research, under the sympathetic direction of Melinda Ostraff. Filmed entirely in Tonga, the production values are very good. Clear sound quality, good lighting, and visuals are augmented with clean editing, eloquent narration, and subtitles providing adequate translations without distracting from the events occurring on the screen. The film is engaging and enjoyable to watch. The scene opens at the blowholes of Tongatapu, with narrator Loa Niumeitolu Saafi describing the story of Maui who, with his magical hook and great strength, fished the islands of Tonga up from the bottom of the sea before the first Tongans arrived some 3, years ago. Of her people she says: We believe that through loyalty to kinship and the mercy of God we will continue to retain and own our sovereignty. Our independence has helped us maintain and nurture sacred practices. Social practices grounded in Tongan notions of kinship and respect for elders and the "old ways" enabled the small nation to survive challenges ranging from ocean voyaging, battles between chiefly factions, and the arrival of trade ships and Christian missionaries in the seventeenth century, to exposure to outside commerce and rapid monetization in the twentieth century. Images of people reef fishing, beating barkcloth, and making plant medicines are contrasted with scenes of Tongan soldiers on parade, traffic in the capital, and rap music on car radios. The theme of traditional [End Page] healing as ancient art under siege from modernity is clear and persistent. Three midwives demonstrate massage techniques and talk about how they determine position and predict the sex of a child, manage a labor, diagnose problems such as fonua momoko cold uterus , and balance their advice with that of hospital-based clinicians. A fertility specialist listens to a mother whose son and daughter-in-law have been unable to conceive. She describes how she can determine the cause of infertility by massaging the stomach and body. For example, if the body is warm, and the stomach is not, the woman has fonua momoko. The fertility specialist makes an herbal drink to be taken orally for five days, in conjunction with daily bathing, applications of coconut oil, and dressing warmly. A man harvesting bark for medicine is shown to be doing so in a manner that protects the tree for future harvesting, and men and women both are shown making medicines. An infant specialist is shown checking the fontanelle, umbilicus, and breasts, and administering a tonic. In what is likely to be the most uncomfortable segment of the film, a massage and bonesetting You are not currently authenticated. View freely available titles:

Chapter 7 : Wrestle Kingdom 12 - Wikipedia

English narration by Loa Niumeitolu when sent back to Tonga by parents Kau Faito'o: Traditional Healers of Tonga.

Viewers get a clear sense of Tongan culture as well as insights about specialists in birth, fertility and infancy, massage and bonesetting, and medical plant knowledge. What makes this film a little different is the production crew, which includes Tongans doing writing, narration, and research, under the sympathetic direction of Melinda Ostraff. Filmed entirely in Tonga, the production values are very good. Clear sound quality, good lighting, and visuals are augmented with clean editing, eloquent narration, and subtitles providing adequate translations without distracting from the events occurring on the screen. The film is engaging and enjoyable to watch. The scene opens at the blowholes of Tongatapu, with narrator Loa Niumeitolu Saafi describing the story of Maui who, with his magical hook and great strength, fished the islands of Tonga up from the bottom of the sea before the first Tongans arrived some 3,000 years ago. Of her people she says: We believe that through loyalty to kinship and the mercy of God we will continue to retain and own our sovereignty. Our independence has helped us maintain and nurture sacred practices. Social practices grounded in Tongan notions of kinship and respect for elders and the "old ways" enabled the small nation to survive challenges ranging from ocean voyaging, battles between chiefly factions, and the arrival of trade ships and Christian missionaries in the seventeenth century, to exposure to outside commerce and rapid monetization in the twentieth century. Images of people reef fishing, beating barkcloth, and making plant medicines are contrasted with scenes of Tongan soldiers on parade, traffic in the capital, and rap music on car radios. The theme of traditional [End Page] healing as ancient art under siege from modernity is clear and persistent. Three midwives demonstrate massage techniques and talk about how they determine position and predict the sex of a child, manage a labor, diagnose problems such as fonua momoko cold uterus, and balance their advice with that of hospital-based clinicians. A fertility specialist listens to a mother whose son and daughter-in-law have been unable to conceive. She describes how she can determine the cause of infertility by massaging the stomach and body. For example, if the body is warm, and the stomach is not, the woman has fonua momoko. The fertility specialist makes an herbal drink to be taken orally for five days, in conjunction with daily bathing, applications of coconut oil, and dressing warmly. A man harvesting bark for medicine is shown to be doing so in a manner that protects the tree for future harvesting, and men and women both are shown making medicines. An infant specialist is shown checking the fontanelle, umbilicus, and breasts, and administering a tonic. In what is likely to be the most uncomfortable segment of the film, a massage and bonesetting

Chapter 8 : NJPW G1 Climax Night 3 Results, Ratings, and Analysis

It is with great pleasure that I introduce my Guest Blogger for this month, Vaimoana Litia Makakaufaki Niumeitolu. I am proud to call her my Tongan sister even though we live oceans apart. Vaimoana was born in Tonga, raised in the United States of America and she currently resides in New York City.

In a few upcoming cases, due to technical problems, only the audio will be available. A full transcript of the event is also being prepared. Julian brings to the practice of international law a perspective at once instinctively global and distinctively regional, i. Having for years lived and worked in Guam and the surrounding islands of Micronesia, Julian has honed an intercultural competence allowing him to meet the complex needs of international clients engaging, or seeking to engage, the peoples, governments and legal systems of these small island states. Julian is also a United Nations-recognized expert in the international law on self-determination and a noted legal scholar of U. His work in these areas has resulted in multiple publications in law reviews and journals, guest lectures at law schools and other academic and civic institutions across the United States including, among others, Yale Law School, UCLA School of Law, Brown University, and the National Center for the Preservation of Democracy. She is the editor of *Shafted*: She is a representative of the Buryat peoples, a Russian indigenous group. She was born and raised in the Lake Baikal area. She has directly helped to organize, encourage and support a highly effective coalition of indigenous and environmental organizations working on these issues, including activist opposition to the dangerous Altai pipeline project, which threatens to cross through indigenous territories of Altai in Central Siberia. Galina received an Edmund S. Muskie Graduate Fellowship from the U. Galina previously worked for the Red Cross and the Asia Foundation and has several years of experience in non-profit management and a strong background in environmental activism and indigenous rights in the Buryatia and Irkutsk regions of Russia. She is fluent in English and Russian, has knowledge of Buryat, Mongolian, and Chinese, and maintains close working relationships with indigenous community leaders in Russia, the United States and Canada. She currently serves on board of International Funders for Indigenous Peoples. He is a member of the Philippines House of Representatives and a member of the board and former executive director of Focus on the Global South. He was also a professor of sociology and public administration at the University of the Philippines Diliman. Bello obtained his doctorate in sociology at Princeton University and subsequently taught at the University of California, Berkeley, where he was a research associate with the Center for South East Asian Studies. The program also holds banks and international financial institutions accountable for the environmental and social impacts of their financing activities. In , she began a program of work to address Chinese overseas investments, and to promote green banking in China. Going beyond her own borders to help protect her people, she became active in advocating for the inclusion of indigenous rights in the policies of key international institutions. These included multinational mining companies, as well as the World Trade Organization, whose rules led to destructive natural resource extraction from indigenous lands. She is also the co-author of *Paradigm Wars*: That is when the South Korean government first proposed base construction in his hometown of Gangjeong, a sustainable farming and fishing village on the south coast of Jeju Island. A landslide majority elected Kang mayor of Gangjeong in . Mayor Kang has been arrested numerous times for defending his homeland against militarization, and in , he was imprisoned for three months. He also bears enormous debt due to fines “the price of struggle. He says he will never abandon resisting the base because he is determined to leave Gangjeong, just as it is, to his descendants. As a young man, he dreamed of becoming a police officer. In , he organized the largest peace protest in Florida history when over 5, people marched on Cape Canaveral in opposition to the first flight test of the Trident II nuclear missile. He was the organizer of the Cancel Cassini Campaign that drew enormous support and media coverage around the world and was featured on the TV program 60 Minutes. He is a Vietnam-era veteran and began his career by organizing fruit pickers for the United Farm Workers Union in Florida. Gagnon is an active member of Veterans for Peace. He has worked closely with leading Japanese, Korean, Filipino and other Asia-Pacific peace organizations for three decades and has initiated four exchanges between U. His books include, *Empire*

and the Bomb: Foreign Military Bases Corrina Gould, of Chochenyo and Karkin Ohlone ancestry, is co-founder and lead organizer for Indian People Organizing for Change, which works to raise awareness about the desecration of sacred sites in the Bay Area, among other issues. This year she helped lead a successful day prayerful vigil and occupation of the Sogorea Te site in Vallejo, California. He also served as a community organizer and Executive Director of Southwest Organizing Project, supervising organizing efforts in low-income communities throughout New Mexico on issues of environmental justice, corporate accountability and globalization. His focus as an activist and documentary filmmaker is on self-determination and human rights in the Pacific and on Rapa Nui. He is currently working in New York and Rapa Nui. His current work focuses on research, education, and action to counter U. As an activist for over 35 years, she has been involved in the fight for Hawaiian sovereignty, protection of sacred sites, anti-eviction struggles, the movement to stop the U. Her main area of work has been focused on the U. Traveling frequently to speak at youth events, colleges and universities, Kilcher has been invited as a speaker and workshop facilitator at international conferences and events. She also recently launched her own youth driven human rights and environmental organization, On-q Initiative, to connect young Hollywood with youth activist leaders and projects from around the world in support of environmental sustainability, corporate accountability, and basic human rights. Through her production company, IQ-Films, Kilcher is also producing several cause driven documentaries and youth-programming projects. In , she won the Brower Youth Award, a premier environmental award, for her work in persuading Occidental Petroleum to withdraw from the Peruvian Amazon valley. His research focuses on the relations between constitutions and peace, particularly the peace provision, Article 9, of the Japanese Constitution, now being debated in Japanese political circles. Every year he nominates a candidate for the Nobel Peace Prize. This includes legally challenging the advances of transnational corporations and extractive industries in the pacific island country. As a longtime community development worker and activist, Koian highlights issues that she believes receive too little attention at home and overseas. She works to reduce practices that degrade the Papuan environment, such as large-scale resource extraction. Since her arrival in the U. Yet she deftly controlled these otherworldly sounds with her sinuous, thoroughly personalized one-woman choreography, self-styled art form. In the s, Mander was president of a major San Francisco advertising company before turning his talents to environmental campaigns that kept dams out of the Grand Canyon, established Redwood National Park, and stopped production of the Supersonic Transport, as well as numerous anti-war campaigns. Fatal Flaws of an Obsolete System Victor has written and spoken extensively about the impact of globalization on ecosystems, and he has helped build international networks among the traditional farming, forest, fishing, and indigenous communities whose survival depends on them. Victor is currently a national leader in the growing U. He is currently treasurer of the War Resisters League. Miller served as staff for a Parliamentarians for East Timor observer mission to the referendum in East Timor. He was founder and director of the Foreign Bases Project. To learn more about ETAN, please visit <http://> The dynamic relationship between research, advocacy, and international media coverage has resulted in an amazing string of successes and organizing in the U. Her work as a human rights activist, campaigner, community organiser and educator deepened her involvement in the network of civil resistance movements in West Papua. Since , she has been actively involved in the Pacific Nonviolence Network as an organiser, educator, and interpreter. Nelson is a writer, researcher, educator, media-maker and cultural and environmental activist. Nelson is a Switzer Environmental Fellow and Leadership Award recipient and has served on the boards of numerous environmental organizations including Earth Island Institute and Bioneers. She has received awards and recognition for her films and teaching and speaks nationally and internationally on indigenous knowledge and rights. Her published works have appeared in academic and national journals. She has founded several higher education recruitment and retention projects that aim to empower Pacific Islander communities and to create systemic changes to encourage Pacific Islanders to pursue higher education. Pacific Islander recruitment programs at the University of California, Berkeley. OCNC is a grassroots organization that collaborates with local Native American communities to revive traditional indigenous sacred ceremonies as healing practices. OCNC is also a prisoner abolitionist organization, advocating for Pacific Islander prisoners and their families. In , an unprecedented time of social change in

Tonga that gave rise to the Public Servant Strike and the Riots, Niumeitolu worked with the Tongan Pro-Democracy Movement in Tonga to organize direct actions against the privatization of public works. Clopton award for Distinguished Community Service. He has been praised for his inspirational work and contributions as an insightful, caring and intellectual leader. A History of the Hawaiian Nation to His community service is imbued with the gracious spirit of ohana that values children, elders, and friends. He has truly made a deep impact in the lives of so many people, as well as on numerous communities across the region. He shares his time with his wife and family in California, Hawaii, Chuuk and Pohnpei. He is actively involved with several First Nations communities and is a pastor and cultural practitioner. She is also a journalist, media-literacy educator, and award-winning filmmaker. She has degrees in media studies from the University of Southern California and NYU, and has also written extensively about the social and environmental impacts of militarism. Over the last two years, PANG, working with key partners in PNG, Fiji, has been at the forefront of the campaign to stop experimental seabed mining, a new frontier threat to all of Oceania as island governments strive to attract new forms of foreign investment. Maureen is a dedicated activist and has pursued environmental and social justice issues for over a decade in Oceania.

Chapter 9 : Project MUSE - Kau Faito'o: Traditional Healers of Tonga (review)

After Loa Niumeitolu of Tonga stepped off the stage at Covo, she was embraced by a "sister" from the audience. They held each other tightly, wordlessly, for a long while as tears slid down.

She is an amazing Tongan woman! I am deeply honoured that she has taken the time to reflect on her life and share with us parts of her journey! I admire all the inspirational work that you do. May you continue to encourage and inspire many others to carve their path in life with love, passion and a wonderful spirit. You are a blessing indeed! We are the first ones to go 1 by Vaimoana Litia Makakaufaki Niumeitolu. Acrylic, oil pastel, re-used colored paper, starburst candy wrappers on brown paper. First of all, I want to say that I am very honored and super excited to be a guest blogger for Maryanne. Thank you for the invitation my sister, Maryanne and thank you for reading everyone. Nice to meet you all! How do I start talking about poetry? Well, I will start first with my love for poetry. I absolutely love poetry and yes, poetry has given me a life worth living. I love reading poetryâ€”I just love reading punto. I eat, sleep, drink, walk, run, breathe and live poetry. My life is not only poetry but a poem that is a work in progress. Mum, to back row: Loa, sister, Fui, sister and our first cousin, Sepi, Dad. Being a world traveler started when I was born and before I was born. My grandfather, Siaosi studied medicine in India. My father spent his adolescence in Melbourne, Australia while both his parents, my grandparents lived in Papua New Guinea. My mother left Tonga at age 16 to go to college in New Zealand. It has also given me the perspective and commitment of being connected to you. Yup, all of us are connected and poetry has given me the tools and means to share this connection when many times I have forgotten. My passion for poetry, people, community, and freedom empowers me to not forget and to be a constant reminder of the connection we all have to each other. This is the foundation of my poetry and the truth that I speak constantly. I want you to get and feel that I am connected to you. Therefore, I was born into the LDS church. She and my fatherâ€”looking back at this powerful choice they made for my siblings and I, their own lives, our whole familyâ€”were visionaries and still are. I say this only right now in my life and I get it just right now. I later found out that what I choose to identify myself and call myself is mutable and ever changingâ€”and this is my choice and that I create this. A but around the world. My poetry has helped me access, deconstruct, experience, talk about, speak out and own my voice in creating this identity not only for myself as an individual but as a vision for community. Poetry has empowered me to ask questions, dig deeper and re-define social and cultural constructions. Poetry has empowered me to create myself. Doodle by Vaimoana Litia Makakaufaki Niumeitolu The word, spoken and written and all the Arts literature, music, dance, poetry, visual arts, theater has always been paramount in my life. In the womb, my Mama told me, she was always reading and I believe, as soon as we came out of her belly, she taught all of us to read. At 3 years old, I was already reading out loud and I have never stopped. She was teaching full time and going to school full time. I would spend this quiet time all by myself in our pre-school library. I would be reading all the glorious picture books I found so enjoyable. I absolutely loved it and relish reading to this day. At the exact time of putting my nose in books, my Mama and Papa always brought home crayons, reams of paper all colors and textures markers of all sizes and smells, sketchbooks, and other art supplies. I went wild in drawing e-v-e-r-y-t-h-i-n-g. I remember being outside of the Salt Lake City airport and looking down at my yellow slipas flip flops in our first experience of this thing called snow. It was a trailer park on University Avenue in Provo, Utah. It has since been taken down and they build Condos which are now the new Student housing for couples. Growing up in the 80s, this was the most international, diverse neighborhood in Provo. Families came from everywhere: This is where I grew up until I was 8 years old. My parents still own this home in Orem and I have been back to visit this place where I grew up. There are still many poems I want to write about both places that are still inside of me. I am ready to unleash these demons and angels. I want to let them out and be free. When I was 16 years old I stopped going to church. I no longer wanted to be a part of any religion. I wanted to ground myself spiritually and figure out what would work for me and my spirit outside the Mormon church. It was the Summer of and I was very happy to be walking the streets of Brooklyn and Manhattan. I was so thrilled to go to museums and galleries every week, taking drawing and painting classes everyday with

students from all over the USA. And I was fascinated with smelling garbage and piss on the sidewalks and subways. I never smelled that in Provo, Utah. This is where I got the fundamentals in drawing and painting and I absolutely loved my experience at Moore but I missed the Big Apple. I transferred my sophomore year to New York University. This is where I met one of my favorite professors in college, Marshall Weber who is now a colleague of mine and he introduced me to the world of performance art. My teacher in high school Mr. I was eating up all this knowledge like cup cakes. My creativity went wild and I knew I found what I was looking for and started to create my own aesthetic: My senior year at NYU my friends and I always talked about art, politics, our families, our cultures, and what we wanted to see in art and listen to and feel. This is where I first saw poetry being spit at the mic. I was in love. At age 21 years old, I created a performance group called Mahina Movement. We were born July 17, and we are still doing our thang. I absolutely love Mahina Movement. Mahina Movement has given me the platform to be a leader, to step up to my highest talents and values and share my voice with the world. I was such a shy person but performing constantly and consistently pushed me to be with people, to be within community and to represent. Mahina Movement has performed on over stages all over the USA and we are going to be performing for the first time out of the country this Fall. We will be performing in Ireland and we are super excited. Mahina Movement is a dream come true. Mahina Movement has given me the confidence to be myself and the experience of knowing myself as someone that never gives up on her dreams. I remember when we first performed at the University of Utah for Oceania students, community and my family, it was the first time so many people experienced seeing a performance of women of color of various backgrounds, singing and speaking in English, Tongan, and Spanish, talking about Social Justice and Identity politics and spitting poetry too! Many folks did not know how to categorize us or how to respond or articulate their experience. Now they get it and understand it and now, you will hear that there are so many youth and adults in Utah that call themselves, Poets. Mahina Movement I to r: Zainab, George, y Armando. North East wall Wall 1. This wall is almost done. Hanging with the student painters. Not exotic fantasies, or just tough masculine professional football players, or cold statistics of high school push out drop outs, gang members, pot smoking party animal beer running thugs or just obedient, righteous, humble church goers. Last month in June , I spent 3 weeks in Los Angeles painting a 14 wall mural. I had the phenomenal experience in organizing and painting and I will go back to LA to complete it. The hours of working on that mural were extremely exhausting so now I am taking a much needed vacation and rest. I am taking this time to write new essays and poetry and paint new paintings and keep on moving on the goals I set for myself to accomplish this year. We live in Manassas, Virginia via New York City We go back and fourth and we are planning our next steps in our lives. We want and long to create our home base. We talk constantly of living in Chile and Tonga and we are figuring out how we can do this. We are in the midst of setting our plans to travel the world. We want to have our first child next year. I want to go back to school to get my Masters since I dropped out my 2nd year at Columbia University and then get my PhD. My relationships with them and community are my priority.