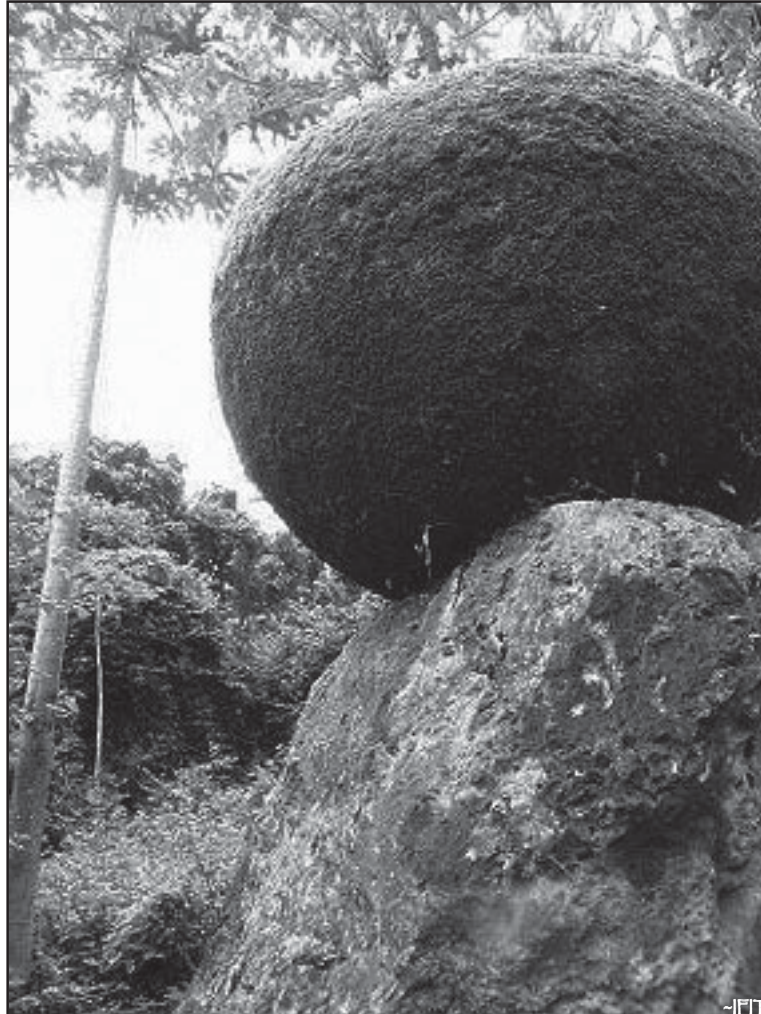


# HITA GUÅHAN!



**Chamoru Testimonies to the United Nations  
Special Political and Decolonization Committee - 2006**

# FANOHGE CHAMORU

## HYMN OF GUÅHAN

Fanohge Chamoru put i tano'-ta, kanta i ma tunã-ña gi todú i lugåt.  
Para i Onra, para i Gloria; Abiba i isla sen parat  
Para i onra, para i gloria; abiba i isla sen parat

U todú i tiempo i pas para hita, yan ginen i langet na bendesion.  
Kontra i piligru, na'fansãfo' ham; Yu'os prutehi i islan Guåhan  
Kontra i piligru, na'fansãfo' ham; Yu'os prutehi i islan Guåhan

Translated in English:

Stand Chamorros for our land, and sing her praise from shore to shore  
For her honor, for her glory, exalt our island forever more.  
For her honor, for her glory, exalt our island forever more.

The time has come for peace for all of us, and for heaven's blessing to come  
Against all perils, do not forsake us, God protect our island of Guåhan  
Against all perils, do not forsake us, God protect our island of Guåhan.

# CHAMORU INIFRESI

## PLEDGE OF GUÅHAN

Ginen i mas takhelo' gi Hinasso-ku, i mas takhalom gi Kurason-hu, yan i mas  
figo' na Nina'siñã-hu, Hu ufresen maisa yu' para bai hu Prutehi, yan hu  
Difende i Hinengge, i Kottura, i Lenguahi, i Aire, i Hanom yan i tano'  
Chamoru, ni'lrensiã-ku Direchu ginen as Yu'os Tãta. Este hu Afitma gi hilo' i  
bipblia yan i banderã-hu, i banderan Guåhan.

Translated in English:

From the highest of my thoughts, from the deepest of my heart, and with the  
utmost of my strength, I offer myself to protect and to defend the beliefs, the  
culture, the language, the air, the water and the land of the Chamoru, which  
are our inherent God-given rights. This I will affirm by the holy words and  
our banner, the flag of Guåhan!

**On the Cover:** *Latte* (*lat-tee*) are large pillars built by the indigenous Chamoru people of the Mariana Islands. They consist of a tall base (*haligi*) made of limestone and basalt, and a stone cap (*tãsa*) resting at the top. These pillars support the sacred centers (*homes*) of the village, and range from **6 to 20 columns of latte** serving as a base for the home.



# Chamoru Quest for Self-Determination Continues

**This booklet is a compilation of testimonies presented to the United Nations Special Political and Decolonization Committee on Oct. 4, 2006. These testimonies carry on the legacy of more than 20 years of Chamorus who've appealed to the United Nations on behalf of Guam and Chamoru human rights.**

The United Nations, founded in 1945, was established upon the principles of equal rights, human dignity, and self-determination of all peoples. Within the half century of the United Nations existence, 750 million people have exercised their right to self-determination and more than 80 territories have gained independence.

The United Nations founding Charter states that the "interests of those inhabitants of the territories whose peoples have not yet attained a full measure of self-government, or Non-Self Governing Territories (NST), are paramount." The administering powers who signed this charter accepted as "a sacred trust" the obligation to promote to the utmost the well-being of the Territories under their administration. Under Article 73 e of the Charter, the administering Powers also accepted the obligation "to transmit regularly to the Secretary-General" information relating to the "economic, social, and educational conditions of the territories."

UN Resolution 1514 states that "any attempt aimed at the partial or total disruption of the national unity and territorial integrity of a country is incompatible with the purposes and principles of the Charter of the United Nations."

Resolution 1541 affirms that there are three ways in which a Non-Self Governing Territory (NST) could attain a full measure of self-government.

- 1) Free association with an independent country
- 2) Integration with an independent country on the basis of complete equality between the peoples of the NST and those of the independent country,
- 3) Independence

**Guam remains one of 16 Non-Self-Governing Territories, and mounting evidence exists that Guam's administering power, the United States of America, has neglected its moral and legal obligation to allow for the self-determination and ensure the economic, social and cultural well-being of the Chamoru people.**



**"Sovereignty can be defined as an inalienable right for all people to exist as a nation in their own land. Chamorus have this inalienable right and the inherent responsibility to protect the land, water, air, spirituality, language and culture in order for our people to survive."**

**-Angel Leon Guerrero Santos  
I Nasion Chamoru: "Chamoru Nation"  
November 9, 1991**

# GUAM COALITION SPEAKS AT UNITED NATIONS, SEEKS END TO RECENT US MILITARY BUILD-UP

Groups connect increased militarization to Guam's continuing status as a US colony



A coalition of community leaders and educators from Guam and the Chamoru diaspora will petition the United Nations to hold the United States accountable, as Guam's administering power, to its moral and legal responsibilities to ensure basic human rights and the right to self-determination of the native Chamoru people.

At a meeting of the UN's Special Political and Decolonization Committee to be held Oct. 4 and 5, the coalition will show how an expected population increase of at least 35,000 people from a massive US military build-up hinders the right of Chamorus to decolonization and violates the human rights of all people from Guam.

Earlier this year, the U.S. Department of Defense (DOD) unveiled its plan to move 8,000 Marines and their 9,000 dependents from Okinawa and South Korea to Guam, and to increase the existing population of Navy and Air Force personnel on the island. By 2014, there will be an estimated population increase of at least 35,000 people, which will greatly impact the island's current population of 168,000 and Guam's cultural, political, social and ecological environment. This build-up will cost the governments of the US, Japan and Guam tens of billions of dollars.

DOD currently occupies 30 percent of Guam, and invests so much of its military might into the island that Guam is often called "the tip of the spear." Current plans are to

establish a Global Strike Force on Guam, involving rotating 48 F-22 and F-15E fighter jets, six B-1, B-2, and B-52 bombers and adding as many as 6 nuclear submarines to the three Guam already houses. Sixty percent of the Navy's Pacific Fleet will be based on Guam.

The Chamoru people continue to be subjected to the existence of toxic elements left by the U.S. military as a result of the storage of chemical agents, PCB-contamination in the waters, and down-winder's radiation, as well as radiation from the washing-down of airplanes and ships used in monitoring nuclear testing in the Pacific.

The people of Guam have no legal recourse in which to contest the United States' militarization and toxic pollution of the island. Guam remains a colony of the United States because the United States has not allowed the people of Guam the right under international law to determine their own structure of government, and ultimately the terms of the relationship between Guam and the United States. Therefore, Guam still remains colonized 46 years after the adoption of the UN Declaration on decolonization and half-way through the Second International Decade for the Eradication of Colonialism. Guam is one of 16 places deemed Non-Self-Governing (or colonized) Territories by the United Nations whom will be discussed at the United Nations' decolonization meeting Oct. 4 and 5.



# The Gravity of Militarization



Ati adeng-miyu His Excellency Mr. Madhu Raman Acharya, Chairman of the Special Political and Decolonization Committee and Members of the United Nations Fourth Committee,

Guahu si Julian Aguon. I address you this afternoon on behalf of I Nasion Chamoru, which has commissioned me to convey to you the gravity of our current situation in light of the militarization convulsing the Asia-Pacific region.

As I speak, the indigenous people of the longest colonized island in the Pacific Ocean are bracing our selves against a storm of military buildup so volatile in nature, so irreversible in consequence, and set to begin next year. US military realignment in the region seeks to homeport sixty percent of its Pacific Fleet in and around our ancient archipelago. With no input from the Chamoru people and over our deepening dissent, the US will flood its modern colony with 55,000 people as part of realignment plans. This figure is said to include the 8,000 US Marines and their 9,000 dependents being ousted by our outraged friends in Okinawa. Joining 35,000 US military personnel and their dependents is an outside labor force estimated upwards of 20,000 workers on construction contracts. The Navy recently suggested that six more nuclear submarines will be added to the three already stationed in Guam. There is talk of development of a monstrous Global Strike Force and a sixth aircraft carrier. Deputy Commander of the US Pacific Command Daniel Leaf recently informed us of other programs in the works to establish a strike and intelligence surveillance reconnaissance hub at Andersen Air Force Base. Though exaggerated, this buildup only complements the impressive Air Force and Navy show of force occupying 1/3 of our 212 square mile island already. This influx will have devastating consequences on the Chamorus of Guam, who make up only 37% of the 171,000 people living in Guam and who already suffer the signature maladies of a colonial condition. It threatens to put out the fire of our half century struggle to attain some true measure of self-government, the fire of which you are the trusted guardians.

To date, no social or environmental impact study has been done to assess the burdens this buildup will place on

the island. Recent fact-finding missions in Okinawa reveal alarmingly high rates of societal violence, including hundreds of rapes and acts of violence against the women of Okinawa. It is reasonable to think our women will face a similar fate. Meanwhile, US Department of Defense officials state nothing definite except that Guam is to be a faster response hub to the loose and alleged threats that are China and North Korea. A mysterious master plan said to detail the transfer has yet to be presented to Guam leaders though it has been promised three times. Our officials wait with bated breath. Of the 10.3 billion dollars settled upon by the US and Japan, nothing has been said as to whether or not this money will be used to improve our flailing infrastructure. Just this June, the largest joint military exercise in recent history conducted what has been casually called war games off our waters. 22,000 US military personnel, 30 ships, and 280 aircraft partook in "Valiant Shield." That weekend, water was cut off to a number of villages on the Navy water line. The people of those villages went some thirty out of sixty days without running water. The suggestion of late is that Guam is expected to foot the bill of this re-occupation. Meetings with defense officials have proved empty. Military officers we have met with inform us only of their inability to commit to anything. In effect, they repeat that they have no working plans to spend money on civilian projects. Dollars tied to this transfer have been allocated to development only within the bases. Two multimillion dollar contracts have been pre-awarded to two American-based companies; one from California, one from Virginia. Money for education in the territory will again be allocated to schools for children of US military personnel and not ours. Meanwhile, virtually every public sector in Guam is being threatened with privatization. Public education in Guam is under duress; local teachers have been threatened with payless paydays for the last three months and counting. The burden on the Guam Public School System is made heavier by the US ' failure to justly compensate Guam for shouldering the costs of its compacts of free association with Micronesian states, which strain our limited resources.

There is talk of plans to condemn more of our land to accommodate its accelerated military needs. In contrast, there is no talk of plans to clean up radioactive contaminations of Guam from toxins leftover from its World War II activities and its intense nuclear bombing campaign of the Marshall Islands only 1200 miles from Guam. No word either on whether or not it plans to pay war reparations due to us since it forgave Japan of its crimes of World War II. Bills seeking compensation for both our exposure to radioactive material and our endurance of Japanese concentration camps during the war await congressional action. Our elders continue to die waiting.

But this scene is an old one.





**Operation Valiant Shield:** *The US displayed its military might in Operation Valiant Shield off the shores of GUAM in June 2006. Valiant Shield was the largest joint-military exercise since Vietnam, and featured 14 ships and 17 aircraft from the U.S. Airforce, Navy and Marine Corp.*

What is happening now - this vulgar re-occupation - is happening without our consent. Like an awful re-run of WWII - when the US unilaterally forgave Japan its horrific war crimes on our people - the US is at the table again with Japan, negotiating away our right to self-determination. Beyond the B-2 bombers in our skies, the ships playing war games in our waters, the additional weapons of mass destruction, and the contamination that has robbed us of so many loved ones by way of our extraordinarily high rates of every kind of radioactivity related cancer, there is a growing desperation back home. A desperate lethargy in the wind. A realization that if the UN remains unable to slow the manic speed of US militarization, Chamorus as a people will pass.

Only last year we were here, informing you of two very frightening facts: 1) it was recently discovered that the US Department of Interior purposefully killed a presidential directive handed down in 1975. The directive ordered that Guam be given a commonwealth status no less favorable than the one the US was negotiating with the Commonwealth of the Northern Mariana Islands at that time; and 2) a campaign of the Guam Chamber of Commerce (primarily consisting of US Statesiders) to privatize every one of Guam's public resources (the island's only water provider, only power provider, only local telephone provider, public schools, and its only port, on an island that imports 85-90% of its food and where private monopolies of public goods would truly make us captive to the forces of the market) is undermining our indigenous civilization with violent speed. Not much has changed since we last were here. Our power provider has been privatized, our telecommunications sold. Our only water provider and one port are under attack. Honorable members: know this. The people of Guam are not unified around this military buildup despite dominant media representations. For all intents and purposes, there is no free press in Guam. Local media only makes noise of the re-occupation, not sense of it. The Pacific Daily News - the

American subsidiary newspaper that dominates the discourse - has cut off the oxygen supply to civil society. Rather than debating this buildup's enormous sociopolitical, environmental and cultural consequences, it has framed the conversation around how best to ask the US (politely) for *de facto* consideration of our concerns. Without appearing un-American. In its endless genuflection toward corporate America it has privileged potential short-term economic stimulus over every other sociological concern. Dismissed the dream of a decolonized Guam and the people courageous enough to build it. In light of the purpose of the Fourth Committee, we urge you to heed the deepening opposition, uncertainty, and insecurity around this buildup.

We need your help to turn the world's eye to Guam, so that, at the very least, our sisters and brothers can see us before we are ghosts.

The last few weeks on the General Assembly floor have tested our insides. Diplomats from all over have addressed the UN, many rightfully outraged at the imperial appetite of the US and how badly it is starving human hearts of hope. We are here to echo the truth on the floor: the aggressive militarization of our world is laying humanity a premature grave. And we find that unacceptable.

We urge you to pass a resolution condemning this massive military transfer and buildup of Guam as a grave breach of duty on the part of the Administering Power, in no less explicit terms. But we come for another reason apart from our rage. As an indigenous people, we come to offer prayer. That you keep your moral courage close. That you continue to believe that what we are doing here, these words, are the better way. Even when cynicism is winning the day. Even - especially - when words have lost so devastatingly much of their meaning.

- Sinangan Si Julian Aguon  
Ginnen I Nasion Chamoru





# Chamoru Self-Determination Pã'go!



It has been over 20 years now since we have been appearing before the UN. As an NGO, it was OPI-R that was responsible for initiating in 1982 the people of Guam's direct participation at the UN. The young Chamorros here today, were but little toddlers when I began my appearance at the UN. They represent the new generation of Chamorros that have been active in Guam's social and political affairs both locally and internationally. Mr. Chairman and Your Excellencies, thank you and *si Yu'os ma'ase'* on behalf of the colonized indigenous people of Guam for convening this important meeting on the Question of Guam.

As you know, our people's history spans over 4,000 years. Having developed a language and culture unique to the Mariana Islands, my people first experienced the pain of foreign domination under Spain. During the 28 years of Chamorro-Spanish wars in the 17<sup>th</sup> century, my ancestors fought to protect our people, our culture, and our freedom. Considered a national hero today, one of our great Chamorro Chiefs of the 17<sup>th</sup> century, *Maga'lahi Hurao*, rallied over 2,000 Chamorro warriors in our capital city of Hagatna to resist the Spaniards and to fight for liberty—one that he described as having been handed down by our ancestors. Hurao knew the concept of nationhood and he longed to protect our people and our way of life. But, it was not to be. Our people not only suffered the loss of tens of thousands of our heroic ancestors but also suffered the loss of our sovereignty in our homeland for over 300 years.

Your Excellencies, it is this lost sovereignty that we, during the Second International Decade for the Eradication of Colonialism, seek to restore for upcoming generations of Chamorro.

It was through the 1898 Treaty of Paris that Guam officially became a colony of the United States of America whose sole interest was to expand its military presence, making our homeland the most strategic US colonial outpost in the Pacific. As for the people, political subjugation for US military interests has created a situation of uncertainty, neglect and inattention to our basic human, civil and political rights.

-Sovereign authority over Guam continues in the hands of the US and it remains there (with the exception of 31 months of oppressive occupation by Japanese forces in WWII.) for over 100 years now. A 1901 US Supreme Court decision (*Downes v. Bidwell*) has legitimized this authority over Guam (when it ruled that the "*insular territories*" are

*not equivalent to the states; thus the US Congress has unlimited authority over US territories since the Constitution of the US is inapplicable*). This decision by the Court enabled an unprecedented subjugation of my people by the US Navy and the US Congress.

The US's aggressive campaign to institute political and military superiority in the Pacific after WWII served to re-establish US sovereignty over Guam. US military land confiscation policies (with the goal of claiming over 50% of our island home and creating reservations for the Chamorro people) displaced my people and violated our land rights for their military interests. Currently, the US military holds 1/3 of the island and by all recent accounts, plan on using more lands for military weapons and training exercises for the 9,000 military personnel being relocated to Guam from Okinawa and Korea. Furthermore, the unilaterally passed Congressional Organic Act of Guam that made us US citizens in 1950 also legitimized US ownership of the confiscated lands under the US Navy (with Congress given the "...power to dispose of and make all needful Rules and Regulations respecting the Territory..." (Article IV, Section 3 of the U.S. Constitution). In effect, setting the parameters for the framework within which Guam is to develop politically, culturally and socially.

Your Excellencies, it is a sad commentary that the administering Power year after year, abstains or votes against UN resolutions addressing the Question of Guam and resolutions reflecting the work of the UN on decolonization including the recent resolution on the Second International Decade for the Eradication of Colonialism! With this non-support by Guam's administering Power, it's small wonder that the list of Non-Self-Governing Territories under the administration of the United States will soon turn half a century old without much progress.

For over three decades the administering Power dominated the discussions at the UN until our Organization and representatives from the Chamorro government of Guam came before you to help clarify the unresolved Question of Guam; and more importantly, to set the record straight in view of stepped up efforts by the US to deny the Chamorro people our right to determine our political destiny.

Two Guam Constitutions: one in 1972 and one in 1979 were not ratified. The people of Guam, ALL the eligible U.S. citizen voters including U.S. servicemen, new settlers and eligible immigrants in all their wisdom, voted not to



ratify the Constitutions. U.S. law P.L. 94-584 had mandated a constitution written under strict parameters to include sovereignty under the United States. But with the work of our grassroots, people heeded the rally cry, "No status, No constitution!"

Our entire political status process has developed without the active involvement or encouragement of the administering Power. A process of interim political status with limited internal self-government was initiated after the locally mandated 1987 plebiscite resulted in the status of Commonwealth; a choice by registered US voters. The resulting draft Guam Commonwealth Act which had been before the Congress for consideration since 1989 was eventually heard by US Congress in 1997 but was rejected because of its provisions on Chamorro self-determination, local control of immigration and other aspects of US control over Guam; a major concern being the protection of the military presence on Guam. Terms such as "national interests" or "strategic considerations" are code words for maintaining US bases.

The US holds its security interests above any other concerns present in Guam and thus the scope and breadth of military activity on Guam is a result of a unilateral and arbitrary US policy rather than from mutual agreement. Meanwhile, our people live with the labels, "possession of the United States" or, "Unincorporated (permanent colony) territory of the US". And consequently, all processes along political, social and economic lines are allowed only within the parameters established by the US.

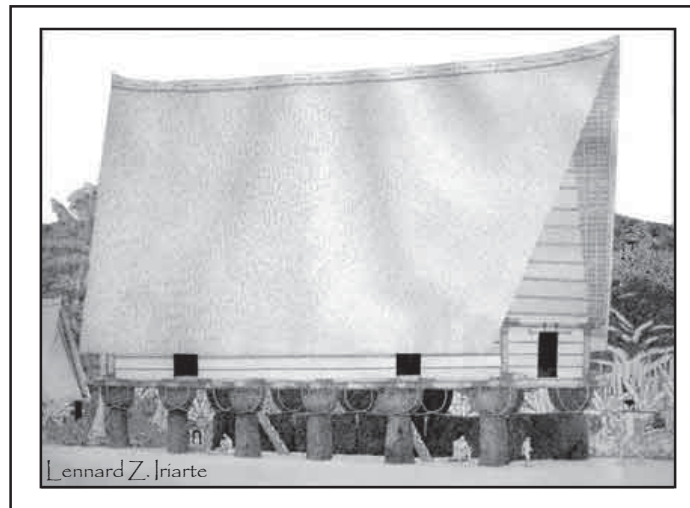
The military's impact on our political process is significant in light of the fact that military personnel and their families are eligible to vote in local elections by virtue of their US citizenship and in spite of the transitory nature of their residency. This participation of US troops in a referendum on political status in a non-self-governing territory is illogical, unfair and an affront to our democratic right to vote on a status that will determine our political destiny. Air Force Lt. General Daniel Leaf confirmed this US Constitutional right of US troops to participate in Guam local elections just last month (September 13, 2006) during his visit to Guam. This is especially critical as the US military views such an exercise to be a threat to their interests and continued presence with a minimum of interference.

After Guam's Commonwealth proposal failed in Congress, the government of Guam began our decolonization process by enacting into law a Chamorro Registry that sets the mechanism for the Chamorro people to register for the self-determination vote and the law creating the Commission

on Decolonization for the Implementation and Exercise of Chamorro Self-Determination. To date, however, there has been little progress towards the exercise of Chamorro self-determination based on the three standards as outlined in UN Resolution 1541.

The US's stated position that the term "Non-self-governing" is inappropriate for those who can establish their own constitution, elect their own public officers, have representation in Washington and choose their own economic path does not reflect our reality in Guam. Your Excellencies, the freedom to run our local government, to make laws for ourselves in our homeland, to elect a non-voting US paid delegate to US Congress does not equate political freedom. And neither is writing a constitution as defined under the sovereignty of the US.

Your Excellencies, as we approach the end of the Second International Decade for the Eradication of Colonialism (in 2010), the Chamorro people's journey towards decolonization is once again at a crucial juncture with new and old obstacles due to (1) an administering Power that does not recognize nor does it respect the political rights and cultural affairs of the



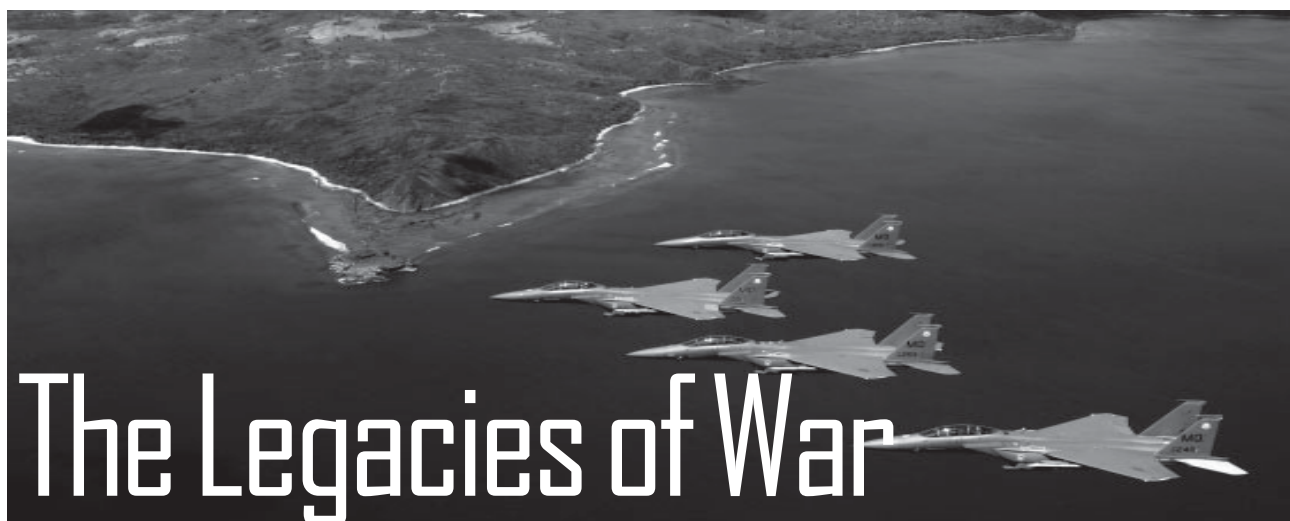
Chamorro people in our situation as related to self-determination; (2) US immigration policies that continue to diminish our people as a group in our homeland. (From 51.8% in 1960 to 45.1% in 1980, to 43.3% in 1990 to 37.1% in Year 2000); (3) Mounting pressures coming from all sides including US media that is hostile to Chamorro self-determination; (4) US backed privatization of Chamorro assets such as water, power generation, communications infrastructure and our one port facility; and (5) Impediments to the exercise of Chamorro self-determination by the planned increased militarization of Guam.

We ask that you approve a UN resolution in which the General Assembly **reaffirms** that the Question of Guam is a question of decolonization and which remains to be completed by the Chamorro people of Guam and one in which our administering Power is held genuinely accountable to the Plan of Action under the Second International Decade for the Eradication of Colonialism ending in 2010.

On behalf of OPI-R and the Chamorro people thank you.

- Sinangan Si Hope Alvarez Cristobal Ginnen I  
Organization of People for Indigenous Rights (OPI-R)

- Testified at the UN by Kerri Ann Naputi Borja Ginnen I  
Famoksaiyan



Guahu si  
Victoria-Lola  
Montecalvo Leon  
Guerrero, and I am a  
proud daughter of  
Guahan.

I appeal to you  
today because my  
homeland is in grave  
danger. Young  
Chamorus, doctors,  
teachers and future  
leaders are leaving  
the island as U.S.  
Marines, fighter  
aircraft bombers,

unmanned aerial vehicles, fast-attack nuclear submarines and foreign construction workers take their place. Every year, hundreds of Native Chamorus decide to move off our island because they can no longer afford to live on Guahan. Already more Chamorus live in the U.S. mainland than on the island. As a representative of the Guahan Indigenous Collective, I urge you to help bring an end to this great exodus. I ask you to include in your draft resolution that the U.S. military build-up on Guahan is a direct impediment to the decolonization of Guahan and the right of Indigenous Chamorus to decide our future and survive in our homeland.

The Guahan Indigenous Collective believes that our island's people and natural resources are our most precious assets. We believe that every effort must be made to educate our community about and support community involvement in decision-making that will impact our survival. We recently circulated a Peace Petition that calls for an end to military build-up on Guahan. Three Hundred Ninety-Four Chamorus, non-profit organizations, U.S. national NGOs and others concerned about Guahan's future signed the Petition. They acknowledged that the United States, as Guahan's administering power, has both the moral and legal

responsibility to protect the human rights and self-determination of the Chamoru people.

As a daughter of Guahan, I also represent my familia. I was named after my grandmother's baby sister, Victoria San Nicolas Ibanez. She died during World War II on Guahan. She was only four, but she had a spirit that lives on through me as was intended by my great-grandmother, my Nanan Biha. She asked my mother to name her first daughter Victoria to keep her memory and her desire to share the affects of that war, that loss present and alive.

Many Chamorus died during World War II after the United States left our island defenseless to the Japanese. In just two days Guahan was surrendered to Japan. The U.S. Naval Government did not warn the Chamorus that war would be at Guahan's shores. Instead, the Chamoru people were told that the U.S was the strongest government in the world and that Guahan would always be protected.

But Tan Alfonsina wasn't protected as she hid beneath the body of her brother in a dark, wet cave on July 19, 1944. Alfonsina Sablan was just 13 when she felt the sharp pain of a Japanese soldier's bayonet thrust into her bony back. She lay still, this 13-year-old, inhaled the pain and pretended to be dead while others around her, her cousins, friends, family, were brutally raped and murdered. Her bother and her shield from death, 19-year-old Nicolas was dead, murdered by the spray of bullets and hand grenades thrown into the cave by Japanese soldiers. Now, more than 60 years later, the sufferings of Tan Alfonsina, my Great Auntie Victoria and so many of our Chamoru elders have yet to be fully recognized by the United States. All of Guahan's non-voting representatives to U.S. Congress have pushed for war reparations to the people of Guahan for the atrocities endured during World War II. The United States absolved Japan from having to pay such reparations, and has yet, despite promises on the horizon, to repay Chamorus, or really, fully recognize Guahan's role in this history that changed the world.

The legacy of World War II created the United Nations and this forum I speak before today, but also created the

impediments to the self-determination and decolonization that we are all here to discuss and ultimately achieve. Since World War II, the U.S. military presence on Guahan has been devastating to the survival of our language and culture as a Chamoru people, our right to create our own form of government, our right to own the land that was passed down to us by our ancestors, our civil right to vote for all our leaders including the US president that is the Commander in Chief of the military that occupies 30 percent of our island, and our basic human right to survival.

The legacy of World War II has led to the toxic pollution of our land and surrounding waters from nuclear and other carcinogenic waste and has increased the amounts of cancers and deaths among Chamoru people. And the legacy of World War II has meant that our Chamoru sons and daughters are forced to leave Guahan, their homeland, because the United States has limited our economic resources to tourism and military spending.

There is a shortage of competitive jobs for young Chamoru people, who choose to enlist in the U.S. military because they are told it will give them a brighter future. Yet, in every war the U.S. has fought since World War II – Vietnam, the Gulf War and the current “War on Terror” more Chamorus have died per capita than any other soldiers. And what do Chamoru families get when they lose a son or daughter to war? What do we get when we lose a life we poured 21 years and our hopes for the future into? We get a small sum of money, a U.S. flag and a free burial spot to visit at the veteran’s cemetery. What about that life? How do we get that back?

How do we get back the lives we’ve lost, the Chamorus who have been forced off their homeland, and the land we need to build on so that they can return? We do not get these resources back with an increased U.S. military presence on our island. But without the right to self-determination, we have no power, no legal recourse in which to stop this military build-up that will further displace the Chamoru people.

Earlier this year, the U.S. Department of Defense unveiled its plan to move 8,000 Marines and their 9,000 dependents from Okinawa and Japan to Guahan, and to increase the existing population of Navy and Air Force personnel on the island. By 2014, there will be an estimated population increase of at least 35,000 people, which will greatly impact the island’s current population of 168,000 and change our cultural, political, social and ecological environment.

I stand before you today to stress how urgent this situation is. The decision to increase the U.S. military presence on Guahan is a set back to the goals of your committee and to the decolonization of our island. Please include in the draft resolution that military activities and arrangements by Guahan’s colonial power, the United States, impedes the implementation of the declaration on granting independence to Guahan and the Chamoru people. 🇬🇺

- Sinangan Si Victoria Leon Guerrero Ginnen  
The Guahan Indigenous Collective



***“In every war the U.S. has fought since World War II – Vietnam, the Gulf War and the current ‘War on Terror’ more Chamorus have died per capita than any other soldiers”: At the Vietnam Veterans Memorial Wall, a group of Chamorus pay respect to their family from GUĀHAN whose lives were taken in the Vietnam War.***

Photo from official website of Congresswoman Madeleine Bordallo.



# The Poisons of Powerlessness



My name is Sabina Flores Perez, a proud daughter of Guam. I address you today on behalf of International Peoples' Coalition against Military Pollution, or (IPCAMP).

IPCAMP is a coalition of currently 23 organizations

committed to ending militarization and environmental contamination of communities by U.S. military installations around the world. IPCAMP stands in solidarity with the Chamoru peoples' exercise to the right of self-determination and testifies that the recent U.S. military buildup poses the latest threat to human rights of the Chamoru people.

The estimated influx of 35,000 US Military personnel, dependents and administrative staff into a current population of 168,000 scheduled to start in 2007 will significantly alter the demographics and political atmosphere of the island. US Immigration policies on Guam have marginalized the Chamoru population as a minority in their homeland comprising only 37% of the total population today. The United States continue to ignore the right of the Chamoru people to self-determination, and to date, have not implemented any contact with the Government of Guam to begin the process of decolonization.

The U.S. military buildup will transform our island home into a forward base with the planned expansion of runways, construction of wharf storage facilities, the establishment of a Global Strike Force, development of a live-firing range. It will put our people in harm's way through the potential targeting by current adversaries of the U.S.A. rather than providing stability. The location of bases near or on top of two of three water sources that supply most of the island population are threatening the health of the current populace, both military and civilian. Recent water quality reports show the presence of military contamination, such as TCEs and radioactivity in Guam's drinking water.

The delayed and piecemeal release of military plans that were developed prior are now only being revealed to the public and implemented without much signs of stopping.

Unilateral decisions about our future are being made primarily outside of the island, without our consent and participation. Our people now question whether it is time to assert our inalienable right to choose against militarization, whether we will survive as a people in the administering power's plan to literally occupy our homeland with troops.

The delayed release of plans and the lack of our consent signify the exploitation of our political status as a colony. As Admiral Fallon from the Pacific Command says, the advantage of having bases in Guam is that it is an "American territory," and that "The island does not have the political restrictions, such as those in South Korea that could impede U.S. military moves in an emergency." In response to "local" antagonisms throughout Asia over American military presence, whether it is in South Korea, the Philippines or Japan, the banal colonial status of Guam is what makes it such a vital asset. These statements by the soldiers of the United States are inaccurate and ignore the responsibilities of the administering power to support the right of self-determination of the Chamoru people.

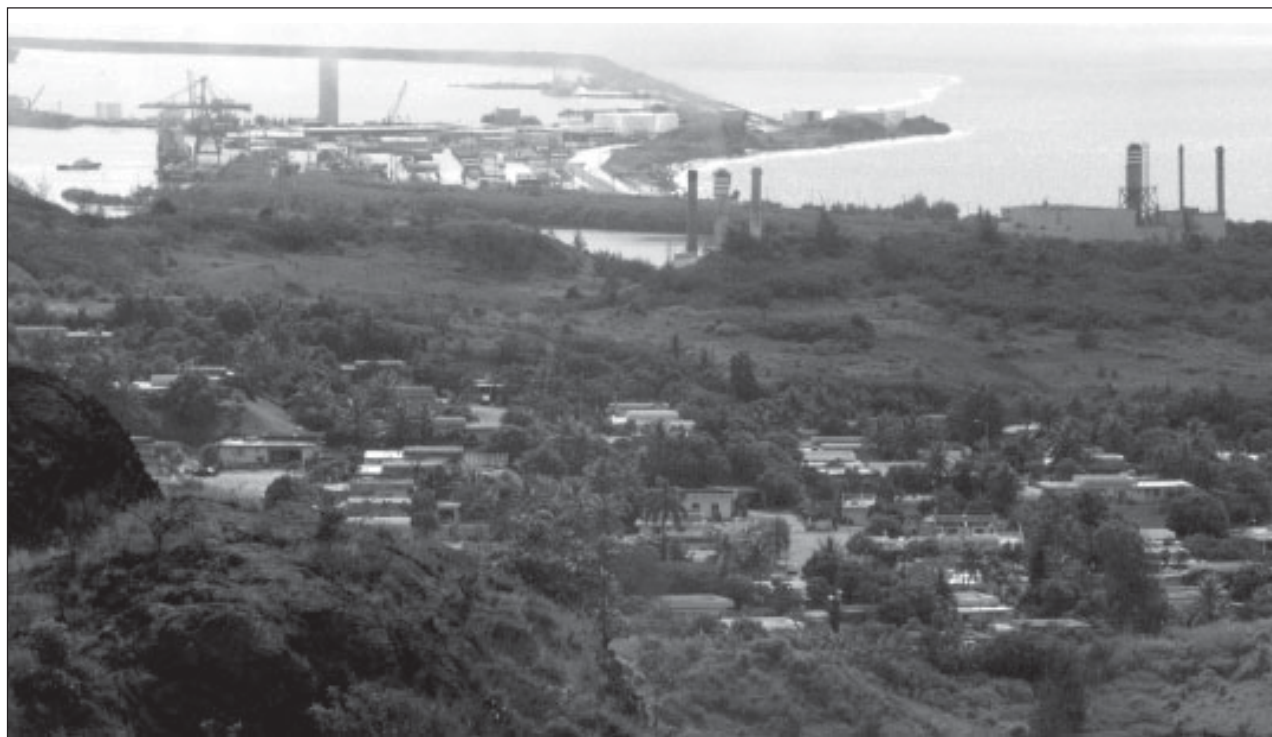
Throughout Guam's history under U.S. possession, we find statements from policy-makers and military personnel echoing this truth and indicating how the need for Guam as a strategic interest evolved: from 1898, when

Guam's harbor represented an important nodal point in linking United States mercantile interests with Oriental economic possibilities, to post World War II idea that "if key island groups, such as Micronesia, could be made into American colonies, then strategic security in the post-war Pacific could be guaranteed in a number of military and non-military contexts," to today's purpose as a buffer zone, a site through which American military interests could not just be connected within the Asian/Pacific region but also defended and more importantly projected.

Under this colonial context, the things that Chamorus view as important are being stripped away: our water, our land, our culture, and the spirit of a people, whose civilization is at least 4000 years old.

Today, I, as a member IPCAMP, stand in solidarity with the Chamoru people's human rights to self-determination and that Chamorus, i tao'tao tano (the people of the land), should no longer be subjected to the indignity of living as





**"The Port Authority of Guam":** *GUÅHAN's only port, a vital part of the island's economy, is one of many revenue producing government agencies that leading members of the Guam Chamber of Commerce are relentlessly attempting to privatize.*

second class citizens, of being displaced from the land due to illegal land takings through eminent domain and to economic pressures placed on local residents resulting from inflation due to the sudden influx of people, and cost of living increases in order to pay for infrastructure upgrades, that are timed to benefit the military influx.

Chamorus are much more than what they are told they are worth, and deserve more than what they are given. That in order for a people to live fruitful, healthy lives with the culture intact, it is imperative to safeguard the natural, economic, and cultural resources. That it is of utmost importance to protect the water resources, the life blood of a people, from contamination and privatization, despite the pressure and desperate measures placed through enforcement of Federal laws. That to live peaceful, fruitful lives, it is essential to regain economic self-sufficiency and sustainability, and reclaim connections to the culture, history, and each other.

I, as a member of IPCAMP, hold dear that Chamoru people's human rights should not be held hostage in this Global War on Terror that does not seek peaceful means of resolving international differences and views the rise of U.S. militarization in the Asia/Pacific region as a means to support an unsustainable economic policy. That to achieve and urgent and lasting peace in the region, the economic needs of the U.S.A. and the Asian/Pacific countries must be assessed and addressed to promote sustainability.

It is also essential to challenge the dominant media that creates fear, marginalizes voices outside the militarist agenda,

and works to increase the stability of the US military strategy by creating the false appearance of unified support of increased militarization by people on Guam. It has stifled debate even in an election season which is at its peak, as candidates, rather than debating seriously over whether or not the relocation is feasible for Guam, are debating over who has the best strategy to benefit from the military.

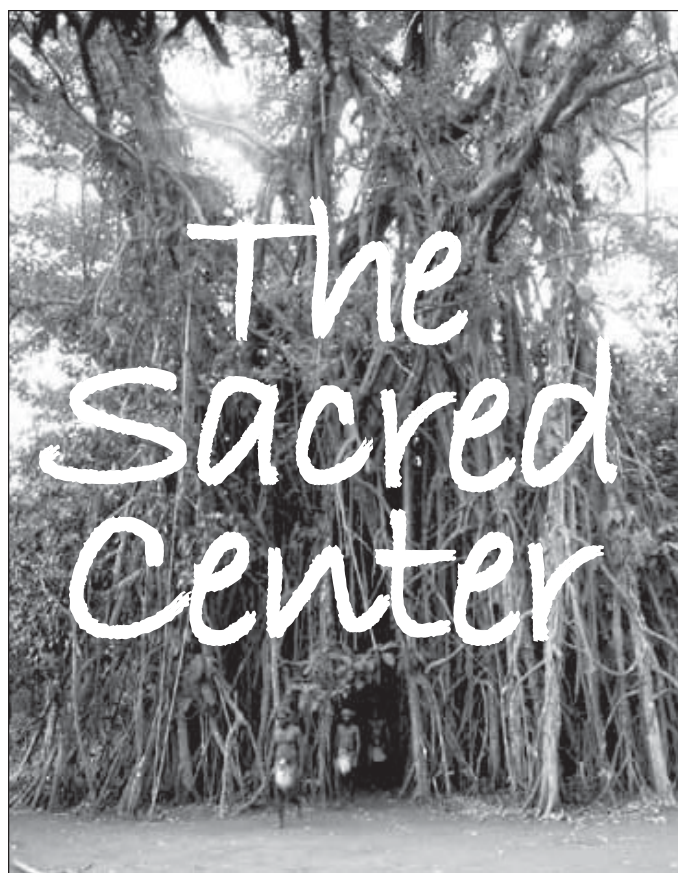
The formation of the Guam UN delegation and its presentation before the 4th Committee is a living testament and expression that military expansion on Guam is an impediment to and a violation of the people's right to self-determination, and this is contrary to the United Nation's goal of the Second International Decade for the Eradication of Colonialism (in 2010).

More importantly, I ask the Fourth Committee to include in the resolution on the Question of Guam, strongly encourage the Administering Power to fund the decolonization process on Guam, to clean up the military toxic sites, to return lands to the Chamoru people in an uncontaminated state, to cease the Administering Power from making the non-self governing Territory of Guam – a storage facility capable of launching weapons of mass destruction against our Asian brothers and sisters, and to investigate whether the militarization plan for Guam needed the United Nations Fourth Committee concurrence.



- Sinangan Si Sabina Flores Perez  
Ginnen The International Peoples' Coalition Against  
Military Pollution (IPCAMP)





My name is Tiffany Rose Naputi Lacsado, I am a member of the National Asian Pacific American Women's Forum (NAPAWF) an NGO, whose headquarters are located in Washington DC. Our mission is to strengthen communities through the perspectives, voices and political participation of Asian

Pacific American women on the local, national and international level. Our choir is made up of pan Asian and pan Pacific Islander voices from the Asian Pacific Islander Diaspora.

As a NAPAWF member, I stand before you a Chamoru woman, born on the island of Guam and raised in the continental United States. I am a woman living on the periphery of the dire situation on Guam but feel its effects ripple throughout the Chamoru diaspora. I believe that it is important for this committee to not only hear the indigenous voices of people who have lived their formative years in

the Pacific but to also see the face and hear the voice of a Chamoru who is displaced and are far from home.

As you have heard from other sons and daughters of Guam, I am here to speak to you about how colonialism, U.S. cultural hegemony and its offspring the military industrial complex ripples throughout the Chamoru diaspora.

Borrowing from our sister American colony in the South Pacific—Samoa, there is an ancestral belief system that is based on a “Sacred Center”. Sa moa means “sacred center”. It is the belief that all things begin and lead back to a “sacred center”. This belief is shared throughout the Pacific and is based on a Pacific Epistemology. It is a belief that like a ring has no beginning and no ending but at its core lays the respect for the land and the family unit. As U.S. cultural hegemony and the military taint the land, the bloodline, the mind and the spirit of Chamorus and other Pacific Islanders, we become increasingly disconnected and displaced from that “sacred center”.

The impact of U.S. cultural hegemony on my people is that it does not allow for the survival of Chamoru language and traditions. I and others in my generation and parent's generation on Guam and in the diaspora are living with the legacy of pillage that our parents and grandparents faced post WWII. That legacy robbed us of our most basic right, access to our language and our traditions. Our language and traditions are on the verge of extinction with the helping

hand of U.S. cultural hegemony. My Aunts and Uncles talk story of how as children in the 50's and 60's if they spoke Chamoru in school their knuckles would get rapped from a ruler and were made to feel ashamed to speak the Chamoru language on their own island. Others in my generation live with the effects of this legacy because regardless of if you are living on Guam or in the continental United States, a good majority of my generation and the generation before me can not speak Chamoru. When we have asked the manam ko—our elders, who are displaced and in the diaspora, to be intentional about teaching us the language and culture, they truly believe that it is not in their best interest to teach and not in our best interest to learn. “Better to be completely American, nai!” is the response I have gotten. For our elders who are committed to passing down our language and traditions, the children often shy away from accepting those gifts. If our elders feel that it is not in their best interest to teach us our language and traditions and if the elders who are committed to teaching have no willing students, then what happens to us and future generations when they die and with them our language and traditions? How are we to stay connected to that “sacred center”?

Committee members, know that Guam suffers from a military industrial complex, it is the same military industrial complex that American President Dwight Eisenhower forewarns the American public to “Guard against” in 1961. In the dictionary the definition for

military industrial-complex makes no reference to the human impact it causes. For Guam and the Chamoru people it is the spawn of U.S. colonialism and it will only stunt our psychosocial growth towards self-determination, furthermore, with the helping hand of U.S. cultural hegemony it erases from our collective memory that the U.S. by signing the United Nations charter is obligated by international law to ensuring our self-determination and decolonization. We have also forgotten that we deserve and are entitled to a right to choose a society that will serve no other interests but our own. The amnesia regarding our political status also contributes to further disconnect and displace us from that “sacred center”.

The U.S. military industrial complex is what created the Chamoru diaspora I speak from. In my family, the psychosocial impact of the military is nothing less than total dependence. It plagues our land, bloodline, mind and spirit. In the minds of my family there is no other option but a militarized option. The popular belief is that only way to survive on the island or to get off the island is via the military. This belief disproportionably affects young people. Through the lens of the young we see that the only way to leave the island and explore the world past Guam's shores is to not go directly to college but to join the military. In the name of peace, my family and countless young people I call for a

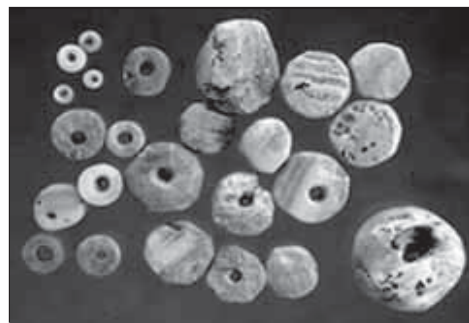
moratorium on Guam's absolute military dependence. I am committed to educating my people towards their own liberation and creating alternative opportunities to our economic dependence on the military. I also call on the United Nations to become a more active participant in our decolonization process.

In my family the word demilitarization is offensive and anyone who stands in support of demilitarization is ostracized and considered the enemy. I am considered the enemy.

My family, the Naputi's have invested their land, their blood, their mind, their spirit, fellow family members and the little time they have on this planet in the U.S. military. The military on the most basic level is how we survive in the diaspora and on our island. Those who can not rise with the tide of military are forced to leave the island and make a way of life elsewhere usually somewhere near family. Most likely their new home will be near another military base.

My family can not envision life on Guam without the military for economic and security reasons. Our culture is a militarized culture and even on our own land and in our families we are disconnected from that “sacred center” and it tears us apart not only geographically but spiritually as well. Our language is dying, our traditions will die with it and the world will be filled with disconnected and displaced Chamoru like me.

The sum effect of U.S. cultural hegemony and militarism is to permanently deny Chamoru



people our long and uphill struggle for self-determination. The military buildup we speak of today, and the scheduled relocation of tens of thousands of additional US military personnel, is the latest act of negligence and abuse on the part of the US as the official Administering Power of Guam. The General Assembly must pass a resolution condemning this mass military relocation and buildup of Guam. The Fourth Committee must take direct action to stop the military occupation of Guam. The Committee can begin this process by directly engaging the Guam Commission on Decolonization office and grassroots groups including the Chamoru Nation and the Organization of People for Indigenous Rights.

So I stand before you, a Chamoru woman, born on the island of Guam, raised in the continental U.S. and currently living in Northern California. I am disconnected and displaced from that “sacred center” and am doing everything in my power to return to it. I challenge you to see my face, hear my voice and know that my testimony adds to the choir of voices that you listen to today as a voice from the Chamoru diaspora.

- Sinangan Si Tiffany Naputi Lacsado  
Ginnen The National Asian Pacific American Women's  
Forum (NAPAWF)

# Breaking the Cycle of Colonialism

In the beginning, when all things are as one, there exist a brother and a sister, si Puntan yan si Fu'uña. Together they inhabit an infinite and limitless Universe. When the time comes for Puntan to pass into another stage of existence, He calls on His Sister Fu'uña, and asks that She create from His body, the land. Fu'uña agrees, knowing that Her fulfillment of this last wish will be the greatest act of love that She can offer Her brother. When Her work is finally completed, Fu'uña steps back to see what has been made, and realizes that it is also Her time to pass. From where She stands, Her body becomes clay, and from this clay, we are born.

This is the history of how our people, known today as the Chamoru, came to be. It is the story of our creation, our beginnings. Within is contained the values and lessons of our culture, cultivated by thousands and thousands of generations. This empowerment of the woman as caretaker of the land is a lesson in love: of how to care for each other, as family, and to treat with honor and respect the land of our birth. Moreover, it is a testimony of our people that has survived despite hundreds of years of colonization and genocide, war; it is a living history that has continued through the disasters of Spanish Influenza and Nuclear Fallout. However, this very precious and significant history is today faced with a serious threat: the New World Order, and, in other words, Worldwide Western Hegemony. Much like those dreadful acts that were executed throughout the New World against too many of our indigenous sistren and brethren to mention here, the body of our sacred brother, si Puntan, is being severed limb to limb, mutilated by an Empire that is in endless pursuit to seek new economic markets to reap profit from. Micronesia, the Mariana Islands, this place of our birth, is crying out in agony. Of these unspeakable atrocities many have chosen to simply turn their backs, to shut their eyes, to close their ears, and to absolve themselves of any semblance of moral conscience. Do not be mistaken on this: consent to any war fought for the empty promise of justice, is by nature, unjust. Acceptance of a superficial harmony brought about through the subjugation of others, is enslavement disguised as peace.

The high price for this has been a massive death among the living; a living death for the masses. But not all of us have been bludgeoned to deafness. We who remember from

where we have come, can hear, and even more significant, we can sense what is happening. Here we sit today, the daughters and sons of these islands known as the Marianas, here we sit before you who are present at the United Nations, a symbol of hope for international peace, to safeguard our basic human right to self-determination, to freedom—freedom to be; to love; to live; and most of all, freedom to collectively remember our past, and create our future. The testimonies presented today are stories that have too often been kept out of sight, and therefore, out of mind. It is history as told through us who live it. Because more than anything, our people seek an end to this chaos of war. We have been victimized by its madness for way too long. With the intensifying situation in our part of the world, this immense military buildup promised by the United States, we are able to see with a clear vision what the potential is: worldwide destruction, or a world coming together into consciousness.

Our administering power, the U.S., has promised this international body that the self-determination of our people will not be denied. We have come here today because through the unity of nations, this international body holds the power of voice to break the cycle of colonialism. In this noble endeavor, the indigenous voice must be present, must be an equal voice, because it is the wisdom of our heritage, our diverse cultures that is being systematically destroyed for the sake of up keeping colonial order. We have returned from this fire of destruction, in small numbers, one by one. At first, it may seem that we are too few a number to remember, and thus too easy to forget. But as this fire intensifies on a global scale and can no longer be ignored, then it will be realized that our indigenous faces, have this whole time, reflected the fate of the world. And so I end this story with an anonymous quote: "If moderation means slowing up in the move for freedom and capitulating to the whims and caprices of the guardians of a deadening status quo, then moderation is a tragic vice which all people of goodwill must condemn."

- Sinangan Si Fanai Castro Ginnen I Chamoru  
Cultural Development and Research Institute





# Chamoru Delegation to United Nations Well Received by Top Officials: Decolonization of Guam, Halt to US Military Build-up Prioritized



(L-R) Chief of the UN Decolonization Unit Karina Gerlach, Victoria-Lola Leon Guerrero, Julian Aguon, Under Secretary General for Political Affairs Ibrahim A. Gambari, Sabina Perez and Lone Jessen of the UN Department of Political Affairs.

A coalition of community organizers and writers from Guam met with the United Nations Special Political and Decolonization Committee on October 4 and top officials from the UN Political Affairs Bureau October 5 to discuss UN concerns about the increased US military presence on Guam and the island's continued status as a US colony.

Delegates from around the world heard the testimonies of Julian Aguon of I Nasion Chamoru, Kerri Ann Borja who read on behalf of Hope Alvarez Cristobal of the Organization of People for Indigenous Rights, Victoria-Lola Leon Guerrero of the Guahan Indigenous Collective, Sabina Perez of the International Peoples' Coalition Against Military Contamination, Tiffany Rose Naputi Lacsado of the National Asian Pacific American Womens' Forum, Fanai Castro of the Chamoru Cultural Development and Research Institute.

Ambassadors and delegations from various countries including Venezuela, India, the Virgin Islands, Nepal, and the Western Sahara, commented on the coalition's extensive knowledge base and were inspired by the words of such

young Chamorus. The members of the delegation were the youngest people in the room.

Their testimonies were so compelling that UN Under Secretary-General for Political Affairs Ibrahim Gambari received coalition members in a closed-door session to discuss the future of Chamoru self-determination in light of the scheduled US militarization of Guam.

Gambari said it is the goal of the United Nations to help the Chamoru people attain the basic human right to self-determination, as part of its Charter and that it is also an ethical issue of great concern.

Recognizing the urgency of Guam's situation, Gambari set up a second meeting with the coalition and Political Affairs Bureau officials to advance the island's decolonization process within the institutional framework of the UN. The military buildup of Guam is an impediment to the island's decolonization process. This and other issues including the critical need to develop a viable, local economy based on long-term, sustainable development were discussed.



# HITAGUAHAN

Hita, from within the Spirit calls and it is heard.  
Evidenced by a noble Chamoru warrior who responded.  
Moved beyond uncertainty of the unknown, taotaomo'na, s/he came to  
realize a simple truth: that those of us who open up to receive the wisdom  
of the Elders will surely be guided.

Hita, come together and remember where we have gone and where we  
are from.  
Follow the wisdom of our ancestors, for the love of our children, gather.

Our people, we must overcome the feeling of impossibility.  
Elders, sisters, brothers, children, let us become aware of our strength  
within,  
let us be fearless in these times.  
Seek truth,  
    strive for justice,  
    live in love.

Hita. Gather and remember what our elders have said.  
Safeguard our beliefs,  
    our culture,  
    our language.

Cha'mu angongoku agupa', sa' agupa ti agupa'mu. chachalani gi tininas i  
lina'la'mu.  
Protect that by which we live,  
    the air that we breathe,  
    the water that sustains us,  
    the islands of our ancestors.

Become as one. ♪

*This book is a tribute to our mothers, our fathers, our people, and to  
this movement for a Cause that is much greater than us. Liviticated to  
those who have come before and those who will come after.*



# Saina Ma'åse

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# GUÅHAN

GUÅHAN is the original name of our homeland. GUÅHAN means "we have".

GUÅHAN is the southernmost island of the Mariana Islands chain and it is the largest island in Micronesia.

GUÅHAN has a total land mass of 212 square miles, excluding reef formations.

Colonial conquest of the Marianas has been heavily influenced by the strategic location of our islands as a gateway to the Asia region and an access point for trade. In 1521 Magellan was searching for a western sea route to the Maluku Islands, the "Spice Islands" located in what is now Indonesia. Although these islands were never found, Spain opened a way between Acapulco and Manila and established GUÅHAN as a primary stopping point to restock ships.

The Marianas continued as a colony of Spain for 333 years, until the "Spanish-American War" of 1898. GUÅHAN was sold to the United States along with Cuba, the Philippines, and Puerto Rico for \$20 million under the terms of Article 3 of the Treaty of Paris. The northern islands which include Saipan, Tinian, and Luta were sold to Germany and are now a commonwealth of the United States. GUÅHAN was attacked on the same day as Pearl Harbor and taken by Japan for almost three years during World War II. The U.S. retook our island in 1944 and remains as its colonizer today.

