

Trini Torres
Testimony
March 17, 2017
Resolution 50-52

Received: 10:54 p.m.
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Edited by Rlene Steffy
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Håfa Adai todus hamyo Liheslaturan Guåhan ya magof hu sa' mangaige hamyu yaene'ékungok han.

Guåhu si Trini Torres ya esta laâmko-hu, estamasasångan ni manåmko siha na fa'na'an amko'-ña hu. Ya hagas ha,guånai, nu åtman nu Maga Håga' Chamoru Nation, pues annai bumåsta hu sa' mu ma'estra hu, nu sigi ha' ta'lo activist ha' enche'che'gue lao, enche'che'gue ha'i che'cho'måmi lao hunggan, chátsaga nai este pon sigi chumonek pa i direchon i taotaota yanggen pun facho'cho'cho' lökkue' full-time nai, ya hunggan, mappot.

Åhe' ti pot mangago' hit, ti pot mandangage'hitya bai sangåni hao i estoria-ta ya ben fanmagof.

Okay,

Bai fino' Engles sa' para håfa na bai translåda ta'lo.

Okay, I support both Resolution 51-52 and the thing is you know when we're talking about self-determination and Mike Phillips was here and you were asking so many questions, yes, but I believe that self-determination should not just stay in the courts of the US because whenever you stay in the courts of the US you're gonna lose no matter what. When you're using their own court system, you're gonna lose.

So, that's why we need to continue onwards towards the international court system, because the United Nations, you know, they support us, and even the US signed the Charter of the United Nations was one of the primary members and the US have to abide—they promised to abide—they are obligated, and they committed themselves to abide by what, whatever resolutions, whatever the activities the United Nations is going to undertake. Though they don't always, but the United Nations can force them by telling them certain things, visiting to the—visiting them to Washington DC

and telling them, and by embarrassing them too, you know, by publicizing things and telling the rest of the world that this is how the US is behaving, and not listening to them.

I myself went several years ago and the reason why I guess I feel comfortable going to the United Nations— because after working in Africa— I worked for the United Nations there. I was doing medical research, scientific medical research for the University in Ethiopia and I went all over the country doing my research. But then during the revolution, and I'm not talking about living under communism too, dictatorship, I lived under that, but I worked for the United Nations in Africa.

That's why I'm comfortable, because I spent about three and half almost four years with them, and I wrote so many articles for them, reports for different countries, and I became kind of like, just drafted editors because I was good in writing, and I was even asked to write so many speeches for the secretary general of the UN headquarters there.

So, and I also have a daughter— a daughter is, could be natural birth, right or you could have raised, reared— so I have one that I raised, in fact two kids from Africa.

So, I have one working at the Geneva, an international court, (chuckles) okay, in Geneva Switzerland, so I went there. But I know how the system works, and that's what I was pressuring you guys, and you should look into that!

I even give— when I came back— I collected those brochures on how to complain to the United Nations because I did complain, I wanted to complain and officially you have to write it down, you know, so I gave him those booklets to read through and see how we could put our case through.

But I did write complaints and I even had Chamoru Nation also sign along with me that the US, it has been violating our human rights, and that the United Nations is obligated to confront the US to help us, to lift those violations from us, that means remove, because it's still violating us, they're colonizing us.

And, they asked me, in fact they talk to me in person, and also asked me a lot of documents which I provided. I brought it there, you know all those documents I brought and I submitted them.

And, I attended the conference there, and I read my statement out and I did accuse the US publicly in my statement that they violated our human rights, and they had been blocking our rights to self-determination. And that's why we have not exercised it, even up to now.

So they should have all those documents. It's not that we have not complained to the United Nations, we have, and I have the documents, I even have some of the letters in the folder that you have, Vice-Speaker, you know because I also took the, our case, the fishing problem that we're having here to the United Nations and talked to them about it, and that thing is in that folder too.

So, we have to really push upwards, not just depend on the US courts, because we'll never get ahead. Even with the Organic Act, they did their best, I know, because they provided somethings for us, like somethings that you know, that go for inequity, like the, similar to– in fact the Organic Act– I mean the Chamoru Land Trust, which is similar in, like a program as the in comparative to the affirmative action, that the minorities, especially black Americans were given in the States.

I know also how it works because when I work in the States for some reason I took the test and everything to get into an AETNA insurance company and my grades were so high and they hired me because you know I was very good in math and English, and this and that. So they use my name as one of the minorities to fit into the affirmative action. I said fine with me, that's fine because even private companies hire minorities– colored people – under affirmative action.

So, you know, things like the Chamorro Land Trust is an inequity type of program that the US government– especially Congress– passes in order to alleviate or eliminate some of those inequities that they've been mistreating us with– the injustices they have been doing to us, so that's why in the meantime while we're working to follow through with the Chamoru Land Trust we should also go to the United Nations in New York City and in Geneva.

Remember, Geneva has been the first UN part, first UN building called the Human Rights, right? And then they built the other one in New York City. But the Geneva one is still standing, and they're the ones taking care of human rights, so if we have complaints with human rights, we should take it there, as I have already started doing. So we should, and we should not stop, and we should never give up.

By the way, I do support Resolution Number 52 also on the Chamoru Land Trust.

But let me tell you the story of our people so you remember, because history was not taught to our people. When we were small, they didn't teach us in English, we were taught in English, every, all the books were in English and everything and we were punished if we spoke our language.

Okay, when the Spaniards came to our island, okay, and I'll say our island because it's my island too, and I don't care who says it's not my land, it's my land. We have fought, our ancestors have fought for our land!

The Cho'chogu people, mind you, that has been, had been the biggest village in Guam, the biggest sengsong. It occupied areas up to Mangilao, all the way Barrigada, Kañáda, Barrigada, in To'to', down Mongmong, Maite, down Anigua, down Adelup, Ma'ina, all the way Sinajana, all around. I know because I live in Cho'chogu, I still live there now. We still have our family property. And, they did, the military took some of it but we refused to give it up, we refused to lease them and it's still our land. So that's what we're still fighting on, even up to now, that pipeline that goes through To'to' is still my land. It doesn't belong to the military, I don't care what they say cus if they do something to me, there's always something I can do! I'm not going to be jumping East and then West, and if they close that road and you know they divide it, I will go to war with them! I can explode that pipe and they know that! No, but they should know that! Just like what's going on the pipeline going to Alaska.

Okay, that's what one Chamoru woman fought, my mother, to let them open the gate that runs through the pipe and so we never gave up our land, they did not take it, they cannot take it, and we refuse to lease it. So, if my mother who just got up to third grade that time, and I could understand what she's going through, we can fight, and the Cho'chogu people fought with dear life against the Spaniards and they didn't have any weapons, no arms, nothing excepts their fists and you know, spears what they made.

Sorry, but I have to finish this story about our people, they fought with nothing! They are the Cho'chogu people, I told you the areas that they encompass, the big, largest sengsong.

The Spaniards, you know, they killed our people, and mostly the women, because of the Maga' Hågas, they don't like the women to be the leaders. That's why our women disappeared– the Maga' Håga's, because the Spaniards killed them off, but we're coming back, and I'm one of them.

Okay, now the point is that they fought for their dear lives–for three and a half years they kept fighting guerilla warfare with the Spaniards and they got so scared, but they didn't give up. And, how the Spaniards were trying to defeat our people, they were telling our other people from somewhere from other villages not to associate with the people from Cho'chogu because it would be a sin if you believe in the spirit, in our people, our Cho'chogu people, but what happen, those people turned out to be our ancestral spirits, so do not be afraid! They were teaching our people that they were the devils. The spirits of our ancestors, the taotaomo'na is what i'm referring to, those are your great-grandfathers, your great-great grandmothers, everybody, your ancestors, my ancestors.

So, that's how they fought, they fought, they were defeated, they were all killed, but they fought with their dear life. I just want to tell you they were courageous, so you need to build that courage with you, cause they fought with everything, with their hearts, their minds, to allow us to live today. That's your history, now don't forget it, nobody

taught it to you but you can find it in all the history if you read because I studied our history to the detail, so that is our history.

Taotaomo'na is not to be feared, they can help us, but you have to be careful, cause they may understand what we are speaking about, but maybe we can be miscommunicating and it could be more dangerous than what you ask, that's all, I ask, tell you.

But I can speak to them. My brothers used to speak to them, and it did work, I know, I've experienced some of the things they did to help us, and that is through our land, you know, gaining our land. Somehow, they can make the heavy equipment stop because that's what we asked them for, to stop the heavy equipment from going through the land, and bulldozing all those trees to build whatever they want. They stopped that because we asked our ancestral spirits. We talked to them, and they did it, mind you, those people knew who they were, because they could not restart their equipment— the bulldozers, their shovels, their everything, they could not restart it with all the mechanics they brought in there, they had to use the trailer to take them out.

Okay. So, do not be afraid of our ancestral spirits, because they are here with us!

Vice Speaker Terlaje: Okay.

Trini Torres: Yes, they are, I believe that. Okay, thank you.

Steffy edits completed: 1:05 a.m.
March 18, 2017