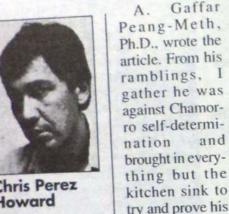
## Right to self-determination fulfill promise made to Chamorro people

nother beautiful day had dawned and I was having my morning coffee when I read another article by a political science professor at the University of Guam regarding self-determination.

TOUR FRANCE ...

Where does the University find these people? And to think they are teaching our

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Chris Perez Howard

off the article by saying "Political selfdetermination means to determine one's political future by oneself without any imposed higher political authority." He apparently got hung up on the self.

point. He starts

Rather than agonizing over the words all he had to do was look in the dictionary. My little Random House Webster's Dictionary even has it - "Self-determination: freedom of a people to determine the way in which they shall be governed."

Then, if he had looked up "people" he would have found it to mean "the body

of persons who constitute a group by virtue of a common culture, religion or the like." And these are simple definitions! The word "people" does not always mean a group of individuals, and in regards to self-determination, it certainly does not.

Next, he takes us on a brainstorming ride to Taiwan, East Timor and Chechnya and appears to not be able to tell the political differences between them certainly not between a local election and self-determination plebiscite.

Then, surprisingly, he makes sense when writing about the United Nations Charter and Guam as a non-self-governing territory. But how does he end that nice passage? He writes, "On Guam, the act of self-determination has been used as a synonym for independence."

P-1-e-a-s-e! I've been advocating Chamorro rights for 19 years when the Organization of People for Indigenous Rights was founded. In all that time, we have always stressed that our advocacy was for self-determination and not for any political status option.

From then on, he starts sliding downhill. In trying to wrap up his argument, he goes back to his wrong beginning by going back to the individual, using selected phrases from the U.N. Charter. He used one from the Preamble and No. 3 under article 1, Chapter I, Purposes and Principles. What he conveniently skipped, was No. 2. "To develop friendly relations among nations based on re-

spect for the principle of equal and self-determination of peoples the "s"), and to take other approx measures to strengthen university

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It was the Chamorro people inhabitants) who had the denenters lationship with the U.S. and for the the U.S. was responsible to bring to self-government as a process of selftermination. And it was the Change people for whom Congress write Organic Act. The Chamoros have no yet determined their future as a result a long colonial history. To now all thousands of individuals who are, the selves, part of the colonial legacy is past to participate in the Chamorons to self-determination violates the as cept of "inalienable right."

Such a right cannot be sold, transless or given away. This is not a case di crimination, as some claim, but the fillment of a promise. And to allow one to participate is, in effect, to disco inate against the rights of Chamoro

Chris Perez Howard is a month the Organization of Per for Indigenous Right ahle

spect for the principle of equal right and self-determination of peoples (note) the "s"), and to take other appropriate measures to strengthen universal peace

As OPIR has expressed in the per through U.S. policy, thousands of non-Chamorros have migrated to Guan These new residents, while fine and up. standing, were never promised the right to self-determination for Guam.

It was the Chamorro people (native inhabitants) who had the dependent relationship with the U.S. and for whom the U.S. was responsible to bring to full self-government as a process of self-de. termination. And it was the Chamoro people for whom Congress wrote the Organic Act. The Chamorros have not yet determined their future as a result of a long colonial history. To now allow thousands of individuals who are, themselves, part of the colonial legacy and past to participate in the Chamorro right to self-determination violates the concept of "inalienable right."

Such a right cannot be sold, transferred or given away. This is not a case of discrimination, as some claim, but the fulfillment of a promise. And to allow any one to participate is, in effect, to discriminate inate against the rights of Chamorros.

Chris Perez Howard is a member of the Organization of People for Indigenous Rights.

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