

I MINA'TRENTAI SIETTE NA LIHESLATURAN GUÅHAN
RESOLUTIONS

Resolution No.	Sponsor	Title	Date Intro	Date of Presentation	Date Adopted	Date Referred	Referred to	PUBLIC HEARING DATE	DATE AUTHORS REPORT FILED	NOTES
436-37 (LS)	Therese M. Terlaje Frank Blas, Jr. Amanda L. Shelton Tina Rose Muña Barnes Chris Barnett Sabina Flores Perez Joanne M. Brown Christopher M. Dueñas Jesse A. Lujan William A. Parkinson Roy A. B. Quinata Joe S. San Agustin Dwayne T.D. San Nicolas Telo T. Taitague	Relative to recognizing the observance of "War Survivor Remembrance Day" on June 28, 2024, as part of the celebration of the Eightieth (80th) Year Anniversary of Guam's Liberation, to honor and remember every survivor of Guam's wartime atrocities for their inspiring courage and resilience.	6/25/24 3:23 p.m.	6/28/24 12:00 p.m.	6/25/24					

Resolution No. 436-37 (LS)

Introduced by:

Therese M. Terlap;
Frank Blas, Jr.
Amanda L. Shelton
Tina Rose Muniz Barnes
Chris Barnett
Sabina Flores Perez
Joanne M. Brown
Christopher M. Duchas
Jesse A. Logan
William A. Parkerson
Ron A. B. Quanza
Joe S. San Agustin
Dayne T.D. San Nicolas
Jedo T. Tarragan
Thomas J. Fisher



Relative to recognizing the observance of “War Survivor Remembrance Day” on June 28, 2024, as part of the celebration of the Eightieth (80th) Year Anniversary of Guam’s Liberation, to honor and remember every survivor of Guam’s wartime atrocities for their inspiring courage and resilience.

BE IT RESOLVED BY I MINA’TRENTAI SIETTE NA LIHESLATURAN GUĀHAN:

WHEREAS, Guam Public Law 33-56 designates June 28 of each year as “*War Survivor Remembrance Day*,” and it is a poignant and significant legislative act that acknowledges and honors the resilience, courage, and sacrifices of those who survived the harrowing experiences of World War II on Guam. This day is observed annually to commemorate the profound hardships endured by the *Chamorro* people, who faced unimaginable adversities during the Japanese occupation. The law serves not only as a tribute to the past but also as an enduring reminder of the strength and tenacity of the human spirit in the face of overwhelming challenges; and we must do everything we can to honor the memories and the stories of those who endured permanent sufferings. The legacy of our war survivors, known as our “Greatest Generation,” should be recognized by all of the people of Guam, and *War Survivor Remembrance Day* is an appropriate day to honor the survivors who have gone before us, celebrate the lives of those still with us, and remind future generations that they must never forget the “Greatest Generation” of the island’s history; and

WHEREAS, the Japanese occupation of Guam began on December 8, 1941, just days after the attack on Pearl Harbor, and lasted until the island was liberated by American forces on July 21, 1944. During this period, the people of Guam faced severe repression, forced labor, internment, and brutality. Many were uprooted from their homes, suffered the loss of family members, and endured severe physical and emotional trauma; and

WHEREAS, the Japanese occupiers imposed harsh labor conditions on the *Chamorro* people, and many were forced to work on military installations, airfields, and fortifications, and they were made to carry out grueling manual labor with little food, rest, or medical care. The Japanese sought to fortify the island against a potential American invasion, and the *Chamorros* were coerced into contributing to these efforts; and

WHEREAS, families were made to live with extreme restrictions under threat of harm to them or other family members, and many were forced to march to encampment sites. These camps were overcrowded, and the living conditions were deplorable. Basic necessities such as food, water, and medical supplies were scarce, leading to widespread malnutrition, disease and death. Several forced marches ended in massacres. Some of the notable encampment and massacre sites include: *Manienggon, Chaqu’u, Asuan, Pigo, Fena, Faha, Tinta, Ai Mateo, Umajit, Besito, Payeyes, Eida’ Agaga’, Fonte, Mata, Utan, Kálagnak, Inaláhan, Atoite, Hagat, and Snuay, Ta’i*; and

WHEREAS, the Japanese occupiers also sought to erase *Chamorro* culture and impose their own. *Chamorro* language and customs were banned, and the people were forced to adopt Japanese customs, language, and even names. Schools were required to teach Japanese history and culture, and any form of resistance to these cultural impositions was met with severe punishment; and

WHEREAS, the food shortages that plagued the island were severe. The Japanese commandeered much of the local food production for their own troops, leaving the *Chamorro* population to survive on meager rations. Starvation became a constant threat, and many *Chamorros* resorted to eating roots, leaves, and other inedible materials to stave off hunger, diseases spread rapidly in the unsanitary conditions of the internment camps. Without adequate medical supplies or care, many *Chamorros* succumbed to illnesses that could have been easily treated under normal circumstances; and

WHEREAS, the Japanese military imposed a regime of fear and violence to maintain control over the *Chamorro* population. Beatings, torture, and executions were common punishments for those suspected of disloyalty or resistance. The brutality extended to public spectacles designed to instill fear, including beheadings and other forms of execution; and

WHEREAS, one of the most harrowing accounts of this period is the story of the *Fena* Massacre. In July 1944, as American forces began their invasion, Japanese soldiers executed nearly fifty (50) *Chamorro* men and boys in the *Fena* area. They were bound, blindfolded, and led to their deaths in an attempt to prevent them from aiding the American forces; and Japanese soldiers also targeted women and children during this tragic event; and

WHEREAS, the psychological impact of the occupation was profound. The constant fear of violence, the loss of loved ones, and the daily struggle for survival left deep emotional scars. Many *Chamorros* who lived through the occupation suffered from long-term psychological trauma; and

WHEREAS, personal accounts from survivors provide a vivid and heartbreaking picture of life during the occupation. Survivors describe the terror of nighttime raids, the anguish of watching family members being beaten or killed, and the constant struggle to find enough food to eat. Despite these hardships, many also recount acts of quiet resistance, solidarity, and the small ways in which they tried to maintain their dignity and humanity; and

WHEREAS, the book, “*Families in the Face of Survival*,” offers a deeply moving account of the personal experiences of wartime survivors. These stories provide valuable insights into the resilience and courage displayed by the *Chamorro* people during one of the darkest periods in their history; and one excerpt from the book recounts the harrowing experience of a young survivor Rosa Salas who described the moment her family was forcibly removed from their home: “*We were taken in the middle of the night, with no time to gather our belongings. The fear in my mother’s eyes was something I will never forget. Yet, despite the terror, she held us close, whispering words of comfort and strength.*” and

WHEREAS, another powerful testimony highlights the communal spirit and solidarity that emerged among the *Chamorro* people during the occupation. Juan Taitano recalls, “*In the camps, we learned to rely on each other. We shared what little we had and supported one another through the darkest times. It was this sense of community that helped us survive.*” and

WHEREAS, in the small, close-knit villages of Guam, the days of the Japanese occupation were marked by fear, uncertainty, and hardship. Families were uprooted from their homes and forced into internment camps, where the semblance of normal life seemed a distant memory. Yet, amid the darkness, the *Chamorro* people discovered a profound strength in their unity and in the enduring bonds of family; and

WHEREAS, Maria Taitano, a young girl during the war, remembered the strength her family provided. “*In the darkest times, it was our family that kept us going. My father, though frail, would always find a way to bring us hope. He used to say, ‘As long as we are together, we can face anything.’*” This sentiment was echoed throughout the island, as families clung to each other for survival and solace; and

WHEREAS, Antonio Santos recounted how the *Chamorro* spirit remained unbroken despite the brutal conditions imposed by the occupiers. “*We faced hunger, fear, and pain, but we never lost our spirit. The Japanese soldiers tried to break us, but they underestimated the strength of our community and our will to survive.*” This resilience was a testament to the enduring hope that liberation would one day come; and

WHEREAS, for Rosa Camacho, hope was found in the night sky. “*Every night, we would look at the stars and dream of liberation. My grandmother used to tell us stories of a free Guam, and those stories gave us the hope we needed to endure each day.*” These stories, passed down through generations, became a beacon of light in the darkness, reminding the *Chamorro* people of a time before the war and promising a future beyond it; and

M. Cruz
MARIE CRUZ
6/27/24, 4:11pm



WHEREAS, the calm presence of loved ones provided sanctuary amidst the chaos Julio Perez vividly remembered his mother's soothing lullabies: *"The fear was overwhelming, but we learned to hide it well. My mother's calm demeanor was our shield. She would sing lullabies to us, even when bombs were falling nearby, and her voice was our sanctuary."* Her courage became a source of strength for her children, a reminder that love could prevail even in the direst circumstances; and

WHEREAS, in the internment camps, the *CHamorro* people found strength in solidarity. Concepcion Cruz described the sense of unity that emerged: *"In the internment camps, we were all stripped of our identities, but it brought us closer. We shared everything, from food to stories, and in those moments, we found strength in each other."* This shared suffering forged an unbreakable bond among them, transforming strangers into family; and

WHEREAS, Felix Aguiar spoke of the profound sacrifices made by his parents: *"My parents gave up everything to keep us safe. They went hungry so we could eat and faced punishment to protect us. Their sacrifices are the reason I am alive today."* Such acts of selflessness were common, as parents did everything in their power to shield their children from the harsh realities of war; and

WHEREAS, Lada Quinata emphasized the importance of cultural identity in their survival: *"We survived because we never forgot who we were and where we came from. Our culture, our traditions, and our faith carried us through the hardest times. Remembering our past is essential for our future."* These traditions and values provided a foundation upon which the *CHamorro* people could rebuild their lives; and

WHEREAS, Carlos Flores, who was just a child during the war, recalled the pervasive atmosphere of fear: *"As a child, I didn't fully understand the war, but I remember the constant fear and the way the adults would whisper at night. Despite everything, they always made us feel loved and protected."* The efforts of the adults to shield the children from the horrors around them were a testament to their enduring love and commitment; and

WHEREAS, Reatriz Mantanona spoke of the community's resilience: *"The entire village became one family. We looked out for one another, shared what little we had, and found ways to celebrate life even in the midst of war. Our community's resilience was our greatest strength."* This sense of communal support helped the *CHamorro* people endure the many trials they faced; and

WHEREAS, Ramon Sahlan reflected on the lessons learned from the war: *"The war taught us the true meaning of strength and perseverance. It's important for the younger generations to understand our history, so they can appreciate the peace and freedom we have today."* The words serve as a reminder of the importance of remembering the past to honor the sacrifices made and to cherish the hard won peace; and

WHEREAS, *"mapfianke este na estoria, estoriaan put i geran Guåm. Ma atakka i tano'fa, nu i tepou i ruing sun. I CHamorro manmasafet, manma'anña yan manmapuns' na neanlayi na tanoa, bilian hyang yan hokkoveg'* ~ this history is important because it tells about the war in Guam. Our land was attacked at sunrise. The *CHamorro* people suffered torture and were killed by the enemy from their place of hiding," and these are words in the Jesusa "Susie" Arco song entitled *"Guam Guam,"* which stresses the importance of telling Guam's war story. Through these narratives, the experiences of the *CHamorro* people during World War II come to life, illustrating their incredible resilience, courage, and unwavering hope, and *War Survivor Remembrance Day* stands as a testament to their enduring spirit, ensuring that their stories continue to inspire and educate future generations; and

WHEREAS, the end of the Japanese occupation brought liberation, but the scars of those three years remained. The resilience and solidarity shown by the *CHamorro* people during this period became a cornerstone of their cultural identity. War Survivor Remembrance Day, established by Guam Public Law 33-56, ensures that the memories of these atrocities and the bravery of the survivors are honored and remembered, and the narrative of the *CHamorro* people during World War II is one of incredible resilience in the face of unimaginable adversity. It is a story that highlights not only the suffering they endured but also their unwavering spirit and the strength of their community. Through remembrance and education, the legacy of their courage continues to inspire and teach future generations; and

WHEREAS, *I Liheslaturan Guåhan* expresses its gratitude to all of Guam's war survivors and those who helped memorialize their stories including teachers, artists, writers, songwriters, those who submitted testimony to the U.S. Congress, the Guam War Survivors Memorial Foundation, the *Maliengoa* Memorial Foundation, the Mayors Council of Guam, and many others, for ensuring that the sacrifices and legacy of Guam's "Greatest Generation" are preserved for future generations; and

WHEREAS, the island's war survivors are the true embodiment of resilience and strength. Today, we come together to honor their fortitude and perseverance, which have paved the way for the peaceful life we cherish. Though the pain of the past still lingers, the legacy of the island's greatest generation teaches us that forgiveness helps us heal from the scars of war. It allows us to rebuild and grow stronger as a community. Let us never forget the struggles and sacrifices that have made us a more vibrant and resilient people, now therefore, be it

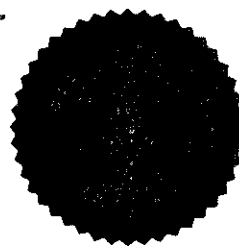
RESOLVED, that *I Mina'trentai Siette Na Liheslaturan Guåhan* does hereby, on behalf of the people of Guam, recognize the observance of "War Survivor Remembrance Day" on June 28, 2024, as part of the celebration of the Eightieth (80th) Year Anniversary of Guam's Liberation, to honor and remember every survivor of Guam's wartime atrocities for their inspiring courage and resilience; and be it further

RESOLVED, that the Speaker certify, and the Legislative Secretary attest to, the adoption hereof, and that copies of the same be thereafter transmitted to the Guam War Survivors, our island's "Greatest Generation," and to the Honorable Lourdes A. Leon Guerrero, *I Mang'ngan Guåhan*.

DULY AND REGULARLY ADOPTED BY *I MINA'TRENTAI SIETTE NA LIHESLATURAN GUÅHAN* ON THE 25TH DAY OF JUNE 2024.


THERESE M. TERLAJE
Speaker


AMANDA L. SHELTON
Legislative Secretary



I MINA'TRENTAI SIETTE NA LIHESLATURAN GUÅHAN
2024 (SECOND) Regular Session

Resolution No. 436-37 (LS)

Introduced by:

Therese M. Terlaje
Frank Blas, Jr.
Amanda L. Shelton
Tina Rose Muña Barnes
Chris Barnett
Sabina Flores Perez
Joanne M. Brown
Christopher M. Dueñas
Jesse A. Lujan
William A. Parkinson
Roy A. B. Quinata
Joe S. San Agustin
Dwayne T.D. San Nicolas
Telo T. Taitague
Thomas J. Fisher

Relative to recognizing the observance of “War Survivor Remembrance Day” on June 28, 2024, as part of the celebration of the Eightieth (80th) Year Anniversary of Guam’s Liberation, to honor and remember every survivor of Guam’s wartime atrocities for their inspiring courage and resilience.

1 **BE IT RESOLVED BY *I MINA'TRENTAI SIETTE NA LIHESLATURAN***
2 ***GUÅHAN*:**

3 **WHEREAS**, Guam Public Law 33-56 designates June 28 of each year as “*War*
4 *Survivor Remembrance Day*,” and it is a poignant and significant legislative act that
5 acknowledges and honors the resilience, courage, and sacrifices of those who survived
6 the harrowing experiences of World War II on Guam. This day is observed annually to

1 commemorate the profound hardships endured by the *CHamoru* people, who faced
2 unimaginable adversities during the Japanese occupation. The law serves not only as a
3 tribute to the past but also as an enduring reminder of the strength and tenacity of the
4 human spirit in the face of overwhelming challenges; and we must do everything we
5 can to honor the memories and the stories of those who endured permanent sufferings.
6 The legacy of our war survivors, known as our “Greatest Generation,” should be
7 recognized by all of the people of Guam; and *War Survivor Remembrance Day* is an
8 appropriate day to honor the survivors who have gone before us, celebrate the lives of
9 those still with us, and remind future generations that they must never forget the
10 “Greatest Generation” of the island’s history; and

11 **WHEREAS**, the Japanese occupation of Guam began on December 8, 1941, just
12 days after the attack on Pearl Harbor, and lasted until the island was liberated by
13 American forces on July 21, 1944. During this period, the people of Guam faced severe
14 repression, forced labor, internment, and brutality. Many were uprooted from their
15 homes, suffered the loss of family members, and endured severe physical and emotional
16 trauma; and

17 **WHEREAS**, the Japanese occupiers imposed harsh labor conditions on the
18 *CHamoru* people; and many were forced to work on military installations, airfields, and
19 fortifications, and they were made to carry out grueling manual labor with little food,
20 rest, or medical care. The Japanese sought to fortify the island against a potential
21 American invasion, and the *CHamorus* were coerced into contributing to these efforts;
22 and

23 **WHEREAS**, families were made to live with extreme restrictions under threat
24 of harm to them or other family members, and many were forced to march to
25 encampment sites. These camps were overcrowded, and the living conditions were
26 deplorable. Basic necessities such as food, water, and medical supplies were scarce,
27 leading to widespread malnutrition, disease and death. Several forced marches ended in

1 massacres. Some of the notable encampment and massacre sites include: *Mañenggon*,
2 *Chagui'n*, *Asinan*, *Pigo*, *Fena*, *Faha*, *Tinta*, *As Mateo*, *Umafit*, *Besbes*, *Payesyes*, *Eda'*
3 *Agaga'*, *Fonte*, *Mata*, *Utan*, *Kålaguak*, *Inalåhan*, *Atåte*, *Hågat*, and *Sumay*, *Ta'i*; and

4 **WHEREAS**, the Japanese occupiers also sought to erase *CHamoru* culture and
5 impose their own. *CHamoru* language and customs were banned, and the people were
6 forced to adopt Japanese customs, language, and even names. Schools were required to
7 teach Japanese history and culture, and any form of resistance to these cultural
8 impositions was met with severe punishment; and

9 **WHEREAS**, the food shortages that plagued the island were severe. The
10 Japanese commandeered much of the local food production for their own troops, leaving
11 the *CHamoru* population to survive on meager rations. Starvation became a constant
12 threat, and many *CHamorus* resorted to eating roots, leaves, and other inedible materials
13 to stave off hunger; diseases spread rapidly in the unsanitary conditions of the
14 internment camps. Without adequate medical supplies or care, many *CHamorus*
15 succumbed to illnesses that could have been easily treated under normal circumstances;
16 and

17 **WHEREAS**, the Japanese military imposed a regime of fear and violence to
18 maintain control over the *CHamoru* population. Beatings, torture, and executions were
19 common punishments for those suspected of disloyalty or resistance. The brutality
20 extended to public spectacles designed to instill fear, including beheadings and other
21 forms of execution; and

22 **WHEREAS**, one of the most harrowing accounts of this period is the story of
23 the *Fena* Massacre. In July 1944, as American forces began their invasion, Japanese
24 soldiers executed nearly fifty (50) *CHamoru* men and boys in the *Fena* area. They were
25 bound, blindfolded, and led to their deaths in an attempt to prevent them from aiding
26 the American forces; and Japanese soldiers also targeted women and children during
27 this tragic event; and

1 **WHEREAS**, the psychological impact of the occupation was profound. The
2 constant fear of violence, the loss of loved ones, and the daily struggle for survival left
3 deep emotional scars. Many *CHamorus* who lived through the occupation suffered from
4 long-term psychological trauma; and

5 **WHEREAS**, personal accounts from survivors provide a vivid and heartbreaking
6 picture of life during the occupation. Survivors describe the terror of nighttime raids,
7 the anguish of watching family members being beaten or killed, and the constant
8 struggle to find enough food to eat. Despite these hardships, many also recount acts of
9 quiet resistance, solidarity, and the small ways in which they tried to maintain their
10 dignity and humanity; and

11 **WHEREAS**, the book, “Families in the Face of Survival,” offers a deeply
12 moving account of the personal experiences of wartime survivors. These stories provide
13 valuable insights into the resilience and courage displayed by the *CHamoru* people
14 during one of the darkest periods in their history; and one excerpt from the book
15 recounts the harrowing experience of a young survivor Rosa Salas who described the
16 moment her family was forcibly removed from their home: “*We were taken in the*
17 *middle of the night, with no time to gather our belongings. The fear in my mother’s eyes*
18 *was something I will never forget. Yet, despite the terror, she held us close, whispering*
19 *words of comfort and strength;*” and

20 **WHEREAS**, another powerful testimony highlights the communal spirit and
21 solidarity that emerged among the *CHamoru* people during the occupation. Juan
22 Taitano recalls, “*In the camps, we learned to rely on each other. We shared what little*
23 *we had and supported one another through the darkest times. It was this sense of*
24 *community that helped us survive;*” and

25 **WHEREAS**, in the small, close-knit villages of Guam, the days of the Japanese
26 occupation were marked by fear, uncertainty, and hardship. Families were uprooted
27 from their homes and forced into internment camps, where the semblance of normal life

1 seemed a distant memory. Yet, amid the darkness, the *CHamoru* people discovered a
2 profound strength in their unity and in the enduring bonds of family; and

3 **WHEREAS**, Maria Taitano, a young girl during the war, remembered the
4 strength her family provided. *“In the darkest times, it was our family that kept us going.
5 My father, though frail, would always find a way to bring us hope. He used to say, ‘As
6 long as we are together, we can face anything.’”* This sentiment was echoed throughout
7 the island, as families clung to each other for survival and solace; and

8 **WHEREAS**, Antonio Santos recounted how the *CHamoru* spirit remained
9 unbroken despite the brutal conditions imposed by the occupiers. *“We faced hunger,
10 fear, and pain, but we never lost our spirit. The Japanese soldiers tried to break us, but
11 they underestimated the strength of our community and our will to survive.”* This
12 resilience was a testament to the enduring hope that liberation would one day come; and

13 **WHEREAS**, for Rosa Camacho, hope was found in the night sky. *“Every night,
14 we would look at the stars and dream of liberation. My grandmother used to tell us
15 stories of a free Guam, and those stories gave us the hope we needed to endure each
16 day.”* These stories, passed down through generations, became a beacon of light in the
17 darkness, reminding the *CHamoru* people of a time before the war and promising a
18 future beyond it; and

19 **WHEREAS**, the calm presence of loved ones provided sanctuary amidst the
20 chaos. Julio Perez vividly remembered his mother’s soothing lullabies. *“The fear was
21 overwhelming, but we learned to hide it well. My mother’s calm demeanor was our
22 shield. She would sing lullabies to us, even when bombs were falling nearby, and her
23 voice was our sanctuary.”* Her courage became a source of strength for her children, a
24 reminder that love could prevail even in the direst circumstances; and

25 **WHEREAS**, in the internment camps, the *CHamoru* people found strength in
26 solidarity. Concepcion Cruz described the sense of unity that emerged. *“In the
27 internment camps, we were all stripped of our identities, but it brought us closer. We*

1 *shared everything, from food to stories, and in those moments, we found strength in*
2 *each other.” This shared suffering forged an unbreakable bond among them,*
3 *transforming strangers into family; and*

4 **WHEREAS,** Felix Aguon spoke of the profound sacrifices made by his parents.
5 *“My parents gave up everything to keep us safe. They went hungry so we could eat and*
6 *faced punishment to protect us. Their sacrifices are the reason I am alive today.”* Such
7 acts of selflessness were common, as parents did everything in their power to shield
8 their children from the harsh realities of war; and

9 **WHEREAS,** Lydia Quinata emphasized the importance of cultural identity in
10 their survival. *“We survived because we never forgot who we were and where we came*
11 *from. Our culture, our traditions, and our faith carried us through the hardest times.*
12 *Remembering our past is essential for our future.”* These traditions and values provided
13 a foundation upon which the *CHamoru* people could rebuild their lives; and

14 **WHEREAS,** Carlos Flores, who was just a child during the war, recalled the
15 pervasive atmosphere of fear. *“As a child, I didn’t fully understand the war, but I*
16 *remember the constant fear and the way the adults would whisper at night. Despite*
17 *everything, they always made us feel loved and protected.”* The efforts of the adults to
18 shield the children from the horrors around them were a testament to their enduring love
19 and commitment; and

20 **WHEREAS,** Beatriz Mantanona spoke of the community’s resilience. *“The*
21 *entire village became our family. We looked out for one another, shared what little we*
22 *had, and found ways to celebrate life even in the midst of war. Our community’s*
23 *resilience was our greatest strength.”* This sense of communal support helped the
24 *CHamoru* people endure the many trials they faced; and

25 **WHEREAS,** Ramon Sablan reflected on the lessons learned from the war. *“The*
26 *war taught us the true meaning of strength and perseverance. It’s important for the*
27 *younger generations to understand our history, so they can appreciate the peace and*

1 *freedom we have today.*” His words serve as a reminder of the importance of
2 remembering the past to honor the sacrifices made and to cherish the hard-won peace;
3 and

4 **WHEREAS**, “*impottante este na estoria, estorian put i geran Guam. Ma atakka*
5 *i tano'-ta, nu i tropan i rising sun. I CHamoru manmasâpet, manma'anña yan*
6 *manmapuno' ni manailayi na taotao, hâlom liyang yan bokkongo' ~ this history is*
7 important because it tells about the war in Guam. Our land was attacked at sunrise. The
8 *CHamoru* people suffered torture and were killed by the enemy from their place of
9 hiding,” and these are words in the Jesusa “Susie” Arceo song entitled “*Geran Guam,*”
10 which stresses the importance of telling Guam’s war story. Through these narratives,
11 the experiences of the *CHamoru* people during World War II come to life, illustrating
12 their incredible resilience, courage, and unwavering hope; and *War Survivor*
13 *Remembrance Day* stands as a testament to their enduring spirit, ensuring that their
14 stories continue to inspire and educate future generations; and

15 **WHEREAS**, the end of the Japanese occupation brought liberation, but the scars
16 of those three years remained. The resilience and solidarity shown by the *CHamoru*
17 people during this period became a cornerstone of their cultural identity. *War Survivor*
18 *Remembrance Day*, established by Guam Public Law 33-56, ensures that the memories
19 of these atrocities and the bravery of the survivors are honored and remembered; and
20 the narrative of the *CHamoru* people during World War II is one of incredible resilience
21 in the face of unimaginable adversity. It is a story that highlights not only the suffering
22 they endured but also their unwavering spirit and the strength of their community.
23 Through remembrance and education, the legacy of their courage continues to inspire
24 and teach future generations; and

25 **WHEREAS**, *I Liheslaturan Guåhan* expresses its gratitude to all of Guam’s war
26 survivors and those who helped memorialize their stories including teachers, artists,
27 writers, songwriters, those who submitted testimony to the U.S. Congress, the Guam

1 War Survivors Memorial Foundation, the *Mañenggon* Memorial Foundation, the
2 Mayors Council of Guam, and many others, for ensuring that the sacrifices and legacy
3 of Guam’s “Greatest Generation” are preserved for future generations; and

4 **WHEREAS**, the island’s war survivors are the true embodiment of resilience
5 and strength. Today, we come together to honor their fortitude and perseverance, which
6 have paved the way for the peaceful life we cherish. Though the pain of the past still
7 lingers, the legacy of the island’s greatest generation teaches us that forgiveness helps
8 us heal from the scars of war. It allows us to rebuild and grow stronger as a community.
9 Let us never forget the struggles and sacrifices that have made us a more vibrant and
10 resilient people; now therefore, be it

11 **RESOLVED**, that *I Mina'trentai Siette Na Liheslaturan Guåhan* does hereby,
12 on behalf of the people of Guam, recognize the observance of “*War Survivor*
13 *Remembrance Day*” on June 28, 2024, as part of the celebration of the Eightieth (80th)
14 Year Anniversary of Guam’s Liberation, to honor and remember every survivor of
15 Guam’s wartime atrocities for their inspiring courage and resilience; and be it further

16 **RESOLVED**, that the Speaker certify, and the Legislative Secretary attest to, the
17 adoption hereof, and that copies of the same be thereafter transmitted to the Guam War
18 Survivors, our island’s “Greatest Generation;” and to the Honorable Lourdes A. Leon
19 Guerrero, *I Maga'hågan Guåhan*.

DULY AND REGULARLY ADOPTED BY *I MINA'TRENTAI SIETTE NA LIHESLATURAN GUÅHAN* ON THE 25TH DAY OF JUNE 2024.



THERESE M. TERLAJE
Speaker



AMANDA L. SHELTON
Legislative Secretary



Office of the Speaker
THERESE M. TERLAJE

I Mina'trentai Siette na Liheslaturan Guåhan | 37th Guam Legislature
Committee on Health, Land, Justice, and Culture

June 27, 2024

MEMORANDUM

To: All Senators, Stakeholders
From: Speaker Therese M. Terlaje *TMT*
Subject: **Notice of Presentation - Resolution No. 436-37 (LS)**

Buenas yan Håfa Adai!

Please join us for the presentation of **Resolution No. 436-37 (LS)** - "Relative to recognizing the observance of "War Survivor Remembrance Day" on June 28, 2024, as part of the celebration of the Eightieth (80th) Year Anniversary of Guam's Liberation, to honor and remember every survivor of Guam's wartime atrocities for their inspiring courage and resilience."

Resolution No. 436-37 (LS) will be presented on **Friday, June 28, 2024, at 12:00 p.m., at the Guam Congress Building, Speaker Antonio R. Unpingco Legislative Session Hall.**

We look forward to your participation.

Si Yu'os Ma'åse'!

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