

This supplement excludes all responses from respondents who meet any of the following criteria

- (1) Respondents did not affirm consent (“No” to Q1)
- (2) Respondents explicitly denied having Chamorro ancestry (“No” to Q2)
- (3) Respondents explicitly denied spending more than half the year in Guam (“Yes” to Q24)
- (4) Respondents who provided blank/“NA” responses for any of the open-ended questions

Q5. In your opinion, what does being Chamorro mean to you? (n= 42)

Born and raised on Guam.
Chamorro means coming from ancestors who are strong, caring, welcoming, generous and talented. Being Chamorro means being a second class American citizen who continues to inform others about the island, our culture and continued colonization. Being Chamorro means being beautiful and significant in our society!
Having the blood of a native CHamoru. But also an understanding of the culture, and it's people.
First and foremost, being Chamorro means that I am descended from the ancient native inhabitants of Guahan, that I have the native blood running through my veins. It means that I am knowledgeable of and practice the values, beliefs, traditions, language, and culture of our native people. Because of our history of colonization, I do not feel that I am as knowledgeable as I would like to be but am eager and interested in learning as much as I can. I particularly feel the need to be fluent in the Chamorro language as I feel it is through the language that the culture, traditions, values, and beliefs are most authentically transmitted.
Being Chamorro means family, respect, and individuality.
in Guam with Chamorro parents and grandparents. I grew up speaking only Chamorro. After the war, I was able to go to school and learn to write and speak English under the public school system first and then I attended school taught by Catholic nuns. For high school, I attended an all boys' Catholic school and then I left the island for my college studies in New York. I received a bachelor's degree and a master's degree in education. I came back to Guam to serve the people of Guam as a Catholic priest. After seven years as a priest, I left the priesthood and worked in the Government of Guam. I was later transferred to work in Washington, D.C., as an intern. After a year, I resigned and worked for the Federal Government. After about seven years, I was asked to come back to Guam and was again employed in the Government of Guam. After five years with the Government of Guam, I again changed employment and was hired as a civilian employee with the U.S. Navy. After two years working as a civilian, I was elected to serve as the President of the Federal Union organization, while retaining my employment status with the Navy. With the closure of the Navy Public Works Center, I took early retirement from the Federal Government. After a year, I was again hired to work with the Government of Guam until my retirement. Looking back in my life, I have to admit that I was very lucky to be a Chamorro-American. I can say now that I had achieved my self-determination to live as a Chamorro-American!

and then I was educated by Catholic nuns up in Guam speaking Chamorro and going to school to learn and write the English language. I became a U.S. citizen by virtue of the Organic Act of Guam, with all the rights and benefits of citizenship. As such, I consider myself a Chamorro-American and was able to take advantage of being educated under the Guam system of education on island and off-island for further education. I earned a Bachelor's Degree and a Master's degree in education. English with Chamorro parents and grandparents. I consider myself a native Chamorro growing up in Guam and being a U.S. citizen by virtue of the Organic Act of Guam, with all the rights and benefits of citizenship. As such, I consider myself a Chamorro-American .

Being Chamorro means that I was born to two loving parents; father of Filipino/Chamorro parents and mother of Chamorro parents. Born on the largest island in the Marianas. Born in GMH Tamuning and raised in the village of Toto. I was brought up was brought up to respect my family, respect my elders, and believe in the Catholic faith. Being Chamorro bestows an honor to continue promoting our culture, our heritage, and our faith. Being Chamorro means a deep rooted Catholic faith; novenas, village fiestas honoring patron saints, and Lisayu to mourn the loss of family and friends. Chamorro to me is a language that is a mix of Spanish with indigenous words. I understand the language better that I can speak it. Chamorro to me brings up unique food dishes such as Kelaguen (beef, chicken, venison, shrimp), Golai upan suni, Finadeni, Tinaktak, and Escabechi. Chamorro means greeting elders by kissing their hand and saying Ñot for men and Ñora for women. Chamorro means Respect, Pride, and Honor.

Being Chamoru means embracing, cultivating, and continuing our culture. It means embracing the values that make us who we are: being geftao, being mamâhlao, participating in chenchuli' and the system of inafa'maolek; caring for i famagu'on and i manâmku; caring and cultivating i tano'-ta yan i tasi-ta.

It means practicing the Chamorro way. Specifically showing respect to elders, working hard, and appreciating what you have been blessed with.

being Chamorro means advocating for self-determination and fighting to regain our sovereignty

Indigenous; connected with other indigenous people and struggles under the shared oppression of colonialism and capitalism. Being Chamorro (which is how I typically spell it when writing in English) means relearning and reclaiming a culture and language that was devalued by assimilation.

Being CHamoru means having humility, being respectful, empowering others, protecting our culture, and preserving our traditions.

Indigenous people of Mariana islands

It means someone or something pertaining to Guåhan and it's indigenous people. for example: language, culture, food, etc.

I'm of mixed descent but growing up in Guam and immersed in Chamorro culture through moms family

Being Chamorro to me is creating connections between the past, present, and future.

Both my folks ethnicity where they come from and their parents(my grandparents) and their parents parents. So both my Dad and Mom's parents grew up on Guam and are from Guam raised as chamorros. MY DADS DADS DAD(MY DADS GRANDFATHERS)was Philipino(native from Philippines) my DADS Grandmother was chamorro, My grandfather passed away when my dad was 10 so my grandmother raised him all by herself so my dad considers himself and recognize himself as chamorro decent. My mom's parents parents where chamorros and her parents parents were also chamorro so I consider my self a chamorro and the spells has also always been commonly used and spelled the same

Means to pass down the culture and memories of the Chamorro people as to preserve it for future generations

Being Chamorro, for me, is being of the CHamoru ethnicity. I do not believe it is possible to be Chamoru without having at least some Chamorro blood. Next, I believe that a big part of being Chamoru is owning, living, and being proud of the CHamoru culture and heritage. This includes the heritage our recent ancestors took on as Chamorro Catholics who took elements of Spanish culture and made it our own. I thus believe that it is not possible to be fully Chamorro without owning and living this Roman Catholic aspect of our culture. So much of our heritage will be lost if Chamorus give up the Catholicism that our ancestors lived, loved, and cherished with their whole persons. Asaina, gai'ase nu hami

People who have Great great grandparents who were born & raised here on the island. Their children & their grand children & their great great grand children

Being Chamorro means that I am from a group of people from the Marianas islands.

It means it's about my identity and being a part of my heritage as a descendant of my Chamorro ancestors. It identifies me as to where I came from and the culture and customs I live by.

Pride in our seafaring legacy

It is who I identify as. It is who I am, who my children are and all that I hope to instill in them. It's not only what ethnicity, but it is the memories and love passed down from generation to generation.

To me being Chamorro is having a deep tie to the land, people and spirits that are Guahan. To be Chamorro is to be a survivor, resilient and creative. We have multiplicities as Chamorro, multi-ethnicities, strong connection to families and the ability to make kinships because of our understanding of service and reciprocity.

First of all I born and raised on Guam. Married a Marine and left the Islan when I was 21 years old I always considered myself a guamanian and my language was Chamorro. My national anthem said "Standing Guamanian for your Country"! So with that being said being a Guamanian means everything to me and I'm very proud of my heritage. But I will always consider myself a

Guamanian that speaks Chamorro till I take my last breath! I was always taught that only pure blood without any mixture can consider themselves Chamorros. And those are our Ancestors before our Island was discovered.

Familial blood roots to the Island of Guam and the Marianas Islands.

Raised in CHamoru culture and having ancestors of CHamoru heritage

Hospitality and respect

Pride. Honor. Welcoming. Giving. Family oriented.

Native, person of the land, love and respect

Indigenous from the Island of Guahan.

Personally, being Chamorro means to be deeply rooted into our culture. Although that would make no sense on having to be able to distinguish us, it's true. Being Chamorro is something that not anyone can just be, having the ancestral blood flow through our veins is what makes you Chamorro. Chamorros are proud, strong, vocal, and commonly know as family oriented. Much like other cultures and islands that surround Guam, almost islands can say the same. All in all, being Chamorro is something I am extremely proud of, and can't wait to have children to have generations of my own. Being Chamorro can be seen as a bragging right, as not much people on the world can claim they are.

Being CHamoru to me is celebrating my ancestors and their struggle. Yes, I am very westernized and can't speak it but being CHamoru goes beyond that understanding my history and making a future for the next generation to me is allowing them to understand how we came today and how to push forward beyond colonialism.

Being Chamorro allows me to hold myself to similar expectations in comparison to other Chamorros, it means I am raised in shared practices of traditions and customs, and it gives me a prideful sense of belonging that is unique to others globally.

Freedom

It means so much to me. How I live in the world and how I intend to transmit our values to future generations

I am of an indigenous race only found on the Marianas Islands.

To me, being Chamorro is loving your island and people with everything you have & protecting them to your fullest power. It's spreading the practice of Inafa'måolek to your friends, family, community, and newcomers. It's being willing to protect and love the culture, the language, the air, the water, and all the lands of the Chamorro people (i.e. Guam, Saipan, Rita, etc.).

Being Chamorro is knowing more than just the UOG "academic" version of the language that is being forced onto us. It is about truly understanding our customs, history, and culture before we

started copying Hawaiiana ways, and then wanting to be different (illiterate) by looking capitalizing the H followed by the C (CHamoru). The Ch letter has been used for centuries and never capitalized in Europe. Also, there is no such thing as "CHamoRUS". Just like how Kompl'anos changed from the Spanish version of Cumpleanos (Antigo linguistic rules call for the vowels to usually switch around in Chamorro). "CHamoru" educators do not always know what they are talking about sometimes. Being Chamorro is now whatever you want it to be in the 21st Century.

Being CHamoru means having ancestry in Guåhan orin CNMI. It also means having a connection and responsibility to your community and land.

Being CHamoru means that I come from a resilient and powerful people. Being CHamoru to me means overcoming all odds. My mother was born on the military base in Alameda, California. Her father had enlisted in the Navy in 1951 and served in the Korean War. Throughout my grandfather's service, my mother's family moved throughout the United States and eventually settled in California. My father's father served in the insular forces combat patrol after the Japanese occupation. He also served enough years to serve as the captain of the government of Guam fire department. He was diagnosed with lung cancer and moved his entire family to California in 1973 in pursuit of better medical attention. This move prolonged his life for 30 more years. My mother and father then met in Fremont CA and this is what moves me to complete this survey today. Being CHamoru to me means that I come from a colonized people. It means that thousands of families have been displaced due to constant colonization, over-development, over-militarization, war, and overall the U.S.'s thirst for world dominance and imperialism. These are the key factors that have pushed hundreds of thousands of CHamorus/Chamorros out of their ancestral lands in the Mariånas. Our people of the Mariånas were worn torn, with one island pitted against the other due to Japanese occupation, these wounds still have not fully been healed. Being CHamoru in the United States means not being seen and in fact being constantly and purposefully erased. We are not mentioned in history books alongside the Hawaiians. Being a CHamoru in the United States means being unrepresented. Even in Higher Education settings, when covering the topic of Colonies in the United States, the Mariånas are not mentioned. This survey claims to amplify the diverse voices of the CHamoru/Chamorro community, all the while excluding the voices of other CHamoru/Chamorro who are not from or do not reside on Guam. By this survey's purposeful exclusivity to Guam, it fails to encompass the actual diversity of the CHamoru/Chamorro community, throughout the Mariånas and the Diaspora. If the researchers weren't aware, CHamoru/Chamorros are spread out across the entire Marianas archipelago and thus encompassing a truly diverse culture and community. The Diaspora was inevitably created due to the very same colonial factors that this survey claims to research. This exclusivity of Guam is disheartening, because by centering Guam voices, this survey is silencing the voices and experiences of my ancestors, my grandparents who survived WWII, served through wars, and who experienced land displacement due to over-development, over-militarization, constant colonization, and what they sacrificed in order for me to live the life that I do today. This exclusion of the rest of the CHamoru/Chamorro people perpetuates further divide amongst our islands and us as one culture

and people, and will result in skewed data.

Q6. How do you express your Chamorro identity? (n=40)

Proudly
I express my Chamorro identity by speaking the language, cooking food, sharing information with others about Guam, connecting with family and others in the Chamorro diaspora and representing with Guam logos on clothes, cars eyes...
Jewelry & trying my best to speak the language.
By practicing the customs and traditions as much as I can. By speaking Chamorro as much as I can. By publicizing, making it known that I am from Guam to other nationalities that I meet so as to make Guam known.
I express my Chamorro identity in my everyday life--referring to the way I was raised by my Chamorro mother... speaking part of the language and teaching it to others, the way I was taught how to be respectful (which may be different to others' version of how to be respectful), and no matter where I am in the world--never forgetting my roots (where I was born and raised) and sharing this with others.
I expressed my Chamorro identity by continuing to speak Chamorro with friends and family. I continue to enjoy Chamorro food and the Chamorro culture, as well as most of the Chamorro values and practices.ro values.
Speaking the language (as best I could), flying the flag on special occasions, and sharing Chamorro dishes.
Primarily by speaking the language, learning the history, and sharing that knowledge with all, especially i mañe'lu-ta.
By sharing the Chamorro way wherever I go
I'm actively trying to learn the language; I actively advocate for decolonization here in the mainland
In conversations with family and friends, educating them about issues on Guam. In learning Chamorro with family and speaking with my grandparents. They never taught us their language but share their culture more now. I share updates about learning Chamorro on social media and post content from accounts about Guam. I've educated many friends on issues they had never heard of. I express my Chamorro identity in solidarity with other indigenous people in our fight for self-determination, land back, and sovereignty. I have a Guam sticker on my car :)
By speaking to my kids in CHamoru. Teaching them of the CHamoru ways and legends. Telling the real stories of Pocahontas and Thanksgiving. Encouraging them to have their own sense of self and belonging in the CHamoru culture.
Telling others when asked what ethnicity I am.

I try to express it in any way possible, but primarily I express it in my artwork and publications.

In the little language I know, in following traditions and practices followed through generations

Same as previously answered [Both my folks ethnicity where they come from and their parents(my grandparents) and their parents parents. So both my Dad and Mom's parents grew up on Guam and are from Guam raised as chamorros. MY DADS DADS DAD(MY DADS GRANDFATHERS)was Philipino(native from Philippines) my DADS Grandmother was chamorro, My grandfather passed away when my dad was 10 so my grandmother raised him all by herself so my dad considers himself and recognize himself as chamorro decent. My mom's parents parents where chamorros and her parents parents were also chamorro so I consider myself a chamorro and the spells has also always been commonly used and spelled the same]

By passing down information of the Chamorro culture/way of life

I express this simply by being myself. It is possible to be Chamorro while living however colorfully you choose, given that it aligns with traditional Chamoru values.

Born & raised here on the island of Guam...

Just by asking.

With pride and confidence through practicing my culture and customs passed down from generations before me.

Speaking the language

I'm not fluent in CHamoru, but I try my best to teach my children the little words I know. I express it by showing respect towards the land, ancestors and my elders. I live by the morals and traditions my family has passed down.

I create art. I use photography, video and performance to express my Chamorro identity. I kept my hair extremely long until recently, but the hair will be used to make a sling for an acho'atupat. I have facial features that confuse people so I do like to use jewelry and signage on clothing to identify that I am not just haole.

Same answer #5 [First of all I born and raised on Guam. Married a Marine and left the Islan when I was 21 years old I always considered myself a guamanian and my language was Chamorro. My national anthem said "Standing Guamanian for your Country"! So with that being said being a Guamanian means everything to me and I'm very proud of my heritage. But I will always consider myself a Guamanian that speaks Chamorro till I take my last breath! I was always taught that only pure blood without any mixture can consider themselves Chamorros. And those are our Ancestors before our Island was discovered.]

Language, food, culture, and way of life are how I identify being Chamorro.

By practicing CHamoru values of nurturing and care and working to fulfill CHamoru obligations

toward my family and community
Hospitality and respect
Through the culture. Food. Language. Art.
Language and sharing cultural traditions
As a Chamorro, I feel that the best way to express our identity is either physical or vocally. As most know, food is the best way to represent culture. So if you're not chowing down and chacha-ing at a fiesta, telling our legends to our younglings, Prutehi yan Defendi y hånom yan i tano, or practicing more traditions then are you really a practicing Chamorro?
The way i talk and present myself.
By practicing the traditions and values that I was raised around
Language
I love music, I get together with ppl and start community projects
By the way of how I live my life. Instilling the family values I was raised on to my children. The importance of family, respect, honesty and consideration for others. I wear island shirts Islander t-shirts etc...My work ethic, integrity and character is a representation of my culture and upbringing.
I express my Chamorro identity through cultural dancing, fiesta celebrations, weaving, singing, and promoting the use and learning of the Chamorro language in person and through social media. I practice my practice in everyday life through signs of respect (åmen; nginge'),
Speaking the language. Not through tattoos and Ukuleles and aloha shirts that have no meaning.
I express my CHamoru identity through storytelling. I enjoy telling my friends about my culture and where I'm from. But more importantly I love hearing from the people around them and their individual CHamoru experiences
Growing up as an indigneous CHamoru women in the United States is a very isolating experience. Whenever people would ask me what my ethnicity was, they had no idea where the Mariånas was or who the Chamorro/CHamoru people were. Growing up in the United States as a Chamoru, you are aware that you come from a colonized people by the United States. With people being unaware of our place in the world and knowing this fact, it is a very constant, mentally exhausting experience. It is as if you know an incredible secret and you are sitting inside a box with glass walls, but no one seems to see you. I express my CHamoru identity through educating my classmates, peers, and friends about CHamorus. I express my CHamoru identity through actively re-learning my people's history. I express my CHamoru identity through asking my parents about their lived experiences and the lived experiences of their parents. I express my CHamoru identity by constantly learning and asking questions and sharing these

discussions with my community. This survey claims to amplify the diverse voices of the CHamoru/Chamorro community, all the while excluding the voices of other CHamoru/Chamorro who are not from or do not reside on Guam. By this survey's purposeful exclusivity to Guam, it fails to encompass the actual diversity of the CHamoru/Chamorro community, throughout the Mariãnas and the Diaspora. If the researchers weren't aware, CHamoru/Chamorros are spread out across the entire Marianas archipelago and thus encompassing a truly diverse culture and community. The Diaspora was inevitably created due to the very same colonial factors that this survey claims to research. This exclusivity of Guam is disheartening, because by centering Guam voices, this survey is silencing the voices and experiences of my ancestors, my grandparents who survived WWII, served through wars, and who experienced land displacement due to over-development, over-militarization, constant colonization, and what they sacrificed in order for me to live the life that I do today. This exclusion of the rest of the CHamoru/Chamorro people perpetuates further divide amongst our islands and us as one culture and people, and will result in skewed data.

Q7. In your opinion, what are the three most important issues facing the Chamorro community today? (n=41)

<p>The three most important issues facing Chamorros today is 1) political status, 2) reviving our culture, 3) becoming independent from our colonizer.</p>
<p>the destruction of our land!! the lack of knowledge of the language in our youth. The lack of knowledge in our culture (weaving & core values like respect)</p>
<p>1) While the importance of keeping the Chamorro language alive has been emphasized and its teaching is part of the educational curriculum, I am concerned that it is not out of danger of gradually dying off. As it is, I think we are at the point where the current generation of seniors in their mid to late sixties appears to be the last generation to speak Chamorro as their primary language. It seems that we are entering a phase in which Chamorro will primarily be spoken as a second language which has implications for the authenticity of its transmission as well as that of the culture. 2) I am concerned about Chamorros being a minority on their own island and of the possible negative impact of federal policies and programs of which we have little or no say (e.g., military land holdings, the compact impact, etc.). 3) The issue of self determination and decolonization needs to be resolved as does the issue of monetary and land return reparations for the World War II survivors.</p>
<p>1. Health disparities, 2. More outreach that provides free resources/workshops for Chamorros to learn more about their history, language, culture, and much more</p>
<p>1. Keeping and improving the "Status Quo" with the Federal Government; 2. Equal application of federal grants with the States; 3. Development of a Constitution to replace the Organic Act of Guam.c</p>
<p>Language - Older generation on the island spoke English to the younger generation. Younger generation born and raised away from the island are not being taught the language. Our older generation are not willing to talk about their experiences growing up on the island. Most of my uncles and aunts will not talk about their life during the Japanese occupation. Too traumatic. Economics - based on tourism (cyclic) and handouts from the Federal Government. Have to add one more - Politics - Guåhan has no voice at the US government. We have a representative but our votes do not mean anything.</p>
<p>Decolonization, land sovereignty, and water sovereignty</p>
<p>1. Chamorros today forget where they have come from 2. Chamorros today stand on the shoulders of giants and complain about trivial nonsense 3. Academia believing they have a grasp of what it means to be Chamorro then spreading information that divides instead of unifying the people</p>
<p>decolonization; brain drain; sustainable development</p>

US imperialism and capitalism. The US is an existential threat to the survival of the human race in general and indigenous people in particular. Capitalism was built on the backs of indigenous people (marxian primitive accumulation) and has led to the destruction and dispossession of our land, the degradation of our people and culture, and the immiseration of our people. The problems of today are historically-based. Yet we are resilient.

1. Military occupation and dominance in Guahan. 2. Health and wellness 3. Indigenous rights

Healthy lifestyle; cost of living on island; education shortfalls

1. independence(politically, financially, etc) 2. self-sufficiency 3. comprehensive social programs to lift the whole island up

Self determination, preservation of language, preservation of land

The language, the culture and way of living with the warmth and generosity of our people and the respect towards our elders passing down our heritage and way of life

1. Dwindling amount of Chamorros existing. 2. Less Chamorros keeping tradions and memories alive. 3. Less Chamorros living in the motherland of Guam

Poverty, drug addiction, and family divisions

1st issue will be how our government takes care of our visitor's/outsideers. MEDICAL insurances are so expansive & majority don't cover what the we need, MEDICAL equipments & medications... Prices on our island jacked up... I'm a caregiver for my father & I don't qualify for anything because im a working body... unemployment, food stamps or MIP... MY FATHER CAN'T EVEN AFFORD A FULLTIME NURSE OR CARETAKER.

For an island so small we pay too much in taxes and food, basically living on Guam is quite expensive.

Maintaining and preserving our language, drugs on the island and the military wanting to use part of the island in the northern sector on sacred land for firing range.

Language survival, coastal erosion, and military tskeover

Military build up, covid, government use of funds, federal aid and running out of land.

Climate change. The adverse health and spiritual effects brought on by militarization. Continued land loss to displaced Chamorus.

I've been gone to long from the Island but it has changed. The respect for the elderly and family is no longer there!

1. Chamorro culture related groups adding and updating our language is probably my biggest concern. If my parents and grandparents are confused by these new words or

phrases added to our language library should they be added? Who determines the changes in our language? And will this be allowed to happen even after we are long gone from this world? 2. Protection of our aquifers. We all know what is happening. Will they be protected? Will our generations have a depleted water source? 3. How do we change our island so more successful young individuals want to stay on Guam. Right now, in my opinion, Guam isn't what I remembered growing up. The crime rate is high and I don't feel safe even walking down my own street. Why is this? There are so many smart young Chamorros that move off island to provide a "better life" for their families. Why can't this "better life" be here on Guam?

In my opinion, the 3 most important issues facing the CHamoru/Chamorro community today are re-unification, sovereignty, and over-development due to tourism and military planning. I think that re-unification is a topic that should gain more attention because, if the researchers were not aware, the CHamoru/Chamorro people AS A WHOLE, are divided politically. This political division is due to the parceling out of our islands by foreign colonizers. This division amongst our people, in the end, is only benefitting our colonizer. I believe that re-unification should be a top priority for the CHamoru/Chamorro people in order to prevent any further divide amongst the islands and its peoples and in order to preserve the CHamoru/Chamorro culture AS A WHOLE. This survey claims to amplify the diverse voices of the CHamoru/Chamorro community, all the while excluding the voices of other CHamoru/Chamorro who are not from or do not reside on Guam. By this survey's purposeful exclusivity to Guam, it fails to encompass the actual diversity of the CHamoru/Chamorro community, throughout the Mariãnas and the Diaspora. If the researchers weren't aware, CHamoru/Chamorros are spread out across the entire Marianas archipelago and thus encompassing a truly diverse culture and community. The Diaspora was inevitably created due to the very same colonial factors that this survey claims to research. This exclusivity of Guam is disheartening, because by centering Guam voices, this survey is silencing the voices and experiences of my ancestors, my grandparents who survived WWII, served through wars, and who experienced land displacement due to over-development, over-militarization, constant colonization, and what they sacrificed in order for me to live the life that I do today. This exclusion of the rest of the CHamoru/Chamorro people perpetuates further divide amongst our islands and us as one culture and people, and will result in skewed data.

Decolonization, language preservation, and maintaining culture

Lack of cleanliness for our island, lack of medical attention and supplies, and high cost of living

Lack of knowledge of the language has stopped at a certain generation. Taking pride and keeping ownership of the land within our natives. Respect and hospitality is slowly lacking. Take the high road and remember what we were taught.

1. Drug abuse/opioid addiction 2. Militarization 3. Less Cultural Preservation 4. Lack of land preservation

Land ownership, infrastructure, cultural identity as a whole since Island is a melting pot of cultures.

The fading of the language, the loss of our land, and the careless acts of colonialism.

Military build up, self-identification issues, and the fact a lot of CHamorus are racist even if they won't acknowledge it.

The threat of the language becoming extinct, the mindset of limited opportunities on the homeland, and the dilution of the authentic Chamorro culture.

Money handouts federal aid

Land, Oceans, decolonization

1. Safety from foreign world powers. 2. Being able to affordably be having the ability to and means to a homeownership, affordable education and training, the preservation of our island beauty, resources and way of life for present and future families.

The three most important issues facing the Chamorro community today is the slow death of our language, the long term and short term effects of military presence, and high cost of living.

Self-determination, language evolution going in the wrong way. Too many people claiming to know the right way, when old names are now forgotten to actually pronounce them. Ex: Atalig being pronounced with a hard G at the end. ...Spelling of CHamoru, and many place names that people no longer pronounce correctly, because we decided to dumb down our language to have a more phonetic alphabet. Despite Chamorro being a more complex language, and not phonetic at all.

The three most important issues facing the CHamoru community are the military, tourism and generational trauma. These are all due to colonialism.

In my opinion, the 3 most important issues facing the CHamoru/Chamorro community today are re-unification, sovereignty, and over-development due to tourism and military planning. I think that re-unification is a topic that should gain more attention because, if the researchers were not aware, the CHamoru/Chamorro people AS A WHOLE, are divided politically. This political division is due to the parceling out of our islands by foreign colonizers. This division amongst our people, in the end, is only benefitting our colonizer. I believe that re-unification should be a top priority for the CHamoru/Chamorro people in order to prevent any further divide amongst the islands and its peoples and in order to preserve the CHamoru/Chamorro culture AS A WHOLE. This survey claims to amplify the diverse voices of the CHamoru/Chamorro community, all the while excluding the voices of

other CHamoru/Chamorro who are not from or do not reside on Guam. By this survey's purposeful exclusivity to Guam, it fails to encompass the actual diversity of the CHamoru/Chamorro community, throughout the Mariãnas and the Diaspora. If the researchers weren't aware, CHamoru/Chamorros are spread out across the entire Marianas archipelago and thus encompassing a truly diverse culture and community. The Diaspora was inevitably created due to the very same colonial factors that this survey claims to research. This exclusivity of Guam is disheartening, because by centering Guam voices, this survey is silencing the voices and experiences of my ancestors, my grandparents who survived WWII, served through wars, and who experienced land displacement due to over-development, over-militarization, constant colonization, and what they sacrificed in order for me to live the life that I do today. This exclusion of the rest of the CHamoru/Chamorro people perpetuates further divide amongst our islands and us as one culture and people, and will result in skewed data.

Q18. When you think about self-determination, what are the first three things that come to mind?
(n=33)

The first three things I think of regarding Chamorro self-determination is Chamorros having a right to vote for a changed political status, a collaborative relationship with the US government about military build up on the island and the right to determine our international relationships.
Having a day in the decisions osns that effect our lives
1) Only those with Chamorro ancestry should be allowed to vote for self-determination. 2) The issue of unification with the CNMI should not be overlooked. 3) Voters should be thoroughly educated about the options and their advantages and disadvantages.
1. Personal Choice; 2. U.S. Citizenship; 3. Chamorro-American Pride
Culture, Religion, Constitution
Decolonization, land sovereignty, and water sovereignty
1. Self determination has already been accomplished 2. Guam is America and America is Guam 3. How quickly the younger generation forget, if this aggregate had a clue they would consider themselves lucky and see that all the benefits they have now would be nothing without America but humans tend to not miss something until it's gone
sovereignty; justice; demilitarization
Colonialism, non-self governing territory, this may not happen within my lifetime
More of a voice in what goes on in our island, more access to military restricted parts of our island, and less military on our island
No US citizenship; No US \$ support; No protection from other countries trying to take over island.
indigenous rights, decolonization, anti-imperialism
The ability to create our own legislation
Selfishness, unrighteousness, unfair
1. Being free to what the Chamorros in the past have done on Guam with out law restrictions. 2. Fighting to have a effective voice for the concerns of the Chamorro people. 3. Having the ability to achieve special considerations for the naitive Chamorro people on their naitive homeland. Just like the naitive American indians in the states.
1) Will Guam be able to stand economically without US aid? 2) What would become of Guam without community leaders who are educated in the states? 3) Independence from the US really isn't an option since the military presence on Guam is so deeply rooted

Asking for something that we can't get.
Liberty, freedom and self reliance
Self government, corruption, economy
No federal funds, the hospital will suffer, I'm not into politics but I think that's what would happen
adjustment. freedom. work.
I honestly am unsure of the outcome of self-determination. I mean we can't even keep our hospital clean and keep the facilities updated. Maybe we work on fixing things that need to be addressed with the help from the US before we set sail on our own.
Re-unification, re-unification, re-unification
Sovereignty, economic freedom, healing
Passion. Commitment. Confidence.
1. Preservation 2. Freedom 3. Identity
Chaos without leadership
Freedom
CHamoru people
Little to none military presence, possibly our land being returned to us, and our sacred ancient cultural sites being protected from desecration.
Maintaining a strong political union with the US, while still having our form of sovereignty. ...Especially so that we may continue to find ways to sustain our current economic lifestyle, and also find a common ground for the many veterans/ service members that are Chamorro.
Freedom justice sovereignty
Re-unification, re-unification, re-unification

Q19. When you think about self-determination, what comes to mind as things that you are hopeful and excited about? (n=30)

I am hopeful that Guam will be independent from their colonizers in ways that allow us to have an equal and powerful voice in these conversations.
Yes, I hope for it in the future.
That we are entering a new chapter in our history and that the people will learn from the mistakes and mishaps of the past. With increased autonomy, I hope that the Chamorro people will be mindful of the needs of everyone and that disparity, nepotism, tokenism, and corruption will be reduced.
I already made my self-determination by becoming a U.S. Citizen
Political leaders are voicing the needs of the people.
More control over lands and water; ability to build stronger relationships with nearby countries, particularly our Chamoru family in the NMI; modifying (or ridding of) the "Jones Act"; a decolonized and demilitarized Guåhan.
I think that statehood is the option this notion that life would be better reverting back to ancient times is ridiculous and will end up hurting a lot of people and instead of preventing such situation self righteous, virtue signalling, and pompous people do not even realize that they have it so good they actually have time and privilege to speak so be negatively about the US knowing nothing would happen but if they bothered to take a stroll around the world I feel their pout of view will change
reunification with the CNMI; building a stronger Pacific community; regaining stolen, militarized land
Valorization of Chamorro culture. The process would be full of contradictions and would be complicated, but we need self-determination
At the rate things are going now, Guahan is going to be as expensive as Hawaii. More and more CHamoros are finding it harder and harder to make a living with the bare minimum. I hope independence will help the economy to stabilize. I'm excited for the CHamoros to have land back. The military has taken so much of our island, and much is of the most beautiful parts of our island.
independence, fair treatment, self-sufficiency, sustainability, less military presence.

No hope I see Poverty issues ahead and struggles

That the Chamorro people will stand up for themselves as to be recognized by the united states of America that we are and have the rights of more choices in our homelands

1) Real political representation, 2) economic growth, 3) fewer Chamorros wanting to leave the island for “better” opportunities in the states

What makes me most excited is the way that Chamorros will see themselves. There will be much to do, but we may finally be able to afford food when we can decide who enters our ports. We will have our water back in our hands.

?

Again, I would really like to be excited for this but until we can provide better education and healthcare with the Federal support that we have I am unsure we can sustain without. Again, just my personal opinion. It's not just about protecting our sacred sites and aquifers it should be about being able to provide our Chamorro people and other Guamanians with the services they need to thrive.

Security, self defense, economy

I am hopeful for a reunification of the Marianas and the CHamoru/Chamorro community AS A WHOLE. This survey claims to amplify the diverse voices of the CHamoru/Chamorro community, all the while excluding the voices of other CHamoru/Chamorro who are not from or do not reside on Guam. By this survey’s purposeful exclusivity to Guam, it fails to encompass the actual diversity of the CHamoru/Chamorro community, throughout the Mariãnas and the Diaspora. If the researchers weren’t aware, CHamoru/Chamorros are spread out across the entire Marianas archipelago and thus encompassing a truly diverse culture and community. The Diaspora was inevitably created due to the very same colonial factors that this survey claims to research. This exclusivity of Guam is disheartening, because by centering Guam voices, this survey is silencing the voices and experiences of my ancestors, my grandparents who survived WWII, served through wars, and who experienced land displacement due to over-development, over-militarization, constant colonization, and what they sacrificed in order for me to live the life that I do today. This exclusion of the rest of the CHamoru/Chamorro people perpetuates further divide amongst our islands and us as one culture and people, and will result in skewed data.

Positive change
Staying motivated and never giving up
Anxious. Joy. Faith.
It allows the CHamoru people of Guam to have control and a say in what happens to the island, land, people, culture etc
Growth and development
Love
The ability to control our resources and negotiate as serious participants with other countries
A better political status with the Federal government. Better access to education assistance and trading access
less military presence & more land for the locals and indigenous people of guam
A world where the Jones Act does not affect our islands, and we can build up our ports to better cater to cruise ships, and also establish ourselves as a Singapore of Micronesia. A place where we can still maintain our technology and only continue to build wealth and economic stability.
Cultural resurgence, improved education improved connect regionally, a more United Oceania, better sense of identity amongst Chamorus, the right to choose what happens to our land

Q25. If you said YES to Q24 (Do you spend more than half of the year living outside of Guåhan?), please provide the country and state. Otherwise skip to Question 26. (n=48, 1 response removed because respondent is a “full-time resident of Guam”)

-
USA mainland
Alaska
California USA
US Hawaii
USA: New York and Washington, D.C.
United States/Virginia
United States, California
I spend plenty of time all over the world
N/A
Portland, Oregon, USA
Washington, US - I've never been to Guam
Anchorage, AK
CA US
Germany/California
U.S. mainland
Texas usa
Hawaii
Hawaii and Oregon
USA Washington
State of Kentucky, Oklahoma, Louisiana. And Korea
Hawaii
Indiana, USA
US California, Nevada, Montana, Utah, Oregon., Michigan, Florida, Georgia, Virginia.
USA, Washington State
USA, WA
US
N/A
USA-Florida
Hawaii and Texas
USA, California
USA and California
Honolulu, Hawaii USA
California

A U.S. state
US
Saipan, Mariãnas
Washington State
CA, USA
Lived in O'ahu for 3 years but have been home for over a year
Japan
Germany
United States
California USA
USA. Hawaii
Hawaii
Honolulu, HI for university studies at HPU
Hawaii

Q30. If you are multiracial, please list any other racial or ethnic groups that you belong to. (n=18, with 4 responses removed because they indicated “No,” “NA” or some variant of “CHamoru only”)

Filipino
Filipino/Chamorro
Irish
Filipino
Chamorro and White/European
Filipina
Chamorro/Caucasian
Filipino, chuukese
Philapino/chamorro
1/8th Filipino (Ilocano)
Filipino, Chinese, Spanish, White
Chamoru Caucasian
Japanese, Caucasian
Filipino
Japanese and Filipino
Black
Filipino
Filipino white

Q33. Thank you again for your help and time. Is there anything else you'd like to share with us about how you think about being Chamorro or this survey? (n=19)

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Thank you for the opportunity!

No, not at this time.

Great survey. I hope more people can support Free Association (to include US citizenship for Guam). Also, I hope the people in charge will not be corrupted, and that self determination can be achieved through an extremely transparent process. Transparency is the only way we can become a successful nation-state on our own.

I am enjoying the good life, freedom, and safety as a Chamorro-American!

N/A

All societies are made up of the experiences (good and bad) of the I man taotao antiguo. This is a reality that many Chamorros fail to realize, the The identity of the Chamorro has many influences by trying to remove that in any form is disgrace to the Chamorro people. Let go of your hate for the US because honestly you never had it so good and trust me being a free association will only have people longing for the way it used to be. This pipe dream of separating from the US is irresponsible rhetoric that will only hurt the Chamorro people and the cost of this lesson may come at a very high price and the self-righteous tools spreading this fantasy will have nothing to say but sorry. The road to hell is paved with good intentions, so please stop and think about your actions before they start hurting the livelihood of people.

I'm part of the diaspora--I've never been to Guam or lived there but am active in the Chamorro community online

Biba Guahan!
Get Pia Mia to tweet about this :D
Keep them coming
Good Questions
Si Yu'os Ma'ase
GREAT questions and alot to think about but always reassuring when you know
Thank you for keeping records of our ever so shrinking culture and history. I belive it is very important
Islanders who are full time caretakers for their parents should be qualified for unemployment... not all jobs will adjust their schedules for being a CARETAKER for our parent's.
Vote republican
Very interested where this information will go.
I feel honored and privileged being a Chamorro woman. I am proud of who we are as a people, how far we've come, and what we stand for. It is my hopes that we can come together and determine what is best for our future generations, even if it is remaining a US territory. Biba Guam!