

All Souls Day-November 2, 2014
Revolution Books

*Dia de los Muertos: In memory of Jennifer Laude / Remembering Lost Beloveds /
Honoring our Continued Survivance.*

Intro – 5:45 – 5:59

Ritual – 6:00 – 6:05

Ashliana – 6:05 – 6:25

Break-Out Groups/Discussions/Group Input/Break-Up With Colonization – 6:25 – 7:00

Framing statement about the intersections and why we gather.

Ellen:

Before we formally start today's remembrance, we want people understand how and why we chose to gather. The event that preceded this one centered on racism and militarism in Hawai'i, specifically focusing on the Kollin Elderts case.

We chose to meet after this event because we saw a parallel between Jennifer Laude's murder, and the murder of Kollin Elderts. Kollin was murdered in 2011 by a US federal agent. This agent was in Hawaii as part of the heightened security forces here to protect world leaders and global corporations who were meeting for the Asia Pacific Economic Cooperation summit. On the agenda were discussions of the secret Trans Pacific Partnership, which provisions include elevating foreign corporations to equal status with sovereign nations. Military grade weapons and tools were supplied to local police to ensure the safety of those participating in this global capital convergence.

Jennifer Laude was murdered by a visiting US marine in Olongapo, a town near a former US naval base. The marine was there as part of 4000 US troops that had just finished joint military exercises in the pristine areas of Zambales and Palawan. It was a murder that Filipino activists feared would happen as a result of the newly renewed Enhanced Defense Cooperation Agreement between the US and the Philippines allowing US greater access to Philippine military installations in exchange for support during times of calamities and in the ongoing territorial dispute against China in the West Philippine sea.

Kollin and Jennifer are collateral damage at the hands of increased militarization of our islands in the face of global capital protecting its own interests. The military and the state are interested in protecting those considered most valued in our society, at the expense of those most vulnerable, and most marginalized. The military is conditioned, trained as walking weapons. They must dehumanize others in order to justify their right to enact violence.

Christine:

This violence is a violence that aggressive imperial powers have been using for hundreds of years. In the Philippines, as in Hawai'i, we also have traditions of katalonan/babaylan - our priestesses/shamans, who were women as well as transgender women, were vilified by Spanish priests. In Quezon, in the 17th century, transgender katalonan were driven into the mountains and, if they came into town, were forced to wear yellow, to distinguish them as transgender. The babaylan were called witches, and became the fabled Filipino monsters we know today like the aswang. Babaylan were fed to the crocodiles in order to completely eliminate their bodies so they wouldn't "come back." These feminine spiritual leaders were a threat to the new colonial powers and their violent suppression reflected just how intensely important it was to subjugate this powerful class of people.

These kind of violent divisions have become ingrained in our colonial consciousness.

Even though these events have occurred 300 years or even 100 years ago, our societies have become indelibly divided and marked by these actions. We buy into them, because we know that we win in this system by moving up at the expense of others.

In the Philippines, a universal anti-discrimination law which seeks to penalize profiling and other acts of discrimination based on ethnic origin, religious affiliation, and beliefs has been waiting to pass since 1998. This law included protections not only for lgbt people but for indigenous peoples in the Philippines, the elderly, etc. Due to its lgbt provisions, conservative religious elements had stopped this bill from passing. Jennifer Laude's death has been a touchstone for progressive movements, who have been building relationships across movements in the interim, and it has reinvigorated people's energy to try to pass this bill.

We know that these bills don't change a culture overnight. It is our work of building kinship, reciprocity and love that does that. We come here today to honor the lives that have been lost due to the consequences of violence and militarization and racism, and hetero-patriarchy, and in particular, Jennifer Laude's life.

Ritual – Grace

Ultimately, the value of today is us being together and building at these powerful intersections of oppression, so that we can know what it really means to value and love ourselves and each other across our differences, to decolonize our relationships and to heal.

Grace:

Today, we can gather on all Soul's Day to remember the lives of those taken too soon. We gather to affirm the community of the living that remain. In the face of oppression, We gather for those who take up the work of restoring and affirming love, bodies, land,

and justice. We do this mindfully in public, knowing these acts embody our kinship to one another.

Reader 2

As an extended 'ohana and pamilya, we step forward and stand in vigil together, memorializing those who've died by anti-transgender violence, state and military violence, gender violence and racism.

Reader 3 - Jenn

The many visions we hold as a beloved community are much larger and bolder than all these oppressive forms that attempt to claim our young and colonize our communities' imaginations. We join hands knowing our love and courage and creativity cross boundaries. Together we harness this power, to resist erasure and create new memories of solidarity.

Reader 4:

We gather for Jennifer Laude.

Reader 5:

We gather for Mike Brown.

Reader 5:

We gather for Kollin Elderts.

Grace:

We gather for all of us who live at the intersections of these violences.

Grace:

This evening will be passing out candles and flowers that will go on an altar of remembrance that we will build together.

Reader 2: Because all our lives matter.

Pass out candles

Grace: Christine will now share a little bit about who Jennifer Laude was.

Christine: Jennifer Laude's bio

Grace: We'd like to acknowledge the lives of others who have been lost this year.
Please call out names as you feel so moved:
For the transgender women lost
For the women who lost their lives to domestic violence
For those lost to military violence and war
To police violence

To intimate partner violence

Closing Poetry

Qwo Li Driscoll for Fred Martinez - Tagi

Babang-Luksa: To Shed the Black Cloth - Grace

Did anyone else bring a statement in they spirit of this event that they would like to share?

Christine? to introduce Ashliana

Tagi? to facilitate discussion after Ashilana's talk and then transition us to the Zine workshop:

Ashliana will likely present the challenges that mahu women face in Hawai'i. How are they particularly affected state violence, militarism, and occupation?

How do we as a community value and enact love for our mahu sisters and brothers?

Other discussion/reactions on the intersection of militarism/racism/gender violence

Breaking up with empire Zine workshop - Tagi

It's been the intentional strategy of the colonizer to impose hierarchies, to divide us.

Although we seek justice from the colonizer and must hold the state accountable to protecting us, we know this system will never value us the way we must be valued.

Therefore, we need to break up with our abuser!

How do we imagine sovereignty?

How can we use the analogy of the abusive relationship in relationship to colonialism?

What do we need as individuals and as a community to feel like we can break up?

Safety plan – talking to children, the people around us for support and to prepare. What is our safe word to use with someone on the phone who will be helping us to go? Do we have a savings account and stash of money to tide us through? Do we have a back packed and stashed at a friend's place? Important documents ready to go?

How do we revalue ourselves, build our self esteem and self confidence?

How about our spiritual health?

How about our batterers? How do we see them as human, as part of us, as worth redeeming?

There are lives that are rendered not valuable or visible.

We all carry an experience and pieces of those oppressions. But some more than others.

We want to be witness and mourn together.

With our collective together, how we can channel this energy, how we can protect ourselves and our communities.

Ashliana Hawelu-Fulgoni, co-founder and Executive Director of [Kulia Na Mamo](#), a non-profit organization established in 2003 to serve Hawaii's most disadvantaged mahuwahine (transgender) community. Through her work, Ashliana has developed an array of social services aimed at addressing the most critical daily needs Hawaii's mahuwahine face. These services include: HIV/AIDS and hepatitis C prevention interventions; sober support activities; pre-employment training service; suicide support group services; one-on-one (1-1) case management services; food bank; transportation services; and a speakers bureau. Ashliana is currently an active representative for the National Native American AIDS Prevention Center, Community Advisory Council (CAC); and is in-training towards becoming an aspiring Kumu Hula, a teacher in traditional Hawaiian Chant and Dance.