



Peace Bangka Peace Canoe

Balik sa Dagat (Return to the Sea) Bangka (Canoe) Journey
(BSDBJ)
in collaboration with the
National Asian Pacific Islanders Ending Sexual Violence
(NAPIESV)
May 30, 2014

I. INSTRUCTIONAL DESIGN

Through *Balik sa Dagat* (Return to the Sea) *Bangka* (Canoe) *Journey*, we take a step towards peaceful healing. We invite you to become 'artist-healers'¹ by practicing art and healing as an empowerment and community-building process.

A. Purpose:

The purpose of this shared training is to empower participants in a safe environment to experience the healing capabilities of creating with our hearts, our hands, our minds, our bodies and our spirit.

B. Intentions:

- 1) To provide space for creativity and a space to remember our shared connections and move forward in awareness.
- 2) For mind: To share dreams of the *bangka*, collaborate, and build communities through movement of the mind, sounds, storytelling, and mini-watercraft-building.
- 3) For body: To encourage participants to reconnect with their body and spirit and to realize their ability to facilitate healing individually and as part of a community.
- 4) For spirit: To reconnect with our ancestors, the soul of the *bangka*, *balik sa dagat*/return to the sea; building dream bridges with rainbows across the oceans for future generations (rainbows signifying diversity of peoples, gender, age and cultures).
- 5) To reconnect, align, transform and heal from trauma. We paddle onward and forward.



Photo 1. Mini-water craft created by a participant during BSDBJ's activities at a NAPIESV Event March 2014 in Emeryville, CA. This is one of the stories of resilience and strength of a collective healing journey to end sexual violence. It was the first time the participant created a Peace Bangka. ©BSDBJ 2014

*Photo on Cover. Mini-Bangka from Mindanao, private collection.

C. Learning Objectives:

By the end of the training participants will be able to experience and describe how images, movement, music, and mini-watercraft-building facilitate healing.

D. Target Population:

The target population is NAPIESV's identified organizations and future trainers. Size: 15-20 participants

E. Length and Format:

An 8-hour session of training on healing that includes meditation, sharing stories, mini-watercraft building, music, writing, sounds and practicing movement as part of NAPIESV's training program.

F. Guidance for the Facilitator:

- a) Facilitator to prepare and give multiple HANDOUTS (#1-15) in a folder/packet for each participant. Highly encourage to use recycled products and/or be creative with supplies for craft-making and use what is readily available.
- b) Helpful tips as guidance for those who may be reluctant in participating in this innovative workshop.
 1. Be respectful and speak in truth and from the heart.
 2. Create a supportive environment. **Important Friendly Reminders:** Take time to take care of yourself throughout the day of activities. Step outside and/or Seek help. Consider having a support system in place such as a therapist or counselor available on site. Have a list of local resources available to participants.
 3. Build craft-vessels as if you were teaching them to yourself.
 4. Honor cultural traditions and diversity.

G. Pre-Survey: Give Before Starting Introductions

TIME: 5-10 min

OBJECTIVE: Identify the participants in session.

Use the information shared as part of recapping in the Closing/Evaluation ending of the training.

SUPPLIES NEEDED: Pre-Survey forms, pens

HANDOUT: #1 Pre-Survey form

II. BALIK SA DAGAT BANGKA JOURNEY ON BOARD WITH THE NATIONAL ASIAN PACIFIC ISLANDERS ENDING SEXUAL VIOLENCE



Photo 2. The global connections of woven pieces and completed mini-watercrafts created by participants at NAPIESV's 1st Summit, San Diego, CA, September 2013. Each has a story of strength and resistance. Photo © NAPIESV 2013.

III. AGENDA OVERVIEW

See table below for the Facilitator's Agenda Overview. Activities include: movement in mind, body and spirit, meditation, mini-craft-building, writing, and sharing stories. For the participants' version, facilitators will give a shorter overview as Handout #2 Balik sa Dagat Bangka Journey NAPIESV Agenda Overview (see Handout Section).

Hour	Time	Sec	BSDBJ ACTIVITY	Purpose	Link to the 10 Rules of a Canoe	Theme
8:30	30 m	I	Instructional Design	Introduction	1, 4	Water
		II	Pre-survey			
		IV	On Board with BSDBJ and NAPIESV			
- 9:05	5 m	1	Agenda Details	Ground Rules	2,3,5	
		1	Warm Welcome			
- 9:05	5 m	2	A.M. Icebreaker	Wake Up	9	Reconnect
- 10:05	60m Total	3	Activity 1: <i>BANGKA JOURNEY: BRIDGES ON WATER</i> (5 parts) 1A. Introduction Peace Bangka 1B. E-Motion Mind 'Map' 1C. Rock the Bangka: Things People Keep Hidden and Not Told 1D. Release 1E. I am a Peace Bangka	Introduction to Bangka as a healing vessel Where are you on the journey and What needs healing	1,5, PS	
	5					
	15					
	30					
	5					
- 10:15	10 m	4	AM BREAK		9	Align
- 10:25	10 m	5	Activity 2: <i>JOY MEDITATION</i>	Let Go and Calming the Mind	5	
- 11:25	60m Total	6	Activity 3. <i>VOICES OF THE BANGKA</i> (2 parts) 3A. Intro to Rock the Bangka Stories 3B. Be the Peace Bangka: Writing from Wholeness	Reconnect via dreams and stories Writing from Wholeness	All, PS	
	15					
45						
- 12:25	60 m	7	LUNCH BREAK	Nourishment	6	
- 12:35	10 m	8	Recap P.M. Icebreaker	Reconnect with our bodies	9	
- 1:35	60 m	9	Activity 4. <i>ASSEMBLE YOUR PEACE BANGKA</i>	Create and build with stories	All	Transform
- 2:05	180m Total	10	Activity 5. <i>MOVEMENT/PADDLE DANCE</i> (3 Phases) 5A. Intro (Phase 1)	Reconnect mind, body and spirit	1,5,7	
	30 m					
- 3:35	60-90m	11	5B. Moving On (Phase 2)	Share story with movement	1,5,7	
- 3:45	10m	12	P.M. Break		6	Heal
- 4:45	60 m	13	5C. Launch and Celebrate (Phase 3)	Celebration	4,5,8,9, 10	
- 5:00	15 m	14	Closing and Evaluation	Closing	9	

IV. AGENDA DETAILS

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**MORNING SESSION WITH ONE 10 MIN BREAK**  
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Section 1. A WARM WELCOME

TIME: 30 minutes

Important Friendly Reminders

Take time to take care of yourself throughout the day of activities. Step outside and/or Seek help. Consider having a support system in place such as a therapist or counselor available on site. Have a list of local resources available to participants.

BACKGROUND ON HEALING

The following proposal excerpt is from NAPIESV's Listening Session Report 2012 as presented at the NAPIESV's 1st Summit *No One Can Tell Our Stories But Us, A Dialogue on Sexual Violence in Asian and Pacific Islander Communities*, in San Diego, CA in September 2013:

*'We need to value the important role of healing in our work. The healing goes beyond a medical "let's fix what's wrong" way, but healing for a deeper, spiritual and political need. We must value healing for the sake of our collective joy, safety and well-being. We must create spaces that go beyond offering testimonies and tackles the work of what collective healing would look like for our communities. We cannot continue to only fight a world we don't want, but we must also heal so that we can imagine new futures for ourselves and create a world we do want. The work of healing is political because it will significantly shift how we are able to be in relationships with one another, how we are able to build community and movement, and what we can believe is possible. For many of us, it is hard to accept that healing is possible. What would it mean to begin healing from not only generational sexual violence, but also from colonization, war, imperialism or internalized oppression? Imagine the transformative effect on all of us as we start to collectively heal from the impact of sexual violence in our communities – imagine what could be possible for our peoples.'*²

Little is known or studied about indigenous healing practices in the diverse group that falls under the umbrella of 'Asian and Pacific Islanders.' There are numerous Asian Pacific Islander cultural values and healing practices, just as vast as the ocean and the vessels and bridges of the world, thus Asian Americans use a range of healing methods. Traditional Chinese medicine has existed for ~3,000 years. Traditional Vietnamese healing derives from these historical roots. Laotians and Cambodians are influenced more by India and South Asia and have origins in *Ayurvedic* medicine.³ Polynesian culture and healing practices are influential in Hawai'i and other Pacific Islands. Some of the commonly used Native Hawai'ian traditional healing practices⁴ include: *lomilomi* (massage), *la'au lapa'au* (herbal or plant-based healing), *la'au Kahea* (prayer) and *ho'oponopono* (conflict resolution).⁵

Indigenous peoples practice traditional healing involves prayer, sacred rituals with songs and dances back into balance and harmony.⁶ Abrera (2009) documents that boat building in the Sama tradition involves prayer for each stage of construction.⁷

Healing has been defined as “the process of bringing together aspects of one’s self, body-mind-spirit, at deeper levels of inner knowing, leading toward integration and balance with each aspect having equal importance and value.”⁸ It is a process of empowerment, of regaining power lost, of restoring rational understanding and of regaining dignity.⁹¹⁰ The goal of healing is to restore balance.¹¹ Healing is a process of connecting and bringing together.

BALIK SA DAGAT BANGKA JOURNEY’S MISSION STATEMENT, VISION, AND GOAL

Balik sa Dagat Bangka Journey (BSDBJ) builds and heals our communities by connecting to our cultural practices and our natural world. BSDBJ is a creative and collaborative journey towards a more sustainable and healthy future. Our vision is to fulfill the dream of singers and dancers in canoes on the San Francisco Bay waters to heal Earth. Our goal is to create space where the community is able to safely experience the healing process from trauma, broadly defined and left open for those to define trauma for themselves but for our purposes it includes a range from a decolonizing healing process and/or trauma from any violence.

An invitation from Swinomish~Filipino (who refer themselves as *Indi-pinos*) friends led to the experience of the Paddle to Swinomish 2011 Tribal Canoe Journey¹², with the theme of “*Loving, Caring and Sharing Together*.” The Canoe Journey is a drug and alcohol free event, offering paddlers a spiritual and personal journey towards “healing and recovery of culture, traditional knowledge and spirituality.”¹³ BSDBJ advocates the drug and alcohol free policy during building and journeying both in and out of the *bangka*.

HEALING ANCESTRAL CULTURAL WOUNDS

Balik sa Dagat Bangka Journey hopes to share strengths of our seafaring ways in order to heal from ‘stuff’ that has been ‘shoved under the rug’ - the complex issues that are difficult to address or voice over time. Creating a safe space allows those who have not been able to share their voices to heal from the cultural historical trauma¹⁴ that has been passed on from generation to generation.

PEACE BANGKA, PEACE CANOE

The purpose of this shared training is to empower participants in a safe environment to experience the healing capabilities of creating with our hearts, our hands, our minds, our bodies and our spirit. The full day workshop will include movement of the mind, sounds, sharing stories, writing, and mini-craft-building ending with a collective launch and celebration.

Section 2. A.M. ICEBREAKER: WAKE UP! BANGON! (ARISE! in Bisayan)

TIME: 5 min

SUPPLIES: comfortable shoes and loose clothing, open space for group activity

Section 2A. SAMPLE WARM UP EXERCISES

Section 3. ACTIVITY #1: BANGKA JOURNEY: BRIDGES ON WATER (in 5 parts)

TIME: 60 min total for the five sections: 1A, 1B, 1C, 1D and 1E

SUPPLIES: butcher paper, markers, tape

HANDOUTS:

#5 The 10 Rules of the Canoe

#6 NAPIESV QUOTES

#7 *Ocean of Business* map

#8 Family Begins with Me

Section 3. ACTIVITY #1A. QUICK INTRODUCTION OF PEACE BANGKA (CANOE)

TIME: 5 min

PURPOSE: Introduce the Peace *Bangka* as an innovative healing tool

HANDOUTS:

#5 The 10 Rules of the Canoe

#6 NAPIESV QUOTES

Introducing the *Peace Bangka* as a bridge linked with indigenous roots and has a soul of its own. The *bangka* is a vessel on a journey. It is a bridge to reconnect, align, transform and heal. The Peace *Bangka* is the participant(s) as navigators in the journey of life, the sea of life. Facilitator may use quotes in HANDOUTS: #5 The 10 Rules of the Canoe and #6 NAPIESV QUOTES.

Section 3. ACTIVITY #1B. E-MOTION MIND ‘MAP’¹⁵

TIME: 15 min

SUPPLIES NEEDED: hands, open mind, open emotions, voices, bodies, butcher paper, marker (black and various colors if available), tape

PURPOSE: Participants will be introduced to ‘*E-motion*’ = *Energy in Motion* and the “*Don’t Rules.*” Participants will briefly experience a sample of a physical and visual release of blocked emotions.

Section 3. ACTIVITY #1C. ROCK THE BANGKA: THINGS PEOPLE KEPT HIDDEN AND NOT TOLD

Trigger Warning: Take care of yourself. Seek support as needed.

TIME: 30 min

SUPPLIES: paper with quotes, a pair of scissors, pens, at least two copies of 10 quotes on cut up paper for participants to use

HANDOUTS:

#6 NAPIESV Quotes

#7 *Ocean of Business* Map

#8 Family Begins with Me

PURPOSE: To give space for dialogue and healing and go deeper into the healing work, which is why we are here¹⁶ and to acknowledge unhealed wounds to be released/ to be forgiven. An example: Stigma¹⁷ may prevent children of incest, and/or descendants of sexual relations between clergy and women and/or children to readily share about their stories.

Section 3. ACTIVITY #1E. I AM A PEACE BANGKA

TIME: 5 min

HANDOUTS:

#5 The 10 Rules of the Canoe

#9 Movement is Life ~ Two-Way Bridges

#10 Honoring our connections via the
ancestral waterways

Refer to Photo 7 on Page 20

PURPOSE:

- 1) To answer the question, 'What does the *bangka* have to do with me?'
- 2) To share about Austronesian connections. It is reconnecting with ancestral history through the waterways with the *bangka* as a bridge. The *bangka* is one way that connects us with the water and the waterways, returning to our roots, returning to the womb, returning to the sea, a step to relearning our languages of the seafaring ways.

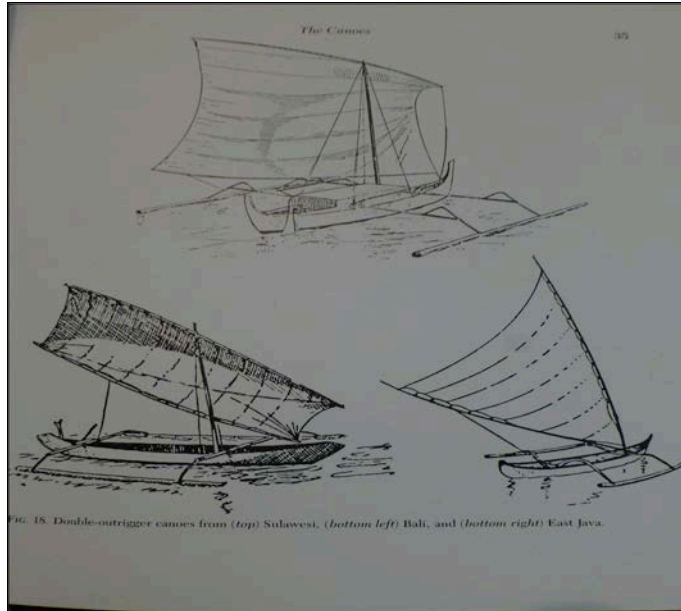


Photo 6. The Canoes Double-outrigger canoes from (top) Sulawesi, (bottom left) Bali, and bottom right) East Java. Retrieved from Wangka Austronesian Canoe Origins by Edwin Doran Jr., Texas A&M University Press, 1981.

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**Section 4. AM BREAK (10 MIN)**  
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*I am Peace Bangka journeying in the Sea of Life with its low and high tides.
Outrigger signifies Balance and Harmony
Paddles signifies Energy of Motion
Sail is your Mindset.
The front of the Bangka signifies the Future.
The back of the Bangka signifies the Past.
The center of the Bangka, where the heart is, represents the Present. © BSDBJ 2014*



Photo 7. *Bangka on Water*, private collection of Elizabeth Megino. Unknown painter.
Photo shown altered for BSDBJ purposes.

Section 5. ACTIVITY #2: JOY MEDITATION

NOTE: There will be two verbal guided short meditations provided for the full day training: the first one in the morning session with simple vocal guidance and the second guided meditation including sound therapy with soothing sounds of the ocean will be in the afternoon session.

TIME: 10 min

SUPPLIES: recorded meditation on YouTube, a projector, 1 Laptop, screen, internet access to YouTube

HANDOUT: #11 JOY MEDITATION

SPACE: a comfortable and quiet space to sit and meditate. Come with an open mind and open heart.

PURPOSE: *Letting Go and Calming the Mind*

Section 6. ACTIVITY #3. VOICES OF THE BANGKA (IN 2 PARTS)

TIME: 60 minutes (for both Activities #3A and #3B)

SUPPLIES: butcher paper, markers, tape, projector

OPTIONAL: laptop, screen, speakers, extension cord

OPTIONAL VIDEOS to share:

Choose from a selection of short videos from *Balik sa Dagat Bangka Journey* with themes of water, air, wood:

- 1) Rock the Bangka Spring 2013 poems available via link <http://bangkajourney.com/2013/06/01/all-aboard-on-pei-qi-xu/>
- 2) Return to the Sea ~ Balik sa Dagat 2012 <http://bit.ly/returntothesea2012>
- 3) The Wooden Cocoon <http://bit.ly/returntothesea-rock-the-bangka-1>
- 4) Ang Baruto (canoe in Bisayan) <http://bit.ly/returntothesea-rock-the-bangka-2>
- 5) Monsoon in Manila <http://bit.ly/monsoon2013>
- 6) Tongatong Balik sa Dagat <http://bit.ly/tongatongbsdbj>

HANDOUTS:

#5 The 10 Rules of the Canoe

#6 NAPIESV Quotes

#12 *Bangka* Tales: A *Bangka* Dream and *Buwaya*: Healing Ourselves ~ Healing Our Past

PURPOSE:

1. Participants will identify strengths and dreams during the craft-building activity.
2. To learn the value of dreams as guidance and sharing untold stories.
3. Strategize how to respond to sexual violence with accountability, trust, focus on healing, safety and wellness.
4. Introduce water-craft assembling.

Section 6. ACTIVITY #3A. INTRODUCTION TO ROCK THE BANGKA STORIES

TIME: 15 minutes

Section 6. ACTIVITY #3B. BE THE PEACE BANGKA: WRITING FROM WHOLENESS

TIME: 45 minutes

SUPPLIES: paper, pens, butcher paper, marker, tape

HANDOUT:

#6 NAPIESV QUOTES Refer to Peace Bangka Quote #4

#9 Movement is Life ~ Two-Way Bridges

Small Group Activity Begins:

Part 1. *Strength of the Bangka.* (5 min)

Part 2. *Shifting deeper in the waters.* (5 min)

Part 3. *Be the Peace Bangka* (10 min)

What would a response to sexual violence in our communities look like that was fundamentally about accountability, building trust, healing, safety and wellness?

Large Group Activity Begins: (20 min)

Part 4. Gather as one large group. Facilitator writes responses on a separate butcher paper.

Part 5. Facilitator asks 3 questions below to group.

1. *What do we want our children to inherit?*
2. *What kind of a world do we wish for ourselves and for our children?*
3. *What does that require of us now?*

Part 6. To conclude, find common themes and discuss. With the framework discussed in this section, prepare to assemble your Peace *Bangka* for the next activity.

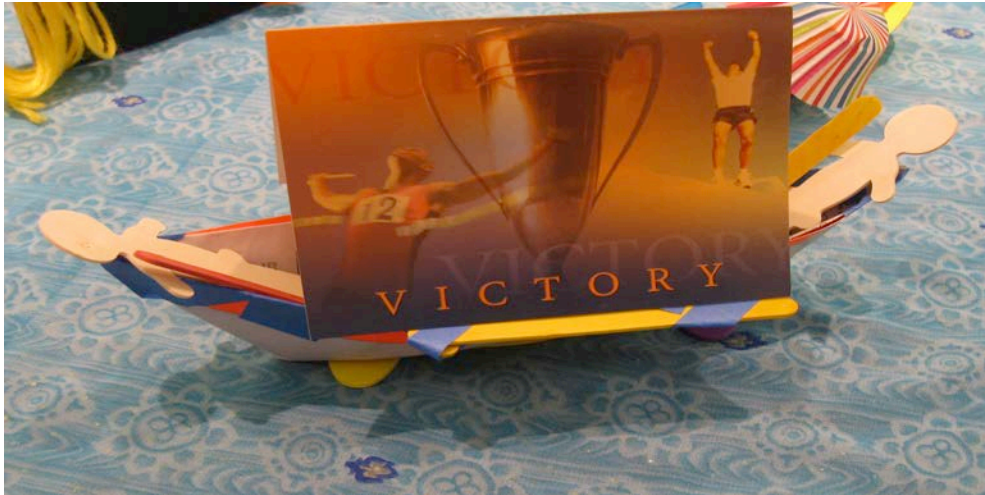


Photo 9. Bangka Family.

This was one of the Peace Bangkas created by this participant, a former refugee, who shared about the necessary mindset of being VICTORIOUS when journeying in the open sea *Not shown in the photo is that the participant included bangkas for the children as they travelled as a family ~ a bangka for the parents and each daughter/son and their families had a bangka. Created during NAPIESV's 1st Summit, San Diego, CA, September 2013. Photo © BSDBJ 2013.

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**Section 7. LUNCH BREAK TIME: 1 Hour**

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AFTERNOON SESSION WITH A 10 MIN BREAK

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**Back from Lunch ~ Recap**

Time: 5 min

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Section 8. P.M. ICEBREAKER: BRUSH AND SHAKE IT OFF!

TIME: 5 min

SUPPLIES: comfortable shoes and loose clothing, open space for group activity. Refer to Section 2A. Sample Warm Up Exercises

PURPOSE: Give love to your body, yourself

Section 9. ACTIVITY #4) ASSEMBLE YOUR PEACE BANGKA

TIME: 60 min

SUPPLIES NEEDED:

Highly recommend use of recycled items such as recycled non-glossy paper, recycled cards with messages or blank cards, recycled corks, toilet paper tube. For origami paper-bangkas, cut papers to a square form, glue sticks and/or tape, pen, pencil, sharpies, coloring crayons/markers, toothpick, strings. (Search for how to make origami boats online). Include coloring paper with either drawing of canoes for those reluctant to create a watercraft.

Have a first aid kit available i.e. bandaids for minor paper cuts.

OPTIONAL: For the advanced craft-builder: hand tools such as a hand file, a rasp and small pieces of wood (non-chemically treated) to file/carve a wooden canoe/paddle. Have appropriate waste receptacles for wood shavings.

HANDOUTS:

#9 Movement is Life ~ Two-Way Bridges

#13 Words of Wisdom: *Wehelu* Peacemaker and I Know Why the Caged Bird Sings

Section 10. ACTIVITY #5. MOVEMENT/PADDLE DANCE (IN 3 PHASES)

TIME: 180 min total for Activities #5A, #5B and another 60 min for Activity #5C

SUPPLIES:

IPOD/boombox, music CD; comfortable, loose clothing, comfortable shoes, open space, woven floor mats (*banig*, pronounced *buh-NIG*), large cloth with ocean colors preferably blue cloth, paddles (if available), mini-bangka model or picture of various vessels (see Handout #8) for intention, butcher paper, markers, tape, a drawing on butcher paper of CATEGORIES on butcher paper: Individual, Family, Community, Institution, Historical Connection

PURPOSE:

Employing some of the movement techniques introduced sometime earlier in the training i.e. brushing of energy from the body, transforming/releasing traumas and stepping slowly with empowered and focused intention, participants will circle slowly around this "river" of thoughts and be guided in letting their body and motion transform the many words they see into healing, strength and resilience. As the music comes to conclusion participants will be guided in a symbolic release as the "river" flows away in the distance.

Section 10. ACTIVITY #5A. MOVEMENT (PHASE 1 OF 3)

*PLEASE NOTE that this particular scenario can be changed or adjusted to fit the needs of participants as well as the level of experience of those who wish to implement it.

Trigger Warning. The emotional and psychological response can be very powerful and should be supported with

experienced caregivers.

At this point, participants continue to build craft-vessel to be completed by next activity.

TIME: 30 min

PURPOSE: Share a journey of healing ~ A brief historical perspective of the value and practice of music and dance. Facilitator introduces the connection of healing and movement.

Section 11. ACTIVITY #5B. MOVING ON: TRANSFORMATION AND RELEASE (PHASE 2 of 3 of the Movement/Paddle Dance)

At this point, participants will have their crafted sea vessel completed.

TIME: 60-90 min

SUPPLIES:

erasable markers, paper, pens, tape, a blue fabric, mini-bangkas crafted

a drawing of CATEGORIES on butcher paper: Individual, Family, Community, Institution, Historical Connection, IPOD/boombox, music CD, music in the background

PURPOSE: The second phase is movement includes writing about exceptional and unique things that people bring to the world.

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***Section 12. PM BREAK (10 min)***

*Optional: Play Music With Gentle Ocean Sounds*

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Section 13. ACTIVITY #5C. LAUNCH AND CELEBRATE (PHASE 3)

TIME: 60 min

SUPPLIES: 1-2 large cloth with colors of the ocean, completed crafted-bangka, music player, speakers

PURPOSE: Welcoming the dance of healing energies, Empowered by what they bring as we launch and celebrate.

14. CLOSING / EVALUATION

TIME: 15 min

Share Balik sa Dagat Bangka Journey's contact information:

Email: baliksadagat@gmail.com

Balik sa Dagat Bangka Journey Website: <http://bit.ly/bangkajourney>

LIKE/SHARE Bangka Journey on Facebook

VII. REFERENCES AND SUGGESTED LINKS

¹ Samuels, Michael and Lane, Mary Rockwood (2013). Healing with the Arts. New York: Atria Paperback.

² Department of Justice, Office on Violence Against Women (2013). *No One Can Tell Our Stories But Us: A Dialogue on Sexual Violence in Asian and Pacific Islander Communities*. National Organization of Asian & Pacific Islanders Ending Sexual Violence Listening Sessions Report August 2013.

³ Mau, M., MD, MS: *Health and health care of Native Hawaiian and other Pacific Islander Older Adults*. Retrieved from http://geriatrics.stanford.edu/ethnomed/hawaiian_pacific_islander. In Periyakoil VS, eds. eCampus Geriatrics, Stanford, CA, 2010.

⁴ <http://www.alohaspiritaunty.com/> and <https://www.youtube.com/watch?v=ywBGztrHAN8>

⁵ Mau, M., MD, MS: *Health and health care of Native Hawaiian and other Pacific Islander Older Adults*. Retrieved from http://geriatrics.stanford.edu/ethnomed/hawaiian_pacific_islander. In Periyakoil VS, eds. eCampus Geriatrics, Stanford, CA, 2010.

⁶ Mau, M., MD, MS: *Health and health care of Native Hawaiian and other Pacific Islander Older Adults*. Retrieved from http://geriatrics.stanford.edu/ethnomed/hawaiian_pacific_islander. In Periyakoil VS, eds. eCampus Geriatrics, Stanford, CA, 2010.

⁷ “There is a prayer for each stage of the construction and each part of the boat so that the entire ship is built on prayer.” By Abrera, M.B.L. (2009). Boat building Keeping a Sama tradition alive, Philippine Daily Inquirer. Retrieved on <http://opinion.inquirer.net/inquireropinion/talkofthetown/view/20090606-209169/Boat-building>

⁸ Dossey BM, Keegan L, Guzzetta CE, eds. *Holistic Nursing: A Handbook for Practice*. 4th ed. Sudbury, Mass: Jones & Bartlett Publishers; 2005.

⁹ Monahan, C. (1993). *Children and trauma: A parent's guide to helping children heal*. New York: Lexington Books.

¹⁰ “Crew on sailing ships during the Manila-Acapulco Galleon like trade servant women and concubines on galleons” By Dr. Cesar D. Candari *Brief History of Filipino Immigrants: How I Came to America*. Retrieved from <http://asianjournalusa.com/brief-history-of-filipino-immigrants-how-i-came-to-america-p8835-163.htm>

¹¹ Archibald, L. Dewar., J. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 8 (3) 2010.

¹² Washington Tribes Tribal Canoe Journey Website. Retrieved from <http://www.washingtontribes.org>

¹³ Ibid.

¹⁴ Guevarra, Rudy P. (2011). Filipinos in Nueva Espana: Filipino-Mexican Relations, Mestizaje, and Identity in Colonial and Contemporary Mexico Rudy P. Guevarra Jr., *Journal of Asian American Studies*, Volume 14, Number 3, pp. 389-416 (Article) Published by The Johns Hopkins University Press DOI: 10.1353/jaas.2011.0029. According to Guevarra (2012), the 250 years that Filipinos and Mexicans initially came into contact through Spanish colonialism and their involvement in the Manila-Acapulco galleon trade laid the foundation for what would become a large, cultural, religious, agricultural, and human exchange across the Pacific. Guevarra state that the forces of colonialism and global migration influenced our lives traces back to 250 years of the galleon trade, [whereas], Filipino and Mexican *indios* and *mestizos* arrived in each other's countries as slaves, servants, concubines and soldiers (page 9, 13). Though not in numbers comparable with other European powers in the transatlantic slave trade, Spain nonetheless brought slaves as part of the galleon cargo. Pacific ports such as Acapulco were used as docking stations to deliver these slaves into Mexico and other parts of South America. Slaves were also used in conjunction with other local and mixed-race populations to replenish the local supply of Mexican *indios* who, not even fifty years earlier, were decimated by Spanish diseases. Filipino *indios* and Chinese and African slaves were thus brought in to supply the demand for indentured labor in what became known as the “Acapulco slave trade.” Filipino *indio* women suffered other indignities. They were used as concubines for Spanish nobles and other officials, who often times impregnated and abandoned them once they reached port. This practice became such a problem that the Spanish Crown wanted to avoid it altogether; thus a decree was issued in 1608 to put an end to this custom: “One prominent official had carried fifteen of these women with him on the voyage. Several were delivered of children by him, while others left the ship at Acapulco in a pregnant condition, ‘which made a great scandal.’”

¹⁵ Brown, K., Cahambing, M.A., & Koide, M. (2005). *Spirit of Dance: Coping with Loss Training Plan*, SFSU MPH Spring 2005, HED 845 Training and Educational Process, Professor Vivian Chavez, May 18, 2005, Unpublished work.

¹⁶ Borah, Eloisa Gomez. Chronology of Filipinos in America Pre-1898. (1997-2004). <http://personal.anderson.ucla.edu/eloina.borah/chronology.pdf> It can be said that Filipinos, often referred to as Luzon Indians or Manila Men, were on sailing ships on the world's seas and oceans from the earliest of times -- not limited to Spanish galleons or to the Manila Galleon Trade years of 1565-1815 "When did Filipinos first come to America?", in *Americans of Filipino Descent - FAQs* by Eloisa Gomez Borah

¹⁷ Tomlin, SS. Child Abuse Neglect. Stigma and incest survivors. 1991;15(4):557-66.