

2019 FOURTH INTERNATIONAL BABAYLAN CONFERENCE

MULING PAG-UUGAT
RE-ROOTING

LEARNING LAND, UNLEARNING EMPIRE: RECOVERING
"INDIGENOUS" ROOTS AND CREATING KAPWA RELATIONS
IN THE SETTLER COLONIAL DIASPORA

Hosted by the Center for Babaylan Studies & Kapwa Collective
WAHTA KANIEN'KEHA:KA TERRITORY
YMCA Camp Pine Crest
Torrance, Ontario, Canada
September 20 - 22, 2019



TABLE OF CONTENTS

MULING PAG-UUGAT / RE-ROOTING

- COVER PAGE
- INNER COVER PAGE
- TABLE OF CONTENTS
- LAND ACKNOWLEDGEMENT
 - TWO-ROW WAMPUM TREATY GUSWENTA
 - PIITAAPAN
 - THANKSGIVING ADDRESS
- WELCOME LETTER
 - WHAT IS MULING PAG-UUGAT?
 - WHO IS CFBS?
 - WHO IS KAPWA COLLECTIVE?
 - CREATING MULING PAG-UUGAT
- SACRED CEREMONIES + COMMUNAL DAMBANA
 - CREATION OF SACRED SPACE
- ELEMENTS OF CARE: EMBODYING OUR KAPWA-RELATION
 - TUBIG - TIMING
 - LUPA - ACCESSIBILITY
 - HANGIN - SAFETY CARE WORKERS
 - APOY - HEALING SPACES + SELF CARE SUGGESTIONS
- LOGISTICS:
 - YMCA ACCOMODATIONS
 - TRANSPORTATION + DIRECTIONS
 - FOOD ALLERGIES & SENSITIVITIES
 - (MORE ON ACCESSIBILITY)
- CONFERENCE THEME SONG
- THANK YOUS & ACKNOWLEDGMENT

LAND ACKNOWLEDGEMENT



THE TWO-ROW WAMPUM TREATY GUSWENTA

The Two-Row Wampum Treaty Guswenta outlines the relationship between settlers and the Haudenosaunee people of this land with one row representing the canoe of the Haudenosaunee and the other row the canoe of the settlers in the river of life. As Filipinos on indigenous land, we can view this treaty as one canoe for the Haudenosaunee people, and one bangka for us.

IMAGE FROM WWW.ONONDAGANATION.ORG



PIITAAPAN ᐱᑕᑦᑭᑦ

Piitaapan ᐱᑕᑦᑭᑦ is an Anishinaabe word referring to the focal point where the sun emerges in the horizon, the past and future merging into the present. *As Filipinos, we can draw from our ancestors and descendents to move in the present.*

These statements were written by Mykelle Pacquing drawing from oral teachings from Haudenosaunee and Anishinaabe teachers. They are offered as a framework to understand our gathering at this conference.

PHOTO CREDIT: MYKELLE PACQUING, 2019

OHÉTON KARIHWATÉHKWEN
THANKSGIVING ADDRESS

Sewatahonhsí:iost ken'nikarihwésha sewakwé:kon. Ne
ka'tentshitewanonhwerá:ton ne Shonkwaia'tison, ne wáhi rohsa
'ánion akwé:kon tsi nahó :ten teiotawénrie ne tsi iohontsá:te.
Let us all listen for a moment. We will give thanks to the Creator,
for it is he who has made everything that is in this universe.

Teiethinonhwerá:ton ne Onkwehshón:'a
Let us give thanks to all people

Teiethinonhwerá:ton ne lethi'nisténha Ohóntsa
Let us give thanks to our Mother Earth

Teiethinonhwerá:ton tsi Kahnekarónnion
Let us give thanks to all waters

Teiethinonhwerá:ton ne Kentson'shón:'a
Let us give thanks to all fish

Teiethinonhwerá:ton ne Ohterá'shón:'a
Let us give thanks to all roots

Teiethinonhwerá:ton ne Ohonté'shón:'a
Let us give thanks to all plants

Teiethinonhwerá:ton ne Ononhkwa'shón:'a
Let us give thanks to all medicines

Teiethinonhwerá:ton ne Otsinonwa'shón:'a
Let us give thanks to all insects

Teiethinonhwerá:ton ne Tionhéhkwen, ne ne áhsen nikontaté'kén:
'a - Ónehste, Onon'ónsera, Osahé :ta
Let us give thanks to the sustainers of life, the three sisters -
corn, beans and squash

Teiethinonhwerá:ton ne Kahihshón:'a, tánon kwah
tkonwakowá:nen - Niiohontésha
Let us give thanks to the fruits, and the leader, the strawberry

Teiethinonhwerá:ton ne Kontirio, tánon kwah tkonwakowá:nen -
Oskenón:ton

Let us give thanks to the animals, and the leader, the deer

Teiethinonhwerá:ton ne Otsí'ten'okón:'a, tánon kwah
tkonwakowá:nen - Á:kweks

Let us give thanks to the birds, and the leader, the eagle

Teiethinonhwerá:ton ne Karontá'shón:'a tánon Okwiré'shón:'a tánon
kwah tkonwakowá:nen - Wáhta

Let us give thanks to the trees, the shrubs, and the leader, the maple

Teiethinonhwerá:ton ne Kaié:ri Nikawerá:ke - Othoré:ke, Nà:kon,
Entié:ne, É:neken

Let us give thanks to the four winds - North, East, South and West

Teiethinonhwerá:ton ne lethihsothó:kon Ratiwé:ras
Let us give thanks to our Grandfathers, the Thunderers

Teiethinonhwerá:ton ne lethihsótha Ahshonhénhkha Karáhkwa
Let us give thanks to our Grandmother, the Moon

Tetshitewanonhwerá:ton ne Ehtshitewahtsí:'a Tiekhehnéhkha
Karáhkwa

Let us give thanks to our older brother, the Sun

Teiethinonhwerá:ton ne tsi lotsistohkwarónnion Tsitkaronhiá:te
Let us give thanks to the stars in the heavens

Tetshitewanonhwerá:ton ne Shonkwaia'tison (Ká'satstenhserakó:wa
Sa'oié:ra)

Let us give thanks to the Creator (all natural force/power)

Ó:nen tho niió:re wá'kkwé:ni. Toká' thé:nen sonké'nikónhrhen í:se ne
é'ia'sewatahsónteren tánon ská'nikón:ra' kénhak tánon tsonhniióhak.
This is as far as I am capable of. If I have forgotten anything, then
you continue and be of one mind and keep healthy.

*This Thanksgiving Address was provided by Pine Tree Chief
Kanerahkénia:te (Terry Sahanatien).*

ONE CANOE
ONE BANGKA



SEA/STARS VISUAL BY ALTHEA BALMES & JEN MARAMBA

"AS FILIPINOS ON INDIGENOUS LAND, WE CAN VIEW THIS TREATY AS ONE CANOE FOR THE HAUDENOSAUNEE PEOPLE, AND ONE BANGKA FOR US."

Dear Conference Participants,

It is our pleasure to welcome you to the Fourth International Babaylan Conference centred on the theme: *Muling Pag-Uugat (Re-rooting) - Learning Land, Unlearning Empire: Recovering "Indigenous" Roots and Creating Kapwa Relations in the Settler Colonial Diaspora* from September 20-22, 2019.

This gathering takes place near Wahta Mohawk territory. The Wahta Mohawks are Indigenous People who relocated to this land in 1881 from Kanasatake, Oka, Quebec. They are mainly descended from Mohawks who were members of the Five Nations confederacy, which also included the Oneida, Onondaga, Cayuga and Seneca. When the Tuscarora joined in the early 1700's they became the Six Nations Confederacy.

The Mohawk Nation is the Eastern Door of the Iroquois Confederacy, responsible for protecting its easternmost territory. The Confederacy still exists and the People continue to refer to themselves as Haudenosaunee or People of the Longhouse.

Today there are eight communities that comprise the Mohawk Nation: Akwesasne, Kahnawake, Kanasatake, Six Nations, Tyendinaga, and Wahta in Canada, and Kanatsiohareke and Ganienke in the United States.

Conference organizers have met with Elders and Indigenous teachers to learn about treaties, protocols and our responsibilities as guests on Turtle Island. We are grateful for their generosity and guidance as we begin to build relationships with the Wahta Mohawk community.

At this gathering, we invite participants to reflect on these questions, and to offer their own:

- *What does it mean to engage in "indigenous work" as Filipinx People living in the diaspora?*
- *How do our identities as settlers/guests/atbp-etc teach us about being "rooted in place"?*
- *How do we align our own liberation work in collaboration with Indigenous People and other historically marginalized and displaced peoples?*
- *How do we ground ourselves in sustainable practices and learn respectful co-existence with all living beings?*

We are grateful to gather together with you.

Please review your conference packet thoroughly!

For the CfBS Core: Aimee, Christina, Jana, Jen, Jo, Lily, Nina, Olivia, Orion, Vanessa

For Kapwa Collective: Aimee, Althea, Christine, Jen, Jo SiMalaya, Kristen, Mykelle

MULING PAG-UUGAT / RE-ROOTING

For more information about the Wahta Mohawk and their Territory, here is a resource list: www.wahtamohawks.com
www.wahtamohawks.com/cultural-healing-centre

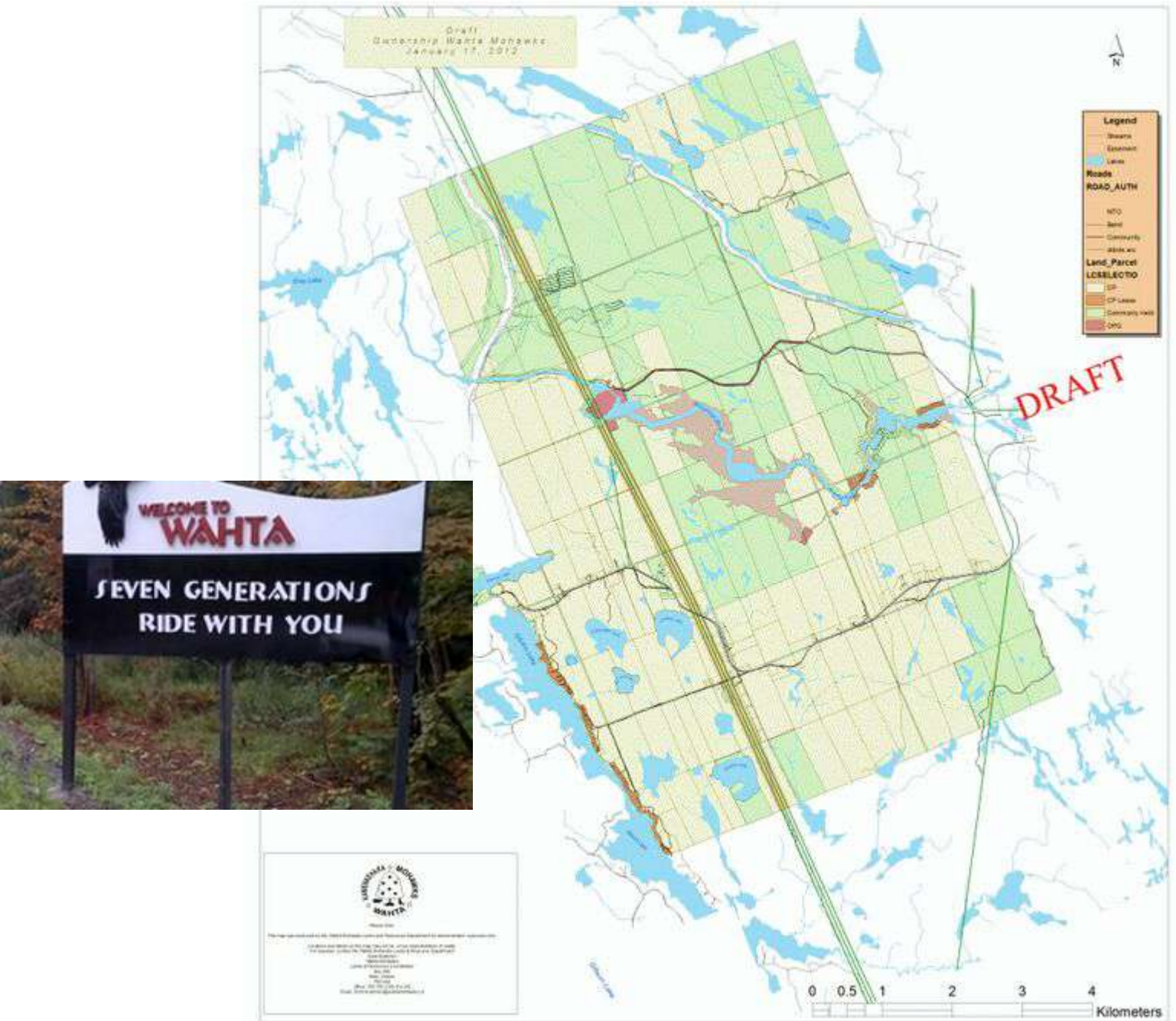


IMAGE DESCRIPTION: MAP OF WAHTA MOHAWK TERRITORY & ROAD SIGN THAT READS: "WELCOME TO WAHTA - SEVEN GENERATIONS RIDE WITH YOU"

WHAT IS A LAND ACKNOWLEDGEMENT?

While a written statement is a necessary step, as Kapwa Collective we feel it is crucial to also establish relationships with local indigenous communities and develop our ally-ship with Elders, teachers, and Indigenous community members. We hope to continue learning what it means to be an ally, friend, kapwa, while learning how to embody our responsibilities as settlers of these occupied lands known as Turtle Island.

WHY THIS LAND?

In September 2018 Kapwa Collective visited 3 sites that were potential spaces for our gathering. We were immediately drawn to YMCA Pine Crest. Surrounded by lakes, and moving along the grandfather and grandmother rocks and trees brought us into a place of awe, joy, and play! The power and beauty of the land and water resonated. It called to us, and we chose to listen to the land.

The design and architecture of the Pine Crest grounds honours the natural landscape by flowing with and around it. A principle we can mirror as we, as humans, learn to heal our destructive pattern of forcing the land to accomodate us (by bulldozing it to suit our needs). We choose to see the uneven, rocky terrain as a challenge for us to learn how we can accomodate ourselves to the land and its rhythms. Let the land lead us.

In pakikipagkapwa, consideration for others, we have come up with strategies to make our gathering as safe, accessible, and inclusive as possible. You can read through these methods in the following pages, through the Elements of Care.

WHAT IS THIS CONFERENCE & WHAT IS
"MULING PAG-UUGAT" (RE-ROOTING)?

Dear Attendees to the 2019 Babaylan Conference:

Mabuhay tayong lahat!

We welcome you to the 4th international Babaylan Conference!

At this time when the Earth is experiencing great ecological crisis and major transitions, we seek to gather as human beings to re-learn how to be fully present in our bodies and remember how to be rooted and connected to the land, our home. This intent is reflected in the conference theme, *Muling Pag-Uugat (Re-rooting)* - Learning Land, Unlearning Empire: Recovering "Indigenous" Roots and Creating Kapwa Relations in the Settler Colonial Diaspora.

The task of re-rooting is not a simple process. For some, our Indigenous Souls were first called forth by the sounds of gongs, chants, and drum beats; by the sights of intricate patterns and colours embedded in ancestral designs; and to the values of *kapwa* (shared being), *loob* (inner heart), and *dangal* (honour). These reminders, often passed on by Elders and Storytellers, gave us a glimpse of who we once were - a people without colonial imposition.

But how can we now now navigate the waters of remembering when:

- we no longer live on our ancestral homelands;
- we learn that we're in fact living on stolen indigenous lands;
- and we are told by the dominant culture that such a "return" to an "ancestral past" is not possible?



WHAT IS THIS CONFERENCE & WHAT IS
"MULING PAG-UUGAT" (RE-ROOTING)?

As co-organizers, our shared hope is that this gathering will bring us together to support each other in understanding our responsibilities as diasporic and settler peoples seeking more just relations with all beings in our respective dwelling places.

As Peoples who have been uprooted from our own ancestral lands - and who now live, work, and benefit from the resources on Indigenous Peoples traditional territories - we acknowledge the importance of doing this work with humility, open hearts, minds, emotions, and spirits.

We offer respect and deep gratitude to the Wahta Kanien'Keha:Ka community and Pine Tree Chief Kanenrahkénia:te (Terry Sahanatien) for helping us move forward in a good way.

As we begin this journey together, we share this call used in several Visayan languages including Cebuano, Hiligaynon, Waray, and more:

Padayon! / Let us move forward together!





WHO IS THE CENTER FOR BABAYLAN STUDIES?

The Center for Babaylan Studies is a diasporic-based non-profit organization, currently volunteer-run, that seeks to promote Filipino Indigenous Knowledge Systems and Practices (IKSP). CfBS organizes conferences, workshops, retreats, and symposia as avenues for the dissemination of IKSP to Filipinos in the diaspora. CfBS-influenced individuals and groups also create partnerships with indigenous communities in the Philippines and in the US and Canada for mutual support and learning. Those who attend and participate in CfBS activities often find inspiration and support to create their own creative and scholarly culture-bearing work in their local communities.

You can follow CfBS activities online at:
CenterforBabaylanStudies or
www.facebook.com/groups/CenterforBabaylanStudies

(Image Description):

This is the Babaylan Mandala logo created by Perla Daly.



(Image Description): This is a photo of Kapwa logo - the centipede with its legs representing the many generations of our past and future ancestors.

WHO IS KAPWA COLLECTIVE?

Kapwa Collective is a group of Filipinx* Canadian artists, critical thinkers, and healers who work towards bridging narratives between the Indigenous and the Diasporic, and the Filipinx and the Canadian. We facilitate links among academic, artistic, activist, and other communities in Toronto.

Kapwa Collective functions as a mutual support group based on the core value of "kapwa". Virgilio G. Enriquez, known as the founder of Sikolohiyang Pilipino (Filipino Psychology), initially proposed a concept of personhood centered on the core value expressed in the word kapwa, as described by author, Katrin de Guia:

"Kapwa is a Tagalog term widely used when addressing another with the intention of establishing a connection. It reflects a viewpoint that beholds the essential humanity recognizable in everyone, therefore linking (including) people rather than separating (excluding) them from each other. Enriquez felt that this orientation was an expression of 'humanness at its highest level'." - from Kapwa: The Self in the Other, Worldviews and Lifestyles of Filipino Culture-Bearers

Kapwa Collective believes in creating relationships with Indigenous Peoples around the world, as we seek to understand our own identities as diasporic people and settlers on Turtle Island. Increasingly, we understand that incorporating Indigenous knowledge, systems, beliefs, and practices is important towards our survival as a species in this world that is in a deep ecological crisis.

*We use the term Filipinx to acknowledge the fluidity of gender identity in our communities.

CREATING MULING PAG-UUGAT: OUR KAPWA CONNECTION

Since 2012, Kapwa Collective has participated in international collaborations including the KAPWA-3 Conference on Indigenous People in the Academe (Baguio City, Philippines, 2012), the 2nd International Babaylan Conference - *"Katutubong Binhi/Native Seeds: Myths and Stories that Feed our Indigenous Soul"* (Pomo and Coast Miwok Territory, 2013), and the 3rd International Babaylan Conference - *"Makasaysayang Pagtatagpo/Historic Encounters: Filipinos and Turtle Islanders Revitalizing Ancestral Traditions Together"* (Unceded Coast Salish Territories, 2016).

Some of our past projects include B A T O K (Kalinga Tattoo) Markers of Identity: From Indigenous to Diasporic (2012); TBOLIXTO - a cultural exchange between the Lake Sebu School of Living Traditions (Philippines) and the community in Toronto (2014); Restless Precinct - a site specific project on land, indigeneity, and decolonization in Scarborough's Guild Precinct (2014); CMC Magazine Issue 1: *Womxn. / / / An offering* (2016); and *"Katutubong Binhi (Native Seeds) Offering"* (2017) a zine created as part of Marvellous Grounds - a project that seeks to document and create space to vision the ways that QTBIPOC (queer and trans Black, Indigenous and people of colour) create communities, innovate projects and foster connections within Toronto/Three Fires Territories and beyond.

We are honoured to benefit from the guidance of indigenous and community leaders including:

- Amy Desjarlais (Ojibwe/Potowottmi Anishinaabe, Amik Dodem/Beaver Clan Wasauksing First Nation) knowledge keeper
- Laini Lascelles (Lanaape, Wolf Clan) spiritual healer
- Lee Maracle (Stö:lo Nation) author and educator
- Maria Montejo (Mam Jakaltec / Popti Nation, Deer Clan) knowledge keeper
- Martha Ocampo, race, culture and mental health activist
- Lagitan Mamerto Tindongan, (Ifugao) mumbaki / shaman

In 2018, CfBS invited Kapwa Collective to host the 4th International Babaylan Conference. After much reflection, our small but resourceful group agreed to co-create the gathering with support from the Wahta Kanien'Keha:Ka community and core members of CfBS.

We have developed protocols for sacred, safer and inclusive spaces centred around four elements of care. We are honoured to share these offerings with you with loving intentions and in the spirit of kapwa.



SACRED CEREMONIES

THANKSGIVING ADDRESS

Offered by Wahta Mohawks Pine Tree chief,
Kanenrahkénia:te or Terry Sahanatien

FIRE CEREMONY

Offered by Ifugao Mombaki, Mamerto Tindogan

CLOSING

Offered by Wahta Mohawks Pine Tree chief,
Kanenrahkénia:te or Terry Sahanatien

KAPWA JAM

Communal curation

***It is requested that no pictures or video be taken of any of the formal ceremonies to maintain the sacredness of the work.*

COMMUNAL DAMBANA

The Communal Dambana (altar) is a sacred space for connecting to ancestors and the Divine. We have constructed our Communal Dambana through the traditions that have been practiced by Core Members of both CfBS and Kapwa Collective and have also received guidance from Mamerto Tindongan, Ifugao Mombaki. The foundations of the Communal Dambana are the elements of Earth (Taro/Salt,) Air (Tobacco), Fire (Candle), Water, and Spirit (Wine). There are also symbolic offerings to the ancestors as a means of asking permission, as an invitation to join us, and for asking for support as we hold this sacred gathering.

We ask all participants to bring a sacred object connected to what they uniquely bring to this gathering. These items should honour them and their ancestors and represent the intentions being held for the gathering.

Printed Protocols will be present in areas of Ceremony.

CREATION OF SACRED SPACE / ALTAR

(DAMBANA TEACHINGS FROM IFUGAO/ILOKANO TRADITIONS)

ITEMS	MEANING	SPECIFICITIES OF PLACEMENT ON DAMBANA
Sacred Cloths for table top	In connection to the peoples that you are wishing to connect to. Can also just be to help beautify the space for the liking of the Ancestors	Cover entire Dambana
Flowers	Again used to beautify the space, but colours can be connected to different moments and rites of passage. White is a colour that is connected to calling in Ancestors - in the Philippines we use Sampugita (Arabian Jasmine) to call them in.	Throughout the Dambana
Ataang Plate (Good to have- Betel nut and/or betel leaf, Cooked Egg, Rice, Sticky Rice Cake, Palm Leaves- Sugar Cane/ Banana Leaves)	Food offering for the Ancestors	Should be central, and if it is for specific ancestors, place objects for that ancestor near the food specifically for them.
Taro	Earth - Taro is the first domesticated plant eaten by man, so it connects us to our common ancestors.	Northern Orientation on the Dambana
Tobacco and bowl	Air - (creates sacred smoke when burnt). Tobacco is also used by the Native Americans as offering when seeking knowledge from an elder	Eastern Orientation on the Dambana
A bowl of Water	Water - Water is life, connected to the flow of life and death - where we begin and we close our journey. Also connected to the Divine Feminine power.	Western Orientation on the Dambana

CREATION OF SACRED SPACE / ALTAR

(DAMBANA TEACHINGS FROM IFUGAO/ILOKANO TRADITIONS)

Lighted CandleHolder / Plate (Possible Electric Candles)	Fire - A connection to creation, (creation of man) and the Sun/Light of living that energizes, feeds and warms all of life. Also connected to the Divine Masculine.	Southern Orientation on the Dambana
A bowl of Wine (Rice Wine preferably)	Spirit - An offering, sacred drink, also when you drink it is meant to bring you closer- open you to spirit.	Central on the Dambana
A bowl of rice - Wooden Rice Urn	Offerings to the ancestors, Rice is the gift that is given by the Gods and that is a collaborative creation with great labor made by our ancestors.	Central and at top of Dambana
Relics/ Items/ Photos	Items that belonged or are connected to those ancestors	Can be placed throughout Dambana
Ritual Items (Instruments, Materials, Clothing, etc.)	Any objects that will be used to call in the spirits in ceremony. They love music and dance and Art- they love to enjoy the beauty of these Sacred Acts that also directly channel them in.	Should be placed where they are accessible and will not disrupt the Dambana

HONOUR THE DAMBANA

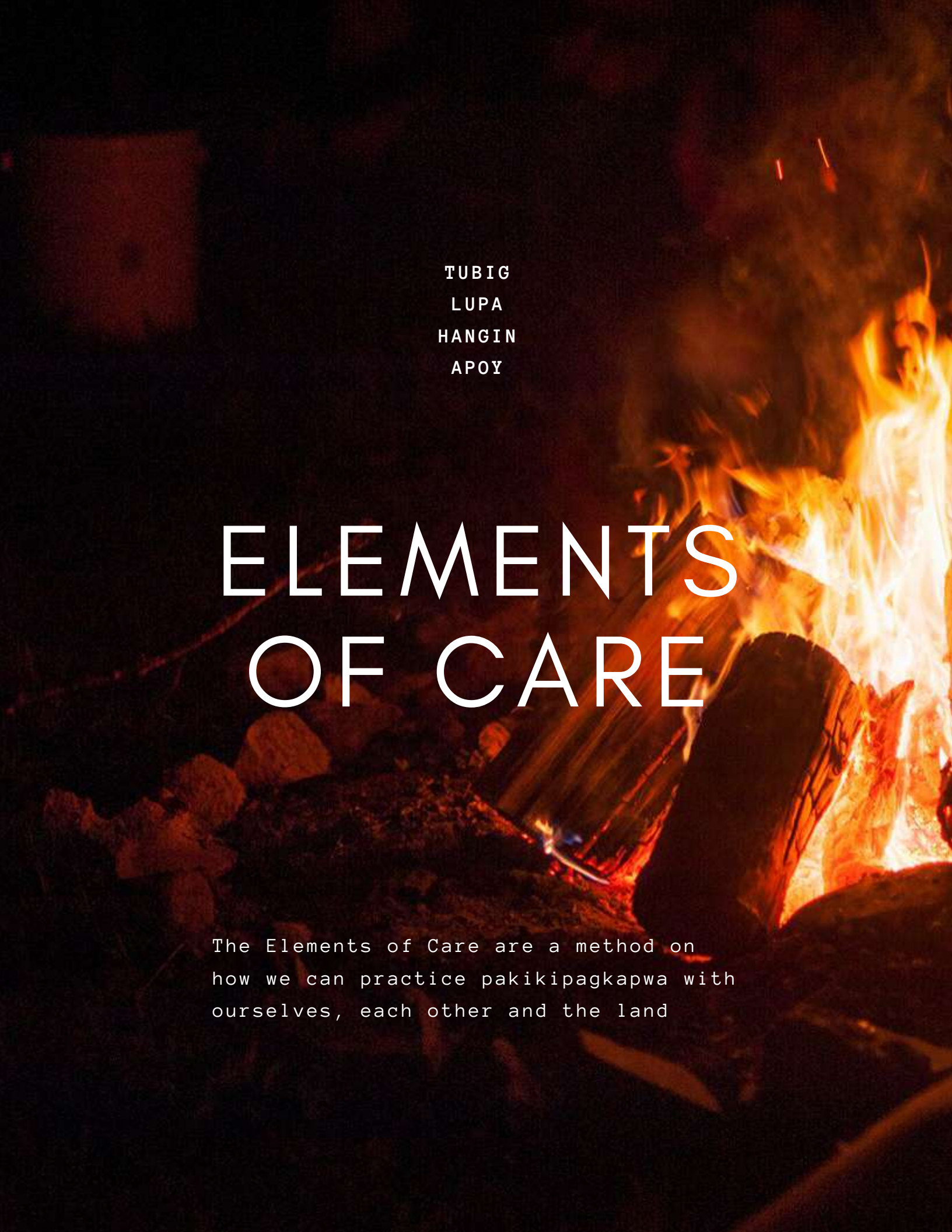
- Be aware and honor that this is a doorway for the Ancestors- each time you approach the Dambana be respectful and just as you greet it, leave it with a recognition of departure so Spirits will not follow.
- The Sacred Space should face the West, this is where the Sun Sets and so it is facing the doorway to the Underworld.
- If it is on a table top, you should not store anything under the Dambana Space.
- Keep it clean and clear of any disruption.
- Do not place items/photos that are of the living on the Dambana Space - we will have a separate Dambana for this so as not to confuse the living with the dead.



Babylonian Mandala

The Babylonian Mandala is a complex geometric design, often used in esoteric practices. It features a central tree-like symbol, which is surrounded by multiple concentric rings of intricate patterns. The design is highly detailed and is believed to have been used by ancient Babylonians for various purposes, including divination and magic.





TUBIG
LUPA
HANGIN
APOY

ELEMENTS OF CARE

The Elements of Care are a method on how we can practice pakikipagkapwa with ourselves, each other and the land

ELEMENTS OF CARE

TUBIG - WATER

Timing

LUPA - EARTH / BODY

Attendant Care / Assistance - Who to contact
Lupa / Earth Attendant
Elder + Teacher Care
Sacred Safe + Inclusive Spaces

HANGIN - WIND / SPIRIT

Safety Care Workers

APOY - FIRE

Healing Spaces / Relaxed Spaces
Pag Alala (Re-membering) /
Self-healing Space
Suggestions for Self-Care

MULING PAG-UUGAT / RE-ROOTING

TUBIG - WATER

TIMING - As we acknowledge the ebbs and flows of water, we too acknowledge the waters within each individual and the collective. We will allot some time for transitions between sessions to make it easier to learn, work, embody or rest. During this event, we want to embrace the rhythms of TUBIG by starting on time and honoring the ebb and flow of our schedule. As well, we trust you'll pay attention and honour the rhythms of your own body by pacing yourself and knowing when to just hang back, find a quiet space, and/or sit with the trees, land, and waters. Do not feel like you have to attend every session!



LUPA - EARTH / BODY

ATTENDANT CARE - We acknowledge the need for physical support. Like the earth that physically supports us, creates with us, and nourishes us through earth foods etc., we, too, require support from others as bodies of the earth with different support needs. There will be designated attendant care workers to help anyone who asks for it. Please feel free to communicate your needs to the Attendant Care worker. They will be wearing a badge that says "LUPA / EARTH ATTENDANT." We will introduce the Attendant Care workers at the beginning of each day and throughout the day.





SACRED, SAFER AND INCLUSIVE SPACES

Our intention for all our gatherings is to embody pakikipagkapwa, the awareness of our shared being with one another and with all of Creation (in Kapwa there is no other!).

Our goal is to create a safer space that is respectful of people's avowed identities. It is in this spirit that we acknowledge that we all have different ways of self-identification, especially with regard to gender and sexualities.

In creating a safer space, we take inspiration from most of our indigenous Filipino languages that do not have gendered pronouns but only gender-neutral references (unlike many Arabic to European English and other European languages that are heavily inflected towards making strict gender distinctions). This cultural coding is often carried over when folks start speaking in English and start inter-changing their pronouns. In our shared space, we encourage everyone to be sensitive to one another's gender pronoun preferences, and avoid making assumptions based on perceived differences. Our Queer-identified participants in particular may prefer to be referred to by specific gender pronouns. Pronoun buttons will be available for participants!

This is a good way to practice pakikiramdam/empathy, a heightened awareness and sensitivity to each other's emotional health and well-being. We ask you to help us create a safer, non-judgemental and inclusive space for everyone at the conference.

May we feel our way with open hearts, open eyes, open ears, open arms and open minds.

SACRED, SAFER AND INCLUSIVE SPACES...

Here are some other suggestions to create a safer and more inclusive space:

- Acknowledge that we are entering shared and communal spaces. Please be mindful of how much space (physical, emotional and energetically) you take and give space to those who might not be participating as much as you.
- Wait for people to finish what they want to say before speaking.
- Before responding, check-in with yourself and ask if what you're going to share is coming from a good place and if it's helpful feedback.
- Recognize that people are in different places of their healing journey. Please warn people if you are going to speak about difficult things. For example, does your comment or story contain ideas or scenes of violence or hate that will trigger, upset or unground folks? Does your comment or story contain sexual abuse, physical violence, racism, sexism, or homophobia?
- Ask for permission before taking a photo or recording a video (more details will be announced during the conference).
- Set electronics on vibrate to avoid disrupting conversations and presentations.
- Gender neutral washrooms will be available.
- Alcohol and non-prescription drugs are not permitted on site.
- Smoking is permitted in designated areas.
- Condoms, lube and naloxone kits will be available on site.

MULING PAG-UUGAT / RE-ROOTING

HANGIN - WIND / SPIRIT

SAFETY CARE WORKERS - We acknowledge that hearing and experiencing things affects each one of us very differently just like the winds that may carry us on a different course. The air or mental realms of our intellectual body and emotional body may require the support and care of others experienced in supporting the emotional health and well-being of individuals. To connect with a Safety Care Worker, you can visit the Healing Space. You can also find an Attendant Care Worker or any host member who can direct you to a Safety Care Worker. We will introduce the Safety Care Workers at the beginning of each day and throughout the day.



MULING PAG-UUGAT / RE-ROOTING

APOY - FIRE

HEALING SPACES / RELAXED SPACES - We acknowledge the need for spaces that can tend to our physical, emotional and spiritual well being. The element of Fire can help warm us, ignite something within us, and give us returned focus. There are designated healing, relaxed and quiet spaces where you can journal, colour and tend to whatever your spirit is being called towards. There are tables, chairs, extra blankets and interactive art materials there.





PAG ALALA (RE-MEMBERING)
SELF - HEALING SPACE

We have created a Self-Healing Sacred Space designated for individual's self-reflection, recalibration, re-energizing and moments to pause. Each station will have some learning aspects meant to serve specific needs. In this space, you will find hands-on activities that are for self and communal care. This will be available to all participants throughout the conference. The space is meant for grounding, meditation, and calming for those who find it needful. These are mostly *self-directed activities* that are meant to support your own self-care needs. This is a whisper-zone site and will be available to participants throughout the conference. We hope that this space is one that provides opportunity for our community to be held.

SELF-HEAL APOTHECARY- TEA BLENDING

This Station will have dried herbs from plants of our homeland, that will have descriptions of what they have to give of healing and nourishment. Participants will be invited to create their own tea blends and sit with their tea, or bring it with them to other stations.

LETTER WRITING STATION

Letter to Home - facilitated by Lani T. Montreal + Melanya

Ideas for Prompts of Letters (Choose One):

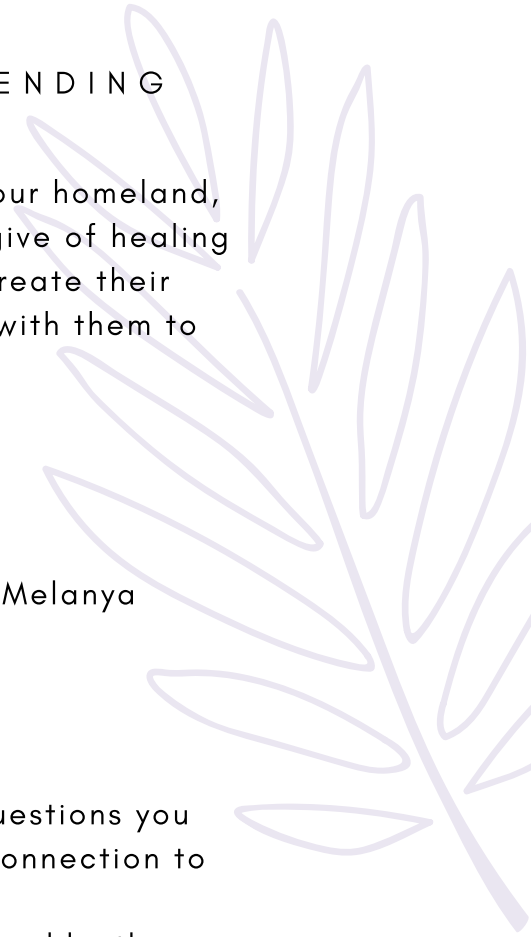
- A love letter to our colonized self
- Reflection on unlearning of colonial identity
- Letter to parents / living ancestors asking questions you wish you could ask, or wonders you have in connection to the Motherland
- A love letter to Mother Earth or other relations like the Trees, Animals, Water or Sky beings

DIVINATION CARD READING STATION

This station will be a self-reading station for those who wish to find a small moment of guidance. Cards (Kapwa Tarot, + other tarot, goddess cards) will be laid out for use by participants. They will have instructions, and can be seen as tools for clarity, reflection, and to practice intuitive knowing.

VISUAL DAMBANA (COLLAGING / VISION BOARDING)

This collaging meditative station that invites participants to create a Visual Dambana/Altar to lift their prayers and visions with guided instructions to support the process.



MEDITATION AND MUSIC/SOUND HEALING SPACE

Section where musicians will play and create meditative decompression space throughout the event. This will be a space open to all participants within blocks of time that are provided.

HEALING AND WELLNESS MAP OF THE DIASPORA

This collective map will be part of a living directory for use in the community. We will be co-creating a visual map that can later be translated into a document for use by our community of Pilipino Healing practitioners in the diaspora. It will include what they are offering and how to contact them. We encourage you to take part and include yourselves in the map so that we're able to stay in touch and connected beyond the Conference!

AFFIRMATION/PRAYER EXCHANGE

Write a prayer, affirmation for someone else OR take a prayer/affirmation to hold you. There will be a jar/bowl/basket where you can drop in or pick up a prayer.

WEAVING STATION- CYNTHIA ALBERTO

Weaving as a means for expression and prayer/meditation. This practice will be lead by Cynthia Alberto of Weaving Hand, offering practice intersected with prayer.



WEAVING HAND

SUGGESTIONS FOR SELF-CARE

- Find a safe, quiet place to sit, rest, journal or doodle. Feel free to tell a kapwa (a friend or a room-mate) where you are or where you will be and when you think you will be back.
- Ask a nature being (tree, water, plant) if you can speak with them about what you are experiencing.
- Ask a friend/kapwa if they have the capacity to sit with you somewhere in nature to talk about what you are feeling/experiencing.
- If you need to rest in your sleeping space, let a kapwa or room mate know and if you need support with being checked on or woken up for programming etc.
- Remember to regularly eat and stay hydrated throughout the Conference.
- If you require more support, see an organizing member or Elder.

PREPARING FOR YOUR ARRIVAL

The following list is a suggested guide to help you prepare for your experience at YMCA Camp Pine Crest. We request that you keep baggage to a minimum and consider the weather forecast for Torrance, Ontario closer to our gathering dates:

- Sleeping bag and/or bed sheets and blanket for a single bed
- Pillow (optional)
- Bath and face towel
- Toiletries (please consider bringing eco-friendly & biodegradable products)
- Bag for dirty laundry
- Flashlight
- Medications including EpiPens with names labelled on your medication containers, if possible
- Sunscreen
- Water bottle
- Portable chargers
- Sacred object for our communal altar

We suggest bringing layers of clothing for these varying climates including:

- Pants, t-shirts, warm socks, underwear, pyjamas
- Sweater and/or jacket (for cool mornings and evenings)
- Rain jacket and other necessary rain gear (boots, umbrella)
- Swimwear
- Closed toed shoes (such as running shoes or hiking boots, sandals with backstraps...)
- Hat
- Any clothing or adornments that celebrate your ancestors (malong, barong, etc.)

Optional items: writing paper, journal, musical instruments

**Please do not pack any nut based products*

YMCA Camp Pine Crest sits on top of the Canadian Shield which is made up of rocky, uneven terrain. The Camp is also surrounded by three lakes: Clear Lake, Gullwing Lake, and Echo Lake.

Program areas at camp are spread apart from each other and require short walks. Participants should come prepared with sturdy footwear (such as runners).

There are two types of accommodations. Cabins sleep 10 people (5 bunk beds) with washrooms in a separate building a short walking distance away. Lodges contain 6 bedrooms each sleeping 4 people (2 bunk beds), shared washrooms, and a common area. In the fall, it is possible that it could be quite cool in the evenings and night. YMCA Camp Pine Crest provides seasonal adaptations to the cabins in order to make the experience more comfortable, including a space heater in each cabin. All washrooms on site will be designated all-gender washrooms.

Breakfast, lunch, and dinner will be provided from Friday evening to Sunday afternoon with light snacks (i.e. fruits, granola bars) available throughout the day and a more substantial snack available after dinner.

YMCA Camp Pine Crest neighbours the Torrance Barrens Dark Sky Preserve. In order to protect the spectacular views in the area, YMCA Camp Pine Crest has committed to not have any artificial outdoor lighting. Instead, red safety lights are located on main pathways which can be very dark at night. For more information, you can check out <http://www.rasc.ca/content/torrance-barrens-dark-sky-preserve>.

Cell service works well in the area. Wi-Fi is available in Kikeindewin (Dining Hall).

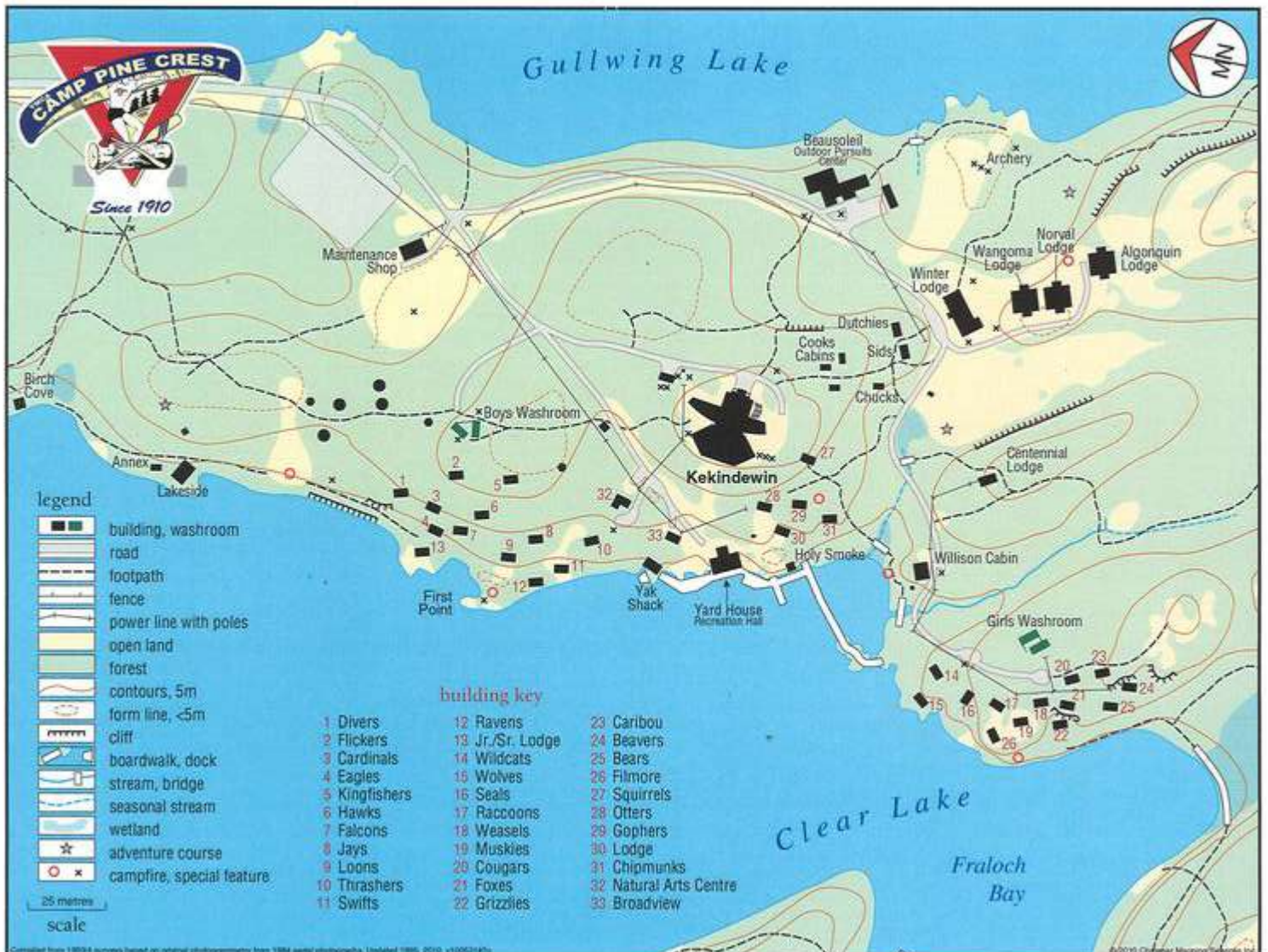
**On site, there are items that are recognized by the YMCA Camp Pine Crest as cultural appropriation including a totem pole, tipis, and paintings. The YMCA Camp Pine Crest currently has a Truth and Reconciliation Committee dedicated to, amongst others, reflecting on the presence of these items and relations with the First Nation community in their area.

MEDICAL SUPPORTS

YMCA Camp Pine Crest staff all have a minimum of Standard First Aid and CPR certification and will be equipped with first aid kits which include EpiPens. An Automated External Defibrillator (AED) is on-site if needed. Staff that are certified with National Lifeguard Service (NLS) will be present to ensure safety when participating in water activities or activities near the water. Any program that is being done on the high ropes courses will be lead by trained staff. An Association for Challenge Course Technology (ACCT) certified ropes instructor will always be on site.

There is a Wellness Centre in the main lodge that is accessible for anybody who may become ill. The closest hospital, Muskoka Algonquin Healthcare - South Muskoka Memorial Hospital Site, is about 40 minutes away.

Click here to take the Pine Crest Virtual tour: <https://ymcagta.org/camps-and-outdoor-education/overnight-camps>



T R A N S P O R T A T I O N

All participants are responsible for their own transportation. If travelling from far, Toronto Pearson International Airport (YYZ) in Toronto, Ontario is the closest major airport to YMCA Camp Pine Crest. We encourage all Conference participants to arrive in Toronto the morning of Friday, September 20th (or earlier) to allow at least 2-3 hours traveling time between the airport and YMCA Camp Pine Crest. We request for participants to arrive between 2:00pm and 4:00pm at YMCA Camp Pine Crest.

YMCA Camp Pine Crest, 1090 Gullwing Lake Rd.,
Torrance, ON P0C 1M0
705-762-3377 / 1-877-878-9622

If driving from Toronto and the south: Take Highway 400 north to Barrie, then Highway 11 north to Gravenhurst. At Gravenhurst take Highway 169 about 21km northwest to Torrance. Turn left onto Southwood Road and immediately left again onto Clear Lake Road. Camp is about 3.3km down the road.

Alternatively, you can also follow these directions:

<https://goo.gl/maps/EMrdb2J3Zwb3eWLR6> which directs you to take Highway 400 all the way until you exit, then through Wahta Mohawks Territory and Bala before you get to the YMCA Camp Pine Crest.

If driving from Sudbury and the west: Follow Highway 69 south through Parry Sound to Highway 169 at Foot's Bay. Take Highway 169 southeast about 25km through Bala to Torrance. Turn right onto Southwood Road and immediately left again onto Clear Lake Road. Camp is about 3.3km down the road.

If driving from Ottawa and the east: Take Highway 60 west through Algonquin Park to Highway 11 at Huntsville. Take Highway 11 south about 52km to Highway 169 at Gravenhurst. Take Highway 169 about 21km northeast to Torrance. Turn left onto Southwood Road and immediately left again onto Clear Lake Road. Camp is about 3.3km down the road.

There is parking available not too far from the main site.

If you do require support with transportation, there are a couple of options.

COACH BUS

We have chartered one (1) coach bus with Hammond Transportation which holds 56 passengers. The coach bus provides a return trip between Toronto Pearson International Airport and YMCA Camp Pine Crest which is an estimated travel time of 2.5 hours. On Friday, September 20th at 2:00pm, the coach bus will depart Toronto Pearson International Airport for YMCA Camp Pine Crest. On Sunday, September 22nd at 1:30pm, the coach bus will depart YMCA Camp Pine Crest for Toronto Pearson International Airport.

Participants who opt for the coach bus are asked to book their travel accordingly so they have enough time to gather their bags/luggage and get to the coach bus before 2:00pm on Friday and ensure they have enough time to check in and get to their gate on Sunday.

To reserve a seat on the coach bus, an additional US\$60/CAD\$70/person is required. When registering, you will be asked if you would like to opt for the coach bus. An email will be sent to you to follow-up. Further, instructions to find the coach bus at the airport will be sent out closer to the Conference date.

RIDE SHARES

We are fortunate to have a generous Kapwa community. There are some participants who can offer room in their car to bring those who need a ride up to the Conference. When registering, you will be asked if you would like to opt for the Ride Share option. An email will be sent to you to follow-up. Ride Shares are limited.

ACCESSIBILITY

Accessibility means giving every participant the opportunity to be able to engage with the conference activities and program spaces.

GETTING AROUND

Much of the terrain of YMCA Camp Pine Crest is made up of a rocky landscape. For those who identify with mobility challenges, will receive priority in the Lodges which do have a short hill to maneuver still. To further support with getting around, we will have a van available to take people between the Lodges, Kekindewin (Dining Hall), and Yard House (Recreation Hall). Kekindewin and Yard House is where our larger group gatherings will be held. Volunteers will be assigned to support those with walking up and down the short hills.

FRAGRANCE SENSITIVITY/SCENT FREE

Be mindful of people's allergies and sensitivities. Please do not bring any perfumes or scented lotions in the spaces to avoid triggering allergic reaction. If intending on burning medicines for ceremonial purposes, give folks notice, in case of scent sensitivities.

FOOD SENSITIVITIES/ALLERGIES

YMCA Camp Pine Crest kitchen staff are very flexible and are able to accommodate almost any dietary needs or concerns. YMCA Camp Pine Crest is a nut sensitive site and although they cannot guarantee a completely nut-free site, they take every action possible to ensure that participants and staff with nut allergies are protected.

YMCA Camp Pine Crest has experience with many diets including gluten free, paleo, vegetarian, kosher, raw vegan and a number of options for allergies. Most days, there will be a full salad bar where individuals who are interested can make their own salad in addition to the served meal.

We will do our best to make meals enjoyable for everyone.

We will do our best to accommodate identified accessibility needs. Please contact us in advance of the conference if you have any specific questions regarding accessibility. Further, if you have suggestions and ideas for how we can continue to build an even more accessible conference, please share them with us at: mulingpaguugat2019@babaylan.net.

CONFERENCE THEME SONG + THANK YOUS!

CONFERENCE THEME SONG

Put Your Roots Down by Thrive Choir

www.youtube.com/watch?v=P2Ef35UIO0U

Thank you Orion for bringing this song into our sphere; may it activate our gathering towards union and collective movement!

LYRICS:

PUT YOUR ROOTS DOWN
PUT YOUR FEET ON THE GROUND
YOU CAN HEAR WHAT SHE SAYS IF YOU LISTEN
BECAUSE THE SOUND OF THE RIVER
AS IT MOVES ACROSS THE STONES
IS THE SAME SOUND AS THE BLOOD IN YOUR BODY
AS IT MOVES ACROSS YOUR BONES
ARE YOU LISTENING?

CONFERENCE PACKET PHOTOS BY DANELLE JANE TRAN & KRISTEN SISON
CONFERENCE PACKET DESIGNED BY KRISTEN SISON @BONESTHROWN
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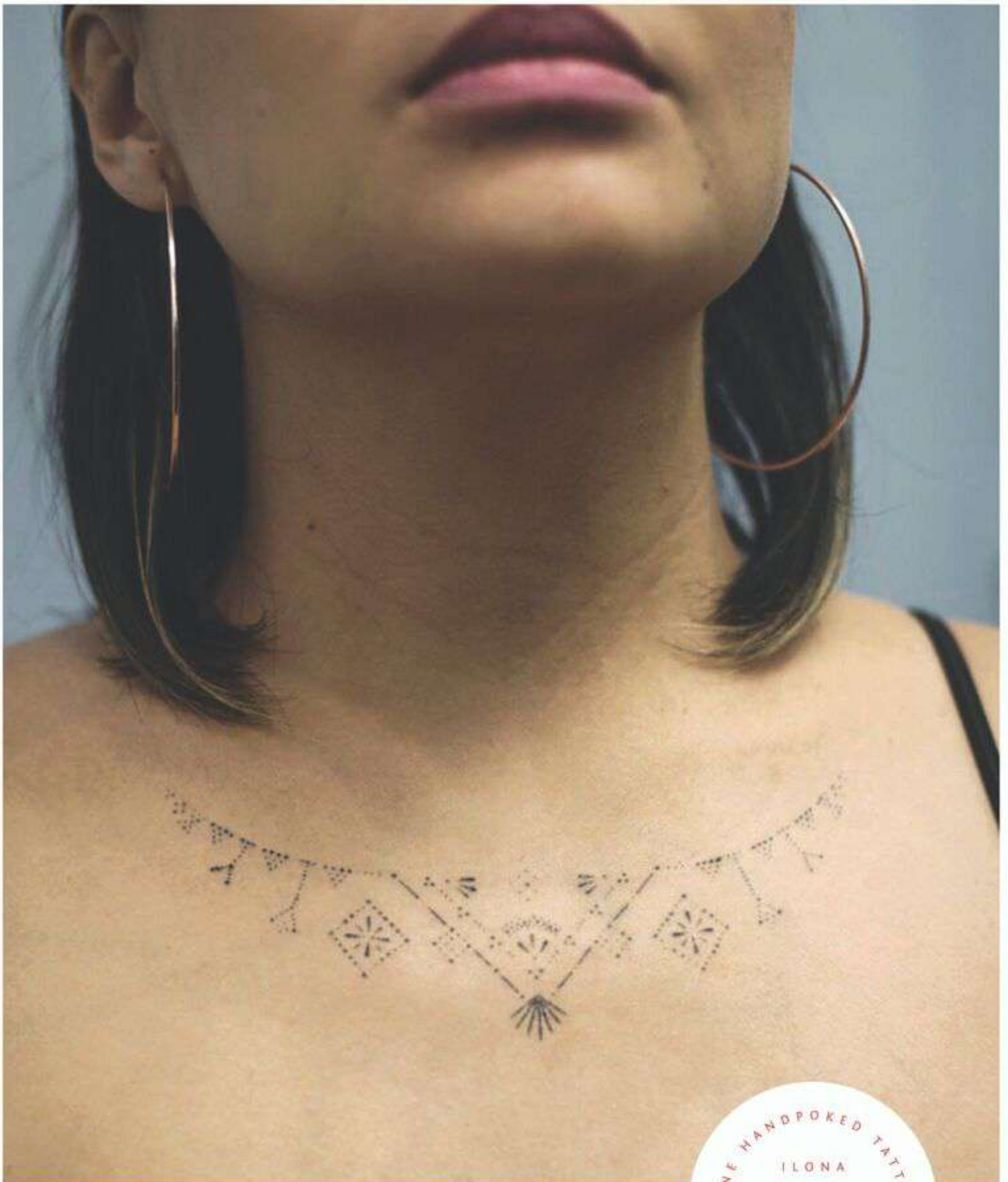
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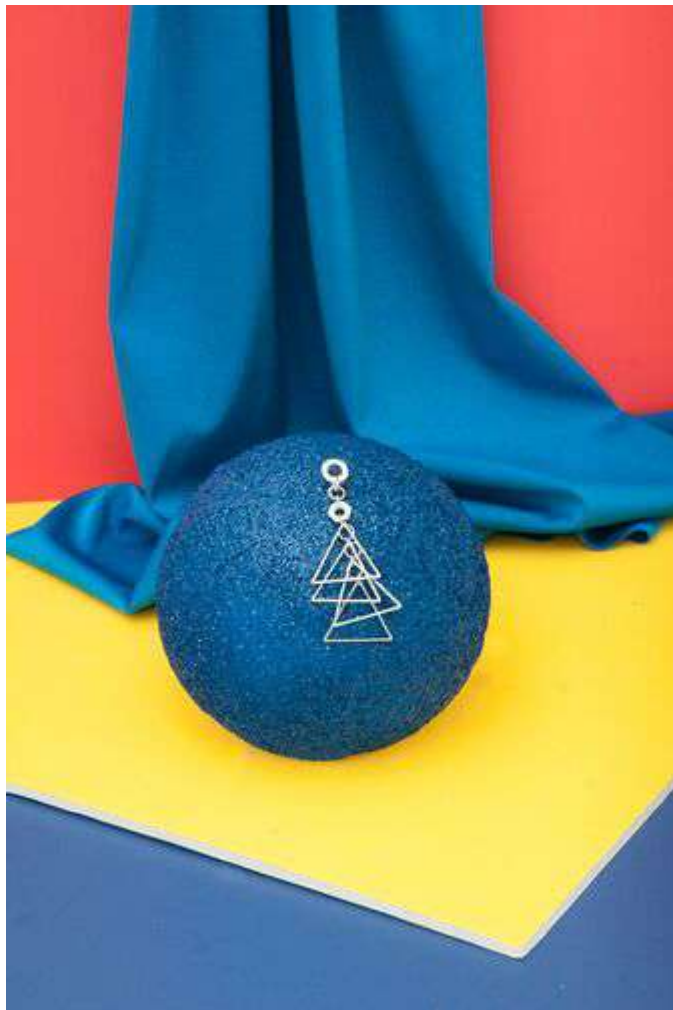
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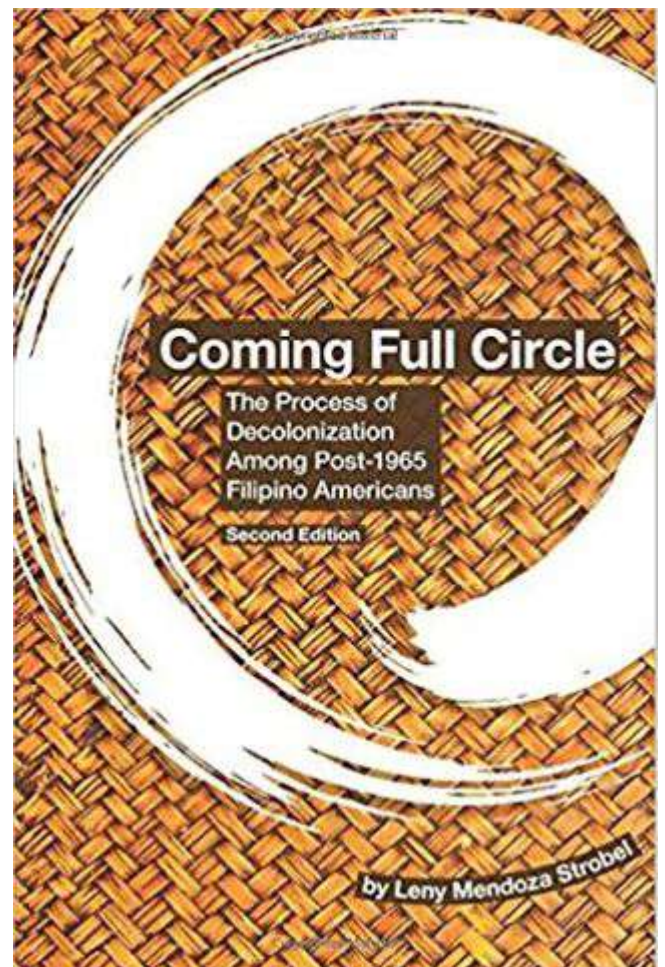
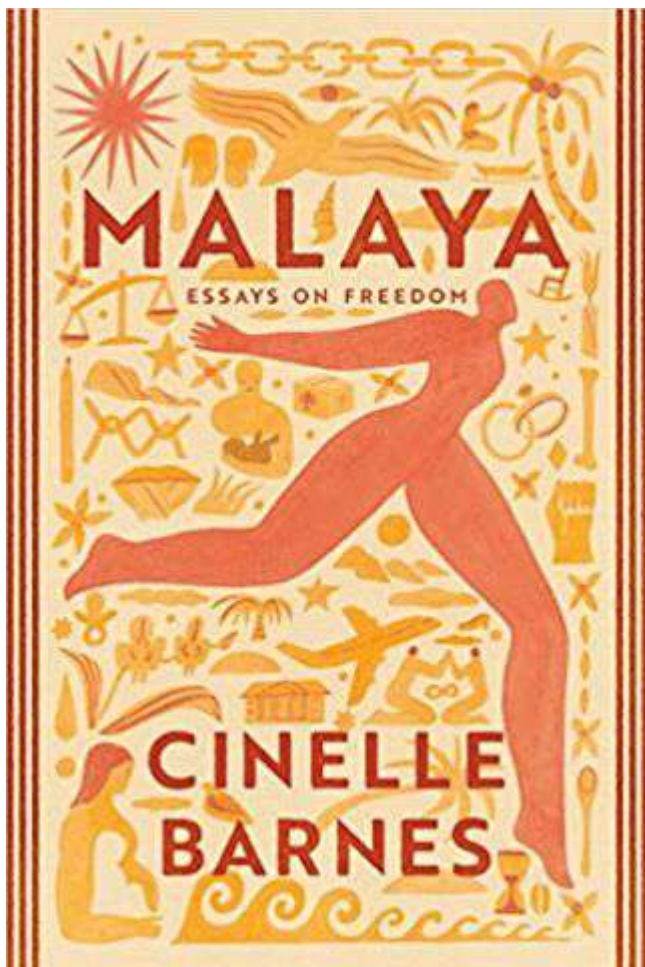
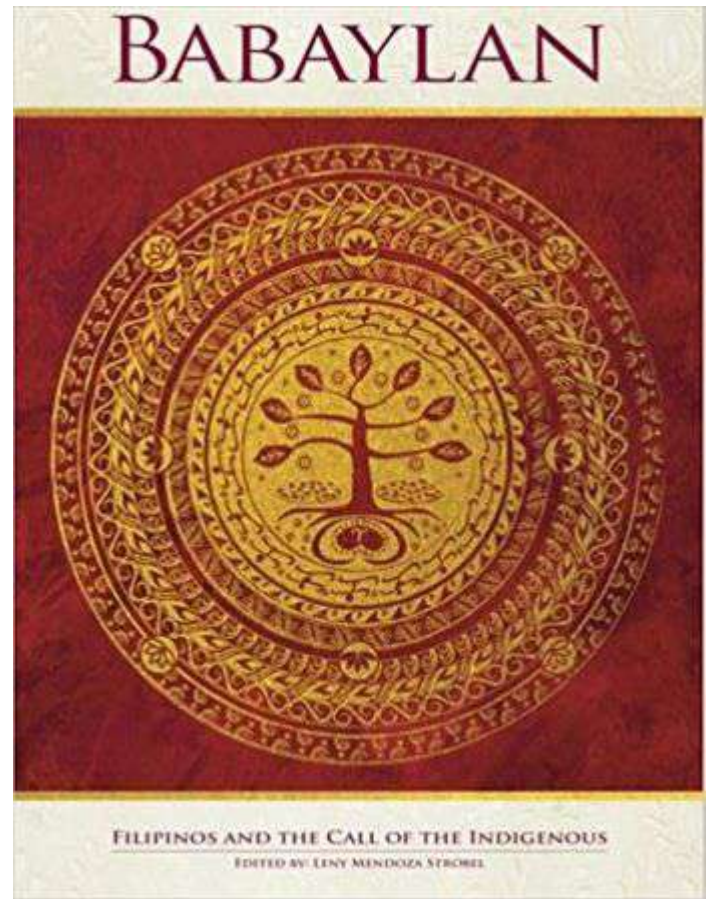
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Grace Sunga Asagra
RN-NC, MA



The Healing Dance

A Fusion of Massage & Asian Healing Arts

The Healing Dance

A Fusion of Massage & Asian Healing Arts

Healing, says Grace Sunga Asagra, is a slow dance and weave that allow the giver, through touch, to send and receive a message of healing to a given part of the body. Asagra, a native of the Philippines, is an expert in both eastern and western healing traditions. In *The Healing Dance* she weaves her story of the traditional, indigenous healing of the Philippines with experience and wisdom.

Asagra includes a brief history of Asian healing arts and how the traditions of various cultures from Thai massage to Filipino Hilot are related. She adds poetry, recipes for traditional healing foods, and advice for both the giver and receiver of healing touch, as well as a beautifully illustrated guide to massage techniques.

One of the few written records of Filipino Hilot, this book is a must for anyone interested in indigenous healing and massage techniques.

Praise for *The Healing Dance*

In *The Healing Dance*, Grace Asagra Stanley brings forth the knowledge and wisdom of her family healing tradition of Hilot that she interweaves with her background in Thai Nuad Bo'Rarn. She is a passionate soul who expresses her art as a spiritual dance.

Virgil Mayor Apostol

Author of *Way of the Ancient Healer: Sacred Teachings from the Philippine Ancestral Traditions* and coauthor of *Healing Hands of Hilot*

Ms. Asagra's guide to Thai massage and traditional Filipino healing delivers practical knowledge for bodyworkers looking to enhance their practice through ongoing study. This book is set apart from other similar guides by the author's attention to the rich cultural history and tradition of healing in her homeland. It gives caregivers and those seeking healing a fresh perspective on the benefits of bodywork.

Brian Critchley

Owner, OM Central Jersey Massage & Yoga





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