

Fino' Siha Put Kinalamten Salut Yan Inutet Gi I Fino' CHamoru

(BEHAVIORAL HEALTH AND DISABILITIES GLOSSARY IN CHAMORU)



FEATURED ARTICLES:

Kinemprenden Kumunidåt Maikronisia Siha
(Understanding Micronesian Communities)
by Lilli Perez, Ph.D.

Amot Para I Hinemlo'ta
(The Use of Traditional Medicine for Our Wellness & Healing)
by Tricia Lizama, Ph.D. and Zita Pangelinan

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DEDICATION

This Glossary is dedicated to those in our communities who struggle with emotional and behavioral conditions and their families. Healing and recovery is possible in an environment of genuine support, care and understanding.

FOREWORD

The idea to develop a glossary of behavioral health and disabilities in Chamorro was borne from efforts to promote the importance of using interpreters, translators, and language products, such as this glossary, to improve access and use of behavioral health and disabilities services by the island's linguistically diverse population. It is hoped that this Glossary will be used as a resource for Chamorro speaking interpreters, providers, students, and consumers of these services.

In Guam, as in many Pacific island and Asian cultures, mental illness and disabilities are topics seldom discussed or openly acknowledged. Sometimes, family members with certain forms of disabilities, like mental illness, are kept isolated and away from the rest of the community. In generations past, the elders would teach younger family and community members to respond with compassion towards those who are "minalangu" or "with sickness" and "to move out of their way and just pray for them." Today more than ever, there is a need to counter "stigma" with continued compassion combined with knowledge and understanding. It is hoped that this glossary will contribute positively to the way that mental illness and disabilities are talked about, and that community members will find more appropriate words that affirm the realities of these types of challenges without adding to the stigma that is associated with these conditions.

We are extremely pleased with the team of Chamorro culture and language experts that worked with us on this project. Because of the nature of the professional-technical information involved, Dr. Patricia Taimanglo, a Chamorro clinical psychologist, agreed to provide information and orientation to the team on the different diagnostic conditions. Dr. Taimanglo helped to refine the list of words to ensure user-and-reader-friendly language. Efforts were made to describe the experiences (symptoms) manifested by the conditions rather than to emphasize the diagnosis. The team of translators which include Roñald Laguana, Rufina Mendiola, Maria Anna Rivera, and Dr. Taimanglo, spent invaluable time discussing various ways of interpreting the words until they arrived at collectively agreed translations. Dr. Taimanglo also spent additional time with the Language Editors, Rosa Palomo, Teresita Flores, and Joseph Franquez, as they

provided an important and necessary level of review of the materials. From this process, we were assured of efforts towards accurate and contextual rather than literal translations. We are indebted to each of our team members for the painstaking work and time invested in this project. Dangkulu na si Yu'os Ma'åse' for your enthusiasm, dedication, and heartfelt efforts in helping to actualize the production of this Glossary.

With esteem and high regard, we also thank two Chamorro language speakers, Mary Kidd and her mother, Tan Cresensia, who provided additional validation for specific translations that needed clarification.

This book includes two articles on cultural perspectives on health, illness/wellness, and healing. Section Two "Kinemprenden Kumunidåt Maikronisia Siha" (Understanding Micronesian Communities) by Dr. Lilli Perez, is a compilation of key values and practices across Pacific island communities as well as a section based on conversations among representatives from different cultures around specific concepts relevant to early childhood mental health. Section Three on "Amot Para I Hinemlo'ta" (The Use of Traditional Medicine for Our Wellness & Healing) by Dr. Tricia Lizama and Zita Pangelinan describes a current and significant health initiative to promote and preserve the benefits and use of traditional medicine through the work of the Haya Foundation. Sincerest gratitude to Dr. Perez, Dr. Lizama, and to Ms. Pangelinan for sharing their expertise in this format for our readers.

SECTION ONE

Fino' Siha Put Kinalamten Salut Yan Inutet Gi I Fino' CHamoru

(BEHAVIORAL HEALTH AND DISABILITIES GLOSSARY IN CHAMORU)



English Term	Chamorro Term
Abuse/Relational (To cause harm or to injure someone physically or verbally)	Numa'lamen/Inátungo'
Abuser (A person who treats another person with cruelty or violence)	I Numaná'lamen
Achluophobia (Fear of darkness)	Mina'ǎ'ñao Homhom yan Puengi
Acrophobia (Fear of heights)	Mina'ǎ'ñao Manákhilo' na Lugåt
Acute Stress Disorder (A Disorder of extreme fear and stress caused by experiencing or witnessing a traumatic event)	Minalångon Atdet na Fuetsa
Addict (A person with an addiction)	Adiktao
Addiction (Habitual behaviors characterized by compulsion, loss of control and continued patterns of use despite negative consequences)	Kinenne' na Bisio
Adjustment Disorder (Difficulty in recovering or adjusting to new life circumstances or psychological stressors within a period that is considered normal for most people)	Minalångon Atdet na Tinilaika
Adjustment Disorder With Anxiety (Anxiety is predominant feature)	Minalångon Atdet na Tinilaikan Linihan
Adjustment Disorder With Anxiety and Depressed Mood (Anxiety and Depression are predominant)	Minalångon Atdet na Tinilaikan Linihan yan Triniste na Måna
Adjustment Disorder With Depressed Mood (Depressed Mood is predominant)	Minalångon Atdet na Tinilaikan Triniste na Måna
Adjustment Disorder With Disturbance of Conduct (Violation of major societal norms, rules, and rights of others is predominant feature)	Minalångon Atdet na Tinilaikan Kostumbre
Affect (Showing emotion or feelings)	Kákko'

English Term	Chamorro Term
Age Associated Memory Impairment (Normal decline in memory related to age and not an underlying neurological disorder or medical issue)	Minalångon Finalingon Hinasson Åmko'
Age-related Cognitive Decline (Decline in cognitive functioning including memory and reasoning as a result of the aging process)	Minalingon CHatmanhasso yan Kinalamten
Aggression (Not premeditated or planned)	Gotpe na Impitu
Aggression (Not to obtain a tangible object, money, power or intimidation)	Impitu Sin Ginánan Fektos pat Fuetsa
Aggression (Out of proportion to the incident)	Inípos Binibu-ña nu i Sichu'asion
Aggression (Physical or verbal behavior that is forceful, hostile, or intimidating)	Impitu, Inatåkan Fino' pat Kinalámten
Aggression (To people or animals)	Numá'lamen Tãotao pat Gã'ga'
Agitation (An emotional state of restlessness)	Inatborutåo Hináso pat Kinalámten
Agoraphobia (Extreme or irrational fear of crowded spaces or enclosed public places)	Mina'ã'ñao Dångkolo na Lugåt: Sanhálom pat Sanhíyong
Ailurophobia (Extreme or irrational fear of cats)	Mina'ã'ñao Katu Siha
Alcohol (A drink containing alcohol; also classified as a drug, a depressant)	Gimen Fotte
Alcohol use (Consumption of alcohol)	Gekmen Fotte
Algophobia (Abnormal fear of pain)	Mina'ã'ñao Sinienten Puti
Alopecia (Partial or complete absence of hair from areas of the body where it normally grows; baldness)	Måtfos, Dånggas

English Term	Chamorro Term
Alzheimer's Disease (A neurological brain disease characterized by memory loss, cognitive function and eventual death)	Minalångon 'Alzheimer's'
Amnesia (Complete or partial loss of memory due usually to brain injury, shock, fatigue, repression, or illness)	Minalångon Atdet na Hámaleffa yan Minaleffa
Amphetamine (A prescribed drug that has a marked stimulant action on the central nervous system)	Pinangon Binenon Åmot
Amphetamine Use Disorder (Inappropriate behavior or physiologically changes that develop during, or shortly after, use of amphetamines)	Minalångon Pinangon Binenon Åmot
Androphobia (Abnormal and persistent fear of men)	Mina'ã'ñao Lalåhi
Angry/irritable (Strong feeling of, or showing annoyance, displeasure, hostility, irritation...etc.)	Hálalalo', Há'estotbão
Anhedonia (Inability to experience pleasure from activities usually found enjoyable, e.g., exercise, hobbies, singing, sexual activities or social interactions)	Minalångon Tai Ganas
Anniversary Reaction (Unique set of unsettling feelings, thoughts or memories that occur on the anniversary of a significant experience (i.e., sadness, irritation, anxiety)	Minalångon Finatoiguen Anibetsåriu pat Kumple años
Anorexia Nervosa (An eating disorder characterized by markedly reduced appetite, inability to eat, distorted body image and pathological fear of becoming fat)	Mina'ã'ñao Yumommok
Anorexia Nervosa, Binge Eating/Purging Type	Mina'ã'ñao Yumommok, Ga'chumócho yan Hámuta'

English Term	Chamorro Term
Anorexia Nervosa, Restricting Type	Mina'ã'ñao Yumommok, CHátchumocho
Antisocial Behavior (Disruptive acts characterized by covert and overt hostility and intentional aggression toward others)	Atdet na Kinalamten Tinailayi sin Konsiderasion put Lai yan Tinaotao
Antisocial Personality Disorder (A condition in which a person has a long-term pattern of manipulating, exploiting, or violating the rights of others. The behavior is usually criminal)	Minalångon Kostumbre na Kinalamten Tinailayi sin Konsiderasion put Lai yan Tinaotao
Anxiety Disorders (A common condition defined by feelings of uneasiness, worry, and fear. While anxiety occurs for everyone sometimes, a person with an Anxiety Disorder feels an inappropriate amount of anxiety more than is reasonable)	Minalångon Linihan siha
Aphasia (The loss of a previously held ability to speak or understand spoken or written language, due to disease or injury to the brain)	Minalångon Tai Sostãnsian Linakngos Hinasso gi Kumuentos
Appetite (Strong desire or liking for something especially for food)	Gãnas
Attachment Disorder (a variety of emotional disorders arising from neglect or abuse of a child between the age of 6 months and 3 years)	Minalångon Sinátton
Attention Deficit Hyperactivity Disorder (ADHD), Predominantly Inattentive Type (One of three types of ADHD, a common childhood disorder, characterized primarily by persistent patterns of inattention)	Minalångon Difekto Mannã'i Atension

English Term	Chamorro Term
Attention-Deficit Hyperactivity Disorder (ADHD) Predominantly Impulsive/Hyperactive Type (One of three types of ADHD, a common childhood disorder, characterized primarily by a persistent pattern of hyperactivity and impulsivity)	Minalångon Minalangon Mibrinabu ya Tai Inatende
Auditory Hallucination (Perception of sound without actual auditory stimulation. Often associated with schizophrenia or mania)	Siningok
Aura (A sensation experienced with some disorders before the onset of a migraine or epileptic seizure)	Sinlente Åntes di u Fañågue'
Autophobia (also called monophobia, isolophobia, or eremophobia, which is the specific phobia of isolation; a morbid fear or a dread of being alone or isolated. Sufferers need not be physically alone, but just to believe that they are being ignored or unloved)	Mina'å'ñao Sinienten Mumaisa
Avoidant Personality Disorder (Pervasive pattern of social inhibition, feelings of inadequacy, and hypersensitivity that begins in early adulthood and is present in a variety of contexts)	Minalångon kostumbren sumahngen susiåt
Avoidant/Restrictive Food Intake Disorder (with preoccupation in weight loss through dieting, fasting, and excessive exercising)	Minalångon Tai Gånas Néngkanno'
Baseline behavior (Referring to characteristic behavior)	Kostumbren Naturåt
Bathophobia (anxiety arising from fear of falling into or being consumed by depths as in fear of long, dark hallways, a well, or a deep pool or lake)	Mina'å'ñao Tináddong

English Term	Chamorro Term
Beetlenut (Seed of a type of palm tree, Areca Catechu, which is commonly chewed after being ground up or sliced and sometimes wrapped in leaves coated with lime)	Pugua'
Behaviors (The way one acts or conducts oneself, especially toward others)	Kinalamten Siha
Bereavement (Grief due to a major loss such as death characterized by feelings of sadness, loss of appetite, and weight loss)	Minalångon Piníniten Finátai
Binge Eating Disorder (An eating disorder in which extremely large quantities of food are frequently consumed)	Minalångon CHumócho Dafflok
Bingeing (Eating extremely large quantities of food within a short period of time)	Ti papara CHumocho pat Guminen Atkahot
Bipolar II (Recurrent Major Depressive Episodes with Hypomanic Episodes characterized by the occurrence of one or more Major Depressive Episodes accompanied by an Hypomanic Episode)	Tinilaikan Sinente
Birth Complication (Physical complications arising during childbirth that can be dangerous to the health of the mother and child)	Gai Difektu gi Finañågo
Bisexuality (Sexual attraction to both men and women)	Ga'lumåhi pat Ga'pumalåo'an
Blunted Affect (Failure to express verbal or non-verbal emotions in situations that people normally express them)	Ti Á'annok i Siniente
Body Dysmorphic Disorder (Excessive negative preoccupation with certain features of one's body that impedes social functioning)	Minalångon Mesklao Påtten Tatåotao

English Term	Chamorro Term
Body Image (Perception of one's own physical appearance)	Inatanan Imåhen Tataåotao
Bonding (The emotional attachment and closeness that forms between people, such as between parent and child or in other relationships)	Sinåtton
Borderline Personality Disorder (A personality disorder characterized by impulsive decisions, unstable mood and chaotic relationships)	Minalångon Kostumbren Traidot na Guinaiya
Boundaries (Physical or emotional lines that people maintain with others in order to keep themselves feeling safe and healthy)	Tinaffo', Inentalo'
Breath/breathing (The air either inhaled or exhaled during breathing; and breathing is the process that moves air in and out of the lungs)	Hinágong pat Humåhagong
Brief Psychotic Disorder (A disturbance that involves the sudden onset of at least one of the following psychotic symptoms: delusions, hallucinations, disorganized speech, etc.)	Minalångon Kádada' na Hinasso
Bulimia Nervosa (An eating disorder characterized by denial of food, followed by extreme overeating and feeling a loss of control. Vomiting, exercise and use of laxatives are often used by the sufferer to prevent weight gain)	CHumóchocho Meggai Néngkanno' Kåda Dos Oras
Caffeine (A widely consumed and legal stimulant which acts on the central nervous system)	Produkton Kafé
Cannibus (Marijuana)	Songge
Cannibus Use Disorder (Problems associated with the use of marijuana)	Minalångon Songge

English Term	Chamorro Term
Catatonia (Loss of motor skills resulting in holding rigid poses for hours at a time, or hyperactive motor activity in which one movement is repeated abnormally)	Mi'inachåken Tumåya' Siniåya' Sensia
Child Abuse (Maltreatment of a child by a parent, caretaker, or other person. Can include physical, sexual or emotional abuse)	Numá'lamen Påtgon
Claustrophobia (Fear of enclosed, confined or small spaces)	Mina'å'ñao Dikike' Kåmpo Mina'å'ñao Ma'iot na Kåmpo
Clinical Concepts (Technical and uncommon words used to inform and explain)	Tiningo' Ina'amte
Cognitive development (The development of intelligence, conscious thought, and reasoning that begins in infancy)	Estao Manungo'
Communication Disorder (Problems in communicating, either through difficulties in receiving language or in speech. Can result from brain injury, stroke, or a developmental problem in children)	Minalångon Kuminikasion
Compulsive /Compulsions (Repetitive behaviors like hand washing, counting, and checking to prevent or reduce anxiety or distress)	Minalångon Atdet na rinipiten kinalamten
Compulsive Hoarding (Excessive collection of items and the inability to get rid of them)	Minalångon Háfa'la'mon
Compulsive Overeating (Uncontrollable eating)	Minalångon Atdet na Háchumocho Meggai

English Term	Chamorro Term
Conduct Disorder (Emotional and behavioral problems in children characterized by a pattern of behaviors that violate the basic rights of others or major age appropriate societal norms or rules)	Minalångon Mesklão na Kinalámten
Conduct Disorder (Example: Argues with authority figures or adults)	Ha Mumúyi Aturidåt
Conduct Disorder (Example: Blames others for his or her mistakes)	Hámañokne put Linachi-ña
Conduct Disorder (Example: Destruction to property)	Mandestrosan Propriadåt pat Fektos
Conduct Disorder (Example: Increased arousal of tension and/or feelings before the act of aggression)	Inattísan Minágof Antes di u Fañóngge
Conduct Disorder (Example: Initiates physical fights)	Ga'plaitu
Conduct Disorder (Example: Stays out at night despite parental prohibition, beginning before age 13)	Gáchumålan gi i Puengi Antes di u Tresse Años
Conduct Disorder (Example: Use of a weapon that can cause serious physical harm to others)	Manusan Átmas para Numá'chetnudan
Conduct Disorder (Example: Breaking into someone else's house, building or car)	Manhåtme Guma' pat Kareta
Conduct Disorder (Example: Bullies, threatens, or intimidates others)	Hámanespanta yan Hámanensora
Conduct Disorder (Example: Deceitfulness or Theft)	Dinákkon pat Sinákke
Conduct Disorder (Example: Deliberate and purposeful fire setting on more than one occasion)	Ga'mañongge pat Sísingge
Conduct Disorder (Example: Deliberately annoys others)	Hinásngon Numá'bubu

English Term	Chamorro Term
Conduct Disorder (Example: Deliberately destroys others' property)	Ha Håsongon Mandestrósa Kósas Otro
Conduct Disorder (Example: Deliberately engages in fire setting with the intention of causing serious damage)	Ha Håsongon Mañongge Para u Fandestrosa
Conduct Disorder (Example: Does not express feelings or show emotions to others)	Ti Ha Na'á'annok i Siñente-ña gi Otro Siha
Conduct Disorder (Example: Fascination with, interest in, curiosity about, or attraction to fire)	Fotte Interesao-ña nu i Guáfe
Conduct Disorder (Example: Feels pleasure, gratification, relief, excitement when setting fires or when witnessing or participating in the aftermath)	Sinatesfécho Despues di i Bída yan Inégga' Sinéngge
Conduct Disorder (Example: Forces someone into sexual activity)	Ha Fuetsas Madåle
Conduct Disorder (Example: Lack of concern about performance in school, work, or important activities)	Tai Prisisu put Eskuela, CHO'cho'pat Aktebidåt
Conduct Disorder (Example: Lies or manipulates others to obtain goods or favors or to avoid obligations)	Mandági para Probecho-ña
Conduct Disorder (Example: Refuses to comply with requests from authority figures or with rules)	Ti Gef Esgíyon Uturidåt Siha
Conduct Disorder (Example: Spiteful or vindictive in the past six months)	Bumenggatibu gi i Malóffan na Sais Meses
Conscience (The part of the intellect that is able to distinguish between right and wrong)	Konsénsia
Conscious (Awareness of one's own mental state)	Hinálom
Consumer (In mental health, an individual who is using one or more mental health services)	Kókonsuma, Manrisísibi

English Term	Chamorro Term
Conversion Disorder (Known as hysteria, a disorder with a wide range of sensory, psychic and motor disturbances)	Minalångon Tinilaikan Sinienten Tátaotao
Coping (The process of managing stressful situations)	Siníngon, Inatótga
Coping Mechanisms (Strategies used to handle stressful situations)	Ayudon Siníngon
Coprophagia (Consumption of feces)	Kakno'Táke'
Crisis (Events which are experienced with extreme stress)	Tiempon Inachåki
Crying (To weep; to shed tears, with or without sound)	Minalångon Kumåkati, Sumuspiros, Kumåkasao, Gumågagak, Tumåtanges
Cutting (The action of deliberately injuring oneself as a way to deal with emotional pain, which can provide the cutter with a momentary sense of calm or relief)	Chåchachak Maisa
Cynophobia (Irrational fear of dogs)	Mina'å'ñao Ga'lågu Siha Mina'å'ñao Ga'lågu
Delayed Ejaculation (A condition in which it takes an extended period of sexual stimulation for a man to reach sexual climate and release semen from the penis)	Inápmam Mañugo'
Delirium (A disorder of mental processes accompanying organic brain disease. It may include illusions, hallucinations or extreme excitement)	Minalångon Há'afatigao
Delusion Disorder, Somatic Type (The person believes they have a physical or medical problem)	Fåtso na Kinalamten (Siñenten) Tátaotao

English Term	Chamorro Term
Delusional Disorder, Erotomaniac Type (Subtype of the Disorder when the central theme of the delusion is that another person is in love with the individual)	Fåtso na Guinaiya
Delusional Disorder, Grandiose Type (Subtyped of the Disorder when the delusion is characterized by an over-inflated sense of worth, power, knowledge, or identity)	Fåtso na Tinakhilo'
Delusions (A false or irrational belief that is held despite evidence to the contrary; In mental illness, it is often a false belief that the person is persecuted by others or is a victim of physical disease)	Fåtso na Hinengge Siha
Dementia (A chronic or persistent disorder of the mental processes due to organic brain disease. The condition is marked by short term memory loss, changes in personality, deterioration in personal care, impaired reasoning, and disorientation)	Minalångon Måna, Kostumbre yan pat Hinasso
Demophobia (Fear of crowds, masses, or people; also called ochlophobia)	Mina'ã'ñao Lináhyan Tåotao
Denial (When a person rejects a fact because it is too distressing to accept)	Niñiega
Dependent Personality Disorder (A disorder with a pervasive and excessive need to be taken care of that leads to submissive and clinging behavior and fears of separation)	Minalangon Kostumbren Inangokkon Inadahi
Depersonalization Disorder (A disorder in which the person feels unreal or strangely altered, or that the mind is becoming separated from the body. The person may feel as if he or she is living in a dream or a movie)	Minalångon Inadespattan Tataotao

English Term	Chamorro Term
Depression (Prolonged depressed mood; excessive sadness)	Minalångon Tai Ganas
Depressive Disorders (Disorders characterized by depressed mood, loss of interest or pleasure in nearly all activities; in children and adolescents, the mood may be irritability rather than sadness)	Minalångon Chumatmagof
Derealization Disorder (Also known as Depersonalization Disorder in which the person has persistent or recurrent feelings of being detached or disconnected from one's body or surroundings)	Minalångon Hinasson Kalan Guinifi i Uriyã-ña
Developmental Coordination Disorder (Also known as dyspraxia; delay in the development of motor skills in a child)	Minalångon Estão Kinalamten Tãtaotao
Developmental Delay (Failure to reach expected developmental milestones in a child)	Despãsion Kinahulo'
Developmental Disorders (A group of psychiatric conditions originating in childhood that involve impairment in different areas. See also Neurodevelopmental Disorders)	Minalångon Estao Kinahulo'
Difficulty doing math calculations	Mappot Manguentas pat Mangatkula
Difficulty expressing one's self in writing	Mappot Ha Tuge' Hinasso-ña
Difficulty maintaining attention	Mappot Manatende
Difficulty organizing tasks, things, or activities	Disareklao
Difficulty understanding the meaning of what is read	Mappot Mangomprende Tinaitai
Difficulty waiting one's turn	Mappot Mannangga

English Term	Chamorro Term
Difficulty with math reasoning	Mappot Mangomprende Taimanu u Oppe i Problema
Difficulty with spelling	Mappot Mandilitreha
Difficulty with written expression, making multiple grammatical errors, punctuation errors	Mappot Ha Tuge' i Hinsasso-ña yan Ti Dinanche i Gramåtika
Disability (A physical or mental condition that limits a person's ability to perform in a usual manner)	Inutet
Disorder (A disturbance in physical or mental health or functions; malady or dysfunction)	Minalångu
Disorganized Speech (The content of one's speech may not make sense)	Mesklåo gi Kuentos Sinios-ña
Disorientation (A state of mental confusion or feeling "lost")	Ti Ha Tungo' Sensiå-ña gi Mismo na Ora
Disruptive, Impulse-Control & Conduct Disorders (Conditions in childhood and early adolescent involving problems in self-control of emotions and behaviors)	Gotpe, Impitu na Minaneha yan Kinalamten
Dissociative Disorders (Disorders involving disruptions of identity, memory, and perception often following a traumatic event)	Minalångon Sinipåran Hinásso
Dissociative Identify Disorder (Previously known as Multiple Personality Disorder where the individual has more than one distinct identity or personality state that surfaces on a recurring basis)	Minalångon Sinipåran Hináyí
Dizzy (Unsteady, as if spinning around and losing one's balance)	Bulålachon Ulu
Domestic Violence (Abuse that occurs between spouses, romantic partners, family or friends)	Inatåkan Linámen gi Familia Siha

English Term	Chamorro Term
Drug Addict (a person physically and or psychologically addicted to a substance or drug)	Adiktao kinenne' na bisio
Dual Diagnosis (When someone suffers from both a mental disorder, and some sort of chemical dependency)	Dopble na sinedda' Minalångu
Dyscalculia (A developmental disability inhibiting the ability to perform mathematics)	Mappot Manguentas pat Mangatkula
Dysgraphia (The inability to write and form letters, often as a result of a neurological disorder, but without intellectual impairments)	Mappot Mångge'
Dyskinesia (A movement disorder consisting of involuntary movements and diminished voluntary movements)	Ti Bulontåriu na Kinalamten
Dyslexia (A learning disability that affects the brain's processing of written material and symbols, making reading difficult to learn)	Åtlibes i Lini'e'-ña yan i Tinige'-ña
Dysthymic (Chronic, low-level depression; in children, the mood may be irritable rather than depressed)	Minalångon Triníste
Eating (Taking in or consuming food)	CHumócho
Eating Disorder (Disorders related to abnormal eating behavior which includes people who eat too much, too little, unusual substances, or in unhealthy patterns)	Minalångon CHumocho
Echolalia (Uncontrollable repetition of another person's speech, often present with autism or developmental disorders)	Sesso Manripiti
Echopraxia (Uncontrollable repetition of another person's physical movements, often related to Tourette syndrome and several other neurological disorders)	Sesso Manripiten Aksion

English Term	Chamorro Term
Elderly Abuse (Emotional, verbal, or physical abuse of an elderly person)	Numá'lamen Āmko', Linámen Āmko'
Elimination Disorders (A group of disorders that include Encopresis and Enuresis)	Minalāngon Linaknos Tataōtao
Emotional Abuse (Verbal or emotional maltreatment of an individual)	Linámen Siniente
Encopresis (Repeated voluntary or involuntary passing of stool or feces in one's pants after the age of 4)	Minalāngon Hátatke'
Energy (Having to do with the capacity for vigorous activity)	Míbrinabu
Enuresis (Repeated voiding of urine in inappropriate places, as in bedwetting, after the age of 5)	Minalāngon Háme'me'
Enuresis, Diurnal Only (Occurring only during the day)	Minalāngon Háme'me' Ha'āni
Enuresis, Nocturnal and Diurnal (Occurring during the night and day)	Minalāngon Háme'me' Ha'ani yan Puengi
Enuresis, Nocturnal Only (Occurring only at night)	Minalāngon Háme'me' Puengi
Erectile Disorder (Impotence; inability to get and keep an erection firm enough for sex)	Minalāngon Ti Siña Tumisu
Euphoria (A sense of extreme well-being and optimism, the absence of pain or stress which might be exaggerated in psychiatric cases)	Míminagof
Euthymia (Normal, positive mood)	Minalāngon Sinienten Naturāt
Exhibitionism (The exposure of one's genitals or of intimate activities to another person, in a situation where it is not normal or expected)	Fináttan Hásuminlasso'

English Term	Chamorro Term
Expressive Language Disorder (A written and verbal language disorder in which a person cannot comprehend materials or express themselves at an appropriate age level)	Minalångon Linakngos Hinasso gi Kuentos yan Tinige'
Factitious Disorder (A disorder in which a person falsifies symptoms or pretends to have an illness; also known as Munchausen syndrome)	Minalångon Hinasson Dinakon Tátaotao
Family History (A narrative of a family's history, in terms of facts, experiences and medical issues)	FinaloffanFamilia
Family Preservation (Short term family services provided to a family during times of crisis)	Inadáhen Familia
Fantasy (A situation that is imagined, often related to something someone wants)	Ohallåra Mohon na Tinangan Sinia Tinangan Minalago'
Fatigue (Feeling tired. Can have physical or mental causes)	Yǎfai, Yayas, Tai Ganas
Fear (To be distressed or afraid in response to a threat of danger, whether real or imagined; See "Phobia")	Mina'ǎ'ñao
Fear of animals (in general)	Mina'ǎ'ñao Gǎ'ga' siha
Fear of being in a crowd	Mina'ǎ'ñao Lináhyan tǎotao
Fear of being in open spaces	Mina'ǎ'ñao Dǎngkolo na Kǎmpo
Fear of being left behind	Mina'ǎ'ñao Madingu
Fear of being outside alone	Mina'ǎ'ñao Sumanhiyong na maisa
Fear of being teased or laughed at	Mina'ǎ'ñao Makasse pat mabotleha
Fear of birds	Mina'ǎ'ñao Pǎharu siha

English Term	Chamorro Term
Fear of boats and ships	Mina'ǎ'ñao Bãtko pat Boti siha
Fear of bridges	Mina'ǎ'ñao Tollai siha
Fear of cats	Mina'ǎ'ñao Katu siha
Fear of closed spaces	Mina'ǎ'ñao Ma'í'ot na kãmpo
Fear of clowns	Mina'ǎ'ñao Burego'
Fear of cockroaches	Mina'ǎ'ñao Kukurãcha siha
Fear of dental care/dentist	Mina'ǎ'ñao Dentista
Fear of dogs	Mina'ǎ'ñao Ga'lãgu siha
Fear of driving	Mina'ǎ'ñao Mañugon
Fear of Dying	Mina'ǎ'ñao Mãtai
Fear of falling	Mina'ǎ'ñao Pumoddong
Fear of flying	Mina'ǎ'ñao Gumupu gi Batkon Aire
Fear of geckos	Mina'ǎ'ñao Guali'ek Siha
Fear of guns	Mina'ǎ'ñao Paki Siha
Fear of heights	Mina'ǎ'ñao Takhelo' Siha
Fear of incontinence	Mina'ǎ'ñao Tai Minanehan Me'me'yan Masinek
Fear of insects	Mina'ǎ'ñao Gã'ga' Mandikike' Siha
Fear of knives	Mina'ǎ'ñao Se'se' Siha
Fear of losing control	Mina'ǎ'ñao Malingon Minaneha

English Term	Chamorro Term
Fear of market places	Mina'ǎ'ñao Fanmetkåoyan
Fear of monitor lizards	Mina'ǎ'ñao Hilitai Siha
Fear of movie theaters	Mina'ǎ'ñao Sagan Umegga' Sho
Fear of parking lots	Mina'ǎ'ñao Fangkaretåyan
Fear of planes	Mina'ǎ'ñao Båtkon aire siha
Fear of rats	Mina'ǎ'ñao Chå'ka siha
Fear of School	Mina'ǎ'ñao Eskuela
Fear of shopping malls	Mina'ǎ'ñao Mítenda gi un Kinahat
Fear of shops	Mina'ǎ'ñao Tenda Siha
Fear of speaking in front of a gathering	Mina'ǎ'ñao Kumuentos gi Me'nan Inetnon
Fear of speaking in front of a group	Mina'ǎ'ñao Kumuentos gi Me'nan i Linahyan
Fear of standing in line	Mina'ǎ'ñao Fumila
Fear of Surgery	Mina'ǎ'ñao Operasion
Fear of the dark	Mina'ǎ'ñao Homhom
Fear of the ocean	Mina'ǎ'ñao Tåsi
Fear of unfamiliar people	Mina'ǎ'ñao Estrangheru siha
Fear of water	Mina'ǎ'ñao Hånom
Feeding and Eating Disorders (Disorders in Early Childhood characterized by persistent feeding and eating disturbances)	Minalångon Numa'chocho yan Chumochó

English Term	Chamorro Term
Female Orgasmic Disorder (Difficulty reaching orgasm even when sexually aroused and stimulated)	Minalångon Tai Finatto
Fetal Alcohol Syndrome (Refers to a number of physical and psychological issues that can arise in a child as the result of the mother consuming alcohol during pregnancy)	Minalångon Pâtgon Ginen Gumimen Atkahót Anai Mapótge'
Fire setting (Can be a form of Impulse Control Disorder where the fire setting is not done for monetary gain)	Mañóngge Sin Probécho Salâppe'
Flat Affect (Without emotional expression, often a symptom of Depression or Schizophrenia)	Tâyaya Sini Ha'
Flight of ideas (A symptom of Bipolar Mania, Schizophrenia, or ADHD involving continuous, accelerated speech and disconnected ideas)	Gótpe na Finalågon Ideha Siha Finalågon Ideha Siha
Gambling Addiction (Having to do with compulsive gambling, a form of Impulse Control Disorder, when the person cannot control the urge to gamble despite negative consequences)	Minalångon Kinenne' Pa'iket, Huegon Salâppe'
Gender Dysphoria (The conflict or discomfort between a person's physical or biological gender and the gender with which they identify)	Ti Ma'akseptan Estao Mafañagu-ña
Gender Role (A set of social and behavioral norms that are expected of men or women)	Pã'a Lalåhi pat Famalåo'an
Goal directed energy (Activity and behaviors focused on attaining specific goals)	Brinabon Direchon Entensión
Grandiosity (Unrealistic sense of superiority, often a symptom of narcissistic personality disorder, bipolar depression, or schizophrenia)	Put Guiya Ha' Mås

English Term	Chamorro Term
Grief (A painful emotion after a major loss)	Minalångon Piníti
Guilt (An emotion that occurs when one feels that they did something wrong)	Inatmiten Isao
Gynophobia (abnormal fear, dread, or hatred of women)	Mina'ã'ñao Famalão'an
Hallucination (A perception of something that is not really there. May involve either visual, auditory, touch, taste or smell)	Manlíli'e' pat Manhúhungok
Hallucinations, Auditory, Command (Hallucinations that are in the form of commands; can be heard or inside of the person's mind and/or consciousness)	Manhúhungok
Hallucinations, Gastatory (The sensation of tasting something that isn't really there, typically an unpleasant flavor)	Siñenten Manátanña'
Hallucinations, Tactile (The sensation that something is crawling on or under one's skin)	Siñenten Mangúkunaf
Hallucinations, Visual (Hallucinations that are in the form of seeing things that are not there)	Manlíli'e'
Hallucinogen (A psychoactive agent which can cause hallucinations)	Åmot tinilaikan sensia
Headache (Symptom of pain anywhere in the region of the head or neck)	Malínek Ulu
Helplessness (Unable to help ones' self; weak or dependent on other's for help)	Minalångon Tai Niná'siña
High risk Activities (Activities that can be dangerous and have negative results)	Aktibidát Siha ni Atdet na Risutto
Histrionic Personality Disorder (A disorder in which a person's actions are very emotional, dramatic or seductive in order to receive attention)	Minalångon Kostumbren Maisa Ha'

English Term	Chamorro Term
Hoarding (Excessively collecting and storing objects in a manner that can interfere with daily life)	Minalångon Hámanrikohi, Hámamfa'la'mon
Homeless (Refers to individuals living in transitional shelters and temporary quarters; Often those who are chronically homeless have a disability)	Sumen líheng pat Guma'
Hopeless (Feeling despair and having no expectation of good or success)	Tai Tinanga
Hyperactivity (Abnormal and excessive state of excitement)	Ti Kikitu
Hypersomnia (Excessive sleepiness or prolonged sleep episodes occurring almost daily)	Hámaigo'
Hypnophobia (abnormal fear of sleep)	Mina'ã'ñao Finalingon Maigo'
Hypoactive Sexual Desire Disorder (Absence of sexual fantasies and desire for sexual activity causing distress or interpersonal difficulty)	Minalångon Tai Ganas Umá'abale'
Identity (The awareness of being a person separate and distinct from all others)	Håyi gui' Entre Guiya
Impulsivity (Tending to act without forethought or consideration of the consequences)	Kinalamten Gotpe
Inattentive, Inattention (Not paying attention, distracted)	Tai Inatende
Inhalant (A breathable chemical vapor that is inhaled for medical purposes)	Åmot Hináhgong
Insincere (Not sincere; not honest in the expression of actual feelings; pretending)	Ti Senséru
Insomnia (Difficulty getting to sleep or staying asleep)	Chátmaigo' Minalångon Chátmaigo'

English Term	Chamorro Term
Intellectual Disabilities (Sub-average general intellectual functioning accompanied by limitations in functioning in some areas such as in communication, self-care, home living, social/interpersonal skills, use of community resources, self-direction, etc.)	Minalångon Ñateng gi Manungo'
Intermittent Explosive Disorders (A behavioral disorder characterized by extreme outbursts of rage that are disproportionate to the severity of the situation)	Minalångon Átdet na Inímpitu
Internal/Internalizing behavior (To make something such as an idea, belief, opinion, value, or an attitude an important part of the kind of person you are)	Kostumbren Sumanhalom na Siniente
Irrational Beliefs (Beliefs that are not true or based in reality)	Ti Rasonåpble na Hinengge
Jealous Type (An emotion usually involving thoughts and feelings of insecurity and resentment over a sense of loss of position or situation to someone)	Fåtso na Inekgo'
Kleptomania (A disorder in which someone has a strong impulse to steal things even though the items are not needed for personal use or for their monetary value)	Hámañakke pat Sákke Minalångon Hámañakke
Labile (Fluctuating, unstable mood characterized by uncontrollable laughing, crying or other emotions)	Hámatulaikan Siniente
Lacks empathy or concern for others (Does not think of or consider others)	Tai Konsiderasi3n para Otro

English Term	Chamorro Term
Lacks remorse or guilt (Does not have any regret, shame, sorrow, or even a sense of responsibility over a misconduct)	Tai Minamåhlao pat Tai Siñetsot
Lacks self-confidence (Uncertain, unsure, not confident in one's self/abilities)	Tai Komfi'ánsia
Laughter (Expression of amusement or merriment)	Háchumålek
Learning Disability with Impairment in Mathematics	Minalångon Manguentas pat Mangatkula
Learning Disability with Impairment in Reading	Minalångon Manaitai.
Learning Disability with Impairment in Written Expression	Minalångon Linakngos Hinasso gi Kuentos yan Tinige'
Learning Disorder (Difficulties in reading, writing, speaking, math, coordination, and maintaining attention levels expected for age, schooling and level of intelligence)	Minalångon Manungo'
Lethargy (Lack of energy; lazy, listless, inactive)	Tai Ānimu
Libido (Sexual appetite and motivation)	Gai Ganas/Tai Ganas Umá'abale'
Loss of temper (Give way to anger, lose self-control)	Hásinilo'
Magical Thinking (Believing, with no evidence, that certain thoughts or acts can cause events to occur)	Hinasson Inatte
Malingering (Pretending to be ill, mentally or physically, in order to avoid work or to gain attention, or access to drugs)	Hinasson Dinági Para Probecho-ña

English Term	Chamorro Term
Mania (An abnormally elevated mood and level of energy; the opposite of depression and part of manic depression)	Atdet na Brinábu
Manic Depression/Bipolar Disorder (A psychiatric disorder characterized by mood swings between extreme depression and mania or excitability)	Ádet na Brinábu yan Tai Ganas
Manic Episode (A distinct period during which there is an abnormally and persistently elevated, expansive or irritable mood)	Tiempon Átdet na Brinábu
Medical (relating to the science of medicine or to the treatment of illness and injuries)	Minalângu
Melancholia (Non specific depression; low mood)	Minalângon Triníste
Mental Health (How an individual thinks, feels and copes with life; the condition of being mentally and emotionally sound and well adjusted, characterized by the absence of mental disorder and by adequate adjustment)	Salut Mentalidât Salut i Mentalidât
Mental Retardation (Below-average intelligence and associated with impairment in maturation, learning and/or social adjustment needing assistance to perform daily activities)	Minalângon Manungo'
Molestation (To harm someone through sexual contact such as touching private body parts, exposure of genitalia, taking of pornographic pictures, rape, and inducing sexual acts by, and with, the one molesting)	Mulestasión
Mood (An emotional state)	Måna, Siniente

English Term	Chamorro Term
Mood Disorder (Any number of conditions having to do with abnormal moods)	Minalångon Måna
Mood Swings (Rapid change in moods)	Hámatulaikan Måna
Motivation (The drive to achieve life goals and engage in activities)	Inéppok
Motor Disorders (Psychological conditions characterized by elevation or lowering of a person's mood such as depression or bipolar disorders)	Minalångon Kinalamten Tataotao
Motor tics (A condition that involves brief, uncontrollable, spasm-like movements or vocal outbursts)	Gotpe na Rinipiten Kinalamen
Multiple Personality Disorder (Now called "Dissociative Identity Disorder," when someone displays multiple distinct personalities at different times)	Minalångon Mikostumbre
Munchausen's Syndrome (Making up mental or physical symptoms for attention from doctors and other medical personnel. 'By proxy' refers to parents making up health issues in their children)	Hinasson Saina gi Numá'lamen Påtgon para Prubecho-ña
Myophobia (A pathological fear of contamination and germs. Also known as verminophobia, germophobia, germaphobia, bacteriophobia, or bacillophobia)	Mina'ã'ñao Tinátme Ulo', Ináplacha'
Narcissistic Personality Disorder (Inflated sense of self-importance and extreme self-centeredness)	Minalångon Kostumbren Estao put Guiya Ha'
Narcolepsy (A sleep disorder that causes daytime sleepiness and falling asleep at abnormal times throughout the day)	Minalångon Gotpen Minaigo'
Nausea (A feeling of sickness with an inclination to vomit)	Kumékemuta'

English Term	Chamorro Term
Negative Thinking (Thinking or assuming the worst case scenario)	Mambâba na hinasso, Hinasson mambâba
Neglect (Passive abuse, in which the perpetrator fails to provide care for someone who cannot care for his or herself, such as a child, or disabled person)	Dineskuïdu
Neurocognitive Disorders (Disorders when cognitive decline is a major feature such as in Dementia, Amnesia, Delirium)	Minalångon Titanos
Neurodevelopmental Disorders (Impairment of the growth and development of the brain or central nervous systems; Disorders of brain function that affect emotion, learning ability, self-control and memory as the individual grows)	Minalångon Estao Tinigo'
Neurodevelopmental Disorders - Characteristic: Tendency not to follow directions	Mappot Manattiyi Direksion Siha
Neurodevelopmental Disorders - Characteristic: Tendency to not listen when spoken to directly	Kulan Ti Ume'gungok Anggen Makuentutusi
Neurodevelopmental Disorders - Characteristic: Tends to be unable to pay close attention to details or has a tendency to make careless mistakes	Mappot Manatende yan Meggai Linachi
Neurodevelopmental Disorders - Characteristic; Tends to be easily distracted by things happening outside of one's self (sights, sounds, people, etc.)	CHaddek Inafekta nu i Uriyã-ña
Neurodevelopmental Disorders - Characteristic: Tends to be unable to play or engage in leisure activities quietly	Sesso Ti Siña Sumaomao gi Aktebidåt

English Term	Chamorro Term
Neurodevelopmental Disorders - Characteristic: Often "on the go," acting as if "driven by a motor"	Tai Pinara Kulan Måkina
Neurodevelopmental Disorders - Characteristic: Often forgetful in daily activities	Sesso Maleffa nu i Diåriu na Aktebidat
Neurodevelopmental Disorders- Characteristic: Often runs about or climbs in situations that require remaining in place or minimal movement	Sesso Malågu pat Umekulo' nu i Ti Nisisåriu.
Neurodevelopmental Disorders - Characteristic: Tendency to blurt out answers before a question is completed	Ga'manoppe Kuestion Sin u Fonhåyan Ma Faisen.
Neurodevelopmental Disorders - Characteristic: Tends not to express feelings or show emotions to others	Mappot Numa'funhåyan i Tareha pat CHo'cho' Siha
Neurodevelopmental Disorders - Characteristic: Tends to avoid, dislike, or is reluctant to engage in tasks that require sustained mental effort	Sesso Ha Hasnguni ti Mannå'i Atension
Neurodevelopmental Disorders - Characteristic: Tends to be inaccurate or slow in reading words and has difficulty sounding out the words	Despåsio pat Makkat Ha Na'oppan i Sunidon i Palåbra
Neurodevelopmental disorders - Characteristic: Tends to fidget with, or taps hands or feet or squirms in seat	Ti kikitu Tataotao-ña
Neurodevelopmental Disorders- Characteristic: Tends to interrupt conversations, work, or play	Embelikeru
Neurodevelopmental Disorders - Characteristic: Tends to leave a seat in situations when remaining seated is expected	Ti Kikitu gi Siyå-ña

English Term	Chamorro Term
Neurodevelopmental Disorders - Characteristic: Tends to lose things needed for school, work, or activity	Sesso Finalaguaihon nu i Tråstes Eskuela yan CHO'cho'
Nicotine (A nitrogen-containing chemical, an alkaloid, made by several types of plants, including the tobacco plant or produced synthetically)	Produktion chupa
Numbness (Lacking sensation or feeling in a part of one's body)	Mina'etdot
Obsessions (Recurring thoughts, feelings or actions which the person cannot prevent, that is unpleasant and provokes anxiety)	Minalångon Atdet na Hámanånga
Obsessive-Compulsive Disorders (A disorder with persistent ideas, thoughts, impulses or images that are experienced as intrusive and inappropriate and that causes marked anxiety or distress, and can interfere with normal functioning)	Minalångon Ti Paparan Hinasso yan Kinalamten
Obsessive-Compulsive Personality Disorder (A disorder with a preoccupation with orderliness, perfectionism and mental and interpersonal control at the expense of flexibility, openness and efficiency)	Minalångon Kostumbren ti Paparan Hinasso yan Kinalamten
Oppositional Defiant Disorder (A disruptive behavior pattern of childhood and adolescence characterized by defiant, disobedient and hostile behavior, especially toward adults in positions of authority)	Minalångon Hámangontra
Oriented (Adjusting or positioning of oneself or one's ideas to surroundings or circumstances)	Ha Tungo' Sensiå-ña gi Mismo na Ora

English Term	Chamorro Term
Panic Attacks (Unexpected, intense attacks of fear and anxiety often characterized by rapid heartbeat, difficulty breathing, dizziness, fear of losing one's mind, fear of going crazy, sense of impending doom, etc.)	Atdet na Inatâkan Mina'â'ñao
Panic Disorder (A disorder in which a person experiences panic attacks and abnormally limits his or her activities in order to avoid things that may trigger panic)	Minalângon Inatâkan Liníhan
Panphobia (or panophobia, omnipobia, pantophobia refers to a vague and persistent dread of some unknown evil.	Mina'â'ñao Minaknganítí
Paranoia (Abnormal fear and suspicion, often to the point of irrationality)	Diskualentão na Hinasso, CHetnot Mina'â'a'ñao
Pedophile (An adult who desires or engages in sexual relations with a child; it may be either homosexual or heterosexual in nature)	Minalago' Numá'lamen Pâtgon
Pedophobia (Fear of children, infants, or of childhood)	Mina'â'ñao Mandíkike' na Famagu'on
Perpetrator (Someone who commits a crime or an abusive action)	Kriminât, Numaná'lamen
Persecutory Type (Referring to a sub-category of Delusional Disorders in which the predominant theme of the delusion involves the person's belief that he or she is being conspired against, cheated, spied on, followed, poisoned or drugged, maliciously maligned, harassed, or obstructed in the pursuit of long-term goals)	Fâtso na Inemmok
Personality (An enduring character or disposition to act and feel in particular ways especially in relation to other people and the world)	Kostumbren Petsona

English Term	Chamorro Term
Personality Disorder (Deeply ingrained and maladaptive patterns of behavior, persisting through many years beginning in adolescence; When severe, can cause suffering either to the person or to other people or both)	Minalångon Kostumbren Petsona
Phobia (Extreme Fears)	Mina'ã'ñao Grabi na Mina'ã'ñao
Physical aggression (not resulting in damage or destruction to property, etc., See also "Aggression")	Ga' Manespantan Hinánnan
Physical aggression (toward property, animals, or individuals; See also "Aggression")	Tinailayi, Hinánnan, Ga'numá'dañu pat Ga'numá'lamen Kósas, Gã'ga' pat Tãotao
Physically cruel to animals (Deliberate and malicious infliction of physical abuse/pain on animals)	Pãyon Numá'lamen Gã'ga'
Physically cruel to people (Deliberate and malicious infliction of physical abuse/pain on others)	Pãyon Numá'lamen Tãotao
Pica (An eating disorder in which people eat non-food items such as dirt, glue, etc.)	CHíchicho ní'Ti Mámakanno'
Poor concentration (Difficulty in focusing or paying attention)	CHatmanã'i Atención
Post Traumatic Stress Disorder (A severe anxiety disorder that develops after any number of traumatic events, and can also develop many years after the actual trauma; in re-living the event, may withdraw from the external world)	Minalångon 'PTSD'
Postpartum Depression (Moderate to severe depression following the birth of a child)	Minalångon Despues di Mañãgu
Pounding Heart (Rapid and fluttering feelings connected to the heart; palpitations)	Binéngbong Korasón

English Term	Chamorro Term
Premature Ejaculation (Uncontrolled ejaculation either before or shortly after sexual penetration)	Gotpe Mañugo'
Prognosis (The likely outcome of a disorder or disease)	I Sinédda'
Psychomotor agitation (A series of unintentional and purposeless motions that stem from mental tension and anxiety of an individual; includes pacing, wringing one's hands, uncontrolled tongue movement, pulling off clothing and putting it back on)	Inatborutáo Hinásso yan Kinalámten
Psychomotor retardation (Also known as Psychomotor impairment involves a slowing down of thought and a reduction of physical movements in an individual)	Dinitienen Hinásso yan Kinalámten
Psychotic Disorder Due to Another Medical Condition (Hallucinations or delusions that arise as a physiological result of a general medical illness)	Mi'inachaken Ginen Minalangu Sinien Minalangu-ña
Psychotic/Psychotic Disorder (Disorder characterized primarily by a loss of touch with reality, which can include hallucinations, delusions, and confusion)	Minalångon Inachåken Ilimunidu
Purging (Vomiting to rid the body of food in order to prevent absorption of calories)	Hámuta'
Pyromania (The urge to set things on fire)	Ga'Mañongge/Sisengge
Reactive Attachment Disorder (RAD is one of the few disorders that can be applied to infants. It is caused by a lack of attachment to any specific caregiver at an early age, and results in an inability for the child to form normal, loving relationships with others)	Minalångon Mi'inachåken Mina'á'ño Ma Guaiya

English Term	Chamorro Term
Recurrent aggressive outbursts (Pattern of repeated angry, hostile behaviors, usually unprovoked; Also characteristic of some Personality, Mood, Substance and Medical Disorders)	Séssô Gótpen Linalålo'
Relational Disorder (Problems between two or more people in how they relate to each other)	Prublema Entre i Familia
Restful Sleep (Peaceful, soothing, relaxed sleep)	Máffong Maigo'
Rumination Disorder (An Eating Disorder, usually in infants or young children, where partially digested food is brought back up, re-chewed, then spat out or swallowed again)	Minalångon Ha Kâkanno'pat Papañot Mutã'-ña
Run away (Refers to a minor who has left home without permission)	Malågo Sin Petmísu
Scapegoat (When persons or things are wrongly blamed for something they did not do)	Mafa'siknãni, Masókne
Schizoaffective Disorder (A disorder characterized by psychotic symptoms and other mood disturbances)	Minalångon Inachåken Ti Naturat na Hinasso yan Siniente
Schizophrenia (A severe mental illness characterized by psychotic symptoms such as hallucinations, flat affect, and disordered thinking)	Mi'ínachåken Mesklåo Manhasso Inachåkan Ti Naturât Na Hinasso
Schizophrenia and Other Psychotic Disorders (Serious mental disorders characterized by a loss of touch with reality which can include hallucinations, delusions, and confusion)	Minalångon Titanos yan Hinasso

English Term	Chamorro Term
School Phobia (Anxiety or fear of school related to separation anxiety that can be complexed and influenced by various factors (the child's temperament, the situation at school, and the family situation)	Mina'ã'ñao Umeskuéla
Seasonal Affective Disorder (A form of depression that occurs in relationship to the seasons, usually during winter, when sunlight hours are limited)	Minalångon Månan Ti Náhong Manana
Self Concept (An individual's sense of self)	Hinasson Maisa
Self Harm (Deliberately causing harm to oneself without suicidal intent)	Minalångon Na'dåñon Maisa
Self-conscious (acute sense of self-awareness)	Yómahlao
Self-Injurious Behavior (Self-harm, self abuse or self-mutilation)	Minalångon Kinalamten Na'dåñon Maisa
Self-isolates (Or Social Isolation - a state of complete or near-complete lack of contact with others)	Sumáhngen maisa
Separation Anxiety Disorder (Excessive anxiety experienced when separated from home or from those to whom the person is attached such as the primary caregiver)	Minalångon Sinipåran liníhan
Serious violations of rules (Behaviors in which the basic rights of others are violated, or major age appropriate societal norms or rules are violated such as aggressive conduct that causes harm to other people or animals, nonaggressive conduct that causes property loss or damage, deception, and theft)	Átdet Mangóntra Areklaménto Siha
Sex (Referring to sexual activity particularly sexual intercourse)	Umáballe, Umákiche, Umádalle

English Term	Chamorro Term
Sexual Abuse (When sexual behavior is forced upon another person)	Minilesta
Sexual Assault (When a sexual behavior, or assault, such as rape, is forced upon another person)	Afuetsão na Minilesta/Afuetsão na Umáballe, Umákiche', Umádalle
Sexual Dysfunction (Sexual Disorder in which difficulty is experienced by an individual or a couple during any stage of a normal sexual activity, including physical pleasure, desire, preference, arousal or orgasm)	CHátumaballe/CHátumakiche', CHátumadalle
Sexual Masochism (Sexual pleasure derived from the experience of pain and/or humiliation)	Numa'puti pat Numa'mamahlaho Yanggen Mangíkiche'/Mandalle
Sexual Sadism (Sexual excitement from inflicting pain or thinking about inflicting pain or humiliation on other people)	Numá'lamen Umá'abale'
Shortness of breath (Difficulty breathing)	CHáthinagong
Shy (Bashful, timid, being reserved)	Yómahlao
Sleep Problems (Disorders in sleep which prevent one from attaining restful sleep; e.g., snoring, sleep apnea, insomnia, sleep deprivation and restless legs syndrome)	Prubleman CHátmaigo' Siha
Sleep Terror (Sometimes called Night Terror, a state of extreme terror experienced during sleep characterized by screaming, moaning, and the inability to be awakened)	Minalångon Atdet na Pisadíya
Sleep-Wake Disorders (Referring to groups of disorders in this category of concerns)	Minalångon Maigo' - Makmăta

English Term	Chamorro Term
Sleepwalking Disorder (When a person gets out of bed and walks around while asleep)	Minalångon Mamomokkat gi Maigo'-ña
Social Communication Disorder (Problems with social interaction, social understanding and the pragmatic use of language in proper context)	Minalångon Kumunikasion Sosiât
Social Phobia (social anxiety or the fear of social situations that involve interactions with other people)	Mina'ã'ñao Tãotao Siha
Socially Withdrawn (When someone removes him or herself from normal, everyday social situations and does not want to interact with others)	Sásahnge
Somatic disorder (A disorder in which chronic physical symptoms are experienced because of emotional problems but without any physical cause)	Minalångon Tátaotao Ginen Minalångon Hinasso
Somatic Symptoms and Related Disorders (Multiple recurring changing physical symptoms but without physical disorders that could not explain them)	Minalångon Chathinasson Pumuti
Speech sound Disorder (Problems with articulation -making sounds, and phonological processes- sound patterns past certain ages)	Minalångon Kumuentos Klâru
Stealing (as in shoplifting; items may be of great value; does not involve confronting a victim)	Mañâkke Féktos ni Manaíbalí sin Mamãna' Dueñu
Stealing (involving confrontation of a victim; as in mugging, purse snatching, armed robbery, extortion)	Mañakkéngguan Mientras Numaná'lamen

English Term	Chamorro Term
Stereotypic Movement Disorder (A motor disorder with onset at childhood involving repetitive, nonfunctional motor behaviors such as hand waving or head banging, that markedly interferes with normal activities or results in bodily injury)	Minalångon Kinalamten Rinipiti ni Tai bale
Stigma (A sign of disgrace or shame associated with an illness)	Minahmählao
Stuttering (A neurological speech disorder characterized by involuntary repetition, hesitation, and elongation of words and sounds while speaking)	Tumaktamumudu
Substance Abuse (The abuse of substances such as alcohol or drugs in a way that is harmful to one's health and to those around them)	Atdet na Bision Inabusa
Substance Related & Addiction Disorders (Conditions arising from the use, abuse or dependence on substances; i.e., intoxication and substance withdrawal)	Minalångon Kinenne' Bision Åmot
Substance Withdrawal (Symptoms associated with abrupt stopping of excessive use of alcohol or drugs which can include anxiety, tremors, sweating and vivid visual and sensory hallucinations)	Malångon Despues di pumåra manusa
Substance/Medication Induced Psychotic Disorder (A condition characterized by hallucinations and/or delusions due to the direct effects of a substance or withdrawal from a substance in the absence of delirium)	Minalångon Mi'inachåken Manhasson Minalångu Ginen i Sinihasson Minalångu Ginen i Amot
Suicidal Ideation (Thoughts about committing suicide, such as creation a plan on how to carry it out)	Minalångon Hinasson Pumuno' Maisa

English Term	Chamorro Term
Suicide (Ending or taking one's life)	Minalångon Puno' Maisa
Suicide Attempt (An attempt to take one's life, whether completed or uncompleted)	Minalångon Képuno' Maisa
Suicide Plan (A plan that someone who is suicidal makes on how to take his or her own life)	Minalångon Plånon Puno' Maisa
Survivor guilt (Also called Survivor's Syndrome; a mental condition that occurs when a person perceives themselves to have done wrong by surviving a traumatic event when others did not)	Inatmiten Isao i Lumá'la'
Symptom (Physical and emotional signs, concerns or complaints experienced by the patient)	Siñåt Pinadési
Syndrome (The combination of several different symptoms, that when experienced together make up a specific syndrome)	Mótmot na Pinadési
Talking excessively (To talk continuously and too much; non-stop; compulsive talking)	Ti Papara Kumuentos
Termination (When therapy or treatment ends)	Monhåyan Inámte, Ma ná'påra, Pumåra,
Therapeutic (When treatment provides a beneficial effect)	Inámte
Thought Blocking (A thought condition usually caused by a mental health condition such as schizophrenia whereby a person stops speaking suddenly and without explanation in the middle of a sentence)	Gåddon i sinangan hinasso

English Term	Chamorro Term
Thought Disorder (A term used to describe a variety of thought, speech, or writing disorders that reflect disordered thinking)	Minalångon Inachåkan Hinasso
Threatening (Hostile or deliberate frightening manner as in expressing or suggesting a threat of harm or danger)	Manespåpanta
Tic disorder (a repetitive involuntary motion, or vocalization (such as eye blinking or throat clearing)	Minalångon Gotpe na Rinipiten Kinalamen
Timidity (Lacking self-confidence and acting shy or hesitant)	Kinubåtde, Yinémahlao
Tolerance (The capacity to handle or endure a situation, thing, or person)	Minesnguni
Touchy or easily annoyed (Sensitive, irritable, likely to be offended)	Chaddek Umatborutão
Touchy or resentful (Feeling bitter or angry toward another; holding a grudge against something or someone; someone who feels hurt by something or someone)	Hámañuhãyi
Transference (Unconscious redirection of feelings from one person to another)	Tinilaikan Direksion i Siniente
Transsexualism (When a person's physical male or female identify is opposite from what they identify as psychologically)	Minalago' Lumåhi pat Pumalão'an
Transvestism (The practice of cross-dressing, or dressing in clothing rationally belonging to the opposite sex)	Ga'minalago' Minagågon Låhi pat Palão'an
Trauma (A serious medical or psychological injury)	Minalångon Atdet na Chetnot Ginen Pinadesen Manmaloffan
Trauma Related Disorders (Conditions that arise from exposure to a traumatic or stressful event)	Minalångon Siniseden Chinetnudan

English Term	Chamorro Term
Trichotillomania (A disorder in which an individual compulsively pulls out or breaks off hair)	Minalångon Hámanggápot Gápotulu yan Pulu
Truant (absence from school without permission; beginning before age 13 years)	Fattista gi i Eskuela Antes di u Tresse Åños
Verbal abuse (Also known as verbal bullying; a negative defining statement told to the victim or about the victim, or by withholding any response, thereby defining the target as non-existent)	Fino' Numá'lamen
Verbal aggression (temper tantrums, tirades, verbal arguments or fights)	Hámambuska Plaitu
Victim (A person who suffers from an accident or abuse by another person)	I iridão, I Numaná'lâmen
Vocal Tic Disorder (A type of Tic Disorder characterized predominantly by vocal tics that can be simple such as in throat clearing, grunting, sniffing, or complex involving speech and language)	Minalångon Rinipiten Kinalamen Guetgueru pat Fino'
Voyeurism (Sexual interest and arousal from viewing other unsuspecting people undressing or engaged in sex)	Minalágo' Umégga' pat Umádo'
Weight gain (Increase in body weight)	Manggána Minakkat
Weight loss (Decrease in body weight)	Malíngu Minakkat
Worries (Distressed, uneasy, anxious, agonizing, and nervous over actual or potential problems)	CHáthinasso Siha
Worthless (Without worth or value; useless)	Minalångon Tai Bali

[illegible]

SECTION TWO

Kinemprenden Kumunidåt Maikronisia Siha

(UNDERSTANDING MICRONESIAN COMMUNITIES)

By Lilli Perez, Ph.D.



Information presented in this chapter is based on three separate posters developed to promote understanding about Micronesian families specifically with regards to behavioral health.

In 2000, the first of the three posters, "Storyboard of Micronesian Peoples: A Navigation Chart to Better Understanding" was compiled using the storyboard motif, a popular traditional art form among the Palauan people. The author/compiler, Dr. Lilli Perez, interviewed 16 representatives from different ethnic groups (n=16). She also reviewed and referenced existing literature to compile the information in the poster (updated in 2011). The poster serves as a quick reference to information describing characteristics of the Micronesian population in nine key areas: Individual identification, Interpersonal mannerism, Languages spoken, Forms of Expression, Philosophical outlook, Religion and Spirituality, Healing Approaches, Division of Labor, and Modes of Sustenance.

The poster was also used to highlight culturally significant elements from each of the different ethnicities of the Micronesian region. Examples of these elements include: the Latte stone for the Chamorros, the Bai for the Palauans, Nautilus for Kiribatese, Stone money for Yap, Proa for Carolinians, Love sticks for the Chuukese, Nan Madol for Pohnpeian, Fine weaving with shell ornamentation for Marshallese, Sleeping Lady for the Kosraeans, and the frigate (bird) for Nauruans. A number of other elements were added to the storyboard motif that have application to the regional cultures. These include the giant clam shell, coconut trees, betel nut, sea turtles, crab, fish, breadfruit, fruitbat and various flowers such as hibiscus, plumeria and ylang-ylang.

A Storyboard of Micronesian People: A Navigation Chart to Better Understanding

Many people unfamiliar with Micronesia are unaware of the diversity that exists within this geographic area. A view of the map of Micronesia illustrates the area referred to as the Western Pacific which is nearly equivalent to that of the continental United States (Karolle, 1993:73). Micronesia, derived from the Greek words *micros* (small) and *nesos* (islands), contains small areas of land that collectively possess a variety of political relationships with the United States.

These are the Federated States of Micronesia (inclusive of Pohnpei, Yap, Kosrae, and Chuuk states), the Republic of the Marshall Islands, The Republic of Belau and the commonwealth of the Northern Mariana Islands which formerly comprised the Trust Territory of the Pacific Islands, as well as the

Unincorporated Territory of Guam, the Republic of Nauru, the Gilbert Islands (inclusive of Banaba) and the Republic of Kiribati.

The various ethnicities included under the rubric of 'Micronesian People' include Chamorros, Belauans (Palauans), Yapese, Carolinians, Chuukese (formerly Trukese), Pohnpeian, Marshallese, Kosraean, Kiribatese, and Nauruans.

Key Areas of Understanding

Individual Identification

Formal names are used by Micronesians - specifically the use of a first, middle and surname. The use of surnames is becoming a common practice as this was not the traditional means of identification across the ethnicities. Another adoption is the use of Christian names. All ethnicities reported using traditional names, usually of their ancestors. Use of clan names is common as a means of establishing one's lineage. Thus, the use of one's father's or mother's surname is often dependent upon whether the ethnic group is patrilineal or matrilineal. Still there are those identified by a traditional title they held or a particular skill they possessed.

Interpersonal Mannerism

Interaction between individuals is marked by varying degrees of personal distance. This includes minimal physical touching, an avoidance of eye contact, a low tone of voice, a high degree of formality and an appropriate public audience. An individual's behavior with regard to a group is described as being reserved, and when angered, the individual's behavior is described as passive-aggressive. Within a group setting, interaction is described as being cooperative where a leader delegates the necessary tasks. While interaction between groups is described as being collaborative, it can sometimes be competitive.

Languages Spoken

In addition to their native language, English is spoken by each of the Micronesian ethnic groups. Some ethnicities also include use of various dialects (e.g., Carolinian, Yapese and Marshallese). Furthermore, word selection is determined by communication that occurs within same gender groups and between the different genders, as well as in private versus public conversations. Still, there are traces of Japanese, Spanish and German incorporated into the native languages.

Forms of Expression

All ethnicities indicate moving from a once oral tradition, to one that includes visual and written forms of communication. Verbal communication is generally characterized as being informal, modest, humble, emotionally controlled, and process-oriented. Moreover, within the ethnic groups there are recognized individuals who speak on behalf of the group. Still, communication is also described as being nonverbal where meaning is transmitted by body language. Here, meaning is implicit.

Philosophical Outlook

Noting that there are increasingly more individuals who place their needs above those of their families, most of the interviewees described themselves as primarily 'group' oriented where decisions are made for the benefit of the group above individual interests. Thus, self-denial and self-discipline are traits used to describe their philosophy. Ethnic pride, respect and humility are additional traits used as descriptors. Individuals possess a circular way of thinking, namely, what goes around comes around, and further describe decision-making as heart-oriented (where emotions often outweigh logical thought).

Religion & Spirituality

All ethnicities practice some form of Christianity (primarily Catholicism, then Protestantism). The levels of religiosity vary among ethnicities due to the co-existence of Christian and traditional practices. However, there are pockets within each ethnicity that have abandoned traditional spiritual practices altogether.

Healing Approaches

Although modern medicine is available, there continues to be a mixture of healing styles. Some use traditional healers and healing practices. Others have elected to combine traditional healing with modern medicine, and still others have abandoned traditional healing and replaced it with modern medicine. Note that the availability of modern medicine is not consistent for each ethnic group. Thus, some in need of treatment often travel to seek such help at their respective main islands, or other islands. Note: Section Three of this book further describes the use of traditional medicine.

Division of Labor

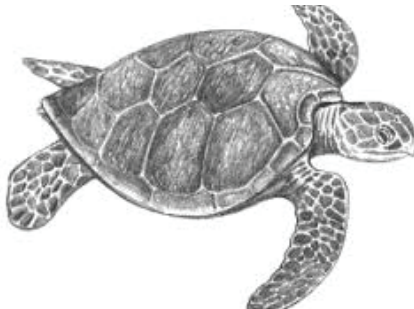
Labor within the family structure is both gender stratified and age specific. For example, men are expected to perform manual labor while women are deemed primarily responsible for homemaking and care giving. However, in some cultures the eldest female is vested with much responsibility of running the household (i.e., Palau) while in others, the eldest male has such authority (i.e., Yap).

Overall, with regard to age specific tasks, the parents and elders are charged with training those younger to perform certain tasks and assume certain responsibilities. Note that with the movement towards a wage-based economy, there are changes that have resulted. Education and mobility have become increasingly important factors in the distribution of labor within the family and within the workforce. Furthermore, there is a migration into the United States for Employment, Education, and other services. Often times, money is sent home to support one's extended family.

Mode of Sustenance

The movement has been towards a wage-based economy. This is true among all ethnic populations. Some have become heavily reliant upon a wage for survival, while others continue to rely on the skills associated with agriculture and/or aquaculture for survival. Still others use their skills to obtain food for personal consumption or merely for relaxation and recreation. Note that some skills, such as canoe building and preparing herbal remedies are only taught to individuals from within one's clan.

It remains common to find families that maintain a separate ranch– or farm-type arrangement apart from or beside the home. The composition of the diet is dependent upon the level of westernization present, degree of reliance on a wage-base economy, and availability of commercial consumable food products. A greater degree of westernization is often associated with a diet less inclusive of indigenous foods.



SPIRIT OF THE MICRONESIAN FAMILY: CULTURAL CONVERSATIONS ON NURTURING THROUGHOUT THE LIFESPAN

In 2012, Project Kariñu, Loving Our Babies, facilitated a “Cultural Conversations in Behavioral Health” event. Thirty-six (36) representatives from various ethnic groups in Guam were invited to “converse” around key behavioral health concepts (see Table A and Table B). The conversations were recorded and responses used to develop various language access products including the two recent additional posters referenced at the beginning of this article. Information presented here is from those two posters: “Nurturing Throughout the Lifespan” and “Health, Illness and Healing” compiled by Dr. Lilli Perez. The posters can be viewed at the end of this section.

Table A. Key Terms in English and other Micronesian Languages

	CHAMORRO	CHUUKESSE	BELAUAN	POHNPEIAN	YAPESE
Family	I familia	Famini	Telungalk	Pepeinei	Tabnaw or Tabinaw
Parenting	Sasaina	Föneni	Ulekeroul	Kakairada	Chogol
Nurturing	Ma Poksai or pineksai	Föön	Omekeroul	Apwaliada	Chogol
Playing	Gumagando, Hugagando / cho’cho’	Urur, Kukunou, Kipap, Ururukat,-ninanu or Monukamu-nikasopc, Kunou	Omilil, Ousekow or Ous konl	Mwadong	Fafel

FAMILY

In Micronesia, family includes those individuals originating from the same home, household or communal property. Members may have been borne into the family or assumed into the family by way of formal kinship relations. Most Micronesian ethnicities include both maternal and paternal relatives, and all ethnicities include extended family members. This manner in which a family is cultivated is important because a family’s strength is determined by its’ members.

The notion of family in Micronesia is akin to the palm leaves woven together and used to make the walls and rooftops of traditional homes. A member may have multiple types of relationship connections with other members of the 'family,' who in turn become a 'connection' to the networks of people within their respective families. This is a term referred to as multiplicity and it highlights the manner in which family relations connect and bind individuals to other familial networks.

What's in a name you ask? Reference to one's name is significant because it conveys multiple messages such as particular characteristics associated with one's extended family. Your name also identifies your clan affiliation and represents your lineage and accompanying resources.

PARENTING & NURTURING

In Micronesia, the terms 'parenting' and 'nurturing' are used to refer to the love and care given a person. These terms refer only to one's natural children and those in one's extended family. Within Micronesian families, the parenting and nurturing process transcends the lifespan – it begins during pregnancy and continues well into mature adulthood. When viewed from this perspective, we can see that new relationships are further promoted; thereby strengthening ones extended family.

There are some gender-related expectations in that nurturing observed in care-giving is a more obvious role associated with women. However, a male's influence is often transmitted by his sister who links the child with their paternal lineage and resources. This is a key example of the primacy of the cross-sibling relationship - an important dynamic between brothers and sisters. As young children, females provide care for their brothers while brothers provide protection for their sisters. In adulthood, a male's sister may be expected to provide the child with a 'name' reminiscent of the paternal significance. By doing so, the child is claimed by the clan who will provide for him or her.

Through the "Cultural Conversations," we learned that we can begin to de-stigmatize behavioral health in our ethnic communities by focusing on indigenous concepts and promoting appropriate cultural practices.

The Micronesian family also reserves a special place for the first-borne grandchild who is expected to live with his or her grandparents. The grandchild's residence with grandparents serves as a link between the parents' respective clans. Residence with grandparents also indicates their support of the union while socializing the child into the clan.

PLAY

Play, often viewed as a form of recreation, is also a way of re-enforcing family relationships. Play is not reserved for the young; we 'play' throughout our lifespan. Playing can prepare us for our roles and responsibilities in life. In Micronesia, one's playmates are frequently extended family members and play typically occurs in spaces that are clearly more private than public. Oftentimes, boys learn from older males and girls learn from older females about cultural expectations. It is during play that new skills are taught.

It is during play that cultural values and traditional practices are transmitted. It is during play, that one begins to develop a sense of family and community. It is during play that one learns how to cooperate while playing together. It is during play that one learns about respect while interacting with others and the environment.

Playing is seen as an integral component of life. When we engage in play, we develop mindfulness about our community and a sense of who we are as children, youth, adults, then as elders who impart cultural practices with young children during play.



WELLNESS IN MICRONESIAN FAMILIES: CULTURAL CONVERSATIONS ON HEALTH, ILLNESS AND HEALING

Beyond Good Physical Health

In Micronesia, good physical health implies that one's body is without illness, and is physically strong and resilient. For example, men do more of the physical labor so when they are unable to engage in physical labor they may be viewed as weak. It is important to note that health goes beyond physical well-being and includes a cognitive element that reflects one's ability to establish personal and professional goals. Thus, realizing one's dream is seen as a component of health. Similarly, having an appreciation for one's life—not equivalent to complacency—is also an important element of health.

Health, Wellness & Social Status

Health and wellness are also associated with social status. Here we see health and wellness in a social context where wellness is viewed positively within the extended family and community. However, illness is considered a very personal and private matter. Within the family, women are usually responsible for preparation of medicine for themselves and their children. When men become ill, women usually prepare or obtain needed medicine.

Mind, Body, Emotion & Spirit

Wellness has four dimensions - mind, body, emotion and spiritual. Much like that of health, wellness is defined in the context of relationships within one's family and community. Much like health, wellness is also associated with family strength and cohesiveness.

Public & Private Perspectives

Wellness is also assessed at four categories. On a personal and private level, we could look at MY level of wellness and YOUR level of wellness; while on a more public level we could look at wellness for US and THEM. When viewed from this perspective, we understand why it would be offensive to ask someone, "Are you sick?" when we could more appropriately ask, "How are you doing?"

Table B. Key Terms in English and other Micronesian Languages

	CHAMORRO	CHUUKESSE	BELAUAN	POHNPEIAN	YAPESE
Health	Masisu (healthy), Metgot (strong) or Brabu (resilient)	Pochokun	Omesodel a bedrged or Omesodel ma ketmeklel	Roason	Ke urgom or Kurgon boch salpen
Wellness	Minauleg or Hinemlo	Pochokun	Sochesachel	Roason mnahu	For me (Fel rogog); for you (Fel fogom), for them (Fel rogrow); and for us (Fel rogdad).
Illness	Ma yayi or Minalangu	Putak or Weningaw	Secher	Soumwahu	M'ar
Mental illness	Baba I luna or At mariaao	Umwes or Pwuch	Smecher a btelul	Kahpwal en madmadaw	Not Done by group
Helper Role	Ayudante – helper Pattera – midwife / nurse Suruhana / suruhanu – herbal remedies and massage healer Makana – kakah na – healer of ills from the spiritual realm Sabidot – clairvoyant	Chon aninis	Ngesou – Help Merad a kar – Herbal Medicine Maker Chad ra Olai – Person who uses magic	Not Done by group	Ta-chamag – person who gives healing massages

Community Outlook

In Micronesia, illness can be viewed as form of retribution for an offense committed or the consequence of laziness. While illness (physical, behavioral or spiritual) is considered a very personal and private matter, it is clearly understood amongst Micronesians as rooted in a social process because it occurs in a community context. The community then responds accordingly and what ensues is viewed as a success or defeat to the community.

Viewpoint on Mental Illness

The matter of a mental illness has a slightly different implication. The belief is that you or your parents did something wrong to offend someone, or one of the spirits, which resulted in a family member becoming mentally ill. Mental illness is also thought of as the result of a curse imposed by use of black magic (sorcery). Thus, the common belief is to “accept what is given” (akin to “carrying your cross”). The ensuing practice is to try to isolate the person and not expose them to the public, and to provide care within the family.

Natural Helpers & Formal Services

In Micronesia, formal programs and institutional care are often not available or discouraged because engaging in such services bring the illness outside of the private, family setting. Hence, the use of natural helpers is essential to addressing needs of the individual and family who can benefit from services. Natural helpers can serve to link those in need of services with others who have the knowledge and skill to provide the service. Specifically, traditional healers are knowledgeable of herbal remedies, healing massage, and spiritual practices to address an array of ailments.



Three posters for understanding Micronesia communities.

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SECTION THREE

Amot Para I Hinemlo'ta

(The Use of Traditional Medicine for Our Wellness & Healing)

By Tricia Lizama, Ph.D. and Zita Pangelinan



Chamorro Traditional Healing

In Ancient CHamoru times, prior to the Spanish colonization, there existed two types of traditional healers: the makana and the kakana. CHamoru beliefs were heavily tied to the interconnectedness of the land, sea, and sky. Disharmony is believed to have led to a physical or a spiritual ailment (Hattori, 2004). The Makanas healed their patients using a combination of massage techniques and herbal medicines (PSECC, 1994). Makanas also had the ability to communicate with the supernatural spirits. The Kakanas were considered sorcerers who could manipulate spirits for either malevolent or evil purposes.

During the Spanish colonization, which started in 1668, the mission of the Spanish Catholics challenged and eradicated many of the beliefs and practices of the indigenous CHamorus (Hattori, 2004). Challenging these beliefs and practices led to the elimination of the makana and kakana and any type of CHamoru ancestor worship.

These makahna and kakahna, later referred to as suruhanu (male healer), and suruhana (female healer), survived several periods of colonization. The knowledge of the suruhanu and suruhana consisted of the cultural healing practices that were preserved orally within families. This knowledge is considered to be very secretive information and was once only shared with family members (Thompson, 1947; McMakin, 1978; Pobutsky, 1983; Pobutsky, Ortiz, & Quinata, 1994).

Traditionally, CHamorus believed that illness had either natural or spirit causes and that between people and the taotaomo'na (ancient spirits of the island) rapport and trust must exist (Thompson, 1947; McMakin, 1978; Pobutsky, 1989; Pobutsky, Ortiz, & Quinata, 1994). If this balance was not maintained, then illness could occur. CHamorus sought health care from suruhana (female) and suruhanu (male) healers. The traditional healing methods involved medicinal remedies using natural plants such as herbs; palai, which entails applying an ointment made of natural remedies on the skin; and massage. Some of the ailments recorded and described by Thompson (1947), included remedies for headaches, body aches, toothaches, earaches, asthma, and women's related gynecology and health issues. In addition to these ailments, McMakin (1978) found that suruhanu/a also treated ailments such as diabetes, high blood pressure, and taotaomo'na sickness (spirits that could harm you if you created some type of disharmony).

Current State of Indigenous Healing on Guam

Our Chamorro healing tradition has survived amidst conquests and wars for over 4000 years. However, with the impact of colonialism and western

influence, tradition is diminishing in value. Today we find ourselves working to re-claim and re-establish a community of believers to protect, preserve and perpetuate traditional healing practices, sacred lands, and the sacred plants which save lives.

According to Dr. Tricia Lizama, based on her research and study entitled “Yo’Amte: A Deeper Type of Healing Exploring the State of Indigenous Chamorro Healing Practice,” she writes:

Two themes common to Guam, Saipan and Rota are the difficulties of passing traditional healing knowledge on to family members and gaining access to medicinal plants....it is vitally important for this knowledge (traditional healing) to survive the centuries-long journey of colonization on Guam as well as the ubermilitarization of the island since 1944 that have placed indigenous knowledge and practices at risk of extinction in as few as two generations. This knowledge and these practices have been preserved and passed down through traditional means for many centuries. It is essential that ways be employed to preserve and perpetuate this knowledge using criteria from the past to re-examine these healing traditions if they are to survive the twenty-first century.

The following are some of the challenges identified by Dr. Lizama in efforts to perpetuate traditional healing practices:

- Knowledge and practices of traditional healing were passed on from generation to generation and yet many of the children of healers do not want to take on the tradition;
- There is skepticism and fears by I man Yo’Amte over the possible exploitation of Åmot by self-proclaimed healers;
- There is difficulty in accessing medicinal plants and herbs “behind the fence” (plants located within the confines of military properties), and the loss of medicinal plants with the clearing of the “hålom tåno”, natural habits of the plants (in areas undergoing development);
- There is identified “economic hardship” experienced by the healers in relying on traditional practices for their livelihood;
- There is a sense of conflict of values associated with the healing traditions: showing humility (mamahlao) vs self-promotion (banidosu/a).

Finding Traditional Healers and the Establishment of “Guma Yo’ámte”

In the past, healers were known for their specialty and were widely known throughout the community. As traditional healers passed on, it became harder to know where to find the remaining healers. One would have to be referred to a healer by those who knew where to go. During the past five years, finding a healer has become even more challenging. This challenge led to the establishment of the “Haya Foundation” in 2005 (described in a separate section below) as well as efforts to work together with known healers to preserve and perpetuate indigenous healing knowledge. In 2016, a gathering of healers was facilitated resulting in the decision by the group of healers to use “Yo’ámte” (the Chamorro word for healer) as a way to be identified instead of using the words *suruhanu* or *suruhana*. It was also during this period, and with the approval of several healers that Guma Yo’ámte, a traditional healing center was established to facilitate access to traditional healing.

First Traditional Healing Center – "Guma Yo'Amte" Opens



Haya Foundation opened the doors to the First Guma Yo’ámte on Guam on May 22, 2016 at Sagan Kotturan Chamorro at Oka Point, Tamuning in conjunction with the 12th Festival of the Pacific Arts and in the presence of traditional healers from 13 countries throughout the Pacific.

How to Access Guma Yo'åmte Services

Several traditional healers help serve those seeking help at Guma Yo'Åmte. Guma Yo'Amte is located at Sagan Kotturan Chamorro, Oka, Tamuning and is open for those seeking the services of our traditional healers. Guma Yo'Amte is open three days a week on Mondays, Wednesdays, and Fridays from 9:30 am to 2:00 pm, and on Saturdays for appointments only. Call Guma Yo'Amte at 747-AMTE (2683). Guma Yo'Åmte also hosts workshops with healers to promote, perpetuate and preserve our traditional healing practice.

A Guide For Visiting Our Traditional Healing Center: I Guma Yo'Amte

Traditional Cultural Practice, Our Values, Customs and Traditions:

In the spirit of trying to revitalize traditional healing practices, Guma Yo'åmte promotes the values, customs and traditions grounded in tradition. Guam's traditional healing practices survived for over 4000 years as healers were given the honor, respect and care for their sacrifice in learning, collecting the medicinal plants, preparing it, protecting and passing on this sacred knowledge. We, as a people, recognize the love, care and selfless acts of our healers and the hardships they endure to carry on this tradition. Healers have been taught from generations past, and as is the custom and tradition, that their mission is to do all within their power to heal others and not to charge a fee for their services. It is also not culturally appropriate for us to ask them what their fee is. This has been quite a challenge as our society has evolved into a cash economy. Meanwhile, most healers do not have any steady form of income but rely, traditionally, on the generosity of the people they help. In keeping with tradition, we ask you to honor this tradition and show your respect and care for the well-being of I man Yo'Amte siha by giving gifts from your heart to show your appreciation. This may be done through monetary gift or goods in the spirit of Inafamaolek. Our efforts are to work to enhance the well-being of our people by caring for those who need healing as well as for the healers who care for us. Our goal is to re-establish a community of believers so that traditional healing practices may once again thrive for the well-being of our people!

“I man Yo’Åmte siha provides services and consult for those who request it. They rely on the support of our community. We show our appreciation to them for their hard work through monetary gifts and goods. Likewise, we encourage you to please give back what is in your hearts.”

Efforts and Progress Report in Protecting, Preserving, Promoting, Perpetuating Traditional Healing Practices:

Haya Foundation was established in 2005 with the goal of preserving, promoting and perpetuating traditional healing practices in line with its mission “to enhance the well-being of our people.” Haya Foundation’s efforts evolved over the first few years, when there were desperate pleas for help to find traditional healers on Guam. Haya Foundation then reached out to healers in Rota and invited them, and paid their travel to Guam to participate in a Haya-sponsored Cultural Institute. The healers from Rota participated as presenters at the Fine’ne’na na Konferensian Chamorro to bring awareness about the concerns and challenges facing traditional healing. From the Konferensian Chamorro, our brothers and sisters from the Commonwealth of the Marianas established “Inetnon Amot Natibu.” In 2009, the Association then published a 730 page “Directory of Traditional Healers and Medicinal Plants in the Commonwealth of the Northern Marianas” featuring native healers in the Marianas. There are plans to re-publish the directory to include Guam in the next year.



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Haya Foundation sponsored the 1st Åmot Conference in 2012 inviting healers throughout the Marianas along with public health officials and legislators to promote awareness of the state of traditional healing and the state of our people’s health and well-being. Of primary concern was the Declaration of a State of Health Emergency due to the increasing number of suicides (the highest in the nation per capita), and the epidemic of non-communicable diseases issued by the Pacific Islands Health Officers Association contained in Resolution 48-01 May 24, 2010. Participants of

the Conference passed a resolution for Haya Foundation **“to promote and perpetuate native healing systems through programming and policies in education, land use, and health care initiatives.”**

Håya Foundation sponsored the First Åmot Conference in 2012

Ta na'lå'la, Ta praktika, yan ta protehi åmot-ta yan hinemlo'-ta gi kottura-ta

Healers of the Marianas and Haya Foundation 1st Amot Conference Organizing Committee



Resolutions by participants at the 1st Amot Conference: to protect, preserve, promote and perpetuate traditional healing practices, to include, but not limited to the following:

- Reclaim the value of our traditional practices and promote awareness of the value of our native medicine.
- Promote increased awareness within the medical and mental health community of the benefits of traditional healers and alternative healing practices. The need for western, traditional, as well as, alternative healing practices can work side by side to provide preventive as well as necessary care to our people.
- Promote understanding and awareness of our connection to, and our respect for, the land. Establish three areas - shores, mountains and valley to protect and cultivate the powers of medicinal plants that exist in its natural environment the “hålom tåno.” Save Plants that Save Lives!
- Encourage I man Yo'Amte throughout the Marianas to have one voice and support the perpetuation of traditional healing practice.
- Establish traditional healing training programs in the educational system and institutions of higher learning.

- Establish healing centers or Guma Yo'Amte in the northern, central, and southern areas of the island.
- Reformulate health care systems to recognize indigenous practices as equal to that of the western system and allow for the freedom of choice in hospitals.
- Reclaim cultural inheritance and weaning our bodies by cooking food from the land and ocean that honors our ancestors and the generations to come.

Resources to Promote Awareness and Education

- **I man Yo'Amte:**

I man Yo'Amte siha (our healers) continue to guide our efforts in educating, training and developing our apprenticeship program.

- **Research, publications and production of documentaries preserving, promoting and perpetuating our traditional healing practice:**

The Haya Foundation continues to collaborate with those who have published their work and produce publications and documentaries. Current documentaries produced by Dr. Tricia Lizama are:

- "I Man Yo'Amte "
- "Åmanu na Gaigi I Yo'Amte Siha"
- "Åmot Para I Hinemlo'ta"

The following publications are also available:

- "Healing Plants of Guahan, An Amot Guide for Kids" by Ursula Herrera
- Amot Famalaoan Traditional - Healing and Holistic living for Women in the Marianas, by Moneka De Oro
- Amot First Aid Pocket Guide by Zita Pangelinan and Manuel F. Borja

- **Curriculum development:** The Foundation is working on developing the curriculum for Amot Studies to be offered at the University of Guam Chamorro Cultural Studies Program
- **Workshops and Presentations:** Haya Foundation offers regular Amot Workshops and conducts presentations at the workplace, conferences and professional organizations. The workshops feature the healers and basic preparations, plant identification and uses

Haya Foundation Community Amot Workshop



Saving Plants That Save Lives!

I man Yo'Amte siha encourages everyone to learn, protect, propagate and cultivate plants that save lives! Learn to identify medicinal plants and propagate and cultivate these plants in order to perpetuate traditional healing practice. Healers recommend that all families grow some of the basic medicinal plants around one's home and learn to prepare the basic remedies to improve one's health.

Haya Foundation offers treks to learn about plants to cultivate so as to facilitate availability of these plants. During these treks, one will learn the different uses of each of the plants. Through these treks, Haya Foundation collected over 150 plants, recording their location, noting the habitat, taking photographs, and noting the medicinal uses of the plants. Haya hopes to publish a registry of Guam's amot plants in the future.

Food as Medicine

I man Yo' Amte (traditional healers) strongly advise our people to eat of the food grown locally. Reclaim our culture by sharing recipes, cooking techniques, and discussions of ingredients. We encourage you to talk to your elders, relatives, and traditional healers in your community to learn from their wisdom and knowledge.

We also share information about the health benefits of ancestral foods, herbs, and teas during our community workshops.

Efforts are underway to secure property to further this program and provide opportunities for people to learn and farm.

Amot Recipes:

Amot Tonsil

Dadangsen palao'an, batbena titimu,
tumates cha'ka, kahlao root, amot
tumaga, gaso'so

Amot fresku

gaogao, gaso'so, pe'chalan, korason
galak, kahlao

Amot Labatoriu

3 hagon abas
3 granon maigo' lalo'
3 granon golondrina
3 granon lassa banalu
3 ramas yetbas babui

Amot Gotpe

Sibukao
Hale' nunu
Betbena
Binaklen tuba

Amot Cholesterol

3 hale' tinanom katson'
3 hagon alageta ni matai (anglo')
3 hagon pagu ni matai (anglo')
1 kostat cha
2 buteyan hanom
4 granon hagon atmagoson halom
tano'

Amot Chomchom

3 hagon tagu'a
3 hagon galak fedda'
3 hagon alamliyi
3 hagon gaogao dangkolo
3 hagon mumutong palao'an
3 hale' eskobiyan adamelong
3 hale' dadangsen malapbla-agaga'
3 pidason ahgao

Fanfinihuyan Hinetnon Åmot

Pine'lo nu as Jeremy N.C. Cepeda yan Ray Jr. C. Barcinas

Åmot – n. medicine, v. to take away or confiscate, reclaim

Åmte – to heal or treat with medicine, to remedy

á'amte – a healer, one who uses medicine to heal

homlo' – to heal

hinemlo' – healed (by)

suruhånu (m)/suruhåna (f) – medicine person, healer, doctor

kåhna/kåna – energy, spiritual energy

makåhna – one who is empowered with spiritual energy, magician, healer

kåkahna – one who possesses more potent spiritual energy than the average person

yo'amot – one who is exceptional at making medicine, a medicine maker

yo'kannai – one who is exceptional at using their hands, a masseuse

pattera/fáfañagu – midwife; a woman who aides other women in matters of fertility, pregnancy, and childbirth

malångu – sick

minalångu – sickness, ailment, disease

gefante – a good spirit

chátante – a bad spirit

chetnot – wound, sore, problem

chetnudan – injury

puti – hurt

piniti – pain

lasa – to massage

lålasa – masseuse

linipa – relieved

palai – to rub, or apply ointment, lotion, or any fluid, viscous or non-viscous

palala'l – to rub or apply ointment, lotion or any fluid, viscous or non-viscous on to someone or something

pinalai – lotion, ointment, or any other viscous or non-viscous fluid used for rubbing

yette' – to press with finger tips (method of massage)

ugot – to step on someone's back (method of massage)

hoño' – to press down on someone with the palm of the hand (method of massage)

yemme' – to press or push with the whole hand (method of massage)

yo'ånte – one who heals; healer

Our Pacific Network:

Pacific Indigenous Healers Consortium, Chartered on Guam 2016



*During the 12th Festival of the Pacific Arts held on Guam in 2016, traditional healers from 13 countries came together and recognized the need to continue to work together. As a result, the healers then established the **Pacific Indigenous Healers Consortium**.*

Mission and Purpose:

Recognizing that the indigenous healing art is at risk in many of our countries and island nations, and the many challenges that exists within our various countries and islands in protecting, preserving and perpetuating our indigenous healing art; and,

Recognizing that our countries are in various stages of development in preservation and perpetuation of this art; and,

Recognizing that there is a great desire to collaborate in our efforts throughout the Pacific to unite and form one voice;

The healing arts delegation and participants, herewith, desire to establish the Pacific Indigenous Healing Consortium to serve as One Voice to protect, preserve and perpetuate our Indigenous Healing Art in the Pacific for generations to come.

Goals:

- To collaborate and work together to ensure the perpetuation of indigenous healing by sharing the resources amongst members to protect, preserve and perpetuate Indigenous Healing Practice;
- To serve as a clearing house of research, publications, data, information to assist each participant in its mission;
- To advocate for the protection of indigenous healing and proprietary knowledge.

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SECTION FOUR CONTRIBUTORS



Chamorro Language Specialists

RONALD T. LAGUAÑA, *familian Gådde' / Labuchu*



Siñot Laguaña is a retired Administrator for Guam's Department of Education (DOE) Chamorro Studies Division. He is certified as a Master Educator in the Chamorro Language and Culture. In 2015, Siñot Laguaña served as the Executive Producer of Guam's First Chamoru Language Animated Movie entitled: Maisa, The Chamoru Girl Who Saves the Island of Guåhan. He also co-authored Guam's First Japanese Language Tourist informational book on Guam: Introduction to Guam,

Its' History and Culture of the Chamoru People in 2012. Siñot Laguaña is a registered Chamorro Language Interpreter for the Superior Court of Guam and for Oregon's Judicial Court as a "Conditionally Approved Interpreter," and has received various training in this field from both organizations. Siñot Laguaña's experience as a Language Access Service (LAS) provider includes serving as a translator and interpreter for: a) Guam and CNMI Military Relocation (2012 Road Map Adjustments, Environmental Impact Statement- EIS); b) Guam and CNMI Military Relocation Buildup (informational brochures and serving as an interpreter for all EIS Outreach meetings by the Joint Program Office, Santa Rita Guam); c) East West Concepts, Inc. Chamoru Translator Services based in Hawaii; d) KISH RADIO 102.9 FM, Nimitz Hill Guam; and, e) for remote interpreting services for the State Courts in Colorado, Alaska, Washington, California, and Oregon.

RUFINA F. MENDIOLA



Siñora Mendiola is a veteran educator of 30 years in the Guam Public School system. She has a Business Minor from the Guam Community College (1988), and a Bachelor of Arts in Education, specializing in Elementary Education, from University of Guam (UOG) in 1995 (she was recognized as the First Chamorro Language graduate from UOG's College of Education Chamorro Teaching Degree Institute). Siñora Mendiola currently serves as the acting administrator for GDOE's Chamoru Studies

Division & Special Projects. She is also an adjunct professor at UOG since 2007 teaching Chamoru language and culture. Additional roles include: facilitation of numerous professional development for Chamoru language and traditional arts teachers; served as the secretary for the Department of Chamorro Affairs Board; served as a translator and interpreter for other government agencies; and wrote five documentaries under the Guam Community College, ANA Grant Project "Fino' Haya." In May 2016, Siñora Mendiola authored an indigenous Chamoru story "I Manlingu Na Patgon" ("The Lost Child"), based on Siñora Mendiola's personal experiences as a young girl depicting key cultural values and family interactions. Siñora Mendiola is a member of the Third Order Franciscan. She is married to the late Joseph Santos Mendiola, and has four children (Joey, Antoinette, GERALYN, and Audrea) and ten grandchildren.

MARIA ANA T. RIVERA



Siñora Rivera has a BA in Elementary Education, a ME in Reading from UOG, and certification as a Master Educator in Elementary K-6, Reading K-12, Bilingual - Bicultural, Chamorro Language and Culture. She has worked as a curriculum writer for GDOE and for GDOE & University of Hawaii's (UH) PALM (Pacific Area Languages Materials) Project; consultant for the Chamoru Summer School Program "Fameyåkan," and for the Bilingual - Bicultural Education Program (later

serving as Project Director); administrator of the Chamoru Studies & Special Projects Division; and as a teacher of the Chamoru language until retiring in 2014. She served as Project Director/Grants Writer for several Chamoru Studies & Special Project Division's Federal Grants; worked as a UOG Adjunct Professor (1993-2014) teaching Chamoru, Children's Literature, English as a Second Language (ESL), Fine Arts, and Bilingual - Bicultural Education; worked on KGTF's production of Prugråman Minagof; translated "Chamoru Content Standards" for GDOE; translated (and edited) church songs; authored "Sostansian I Chamoru-at, Chamoru," a grammar book, numerous poetry, short stories, and articles for the Pacific Daily News' Fino Chamoru Column and for the recorded versions for KUAM Radio; rewrote Chamoru Legends geared for middle school students; and wrote song words for two musical album recordings.

Content Specialist:

PATRICIA L.G. TAIMANGLO, PH.D.



Dr. Taimanglo is a Chamorro woman and a Clinical Psychologist licensed on Guam and Hawaii. She earned a bachelor's degree from University of Guam in Elementary Education, a master's degree from University of Hawaii at Manoa in Counselor Education, and a doctoral degree from University of Massachusetts in School and Counseling Psychology. She completed School Psychology and two Clinical Internships. She returned to Guam in 2002 and has been in private

practice specializing in children/adolescents, family, adults, treating a wide range of concerns, as well as completing various types of evaluations. She had been employed at Guam Behavioral Health and Wellness Center, as well as, had numerous contracts with various federal and local agencies. She is currently employed at Department of Corrections providing a range of services. She is grateful for the opportunity to serve the people of Guam.

Language Editors:

TERESITA C. FLORES



Siñora Flores was born in Aguada Piti, Guam, to Angustia Castro and Jose Aguon Concepcion. She grew up in Tamuning with 3 siblings, Frances, Lou and Kin. Siñora Flores is a retired teacher from the Department of Education. She attended John F. Kennedy High School, and graduated from the University of Guam with a BA degree in Chamoru Language and Culture. She served as an editor of several children's books, and the Official Chamorro Dictionary. She is

also a translator for numerous works and articles for different agencies, both local and the federal government. She worked as a Language Specialist for the Chamoru Studies Division, DOE. She is an adjunct professor teaching Chamoru Language at UOG and assisting in the development of the Chamoru Language Curriculum. Siñora Flores was married to the late Joseph Taitano Flores and has 6 children; Jeff, Mike, Ray, Jen, Jacque and Kim. She has numerous grandchildren, great grands and great, great grands. Her greatest gifts from God are her family, her friends, and her undying commitment and devotion in perpetuating her Chamoru language and culture.

JOSEPH D. FRANQUEZ



Siñot Franquez is an Adjunct Professor for the Chamoru Language Studies, School of Education, and the College of Liberal Arts and Social Sciences, Division of Humanities at UOG. Previously, Siñot Franquez served as a Chamoru Language Studies teacher and as the Director of the Chamoru Choir for Guam DOE until retiring in 2016. He graduated from UOG with a Master of Arts in Teaching, Secondary Education and a Specialty in the Chamoru Language. Siñot Franquez is an

accomplished musician. He graduated from Berklee College of Music in Boston, with a Bachelor of Music in 1992. Since 1970 to the present, he has worked as a music production engineer, a singer/songwriter, and as a musician in various events. Community and civic memberships and projects reflect his two-fold passion for music and the Chamoru Language. He served as the chairperson of UOG's Inacha'igen Fino' Chamoru (Chamoru Language Competition from 2011 to 2015). He is a member of the Pacific Bilingual Bi-Cultural Association and a member of Phi Delta Kappa International. Recent musically-related projects include his involvement with the Guam War Survivors Memorial Foundation. He served as the Music Director for the Foundation's highly successful tributary event for War Survivors: "Sentimental Journey - A Tribute to the Guam War Survivors and its equally sold-out "Encore!" in 2016.

ROSA SALAS PALOMO



Siñora Palomo's formal study of CHamoru began in 1970 under a CHamoru linguist from whom she learned the grammar, syntax, and orthography of her native tongue. She earned a Bachelors in Elementary and Early Childhood Education, and a Masters in Reading from UOG. She also did post-graduate work at UCLA in Applied Linguistics in the study of the English language. Her career began as a bilingual-bicultural teacher intern, kindergarten teacher, and

later as Project Director and curriculum developer for the Kolehon Mandíkike' Bilingual-Bicultural Project. After a year as GDOE's superintendent, she moved to UOG where she continues to teach CHamoru as an adjunct instructor. She retired in 2007, but continues to secure federal teaching grants for UOG. She is responsible for most of the CHamoru language courses developed at UOG and helped to develop the CHamoru Studies Program, now a full fledged Minor & Major Program. Envisioning "professionally published culturally relevant literary materials for children in CHamoru," she facilitated an Indigenous Language Children's Book Work shop in 2015 resulting in the publication of 4 children's books with 8 others awaiting publication. Extremely important to Siñora Palomo are her roles as daughter, wife, mother, grand-mother, aunt, cousin, and sister to 12 siblings. Her civic and community service includes: Kumision i Fino' CHamoru, Guam Education Policy Board, and the Guam Academy Charter Schools Council (as Chair), CCD teacher, and Liturgical Minister at her parish in Barrigada. She is currently working on yet another dream: that of the first CHamoru-English dual language immersion bilingual program on Guam with a targeted startup date of 2018.

Featured Authors:

LILLI ANN PEREZ, PH.D.



Dr. Perez is in private practice at International Health Partners (IHP) Medical Group. She was previously the Clinical Services Director of Project Kariñu, an early childhood behavioral health system of care program, administered by Guam's Department of Public Health & Social Services. Dr. Lilli, a Guam native, is a published scholar whose work reflects her knowledge of Micronesian ethnic diversity, indigenous helping practices, and (in) formal support systems.

These include her book titled, *An Historical Perspective of Helping Practices Associated with Birth, Marriage and Death Among Chamorros of Guam*, in 2000; a chapter entitled, *Helping Practices Among the Chamorros of Guam: Modernity, Merchandise and Money in The Challenges of Globalization: Cultures in Transition in the Pacific-Asia Region*, in 2004; and a chapter entitled, *Expressions of Grief: Reciprocity, Reunification and Reverence Observed During Death in Guam History: Perspectives (Volume Two)* in 2005. Additionally, she co-authored a journal article, "Social Support for Chamorro Breast Cancer Survivors on Guam," in 2010.

TRICIA ATOIGUE LIZAMA, PH.D., LCSW



Dr. Lizama is an associate professor of Social Work at UOG. She earned her Doctorate in Human Services from Capella University in 2011. Her dissertation titled "How are Traditional Chamoru Healing Practices Being Preserved and Perpetuated in Modern Guam" focused on the traditional healing practices of the suruhanu and suruhana. She earned her Master's in Social Work from the UH, Manoa, and her Bachelor's degree with a double major in Social Work and

Psychology from UOG. Prior work experience includes serving as a team leader/social worker for the Department of Veterans Affairs, and working as a psychiatric social worker for the GDOE's Division of Special Education, Program for Students with Emotional Disabilities. Dr. Lizama currently provides behavioral health services on a part-time basis with American Medical Center. She is a licensed Individual, Marriage and Family Therapist (IMFT) and a Licensed Clinical Social Worker (LCSW). She is also a member of the Academy of Certified Social Workers (ACSW) and is a Qualified Clinical Social Worker (QCSW) by the National Association of Social Workers (NASW). She has served as a board member for the NASW for the last 4 years. Further, Dr. Lizama served in the U.S. Air Force Reserves as a Staff Sergeant, E-5 in Air Transportation from 2001 to 2009. Dr. Lizama is married to Troy Lizama, and they have six beautiful children.

ZITA PANGELINAN



Zita Pangelinan is co-founder of Håya Cultural Development Foundation and has served as President since 2005 to present. She served as Chair of the 12th Festival of Pacific Arts Traditional Healing Committee and as well as the Amot Conferences, workshops and events. Her primary focus is to achieve the objectives outlined in the Resolutions adopted at the First Amot Conference in 2012. She continues to work with traditional healers and coordinates workshops, community

outreach, developing the apprenticeship program and curriculum for the offering of courses in traditional healing. She has presented in numerous conferences and workshops with traditional healers, apprentices and Dr. Tricia Lizama throughout the Marianas in efforts to revitalize traditional healing. Zita is also a Human Resource Consultant for over 25 years in areas of organizational restructuring, organizational development, workforce training and development, community development, and broad based management. Her clients include local and federal government as well as local, regional, multi-national organizations and non-profit organizations.

Contributing Artist

JUDITH SELK FLORES, PH.D.



Dr. Flores is renowned for her unique use of batik “to interpret the culture and lifestyles of Micronesia.” “In addition to the body of work she has produced over the past 40 years, the popular artist has also done much to educate young artists and to support, preserve, and promote cultural heritage in the region.” Dr. Flores earned a degree in art education from UOG and taught art in secondary school for ten years. She was the first graduate of the Micronesian Studies Masters Program

in 1996; earned her Ph.D. studies in Arts of Oceania at the University of East Anglia in Norwich, England (1999); and focused her research on the Mariana Island Chamorros’ identity through the arts. Dr. Flores served as an Adjunct/ Associate Researcher RFT for the Micronesian Area Research Center, UOG, and as the Advisory President and Historian for the Historic Inalahan Foundation, Inc., whose mission is to revitalize the Inalahan Historic District. She is a founding member of the Guam Visual Arts Guild; of Guahan Art, a student art development organization; of the Guam Council on the Arts and Humanities Agency; and is an invited member of the first Chamorro artists’ organization, Acha’ot Guahan Siha.

Editor

MARILES D. BENAVENTE, ACSW, LPC



Mariles has a Bachelors in Psychology from the University of Fordham in New York and a Masters in Social Work from George Warren Brown School of Social Work, St. Louis University in Missouri. She is a Licensed Professional Counselor and is a member of the Academy of Certified Social Workers (ACSW) by the National Association of Social Workers (NASW). Mariles has over forty years of social work experience primarily focused on behavioral health services for children and

families. In 1994, she helped to establish the Child and Adolescent Services Division (CASD) under Guam Behavioral Health and Wellness Center. She later spearheaded the launching of the System of Care initiative, to improve children's mental health on Guam. Her work with Guam CEDDERS for the past 16 years has been with a continued focus on systems reform for children's mental health. As the Cultural and Linguistic Competence Coordinator for Project Kariñu, Loving Our Babies, Guam's Early Childhood Mental Health Program, Mariles' efforts have been on promoting Language Access Services as an important strategy to address disparities in behavioral health services.

Contributors for the Poster: “Storyboard of Micronesian Peoples”

**Indicates Individual has since passed away.*

Carolinian	Mr. Frank Rabauliman (Director, Carolinian Affairs Office, Saipan) & Mrs. Cinta Kaipat (Fist Carolinian attorney, Saipan)
Chamorro	Mr. George Salas* (Program Administrator, Sanctuary, Inc.) & Dr. LisaLinda Natividad (Licensed Clinician and Faculty at the University of Guam)
Chuukese	Mr. Dio Joseph (Teacher, Dept. of Education, Guam) & Ms. Susyann Saimon (Student, University of Guam)
Kosraean	Mr. Nena Tolenoa (Director, Community Affairs Office, Dosrae) & Mrs. Ropina Aloka (Program Director, Office of Women’s Affairs, Kosrae)
Marshallese	Ms. Dave Sandenberger (Teacher, Dept. of Education, Marshall Islands) & Mrs. Catherine Akeang (Teacher, Dept of Education, Marshall Islands) & Mr. Thomas Abon (Student, University of Guam)
Palauan	Mr. Theodore Iyechad* (Professor, University of Guam) & Mrs. Shirley B. Olkeriil (Social Worker, Dept. of Public Health & Social Services, Guam)
Pohnpeian	Mr. Simon Kihleng (President, Island Training & Manpower Services, Pohnpei) [Note there was no female counterpart obtained.]
Yapese	Mr. Stanislaw Fal’mangar (Asst. Director, college of Micronesia, Yap) & Mrs. Cindy Chugrad (Social Worker, Dept. of Public Health & Social Services, Guam).
Kiribatese	Data from this ethnicity were drawn from printed resources and not from a combination that included personal interviews.
Nauruan	Data from this ethnicity were drawn from printed resources and not from a combination that included personal interviews.

2012 Participants in “Cultural Conversations in Behavioral Health”

**Indicates Individual has since passed away.*

Chamorro	Dr. Arlene S. Diaz, Danny Duenas, Terrie Fejarang, Peter Onedera, Dr. Lilli Perez, Anthony Ritter, Dr. Marilyn Salas, George Salas*
Chuukese	Bertha Diamond, Caroline Ichin, Satury D. Iriarte, Juan Martin, Patricia Ruecho, Onania Snively, John Uruo, Dr. Ansito Walter, Kinea Sachuo*
Palauan	McEllen Alfred, Hiob Bekurou, Doreen Maech, Shirley B. Olkeriil, Laurie Pangelinan, Yoichi K. Rengiil, Tim Santos, Ted Iyechad*
Pohnpeian	Esirihna Edward, Kenson Joel, Simeon Kihleng, Rosendo Primo, Sohlanse Roponei, Jim Sirihna
Yapese	Cindy L. Chugrad, Sophia L. Marmar, Patricia Ruecho, Robert Ruecho, Eleanor M.F. Sepety

A

Abuse/Relational, *10*
Abuser, *10*
Achluophobia, *10*
Acrophobia, *10*
Acute Stress Disorder, *10*
Addict, *10*
Addiction, *10*
Adjustment Disorder, *10*
Adjustment Disorder With Anxiety, *10*
Adjustment Disorder With Anxiety and Depressed Mood, *10*
Adjustment Disorder With Depressed Mood, *10*
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This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



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