



DISCOVERING UGMAD AS A BELIEF AMONG THE WARAY OF EASTERN VISAYAS

Aldwin B. Amat*

College of Education, Leyte Normal University, Tacloban City, Philippines
E-mail: aldwinamat777@gmail.com

Published online: 29 August 2025

To cite this article: Amat, A. B. 2025. Discovering *ugmad* as a belief among the Waray of Eastern Visayas. *International Journal of Asia Pacific Studies* 21 (2): 51–69. <https://doi.org/10.21315/ijaps2025.21.2.3>

To link to this article: <https://doi.org/10.21315/ijaps2025.21.2.3>

ABSTRACT

The culture of Waray people holds distinct beliefs regarding health, including the concept of ugmad, a traditional understanding of trauma or intense fear that may affect a child from pregnancy to birth. However, comprehending the entirety of this belief proves to be challenging, which drives the need to study the causes and effects of ugmad among the Waray. Thus, this study aims to explore the presence of ugmad (intense fear) and its countermeasures to deepen the understanding of this belief. The study utilised semi-structured interviews to collect beliefs related to ugmad. The findings reveal that ugmad typically affects a child from the time they are conceived until birth. Common causes include a parents' extreme fear due to unsettling experiences, sudden shocks, or instances of infidelity. Ugmad manifests in various forms, such as punò (itching of the skin), ginpupusód (darkening and rolling of the eyes), and the softening of the infant's fontanelle. Meanwhile, countermeasures against ugmad involve personal items belonging to the infant, such as strands of hair, threads from clothing, cut nails, and the dried umbilical cord. These are often prepared through suób (fumigation) accompanied by prayers, with the help of a traditional healer or albularyo. The study recommends further research on culturally significant terms among ethnic groups, as well as the collection of oral traditions to enrich regional and local literature.

Keywords: Belief, kontra-ugmad, origin, ugmad, Waray

INTRODUCTION

The Philippines is composed of more than 7,000 islands, divided into archipelagos, with each island possessing its own unique culture and language. In this regard, language reflects the culture of a community. According to Pasion (2014), a particular community is home to different groups that use their language in varying ways depending on the situation they find themselves in. It is a linguistic fact that language changes due to geographical, social, or individual stylistic variations, with each person having a distinct way of speaking. In line with this, Macatabon and Calibayan (2016) explain that language variation arises from two major factors—geographical and social. Geographical conditions cause differences in tone, vocabulary, and grammar depending on the location of the speaker, while social conditions result in variation due to differences in interests, professions, activities, and ways of living. These factors shape the way individuals adapt and use language, demonstrating how their environment and social context influence linguistic expression.

Leyte and Samar, two neighbouring islands in the eastern part of the Philippines, serve as prime example of this phenomenon. Leyte is surrounded by the Camotes Sea, Leyte Gulf, and Carigara Bay, and is known for Leyte Valley and mountains that rise over 1,200 meters. On the other hand, Samar, the third largest island in the country, has low-lying mountains and small lowland areas. The people of Leyte and Samar are known as Waray, and they speak the Waray language, also referred to as Lineyte-Samarnon or Binisaya (Yodisphere 2022). Notably, the centre of Leyte and Samar is Tacloban City, which serves as the hub of commerce, education, and healthcare. On 4 October 2008, in recognition of its growth, Tacloban was declared a highly urbanised city by President Arroyo through Proclamation No. 1637 (Official Gazette of the Republic of the Philippines 2008).

Despite Tacloban's status as a highly urbanised city, it remains rich in superstitions and indigenous healing practices, especially in more remote areas. This can be attributed to its geographical location, which has contributed to the preservation of its rich traditions and culture, as Waray people from the provinces of Leyte and Samar have settled there. Therefore, it is not surprising that beliefs in enchantment, sorcery, *usog* (a folk illness or hex caused by a greeting or glance), and other superstitions are still alive. Like other regions in the Philippines, Samar and Leyte have a distinct identity that can be observed in their superstitions, especially in rural areas. For instance, Amat (2020) notes that the Waray are deeply immersed in superstitions, from conception, birth, to death, with many of their actions and destinies tied to these beliefs. Examples include terms such as *ugmad* (intense fear), *puno* (skin rashes), *pusód* (bruising caused by excessive crying), *harò* (herbal medicine), and *simbakô* (a local expression).

In a related study, Tan (2008) highlights the strong belief in *usog* in the Visayan region, defining *usog* as someone possessing a powerful *dungan* or willpower. In this context, *puera buyag* is used when someone is praised, to prevent harm, such as a stomachache. Although Tan did not explicitly address the belief in *ugmad*, there are parallels between these beliefs, particularly regarding illnesses in children. In Waray beliefs, *ugmad* often occurs in infants when a parent, especially the breastfeeding mother, experiences extreme fear or shock, or if the parent is unfaithful. It is believed that the mother's intense fear can be transmitted to the child, resulting in *ugmad*. Consequently, traditional healing is often entrusted to local healers or *albularyo*. As described by Galvez et al. (1977), in the province of Leyte, these healers are skilled community health workers who are deeply devoted to God, and the Waray trust them to cure ailments such as *usog*, *ugmad*, enchantments, and other related conditions.

The belief of the Bisayan people in *usog* is almost similar to the belief of the Tausug Muslims, Ilongo, and Cebuano, where *usog* is transmitted through words of praise (Jocano 1970; Tan 2008; Rabuco 2009). This is also similar to the concept of *buyag*, where the energy is transferred to the child along with the words of admiration (Rabuco 2009; De La Peña 2012). In the native view of the Aeta, based on Jocano's (1970) study, *usog* is passed through strong physical contact or eye contact, and the Aeta also believes that fatigue can be a source of *usog*. It was also found in the study by Martinez et al. (2019) that *usog* is believed to be transferred through a mystical force that is unintentionally or spontaneously passed from a person through eye contact or physical contact, causing physical symptoms in the victim. Furthermore, they believe that these symptoms can be cured by inhaling smoke from the burning of *amyong* (the bark of a particular tree). Some studies have also proven that excessive fatigue from a person can absorb energy from others, typically through physical touch (Tan 2008; Fadul 2014). Extreme exhaustion creates a great need for energy, resulting in energy transfer. From this perspective, *usog* is the result of an imbalance in energy. Tan (2008) and Fadul (2014) noted that the common symptoms of *usog* are incessant

crying, vomiting, and stomach pains. Meanwhile, Abad et al. (2014) explained the scientific connection of *usog*, stating that the physical symptoms observed in a child, associated with *usog*, are the result of a disturbance in the body's homeostasis. The tension experienced by the child may be caused by stress from physical, mental, or physiological aspects due to interactions with unfamiliar people. Similarly, in *ugmad*, as observed in the study by Amat (2020), the common treatments for it include the use of the baby's first cut nail, strands of its hair, and clothing, which are also common practices among other ethnic groups in the Philippines. The treatment for *usog* usually involves applying saliva on the child's forehead or stomach using the thumb (Fadul 2014). In some parts of the Visayas, amulets called *pangontra-usog* are worn as protection against *usog* (De La Peña 2012). In Leyte and Samar, these are relics in the form of pendants with a cross design, containing herbal ingredients (Amat 2020). Meanwhile, in the study by Martinez et al. (2019), the remedy for *usog* involves inhaling smoke from burning *amyong*.

In the studies mentioned from various regions in the Philippines regarding the belief in *usog*, it is crucial to explore the belief in *ugmad* among the Waray of Eastern Visayas. This belief, although lesser-known, plays a significant role in the Waray culture, much like *usog* in other parts of the Visayas and neighbouring regions. Understanding the deeper meaning of *ugmad* provides valuable insight into the Waray's worldview and their approach to health, where physical and emotional well-being are intertwined. The belief in *ugmad* reflects how intense emotions like fear, shock, or trauma can affect a child's health, and it highlights the role of traditional healing practices. By delving into *ugmad*, this study not only enriches the cultural landscape of the Waray but also contributes to the broader understanding of indigenous Filipino beliefs. Sharing these unique cultural practices can help preserve and promote local literature and wisdom, fostering cultural exchange and appreciation both within the Philippines and with neighbouring countries.

This study is unique as it is the first to specifically explore the concept of *ugmad* among the Waray, an area previously overlooked in academic research. It provides a deeper understanding of the cultural meaning of *ugmad* and its integral role in the daily lives of the Waray. While earlier studies have focused on the concept of *usog*, often conflated with *ugmad*, this research differentiates *ugmad* as a distinct belief system rooted in Waray culture. By examining *ugmad* through the lens of native Waray perspectives, this study offers original insights into the moral, spiritual, physical, emotional, and social dimensions of the concept. Its findings contribute not only to local and Philippine literature but also to broader cultural awareness, benefiting both the Waray community and other ethnic groups in the Philippines by deepening the understanding of indigenous beliefs and practices. Specifically, this study aims to explore: (1) the origins of *ugmad* in the context of the cultural beliefs of the Waraynon; and (2) the traditional methods used by the Waraynon to counter *ugmad*.

Given this, it is important to indigenise beliefs surrounding *ugmad*, as they reveal the rich superstition embedded in the lives of the Waray people. Encouraging this approach, Virgilio Enriquez, the "Father of Filipino Psychology", urged his students and other psychologists to develop psychological knowledge rooted in Filipino consciousness, awareness, and emotions (Yacat 2013). In support of this, Santiago and Enriquez (1982) proposed the *modelo ng maka-Pilipinong pananaliksik* (model of indigenous Filipino research) to guide the conduct of indigenous research. Similarly, Adair (2006) emphasised the importance of four key components in indigenisation: (1) critique of Western models and methods; (2) adaptation of tools and methods to local language and culture; (3) research on topics of national interest; and (4) ensuring meaningful actions and ideas to be studied.

Moreover, investigating superstitions or beliefs in Filipino culture helps delve into customs, beliefs, and emotions that are central to Filipino psychology. Inspired by this approach, Enriquez recognised that Filipino traditions must be examined to create a truly Filipino psychology. In agreement, Pe (1982) emphasised the importance of documenting the history of Filipino psychology to highlight its differences from Western psychology.

Reflecting on the insights of Enriquez (1978), Pe (1982), and Adair (2006), educators and researchers face the challenge of lacking adequate knowledge in the deep study of Filipino culture. This study, therefore, seeks to explore the inner concept of *ugmad* among the Waray people and its reflection on their way of life. It is essential to analyse the belief in *ugmad* in the context of the Waray, as it forms a significant part of their culture.

In this context, the development of the Waray language and other major Philippine languages is outlined in Memorandum Pansangay Blg. 142, Series 1999, which calls for cooperation among relevant sectors to submit lists of Waray words with cultural significance from different parts of Leyte (Division Memorandum No. 142 1999). In line with this, Republic Act No. 7356 (Official Gazette of the Republic of the Philippines 1992) established the National Commission for Culture and the Arts (NCAA), mandated to promote and protect the country's historical culture and heritage. Thus, this initiative highlights the importance of collecting and documenting the diverse literature of each region in the Philippines, as part of the mission of the Department of Education, as also stated in Republic Act 10533, or the Enhanced Basic Education Act of 2013 (CHED Memorandum Order No. 20 2013), emphasising the localisation and contextualisation of lessons in teaching.

In relation to the enrichment of local literature, the use of technology and internet resources serves as a primary aid for more effective teaching (Navarrete 2019). Through this, students not only learn concepts but also become part of a broader discourse in their culture. The integration of digital resources enhances their ability to research and create new knowledge rooted in local traditions and cultural perspectives, which contributes to a deeper understanding of the significance of *ugmad* and other beliefs in their lives.

This study is anchored in Covar's (1998) *Banga Theory*, where the metaphor of the *banga* (pot) refers to the internal and external aspects in the discourse of Filipino identity. Covar likened the concept of the *banga* to the human body, which has the outside (*labas*), the inside (*loob*), and the depths (*ilalim*). The *loob* represents the internal aspects of a person, including their emotions, perspectives, and beliefs. The *labas* symbolises the physical form, actions, and interactions with others. This includes observable elements such as behaviour, gestures, and speech. Meanwhile, the *ilalim* refers to the roots of their beliefs and culture, stemming from history, experiences, and ancestry. The *Banga Theory* serves as a significant model for understanding the nature of the Filipino, especially in the context of culture and society.

In connection to the study of *ugmad*, this term holds cultural significance. The beliefs surrounding *ugmad* are unique to the Waraynon culture, and it was found that there is no equivalent term for *ugmad* in other provinces. In its descriptive explanation, it refers to the extreme fear experienced by an infant, which can even start affecting the child while still in the mother's womb. The effects are profound, irritation of the scalp (*ginpupundò*), darkening and rolling of the eyes (*ginpupusód*), and the softening of the fontanelle if the parents are involved in extramarital affairs or if they witness something shocking. These beliefs reflect the inner identity of the Waraynon as they describe the causes and the counteractions for *ugmad*. On the other hand, the external identity pertains to the customs and adherence to Waraynon beliefs regarding the illness of *ugmad*.

Additionally, this study employs an indigenisation approach, as espoused by Virgilio G. Enriquez's *sikolohiyang Pilipino* (Filipino psychology), which aims to present the thoughts and consciousness of the Filipino people. The concept of *kapwa* (shared identity) plays a crucial role in this study, as it involves empathy, cooperation, observation, and inquiry within the community and other interactions in conducting this research. The concept of *kapwa* deepens the understanding of the culture and psychology of the Waraynon, emphasising the importance of collective consciousness and shared humanity in the context of their beliefs and experiences.

METHODOLOGY

This study employed a case study design, which involves a thorough examination of a particular case or series of cases within their real context, allowing for a deeper understanding of the complexities of a phenomenon (Yin 2014). This design is suitable for analysing the specific experiences of participants regarding *ugmad*. While personal narratives are considered, the primary goal of the study is to understand the broader context of the Waray's perspective on the belief in *ugmad*.

Tacloban City was chosen as the research locale because it serves as the centre of the Province of Leyte and Samar. This city is a meeting point for the Waray, and most of the residents from the remote areas of Tacloban come from towns in Leyte and Samar. The inhabitants of Tacloban City are also Waray. Despite urbanisation, this area is unique because it is rich in Waray beliefs related to indigenous healing practices, especially concerning children's illnesses, such as *usog* (affliction caused by an unfamiliar person's gaze), *sapil* (skin rashes), *naengkanto* (spirit possession), and the common childhood ailment, *ugmad*.

The selection of two locations representing Tacloban City was based on factors that influence the development of Philippine literature, such as remote areas and densely populated urban areas rich in beliefs related to indigenous illnesses, particularly *ugmad*. The centre of the city, subdivision areas, relocated areas, chaotic places, with strong influences of modern medicine and those that do not believe in *ugmad* are excluded from the research locale to maintain the indigenous context of the study.

This study used purposive sampling to select participants who have adequate knowledge and experience related to the belief in *ugmad*. To ensure a comprehensive representation of beliefs and practices, participants were chosen from a wide range of areas within the target locality, including both urban and rural settings. The selection criteria included: (1) participants aged 55 and above; (2) born and residing in the community for at least 15 years; (3) recommended by residents and barangay officials due to their extensive knowledge of the belief; and (4) willingness to be interviewed.

A semi-structured questionnaire was used as the instrument for the study, which allowed both the researcher and participants to ask additional questions regarding the mentioned superstitions during the interview. Some questions were also based on the Gabay sa Lingguwistikong Etnograpiya ng Sentro at Kultura (Komisyon sa Wikang Filipino n.d.). The questionnaire was reviewed twice by selected professors in language and literature, both before and after the final revision of the instrument.

After conducting the interviews, the collected data were carefully transcribed to ensure the accuracy and completeness of the participants' responses. The transcription served as the first step in preparing the data for more in-depth analysis. Following transcription, the data

underwent a coding process, where significant statements were identified and labelled according to their relevance to the study's objectives.

This coding process was systematic, ensuring that each code accurately represented the essence of the participants' experiences and beliefs regarding *ugmad*. Following coding, thematic analysis was conducted to identify recurring patterns or themes within the data. The themes were formed by grouping similar codes, reflecting broader concepts that emerged from the participants' narratives.

For data analysis, Colaizzi's seven steps of data analysis (Colaizzi 1978) were utilised. This method involved forming meanings from significant statements, which were then organised into clusters of themes. These clusters were compared to the original data to ensure they accurately represented the participants' experiences. Ultimately, the identified themes were integrated into a comprehensive description of the phenomenon under study, reflecting the core essence of the participants' beliefs and practices regarding *ugmad*. Through this detailed and systematic approach, the study ensures that the analysis is both rigorous and reflective of the participants' true experiences, providing a solid foundation for the research findings.

This study adhered to systematic and scientific standards for investigation. This section ensured that the methods followed ethical considerations. After identifying the research locale, the researcher prepared a consent letter for the barangay captain of the two research locations, requesting permission to conduct the study in their area. Subsequently, the barangay captain referred residents knowledgeable about the beliefs regarding *ugmad*. The researcher visited the participants and obtained their consent by distributing the consent letter. Before commencing the interviews, participants were given formal consent outlining the study's objectives, their right to refuse or withdraw at any time, and the steps to be taken to maintain their confidentiality. Each interview was conducted in the language with which the participant was most comfortable, typically Waray or Filipino, to ensure their freedom of expression. The interview began with rapport-building and camaraderie to foster a deep relationship between the participant and the researcher, allowing the participants to freely express their thoughts. The interview also employed a storytelling approach to thoroughly address the study's topic. Additionally, there was a keen sensitivity to avoid causing discomfort to the participants and to prevent misunderstandings. With the participants' consent, the researcher used a voice recorder to ensure that no responses were overlooked, and to facilitate easy retrieval of the study data if clarifications were necessary. After conducting the interviews, the researcher transcribed the recordings. Following transcription, the collected data were reviewed by the participants to ensure the accuracy of their statements and to provide an opportunity for additional clarification if needed.

In considering ethical considerations, the researcher took the following steps to ensure ethical integrity and the protection of participants. Before data collection, consent was voluntarily obtained from the participants after they were provided with a consent letter that included information about the purpose and process of the study. The anonymity and confidentiality of the participants were ensured. It was confirmed that the personal details of the participants would not be made public and would only be used for this study. Participants were given the right to withdraw at any time without any repercussions or coercion. It was also assured that no physical, emotional, or psychological harm would come to them from the study, and interviews were conducted sensitively. As recognition, their contributions were valued, and they were given the opportunity to review and verify their statements to maintain the accuracy and credibility of the data.

RESULTS AND DISCUSSION

In this section, the results and discussions of the study are presented. Here, important details and responses from the participants regarding the belief in ugmad can be found. Table 1 presents the sources of ugmad within the cultural beliefs of the Waray people.

Table 1: The sources of *ugmad* within the cultural beliefs of the Waray people

Emerging themes	Statement
Conflicts between parents during pregnancy	P1: <i>Nauugmarán an bata nga iya iginbuburód kun nag-iinaway an magtiayon tungod kay naapekto man ha iya nga nagbuburód.</i>
	[When couples frequently argue, the child being carried is affected. Even a breastfed child is also affected.]
	P2: <i>Kinahanglan maupay an kabutangan han burod; dire mag-aaway para dire mapahamak an bata.</i>
	[The well-being of the pregnant woman is essential; the couple should not argue to protect the child.]
	P3: <i>Kun nag-iinaway ang mag-asawa paggawas han bata magiging matuok ini hiya ngan magkakamay-ada sakit ha kasingkasing.</i>
	[If the couple fights at the time of the child's birth, it may lead to serious heart issues for the newborn.]
Parental conflicts affecting the child's emotional well-being	P3: <i>Bisan an bata nga minasusan, nauugmaran ini hiya.</i>
	[Even a breastfed child can still experience trauma.]
	P4: <i>Bisan an ginbuburod puwede maapektuhan han mga dire pagkakasabutay. An iroy, puwede makaabat hin sobra nga kaguol nga may ada maraot nga epekto han bata nga iginbuburod.</i>
	[Even the unborn child is affected by these conflicts. The stress experienced by the mother can negatively impact the baby in her womb.]
	P1: <i>Kun an tatay nambabaye o kun nanlalake naman an nanay, nagkakamay ada an bata nga minasus-an hin púno o katol-katol ha ulo, ginpupunó (panhumok ha bumbunan) o pinupusód (hitaas na hiranat). An epekto hini ha bata, sobra nga hadlok.</i>
	[If either the father or mother is unfaithful, the child may experience headaches, feeling drowsy (with a heavy sensation on the forehead) or becoming unresponsive. The impact on the child manifests as overwhelming fear.]
	P4: <i>Dire gud maiiwasan mambabaye an bana, tungod burod an iya asawa. Amo kaurog amo ini it hinungdan hit ira pag-away.</i>
	[The husband finds it challenging to remain faithful, particularly given his wife's pregnancy. This situation significantly contributes to their conflicts.]
	P6: <i>Nauugmaran an bata kun nambabaye an bana. Nahikakalasan ini hiya amo nga ginhaharantan hin ura-ura.</i>
	[The child is affected when the husband strays. This causes him to be distressed.]
	P2: <i>Kun nambabaye an tatay, in ginpupusód an bata (nangingitim at tumitirik ang mga mata) dahil sa sobrang ugmad.</i>
	[If the father is unfaithful, the child (showing signs of distress such as darkening skin and rolling eyes) experiences severe ugmad.]

(continued on next page)

Table 1: (continued)

Emerging themes	Statement
	<p>P3: <i>Kun ginpupunó (pigsá) o pinupusód (hitaas an hiranat). Ang bata ini nalulukop hin ugmad may ada kalurungan an kag-anak.</i></p> <p>[When the child has boils on their head, shows signs of distress (forehead soften due to intense fear) or experience fever (high temperature and darkening due to excessive crying).]</p>
Sudden shock and fear of parents from their actions	<p>P2: <i>Dire puydi magbuhó o mag-ukab an tatay sugad hiton pagbubon samtang nga iginbuburód pa an iya anak, kay mauugmarán an bata ha taguungan han nanay, nga puydi liwat ini mapunit an iya gindadará. Mahisusumpa la ini kun matatabunan niya an binuhuan nga dapit.</i></p> <p>[The father cannot dig or excavate the ground while the child is still in the mother's womb, as this can cause the child to develop <i>ugmad</i> in the womb, which could potentially lead to complications for her. This can only be avoided if he properly covers the area that has been disturbed.]</p> <p>P4: <i>Kun may gutiay ka pa nga bata nga nasuso, dire puydi maglimas it tatay ha bubon kay mauugmarán it bata, tungod kay maupod it ugmad hit tatay ha bata.</i></p> <p>[If there is still a small child who is breastfeeding, the father cannot dig a well because the child will develop <i>ugmad</i>, as the <i>ugmad</i> of the father will also affect the child.]</p> <p>P6: <i>Kun nakipaság an tatay hin lungón hin patay ha adlaw hit lubóng in nauugmarán an pulahay nga bata, kinahanglan kumudlit hiya hin kahoy nga aada ha parte hit lungón. Dida ha iya pag-uli ha balay kinahanglan luunan niya an iya anak upod an pinaknit nga kahoy tikang ha lungón basi dire mahiugmarán an pulahay nga bata.</i></p> <p>[If the father carries a coffin on the day of the funeral, the unborn child will be affected. He must carve a stick from the wood of the coffin. Upon returning home, he should burn the wood and place it over the child.]</p> <p>P2: <i>Kun nakalasan o nahadlok an tatay tikang ha iya trabaho, ha pag-uli ha ira balay, kinahanglan ipaspas an sul-ot nga bado han tatay makatulo ka beses ngadto han iya anak, basi diri mauugmarán an bata ngan magbubulong sugad hin pagsiring nga, “siging-siging-siging diri ka la hiugmarán”.</i></p> <p>[If the father is frightened or startled at work, when he gets home, he should wave the clothing he wore three times over his child to prevent the child from developing <i>ugmad</i> and say, “siging-siging-siging, you will not develop <i>ugmad</i>”.]</p> <p>P4: <i>Kun haros madisgrasya an kag-anak han minasus-an sugad ha disgrasya ha sarakyan, nahiugmaran gihapon iton pulahay nga bata. May panhimulong ini sugad hit pagpaspasi han bado nga hinukas han kag-anak upod hiton pagsiring nga, “Dire ka umupod ha ak kahadlok”.</i></p> <p>[If the parent of the conceived child nearly has an accident, such as a vehicle accident, the unborn child may still develop <i>ugmad</i>. There is a practice of waving the clothing worn by the parent while saying, “Do not accompany me; I am afraid”.]</p> <p>P5: <i>Pananglit nakakita an nanay hin halas nga amo an hinungdan han iya kaugmari, kinahanglan magpaluon ini hiya upod an iya minasus-an nga bata, para mawarâ gihapon an ugmad han iya anak tungod kay maaapekto ini ha iya.</i></p> <p>[If the mother sees a snake, which is believed to cause her <i>ugmad</i>, she must perform a cleansing ritual with her unborn child to dispel the <i>ugmad</i>, as it may affect her. This ritual involves blowing fragrant smoke from a fire towards the child, a traditional practice thought to protect and cleanse them from harmful influences.]</p>

The Origin of Ugmad in the Cultural Beliefs of the Waray

In the traditional beliefs of the Waray regarding the origins of *ugmad*, participants commonly associate this condition with the deep emotional states of parents that affect the health of their children, often referred to by the elder Waray as *ugmad*. Interviews revealed that *ugmad* can stem from conflicts between parents, whether during pregnancy or after the child is born, and from any actions that might startle or frighten the parents. The emotional turmoil of the mother, especially during pregnancy, is believed to significantly impact the developing child. P1 shared, “*Kun masukot mag-away an magtiayon nauugmarán an bata nga iginbuburod. Bisan an bata nga minasusan, nauugmaran ini hiya*” [When couples frequently argue, the child being carried is affected. Even a breastfed child is also affected].

Thus, in Waray culture, the presence of parents is crucial for newlywed couples as they guide them, especially during the woman’s first pregnancy. Parents constantly remind them about the importance of avoiding certain foods and behaviours while pregnant. Another participant (P2) stated, “*Kinahanglan maupay an kabutangan han burod; dire mag-aaway para dire mapahamak an bata*” [The well-being of the pregnant woman is essential; the couple should not argue to protect the child].

A primary reason for marital conflicts is infidelity. This often occurs during pregnancy and shortly after childbirth. Participants indicate that the husband may seek fulfilment from another woman when his wife cannot meet his needs. P2 observed, “*Dire gud maiiwasan mambabaye an bana, tungod burod an iya asawa. Kaurog amo ini it hinungdan hit ira pag-away*” [It is hard to prevent a man from straying when his wife is pregnant. This often leads to their fights].

The emotional distress of the mother during these conflicts can adversely affect the child, potentially leading to severe health issues. Symptoms of *ugmad* include high fever, boils, and excessive crying due to the child’s fear. Several participants shared:

P6: *Nauugmaran an bata kun nambabaye an bana. Nahikakalasan ini hiya amo nga ginhaharantan hin ura-ura.*

[The child is affected when the husband strays. This causes him to be distressed.]

P2: *Kun nambabaye an tatay, in ginpupusód an bata (nangingitim at tumitirik ang mga mata) dahil sa sobrang ugmad.*

[If the father is unfaithful, the child (showing signs of distress such as darkening skin and rolling eyes) experiences severe *ugmad*.]

P3: *Kun ginpupunó (pigma) o pinupusód (hitaas an hiranat). Ang bata ini nalulukop hin ugmad may ada kalurungan an kag-anak.*

[When the child has boils on their head, shows signs of distress (forehead soften due to intense fear) or experience fever (high temperature and darkening due to excessive crying).]

From the statements of the participants, it is evident that the quarrels between couples significantly impact the health of the infant. The mother’s emotions affect the child, resulting in severe illnesses. According to Coussons-Read (2013), prenatal stress has significant effects on maternal health, pregnancy outcomes, and the development of the infant. These effects may

occur directly through the physiological impact of stress on the fetus, or indirectly through its effects on the mother's health. Beyond health effects, there are also spiritual implications linked to *ugmad* that affect the child, often attributed to the actions of the parents, which return to their child. This is referred to in local terms as *gaba* or karma. Such events create "disharmony" not only in the home but also in the soul or spirit, potentially causing illness or *ugmad* in the child. This belief underscores that *ugmad* profoundly affects the child, representing a condition that extends beyond physical illness to encompass the spiritual well-being of the child.

Ugmad can also arise from actions that startle or frighten the parents. Several reasons mentioned by the elders include the transfer of fear from the parents to the child, especially if the child is still breastfeeding. Some participants noted:

P4: *Kun haros madisgrasya an kag-anak han minasus-an sugad ha disgrasya ha sarakyan, nahiuugmaran gihapon iton pulahay nga bata...*

[If the parents nearly have an accident, like in a vehicle crash, the child is still affected...]

P6: *Kun nakipaság an tatay hin lungón hin patay ha adlaw hit lubóng in nauugmarán an pulahay nga bata....*

[If the father encounters a dead body during a burial, the child is affected...]

P5: *Pananglit nakakita an nanay hin halas nga amo an hinungdan han iya kaugmari, kinahanglan magpaluon ini hiya upod an iya minasus-an nga bata, para mawarâ gihapon an ugmad han iya anak tungod kay maapekto ini ha iya.*

[For instance, if the mother sees a snake, which causes her fear, she must blow smoke towards her breastfed child to dispel the *ugmad* from her child as it may affect him.]

Aside from the infant, the fear experienced can also impact the developing child, potentially leading to miscarriage. One participant remarked:

P2: *Dire puydi magbuhô o mag-ukab an tatay sugad hiton pagbubon samtang nga iginbuburôd pa an iya anak, kay mauugmarán an bata ha taguankan han nanay, nga puydi liwat ini mapunit an iya gindadará. Mahisusumpa la ini kun matatabunan niya an binuhuan nga dapit.*

[Fathers should not dig or excavate while the child is still in the womb, as this may cause the child to develop *ugmad*, which could also lead to miscarriage if the area is disturbed.]

The statements provided indicate that various shocking experiences of the parents can lead to the development of *ugmad* in the child, affecting their primary senses such as sight and perception. This intense emotion, described as fear, adversely influences the emotional health of the child, often leading to severe illnesses or even death. Regarding the emotional impact on the child, medical explanations exist. *Mediko.ph* (2020), a medical expert, discussed the physical effects on the child due to maternal actions, termed epigenetics, where environmental factors can influence the child's outcomes. If the mother is stressed, the infant may be at risk for hypertension and diabetes, and the mother's cravings can also affect the child. While this does not refer solely to physical actions, it is closely related to emotional aspects. Garcia-Tan (2017), an obstetrician-gynaecologist, also stated that exposing the unborn child to classical music can enhance intelligence, recommending continued exposure to classical music until the child is six years old. The music the child hears resonates with its emotions, fostering healthy cognitive development.

The origins of *ugmad* within the context of Waray culture are intricately linked to the emotional effects of parents on their child's health. From conception to birth, the profound connection between parent and child is evident. The statements of the participants helped shape the etymology of *ugmad*, which refers to the deep fear of parents affecting their children. This stems from marital disputes, infidelity, startling experiences, and actions that evoke fear in the parents, leading to the development of *ugmad*. It arises from the emotional distress of the child, with symptoms such as intense fear and stress manifesting as physical ailments like boils, lumps, and high fever that can lead to the child's death or even miscarriage if they are still in the womb.

In addition to health impacts, there are spiritual implications associated with this belief, as expressed by the participants, who attribute symptoms such as lumps, boils, and high fever to the wrongdoing of parents, commonly pointing to infidelity. In Filipino culture, this is linked to karma. This phenomenon creates "disharmony" not only in the home but also in the soul or spirit, which may lead to illness or *ugmad* in the child. According to Mercado (1994), karma, or *gaba* in some local term, is often referenced in a societal context to explain why misfortunes occur. De Leon et al. (2018) described how Filipinos value relationships, as reflected in proverbs that emphasise the consequences of one's actions. Relating to *ugmad*, if a parent does not harm others and raises their family well, they will lead a good life, and the same will apply to their family. This concept is termed the law of return by Mahaguay (2018) in his research. Therefore, it becomes evident from these beliefs that parents play a significant role in guiding their children, especially during the woman's first pregnancy. The advice from parents about caution is essential during this critical time.

Overall, the concept of *ugmad* in Waray culture emphasises the importance of the emotional stability of parents as a vital aspect of caring for the physical and emotional health of the child. It serves as a distinct representation of Filipino culture regarding child-rearing, responsible parenting, adherence to the wisdom of elders, maintaining harmonious family relationships, and nurturing a deep faith in God. Table 2 presents the traditional methods used by the Waray to counter the effects of *ugmad*.

Table 2: Traditional methods of countering *ugmad* used by the Waray

Emerging themes	Statement
Rubbing with the baby's hair	<p>P1: <i>An syahan nga arot hit buhok han bata kinahanglan hipuson kay kun pananglit hiugmarán hiya amo an gingagamit pagluon upod han mga dahon nga iginpapagaspas han Mahal nga Adlaw dungan hit pag- ampu nga mabulong /maupáy an bata.</i></p> <p>[The first cut of the child's hair should be preserved because if the child is affected by <i>ugmad</i>, it is used for <i>pagluon</i>, along with leaves blessed on Good Friday, accompanied by prayers for the child's healing.]</p>
Rubbing through the baby's nails	<p>P3: <i>It syahan nga baklo han kulo hiton bata in iginhihipos basi mahigamitan pagluon ha iya kun ini hiya hiugmarán.</i></p> <p>[The first cut nail of the baby is kept and used for rubbing (<i>pagluon</i>, a method of fumigation accompanied by prayer) whenever the baby experiences <i>ugmad</i>.]</p>
Rubbing with the umbilical cord stump of the newborn baby	<p>P7: <i>Iginbubulad ngan iginbabagnaw an inutdan han pusod han pulahay nga bata ngan amo an iginpapadimdim ha iya para panhiuli han iya ugmad.</i></p> <p>[The cut from the child's umbilical cord is dried and used to smudge the child to heal the child's <i>ugmad</i>.]</p>

(continued on next page)

Table 2: (continued)

Emerging themes	Statement
Rubbing with the baby's hair	<p>P1: <i>An syahan nga arot hit buhok han bata kinahanglan hipuson kay kun pananglit hiugmarán hiya amo an gingagamit pagluon upod han mga dahon nga iginpapagaspas han Mahal nga Adlaw dungan hit pag-ampu nga mabulong/maupáy an bata.</i></p> <p>[The practice of <i>pag-uslob</i> through the baby's hair involves gently rubbing the baby's hair and preserving it. If the baby is affected by <i>ugmad</i> or intense fear, this preserved hair is used in a ritual called <i>pagluon</i> or <i>pagpapausok</i> (smudging), accompanied by prayers for the baby's healing. This ritual typically includes burning dried leaves that were blessed on Good Friday, along with the recitation of heartfelt prayers.]</p>
Rubbing the baby with the items that frightened them	<p>P4: <i>Kun nakipaság an tatay hin lungón hin patay ha adlaw hit lubóng in nauugmarán an pulahay nga bata, kinahanglan kumudlit hiya hin kahoy nga aada ha parte hit lungón. Dida ha iya pag-uli ha balay kinahanglan luunan niya an iya anak upod an pinaknit nga kahoy tikang ha lungón basi dire mahiugmarán an pulahay nga bata.</i></p> <p>[When the father touches or carries the coffin during a funeral, the baby becomes intensely fearful. Upon returning home, it is necessary to rub the baby with a piece of wood from the coffin so that the fear does not transfer to the baby.]</p>
Rubbing the baby with yellow ginger (<i>dilaw na luya</i>) is believed to alleviate the fear or <i>ugmad</i> experienced by the child	<p>P5: <i>Kun may bisyo an tatay sugad hit pambabaye, ginpupusód gihapon iton bata tungod kay kargado ini hin ugmad. Nauslob gihapon hin dulaw ngan amo an iginpapabaho ha bata. Iginpapakagat hiya hin kutsara para makontrol iton iya pagkagat dara han sobra nga hiranat.</i></p> <p>[When the father commits adultery, the child experiences <i>ginpupusod</i> (eyes turn dark and glaring) due to extreme fear (<i>ugmad</i>). This can be treated by rubbing (<i>pag-uslob</i>) softened fresh ginger leaves warmed by the heat of the lungs. The scent of the yellow ginger is then wafted toward the child, and the child is encouraged to bite on a spoon to prevent them from biting their tongue due to high fever.]</p>
Suob and prayer are performed on the baby	<p>P6: <i>Pananglit nakakita an nanay hin halas nga amo an hinungdan han iya kaugmari, kinahanglan magpaluon ini hiya upod an iya minasus-an nga bata, para mawarâ gihapon an ugmad han iya anak tungod kay maapekto ini ha iya.</i></p> <p>[If the breastfeeding mother gets startled because she sees a snake, she needs to perform <i>paluon</i> (smoking accompanied by a prayer) together with her child to also dispel her fear because it affects the baby too.]</p>
Boiling and pressing with the thread from the parents and baby's clothing	<p>P2: <i>Kun waray hunong an tuok han bata, nakuha hin sarumót han bado tikang han hinubo nga bado han iya mga kag-anak ngan tikang liwat mismo ha iya, iginpapakaladkaran ngan iginpapadimdim ini ha iya basi mawarâ an iya ugmad.</i></p> <p>[If the child's crying does not stop, a piece of cloth is taken from the parents' clothes and even from the child's clothes, and it is then smudged on them to alleviate their <i>ugmad</i>.]</p>
Suob and prayer are performed on the baby	<p>P6: <i>Pananglit nakakita an nanay hin halas nga amo an hinungdan han iya kaugmari, kinahanglan magpaluon ini hiya upod an iya minasus-an nga bata, para mawarâ gihapon an ugmad han iya anak tungod kay maapekto ini ha iya.</i></p> <p>[If the mother sees a snake, which causes her distress, she should perform <i>pagluon</i> with her child to alleviate the child's <i>ugmad</i>, as her distress will affect the child.]</p>

(continued on next page)

Table 2: (continued)

Emerging themes	Statement
Brushing while whispering the clothes worn by parents	P3: <i>Kun nakalasán o nahadlok an tatay tikang ha iya trabaho, ha pag-uli ha ira balay, kinahanglan ipaspas an sul-ot nga bado han tatay makatulo ka beses ngadto han iya anak, basi diri maugmarán an bata ngan magbubulong sugad hin pagsiring nga, “siging-siging-siging diri ka la hiugmarán”.</i> [When the father is startled or frightened coming home from work, upon arriving home, he must quickly brush his clothes on the child and say, “siging-siging-siging, may you not be startled (maugmarán) or afraid”.]
Treating the baby with a ritual performed by someone who has experienced intense itching (<i>punúan</i>)	P4: <i>Kun an tatay nambabaye o kun nanlalake naman an nanay, nagkakamay-ada an bata nga minasus-an hin púno o katol-katol ha ulo, ugmad an tawag hini. It nakakabulong hini, amo an bado han tatay o nanay nga ipapaspas ngadto han bata pinaagi hin usa nga punúan.</i> [When the father engages in extramarital affairs or the mother has an affair, their child develops <i>punò</i> (itchiness on the skin), which is also a form of fear (<i>ugmad</i>). This can only be treated by rubbing the child's body with the clothes worn by their father or mother, with the assistance of someone <i>punúan</i> who has also experienced the itchiness on their skin.]

Traditional Methods of Countering Ugmad Used by the Waray

It has been noted from the beliefs of the indigenous Waray that the common practice of *pag-uslob* (smudging) accompanied by prayers serves as a remedy for *ugmad* (intense fear) in children. This practice is usually performed by parents and elderly relatives, or if it cannot be treated, they entrust it to traditional healers (*tambalan*). Among the Waray, common ingredients used in *pag-uslob* come from parts of the child's body, such as hair, umbilical cord, nails, and fibres from their clothing. The elders believe that the child's first growth of nails and hair can help heal themselves, referred to in the local term as *mahibulong*, which means to cure an ailment. Participants described *pag-uslob* as smudging using ingredients such as hair, the umbilical cord, nails, and fibres from the child's clothing. Several participants mentioned:

P3: *It syahan nga baklo han kulo hiton bata in iginhihipos basi mahigamitan pagluon ha iya kun ini hiya hiugmarán.*

[The first cut of the child's hair is preserved so it can be used in *pagluon* (ritual smudging) if they are affected by *ugmad*.]

P2: *An kautód han pusod han pulahay nga bata, iginbubulad ngan amo an iginluluon ha iya kun hiya mahiugmarán.*

[The umbilical cord of the child is preserved and used if the child is affected by *ugmad*.]

P1: *An syahan nga arot hit buhok han bata kinahanglan hipuson kay kun pananglit hiugmarán hiya amo an gingagamit pagluon upod han mga dahon nga iginpapagaspas han Mahal nga Adlaw dungan hit pag- ampu nga mabulong /maupáy an bata.*

[The first cut of the child's hair should be preserved because if the child is affected by *ugmad*, it is used for *pagluon*, along with leaves blessed on Good Friday, accompanied by prayers for the child's healing.]

These traditional healing practices of the Waray are typically found in remote areas of Leyte and Samar and can be traced back to the beliefs of the Aeta in Central Luzon. In the study by Jose et al. (2019), the traditional beliefs and practices of Aeta mothers in caring for infants are described. This includes the use of the umbilical cord, hair, and nails, which hold significance for the child's protection and health. These practices are similar to the indigenous healing methods of the Waray, which also utilise parts of the infant's body in their rituals. In both cultures, these elements are viewed not only as physical components but also as symbols of spiritual connection and health. These practices help parents confront health risks for their children and reflect their deeper understanding of indigenous health knowledge.

This is also similar to the treatment of *usog*. In the study by Martinez et al. (2019) regarding the concept of *usog* among the Aeta of Pampanga, they believe that the symptoms of *usog* can be treated by inhaling smoke from burned *amyong* (the bark of a particular tree), which is said to be the most effective cure for *usog*. This study also shows similarities because both *usog* and *ugmad* are effects of extreme fear and can also be treated through the smoking of any burned object. On the other hand, the use of an outsider's saliva as a cure for *usog* among the Aeta is similar to a common practice among other Filipinos, whether indigenous or not. Traditionally, visitors apply their saliva on the forehead or stomach of the baby using their thumb (Jocano 1970; Tan 2008; Fadul 2014).

In addition to *pag-uslob*, this practice is also applied to the baby's lips. The cut piece of the baby's umbilical cord is dried in the sun and preserved for burning during *pag-uslob* or can also be used to smudge the baby's lips. Smudging is a type of healing not prepared with fire but with water, similar to *pag-uslob*, and is also accompanied by prayers overseen by elders to alleviate the condition of *ugmad*. As P7 mentioned:

Iginbubulad ngan iginbabagnaw an inutdan han pusod han pulahay nga bata ngan amo an iginpapadimdim ha iya para panhiuli han iya ugmad.

[The cut from the child's umbilical cord is dried and used to smudge the child to heal the child's *ugmad*.]

There is also a belief that the parents' emotional ailments can affect their child, especially if the child is still breastfeeding. The ailments referred to by the elders include shock and fear due to what the parents have seen and experienced. This is a natural phenomenon illustrating the deep connection between parents and their children. Shock and fear bridge the emotions of parents and children, leading the elders to believe that the condition of *ugmad* is not merely a common ailment of infants but is also caused by the parents' actions, affecting the child. Some symptoms of *ugmad* include excessive crying in the infant for unknown reasons, a darkening of the face, a softening of the fontanelle, and potentially the loss of breath, which can lead to death. Some indigenous remedies include smudging with boiled fibres from the parents' clothing and steam inhalation. This is echoed in the statements of the two participants:

P2: *Kun waray hunong an tuok han bata, nakuha hin sarumót han bado tikang han hinubo nga bado han iya mga kag-anak ngan tikang liwat mismo ha iya, iginpapakaladkaran ngan iginpapadimdim ini ha iya basi mawarâ an iya ugmad.*

[If the child's crying does not stop, a piece of cloth is taken from the parents' clothes and even from the child's clothes, and it is then smudged on them to alleviate their *ugmad*.]

P6: *Pananglit nakakita an nanay hin halas nga amo an hinungdan han iya kaugmari, kinahanglan magpaluon ini hiya upod an iya minasus-an nga bata, para mawarâ gihapon an ugmad han iya anak tungod kay maapekto ini ha iya.*

[If the mother sees a snake, which is the cause of her distress, she should perform *pagluon* with her child to also alleviate the child's *ugmad* because it will affect her.]

According to the belief that the parents' fears can transmit to the child, which is commonly cited as a reason for the presence of *ugmad*, medical explanations support this, as noted by Garcia-Tan (2017), an obstetrician-gynaecologist, who stated that even in the womb, a child can suffer ailments if the mother experiences stress during pregnancy. Therefore, gynaecology recommends exposing the child to classical music until they reach the age of six, believing this will make the child smarter and healthier due to a relaxed environment. *Mediko.ph* (2020), a medical expert, also explained the physical effects on the child due to the mother's actions, referred to as epigenetics, where any environmental event can impact the child's outcome. If the mother is fatigued, the infant may develop hypertension and diabetes, and what the pregnant woman craves can affect the baby. In the concept of *ugmad*, any actions that shock or harm the parents are clearly linked to the health of the infant. The statements of *Mediko.ph* (2020) and Garcia-Tan (2017) highlight the connection between medicine and the deep knowledge of the elders among the Waray.

Infant *ugmad* can also occur if a parent is unfaithful. Some symptoms include excessive crying and sudden fear in the child, the appearance of boils, and lumps on the head. In Waray culture, this is referred to as *gaba*, where any wrongful acts of the parents affect the child. The curse can be broken by smudging the child with the parents' clothing three times, accompanied by prayers and smudging with clothing fibres and *pagluon*. This is illustrated by another participant, P4:

Kun an tatay nambabaye o kun nanlalake naman an nanay, nagkakamay-ada an bata nga minasus-an hin púno o katol-katol ha ulo, ugmad an tawag hini. It nakakabulong hini, amo an bado han tatay o nanay nga ipapaspas ngadto han bata pinaagi hin usa nga punúan.

[When the father engages in extramarital affairs or the mother has an affair, their child develops *punò* (itchiness on the skin), which is also a form of fear (*ugmad*). This can only be treated by rubbing the child's body with the clothes worn by their father or mother, with the assistance of someone *punúan* who has also experienced the itchiness on their skin.]

The rituals of *pagpapagaspás* (a healing practice involving the passing of leaves or objects over a person to remove illness or bad spirits) and *pagluob* (a ritual where smoke or incense is used to cleanse a person believed to be affected by negative energy or a spiritual illness) are healing practices intended to break the curse of *gaba*, which causes significant distress to infants. These are often accompanied by prayers and chants led by parents, elders, or traditional healers (*albularyo*). These practices reflect the deep faith of Filipinos in God. This was evident in the study of Yee (2018), which found that before taking a sick person to a doctor, they are often treated first by an *albularyo* or blessed by a priest. It is only when the condition worsens that they are brought to a doctor.

In relation to this, the expression *Pwera Usog!* is commonly uttered whenever a visitor compliments a new-born child. Before leaving, the visitor marks the baby's forehead and stomach with a cross using saliva, believing this prevents *usog* (Jocano 1970; Tan 2008; Rabuco 2009; De La Peña 2012). Among the Bisayan people, *buyag* is associated with a strong energy that overcomes the child's energy, causing stomach-aches and fever (De La Peña 2012).

Through the use of prayers, chants, and protective items against *usog* and *ugmad*, the religiosity of Filipinos is clearly evident. According to Eugenio (2007), the deep faith in God is a unique trait of Filipinos. They are known for their strong devotion and high regard for their religion.

In summary, regarding the treatment for *ugmad*, which is a common ailment among infants, traditional healing practices include *pag-uslob*, *pagpaspas* (a folk healing act where a healer lightly pats or brushes medicinal leaves over a child's face or body to dispel illness), and *pagpadimdim* (a folk healing practice where the infant's dried umbilical stump is gently placed on the tongue to "neutralise" illness). The roots of these healing practices extend beyond the physical, delving into spiritual wellness. Almost all methods of healing are accompanied by prayers and rituals for the holistic recovery of the child. This highlights the deep spiritual beliefs of the Waray in the notion that healing is reliant on herbal remedies, specific body parts of the infant, and a Supreme Being who maintains harmony between the physical and spiritual realms in Filipino families.

CONCLUSION AND RECOMMENDATIONS

Based on the study regarding the understanding of the ailment *ugmad* among the Waray, it has been found that the roots of *ugmad* in children are profound. It is not merely a common ailment caused by extreme fear perceived by the child from their environment but also transmits the emotional state of the parents through actions that shocked or scared them, as well as the parents' wrongful behaviours within the family, such as infidelity. The study identified several symptoms of *ugmad*, which include softening of the fontanelle, darkening of the face, rolling of the eyes or *pundò* (skin irritation), the appearance of lumps on the head, and high fever. Treatment methods typically involve personal items from the infant, such as hair strands, clothing fibres, cut nails, and the umbilical cord. These are often prepared through steam inhalation accompanied by prayers in collaboration with *albularyo* and elder family members. These beliefs reflect the rich Filipino positive values, such as responsible parenting, faith in the Creator, respect for the abilities of elder family members, and reverence for nature. The gathered beliefs regarding *ugmad* significantly contribute to the study of Filipino culture and psychology, especially as they address psychological, emotional, social, and spiritual effects within the context of the Waray and other surrounding areas of the Philippines.

It is recommended in this study that further exploration of culturally significant words within an ethnic group be conducted. Additionally, gathering narratives to enrich regional and local literature could advance interdisciplinary studies addressing Filipino studies.

ACKNOWLEDGEMENTS

I extend my deepest gratitude to all those who contributed to the completion of this research paper. Firstly, I am indebted to the Almighty Father for His unwavering guidance and grace throughout this journey. I also extend sincere thanks to the respondents whose valuable insights and participation were integral to the success of this research. Your willingness to share your experiences and perspectives has greatly enriched this study.

I gratefully acknowledge the Leyte Normal University – Research and Development Office for the financial assistance extended for the publication of this research. Their support made it possible to share the findings with a broader academic audience.

Once again, my heartfelt thanks to everyone who played a part, no matter how small, in bringing this research to fruition.

COMPLIANCE WITH ETHICAL STANDARDS

This study strictly adheres to ethical standards in research involving human subjects. Informed consent was obtained from all participants prior to their inclusion in the study. Participants were fully informed of the purpose, procedures, and potential implications of the research, and their participation was entirely voluntary. Confidentiality and anonymity of the respondents were maintained throughout the study, ensuring that no identifying information was disclosed. The research was conducted in compliance with the ethical guidelines safeguarding the rights and welfare of all participants. Ethical approval was granted by the Leyte Normal University – Research Ethics Committee (LNU-REC).

NOTE

- * Aldwin B. Amat completed a Bachelor of Secondary Education, Master of Arts in Teaching Filipino at Leyte Normal University, Bachelor of Arts in Psychology at Holy Infant College, Tacloban City, and a Doctor of Philosophy in Filipino, earning the distinction of Most Outstanding Graduate Student in 2020 at Bicol University. He is currently pursuing a Master of Arts in Psychology, specialising in Clinical Psychology. He teaches foundational and advanced courses at Leyte Normal University and recently achieved the rank of full-fledged professor with an academic rank of Professor 3. He is also a review master for Licensure Examination for Teachers (LET), in both major Filipino and basic Filipino for General Education courses. He has presented cultural research in national and international conferences and co-authored tertiary-level books such as *Komunikasyon sa Akademikong Filipino* and *Estruktura ng Wikang Filipino* under Saint Andrew Publishing House. He has served as a thesis adviser and panellist for both graduate and undergraduate theses at the university where he teaches. Additionally, he has been a guest speaker at workshops and national conferences, as well as a judge for language and literary competitions.

REFERENCES

- Abad, P. J. B., Tan, M. L., Baluyot, M. M. P., Villa, A. Q., Talapian, G. L., Reyes, M. E., et al. 2014. Cultural beliefs on disease causation in the Philippines: Challenge and implications in genetic counseling. *Journal of Community Genetics* 5: 399–407. <https://doi.org/10.1007/s12687-014-0193-1>
- Adair, J. 2006. Creating indigenous psychologies: Insights from empirical social studies of the science of psychology. In *Indigenous and cultural psychology: Understanding people in context*, eds. Kim, U., Yang, K. S., and Hwang, K. K., 467–485. Boston, MA: Springer. https://doi.org/10.1007/0-387-28662-4_21
- Amat, A. B. 2020. Pag-uugat sa kultura ng pagkakasakit ng mga Taclobanon ng Hilagang Leyte. *International Journal of Research Studies in Education* 9 (3): 29–39. <https://doi.org/10.5861/ijrse.2020.5824>
- CHED Memorandum Order No. 20. 2013. Republic Act No. 10533. Enhanced Basic Education Act of 2013. <https://www.officialgazette.gov.ph/2013/05/15/republic-act-no-10533/> (accessed 20 March 2024).
- Colaizzi, P. F. 1978. Psychological research as the phenomenologist views it. In *Existential-phenomenological alternatives for psychology*, eds. Valle, R. S. and King, M., 48–71. New York: Oxford University Press.
- Coussons-Read, M. E. (2013). Effects of prenatal stress on pregnancy and human development: Mechanisms and pathways. *Obstetric Medicine* 6 (2): 52–57. <https://doi.org/10.1177/1753495X12473751>
- Covar, P. 1998. Kaalamang bayang dalumat ng pagkataong Pilipino. In *Sa kanyang larangan: Seminal essays on Philippine culture*, 9–19. Manila: National Commission for Culture and the Arts.
- De La Peña, L. 2012. The power to influence and to protect: Interconnectedness of the human bodies among the Visayans and the indigenous people. *Liceo Journal of Higher Education Research* 6 (1): 25–36. <https://doi.org/10.7828/ljher.v6i1.46>

- De Leon, P., Sagpang, W. L. and Manzano, C. A. 2018. Positive parenting as a critical element in child development: The Philippine experience. https://www.researchgate.net/publication/327792667_Positive_parenting_as_a_critical_element_in_child_development_The_Philippine_experience
- Division Memorandum No. 142. 1999. Kalipunan ng mga Panitikang [Waray collection of Waray literature]. Department of Education – Division of Leyte, Tacloban City, Philippines.
- Enriquez, V. G. 1978. Kapwa: A core concept in Filipino social psychology. *Philippine Social Sciences and Humanities Review* 42 (1–4): 100–108.
- Eugenio, D. 2007. *Philippine folk literature: An anthology*. Quezon City, Philippines: UP Press.
- Fadul, J. 2014. *Encyclopedia of theory and practice in psychotherapy and counseling*. New York: Lulu Press.
- Galvez-Tan, J., Tiston, R. and Macalintal, M. 1997. *Psychology of Filipino medico religious therapy in Filipino religious psychology*. Tacloban City, the Philippines: Divine Word University Publications.
- Garcia, M. D. T. 2017. Myth busted: Mga pamahiin sa paglilihi na di dapat paniwalaan. ABS-CBN News, 10 August 2017. <https://www.abs-cbn.com/life/08/10/17/myth-busted-mga-pamahiin-sa-paglilihin-na-di-dapat-paniwalaan>
- Jocano, F. L. 1970. Maternal and child care among the Tagalogs in Bay, Laguna, Philippines. *Asian Studies: Journal of Critical Perspectives on Asia* 8 (3): 277–300.
- Jose, M., Leabres Jr. J., Nuqui, A., Nogoy, J., Pudadera, R. and Ramos, W. 2019. Maternal and infant care beliefs and practices of Aeta mothers in Central Luzon, Philippines. *Journal of Health and Caring Sciences* 1 (1): 33–40. <https://doi.org/10.37719/jhcs.2019.v1i1.0a003>
- Komisyon sa Wikang Filipino. n.d. Gabay sa Lingguwistikong Etnograpiya ng Sentro at Kultura (SWAK). https://kwf.gov.ph/wp-content/uploads/GABAY_SA_LINGGUWISTIKONG_ETNOGRAPIYA.pdf
- Macatabon, R. A. and Calibayan, M. L. D. 2016. Varyati at varyasyon ng wikang B'laan sa Bacong, Tulunan, Hilagang Cotabato at Lampitak, Tampakan, Timog Cotabato, Philippines. *Asia Pacific Journal of Multidisciplinary Research* 4 (3): 128–136.
- Mahaguay, J. 2018. Ang Pilosopiya ng edukasyon ni Emerita S. Quito. *Malay* 30 (2): 1–19.
- Martinez, R. C. K., Cortez, A. B. D. and Contreras, V. J. M. 2019. Understanding the concept of usog among the Aetas of Nabuclod, Pampanga, Philippines. *Journal of Social Health* 2 (1): 18–27. <https://doi.org/10.31235/osf.io/bt6gj>
- Mediko.ph. 2020. Paglilihi: Tunay nga ba o isang paniniwala lamang? 3 March 2020. <https://mediko.ph/paglilihin-tunay-nga-ba-o-isang-paniniwala-lamang/>
- Mercado, L. N. 1994. *The Filipino mind: Philippine philosophical studies II*. Washington, DC: The Council for Research in Values and Philosophy.
- Navarrete, J. C. 2019. An intertextual reading intervention program to improve reading motivation of college students. *Indian Journal of Science and Technology* 12 (16): 1–5. <https://doi.org/10.17485/ijst/2019/v12i16/143800>
- Official Gazette of the Republic of the Philippines. 2008. Proclamation No. 1637. 4 October 2008. <https://elibrary.judiciary.gov.ph/thebookshelf/showdocs/7/15675> (accessed 14 February 2024).
- _____. 1992. Republic Act No. 7356. An Act Creating the National Commission for Culture and the Arts (NCAA). 3 April 1992. <https://elibrary.judiciary.gov.ph/thebookshelf/showdocs/2/3186> (accessed 14 February 2024).
- Pasion, R. M. 2014. Morpolohikal na varyasyon sa Wikang Mandaya ng Davao Oriental. *Asia Pacific Journal of Education, Arts and Sciences* 1 (5): 129–135.
- Pe, R. E. 1982. Kailangan ba ng Sikolohiyang Pilipino ng Sarili nitong Kasaysayan? In *Sikolohiyang Pilipino: Teorya, metodo at gamit*, ed. Pe-Pua, R. E., 31–38. Quezon City: University of the Philippines Press.
- Rabuco, A. C. 2009. Hiligaynon folk utterances: Interjections and proverbs. *Augustinian* 12. <https://doi.org/10.3860/aug.v12i0.1230>
- Santiago, C. and Enriquez, V. G. 1982. Tungo sa maka-Pilipinong pananaliksik. In *Sikolohiyang Pilipino: Teorya, metodo at gamit*, ed. Pe-Pua, R. E., 155–160. Quezon City: University of the Philippines Press.
- Tan, M. L. 2008. *Revisiting usog, pasma, kulam*. Quezon City: University of the Philippines Press.
- Yacat, J. A. 2013. Tungo sa isang mas mapagbuong Sikolohiya: Hamon sa makabagong Sikolohiyang Pilipino. *Daluyan: Journal ng Wikang Filipino* 19 (2): 5–32.
- Yee, A. 2018. Albularyo, hilot at mangkukulam. *Oh My Buhay*, 28 June 2018. <https://www.ohmybuhay.com/albularyo-and-mangkukulam/#.XMOBtYKjMx> (accessed 14 February 2024).

- Yin, R. K. 2014. *Case study research: Design and methods*, 5th ed. Thousand Oaks, CA: SAGE
- Yodisphere. 2022. Waray people of Samar and Leyte: History, culture and arts, customs and traditions. September. https://www.yodisphere.com/2022/09/Waray-Tribe-Culture-Traditions.html#google_vignette (accessed 13 March 2024).