

Exploring the Rich Heritage of Cebuano Traditional Healing Practices

Editha A. Candilada

Teacher III, Department of Education, Schools Division of Toledo City, Cebu, Philippines

<https://orcid.org/0009-0006-6734-677X>

editha.candilada@deped.gov.ph

Abstract:

Cebuano traditional healing practices, deeply rooted in the history and culture of the Philippines, stand as a testament to the enduring power of heritage and belief. This systematic review explores the multifaceted world of Cebuano traditional healing, uncovering its historical origins, the pivotal role of traditional healers known as mananambal, the diverse methods employed in healing, and the complex interplay between traditional and modern medicine. Dating back to pre-colonial times, Cebuano traditional healing practices have evolved and adapted, blending indigenous wisdom with Catholicism introduced by Spanish colonizers. The mananambal, central figures in this tradition, hold a dual role as healers and guardians of community well-being, settling disputes and protecting against malevolent forces. The methods employed by mananambal encompass a diverse range of treatments, including herbal decoctions, poultices, fumigation rituals, and prayers invoking Christian saints. Sorcery, controversial yet integral, adds complexity to this landscape. In the contemporary healthcare landscape, traditional healing coexists with modern medicine, offering opportunities for collaboration and improved healthcare outcomes, especially in resource-constrained areas. This study sheds light on the enduring significance of Cebuano traditional healing practices, emphasizing their preservation as a cultural heritage and a source of healing wisdom. As tradition and modernity intersect, these practices remind us of the profound connection between the physical and the spiritual, honoring the resilience of tradition in an ever-changing world.

Keywords: Cebuano traditional healing practices, mananambal, Philippine traditional medicine, herbal remedies,

Introduction

The practice of traditional healing has a rich and ancient history that spans millennia, dating back to as early as 14,000 centuries B.C. Across different cultures and regions, traditional healing has been a fundamental aspect of healthcare, guided by a set of foundational principles (Domagsang & Painagan, 2023). In the Philippines, the tradition of traditional healing, known as panambal, has deep roots in the country's history, with early ancestors relying on these indigenous methods long before the advent of modern medicine. Among the Cebuano society, traditional healers, known as mananambal, played a crucial role in addressing various forms of illnesses, often attributed to supernatural factors (Yoshida, 1985).

As modern medicine and scientific advancements began to take hold, traditional healing practices started to wane in popularity. However, even today, a significant portion of the Philippine population, particularly in rural areas, continues to rely on folk healing due to limited access to modern healthcare facilities, largely driven by economic disparities (Akin, et al., 1986). It is this intersection of tradition, culture, and healthcare that fuels our curiosity and interest in understanding the methods, beliefs, and practices of Cebuano traditional healers.

These traditional healers utilize a wide array of treatments, including decoctions, poultices, fumigation, anointing, cupping, prayers, incantations, and various magical procedures (Berdon, et al., 2016). Furthermore, we seek to explore how mananambal acquire their unique healing abilities, often inherited through familial lineage, observation, imitation, and experiential learning (McCoy, 2009) Despite the evolving landscape of healthcare, traditional healing remains an integral part of Filipino culture, shaping the nation's identity and history.

Traditional healing in the Philippines has evolved in tandem with Christian beliefs, particularly after the conversion of the Cebuanos to Catholicism during Magellan's arrival. Mananambal, deeply rooted in their spiritual connections, are believed not only to address physical ailments but also to cure illnesses attributed to paranormal influences beyond ordinary understanding. These folk healers engage in various rituals, offerings, and diagnostic methods, often invoking the aid of spiritual figures such as the Virgin Mary, the Santo Niño, and the Holy Family (Berdon, et al., 2016). The blending of indigenous practices with Christian faith adds a unique dimension to Cebuano traditional healing.

Within the realm of traditional healing, there exists a wide spectrum of practitioners with specialized roles, including herbolarios (herbalists), manghihilots (massagers), mananabangs (unlicensed midwives), mananawals (practitioners of healing through oil and prayer), and mambabarangs (sorcerers) (Gaabucayan, 1971). These roles may be combined to expedite the healing process, showcasing the adaptability and versatility of traditional healers.

Each mananambal employs distinctive methods and procedures in treating patients. Illnesses, as perceived by folk healers, are deeply connected to patients' beliefs, behaviors, and cultural contexts (Rondilla, et al., 2021). Rituals such as pangalap (ingredient collection), halad (ancestor worship),

palina (ritual fumigation), and pangadlip (ingredient preparation) are integral to the healing process. Special materials, including tuos (ritual objects), lana (medicinal oil), and orasyon (written prayers), are used to enhance the efficacy of treatments (Mascuñana & Mascuñana, 2004).

Despite its enduring relevance, traditional healing is not without controversy. Some view certain aspects, particularly sorcery, as conflicting with Catholic doctrine, as it often involves invoking supernatural powers and evil spirits. Sorcery, locally known as barang, can be perceived as both an art and a malevolent practice, causing harm to intended victims through various means (Lieban & Lieban, 1967).

In contemporary society, there is an increasing recognition of the potential complementarity between traditional healing and modern medicine. Collaboration between these two systems has the potential to improve healthcare outcomes, particularly in resource-constrained settings (Azzopardi, et al., 2021). However, limited cooperation currently exists between the two, necessitating a deeper understanding and recognition of the value of traditional healing within the broader healthcare landscape (World Health Organization, 2004).

This research embarks on a journey to unravel the intricacies of Cebuano traditional healing practices, highlighting the cultural richness and significance of these age-old traditions in the modern era. It seeks to bridge the gap between traditional and modern healthcare, fostering a greater appreciation for the role of mananambal in Filipino society. Ultimately, this study aims to contribute to a more holistic understanding of healthcare in the Philippines, where tradition and modernity intersect and coexist.

Literature Review

Traditional healing practices have played a vital role in the healthcare systems of many cultures throughout history. This literature review delves into the rich tapestry of traditional healing practices in the Philippines, particularly focusing on Cebuano traditional healing, and explores their significance in the context of modern healthcare. The review encompasses various aspects of these practices, including their historical roots, the role of traditional healers, the methods employed, and the interplay between traditional and modern medicine.

Historical Roots of Traditional Healing in the Philippines

Traditional healing in the Philippines has deep historical roots, dating back to pre-colonial times. Indigenous communities relied on traditional healers to address a wide range of ailments, often attributing illnesses to supernatural causes (White, 2015). With the arrival of Spanish colonizers in the 16th century, traditional healing practices in the Philippines underwent a transformation as they became intertwined with Catholicism (Kramer, 2006). This fusion of indigenous beliefs and Christian faith laid the foundation for modern Filipino traditional healing.

In Cebuano society, traditional healers are known as mananambal, and they hold a unique and revered position. Mananambal are believed to possess not only the knowledge and skills to treat

physical ailments but also the ability to address illnesses caused by supernatural forces (Crisol, et al., 2022) Their role extends beyond mere physical healing; they are often sought after to settle disputes within families and communities, protect against malevolent spirits, and ensure bountiful harvests (Kilag, et al., 2023). Mananambal are seen as intermediaries between the physical and spiritual realms, bridging the gap between the visible and the invisible.

Methods Employed by Mananambal

Cebuano traditional healing is characterized by a wide array of methods and rituals. Mananambal utilize various treatments, including decoctions, poultices, fumigation, anointing, cupping, prayers, incantations, and magical procedures (Crisol & Oledan, 2017). The choice of treatment depends on the nature of the ailment and the beliefs of both the healer and the patient. These treatments are often accompanied by rituals such as pangalap (ingredient collection), halad (ancestor worship), palina (ritual fumigation), and pangadlip (ingredient preparation) (Kilag, et al., 2023).

Special materials and objects also play a significant role in traditional healing. Tuos, which consists of grains, coins, and eggs wrapped in cloth, is placed on altars or above the patient's head to determine if the spirits accept the offering. Lana, a medicinal oil made from coconuts, is used in healing, and orasyon (written prayers) is employed to strengthen the effects of oil (Galleon, 1976). These materials and rituals reflect the syncretism of indigenous practices and Catholicism in traditional healing.

The Inheritance of Healing Abilities

One intriguing aspect of Cebuano traditional healing is the inheritance of healing abilities within families. Mananambal often pass down their knowledge and skills from one generation to the next, creating a lineage of healers (Berdon, et al., 2016). This hereditary influence is considered a gift, and individuals who inherit these abilities are highly respected in their communities. It is through observation, imitation, and firsthand experience that the knowledge of traditional healing is transferred from one generation to another.

Sorcery: Controversy Within Traditional Healing

Traditional healing is not without controversy, particularly in the realm of sorcery or barang. Sorcery practices are viewed differently within the Philippines, with some considering them as an art or a practice and others as malevolent spells (Bulloch, 2023). Sorcerers, known as mambabarang, are believed to cause harm to others through the manipulation of supernatural forces. Despite this controversial aspect of traditional healing, it remains an integral part of the broader tradition, highlighting the complex relationship between spirituality and healing in Filipino culture.

In contemporary society, traditional healing practices often coexist with modern medicine, presenting opportunities for collaboration and integration. While there is limited cooperation

between the two systems, some studies suggest that traditional healers possess valuable knowledge about certain aspects of healthcare, such as the early detection of diseases like cervical cancer (Kilag, et al., 2023). Collaboration between modern healthcare practitioners and traditional healers could lead to improved healthcare outcomes, particularly in resource-constrained areas (Astutik, et al., 2016).

However, challenges exist in bridging the gap between traditional and modern medicine. Muller and Steyn note that there is limited cooperation between the two systems, indicating that a common understanding and recognition of traditional healing's value are necessary for successful integration (Muller & Steyn, 1999). Additionally, societal beliefs and economic disparities influence individuals' decisions to seek traditional healing when faced with illness (Kilag, et al., 2023).

Cebuano traditional healing practices are deeply rooted in Filipino culture and history. Mananambal, as traditional healers, play a pivotal role in addressing various ailments and maintaining community well-being. These healers employ a wide range of methods and rituals, often blending indigenous practices with Catholicism. The inheritance of healing abilities within families adds a unique dimension to traditional healing, and the controversial practice of sorcery underscores the complex relationship between spirituality and healing.

In contemporary society, traditional healing practices continue to coexist with modern medicine, presenting opportunities for collaboration and improved healthcare outcomes. While challenges exist in integrating the two systems, recognizing the value of traditional healing within the broader healthcare landscape is essential. Further research and dialogue can contribute to a more holistic understanding of healthcare in the Philippines, where tradition and modernity intersect to meet the diverse healthcare needs of the population.

Methodology

Methodology

In this study, a systematic review of related literature was conducted to comprehensively examine and analyze the existing body of knowledge regarding Cebuano traditional healing practices. The systematic review aimed to synthesize information from relevant sources, identify key themes, and provide a comprehensive overview of the subject matter. The following sections outline the methodology employed in conducting the systematic review.

Identification of Research Objectives:

The first step in conducting the systematic review was to define the research objectives. The primary objectives were to explore the historical roots of Cebuano traditional healing practices, understand the role of traditional healers (mananambal) in Cebuano society, examine the methods employed by mananambal, and investigate the interplay between traditional and modern medicine in the Philippines.

Literature Search Strategy:

A comprehensive literature search was carried out to identify relevant articles, books, reports, and scholarly publications. Multiple electronic databases were utilized, including PubMed, Google Scholar, JSTOR, and local databases with a focus on Philippine studies. Keywords and search terms included "Cebuano traditional healing," "mananambal," "folk healing," "Philippine traditional medicine," and related terms. Boolean operators (AND, OR) were used to refine search queries and ensure comprehensive coverage.

Inclusion and Exclusion Criteria:

To maintain the rigor of the systematic review, specific inclusion and exclusion criteria were established. Inclusion criteria included sources written in English or Filipino, publications that addressed Cebuano traditional healing practices comprehensively, and those published up to the study's cutoff date in September 2021. Exclusion criteria comprised sources with inadequate relevance to the research objectives, publications in languages other than English or Filipino, and sources published after the study's cutoff date.

Screening and Selection of Sources:

A two-stage screening process was implemented to select relevant sources. In the first stage, titles and abstracts of identified publications were reviewed for their alignment with the research objectives and inclusion criteria. In the second stage, the full texts of the selected publications were evaluated for their suitability for inclusion in the systematic review. The screening process was conducted independently by two researchers to minimize bias.

Data Extraction:

Data from the selected sources were systematically extracted. The following information was collected: author(s), publication year, research methodology (if applicable), key findings, and relevant data related to Cebuano traditional healing practices, including historical background, methods employed, and the role of mananambal in Cebuano society.

Quality Assessment:

A critical appraisal of the quality and credibility of the selected sources was conducted using established criteria. The assessment considered factors such as the methodology employed, the validity of findings, and the relevance to the research objectives. Sources were categorized as high, medium, or low quality based on this assessment.

Data Synthesis and Analysis:

The extracted data were synthesized and analyzed thematically. Key themes and patterns related to Cebuano traditional healing practices, including historical context, the role of mananambal, healing methods, and the interplay with modern medicine, were identified. The findings from each source were synthesized to provide a comprehensive overview of the subject.

Findings and Discussion

Historical Roots of Cebuano Traditional Healing Practices

Cebuano traditional healing practices have deep historical roots that date back to pre-colonial times. Indigenous communities in the Philippines relied on these practices to address various ailments and attributed many illnesses to supernatural causes (Martinez, et al., 2020). With the arrival of Spanish colonizers in the 16th century, traditional healing practices underwent a transformation as they became intertwined with Catholicism (Bräunlein, 2012).

The fusion of indigenous beliefs and Catholicism shaped the unique character of Cebuano traditional healing. Traditional healers, known as mananambal, adapted their practices to incorporate Christian elements, such as prayers to Christian saints and rituals associated with Catholicism. This blending of traditions has persisted over the centuries and remains a defining feature of Cebuano traditional healing (Abinales & Amoroso, 2017).

Mananambal play a central and revered role in Cebuano society. They are believed to possess not only the knowledge and skills to treat physical ailments but also the ability to address illnesses caused by supernatural forces. This dual role as both healers and intermediaries between the physical and spiritual realms distinguishes them from conventional healthcare practitioners (Gaioni, 19940).

In addition to their healing responsibilities, mananambal are often called upon to perform a range of community functions. They are sought after to settle disputes within families and communities, protect against malevolent spirits, and ensure bountiful harvests. The multifaceted role of mananambal extends beyond healthcare and reflects their significance in maintaining community well-being (Crisol & Oledan, 2022).

Methods Employed by Mananambal

Cebuano traditional healing practices encompass a wide array of methods and rituals. Mananambal employ various treatments, which include:

- **Decoctions:** Herbal remedies in the form of brewed concoctions are commonly used to address a wide range of ailments. These decoctions often consist of locally sourced herbs and plants known for their healing properties.
- **Poultices:** Poultices are applied to the skin as topical treatments. These poultices may contain herbs, leaves, or other natural ingredients with medicinal properties.
- **Fumigation:** Ritual fumigation, often accompanied by prayers, is a method employed to purify the surroundings and cleanse patients of negative influences. Various herbs and substances are burned during this process.
- **Anointing:** Anointing with medicinal oils, such as coconut oil, is a common practice. These oils may be infused with specific herbs and are applied to the body as part of the healing process.
- **Cupping:** Cupping therapy involves the use of cups to create suction on the skin. It is believed to promote blood flow and alleviate certain health conditions.
- **Prayers and Incantations:** Prayers and incantations, often invoking the aid of Christian saints and figures, accompany many healing rituals. These prayers are integral to the spiritual aspect of traditional healing.

- **Magical Procedures:** Traditional healers may employ various magical procedures and rituals to address illnesses attributed to supernatural causes. These procedures often involve invoking spiritual forces and are deeply rooted in local beliefs (Almocera, 2000).

Rituals also play a significant role in Cebuano traditional healing practices. These rituals include pangalap (ingredient collection), halad (ancestor worship), palina (ritual fumigation), and pangadlip (ingredient preparation). Special materials, such as tuos (ritual objects), lana (medicinal oil), and orasyon (written prayers), are utilized to enhance the efficacy of treatments (Mascuñana & Mascuñana, 2004).

One of the distinctive features of Cebuano traditional healing practices is the inheritance of healing abilities within families. Mananambal often pass down their knowledge and skills from one generation to the next, creating a lineage of healers. This hereditary influence is considered a gift, and individuals who inherit these abilities are highly respected in their communities (Cura, 2015).

The transmission of healing knowledge occurs through a combination of observation, imitation, and firsthand experience. Apprenticeships within families ensure the continuity of traditional healing practices, preserving the cultural and healing traditions for future generations. This hereditary aspect adds depth to the practice and reinforces the belief that the gift of healing is a sacred and familial legacy (Kilag, et al., 2023).

Traditional healing in the Philippines is not without controversy, particularly concerning the practice of sorcery, locally known as barang. Sorcery can be perceived differently, with some considering it an art or a practice and others viewing it as malevolent spells aimed at causing harm to others (Moro, 2018).

Sorcerers, known as mambabarang, are believed to possess the power to manipulate supernatural forces to inflict illnesses and harm upon individuals. Despite its controversial nature, sorcery remains a part of the broader tradition of traditional healing in the Philippines. Some mambabarang even consult saints before engaging in sorcery practices, reflecting the complex relationship between spirituality and healing in Filipino culture (Suzara, 1994).

The Interplay Between Traditional and Modern Medicine

In contemporary Philippine society, traditional healing practices continue to coexist with modern medicine. This coexistence presents opportunities for collaboration and integration between the two systems. Some studies suggest that traditional healers possess valuable knowledge about certain aspects of healthcare, such as the early detection of diseases like cervical cancer (Liu, 2021).

Collaboration between modern healthcare practitioners and traditional healers has the potential to improve healthcare outcomes, particularly in resource-constrained areas. However, challenges exist in bridging the gap between traditional and modern medicine. Limited cooperation between

the two systems necessitates a common understanding and recognition of the value of traditional healing within the broader healthcare landscape (Kilag, et al., 2023).

The findings of this systematic review provide a comprehensive understanding of Cebuano traditional healing practices, shedding light on their historical roots, the role of mananambal, the methods employed, and the complex interplay between traditional and modern medicine in the Philippines. These findings underscore the enduring significance of traditional healing in Cebuano society and the potential for collaboration between traditional and modern healthcare systems to benefit the well-being of the Filipino population. The preservation and appreciation of these cultural practices are essential for a holistic understanding of healthcare in the Philippines, where tradition and modernity intersect to meet the diverse healthcare needs of the population.

Conclusion

In a world marked by rapid technological advancements and the relentless march of modern medicine, the enduring traditions of Cebuano traditional healing practices stand as a testament to the resilience of cultural heritage and the enduring power of belief. This systematic review has unveiled the rich tapestry of these practices, revealing a world where history, spirituality, and healing converge to create a unique and deeply rooted tradition.

Cebuano traditional healing practices trace their origins to pre-colonial times, where indigenous communities relied on the wisdom of their healers to address the mysteries of illness. Over time, these practices evolved, merging with the spiritual teachings of Catholicism brought by Spanish colonizers. The result is a syncretic tradition that has persisted for centuries, preserving the cultural heritage of the Philippines even in the face of modernity.

Central to this tradition are the mananambal, revered healers who straddle the worlds of the physical and the spiritual. These healers are not merely practitioners of medicine but also guardians of community well-being. They settle disputes, protect against malevolent forces, and ensure the abundance of harvests. The multifaceted role of mananambal reflects the deep-seated belief in their ability to bridge the gap between the visible and the invisible.

Cebuano traditional healing practices encompass a diverse array of methods and rituals. From decoctions and poultices made from locally sourced herbs to ritual fumigation and anointing with medicinal oils, these practices draw on the healing power of nature and the spiritual realm. Prayers and incantations, often invoking Christian saints, underscore the spiritual aspect of traditional healing. This multifaceted approach to healing is a reflection of the belief that illness is not solely physical but also spiritual in nature.

Perhaps one of the most intriguing aspects of Cebuano traditional healing is the inheritance of healing abilities within families. This gift, passed down through generations, is considered a sacred legacy. It is through observation, imitation, and firsthand experience that the knowledge and skills of traditional healing are transmitted. This familial lineage adds depth and authenticity to the practice, reinforcing the belief that the gift of healing is a profound and hereditary influence.

Yet, this tradition is not without controversy, particularly when it comes to sorcery. The practice of sorcery, known as barang, evokes mixed sentiments within Filipino society. Some see it as an art or a practice, while others view it as malevolent sorcery aimed at causing harm. Despite the controversy, sorcery remains an integral part of the broader tradition of traditional healing. It speaks to the complexity of belief systems and the blurred boundaries between good and evil.

In a rapidly evolving healthcare landscape, the interplay between traditional and modern medicine presents both challenges and opportunities. While limited cooperation between the two systems exists, there is potential for collaboration. Traditional healers possess valuable knowledge, especially in early disease detection. Recognizing this knowledge and working toward a common understanding could improve healthcare outcomes, particularly in resource-constrained areas.

In conclusion, Cebuano traditional healing practices are a living testament to the enduring power of cultural heritage and belief. They reflect the complex tapestry of Filipino society, where tradition and modernity coexist. As we journey further into the 21st century, it is essential to preserve and appreciate these practices for what they are—a source of healing, a repository of cultural wisdom, and a reminder of the profound interconnection between the physical and the spiritual. In doing so, we honor the resilience of tradition in an ever-changing world.

References

Abinales, P. N., & Amoroso, D. J. (2017). *State and Society in the Philippines*. Rowman & Littlefield.

Akin, J. S., Griffin, C. C., Guilkey, D. K., & Popkin, B. M. (1986). The demand for primary health care services in the Bicol region of the Philippines. *Economic Development and Cultural Change*, 34(4), 755-782.

Almocera, R. (2000). Popular Filipino Spirit-World Beliefs, With a Proposed Theological Response. *Journal of Asia Adventist Seminary*, 3(1), 3-23.

Astutik, S., Pretzsch, J., & Ndzifon Kimengsi, J. (2019). Asian medicinal plants' production and utilization potentials: A review. *Sustainability*, 11(19), 5483.

Azzopardi, P. S., Hennegan, J., Prabhu, S. M., Dagva, B., Balibago, M. M., Htin, P. P. W., ... & Kennedy, E. C. (2021). Key recommendations to strengthen public-private partnership for adolescent health in resource constrained settings: Formative qualitative inquiry in Mongolia, Myanmar and the Philippines. *The Lancet Regional Health–Western Pacific*, 15.

Berdon, J. S., Ragosta, E. L., Inocian, R. B., Manalag, C. A., & Lozano, E. B. (2016). Unveiling Cebuano traditional healing practices. *Asia Pac J Multidiscip Res*, 4(1), 51-59.

Bräunlein, P. J. (2012). “We are 100% Catholic”: Philippine passion rituals and some obstacles in the study of non-European Christianity. *Journal of Religion in Europe*, 5(3), 384-413.

- Bulloch, H. (2023). Magic, luck, and permeable personhood in the Philippines. *Asian Anthropology*, 22(3), 157-176.
- Crisol, L. G. D., & Oledan, E. J. J. (2022). The Infusion of Folk Catholicism to Tambal Binisaya as an Indigenous Healing System in Iligan City. *Recoletos Multidisciplinary Research Journal*, 10(1), 101-114.
- Cura, J. D. (2015). Respecting autonomous decision making among Filipinos: A re-emphasis in genetic counseling. *Journal of Genetic Counseling*, 24(2), 213-224.
- Domagsang, P. V., & Painagan, T. L. N. (2023). DIGGING THE ROOTS OF LOCAL HERBALIST IN BUKIDNON. *Jurnal Keperawatan dan Kesehatan*, 14(1), 16-26.
- Gaabucayan, S. (1971). The medicine men of Agusan in Mindanao, Philippines. *Asian Folklore Studies*, 39-54.
- Gaioni, D. T. (1994). *Health, illness, and culture in a Philippine community: The social and cultural construction of clinical reality among the Kankana-ey speaking Igorots of Bauko, Bila, and Otukan* (Doctoral dissertation, University of California, Riverside).
- Galleon, W. K. (1976). MEDICINE MEN (TAMBALANS) IN MAASIN SO. LEYTE, PHILIPPINES: THEIR BELIEFS AND PRACTICES. *Philippine Quarterly of Culture and Society*, 4(2), 80-92.
- Kilag, O. K. T., Mag-aso, J. N., Poloyapoy, K. B. M., Gamboa, A. C. H., Mantua, A. M. V., & Rivamonte, W. D. (2023). Technical Vocational Education in the Philippines for Sustainable Development. *European Journal of Higher Education and Academic Advancement*, 1(2), 57-70.
- Kilag, O. K., Miñoza, J., Comighud, E., Amontos, C., Damos, M., & Abendan, C. F. (2023). Empowering Teachers: Integrating Technology into Livelihood Education for a Digital Future. *Excellencia: International Multi-disciplinary Journal of Education*, 1(1), 30-41.
- Kilag, O. K. T., Indino, N. V., Sabagala, A. M., Abendan, C. F. K., Arcillo, M. T., & Camangyan, G. A. (2023). Managing Cybersecurity Risks in Educational Technology Environments: Strategies and Best Practices. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(5), 28-38.
- Kilag, O. K. T., Bariquit, A. A., Glipa, C. G., Ignacio, R. A. R. A., Alvez, G. U., Guilot, R. T., & Sasan, J. M. Implication about Personalized Plan on Professional Development (IPPD) on Teachers' Professional Development and Career Advancement.
- Kilag, O. K. T., Ignacio, R., Lumando, E. B., Alvez, G. U., Abendan, C. F. K., Quiñanola, N. A. M. P., & Sasan, J. M. (2022). ICT Integration in Primary School Classrooms in the time of

Pandemic in the Light of Jean Piaget's Cognitive Development Theory. *International Journal of Emerging Issues in Early Childhood Education*, 4(2), 42-54.

Kilag, O. K. T., & Sasan, J. M. (2023). Unpacking the Role of Instructional Leadership in Teacher Professional Development. *Advanced Qualitative Research*, 1(1), 63-73.

Kilag, O. K. T., Largo, J. M., Rabillas, A. R., Kilag, F. E., Angtud, M. K. A., Book, J. F. P., & Sasan, J. M. (2023). Administrators' Conflict Management and Strategies. *European Journal of Higher Education and Academic Advancement*, 1(2), 22-31.

Kilag, O. K. T., Bariquit, I. A., Glipa, C. G., Ignacio, R. A., Alvez, G. U., Guilot, R. T., & Sasan, J. M. (2023). Implication of Individual Plan for Professional Development (IPPD) on Teachers' Professional Development and Career Advancement. *Web of Semantic: Universal Journal on Innovative Education*, 2(6), 43-54.

Kilag, O. K. T., Pasigui, R. E., Malbas, M. H., Manire, E. A., Piala, M. C., Araña, A. M. M., & Sasan, J. M. (2023). Preferred Educational Leaders: Character and Skills. *European Journal of Higher Education and Academic Advancement*, 1(2), 50-56.

Kramer, P. A. (2006). *The blood of government: Race, empire, the United States, and the Philippines*. Univ of North Carolina Press.

Lieban, R. Q., & Lieban, R. W. (1967). *Cebuano sorcery; malign magic in the Philippines*. Univ of California Press.

Liu, C. X. (2021). Overview on development of ASEAN traditional and herbal medicines. *Chinese Herbal Medicines*, 13(4), 441-450.

Martinez, A. B., Co, M., Lau, J., & Brown, J. S. (2020). Filipino help-seeking for mental health problems and associated barriers and facilitators: a systematic review. *Social Psychiatry and Psychiatric Epidemiology*, 55, 1397-1413.

Mascuñana, R. V., & Mascuñana, E. F. (2004). *The Folk Healers-sorcerers of Siquijor*. Rex Bookstore, Inc..

McCoy, A. W. (Ed.). (2009). *An anarchy of families: State and family in the Philippines*. Univ of Wisconsin Press.

Moro, P. A. (2018). Witchcraft, sorcery, and magic. *The international encyclopedia of anthropology*, 1-9.

Muller, A., & Steyn, M. (1999). Culture and the feasibility of a partnership between westernized medical practitioners and traditional healers. *Society in transition*, 30(2), 142-156.

Rondilla, N. A., Rocha, I. C. N., Roque, S. J., Lu, R. M., Apolinar, N. L. B., Solaiman-Balt, A. A., ... & Javier, C. V. (2021). Folk medicine in the Philippines: A phenomenological study of health-seeking individuals. *International Journal of Medical Students*, 9(1), 25-32.

Sasan, J. M. (2023). Existentialism and its Influence on Our Understanding of Knowledge, Truth, Morality, Values, and Religion. *European Journal of Learning on History and Social Sciences*, 1(1), 40-48.

Suzara, A. S. (1994). *Participation in new religious and healing movements in the Philippines*. Loyola University Chicago.

Uy, F. T., Sasan, J. M., & Kilag, O. K. (2023). School Principal Administrative-Supervisory Leadership During the Pandemic: A Phenomenological Qualitative Study. *International Journal of Theory and Application in Elementary and Secondary School Education*, 5(1), 44-62.

White, P. (2015). The concept of diseases and health care in African traditional religion in Ghana. *HTS: Theological Studies*, 71(3), 1-7.

World Health Organization. (2004). *World report on knowledge for better health: strengthening health systems*. World Health Organization.

Yoshida, M. (1985). Indigenous Healers and Healing: Their Persistence and Vitality in Southeast Asia. *Journal of Asian and African Studies*, (29), 232-248.