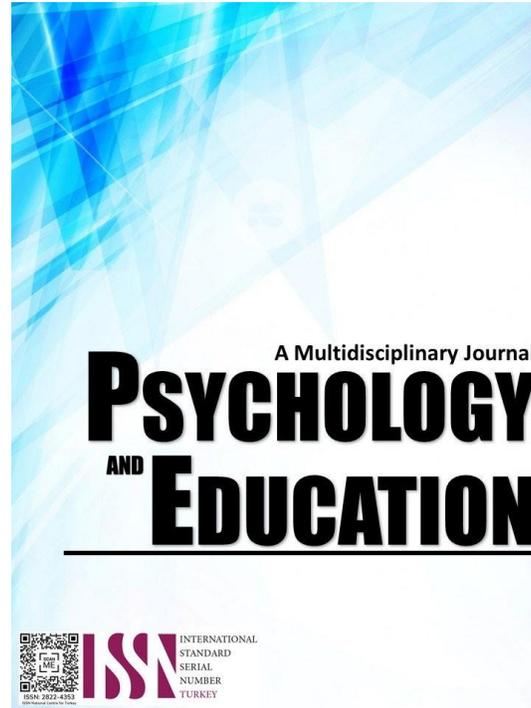


# **SUPERSTITIONS OF MOVING INTO A NEW HOME: THE WARAY IDENTITY**



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## Superstitions of Moving into a New Home: The Waray Identity

Mary Kate V. Arteche,\* Aldwin B. Amat, Lorelie G. Calvara, Jolly Ann A. Villamor

For affiliations and correspondence, see the last page.

### Abstract

The purpose of this study is to investigate and analyze Waray superstitions in relation to moving houses and the cultural values that are connected to it which indicates decision-making, emotional well-being and community identity of the Waray people. This study seeks to answer the different superstitions observed before, during, and after moving houses and how these beliefs reflect Waray cultural values and identity. The specific objectives of this study include: 1) What are the superstitions of the Waray people before, during, and after moving houses, 2) What cultural values are reflected in the superstitions related to moving houses among the Waray? To understand the Waray's beliefs, viewpoints, and experiences with moving houses, qualitative research was employed specifically using Transcendental Phenomenological Approach. Participants in the study came from specific barangays in the province of Leyte, especially those where the Waray population is prominent. Purposive Sampling was used to identify 1) families with experience in moving into a new home, 2) Adults aged 40 and up who possess adequate understanding of traditional superstitions related to moving houses. Data was collected through semi-structured interviews using semi-structured survey questionnaire. The data collected from the transcription underwent thematic analysis which identified the significant and emerging themes in the participant's response. Findings show that the Waray people have deep connections of their cultural roots which is manifested in these superstitions. The belief in luck and superstitions explain the different traditions which is believed to bring blessings and harmony in their lives. Cultural values such as family protection, social interaction, and faith in God are deeply embedded in these superstitions.

**Keywords:** *superstition, moving house, Waray*

### Introduction

In a world that continuously embraces modernization, traditional beliefs and superstitions remain vibrant and influential in the daily lives of the Waray people, one of which involves moving houses. Superstitions play an essential role in Filipino culture. Often regarded as mere superstitions, they are deeply rooted in everyday life and decision-making processes. Among these traditions are the "pamahiin," or superstitions, that weave through the fabric of everyday life and significant milestones, such as the act of moving to a new home, known as "paglilipat-bahay." These beliefs, passed down through generations, are not merely relics of the past but living traditions that continue to guide the Waray community in a rapidly changing world.

According to Demetrio (1978), these beliefs are remnants of animistic traditions before colonial influences arrived. They serve as guides for behavior and decision-making, especially during significant life events such as moving to a new home. These rituals are not merely acting of respect for past generations but are an integral part of the cultural identity that connects people to their origins. Despite the rise of scientific knowledge and societal changes, superstitions continue to color life's transitions, particularly when moving to a new residence. This study aims to explore and understand the reasons behind the continued adherence to these superstitions and their impact on the Waray community in the present time.

The identity of the Waray people, in the context of the "Superstitions of Moving Houses," offers a complex form of cultural practices and beliefs passed down from generation to generation. This framework is deeply ingrained in the Waray community, influencing how individuals perceive and interact with their environment. Studies show that these practices serve as mechanisms for community unity and identity preservation (Garcia & Santos, 2022). Generational differences further complicate the landscape of belief adherence. Older generations, raised in environments where traditional beliefs were more prevalent and culturally enforced, often maintain strong adherence to these practices (Martinez, 2019). In contrast, younger generations, influenced by globalization and digital media, may exhibit reduced adherence, viewing these beliefs as outdated or irrelevant. This generational shift poses a challenge to the continuity of cultural practices, prompting discussions on cultural preservation and adaptation.

Moving into new homes is a significant life event that often brings changes in environment and lifestyle. In the context of the Waray, this process is not just a simple relocation but an opportunity for reflection and the practice of traditional rituals and superstitions that hold deep meaning. These beliefs are rooted in their rich cultural heritage, providing guidance in decision-making and behavior within their community. The Waray, located in the Eastern Visayas region of the Philippines, have unique traditions and beliefs that reflect their identity and collective memory. In each house move, superstitions become part of their ritual, serving to protect against evil spirits and promote prosperity and peace in the new home. Understanding these superstitions is essential not only for the Waray but also for researchers and cultural advocates, as it sheds light on the relationship between culture and behavior in a changing context.

These beliefs often dictate when and how families choose to move, indicating that cultural heritage plays a crucial role in shaping the Waray's perspective on environmental change (Cruz, 2021). Moving on a particular day considered lucky can result in a smoother transition, while disregarding these customs might bring negative outcomes, reinforcing the power of these traditions in shaping daily

life (De la Cruz, 2022).

The strong connection to traditional beliefs serves as a mechanism for social cohesion, promoting a sense of belonging and identity within the community. Collective adherence to these customs during moving can strengthen family bonds and foster a shared understanding of cultural values. This dynamic relationship suggests that the Waray's identity is not only maintained through their customs but actively reinforced during significant life events such as moving houses (Fernandez, 2023).

The relationship between cultural beliefs related to moving houses and the behaviors of the Waray serves as evidence of the vital role of tradition in modern society. By exploring the significance of these practices, this study aims to contribute to the understanding of how cultural identity shapes individual and collective experiences in the context of relocation. The findings may also serve as a basis for future research at the intersection of culture, identity, and social behavior, providing richer insights into the experiences of the Waray community (López, 2023).

## Research Questions

The objective of this study is to thoroughly explore and examine the superstitions of the Waray people in the context of moving houses and their implications on decision-making, emotional states, and community identity. Specifically, the objectives of the study are as follows:

1. What are the superstitions of the Waray people before, during, and after moving houses?
2. What cultural values are reflected in the superstitions related to moving houses among the Waray?

## Methodology

### Research Design

To learn more about the Waray people's beliefs, viewpoints, and experiences with changing houses, this study used qualitative research methods. The style of study that was employed was the Transcendental Phenomenological Approach, a questioning design that has its roots in psychology and philosophy and in which the researcher recounts what is known as the lived experience or the experience that the researcher and other participants have gone through (Gapi, n.d.). This kind is frequently employed to comprehend human relationships, routines, behaviors, experiences, and beliefs. Because it enables a more thorough examination of the cultural backgrounds and symbols incorporated into the rituals, the qualitative method is appropriate for the goals of the study.

The Transcendental Phenomenological Approach is a methodological framework in research that focuses on understanding the essence of people's experiences regarding a particular phenomenon. This method originates from the philosophy of phenomenology developed by Edmund Husserl and extended by other philosophers and researchers such as Clark Moustakas (2014).

### Participants

The participants in this study were selected from various municipalities in the province of Leyte, particularly in areas with a high population of Waray. This selection aimed to ensure a diverse representation of the community's cultural practices related to moving houses. The participants consist of 1) families who have recently moved houses, 2) elders aged 40 and above who have knowledge of traditional superstitions related to moving houses. Purposive sampling will be used to ensure that the participants have sufficient knowledge and experience related to the topic. This technique was chosen because it allows the researchers to select participants who are more likely to provide valuable insights which are central to the objectives of this study ensuring that the data collected is both meaningful and relevant to the research questions.

### Instrument

The researchers in this study conducted Semi-Structured Interview with the participants using a Semi-Structured Survey Questionnaire. To get more in-depth insights from the participants, the researchers employed this technique to give them the freedom to share more candid information. This tool is an interview with guidelines, but it offers a more open place for in-depth conversations, claim Rustin et al. (2022).

### Procedure

The data collection was conducted in an orderly process. The participants were identified and selected based on predetermined criteria to ensure that their experiences and perspectives were relevant to the study's objectives. Then, in-depth interviews were conducted with each participant using a semi-structured survey questionnaire as a guide to obtain detailed information. The recorded interviews were subjected to the transcription process to translate the participants' responses from Waray to Filipino. The data collected from the transcription underwent thematic analysis, which identified the significant and emerging themes in the participants' responses. In the end, the identified themes were interpreted and reported in detail in accordance with the study's objectives and the research context.

### Data Analysis

The data analysis in this research was conducted through Thematic Analysis, which is a method of analyzing data by identifying themes

in the information gathered from interviews (Braun and Clarke, 2006). This is the method used in data analysis to identify the emerging themes in each response provided by the participants from the interview. The experiences of the participants are linked to the themes as the main ideas and thoughts that are connected to the study's objectives. Through this, the researchers deeply analyzed the experiences and beliefs of the participants, which are essential components in organizing and reporting the gathered information.

### **Ethical Considerations**

Fairness, honesty, and a responsible method of data collecting and participant engagement will be ensured by the study's adherence to ethical standards. To safeguard the rights of the research participants, this is crucial. The goal of the research, including how it would be carried out, was explained to the participants to guarantee that the chosen individuals would consent to the interview. To prevent any unforeseen breaches of the participants' personal information, it will be kept private. The safety and absence of any unfavorable consequences are guaranteed for the examination participants. Additionally considered is the positive rapport that exists between the participants and the researchers.

### **Results and Discussion**

When moving houses, various rituals and beliefs are considered as steps to bring good fortune, ward off bad luck, ensure safety from perceived negative elements, and address other significant factors. According to Yacat (2013), Virgilio G. Enriquez discussed the importance of Sikolohiyang Pilipino (Filipino Psychology) in understanding Filipino beliefs and rituals, emphasizing the deep psychological connection between humans and nature.

The results and discussion of this research aim to present the key findings gathered from interviews and to analyze their implications within the context of Waray superstitions related to moving to a new home.

#### **A. Before Moving to a New House**

1. **Tying of White Thread.** According to the participant, this superstition refers to a ritual done to determine if there is a presence of elements or spirits that might be inhabiting the new house. This superstition is performed by placing thread around the house. It is believed that if the thread breaks, it is a sign that an invisible being or spirit resides in the house. However, if the thread remains intact, it means the house is safe and there are no "other-than-human" beings living there. Therefore, this belief is practiced, and according to the participant:

"Maghihigot hin busag na inulang. Tapos, pagkabuwas kitaon mo kun may utod. Kun may utod karuyag sidngon mayda mangurukoy na diri sugad ha aton (Kalag or mga panulay). Kun waray utod, waray mangurukoy ngan pwede ukyan." Tie a white thread around the house. The next day, check if the thread is broken. If it is broken, it means that there are elements residing in the house. If it is not broken, it means there are no "other-than-human" beings, and the house can be lived in.

From an article by Exo Travel, it is discussed that this belief is also practiced in Thailand during moving house. Typically, five, seven, or nine monks are invited to conduct a ceremony. Before they arrive, a white thread known as Sai Sin is tied around the house. Additionally, this act is done to ward off evil spirits and maintain peace and unity within the home.

2. **Consideration of Oro, Plata, Mata.** This pertains to the principles and beliefs in Feng Shui, an ancient Chinese tradition that, according to the participant, aims to achieve balance, prosperity, and protection within a home when moving. According to the participant:

"Kitaa an istruktura han balay kun nasunod ha feng shui, sugad hit oro, plata, mata." Check the structure of the house to see if it follows Feng Shui, such as oro, plata, mata.

In an article by Positively Filipino (2013), the importance of the belief in "Oro, Plata, Mata" when building a house was explained. It states that these steps are focused on achieving luck and balance in the architecture of the home to attain prosperity and protection. This belief is associated with the number of steps in a house's staircase. The "Oro" is the first step and represents gold, a symbol of wealth. The "Plata" is the second step, symbolizing silver and riches. The third step is "Mata," which should be avoided because it represents death and bad luck. The goal is for the last step to align with Oro, serving as protection against misfortune and bringing good luck into the home.

3. **Facing Doors are Forbidden.** The proper arrangement of doors is considered important by the participants to avoid the entry of bad luck and to prevent them from becoming a passageway for other negative elements that may bring misfortune to the residents of the house. The participant confirmed this belief with the statement:

"An purtahan dapat dire mag-aatubang hin usa pa nga purtahan kay pwede ito magin lagusan hin mga espiritu." The two doors should not face each other because they may become a passage for evil spirits.

This belief originates from Feng Shui, which helps ensure the positive and smooth circulation of energy in the environment. According to an article found in Britannica, it explains that Feng Shui, an ancient tradition and belief in China, aims to ensure the proper and correct flow of qi (breath or "dragon's breath," which is considered a life force) into spaces. It emphasizes the importance of the proper structure of the house, the arrangement of objects inside, including windows and doors, to improve the circulation of energy.

4. Padugo. The participants believe that applying the blood of a native chicken to the posts of the house will provide a strong foundation for the new home. This ritual is related to the belief in reinforcing the foundation of the house. According to the participants, this act is done by collecting blood from a native chicken and applying it to the posts of the house as a way to strengthen the house's foundation. As stated by one participant:

“Nag-iihaw hin ‘native’ na manok ‘pandugo’ ha mga harigi para magin matibay it pundasyon.” Roast a native chicken and apply its blood to the posts to make the foundation strong.

This belief provides security and assurance for the new home. Sanchez's (2010) study, *Ritwal: Padugo sa Pagtatayo ng Bahay*, explains the practice of 'Padugo' before the construction of a house begins. In this ritual, the animal's blood is placed on the house's posts to provide protection and prosperity for the family.

## B. While Moving into a New House

1. Placing things that bring luck. This practice was explained by the participants as a symbol of belief in luck and the welcoming of prosperity and peace within their home. These symbolic items are believed to bring good fortune and a harmonious life, with the following meanings:

Sugar – Maintains the sweetness of the family's relationship.

Rice – Rice is believed to bring blessings within the home.

Water – Water is a symbol of the smooth flow of life.

Salt – Salt is placed to remove bad or negative energy from the house.

Cotton – Cotton symbolizes easing problems and making them easier to solve.

Coins – The coins first placed in the house symbolize prosperity.

Leaves – Leaves such as gaan-gaan, marupaphay, tabog, harupay, kalipayan, and laurel are examples of leaves that bring a prosperous life and luck to the home.

Here are the responses of the participants in this study:

“Pagdara hin bugas, sakto la usa kaharop kaupod han iba sugad han gapas, dahon hin gaan-gaan, murupaphay, tabog, harupay ngan kalipayan. Kun makumpleto na, isab-it ha panulong hit balay, it diri makikit-an pagsakob.” Bring just the right amount of rice, along with others such as cotton, leaves of gaan-gaan, murupaphay, tabog, harupay, and kalipayan. Once complete, hang them in a part of the house that cannot be seen when entering.

“Magbutang ha guti nga garapon hin gapas, dahon hin laurel. Sakto la nga asin ngan asukar pagpasakob hin swerte ngan pagpaiwas hin malas ngan magkaada hin maupay na kinabuhi ha bag-o na urukyanan.” Place cotton and laurel leaves in a small jar. Add just the right amount of sugar and salt to invite good luck, ward off bad luck, and ensure a good life in the new home.

“Mag-andam hin tubig nga ibubutang ha ‘clear’ na surudlan. Pag-andam hin gapas ngan mga sensilyo na ibubutang ha altar. An asin, askura, ngan bugas naman an igbubutang ha lamesa.” Prepare water to be placed in a clear container. Prepare cotton and coins to be placed on the altar. The salt, sugar, and rice will be placed on the table.

According to the participants, the ritual described is performed on the day of moving in as it involves the first items to be brought and placed inside the home. This belief reflects the value placed on traditional customs and beliefs regarding safety, prosperity, and protection within the home. The items symbolize balance and a harmonious life in the new house, as well as the belief in prosperity that is emphasized through rituals believed to bring good living when carried out. In the article by Whitehouse (2023), “Rethinking Ritual: How Rituals Made Our World and How They Could Save It” published in the *Journal of the Royal Anthropological Institute*, it is mentioned that the symbolic objects included in rituals convey collective beliefs and understandings among people. These items, including behaviors, spoken words, tools, and others, carry deep meanings that may be difficult to explain fully but emphasize the importance of environmental and social aspects.

## C. After Moving In

1. Pasaka. The term pasaka refers to sharing blessings with others so that blessings return to you. This belief involves feeding neighbors, relatives, and other visitors as an expression of gratitude for the blessing of a new home. According to the participants, this concept promotes the spread of prosperity.

“Magkakaada hin Pasaka. Karuyag sidngon, mapakaon ha mga amyaw o mga paryente, (may turun-gon, kombo). Maghahatag ini hin karisyuhan ha panimalay.”

There will be a Pasaka, which means feeding visitors, family members, and some neighbors. Play music using musical instruments to add music and charm.

Sharing blessings with others demonstrates gratitude for the received blessings and helps maintain the flow of well-being. A similar belief is manifested in Villanueva's (2014) study on Pasubo as a Vow: Returning, Meeting, and Celebrating the Feast of Santa Marta in Pateros, it was explained that this practice is a form of offering a sincere prayer and act of thanksgiving.

2. Offering Food at the Altar. According to the participants, the offering of food at the altar is done after the household items have been properly moved into the new house. The most commonly mentioned food offered at the altar is the food prepared during the pasaka. One participant shared:

"Pagbutang hin pagkaon ha Altar, kun ano it iyo ipapakaon ha bisita, amo gihap it ihahalad ha altar." Place food on the altar. Food served to guests is also offered at the altar.

This ritual serves as a thanksgiving for the blessings received and those yet to be received in the new home. In some beliefs, the practice of sharing food in this way reflects a gesture of gratitude. For example, a study by Solis (2022) mentions the offering of a portion of ungsud (a type of food among the Badjao people) to a deceased family member as an act of thanksgiving and remembrance. This ritual of offering food demonstrates the significance of rituals in their culture.

3. Playing Music. This ritual is performed during the pasaka. In the midst of the celebration, music may be played, or musical instruments may be used, which participants believe will bring positive energy into the home. According to the participants, this activity is performed as a symbol of gratitude and celebration for the blessings received in the new home. One participant confirmed this with the following statement:

"Maupay liwat hin mayda turun-gon o kombo, pampadugang hin kalipay." It is nice to have music or musical instruments which can add happiness.

This type of celebration can be linked to the traditional narrative songs played by the Ifugao group. This ritual is carried out during planting and harvesting seasons, as it is connected to the belief in bringing a bountiful harvest (UNESCO, 2021).

4. Blessing Ceremony. This is performed by inviting a priest from the church. The participant in this study invited a Catholic priest to lead the ceremony, which is often referred to as the "house blessing." This ceremony involves the use of candles during the blessing. It also includes the sprinkling of holy water around the house as a symbol of bestowing blessings. According to the participant:

"Magkuha hin padre na magbi-blessing han balay para mawara an mga dire mag-upay na mga espiritu." Invite a priest to perform a house blessing ceremony to drive away evil spirits.

The local parish priest from the neighborhood where the new home is located may conduct the ceremony at the request of the household members. In an article by the Catholic News Agency titled "Blessing of a New Home," it was explained that this celebration provides an opportunity for family and community to gather in a joyful occasion of thanksgiving to God, from whom all blessings flow, and to seek blessings for a new home.

5. Spreading of Coins. According to the participants, spreading coins around the house signifies the welcoming of prosperity. This is done around the house to ensure that luck enters every corner. One participant mentioned:

"Pagsamburak hin sensilyo ha sakob hit balay pagpasakob hin swerte ha sulod-balay." Spread the coins around the house to allow luck to enter.

This belief is rooted in ancient Chinese traditions related to the concept of Ya-Su-Quian. From Siu's (2004) study *Red Packet: A Traditional Object in the Modern World*, it was explained that the belief in coins or money during the New Year aims to ward off evil spirits, ensure a good start to the new year, and express gratitude to the spirits residing within the house.

6. Fortune Plants or Money Plants. One of the practices the participants follow after moving into a new home is placing Fortune Plants or Money Plants. From their very name, it can be inferred that these plants are believed to bring prosperity to those living in the house. One participant mentioned:

"Pagbutang hin mga 'fortune plants' o mga 'money plants' ha may 'entrance' hit balay." Place fortune plants or money plant' at the entrance of the house.

Having plants inside the house, according to research, provides a good and steady flow of life, which results in a person's productivity. This was supported by an article written by a psychologist based in New York City. According to Kaplan (2009), there are benefits to having plants in the house, such as reducing stress, anxiety, and depression, which bring peaceful feelings. Furthermore, an environment rich in natural resources from nature provides good conditions for a person's mental and emotional well-being.

### **Cultural Values in Superstitions of Moving into a New Home**

In the book of Jocano (1997) titled *Filipino Value System: A Cultural Definition*, he explained the significance that can be reflected in Filipino cultures. He further stated that Filipino values are shaped by history, culture, and socio-economic factors to form a unique value system.

Superstitions are not just simple beliefs; they serve as a system of knowledge that provides order and direction in the lives of ancient Filipinos. As part of the rich culture and identity of Filipinos, superstitions act as a bridge between the past and the present (Garcia, et al., 2023).

**Safety of Family.** Family's safety is an important aspect of the superstitions and rituals associated with the process of moving into a new home. For the participants, moving into a new home is a symbolic step that carries beliefs in the safety, order, and prosperity of the family in the new residence. According to the participants' beliefs, safety not only refers to physical protection but also to guard against spirits or harmful elements that may inhabit the house.

This cultural value is reflected especially as part of Filipino identity. On a study by Aguilera et al. (2022), he described the characteristics of the Badjao family, highlighting their responsibility and their primary priority of ensuring the safety of their children and making sure they have food to sustain them every day. This study highlights the parents' assurance of the safety and health of family members. It reflects a deep love for the family, where such care is focused on improving their circumstances and ensuring a better future for the children.

**Value of Family.** The rituals, beliefs, and even traditions in moving into a new home reflect the Filipino value of family. The practice of these beliefs is an indication of providing assurance that the family will have a good life and peaceful existence, especially when starting a new home. It also signifies a fresh start for every family member.

In the article by Cabelin (2024), it was mentioned that Filipinos are known for their deep love for their families. They place great importance on their families, working hard and doing everything they can to ensure their family's well-being and prosperity. Not every Filipino family is perfect. There are also tensions that arise between family members due to misunderstandings. Regardless of how long it takes—whether hours, days, or years—everyone still wishes that, in the end, everything will be okay. This is for sure, as such behavior is deeply rooted in Filipino culture. Within the home, parents teach and instill this ideal way of life in the best possible manner.

**Value of Superstition.** Belief in superstitions and living by them is an indication of valuing the inherited culture passed down from ancestors. It reflects the deep connection Filipinos have with their culture, including traditions. The practice of these beliefs and superstitions symbolizes the assurance of safety, prosperity, and comfort for the family in their new home.

The article by Clacio and Estabaya (2024) confirmed that in Filipino culture, people's belief in the concept of luck and misfortune is deep and extensive. In any case, many Filipinos believe that their fate is not only determined by their own efforts but also by unseen forces. Beliefs in good and bad fortune influence the uncontrollable elements of life and shape people's thoughts and behaviors. Rituals and superstitions are present at every step of a Filipino's life, showing their belief in luck and hope in supernatural powers. From giving gifts at Christmas and New Year to removing wet paper to avoid curses, many undergo rituals to seek luck, avoid misfortune, and experience comfort.

**Gratitude.** Filipinos are known for valuing the blessings they receive, whether small or large, and this is reflected in their different ways of expressing gratitude, particularly by sharing the blessings with others. This value shows faith and solidarity.

As Filipinos who deeply value the power of God, Filipinos are grateful for the blessings received. In an article by Dequia (2022), Bishop Broderick Pabillo of Taytay, Palawan, mentioned that there is so much we owe to God – our life, our health, our work, and our family. Above all, we thank God for His love for us, for Jesus offering Himself on the Cross, and for God's word, which is the nourishment of our soul. We attend Mass because we are grateful.

**Social Interaction.** Social interaction, as a cultural value, reflects empathy and solidarity with others. This type of cultural value signifies deep emotional sharing, experiences, and perspectives within a community. It also shows the strong connection and unity that contribute to a harmonious society.

According to Hernandez (2014), the interaction with the Anito (spirits) is closely linked to the concept of social interaction. Social interaction begins with recognizing a person as "not different," and as such, they are part of a family and share in any good deeds or efforts for the well-being of that family. Any offering, prayer, or respect given is not manipulation but an act of social interaction.

**Faith in God.** This is a strong belief and respect for religion. Filipinos live out their faith and trust in the Almighty. In Filipino culture, faith in God is deeply rooted in belief. It is often expressed through prayers, rituals, and other traditions. Faith in the Lord gives strength, peace of mind, and direction in the lives of Filipinos, especially in important stages of life.

Filipinos are known for their strong faith as Roman Catholics. For those with a strong belief in God as Catholics, praying to God is an important part of daily life. When a person prays, they feel a special and unique sense of satisfaction and peace in their heart. All the blessings they receive are always thanked for through prayer and by doing good to others (Ladla, 2015).

Cultural values related to moving into a new home can be reflected in superstitions. These include the value placed on family, ensuring the family's safety through beliefs in evil spirits that may bring misfortune or unhappy life in the new home. The Waray people believe in luck and superstitions that can bring blessings, as well as bad luck that may bring misfortune. Along with the superstitions in moving into a new home is the concept of social interaction, a way to foster peaceful living in the new home and harmonious relations within the community. Faith in God is a positive trait of the Waray that remains steadfast, as they trust that the Lord guides and directs all

their endeavors in life.

## Conclusions

Through the analysis of the collected data, the study identified the following findings:

It was found that before moving houses, the Waray people follow specific superstitions to ensure good fortune in the new home. The belief in tying a white thread around the house to detect supernatural presence reflects a strong cultural connection to unseen forces of nature. This practice aligns with similar traditions in other cultures such as Thailand, where the use of white thread in rituals is for protection of households from negative energies when moving into a new home.

Other rituals include following Oro, Plata, Mata and avoiding facing doors. These practices, influenced by Feng Shui, emphasize prosperity, balance, and protection from misfortune. Despite considered being ancient, these superstitions continue to guide decision-making in choosing homes to move into, reflecting the Waray people's respect for spiritual harmony and good fortune.

The Padugo ritual reflects the Waray people's belief in stability when moving into new homes. The application of blood of a native chicken to house posts seek to ensure the strength and safety of the house. This practice is similar to other Philippine cultural rituals which highlights the significance of traditions in shaping people's decision on moving houses. This tradition is deeply connected to ancestral customs and spiritual practices.

On the day of the move itself, the Waray people conduct rituals and traditions to avoid bad luck and evil spirits. The practice of placing symbolic items when moving into a new home reflects a deep cultural belief in inviting prosperity, harmony, and protection. Each item – such as rice, coins, and salt – carries a specific meaning tied to fortune, stability, and positive energy. These traditions highlight the importance of rituals in the belief of strengthening household well-being. By these beliefs, the Waray people foster a sense of security and optimism in their new living space.

After the move, the Waray people continue to observe superstitions to maintain order and prosperity in the new home. This includes regular rituals or celebrations aimed at giving thanks and continuing a good relationship with the family and community. Ritual practices such as pasaka (sharing blessings), offering food at the altar, and playing music embodies gratitude and communal ties. House blessings as part of the Waray's tradition after moving in indicates a deep connection of belief to God.

Other rituals like spreading of coins, and placing fortune plants symbolize purification, wealth, and positive energy. Respecting local traditions and customs is considered important in achieving a peaceful life in the new community which may or may not be based on scientific reasoning but for the Waray people, it gives a sense of security, well-being and positive outlook for new homeowners.

The superstitions and rituals associated with moving into a new home reflect the deep-rooted cultural values of Filipinos. This highlights family safety, gratitude, and faith. These beliefs serve as a guide to ensure harmony, prosperity, and protection in a new household.

The strong sense of family, social interaction, and inherited traditions emphasize the Filipino's connection especially the Waray people to their cultural past. Additionally, faith in God remains a central aspect which reinforce the spiritual significance of these practices in shaping Filipino identity.

These superstitions demonstrate the deep connection of the Waray people to their culture and beliefs. Following these superstitions is not only about avoiding bad luck but is also a way of showing respect and maintaining their cultural identity. They serve as a bridge between the past and the present, strengthening their bonds with family and the community. Although these superstitions are rooted in tradition, the ability of the Waray people to adapt them to the modern era shows their capacity for flexibility. Their beliefs are not obstacles but rather a guide that enables them to face changes with confidence and respect for their ancestral culture. Despite modernization, the continued adherence of the Waray people to their superstitions demonstrates their appreciation for tradition and belief systems. These serve as guides and support during changes in their lives, especially in significant milestones like moving into a new home.

At the conclusion of this study, the researchers wish to share the following recommendations that may serve as a guide for future research related to the topic. These recommendations are based on the findings from the conducted analysis of the gathered information. It is important that these recommendations serve not only as a guide for researchers but also for other sectors addressing such issues, in the community, or in institutions that will benefit from the research findings.

**Preservation and Recording of Superstitions.** It is recommended that cultural organizations and local governments work together to record and save the Waray people's traditional superstitions. Future generations will benefit from this information being passed down through the production of books, films, and other resources.

**Increasing Cultural Education.** Encourage educational institutions to incorporate the study of regional superstitions and culture into their curricula. Young people will get a greater understanding and appreciation of their cultural heritage because of this action.

**Conducting Additional Research.** Encourage additional study on other facets of the Waray way of life to better comprehend their cultural background. This research might offer a more comprehensive understanding of their activities and views.

Development of Communities. Encourage initiatives and events that promote local customs and foster closer links within the community. The Waray superstitions can be effectively celebrated and showcased through festivals, seminars, and workshops.

Combining Modern and Traditional Practices. Recommend ways for the Waray people to adapt their traditional superstitions to modern living. Emphasizing the importance of balance between tradition and modernization will help preserve their cultural identity while addressing the challenges of the present time.

The findings of this study highlight the importance of preserving and promoting the Waray people's traditional superstition as part of the cultural heritage. By taking into account the recommendations of the researchers, future generations will be able to connect with and appreciate the rich cultural history of the Waray people and the Filipinos in general.

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### **Affiliations and Corresponding Information**

#### **Mary Kate V. Arteche**

Tacloban National Agricultural School  
Department of Education – Philippines

#### **Aldwin B. Amat**

Leyte Normal University – Philippines

#### **Lorelie G. Calvara**

Juan S. Tismo National High School  
Department of Education – Philippines

#### **Jolly Ann A. Villamor**

Northern Tacloban City National High School  
Department of Education – Philippines