

• It is through the wisdom of our ancestors they have survived the Ice Age that they hunt rhinoceros for food and medicine such as its horn which is primarily to treat ailments such as fever, rheumatism, goat, convulsion and poison detection.



Survival and Early Healing Practices • The butchering of rhinoceros in Kalinga around 709,000 years ago shows that early humans in the Philippines had the capacity to use tools and process animals for food and possibly medicinal purposes. • This survival behavior laid the foundation for ancestral wisdom in understanding the body, mature and healing—core elements of Hilot and other indigenous practices.

Role of Babaylan and Indigenous Healers
•In pre-colonial times, spiritual leaders known as Babaylan were central to healing. They used herbal medicine, rituals, and spiritual guidance to treat both physical and emotional ailments.

•These practices were rooted in **indigenous belief systems** involving **Anito** (ancestral **spirits**) and **Diwata** (nature deities), which
continue to influence Filipino healing traditions
today.

Continuity of Indigenous Wisdom

- •The **Babaylan tradition** preserved and passed down healing knowledge through generations. This includes **Hilot**, **herbalism**, and **rituals** that align with the natural and spiritual world.
- •Even in modern times, these traditions are being revived and integrated into holistic wellness and spiritual education, such as in our work with **Templong Anituhan** and the **Hilot Academy of Binabaylan**.

HILOT **THROUGH** THE AGES: A **HEALING TRADITION ACROSS PHILIPPINE** HISTORICAL **ERAS**

SRIVIJAYA PERIOD (900-1330 CE)

Hilot was already practiced in the Philippines before the arrival and influence of the Srivijaya Empire (which flourished from the 7th to 13th centuries CE). Historical and cultural evidence suggests that Hilot is indigenous to the archipelago, deeply rooted in pre-Hindu, pre-Islamic, and pre-colonial Filipino society



Key Insights:

1. Ancient Indigenous Practice

• Hilot is considered one of the **oldest healing traditions** in the Philippines. It predates foreign influences and was practiced by **babaylan**, **manghihilot**, and **albularyo**—spiritual healers and herbalists who served as the community's health providers. These practitioners used **massage**, **herbal medicine**, **and spiritual rituals** to treat physical and emotional ailments.

2. Shamanic and Animistic Roots

• The origins of Hilot are **shamanic**, tied to animistic beliefs where illness was seen as a disruption in the balance between the body, spirit, and nature. Healing involved **rituals**, **orasyon (prayers)**, **and offerings**, often invoking spirits or elemental beings like **engkanto** and **anito**. This worldview was already present in the Philippines long before Indianized kingdoms like Srivijaya influenced Southeast Asia.





- 3. Transmission Through Oral Tradition
- Hilot knowledge was passed down **orally and through apprenticeship**, not through written texts. This method of transmission ensured its survival across generations, even before the Philippines had contact with Indianized empires or colonial powers.

4. Role of Babaylan

• The babaylan, often women, were central figures in pre-Srivijaya Filipino society. They were healers, spiritual leaders, and midwives, and Hilot was part of their healing repertoire. Their practices were deeply embedded in the community's spiritual and physical well-being.



 In summary, Hilot is a native Filipino healing system that existed independently before the arrival of Srivijaya and other external influences. It reflects the indigenous cosmology and health philosophy of early Filipinos, making it a powerful symbol of cultural continuity and ancestral wisdom.

EVIDENCE OF HILOT IN PRE-ISLAMIC FILIPINO SOCIETY

900 CE- 1380 CE

Hilot existed and played a vital role in Filipino communities during the pre-Islamic period, long before the arrival of Islam in the southern Philippines and Spanish colonization in the 16th century

1. Indigenous Origins

Hilot is an **ancient healing art** rooted in **animistic and shamanic traditions** of early Filipino societies. It was practiced by **manghihilot**, **albularyo**, and **mumbaki** (in the Cordillera), who were considered **spiritual healers** and **community health providers**. These practitioners used massage, herbal medicine, bone setting, and spiritual rituals to treat illness and maintain wellness.

2. Holistic Healing Philosophy

Pre-Islamic Filipinos believed in the interconnectedness of body, spirit, and nature.

Hilot was not just physical therapy—it was a spiritual practice that addressed imbalances in energy, often attributed to elemental forces or nature spirits (engkanto).

Healing involved prayers, incantations, fumigation, and herbal remedies, reflecting a cosmology where health was harmony with the environment.

3. Role in Community Life

Hilot was central to **birth**, **illness**, **and death rituals**. Traditional midwives (also called hilot) assisted in childbirth, while manghihilot treated injuries, fevers, and spiritual afflictions. Their role was **respected and essential**, especially in tribal and barangay settings where no formal medical systems existed.

4. Transmission Through Oral Tradition

 Knowledge of Hilot was passed down orally and through apprenticeship, often within families or spiritual lineages. This ensured its survival across generations, even as external influences like Hinduism, Buddhism, and later Islam began to shape regional beliefs.

5. Elemental and Cosmological Framework

According to traditional Hilot philosophy, the human body is a microcosm
of the universe, composed of fire, water, air, and earth. Illness was seen as
an imbalance of these elements, and healing involved restoring harmony
through touch, herbs, and spiritual guidance.

HILOT IN THE ERA OF ISLAMIZATION: CONTINUITY OF INDIGENOUS HEALING TRADITIONS

1380 CE- 1521 CE

Hilot continued to play a vital role in Filipino healthcare even during the Islamization of the Philippines, particularly in Mindanao and parts of the Sulu Archipelago where Islamic influence became strong starting around the 13th century.

Key Points on Hilot During the Islamization Period:

1. Persistence of Indigenous Healing Traditions

• Even as Islam introduced new religious and cultural practices, indigenous healing systems like Hilot remained deeply embedded in the daily lives of many Filipinos. The manghihilot continued to serve as community healers, especially in rural and tribal areas where Islamic medical practices were not fully institutionalized.

2. Syncretism with Islamic Beliefs

In some communities, Hilot practices were **syncretized** with Islamic spirituality. For example, **prayers and rituals** used in healing may have incorporated Islamic invocations or Qur'anic verses, while still retaining the core techniques of massage, herbal medicine, and energy balancing. This blending allowed Hilot to **adapt and survive** within Muslim-majority areas.



Key Points on Hilot During the Islamization Period:

3. Role of Women and Midwives
Traditional midwives (also called hilot)
remained essential in maternal and
infant care, even in Islamic
communities. While Islamic teachings
emphasized modesty and gender
roles, women healers were still
respected for their knowledge and
caregiving, especially in childbirth and
postpartum healing.

4. Oral Transmission and Cultural Continuity Hilot knowledge continued to be passed down orally and through apprenticeship, ensuring its survival across generations. This method of transmission was resilient to religious shifts, allowing Hilot to remain a cultural constant even as Islam spread.

5. Complementary Role to Islamic Healing

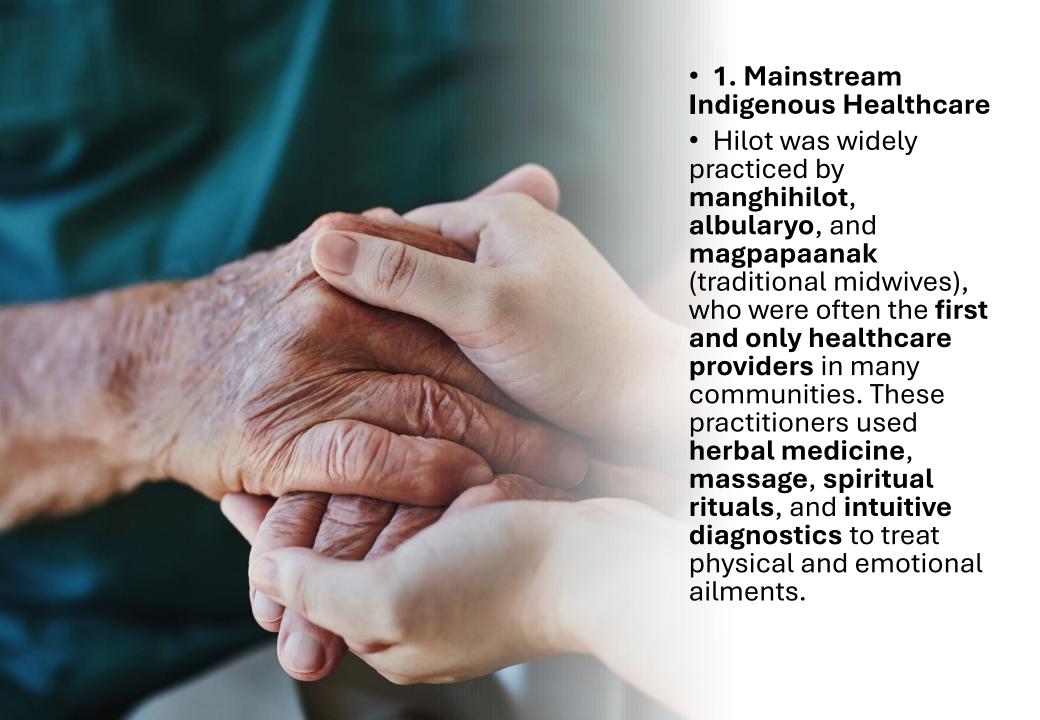
• Islamic medicine often emphasized spiritual purity, dietary laws, and prophetic healing traditions (like the use of honey and black seed). Hilot complemented these by offering hands-on healing, especially for musculoskeletal issues, fevers, and spiritual imbalances not addressed by Islamic medicine alone.

In summary, **Hilot was** not displaced by **Islamization**—instead, it adapted and continued to serve as a vital form of healthcare, especially in areas where indigenous practices remained strong. Its resilience and flexibility allowed it to coexist with Islamic beliefs, maintaining its role as a trusted healing tradition.



Hilot's Role During the Colonial Period 1565-1898

Hilot played a vital role in Filipino healthcare during the Spanish colonial period (1565-**1898).** Despite the introduction of Western medicine by Spanish friars and colonial institutions, Hilot remained the primary form of healing for most Filipinos, especially in rural and indigenous communities.



2. Coexistence with Spanish Medicine

 Spanish friars introduced hospitals and Western medical practices, such as the Hospital de San Juan de Dios (established in 1577) and smallpox vaccination in the 1800s. However, these services were mostly urban and limited to those who could afford them. In contrast, Hilot remained accessible and trusted by the masses.





3. Spiritual and Cultural Integration

Hilot was deeply rooted in Filipino cosmology and spirituality. Healing was seen as restoring balance between body, spirit, and nature. This holistic view contrasted with the more clinical approach of Spanish medicine, but it resonated with the indigenous worldview.

4. Midwifery and Women's Health

• Many hilots were **women** who served as midwives, helping with childbirth and postpartum care. Their role was essential in maintaining maternal health, especially in areas where colonial doctors were absent.

5. Resilience and Oral Tradition

 Hilot knowledge was passed down orally and through apprenticeship, making it resilient to colonial suppression. Even as Spanish medicine gained ground, Hilot continued to thrive as a folk tradition, preserving indigenous knowledge systems.

During the time of the Philippine Revolution (1896–1898), Hilot remained a vital and trusted form of healthcare among Filipinos, especially in rural communities. While the revolution itself was focused on political and national liberation from Spanish colonial rule, traditional healing practices like Hilot continued to serve the everyday needs of the people, often outside the reach of colonial medical systems.

HILOT AT THE TIME OF PHILIPPINE REVOLUTION

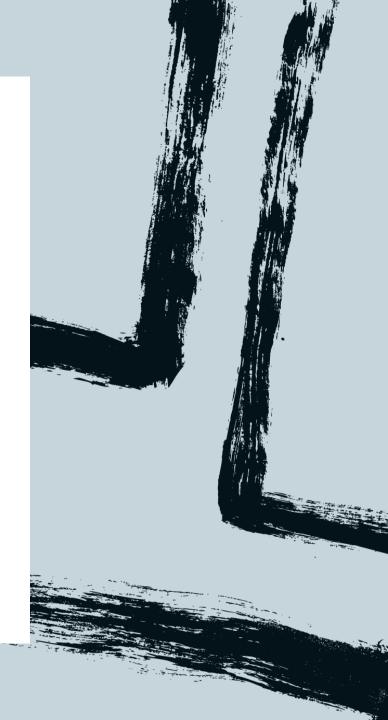
1896-1898

1. Community-Based Healthcare

Hilot was the **primary form of healthcare** for many Filipinos, especially in the provinces and among the lower classes. Manghihilot and albularyo (herbalists) were deeply embedded in the community, offering treatments for musculoskeletal issues, childbirth, and spiritual imbalances. Their services were accessible and trusted, especially when Spanish medical services were limited or expensive.

2. Spiritual and Cultural Role

 Hilot was not just physical healing—it was **spiritual and cultural**. Many practitioners believed their healing abilities came from divine or ancestral sources. This spiritual aspect aligned with the broader indigenous worldview that persisted despite colonial religious imposition. During the revolution, this spiritual grounding may have helped sustain morale and cultural identity among Filipinos resisting Spanish rule.



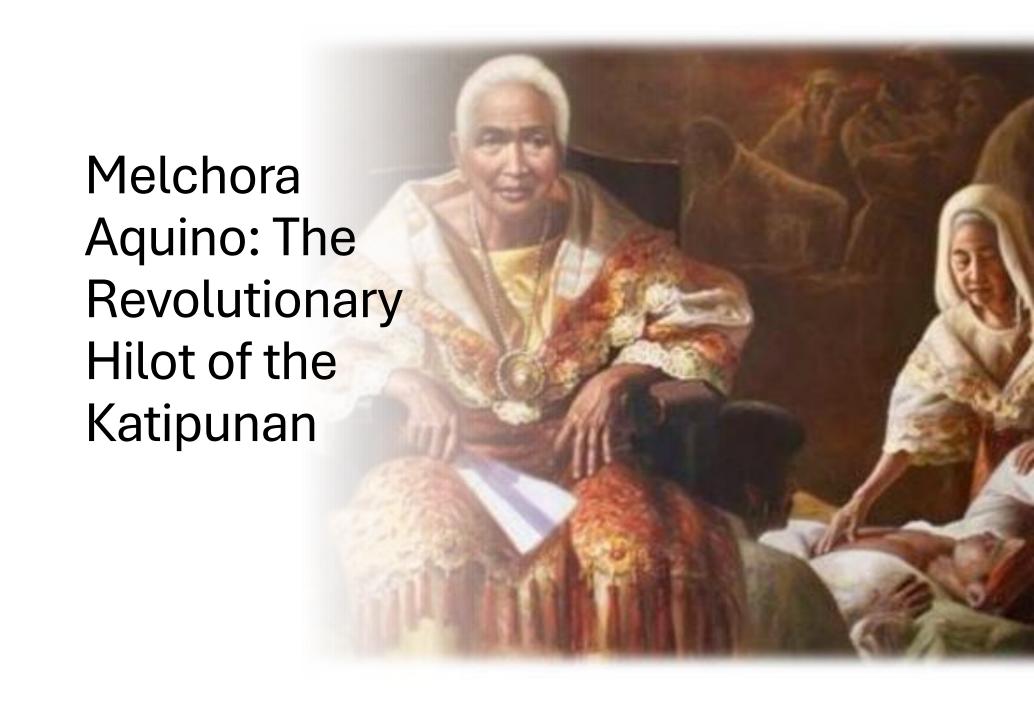
3. Midwifery and Women's HealthTraditional birth attendants (also called hilots)

• Traditional birth attendants (also called nilots) played a crucial role in maternal and infant care. Even during revolutionary times, childbirth and family health were managed by hilots, who were often women. Their role extended beyond medical care to include household support and spiritual protection.

4. Resistance to Colonial Medicine

• Spanish colonial medicine was often centralized in urban areas and tied to religious institutions. Many Filipinos viewed Hilot as a **form of resistance**—a way to maintain indigenous knowledge and autonomy over their bodies. This aligns with the broader revolutionary spirit of reclaiming Filipino identity and sovereignty.

- 5. Transmission of Knowledge
- Hilot knowledge was passed down **orally and through apprenticeship**, making it resilient even during times of upheaval. While formal education was limited, Hilot survived through familial and community traditions, ensuring its continuity during and after the revolution.





Melchora Aquino as Manghihilot and Katipunero Nurse

 Despite lacking formal education or Western medical training, Melchora Aquino known as Tandang Sora served as a traditional healer (manghihilot) during the Philippine Revolution. Her care and compassion for wounded Katipuneros reflected the indigenous healing wisdom passed down through generations.

She provided medical care to Katipuneros

Multiple historical sources confirm that Tandang Sora nursed the wounded revolutionaries, gave them food, shelter, and motherly advice. Her home became a refuge and informal clinic for the Katipuneros.









3. No formal education, but strong indigenous knowledge

 She never attended formal school, yet she was literate and deeply involved in community rituals and caregiving. Her healing work was likely based on indigenous knowledge systems, passed down orally and through practice—hallmarks of Hilot tradition.

4. Her role reflects the spirit of Hilot Binabaylan

 As a woman who cared for the sick, supported the revolution, and offered spiritual encouragement,
 Tandang Sora embodied the Binabaylan archetype—a healer, spiritual guide, and protector of the people.



Hilot During the American Colonial Period: Indigenous Healing Amid Westernization

The United States formally took possession of the Philippines on December 10, 1898, through the Treaty of Paris, which ended the Spanish-American War.

The American colonial period lasted from 1898 to 1946, ending with Philippine independence on July 4, 1946



Status of Hilot During the American Period

1. Continued Role in Rural Healthcare

• Despite the introduction of Western medicine and public health systems by the Americans, Hilot remained the primary healthcare practice in many rural and impoverished communities. Manghihilot and albularyo continued to treat common ailments, assist in childbirth, and provide spiritual healing.



2. Coexistence with Western Medicine

The American regime established hospitals, trained nurses, and promoted scientific medicine. However, **traditional healers were still widely consulted**, especially where access to formal healthcare was limited. Hilot coexisted with Western medicine, often filling gaps in the system.

3. Marginalization and Survival

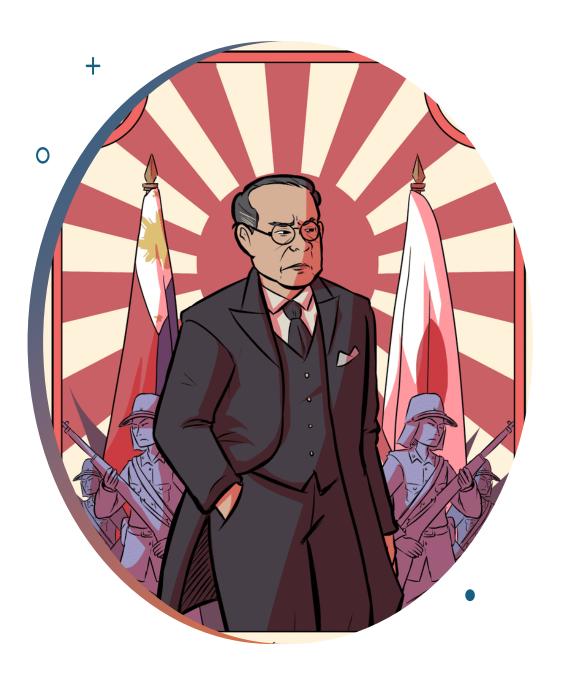
• Hilot was often marginalized by colonial authorities who viewed it as unscientific. Yet, it survived through oral tradition and apprenticeship, passed down within families and communities. This resilience helped preserve indigenous knowledge despite colonial pressures.





4. Spiritual and Cultural Significance

 Even during American rule, Hilot retained its spiritual dimension, addressing not just physical ailments but also emotional and energetic imbalances. This holistic approach remained meaningful to Filipinos who valued ancestral wisdom and cultural identity.



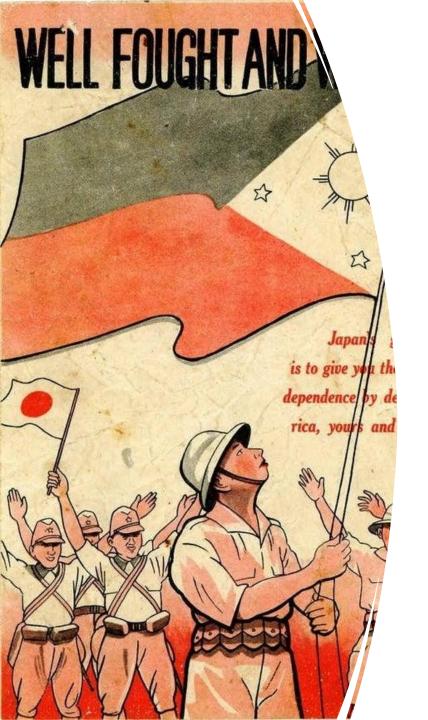
Resilient Healing: The Role of Hilot in Filipino Communities (1942–1945)

During the Japanese
occupation of the
Philippines (1942–1945),
Hilot continued to play a
vital role in healthcare,
especially in rural
communities and among
resistance fighters

1. Essential in Wartime Conditions

• With hospitals destroyed, medical supplies scarce, and many doctors displaced or conscripted, **Hilot became a primary source of care** for civilians and guerrilla fighters. Traditional healers treated wounds, fevers, and trauma using herbal medicine, massage, and indigenous techniques.



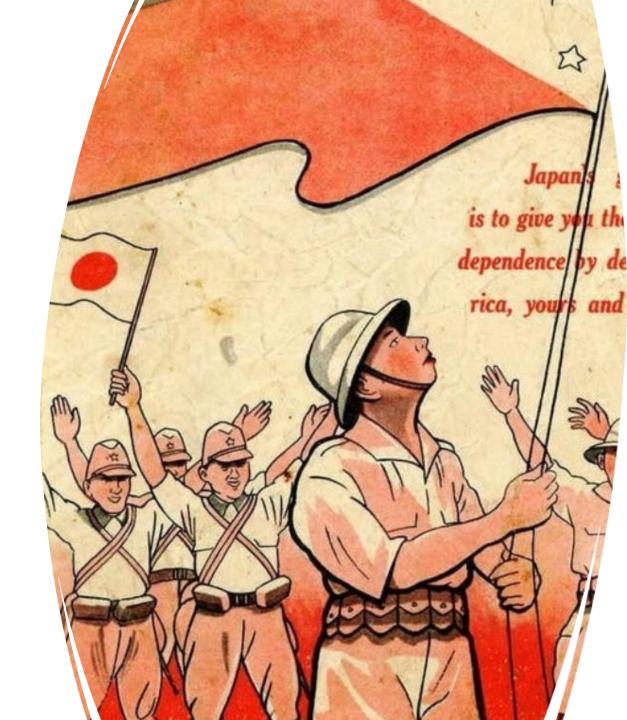


2. Support for Guerrilla Resistance

• Many guerrilla fighters relied on manghihilot and albularyo for treatment in the mountains and forests, where formal medical care was unavailable. Hilot practitioners helped nurse the wounded, manage infections, and provide spiritual support during resistance efforts.

• 3. Community-Based Healing

• In villages, hilots continued to assist in childbirth, treat common illnesses, and offer emotional and spiritual healing. Their role was especially important as Japanese forces disrupted public health systems and imposed harsh conditions on civilians





4. Resilience Amid Oppression

• Despite the brutality of the occupation—including forced labor, displacement, and violence—Hilot persisted as a symbol of cultural resilience. It helped maintain Filipino identity and community solidarity during a time of national trauma.

HILOT AT THE TIME OF LIBERATION

After the Japanese occupation
(1942–1945), the Philippines
entered a period of liberation,
beginning with the Leyte landings
on October 20, 1944, and
culminating in the surrender of
Japan on September 2, 1945. The
Philippine Commonwealth was
officially restored on October
23, 1944, and full independence
was granted on July 4, 1946.



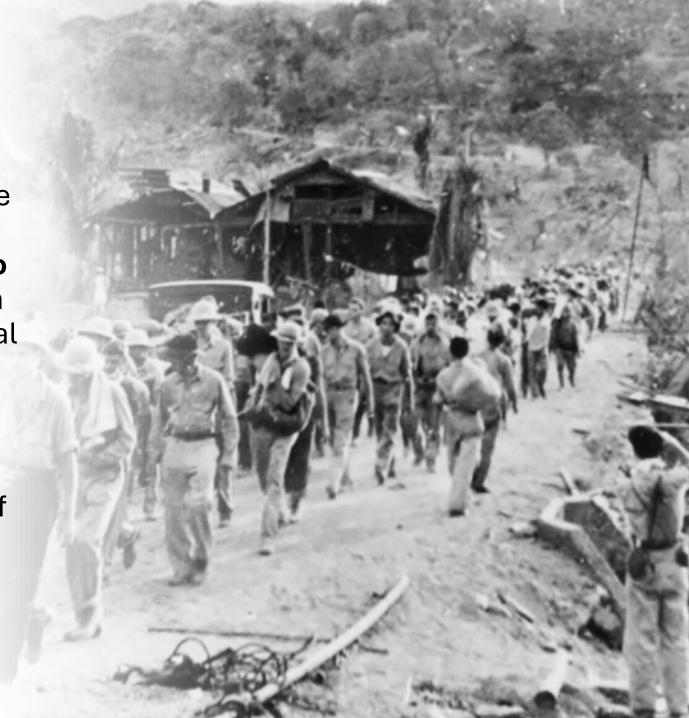


1. Healing the Wounds of War

 After years of brutal occupation, Hilot practitioners played a key role in **post-war recovery**, helping communities heal from physical injuries, trauma, and displacement. With hospitals damaged and medical supplies scarce, manghihilot and albularyo continued to provide care using herbal remedies, massage, and spiritual healing.

2. Community Rebuilding

 Hilot was part of the grassroots rebuilding of Filipino society, especially in rural areas. Traditional healers helped restore health and morale, offering comfort and continuity in a time of national upheaval.



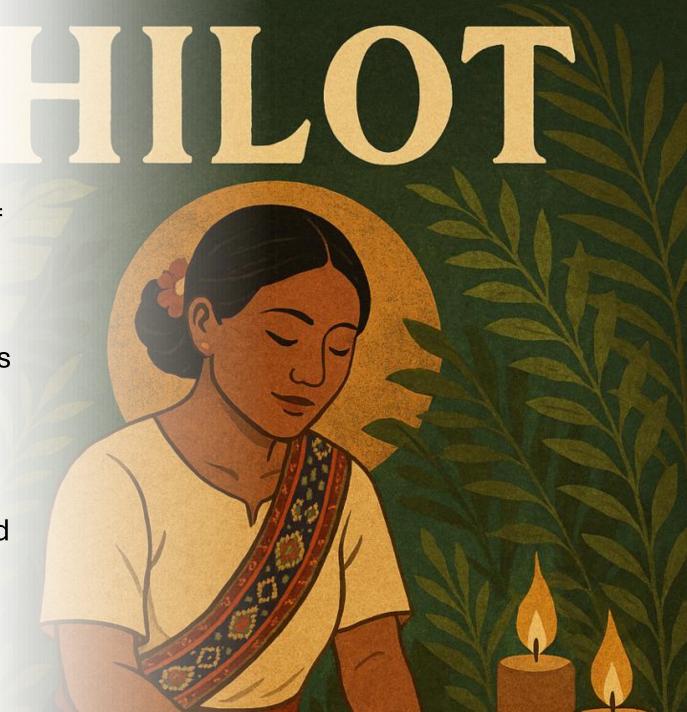


3. Spiritual Restoration

 Many Filipinos turned to Hilot not only for physical healing but also for spiritual cleansing and emotional support, especially after experiencing wartime atrocities like the Bataan Death March and the Battle of Manila. Hilot rituals helped people reconnect with ancestral traditions and regain a sense of identity.

4. Resilience and Cultural Pride

 The survival and continued practice of Hilot during and after the war became a symbol of Filipino resilience. It stood as a testament to indigenous knowledge systems that endured despite colonization, war, and modernization.





Hilot at the Time of
Philippine
Commonwealth period
1935-1946

The Commonwealth of the Philippines was a transitional government established under the Tydings–McDuffie Act to prepare the country for self-rule.

1. Grassroots Healthcare Provider

During the Commonwealth restoration after World War II, **Hilot remained a vital grassroots healthcare system**, especially in rural areas where infrastructure was damaged and Western medical services were limited. Traditional healers continued to provide care for common illnesses, injuries, and childbirth.



2. Healing Post-War Trauma

 Hilot practitioners helped communities recover from wartime trauma, offering not only physical healing but also spiritual and emotional support. Their role was crucial in restoring health and morale after the devastation of Japanese occupation.

3. Cultural Continuity Amid Transition

As the Philippines transitioned toward independence, Hilot served as a **symbol of cultural continuity**, preserving indigenous knowledge and practices amid political and social change. It remained deeply embedded in Filipino identity, even as Western medicine gained prominence.

4. Unregulated but Respected

• While Hilot was not formally recognized or regulated by the Commonwealth government, it was respected and relied upon by many Filipinos. Its survival during this period laid the foundation for its continued practice in the post-independence era.



ES, FRIDAY, JULY 5, 1946.

TRUMAN DECLARES PHILIPPINES FREE

Proclamation on Independence Read at Special Observance at Washington Quarters

Special to THE NEW YORK TIMES. WASHINGTON, July 4-President Truman formally recognized the independence of the Philippines today through a proclamation.

STATUS OF HILOT FROM 1946-1972

den

with

and

eigr

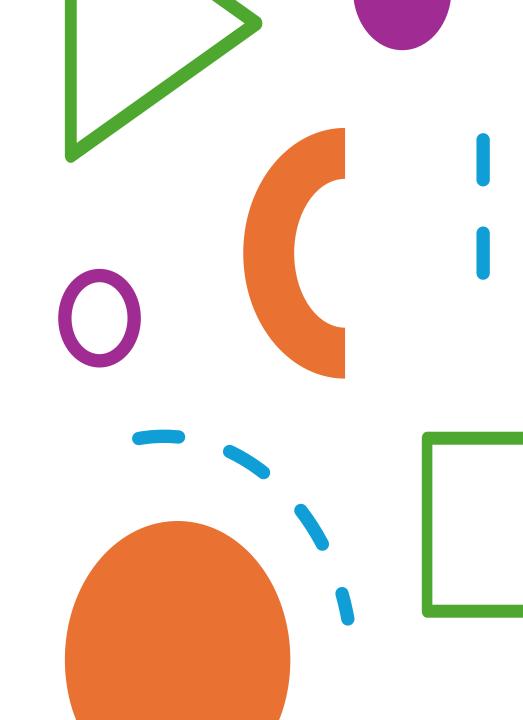
with

bou

ATC

During the period of Philippine full independence from 1946 to 1972, the practice of **Hilot** experienced a significant shift in status moving from being a widely practiced indigenous healing tradition to becoming marginalized Nov due to modernization, Westernization, and the rise of institutional medicine.

- 1. Hilot as a Folk Practice
- **Hilot remained alive** in rural communities, passed down through oral tradition and apprenticeship.
- It was practiced by manghihilot, albularyo, and herbolaryo, who were often respected in their barangays but not formally recognized by the state.
- Hilot was used for:
 - Bone setting and massage
 - Prenatal and postnatal care
 - Herbal medicine
 - Spiritual healing (e.g., tawas, orasyon, pagpagamot)



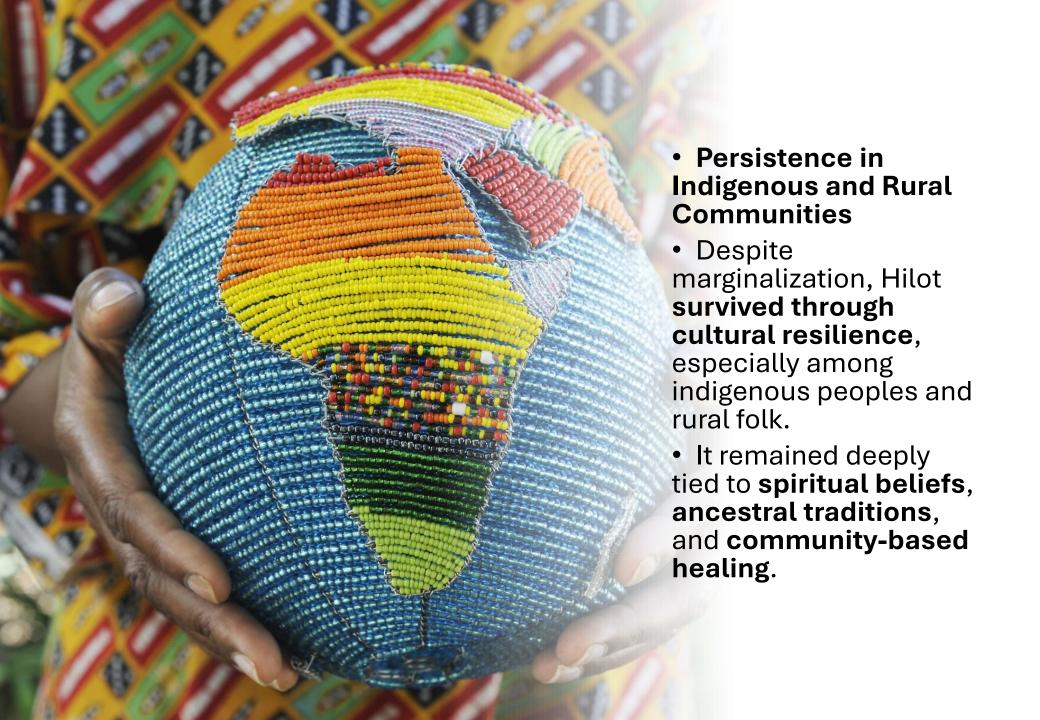


2. Rise of Western Medicine

- The **Department of Health** (**DOH**) and **Western-trained doctors** became the dominant healthcare providers.
- Hospitals and clinics were built, especially in urban areas, promoting biomedical approaches.
- Traditional healers were often labeled as **quacks** or **unscientific**, leading to a decline in their social status and influence.

- Lack of Institutional Support
- There was **no formal education or certification** for Hilot practitioners.
- The government did not yet recognize Hilot as a legitimate health profession.
- This lack of support led to underground or informal practice, especially in urbanizing areas.





SURVIVAL OF HILOT DURING THE MARTIAL LAW

1972-1986

• During the Martial Law period in the Philippines (1972–1986) under President Ferdinand Marcos, the traditional healing practice of Hilot managed to survive, but it did so largely underground and within rural and indigenous communities, facing both marginalization and resilience. While there is limited direct documentation on Hilot during this specific period, we can understand its survival through broader historical and cultural contexts:





1. Marginalization Under Authoritarian Modernization

- The Marcos regime emphasized modernization and Western-style development, which prioritized biomedicine and institutional healthcare.
- Traditional healers like manghihilot and albularyo were often excluded from formal health systems and labeled as "quack doctors."
- The government's focus on centralizing control and promoting a "New Society" (Bagong Lipunan) meant that indigenous and folk practices were sidelined in favor of Western medical models.

2. Survival Through Cultural Resilience

- Despite state suppression and lack of formal recognition, Hilot persisted in rural and indigenous communities, where access to hospitals and doctors was limited.
- In these areas, trust in traditional healers remained strong, and Hilot continued to be practiced for prenatal care, massage therapy, bone setting, and spiritual healing.
- The **oral tradition** and **apprenticeship system** helped pass down knowledge from elders to younger generations, ensuring continuity.

3. Spiritual and Cultural Significance

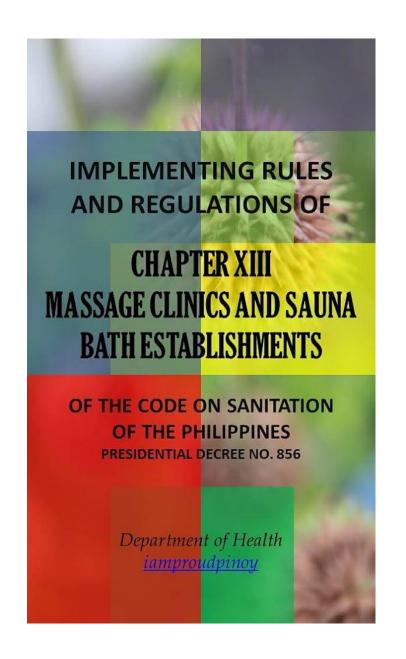
Hilot was not just a medical practice—
it was deeply tied to Filipino spirituality,
community life, and indigenous
identity.

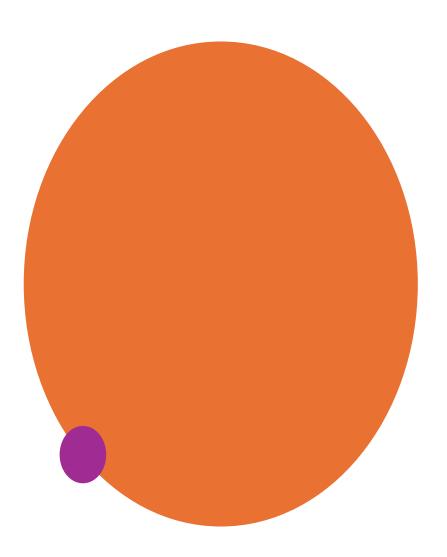


• During Martial Law, when many aspects of Filipino culture were suppressed or co-opted by the regime, folk healing became a quiet form of cultural resistance, preserving precolonial and community-based knowledge systems.



Hilot Under Regulation: The Impact of Presidential Decree No. 856 (1975)





 The Sanitation Code of the **Philippines**, officially known as Presidential Decree No. 856, was signed into law by President Ferdinand E. Marcos on December 23, 1975. This decree aimed to consolidate and modernize the country's sanitation laws to protect public health. One of its key components was the regulation of massage clinics and related practices, which had a direct impact on traditional healing methods like Hilot.

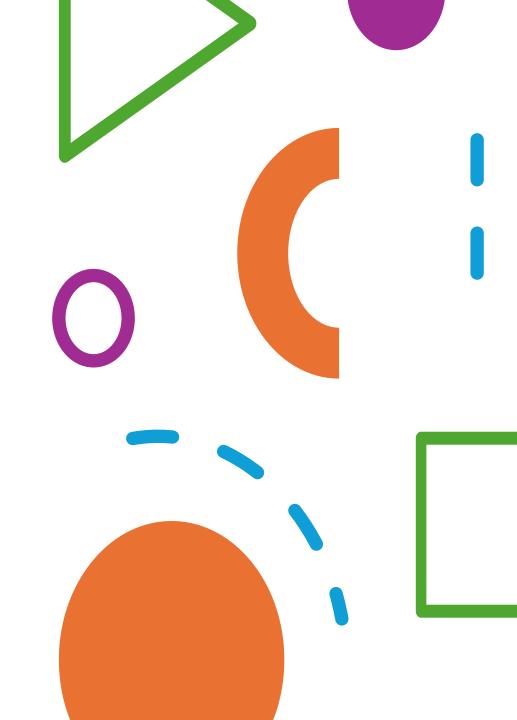
The implementation of PD 856 had **mixed effects** on the traditional practice of Hilot:

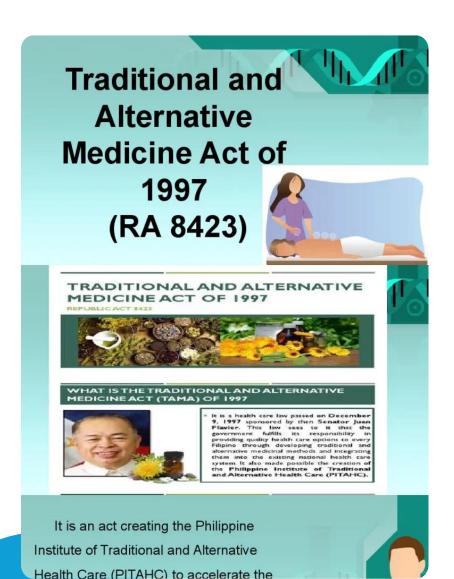
Challenges and Restrictions

- Marginalization: Hilot, being a traditional and often informal practice, was not initially included in the formal definitions of massage or therapeutic services under the Sanitation Code.
- Legal Risks: Many manghihilot lacked formal certification or training recognized by the DOH, making them vulnerable to being labeled as unlicensed or illegal practitioners.
- **Urban Crackdowns**: In cities, Hilot practitioners faced stricter enforcement, leading some to **go underground** or operate informally to avoid penalties.

Adaptation and Survival

- Rural Continuity: In rural and indigenous communities, Hilot continued to thrive due to limited access to biomedical services and strong cultural ties.
- Cultural Resilience: The spiritual and ancestral significance of Hilot helped maintain its relevance despite legal and institutional pressures.
- Later Recognition: The challenges posed by PD 856 eventually contributed to advocacy for the recognition of traditional and alternative medicine, culminating in the Traditional and Alternative Medicine Act (TAMA) of 1997 (RA 8423), which formally acknowledged Hilot as a legitimate healing modality.





 Hilot gained formal recognition in the Philippines primarily through the passage of the Traditional and Alternative Medicine Act of 1997 (Republic Act No. 8423), also known as the TAMA Law. This law marked a turning point in the legitimization and institutional support for traditional healing practices, including Hilot.

Key Milestones in Hilot's Formal Recognition

- 1. Pre-1997: Marginalized but Practiced
- Hilot was widely practiced in rural and indigenous communities but was **not legally recognized**.
- It was often dismissed as "quackery" by the biomedical establishment.
- Practitioners operated informally, without licenses or state support.

- 2. 1992: DOH Traditional Medicine Program
- Under Health Secretary Juan Flavier, the Department of Health launched a Traditional Medicine Program to explore and promote indigenous healing systems.
- This laid the groundwork for future legislation.



3. 1997: Enactment of the TAMA Law (RA 8423)

- Signed by President Fidel V. Ramos, this law:
 - Recognized traditional and alternative
 healthcare as part of the national health system.
 - Created the Philippine Institute of Traditional and Alternative Health Care (PITAHC).
 - Mandated the promotion, regulation, and research of traditional practices like Hilot.
 - Encouraged the development of training programs and standards for practitioners.



4. Role of PITAHC

- PITAHC became the **lead agency** in developing **standards**, **training**, **and accreditation** for Hilot practitioners.
- It helped differentiate Hilot from spa massage, emphasizing its therapeutic and cultural dimensions.



Tesda board resolution 2008-19

The Creation of Training Regulation on Hilot Wellness Massage NC 2





 The implementation of TESDA Board Resolution No. 2008-19, which approved and promulgated the Training Regulations for Hilot (Wellness Massage) NC II, was a major milestone in the formalization and flourishing of Hilot as a recognized vocational skill in the Philippines.

- 1. Standardization of Skills
- TESDA created a structured curriculum with basic, common, and core competencies, including:
 - Planning a Hilot wellness program
 - Pre-service and post-service care
 - Application of Hilot massage techniques
 - Infection control and first aid





- 2. Formal Training and Assessment
- Hilot practitioners could now enroll in accredited training centers, complete a 120-hour course, and undergo national competency assessment to earn an NC II certificate.
- This gave Hilot practitioners professional credibility and employment opportunities in wellness centers, spas, and even abroad.

3. Legal and Institutional Recognition

- The TESDA certification helped legitimize Hilot as a vocational profession, protecting practitioners from being labeled as "quack doctors."
- It aligned Hilot with the **national skills development framework** under RA 7796 (TESDA Act of 1994).

TRAINING REGULATIONS

HILOT (WELLNESS MASSAGE) NC II



HEALTH, SOCIAL, AND OTHER COMMUNITY DEVELOPMENT SERVICES SECTOR

echnical Education and Skills Development Authority

East Service Road, South Superhighway, Taguig, City Metro Manila

- 4. Integration into the Wellness and Tourism Industry
- With the rise of **medical and wellness tourism**, certified Hilot practitioners became part of the **hospitality and health sectors**, contributing to local economies.
- TESDA certification opened international job opportunities, especially in spas, cruise ships, and wellness resorts

5. Community Empowerment

- •TESDA programs were implemented in partnership with **LGUs and NGOs**, offering **free or subsidized training** to marginalized groups like PWDs, solo parents, and OFWs.
- •This helped **uplift communities** by turning Hilot into a **livelihood skill**.

WHEREAS, IN THE REVISED IMPLEMENTING RULES AND REGULATION OF RA 8423 IN RULE 6 SECTION 2 THAT SAYS:

The Institute in close coordination with Technical Education and Skills Development Authority (TESDA), DepEd, CHED, Philippine Council for Health Research and Development (PCHRD) and others shall formulate guidelines, rules and regulations for the development of learning/training materials for short courses as well as for graduate and postgraduate courses. It shall develop Human Resource Development (HRD) Programs for medical and non-medical professionals with appropriate public and private institutions particularly, Academic Centers of Excellence.



Which means:

- 1. Multi-Agency Collaboration
- PITAHC (The Institute) is mandated to work closely with national education and research bodies, including:
 - TESDA for technical-vocational education and skills training
 - **DepEd** for basic education integration
 - CHED for higher education (college, graduate, and postgraduate levels)
 - PCHRD for health research and development

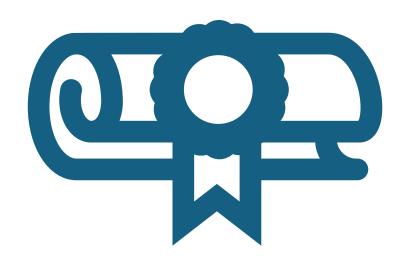


- Development of Educational Programs
- PITAHC is empowered to create and standardize educational materials for:
 - Short courses (e.g., community-based Hilot training, wellness programs)
 - Graduate and postgraduate courses (e.g., Bachelor's, Master's, and Doctorate programs in Hilot or Traditional Medicine)





- 3. Human Resource Development (HRD)
- PITAHC must also **develop training programs** for both:
 - Medical professionals (e.g., doctors, nurses, therapists)
 - Non-medical professionals (e.g., traditional healers, community health workers)
- These programs are to be implemented in partnership with **Academic Centers of Excellence**, which could include universities, seminaries, or specialized training institutions like the **Hilot Academy of Binabaylan**.



- Implications for Hilot Practice and Education
- This provision **legally supports** the creation of:
 - TESDA-accredited Hilot short courses
 - CHED-recognized degree programs in Hilot and Indigenous Medicine
- It also opens the door for institutions like Templong Anituhan and Bahay SiAdtala Binabaylan Inc. to collaborate with PITAHC, CHED, and TESDA in offering formalized, culturally grounded Hilot education.



SUMMARY

- This comprehensive presentation traces the evolution of **Hilot**, the indigenous Filipino healing tradition, across various historical periods—from prehistoric times to the modern era. Key highlights include:
- •Ancient Origins: Evidence of healing practices as early as 709,000 years ago in Kalinga, with early humans using rhinoceros' parts for medicinal purposes.
- •Role of Babaylan: Spiritual leaders who integrated herbal medicine, rituals, and ancestral wisdom in healing.

- Survival Through Historical Eras: Hilot persisted through the Srivijaya period, Islamization, Spanish and American colonization, Japanese occupation, and Martial Law—adapting while preserving its core spiritual and holistic principles.
- Modern Recognition: The passage of the Traditional and Alternative Medicine Act of 1997 (RA 8423) and TESDA's NC II certification marked Hilot's formal integration into the national health and vocational systems.
- Educational Integration: PITAHC's collaboration with TESDA, CHED, DepEd, and PCHRD supports the development of Hilot training programs, including short courses and degree programs.



Closing Note

- Hilot is more than a healing technique—it is a living embodiment of Filipino ancestral wisdom, spiritual resilience, and cultural identity. Its journey through time that reflects the strength of indigenous knowledge systems that have endured colonization, modernization, and marginalization.
- Today, Hilot stands not only as a therapeutic practice but also as a symbol of cultural continuity and empowerment.



Call to Action

Let us honor and preserve this sacred tradition by:

- Supporting formal education and training in Hilot through institutions like Templong Anituhan and the Hilot Academy of Binabaylan.
- Advocating for wider recognition of Hilot in healthcare, wellness, and tourism sectors.
- Encouraging research and documentation to deepen understanding and ensure its transmission to future generations.
- Integrating Hilot into community health programs, especially in underserved and indigenous areas.
- Together, may we continue to heal, educate, and empower through the wisdom of Hilot.

REFERENCES

HISTORICAL AND CULTURAL REFERENCES ON HILOT

•Wikipedia - Hilot

Overview of Hilot as a traditional Filipino healing practice with spiritual and physical components.

Read more [en.wikipedia.org]

Behold Philippines - Hilot: The Ancient Filipino Art of Healing

Discusses the holistic nature of Hilot, its historical roots, and its evolution into modern wellness.

Read more [beholdphil...ppines.com]

•The Aswang Project - Hilot: The Science and Philosophy of Ancient Filipino Healing Arts

Explores the elemental and spiritual framework of Hilot and its connection to Filipino cosmology.

Read more [aswangproject.com]

TaasNooPilipino - Hilot: The Ancient Filipino Art of Healing

A cultural deep dive into Hilot's origins, philosophy, and diagnostic methods.

Read more [taasnoopilipino.com]

•Nipino.com - Hilot: Nurturing Body, Mind, and Spirit

Highlights the role of Manghihilot and the integration of herbal remedies and spiritual healing.

Read more [nipino.com]

- Academic and Institutional Sources
- Agustin et al. (2023) De La Salle Medical and Health Sciences Institute

Hilot as Traditional Filipino Healing Practice and Its Effects Among Residents of Cabuyao, Laguna Read more [greenprint...hsi.edu.ph]

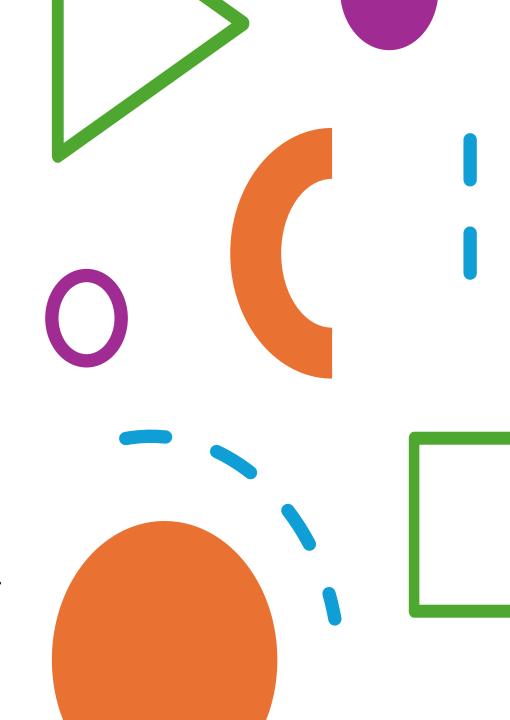
 Fajardo & Pansacola (2017) - Hilot: The Science of the Ancient Filipino Healing Art

A foundational book on the scientific and philosophical basis of Hilot.

Google Books [books.google.com]

 Cultural Heritage and Traditional Medicine (2025) - Journal of Rural Tourism

Explores the integration of Hilot into healthcare and its cultural significance. Read more [ruraltouri...ovelty.com]



- Melchora Aquino as Manghihilot
- Wikipedia Melchora Aquino

Details her role as a healer and supporter of the Katipuneros during the Philippine Revolution.

Read more [en.wikipedia.org]

 TaasNooPilipino - Melchora Aquino: The "Tandang Sora" and Mother of the Philippine Revolution

Highlights her healing work and spiritual support for revolutionaries.

Read more [taasnoopilipino.com]



- Legal and Policy Framework
- Presidential Decree No. 856 (1975) Code on Sanitation of the Philippines
 Provided early regulation of massage and sanitation practices, impacting Hilot.
 Read more [lawphil.net]
- Republic Act No. 8423 (1997) Traditional and Alternative Medicine Act (TAMA)
 Established PITAHC and formally recognized Hilot as a traditional healing modality.
 Read more [lawphil.net]
- TESDA Training Regulation 2008-19 Hilot (Wellness Massage) NC II
 Standardized Hilot training and certification under TESDA.

Download PDF [tesda.gov.ph]