



PERSONAL MYTHS AND HUMAN PREDICAMENTS: A NARRATIVE INQUIRY INTO MEANING, FAITH, AND RESILIENCE

MA. EMPERATRIZ C. GABATBAT

San Beda University, Manila
mgabatbat@sanbeda.edu.ph

NOEL DESEO SANTANDER

San Beda University, Manila
nsantander@sanbeda.edu.ph

ANNABEL D. QUILON

San Beda University, Manila
aquilon@sanbeda.edu.ph

Stories help us make sense of who we are, like myths in particular. They shape how humanity understands life, suffering, and identity. This research explores how personal mythical experiences, such as folk stories, religious rituals, and cultural superstitions, help individuals make sense of their struggles, build resilience, and shape their beliefs and values. Specifically, it aims to understand how people relate to and draw meaning from personal myths during times of personal hardship; explore how these myths help individuals deal with fear, pain, uncertainty, and other life challenges; and examine how personal myths influence a person's values, spiritual outlook, and sense of belonging in the face of adversity. Using a qualitative narrative inquiry approach grounded in thematic analysis, autoethnography, and hermeneutics, the research collected and examined personal narratives that reflect the lived experiences of myth in moments of fear, pain, uncertainty, and adversity. The findings reveal that myths function not only as cultural artifacts but as active psychological and spiritual tools that offer symbolic frameworks for coping, reflection, and transformation. This study identifies key human predicaments linked to specific mythic experiences and the life values derived from them. The results show that myths provide emotional regulation, foster moral guidance, deepen spiritual imagination, and strengthen communal identity. Theologically, myths are interpreted as sacramental signs, embodied expressions through which divine presence is encountered in everyday life. Ultimately, the study affirms that personal myths are not obsolete beliefs but living traditions that empower individuals to navigate suffering with meaning, courage, and faith.

Keywords: Personal Myth, Resilience, Cultural Beliefs, Spirituality, Meaning-Making

Dates:

Received: July 26, 2025

Revised: January 11, 2026

Accepted: February 27, 2026

Published(Online): March 31, 2026

How to cite this article:

Gabatbat, M. E., Santander, N., & Quilon, A. (2026). Personal Myths and Human Predicaments: A Narrative Inquiry into Meaning, Faith, and Resilience. *Scientia - The International Journal on the Liberal Arts*, 15(1), 28–42. <https://doi.org/10.57106/scientia.v15i1.211>

Copyright:

Online: Asean Citation Index, DOAJ.
This work is licensed under the Creative
Common Attribution License © 2026.
Print: Philippine Copyright © March
2026 San Beda University

Read online



Scan this QR
code with your
smart phone or
mobile device to
read online





INTRODUCTION

Ordinarily, people tend to say that life is full of difficult moments, times of fear, pain, uncertainty, and deep questioning. Across cultures and generations, individuals have tried to make sense of these life struggles. In doing so, many have turned to myths in the form of stories, beliefs, and even rituals passed down through families, communities, and spiritual traditions. For many, they serve to understand life, face hardship, and find comfort when answers are hard to come by. Myths give people motivation and coping mechanisms for dealing with hardship by showcasing heroes and heroines who have overcome obstacles. They can show resiliency and normalize suffering, reminding people that adversity is a natural part of life. Myths are not merely invented tales of the past. They reflect how people once made sense of the world and express truths that go deeper than facts. They help explain the origins of life, nature, and human behavior, while also showing what a society values. From an anthropological perspective, myths give meaning to rituals and social customs, making them more than just stories. Anthropologist Bronislaw Malinowski considered them as cultural anchors that offer stability and meaning in times of uncertainty.¹ Romanian historian of religion and philosopher Mircea Eliade saw myths as a way of connecting everyday life to something sacred or beyond the ordinary.² Through myth, people could symbolically return to the origin of things, a time when the world was pure and whole. Myth gives life purpose, structure, and direction. Carl Jung took a psychological approach, arguing that myths reflect patterns in the human mind, which is why certain themes, like the hero or the trickster, the wise old man, or the great

mother, appear across so many cultures.³ The reason these mythological themes appear across cultures is that they emerge from what he called the collected unconscious. In the end, myths last because they speak to something timeless in us. As Joseph Campbell put it, they help us make sense of being human.⁴ They unite the spiritual, psychological, and cultural, helping humanity understand who they are and why they are here. Essentially, myths serve as cultural and psychological instruments that enable people to make sense of the world, find courage during trying times, and find purpose and belonging in a broader context.

In this context, the researchers are interested in looking at how people draw meaning from their personal experiences with myths. They focused on how individual experiences connect with folk stories, religious practices, superstitions, and other cultural traditions during times of difficulty. These experiences often shape how people understand suffering, make choices, and stay hopeful. Rather than viewing myths as distant or outdated, the researchers explore myths as deeply personal and meaningful parts of everyday life. By listening to one's personal stories and reflecting on how they use myth in their own lives, this research hopes to show that myths still matter. They continue to help people find strength, understand themselves, and stay connected to others even in a modern world that often feels uncertain and overwhelming.

STATEMENT OF THE PROBLEM AND OBJECTIVES

Despite advances in science and technology, people still face moments of feeling lost, afraid,

¹ Bronislaw Malinowski, *Myth in Primitive Psychology* (New York: W.W. Norton & Company, 1926), 23.

² Mircea Eliade, *Myth and Reality*, trans. Willard R. Trask (New York: Harper & Row, 1963), 8.

³ Carl G. Jung, *The Archetypes and the Collective Unconscious*, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1969), 5

⁴ Joseph Campbell, *The Power of Myth*, ed. Betty Sue Flowers (New York: Anchor Books, 1988), 4. <https://dokumen.pub/the-power-of-myth-0385418868-9780385418867.html>



or uncertain. In times of suffering, logic alone often falls short of offering comfort or explaining why hardship occurs. During these times, many turn to the stories and traditions they were raised with, myths that provide a sense of meaning or hope. These myths, whether religious, cultural, or personal, shape how individuals view the world and respond to life's challenges. Yet much remains unknown about how these myths influence people today. What role do they play during a crisis? How do they help individuals cope, heal, or find purpose? This study seeks to explore how personal mythical experiences help people understand their struggles, build resilience, and form their beliefs and values. In answering the research problem, the researchers have the following specific objectives: (1) Understand how people relate to and draw meaning from personal myths such as folk stories, religious rituals, and cultural superstitions during times of personal hardship; (2). Explore how these myths help individuals deal with fear, pain, uncertainty, and other life challenges; and (3). Examine how personal myths influence a person's values, spiritual outlook, and sense of belonging in the face of adversity.

THEORETICAL FRAMEWORK

The research is grounded in the ideas of Joseph Campbell and Paul Ricoeur, whose works help make sense of how personal myths shape our inner lives and how we navigate hardship, belief, and self-understanding (see the Diagram below).

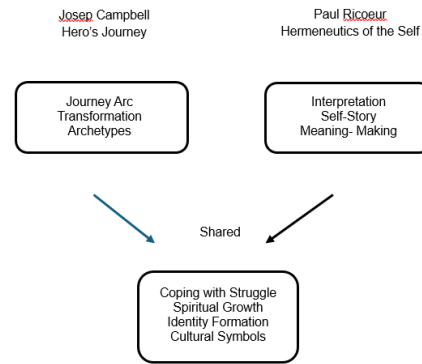


Figure 1. A diagram showing the integration of Joseph Campbell and Paul Ricoeur's Theories

Joseph Campbell's *Hero's Journey*, also known as the Monomyth, outlines a familiar pattern found in many myths and stories across cultures.⁵ It describes a process where a person leaves behind the familiar, faces trials, gains insight, and eventually returns transformed.⁶ This pattern reflects the way many people move through personal struggles in real life.⁷ In this research, such a journey is seen in the way personal myths, rooted in stories passed down through family, religion, and culture, become part of how people experience growth and healing.⁸

While Campbell provides a map of this journey, Paul Ricoeur offers a way to understand what these experiences mean. His idea of the Hermeneutics of the Self is about how people come to understand who they are through the stories they tell and the symbols they carry.⁹ Ricoeur believed that we do not just receive meaning, we create it as we reflect on our lives.¹⁰

⁵ Joseph Campbell, *The Hero with a Thousand Faces* (Novato, CA: New World Library, 2008).

⁶ Campbell, *The Hero with a Thousand Faces*; "Hero's Journey," Wikipedia, last modified July 3, 2023, https://en.wikipedia.org/wiki/Hero%27s_journey.

⁷ "Joseph Campbell and the Hero's Journey," ProWritingAid, accessed July 18, 2025, <https://prowritingaid.com/joseph-campbell-hero>.

⁸ Joseph Campbell Foundation, "The Hero's Journey," accessed July 18, 2025, <https://www.jcf.org/learn/joseph-campbell-heros-journey>.

⁹ Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamey (Chicago: University of Chicago Press, 1992).

¹⁰ Ricoeur, *Oneself as Another*, David Wood, "Understanding Paul Ricoeur," *Philosophy Today* 35, no. 3 (1991): 247–55.



Through this lens, myths are not distant or impersonal. They are plaited into our everyday experiences and serve as a way to interpret our fears, hopes, and values.¹¹

Together, Campbell and Ricoeur provide a clear and meaningful way to understand how myths continue to play a role in people's lives today. They show that myth is not something old and forgotten, but something alive, something that helps people face uncertainty, understand themselves more deeply, and stay rooted in their communities and beliefs.¹²

RELATED LITERATURE

This section reviews key works that help explain how personal myths shape the way individuals create meaning, develop spiritually, and relate to others. The literature is grouped into four main areas: (1) Myth as a Source of Meaning, (2) Myth and Psychological Development, (3) Filipino Indigenous Beliefs and Mythology, and (4) Faith and Myth Integration.

MYTH AS A SOURCE OF MEANING

Myths have long served as foundational narratives that help individuals interpret the world and their place in it. Basically, myths are more than just stories; they are effective means of comprehending and navigating the world, forming both personal and societal identities, and giving people a feeling of direction and significance. They provide a framework for comprehending the human condition and our position in the universe.¹³ Victor Frankl, the

founder of logotherapy, explored the role of myth and meaning-making in his work, particularly in the context of suffering and resilience. He saw myths as powerful narratives that could help individuals find purpose and navigate difficult experiences, drawing on his own experiences in concentration camps and his understanding of human nature.¹⁴ Rollo May argues that myths provide essential frameworks for understanding human existence, acting as vessels through which individuals derive coherence and purpose in life. Without such stories, people may experience existential emptiness and confusion.¹⁵ Recent psychological studies support this view, showing that framing life events through a mythic lens, such as Joseph Campbell's *Hero's Journey*, can enhance life satisfaction and psychological resilience.¹⁶ These findings suggest that personal myths are not merely symbolic relics but continue to shape meaning-making processes in contemporary life.

MYTH AND PSYCHOLOGICAL DEVELOPMENT

The use of myth in understanding psychological development has been explored in both clinical and developmental settings. Narrative identity theory posits that individuals form a coherent sense of self by constructing internalized life stories with myth-like structure, including protagonists, turning points, and overarching themes.¹⁷ Such stories are instrumental in integrating past experiences and imagining future possibilities. Heuscher's psychiatric analysis of fairy tales

¹⁴ Richard Holmes, *The Existential Thread: Meaning and Myth in Viktor Frankl's Work* (New York: Beacon Press, 2012), 58.

¹⁵ Rollo May, *The Cry for Myth* (New York: W. W. Norton & Company, 1991).

¹⁶ Benjamin A. Rogers, Clayton R. Critcher, and Daryl R. Van Tongeren, "Seeing Your Life Story as a Hero's Journey Increases Meaning in Life," *Journal of Personality and Social Psychology* (forthcoming, 2023). https://www.researchgate.net/publication/367377960_Seeing_your_life_story_as_a_Hero's_Journey_increases_meaning_in_life.

¹⁷ Dan P. McAdams, "Narrative Identity," in *The Oxford Handbook of Identity Development*, ed. Kate C. McLean and Moin Syed (New York: Oxford University Press, 2015), 66–82.

¹¹ "Paul Ricoeur and Narrative Identity," *Psychology Today*, accessed July 18, 2025, <https://www.psychologytoday.com/us/blog/post-clinical/201604/paul-ricoeur-and-narrative-identity>.

¹² Campbell, *The Hero with a Thousand Faces*; Wikipedia contributors, "Paul Ricoeur," Wikipedia, last modified June 15, 2025, https://en.wikipedia.org/wiki/Paul_Ricoeur.

¹³ Oksana Krupelnyska, *Myth in Psychological Support and Human Development* (Kyiv: Institute of Psychology, 2015), 42.





further underscores how symbolic narratives assist in emotional regulation and cognitive growth.¹⁸ Moreover, T.R. Sarbin in *Narrative Psychology: The Storied Nature of Human Conduct*, identified narrative as psychology's primary metaphor. By teaching clients to reinterpret their lives and reinvent themselves, as well as how to approach personal experience from a hermeneutic, meaning-oriented perspective, the use of narrative in psychotherapy enchants both consciousness and responsibility.¹⁹ Oksana Krupelnyska highlights key elements of myth that are psychologically impactful, such as the archetypal emergence of characters and images, the presence of miraculous possibilities, and the portrayal of mythological figures as role models. These elements facilitate important therapeutic mechanisms: instilling hope, affirming the universality of experience, and addressing existential concerns. Through immersion in mythological reality, clients may experience a shift in perception, allowing them to see life events less literally and more symbolically.²⁰ Michalinos Zembylas also explores how transformative, often mystical, experiences help individuals process emotionally charged content. He argues that these experiences can promote healing and emotional development, especially when individuals engage with trauma or painful life material through a symbolic or mythic lens.²¹ It was specified that all schools of psychotherapy give their patients a myth or conceptual framework that explains their symptoms to increase their sense of self-efficacy and mastery. Psychotherapists also perform rituals that help prevent client demoralization by enhancing the therapeutic alliance, generating optimism

¹⁸ Julius E. Heuscher, *A Psychiatric Study of Myths and Fairy Tales: Their Origin, Meaning, and Usefulness* (Springfield, IL: Charles C. Thomas, 1974).

¹⁹ T.R. Sarbin, *Narrative Psychology: The Storied Nature of Human Conduct* (New York: Praeger, 1986), 9.

²⁰ Oksana Krupelnyska, *Myth in Psychological Support and Human Development* (Kyiv: Institute of Psychology, 2015), 44–45.

²¹ Michalinos Zembylas, *Emotion and Education: The Transformative Power of Experience* (London: Palgrave Macmillan, 2007), 92.

and expectations of assistance, emotionally stimulating their clients, and providing rehearsal and practice opportunities. Consequently, an amicable narrative is crafted, one that will positively impact a client's capacity to function and their sense of well-being.²²

Myths thus function not only as cultural artifacts but as active psychological tools for self-understanding and development.

FILIPINO INDIGENOUS BELIEFS AND MYTHOLOGY

In the Philippine context, indigenous mythology plays a critical role in shaping cultural identity and moral understanding. Studies show that myths about spirits, deities, and mythical creatures such as the *aswang* continue to influence local customs, social norms, and even gender roles.²³ Researchers have also emphasized the importance of revitalizing these narratives in educational settings to preserve cultural heritage and promote indigenous knowledge systems.²⁴ In regions like the Cordillera and Mindanao, mythology remains closely tied to everyday life, offering insights into human relationships, environmental stewardship, and community resilience.²⁵

²² Jerome Frank, *Persuasion and Healing: A Comparative Study of Psychotherapy*, 3rd ed. (Baltimore: Johns Hopkins University Press, 1991), 58–60.

²³ Alliah C. Sugue and Mercedita G. Reyes, "Rediscovering the Value of Philippine Mythology for Philippine Schools: Literature Review," *International Journal of Language and Literary Studies* 4, no. 3 (2022): 329–341. https://www.researchgate.net/publication/364954770_Rediscovering_the_Value_of_Philippine_Mythology_for_Philippine_Schools_Literature_Review

²⁴ Fides A. Del Castillo, Eleanor T. Tria, and Ranselle B. Reyes, "Religiosity among Indigenous Peoples: A Study of Cordilleran Youth in the Philippines," *Religions* 14, no. 6 (2023): 751. https://www.researchgate.net/publication/371603912_Religiosity_among_Indigenous_Peoples_A_Study_of_Cordilleran_Youth_in_the_Philippines

²⁵ Fides A. Del Castillo, "Re-Imagining the Religious Beliefs and Cultural Practices of Indigenous Christian Youth," *Religions* 13, no. 6 (2022): 539. https://www.researchgate.net/publication/361264496_Re-Imagining_the_Religious_Beliefs_and_Cultural_Practices_of_Indigenous_Christian_Youth





FAITH AND MYTH INTEGRATION

Philippine spirituality is deeply influenced by a long history of religious syncretism. Catholic practices often coexist with indigenous beliefs in spirits, ancestors, and nature deities, resulting in a complex interplay between myth and faith.²⁶ Ethnographic research has shown that many Christian Filipinos, particularly among the youth, incorporate ancestral myths into their spiritual practices, forming a personalized belief system that honors both tradition and institutional religion.²⁷ This integration challenges rigid theological categories and reveals how myths can serve as bridges between inherited cultural values and evolving spiritual identities.

The literature confirms that myths remain active in how people think, believe, and act. In the Filipino context, myths are closely tied to cultural identity, spiritual practice, and moral development. They influence how people cope with suffering, form personal values, and stay connected to community and tradition. Whether passed down through family, practiced in rituals, or recalled in times of struggle, personal myths continue to serve as powerful tools for making sense of life.

METHODOLOGY

A qualitative narrative inquiry is employed to explore how individuals construct meaning from personal experiences involving myth, faith, and identity. This method enables a detailed examination of the symbols, memories, and interpretations embedded in personal

narratives, emphasizing how such experiences contribute to belief formation and self-understanding.²⁸ The research approach draws from both autoethnography and hermeneutics. Autoethnographic reflection focuses on formative childhood experiences with Filipino mythological figures, considering how these narratives interacted with religious instruction and the development of moral values.²⁹ Hermeneutics, particularly as articulated by Paul Ricoeur, provides a framework for interpreting these memories symbolically, uncovering how narrative structures shape meaning, identity, and ethical orientation.³⁰ Data are drawn from autobiographical reflections, oral traditions that were passed down by family members, especially the researcher's mother, and faith practices that integrate indigenous myth with Catholic ritual. These sources are situated within existing scholarship on mythology and spirituality.³¹ Analysis involves identifying key narrative episodes and recurring themes, and aligning them with interpretive models like the Hero's Journey and Ricoeur's hermeneutic theory.³² Throughout the process, attention is given to cultural context and the respectful representation of family and community narratives.³³

²⁶ Fides A. Del Castillo and Marie Antoniette C. Alino, "Religious Coping of Selected Filipino Catholic Youth," *Religions* 11, no. 9 (2020): 462. https://www.researchgate.net/publication/344173431_Religious_Coping_of_Selected_Filipino_Catholic_Youth

²⁷ Juan Rafael G. Macaranas, "Understanding Folk Religiosity in the Philippines," *Religions* 12, no. 10 (2021): 800. https://www.researchgate.net/publication/354858366_UNDERSTANDING_FOLK_RELIGIOSITY_IN_THE_PHILIPPINES

²⁸ Catherine Kohler Riessman, *Narrative Analysis* (Newbury Park, CA: Sage Publications, 1993). <https://dokumen.pub/narrative-analysis-9780803947535-0803947534-9780803947542-0803947542.html>

²⁹ Carolyn Ellis, Tony E. Adams, and Arthur P. Bochner, "Autoethnography: An Overview," *Qualitative Social Research* 12, no. 1 (2011): 1–14. <https://www.qualitative-research.net/index.php/fqs/article/view/1589>.

³⁰ Paul Ricoeur, *Time and Narrative*, vol. 1, trans. Kathleen McLaughlin and David Pellauer (Chicago: University of Chicago Press, 1984).

³¹ Fides A. Del Castillo et al., "Religiosity among Indigenous Peoples: A Study of Cordilleran Youth in the Philippines," *Religions* 14, no. 6 (2023): 751. <https://doi.org/10.3390/rel14060751>.

³² Joseph Campbell, *The Hero with a Thousand Faces* (Princeton, NJ: Princeton University Press, 1949). <https://doi.org/10.1515/9781400823303>.

³³ Alliah C. Sugue and Mercedita G. Reyes, "Rediscovering the Value of Philippine Mythology for Philippine Schools: Literature Review," *International Journal of Language and Literary Studies* 4, no. 3 (2022): 329–341. <https://www.researchgate.net/publication/364954770>.



RESULTS

Here are the two thematic analysis tables of human predicaments in personal myth experiences. These tables provide an overview of different myth experiences and the human challenges connected to them, along with the meanings and life lessons drawn from these stories. This approach helps to understand myths not only as cultural narratives but as active influences that shape identity, spirituality, and values.

Table 1. *Personal Myth Experiences and Their Corresponding Human Predicaments*

#	Personal Myth Experience	Human Predicament
1	Making the sign of the cross before sleeping (as taught by mother)	Fear of the unknown; insecurity; childhood vulnerability
2	Fear of the dark and 'aswangs,' mother's dismissal of such fears	Irrational fears; anxiety; need for courage
3	Skepticism of superstitions vs. influence of peers	Conflict between faith, reason, and inherited beliefs
4	Catechism and Mass attendance despite being forced	Resistance to religious practices; conformity vs. meaning
5	'Tikbalang' and 'Igót' tree possession stories	Fear of the supernatural; respecting unseen boundaries
6	Elf in the balimbing tree	Mystery and sharing tension; resource protection
7	White lady during Yolanda's storm	Suffering from disaster; longing for protection
8	Festivals and religious rituals in the province	Poverty; cultural fatigue; longing for joy and meaning
9	"Tabi-tabi po," when passing unknown places	Fear of offense; invisible moral boundaries
10	Use of herbs and natural medicine from mother	Illness; limited access to healthcare
11	"Hairs in the liver" expression as a challenge to fear	Self-doubt; fear of failure; desire to overcome
12	Storm refuge in the church	Vulnerability; need for safety and meaning
13	Ban on noise at noon due to elemental spirits	Fear of disrespecting sacred time or space
14	Deathbed experience of mother	Grief; existential silence; mortality
15	Realization of myth-faith integration	Faith questioning; inner conflict

Table 1 shows the relationship between specific myth experiences and the fears or struggles they address. It highlights how myths reflect feelings such as childhood vulnerability, anxiety, and the effort to balance inherited beliefs with reason or peer influence. It also points to broader issues like grief, cultural fatigue, and the need for safety during difficult times.

Table 2. *Derived Insights and Life Values from Personal Myth Experiences*

#	Meaning or Insight Derived from Personal Myth Experience	Life Value or Realization
1	Rituals provide comfort and connection to the divine	Trust in prayer; formation of spiritual discipline
2	Myths as tools for confronting and overcoming fear	Courage; faith over fear; resilience
3	Balancing belief, critical thinking, and social harmony	Discernment; respect for diversity; intellectual independence
4	Faith may start as an obligation, but can grow through reflection	Growth through obedience; quiet spirituality
5	Nature holds sacred and mythic presence	Reverence for nature; spiritual sensitivity; boundaries
6	Myth connects abundance to unseen stewardship	Gratitude; respect for the sacred in nature
7	Myth gives people hope and a sense of divine intervention	Communal resilience; faith amidst crisis
8	Rituals provide shared identity and spiritual renewal	Joy in hardship; cultural belonging; celebration of life
9	Daily practices reflect reverence for unseen realities	Humility; ethical mindfulness; respect for the other
10	Traditional healing as faith-based wisdom	Practicality; stewardship of nature; intergenerational wisdom
11	Symbolic phrases can inspire growth and bravery	Inner strength; personal transformation through myth
12	Church becomes both physical and spiritual sanctuary	Faith as anchor; spiritual security in crisis
13	Time/place seen as spiritually charged; need for mindfulness	Discipline; respect for the sacred in ordinary moments
14	Myth and faith offer strength in facing death with grace	Acceptance; silent courage; sacredness of life transitions
15	Myths and faith can coexist, purify, and enrich one another	Spiritual maturity; holistic understanding of belief

**The numbers correspond to a particular personal myth experience presented in Table 1.*



Table 2 identifies the meanings and insights that arise from these myths. It demonstrates how rituals and stories offer comfort, build resilience, and provide ethical guidance. It further shows how myths foster spiritual growth and help individuals integrate faith and cultural heritage in meaningful ways.

SYNTHESIS OF MEANINGS: THE ROLE OF PERSONAL MYTH IN ADDRESSING HUMAN PREDICAMENTS

Personal myths, whether derived from religious practices, folklore, superstitions, or inherited beliefs, serve as symbolic responses to the human search for meaning, particularly in the face of vulnerability, fear, and uncertainty. Across the experiences examined, several core themes emerge that highlight the psychosocial, moral, and spiritual functions of myth in daily life.

MYTH AS A COPING MECHANISM FOR FEAR AND VULNERABILITY

Childhood fears like fear of the dark, supernatural beings, or death, are addressed not simply through rational explanation, but through rituals, stories, and symbols. Myth becomes a medium for emotional regulation and developing courage, offering both imaginative explanations and behavioral guidance in moments of helplessness.

"I have always been afraid of the dark... I would not go out to pee because I might see a ghost or 'aswang'... My mother would always say, I have 'hairs in my liver,' that is why I am always afraid... She said, 'aswangs' are not true, that they have been destroyed a long time ago... I grew up battling with my fear of the dark because I wanted to prove that I do not have hairs in my liver."

MYTH AS A BRIDGE BETWEEN TRADITION AND TRANSFORMATION

The tension between inherited beliefs (e.g., superstitions) and emerging rational or faith-based convictions reveals the formative power of myth in identity development. Individuals must navigate between skepticism and belief, ultimately discovering that myth does not demand blind acceptance but conscious integration into one's worldview.

"My mother had her own version of myths... She would not believe in superstitions. In fact, she was very strong against it... I grew up skeptic of superstitions, although, stories from my friends on ghosts, 'aswangs' and superstitions were rather more convincing."

MYTH AS MORAL COMPASS AND ETHICAL GUIDE

Many of the mythic experiences carry implicit moral lessons: respect for nature, reverence for the unseen, discipline in daily actions, and mindfulness of others. These form a symbolic moral framework that guides behavior not through strict dogma but through embodied practices and social rituals.

"It was compulsory to give respect to the unseen creatures in the dark by saying 'tabi-tabi po,' and to be careful when walking for you might accidentally step on a 'nuno sa punso.' It was not right to be playing with fire... for it was not only dangerous but it might incite the bad spirits."

MYTH AS A MEDIUM FOR CULTURAL AND COMMUNAL IDENTITY

Religious festivals, shared stories, and folk rituals foster a sense of belonging and resilience, especially in contexts of poverty or calamity. Myth becomes a collective narrative through which communities affirm their values, history, and spiritual identity, turning suffering into shared meaning and hope.





"All year-round, our province was always throwing a feast... The typhoons that strike our province almost every year force the people to do block rosary per barangay... In fact, in the recent Yolanda in 2014, a 'white lady' was seen walking alone and braving the storm... She is the Patron Saint of the town... Their belief in the guidance of Mama Mary sustains them."

MYTH AS PATHWAY TO SPIRITUAL DEPTH AND FAITH FORMATION

Myth and faith are not mutually exclusive but deeply intertwined. Rituals like the sign of the cross, Church as refuge, and Marian apparitions during storms reflect how myths enrich spiritual imagination and deepen religious experience. The study reveals that faith often matures through symbolic experiences, not abstract doctrines alone.

"My mother... was the first person I remember who taught me to make the sign of the cross... She forced me to go to the Church... The Church which has always been in the center of the town... became my refuge... literally, whenever the storm strikes, we would flock there to take shelter, and figuratively, to find comfort for my troubled heart."

MYTH AS PERSONAL AND INTERGENERATIONAL WISDOM

Through parental influence (e.g., a mother's sayings, herbal medicine, or insistence on prayer), myth is transmitted as lived wisdom that shapes decision-making, instills courage, and teaches practical spirituality. The experiences become part of an embodied theology, where truths are lived, not just believed.

"My mother grew plants in our backyard that became her medicines... Her life experience in the post-war era taught her practicality in life. My mother's version of myths taught me three things in my decision-makings: Prayer, Courage, and Integrity... She may have had her own version of myths, but her myths are truth."

OVERALL INSIGHT

Ultimately, the meanings drawn from these mythic experiences suggest that myths are living frameworks from the past for making sense of the present. They offer imaginative, emotional, and spiritual responses to life's ambiguities, transforming predicaments into paths of growth, connection, and resilience. In synthesizing the personal and communal dimensions, myth reveals itself as a deeply human way of understanding existence, aligning with faith, ethics, and identity formation.

PSYCHOLOGICAL CRITIQUE

The personal narratives, represented by the significant themes, reflect how myths shape the way people deal with fear, uncertainty, and suffering. At the heart of the reflection is a recurring presence of childhood vulnerability and the deep influence of a mother's wisdom in forming values, beliefs, and everyday practices. The way myths are used here is not just about superstition or tradition. They serve a deeper role in helping the person navigate life's emotional and moral landscape.

The significant themes show how myths shape the way people deal with fear, uncertainty, and suffering, especially during childhood, when feelings of vulnerability are strongest and a mother's wisdom begins to guide values, beliefs, and everyday habits. Myth here is not just about superstition or tradition. It becomes a quiet force that helps one face the unknown. As the narrative states, *"She convinced me that I should never sleep without making the sign of the cross..."* it is a gesture that offered comfort during nights filled with fear of the dark, of aswangs, and of being alone. These simple actions of prayer, the sign of the cross, whispering *tabi-tabi po*, did not come





from logic, but from something deeper, a way to calm what could not yet be understood.³⁴ Paul L. Harris emphasizes the vital role imagination plays in early emotional life. He explains how children often use pretend play and symbolic rituals to process fears, uncertainty, and events they do not fully understand. Such rituals, often passed on without question, help ground people in moments when fear overwhelms.³⁵ Nicholas Hobson and colleagues provide a scientific framework for understanding how ritual functions across cultures. In their integrative review, they argue that ritual behavior, especially under stress, offers people a sense of control, predictability, and psychological relief. The narrator's mother reflects this balance well. While "*she was strongly against superstitions... she approved religious beliefs and practices,*" showing that for her, meaning did not have to be explained to be respected. She ignored talk of spirits, but never skipped the discipline of prayer and reverence.³⁶ Arietta Slade's work on reflective parenting emphasizes how emotionally attuned caregiving fosters a child's ability to make sense of their inner world. The narrator's mother, while rejecting superstitions, maintained consistent religious practices and discipline, providing a moral and emotional framework. Slade would describe this as mentalizing: helping a child interpret feelings and experiences even without overt instruction.

³⁴ Paul L. Harris, *The Work of the Imagination* (Oxford: Blackwell Publishers, 2000). Harris' insight deepens the reflection's emphasis on childhood gestures like the sign of the cross or whispered *tabi-tabi po* as not merely cultural habits but as emotional tools. These rituals act as containers for anxiety, providing structure and meaning when cognitive understanding is limited. Harris's work validates the narrator's early coping strategies as psychologically adaptive rather than superstitious.

³⁵ Nicholas M. Hobson et al., "The Psychology of Rituals: An Integrative Review and Process-Based Framework," *Personality and Social Psychology Review* 22, no. 3 (2018): 260–284, <https://doi.org/10.1177/1088868317734944>. Their findings support the narratives, that rituals like prayer and herbal practice are not irrational, but emotionally regulatory. In times of fear or chaos (e.g., during the storm), ritual re-establishes order and safety by anchoring the person in familiar, repeated acts. Hobson et al. also show that rituals reduce anxiety even when people are not fully conscious of why they perform them.

³⁶ Arietta Slade, "Reflective Parenting and Parental Mentalization," in *Handbook of Mentalizing in Mental Health Practice*, ed. Jon G. Allen and Peter Fonagy (Washington, DC: American Psychiatric Publishing, 2006), 231–246. The mother's apparent contradictions of dismissing spirits but enforcing prayer can be understood as nuanced parenting choices that support emotional resilience and boundary-setting. Slade's perspective supports the portrayal of the mother as wise, not conflicted.

As the narrator grew older, they felt the pull between holding on to tradition and questioning it. Still, they admitted, "*I wanted to be different...* although still counting the fact that they may give meaning to people's lives."³⁷ Qutaiba Agbaria and Fayez Mahamid explore how parenting styles, particularly those grounded in maternal self-efficacy and consistency, promote emotional and social adjustment in children. The mother's balance of structure and warmth, which is seen in her insistence on prayer, daily routine, and herbal knowledge, aligns with findings that emotionally secure children often come from environments where discipline is both predictable and emotionally responsive. This contributes to the narrator's development of internal stability, moral grounding, and eventual autonomy. In that space between keeping and letting go, an identity was shaped.³⁸ Later, when a miraculous figure was said to appear during a storm, what mattered wasn't whether it was real, but that "the phenomenon in that great storm appeased the townspeople, encouraged them, and gave them hope amidst their difficulty."³⁹ Sheldon Solomon and colleagues, through Terror Management Theory (TMT), demonstrated that awareness of death increases reliance on cultural worldviews and self-esteem. These mechanisms help individuals cope with existential anxiety. Myths, rituals, and traditions serve to reinforce these defenses. The storm did not disappear, but myth gave people a way to face it. The storm and the community's reaction reflect that myth

³⁷ Qutaiba Agbaria and Fayez Mahamid, "The Association Between Parenting Styles, Maternal Self-Efficacy, and Social and Emotional Adjustment Among Arab Preschool Children," *Psicologia: Reflexão e Crítica* 36 (2023), <https://doi.org/10.1186/s41155-023-00252-4>. Agbaria and Mahamid affirm that such parenting creates not just obedience, but inner confidence and trust in the world.

³⁸ Ernest Becker, *The Denial of Death* (New York: Free Press, 1973). Ernest Becker, in *The Denial of Death*, argues that much of human culture, including myth and religion, arises from the need to manage the fear of death. Myths and symbolic systems function as psychological defenses, offering meaning and coherence in the face of mortality. They do not alter material reality but provide a sense of order during crises.

³⁹ Sheldon Solomon, Jeff Greenberg, and Tom Pyszczynski, *In the Wake of 9/11: The Psychology of Terror* (Washington, DC: American Psychological Association, 2003).



functions to restore psychological stability in the face of danger and uncertainty. The mother's use of herbal remedies and prayers showed that these traditions were not about fantasy, but about trust, about what had proven to help, to comfort, to heal. As the narrator says, "*Her prayer over superstitions taught me trust and confidence in God... her herbal expertise taught me to appreciate the richness of God's blessings.*" In the end, myth is not something that fades with age or education. It stays, it shifts, and it continues to shape how we carry ourselves through fear, through loss, and life.⁴⁰ Myth becomes not superstition, but a vital way of creating continuity and moral strength amid hardship.

What emerges from this critique is that myth is not something left behind in childhood or abandoned in the face of science or reason. It evolves. It becomes personal. It grows with us, softening our fears, sharpening our sense of purpose, and giving shape to things we do not yet fully understand. This narrative does not romanticize myth. It grounds it in experience, in struggle, and in the quiet truths that people live by when words are no longer enough. The story shows how myth, especially when shaped by a wise and grounded presence like a mother, becomes something more than belief. It becomes a way to survive, to love, and to carry meaning through both darkness and light.

⁴⁰ Catherine PanterBrick and Mark Eggerman, "Understanding Culture, Resilience, and Mental Health: The Production of Hope," in *The Social Ecology of Resilience: A Handbook of Theory and Practice*, ed. Michael Ungar (New York: Springer, 2012), 369–386, https://doi.org/10.1007/978-1-4614-0586-3_29. In their chapter "The Production of Hope," PanterBrick and Eggerman explore how resilience is culturally embedded not just an individual trait but a collective process supported by values, beliefs, and practices. They show that resilience often arises from meaning-making systems that are shaped by social structures, parenting, faith, and tradition. The narrator's experience with myth, the mother's practices, and the community's shared stories all exemplify this. The authors argue that hope is not naive. It is *produced* through cultural resources.

THEOLOGICAL CRITIQUE

The concept of myth has often been misunderstood within Christian theology, frequently reduced to the notion of falsehood or primitive belief. However, throughout the biblical tradition and the life of the Church, myth has served as a meaningful literary genre for expressing truth, forming identity, and mediating the presence of God. This theological critique explores how myth functions not as a threat to faith but as a divine gift, shaping human experience through symbols, rituals, and narratives that offer comfort, ethical vision, and spiritual growth. Drawing from Scripture and theological tradition, this reflection affirms that myths are not empty stories but meaningful expressions of divine reality. They help believers cope with fear and uncertainty, cultivate trust, and engage deeply with the mystery of God. Rather than undermining doctrine, myth enriches it, connecting belief with lived experience and offering a language through which grace, transformation, and community are made real.

Personal myths serve as sacred rituals and symbols through which God's presence is encountered amid human fear and vulnerability. This echoes Psalm 23:4, "*Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.*" Myths and rituals become conduits of divine comfort and trust in moments of uncertainty. As theologian Karl Rahner suggests, human experience is "a place of encounter with the Mystery," where symbolic actions mediate God's grace.⁴¹ The sign of the cross or bedtime prayers function as "sacramentals," outward signs that nurture inward faith.⁴² The tension between inherited beliefs and critical reflection reflects faith's dynamic nature. Hebrews 5:12–14 says,

⁴¹ Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity* (New York: Crossroad, 1978), 45.

⁴² Catechism of the Catholic Church, 2nd ed. (Washington, DC: United States Catholic Conference, 2000), no. 1667.



“Although you should be teachers by this time, you need to have someone teach you again the basic elements of the utterances of God. You need milk, [and] not solid food. Everyone who lives on milk lacks experience of the word of righteousness, for he is a child. But solid food is for the mature, for those whose faculties are trained by practice to discern good and evil.”

It encourages believers to move from “milk to solid food,” symbolizing growth from superficial belief to mature understanding.⁴³ Theologian Paul Tillich emphasizes myth’s role in “expressing the ultimate concern of human existence” in culturally accessible symbols.⁴⁴ This suggests that myths are not obstacles but vehicles for faith formation, inviting believers to wrestle with and integrate inherited narratives consciously. Many myths embody ethical principles aligned with biblical teachings on stewardship and reverence for creation: “*The earth is the Lord’s, and everything in it*” (Psalm 24:1).⁴⁵ Such myths shape a moral imagination that fosters humility and respect for the natural world and others. St. Augustine wrote that “*the world is a book, and those who do not travel read only one page,*” implying that myth and tradition open us to the fullness of God’s revelation through creation and community.⁴⁶ These moral lessons embedded in myth serve as lived ethics guiding faithful discipleship. Religious festivals and shared stories embody the covenantal relationship between God and God’s people. Exodus 19:5–6 states,

“Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.”⁴⁷

Myths and rituals build communal identity, reinforcing the promise that God is “*a refuge and strength, an ever-present help in trouble*” (Psalm 46:1). Theologian Hans Frei argues that narratives shape “the communal imagination,” providing a shared lens to interpret suffering and hope.⁴⁸ Myth fosters solidarity and collective resilience, affirming that the community’s story is bound to divine faithfulness. Myths and rituals enable an encounter with the sacred mystery of God, reminiscent of “*beholding the glory of the Lord*” (John 1:14).⁴⁹ The sacraments, seen as “visible signs of invisible grace,” parallel mythic experiences as access points to divine reality.⁵⁰ Gerald O’Collins highlights how myth and symbol awaken spiritual imagination, fostering a faith that embraces mystery without reducing it to mere rationalism.⁵¹ This affirms that myth deepens religious experience beyond doctrine alone. The transmission of myth through family and culture aligns with Paul’s exhortation to Timothy to “*fan into flame the gift of God*” passed down from previous generations (2 Timothy 1:6).⁵² Myth becomes living tradition, carrying practical wisdom and faith through embodied practice. James Fowler’s stages of faith development recognize how personal and communal stories shape spiritual identity over time.⁵³ Theology values myth as part of tradition that forms hearts and minds in a holistic spirituality.

Personal myths are incarnational signs where divine grace intersects with human experience, transforming fear, doubt, and suffering into hope, courage, and communal belonging. They are not relics of primitive thought but living frameworks of meaning that

⁴³ Catholic Church, *The New American Bible: Revised Edition* (Washington, DC: United States Conference of Catholic Bishops, 2011), Heb. 5:12–14, <https://bible.usccb.org/bible/hebrews/5>.

⁴⁴ Paul Tillich, *Dynamics of Faith* (New York: Harper & Row, 1957), 32.

⁴⁵ Psalm 24:1 (NRSV).

⁴⁶ Augustine, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1991), Book 6, Chapter 15.

⁴⁷ Exodus 19:5–6 (NRSV).

⁴⁸ Hans Frei, *The Eclipse of Biblical Narrative* (New Haven: Yale University Press, 1974), 3.

⁴⁹ John 1:14 (NRSV).

⁵⁰ Catechism of the Catholic Church, no. 1131.

⁵¹ Gerald O’Collins, *Christology: A Biblical, Historical, and Systematic Study of Jesus* (Oxford: Oxford University Press, 2009), 19.

⁵² 2 Timothy 1:6 (NRSV).

⁵³ James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: HarperSanFrancisco, 1981), 120.





embody God's presence and call for faithful response. As St. Thomas Aquinas affirmed, "*Gracia non tollit naturam, sed perficit*" or "*Grace does not destroy nature but perfects it.*" Myths perfect human nature by providing symbolic, emotional, and spiritual resources that guide the journey toward God and neighbor.⁵⁴ The intertwining of myth and faith exemplifies how God's revelation is mediated through culture, story, and ritual, engaging the whole person in the quest for ultimate meaning.

CONCLUSION

Employing a qualitative narrative inquiry led the researchers to explore how individuals construct meaning from personal experiences involving myth, faith, and identity. It enables a detailed examination of the symbols, memories, and interpretations embedded in personal narratives, emphasizing how such experiences contribute to belief formation and self-understanding. It resulted in a deeper appreciation of a myth from personal experiences. This research shows that personal myths are not outdated superstitions but meaningful frameworks for confronting fear, shaping identity, and finding direction in life. Drawing from both psychological and theological perspectives, myth emerges as a practical and symbolic response to human vulnerability and uncertainty. From a psychological perspective, myths help individuals, especially in childhood, cope with fear, regulate emotions, and make sense of difficult experiences. Passed down through family, often through parents. They offer guidance, encourage resilience, and provide a moral foundation through stories, rituals, and symbols. Theologically, myths play an important role in shaping faith and spiritual practice. Rather than contradicting belief, they give

form to it. Myths serve as expressions of deeper truths, connecting lived experience with spiritual meaning. They function as signs through which people encounter God, especially in moments of suffering or crisis. What emerges is a view of myth as both personal and communal. Myths are inherited and reshaped, offering stability in times of change. They help individuals and communities interpret suffering, reinforce shared values, and draw strength from tradition. In the end, myths are not simply stories from the past. They are part of how people live, believe, and persevere. They carry wisdom from one generation to the next and provide a language for facing the unknown, not with certainty, but with trust, courage, and meaning.

⁵⁴ Thomas Aquinas, *Summa Theologica*, I, q. 1, a. 8.





REFERENCES

- Agbaria, Q., & Mahamid, F. (2023). The association between parenting styles, maternal self-efficacy, and social and emotional adjustment among Arab preschool children. *Psicologia: Reflexão e Crítica*, 36. <https://doi.org/10.1186/s41155-023-00246-6>
- Aquinas, T. (n.d.). *Summa theologica* (Fathers of the English Dominican Province, Trans.). <https://www.newadvent.org/summa/1001.htm>
- Augustine. (n.d.). *Confessions* (H. Chadwick, Trans.). <https://www.newadvent.org/fathers/110106.htm>
- Becker, E. (1973). *The denial of death*. Free Press.
- Catechism of the Catholic Church. (n.d.). Vatican. https://www.vatican.va/archive/ENG0015/_INDEX.HTM
- Catholic Church. (2011). *The New American Bible: Revised edition*. United States Conference of Catholic Bishops. <https://bible.usccb.org/bible/hebrews/5>
- Campbell, J. (1988). *The power of myth* (B. S. Flowers, Ed.). Anchor Books. <https://dokumen.pub/the-power-of-myth-0385418868-9780385418867.html>
- Campbell, J. (2008). *The hero with a thousand faces*. New World Library.
- Del Castillo, F. A. (2022). Re-imagining the religious beliefs and cultural practices of indigenous Christian youth. *Religions*, 13(6), 539. <https://www.researchgate.net/publication/361264496>
- Del Castillo, F. A., & Alino, M. A. C. (2020). Religious coping of selected Filipino Catholic youth. *Religions*, 11(9), 462. <https://www.researchgate.net/publication/344173431>
- Del Castillo, F. A., Tria, E. T., & Reyes, R. B. (2023). Religiosity among indigenous peoples: A study of Cordilleran youth in the Philippines. *Religions*, 14(6), 751. <https://www.researchgate.net/publication/371603912>
- Eliade, M. (1963). *Myth and reality* (W. R. Trask, Trans.). Harper & Row.
- Frank, J. D., & Frank, J. B. (1991). *Persuasion and healing* (3rd ed.). Johns Hopkins University Press.
- Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. Harper & Row.
- Frei, H. W. (1974). *The eclipse of biblical narrative*. Yale University Press. <https://yalebooks.yale.edu/book/9780300025068/eclipse-biblical-narrative>
- Harris, P. L. (2000). *The work of the imagination*. Blackwell Publishers.
- Heuscher, J. E. (1974). *A psychiatric study of myths and fairy tales: Their origin, meaning, and usefulness*. Charles C. Thomas.
- Hobson, N. M., et al. (2018). The psychology of rituals: An integrative review and process-based framework. *Personality and Social Psychology Review*, 22(3), 260–284. <https://doi.org/10.1177/1088868317734944>
- Joseph Campbell Foundation. (n.d.). *The hero's journey*. <https://www.jcf.org/learn/joseph-campbell-heros-journey>
- Jung, C. G. (1969). *The archetypes and the collective unconscious* (2nd ed., R. F. C. Hull, Trans.). Princeton University Press.
- Krupelnyska, L. (2020). A personal myth: Philosophical, psychological and psychotherapeutic aspects. *Psychological Journal*, 6(8), 24–35. <https://doi.org/10.31108/1.2020.6.8.2>
- Macaranas, J. R. G. (2021). Understanding folk religiosity in the Philippines. *Religions*, 12(10), 800. <https://www.researchgate.net/publication/354858366>
- May, R. (1991). *The cry for myth*. W. W. Norton & Company.
- McAdams, D. P. (2015). Narrative identity. In K. C. McLean & M. Syed (Eds.), *The Oxford handbook of identity development* (pp. 66–82). Oxford University Press.
- Malinowski, B. (1926). *Myth in primitive psychology*. W. W. Norton & Company.
- New Revised Standard Version Bible. (n.d.). 2 Timothy 1:6. BibleHub. <https://biblehub.com/nrsv/2-timothy/1.htm>
- New Revised Standard Version Bible. (n.d.). Exodus 19:5–6. BibleHub. <https://biblehub.com/nrsv/exodus/19.htm>
- New Revised Standard Version Bible. (n.d.). John 1:14. BibleHub. <https://biblehub.com/nrsv/john/1.htm>
- ProWritingAid. (n.d.). *Joseph Campbell and the hero's journey*. <https://prowritingaid.com/joseph-campbell-hero>
- Wikipedia contributors. (2023, July 3). *Hero's journey*. Wikipedia. https://en.wikipedia.org/wiki/Hero%27s_journey
- O'Collins, G. (2009). *Christology: A biblical, historical, and systematic study of Jesus*. Oxford University Press. <https://global.oup.com/academic/product/christology-9780199579703>
- Panter-Brick, C., & Eggerman, M. (2012). Understanding culture, resilience, and mental health: The production of hope. In M. Ungar (Ed.), *The social ecology of resilience: A handbook of theory and practice* (pp. 369–386). Springer. https://doi.org/10.1007/978-1-4614-0586-3_29
- Psychology Today. (n.d.). *Paul Ricoeur and narrative identity*. <https://www.psychologytoday.com/us/blog/post-clinical/201604/paul-ricoeur-and-narrative-identity>





- New Revised Standard Version Bible. (n.d.). Psalm 24:1. BibleHub. <https://biblehub.com/nrsv/psalms/24.htm>
- Rahner, K. (1978). *Foundations of Christian faith: An introduction to the idea of Christianity*. Crossroad.
- Ricoeur, P. (1992). *Oneself as another* (K. Blamey, Trans.). University of Chicago Press.
- Rogers, B. A., Critcher, C. R., & Van Tongeren, D. R. (2023). Seeing your life story as a hero's journey increases meaning in life. *Journal of Personality and Social Psychology*. Advance online publication. <https://www.researchgate.net/publication/367377960>
- Sarbin, T. R. (1986). The narrative as a root metaphor for psychology. In T. R. Sarbin (Ed.), *Narrative psychology: The storied nature of human conduct* (pp. 3–21). Praeger.
- Slade, A. (2006). Reflective parenting and parental mentalization. In J. G. Allen & P. Fonagy (Eds.), *Handbook of mentalizing in mental health practice* (pp. 231–246). American Psychiatric Publishing.
- Solomon, S., Greenberg, J., & Pyszczynski, T. (2003). In the wake of 9/11: The psychology of terror. American Psychological Association.
- Sugue, A. C., & Reyes, M. G. (2022). Rediscovering the value of Philippine mythology for Philippine schools: Literature review. *International Journal of Language and Literary Studies*, 4(3), 329–341. <https://www.researchgate.net/publication/364954770>
- Tillich, P. (1957). *Dynamics of faith*. Harper & Row.
- Wood, D. (1991). Understanding Paul Ricoeur. *Philosophy Today*, 35(3), 247–255.
- Zembylas, M. (n.d.). Theorizing difficult knowledge in the aftermath of mass trauma: Implications for curriculum and pedagogy in handling traumatic representations. *Complicity*.

