Analysis of Gender: Sensitivity and Social Equality in Pinaggikanan Legends of 3rd District of Camarines Sur, Philippines

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ABSTRACT The primary objective of this study is to analyse the gender-sensitivity and social equality of Pinaggikanan Legends gathered from the 3rd District of Camarines Sur, Philippines. This study used the qualitative method and the underlying framework was Fairclough's Sociocultural Approach to Critical Discourse Analysis (CDA). The findings revealed that gender-sensitive and social equality issues are present in the Pinaggikanan Legends in the 3rd District of Camarines Sur. On the trends of manifestation, it was found that gender stereotyping is the leading gender-sensitive issue while bullying topped the social equality issues in the legends which involved all men. The Pinaggikanan Legends are included in the instructional learning materials of the students and they abound in gender-sensitive and equality issues, and hence, this analysis.

INTRODUCTION

Gender equality, sensitivity, and social equality are essential. The fifth of the Sustainable Development Goals (SDG) promotes gender equality, while SDG 10 focuses on inequality. Article II, Section 14 of the 1987 Philippine Constitution ensures gender equality before the law, whereas Article XIII Section 1 minimises inequalities. To promote fairness, equality, and gender sensitivity, gender-responsive programs, activities, policies, standards, and guidelines are being developed. Republic Act 9710, the Magna Carta of Women (MCW) (CE's local translation), required the Commission on Higher Education (CHED 2015) to create gender-fair educational materials. The Philippine Commission on Women (PCW) advised the CHED to establish the Gender and Development (GAD) Focal Point System at the school level to generate gender-sensitive instructional materials. Through CMO No. 01, S.2015 (specifically Part V on Curriculum Development), the CHED required each educational institution's GAD to comply with Section 13 of MCW by ensuring that all instructional materials and curricula use gender-sensitive language.

The research on "Pinaggikanan: Toponyms of Barangays and Municipalities in the Province of Camarines Sur" by Dr. Gloria B. Osea produced the Pinaggikanan Legends in the 3rd District. These chronicle legends have been used by pre-service teachers in their internship as localised, contextualised, and indigenised instructional learning materials in Filipino Literature Subjects at elementary and secondary schools in Baao, Bula, Nabua, and Magarao, Camarines Sur, since 2015. However, during the Training of Trainers for Evaluators of Gender-Sensitive Instructional Materials (CBSUA PIO 2022), the researcher found that one of the Pinaggikanan Legends addresses gender and social equality issues. Studies also showed that gender stereotypes are evident in 21st century Philippine literature (Casil-Batang 2021) and that chosen Filipino short stories have distinct sensitivity difficulties (Queriones 2018). These different genres of literature containing issues on gender and equality may influence the beliefs and perceptions of the students (Yigit-Gencten et al. 2024). Hence, this study is needed to determine the presence of gender-sensitive and social issues that will serve as the springboard to enhance the legends.

Objectives of the Study

This study aimed to analyse the gender sensitivity and the social equality of the Pinaggikanan Legends, which were gathered from the 3rd District of Camarines Sur in the Bicol Region (Region V) in the Philippines. It also intended to contribute to the achievement of SDG Goal Nos. 5 and 10, Article II Section 14, and Article XIII

Section 1 of the 1987 Philippine Constitution respectively. The result of this study will serve as the basis for enhancing the passages in the legends to make it gender-fair, gender-sensitive, and inclusive localised, contextualised, and indigenised learning instructional materials for elementary and high school students in Camarines Sur.

MATERIAL AND METHODS

The study employed Critical Discourse Analysis (CDA). The CDA studies language and social context using qualitative methodologies (Johnson and McLean 2020). The CDA pioneer Norman Fairclough coined the term in his work 'Critical and Descriptive Purposes in Discourse Analysis'. His point was that language and discourse help build, maintain, and enhance economic and political systems.

The Pinaggikanan Legends' gender sensitivity and social equality were properly analysed using CDA, the most used social research approach (Riyanti 2023).

Fairclough's CDA Socio-Cultural Approach (Fairclough 1995 as mentioned by Riyanti 2023) was the research's framework. Three continuous dimensions are text, discourse, and social praxis.

A critical view of language that considers language usage to be a manifestation of social activity is the foundation upon which Critical Discourse Analysis (CDA) is built. All social practices are inextricably connected to specific historical conditions and serve as the means through which existing social ties are either maintained or challenged. In addition, these practices serve the interests of a variety of different groups. The three-dimensional framework was applied in the current research to analyse the gender sensitivity and social equality of the Pinaggikanan Legends. The researcher observed the process as follows.

Description (Text Analysis)

Under this level, the researcher did the following:
  a.   representation that described the events, situation, or circumstances, and the characters in the legends

  b.   relations that looked into the relationships between and among the characters and described them
  c.   identity that studied and described the identity of the characters in the legends

Interpretation (Processing Analysis)

The researcher interpreted discourse processes and text interaction at this level. Discourse mechanisms are how researchers construct meaning from several statements (Kaschak 2006).

Explanation (Social Analysis)

The researcher concluded by linking rhetoric to the present socio-cultural reality. Socio-cultural realities may address gender and equality, poverty, quality education, human rights, etc.

RESULTS

This part summarises the study's findings on Pinaggikanan Legends passages with gender-sensitivity and social equality issues and their expression tendencies.

Pinaggikanan Stories That Reflect Gender Sensitivity and Social Equality Issues

Legend of Calauag

Synopsis

A disabled six-year-old boy named Calaw can heal various illnesses. Because of him, all the sick in their barrio and surrounding barangays sought care from him. His mother, Aling Bebang, cares for him without asking for anything. His father is Mang Jose, a farmer. Their lives were good. Aling Victoria, an older woman who had treated these patients, envied him. She burned Calaw's house one night while everyone was asleep. The catastrophe killed Calaw and his parents. After the funeral, visitors spotted a plant in the burned house. They called the tree Calaw and used it medicinally.

Table 1 discloses the gender sensitivity and social equality issues in "*Alamat ng Calauag*" (Legend of Calauag).

Table 1: Gender-sensitivity and social equality issues in the Legend of Calauag

Legend	Passages	
Calauag	*"Si Mang Jose ay isang magsasaka at si Aling Bebang naman ang nagbabantay sa kanilang anak na si Calaw"*.(Mang Jose is a farmer, while Aling Bebang takes care of their son, Calaw.)	*"Si Calaw ay anim na taong gulang…siya ay may kakayahang manggamot…ang lahat ng taong may karamdaman ay tumutungo sa kanila para sa kanya magpagamot"*. (Calaw is six years old…he can heal all kinds of illnesses…all the ill people come to his place for treatment.)

Gender Stereotyping on Gender Role

The gender-sensitive issue that was found in this legend is represented by the roles of Mang Jose and Aling Bebang. The legend described Mang Jose as a farmer while Aling Bebang takes care of their son, Calaw. This is an example of a sociocultural norm that involves stereotypes and gender roles.

Child Labour

One social equality issue found in the Legend of Calauag is child labour. Work that deprive children of their childhood is manifested in this passage, *"Si Calaw ay anim na taong gulang…siya ay may kakayahang manggamot… ang lahat ng taong may karamdaman ay tumutungo sa kanila para sa kanya magpagamot…"* ("Calaw is six years old…he is lame and blind…yet he has the capability to heal all kinds of illnesses…all the ill people come to his house for treatment.")

Legend of Mabolo

Synopsis

Pono is kind and hardworking despite his intimidating appearance. His people believed he was afflicted by a wicked fairy and responsible for many of their social problems. They killed his parents while protecting him. Pono kept to himself, avoiding those who wanted to kill him. Simeon, his only friend, helped him sell his handmade bolos to survive. However, a crowd of angry people attacked Pono in his home one day when he was alone. They stabbed him with sharp bolos until he died. Later, the observers found a plant growing where Pono was buried. Pono was the tree's name. The name was changed from "Ma-Pono" to "Ma-bolo" because pono trees proliferated.

Table 2 shows the social equality issues related to violence and discrimination in *"Alamat ng Mabolo"* (Legend of Mabolo).

Interpersonal Violence

In the legend of Mabolo, the passages highlighted in Table 2 show an example of interpersonal violence against Pono.

Appearance-based Discrimination or Lookism

In the Legend of Mabolo, the passages highlighted in Table 2 are considered discrimination against Pono, the legend's main character.

Alamat ng Sua

Synopsis

Sua is a daughter known for her fear and nervousness. When scared, she raced to their backyard tree, took its fruit, and ate it. This pleasant taste relaxed her. A group of armed men raided their barangay and slaughtered numerous locals one dusk afternoon, terrifying her and her mother, Aling Susana. She hurried to the backyard and ate the fruit again. She learned from her mother that the government deployed soldiers to defend them. They included General Paras. Sua was terrified of him at first, but she got used to him. Armed guys attacked them one night while everyone slept. Sue went to the tree. Unfortunately, she was shot. However, she admitted to liking the General before dying. What transpired saddened the General. After that, he always went to the tree, where Sua ran when scared. The taste is no longer sweet but rather sour. He named the tree Sua because it has no name.

Table 3 discloses the gender-sensitivity issue in *"Alamat ng Sua"* (Legend of Sua).

Table 2: Social equality issues in the Legend of Mabolo

Legend	Passages	
Mabolo	*"Nag-iisa na lamang siya sa buhay dahil namatay na ang kanyang pamilya noong panahong inililigtas siya sa mga taong gusto siyang patayin dahil sa kakaibang anyo niya…sinasabing salot siya sa kanilang lugar."* (He is already an orphan. His parents were killed while protecting him from the people who wanted to kill him because of his distinct scary physical features…the people believe that he is a plague in the community.) *"…may isang grupo ng mga tao ang dumating sa kanyang bahay. Nanlilisik ang mga mata kung titingnan na animo'y isang tigreng nais kumain ng tao ang itsura ng mga lalaking lumusob sa bahay nila… Isa kang salot! Dapat sayo mamatay na! nang dahil sayo hindi na nawalan ng problema ang lugar namin."* (A group of people unexpectedly attacked him by throwing stones in his house and killed him with his bolos and other sharpened objects that he had made… they were very mad at him because he was the reason for the unending problems in their community.)	*"May taglay siyang kakaibang hitsura ng balat. Katulad ng balat ng kahoy kung kaya't naiiba siya at sinasabing salot siya sa kanilang lugar".* (He has a strange texture of skin. It is like the bark of a tree and people believed that he was cursed.) *"Isinumpa daw kasi si Pono ng isang Engkantada dahil noong ipinagbubuntis siya ng kanyang ina….ni minsan hindi pa ito nagpakita sa mga taong taga roon dahil baka katakutan siya ng mga tao…baka mangyari ulit yong pagkutya sa kanya ng mga tao."*(Accordingly, a fairy cursed him when he was still in his mother's womb…not even once that he showed himself to the people…he was afraid that he would be bullied again.)

Table 3: Gender-sensitivity issues in the Legend of Sua

Legend	Passages
Sua	*"Magandang araw, binibini", bati ng sundalo. Kumaripas ng takbo ang dalaga papunta sa likod at kumuha ng bunga (ang mga bunga ang pumapawi ng kanyang takot dahil sa lasa nito)."* ("Good day, Miss", greeted by the soldier. Sua suddenly ran fast away from the soldier. She went to the backyard, picked the fruit, and ate it. (Its taste calmed her down)…) *"Ah…e…pasensya ka na po sa naging asal ko. Sua po ang pangalan ko", nakayukong ani ng dalaga".* (Ah…e…my apology for my behaviour earlier. My name is Sua", she answered while gently bowing her head"). *"Anak, may bisita tayo! Pumasok ka dito dahil may pinadalang mga sundalo ang gobyerno para tayo'y protektahan," tawag ng kanyang ina.* (Child, we have a visitor! Please get inside because there are soldiers sent by the government to protect us.) *"Kapag pumunta rito si Heneral Paras, pakisabi sa kanyang gusto ko siya ngunit nalulungkot ako dahil hindi niya ako naprotektahan", putul-putol na ani ng dalaga".* (If General Paras comes over, please tell him that I like him; though I am sad because he was not able to protect me.)

Women as a Weaker Sex and Learned Helplessness

Moreover, the passages in the Legend of Sua highlighted in Table 3 showed woman as a weaker sex.

As the perception of women in the legend revolved around timidity, the character of Sua showcased learned helplessness. Running off to a tree and eating its fruit when faced with a troubling circumstance, succumbing to her death without so much a fight, and struggling to confess her feelings to the general when there were

several opportunities to do so all characterise a fixed view point of one's ability as being weak. Such being weak was also noticed in another passage highlighted in Table 3. This passage represents how weak women are, that they are easily frightened by the sheer presence of men and that they need protection in a time of armed conflict. The government sent military men to the village to look after the safety of the people, mainly to protect Sua and her mother. It is the state's responsibility to protect women. On the other hand, the story showed how women entrusted their lives to the military man (General Paras) and to the government. The treatment of the government to women, how other people see women, and how women themselves accept that they are weak individuals, is a manifestation of the presence of a gender-sensitivity issue.

Thus, the Legend of Sua normalises women's weakness. Considering this a natural phenomenon would hinder their knowledge, skills, and performance. Women lose confidence and self-esteem as they become too dependent on men. Women without men are lost.

Legend of May-Ogob

Synopsis

The story of "*May-Ogob*" is about a single man named Ogob, who was raised with good values by his grandmother since his parents died. He is described as "ugly" amidst his good values in the story. Since childhood, because of his unpleasant physical appearance, he was constantly bullied. Growing up, he was discreetly in love with Mayumi, a beautiful lady in their barangay. One day, while he was walking home, he encountered several men who were rude to Mayumi. He bravely defended her and pushed them away. Unfortunately, instead of receiving a compliment from her, she insulted him because of his appearance. Though he already knew how bad the character of Mayumi was, he still tried to court her. Unfortunately, Mayumi did not like him. She said that she would never fall in love with a horrid man like him.

Table 4 discloses the gender sensitivity and social equality issues in *"Alamat ng May-Ogob"* (Legend of May-Ogob).

Women as a Weaker Sex and Learned Helplessness

In this legend, the mother of Ogob has the same characteristics with Sua (in the "Legend of Sua"). Both of them manifested the characteristics of a weak woman and "learned helplessness". It was shown in this passage, *"Hindi nakayanan ng kanyang ina ang labis na pagdadalamhati sa pagkawala ng kanyang ama kaya't ito'y nagkulong na lamang sa loob ng bahay at naratay sa sakit hanggang sa maipanganak siya"*. (Her mother was not able to move on from the loss of her husband. From then on, she stayed inside the house until she got sick, and gave birth to him).

Table 4: Gender-sensitivity and social equality issues of Legend of May-Ogob

Legend	*Passages*	
May-Ogob	*"Hindi nakayanan ng kanyang ina ang labis na pagdadalamhati sa pagkawala ng kanyang ama kaya't ito'y nagkulong na lamang sa loob ng bahay at naratay sa sakit hanggang sa maipanganak siya."* (Her mother was not able to move on from the loss of her husband. From then on, she stayed inside the house until she got sick and gave birth to him.)	*"At sino kang pangit para sabihin sa 'min yan?"* (And who are you, ugly man, preventing us from doing this?).*"Hoy pangit! Sino ka sa akala mo na nagpapakabayani?"* ang tanong ni Mayumi. (Hey, ugly, who are you playing like a hero?) *"Kung gayon, hindi ko kailangan ang tulong mula sa isang pangit na katulad mo!"* (Therefore, I do not need any help from an ugly man like you!) *"Ogob, kahit kelan, hindi ako iibig sa isang pangit na katulad mo, hindi nababagay ang taglay kong kagandahan sa napakapangit mong mukha…"* (Ogob, I will never love an ugly man like you. My beauty is not meant for your very ugly face…)

Verbal Bullying

Verbal bullying is found in the Legend of May-Ogob, the passages highlighted in Table 4 manifested verbal bullying in the legend. In her bullying, Mayumi uses "*pangit*" (ugly). Mayumi told Ogob that since he is ugly, he does not need to play like a hero for her (after he protected her from a gang of insulting men), she does not need his support, and she will never fall in love with him. Mayumi's comments are hurtful, degrading, and discriminatory.

Legend of Pagatpat

Synopsis

A couple named Elena and Ilagan lived in a faraway town. Their means of living was farming. God gifted them a bright, industrious, and loving child named Agat. He was not a healthy child. He was so thin. However, his health did not hinder him from pursuing schooling. Nevertheless, because he was so small and too thin, he was bullied by his classmates. They made fun of him by calling him, "Agat is a stick, Agat is a stick." This made him cry. His kind and busy parents always advised him to ignore them, and that was what he did. He became used to it until his death. One day, the people noticed a distinct tree that sprouted in their barangay. It has a feature similar to Agat. It is small and thin. They called the tree, Pagat. Since many Pagat trees grew in the place, they decided to name the barangay Pagat, which eventually, after many years, became Pagatpat.

Table 5 discloses the social equality issue in *"Alamat ng Pagatpat"* (Legend of Pagatpat).

Agat in this legend had experienced verbal bullying like Ogob, it can be noted in the passages highlighted in Table 5.

DISCUSSION

Gender Stereotyping on Gender Role

Humans established societal norms. Culture includes gender stereotypes. This oversimplifies men's and women's duties and qualities (OHCHR 2024). Men's and women's behaviour (Krainc 2023), attitudes, and qualities (Sereda 2022) are socially shaped by society's beliefs and interactions.

According to the Legend of Calauag, *"Si Mang Jose ay isang magsasaka at si Aling Bebang naman ang nagbabantay sa kanilang anak na si Calaw"* (Mang Jose farms while Aling Bebang raises Calaw) emphasised their roles. Aling Bebang, the wife, cares for Calaw, while Mang Jose, the man, farms. In the legend, Mang Jose and Aling Bebang reflect gender roles. In the Calauag mythology, gender stereotyping exists. These findings align with studies by SeÆo (2023) on gender roles in Filipino short stories, Casil-Batang (2021) on stereotypes in 21st century literature, and Queriones (2018) on gender sensitivity in Philippine short stories.

Khojamuratovich (2023) shows that historical tales preserve actual events, societal norms, and practices. The study found that these traits showed gender role stereotyping is ancient. Britannica (n.d.), the Philippines, and Michigan report on pre-Spanish Conquest gender equality and the roles of female community members. In the Philippines' 16th century, the Spanish introduced Patriarchy (Rodriguez n.d.), which strength-

Table 5: Social equality issue of the Legend of Pagatpat

Legend	Passages
Pagatpat	*Subalit sa kabila nang kanyang pagiging mabait, di maiwasang tuksuhin siya ng mga batang madalas siyang awayin dahil nga sa kanyang maliit at payat na pangangatawan.*(Amidst his good attitude, it cannot be avoided that he is bullied by the children, who usually fight with him because he is small and so thin).*"Si Agat patpat, patpat si Agat', yan ang laging tawag sa kanya ng mga batang natutuwang tuksuhin siya. Dahil sa panunukso ng mga bata sa kanya, siya ay palagi na lamang umiiyak."*("Agat is a stick, Agat is a stick!", that is how he is bullied. Because of this, he always cries.)

Agat in this legend had experienced verbal bullying like Ogob, it can be noted in the passages highlighted in Table 5.

ened male power and changed women's status. Owen (2000) said men ruled women. Friars taught them to stay home, be good wives, raise children, and clean (Gonzales 2023). Spanish colonisation altered Filipino gender roles for more than three centuries.

A localised, contextualised, and indigenous Filipino literature instructional learning material like the Legend of Calauag may encourage gender stereotypes. Gender and cultural conventions limit men and women.

Many modern women are disadvantaged. Elderly women clean and nurture kids. These are female reproductive tasks. Low-paying occupations and community management, which include other obligations, are productive. Women in reproductive, producing, and community management roles have considerable family and society responsibilities (Sereda 2022). Intimate partner violence, psychological discomfort, well-being decline, and work-family conflict lower morale, absenteeism, family satisfaction, job satisfaction, and productivity (Yang 2024).

All around the world, there is a disparity in the number of women who hold positions of authority (World Economic Forum 2020). Among the most prominent companies in the United States, women make up only thirty percent of board directors and six percent of chief executive officers. Women continue to be underrepresented in political leadership roles, as evidenced by the fact that only 16.1 percent of ministers in the world in 2022 are female (Vial and Cimpian 2023).

In Bem's Gender Schema Theory (Martin and Dinella 2001), literature's depiction of gender roles may impact children's adult thinking. Developing gender schema may alter children's behaviour. Women must follow gender conventions, men theirs. Besides, the Legend of Calauag advocates teaching gender stereotypes. Effects extend to Camarines Sur, other Philippine provinces, and other nations. Videos, educational materials, and other teaching and learning aids contain this. Gender stereotypes influence children's behaviours, preferences, plans, decisions, and lives. Mature stereotypes last. After marriage, these adults will enrol their children in school, continuing the cycle.

Child Labour

Folklore implies that youngsters of different talents can serve hard. Legend says Calaw could

heal. Frequent exposure sickens six-year-olds. Age and restrictions prevent the child from sustaining energy. Threatening his health. Yet Calaw's attempts were barely rebuffed. They neglected Calaw's youth. Due to his great treatment and the fact that he and his parents did not charge, many visited Calaw. Tradition says his duties kept him from enjoying boyhood. International Work Organisation (*What Is Child Labour* 2024) links Calaw to hazards in child labour.

This myth praised child work. The following excerpts demonstrate that the neighbourhood knows them for their friendliness, charity, and most importantly help. "They are well-known in their barangay for being cheerful, generous, and helpful" and "Calaw is blessed with unique qualities". The place has *katangian*. Calaw was special. His barangay-only trait. They label Calaw a hero for saving sick individuals in their barrio and nearby towns. Idolising him is unavoidable. Children emulate Calaw's boldness.

The investigation found child labour in poor Filipino homes. Most impoverished children desire to aid families. Many children quit school to work. These children are heroes to families. Society celebrates their youthful familial sacrifice. This is shown by Sultan Kudarat's 10-year-old son Reymark. He supported his family, making the article viral (*Child Labour in the Philippines and Childhope's Advocacy to Fight It* 2021). Many do not realise children can be molested, exploited, and denied rights. Children and parents are encouraged and sometimes forced to work to feed themselves without knowing the repercussions.

Most child labourers are male, surveys reveal. About 72.8 percent of 5 to 17-year-old Filipino men worked in 2020, 67 percent in 2021, and 66.2 percent in 2022. Despite declining participation, girls participated (Statista 2024). After learning their gender, children behave consistently, according to Bem's Gender Schema Theory (Priess et al. 2009). Men support the family, women raise the kids. Gender attitudes limit girls to under 50 percent of child labourers. The Gender Schema Theory says boys work sooner than girls because they value self-relevant environmental information.

Interpersonal Violence

Ozbilgin et al. (2023) defined appearance as height, weight, complexion, hair, and eyes. Their

perception of this appearance is complex. They argued it may be good or detrimental depending on whether the person could be mobilised or discriminated against for appearance.

However, interpersonal violence is the intentional use of force or power by one person or small group against another due to appearance (Mercy et al. 2017). Abuse can be sexual, physical, or mental.

Legendary Pono lost. Pono was abused psychologically after his parents died defending him. Afterward, he avoided going out. Avoid public attack by hiding. He lived in isolation. His lines showed he avoided people. Pono suffered from mental illness (Gupta 2022). He was stomped and stoned to death. Pono was abused physically, psychologically, and emotionally from childhood to death. According to WHO's Global Health Estimates, interpersonal violence causes mortality (Polo died), deprivation, mental health concerns, and injuries (Mental Health Status of Adolescents in South-East Asia: Evidence for Action 2017).

Literature like the legend may impact readers with interpersonal violence. Indirect aggression, bullying, and discrimination against people with unique appearances are harmful. Per the General Aggression Model (GAM), violence affects readers (Allen et al. 2018; Coyne et al. 2012). They believe books may change a person's attitude of violence overnight, fueling hatred and anger. This theory explained the "West Memphis Three" murders. They argued the prosecution mentioned a murderer's Satanic Book. An inquiry concluded the book inspired the murderer's Satanic ritual. Teaching the Legend of Mabolo encourages interpersonal hostility.

Actual instances like this contribute to national and global socioeconomic challenges. This is a social issue that must be addressed. The WHO's Global Health Estimates (Mental Health Status of Adolescents in South-East Asia: Evidence for Action 2017) reported 1.4 million self-inflicted, collective, and interpersonal violent deaths in 2011. The result shows that interpersonal violence caused 35.3 percent or 504,587 deaths. The fact that 83 percent of linked violence happens in LMICs like the Philippines is frightening (World Bank n.d.). The LMICs had 91.4 percent interpersonal violence-related mortality.

Appearance-based Discrimination or Lookism

Mason (2023) described lookism as how others treat people based on their looks. Lookism is moral and relates to other sorts of prejudice, he added. His book discussed the morality of appearance discrimination in career, friend, and love partner selection, and everyday judgement and noting.

Mason (2023) alleges Pono's ugly skin is ridiculed. They felt a curse brought bad luck to their village. People wanted him dead to break the curse and bring peace to their village.

Philippine mythology had *diwata* and fairies before Spanish colonisation. Multiple generations passed it on (Sar 2020). They thought the terrible appearance was a curse from demonic spirits, fairies, and other legendary beings they hurt. This curse often affects family, community, and others. Curses can cause illness, fires, floods, trouble, or death. Disasters scare people. So they attacked the cursed. The whole community tried to kill Pono to break the curse.

Lookism persists. Its injustice to the poor makes it a social equality issue. Recent research shows its negative effects on victims in the form of anxiety, depression, and low self-esteem (Abdelmoula et al. 2023), no sense of belonging, exclusion, and marginalisation (Regmi et al. 2023), deliberate unfairness, disrespect, and contributing to unjust consequences (Mason 2023), and mental and physical health. Pono was afraid, self-conscious, and unmoored in mythology. As reflected in the paragraph, "*Ni minsan hindi pa ito nagpakita sa mga tagaroon dahil baka katakutan siya ng mga tao.*" (Perhaps he will be able to convince others. He never appeared to others for fear of intimidating them. He may be beaten to death.)

The Legend of Mabolo teaches Filipino literature. Lookism's harshness in this folklore may influence readers, especially students. Dayrit and Alibudbud (2023) found physical appearance-based school discrimination. Hence, lookism will continue.

Women as a Weaker Sex and Learned Helplessness

The "Alamat ng Sua" and Legend of May-Ogob portrayed women as weak and defence-

less. Sapkal (2018) says women, the weaker sex, need men's help with physical and emotional well-being. Her article stated that hunting started this. She said it began during pregnancy, childbirth, and parenting. Women were inactive then. They could not hunt with their partners. Men alone hunted, nourished, and protected them and their children from wild animals and other men. Women felt they needed men in this situation. This perception of women may be "learned helplessness". Cherry (2018) says even men react helplessly when powerless. Cherry (2018) stated that "learned helplessness" makes people think they cannot succeed. People in this predicament require help overcoming the problem or finishing their tasks.

In addition to "learned helplessness", Entity or Fixed Mindset Theory may explain Ogob's mother's actions. Individual belief creates a Fixed Mindset (Hallahan et al. 2020). Ogob's mother will act as if she thinks she can only live with her husband, says folklore. Tradition says she relied on her spouse for everything and felt worthless and unmotivated after his death. She did not care about her health till she got sick and while pregnant with Ogob.

Class use of this legend fosters gender sensitivity and "learned helplessness". Students may grow up and accept this. As Ogob's mother experienced, this condition can cause stress, despair, and PTSD (Leonard 2023).

Medical News Today (Leonard 2023) indicates that children who experience "learned helplessness" have low drive, self-esteem, tenacity, and success expectations, and attribute success and failure to luck and aptitude. This makes stopping smoking, losing weight, and escaping physical violence difficult for adults.

Verbal Bullying

Bullying is purposeful and sustained damage or pain, under the APA (Bullying, n.d.). Bullying can be verbal, nonverbal, or concealed, according to APA. Verbal bullying involves threats or damage (Marshall-Seslar 2023).

According to Becker's Labelling Theory, Mayumi mocks Ogob's unpleasant appearance. Mayumi considers Ogob inept and unfit since he is ugly. According to Bem's Gender Schema Theory, this may impact students' opinions of others. It may also perpetuate the impression that women are shallow and only like attractive people. Shallow female characters in literature may cause gender and social conflict.

The Legend of Pagatpat says children bully Agat to hurt him (Subedi 2020). Agat sobbed about youth bullying. Crying means criticism harmed Agat. Bullying increases despair, anxiety, peer rejection, suicidal ideation, and health, social, and educational concerns (Halliday et al. 2021). Agat undoubtedly was bullied, but the story did not mention it.

Pagatpat folklore suggests ancient bullying. Modern bullying may result. Children and legend readers can imitate the bully. They learn easily from books and nature. Using this for instruction may increase bullying.

Trends of Manifestation of Different Gender-sensitivity and Social Equality Issues Gender-sensitivity Issues

The gender-sensitive issues in this research refer to the words and terminologies in the passages in the Pinaggikanan Legends that show gender gap or gender inequality.

Table 6 shows the trends of manifestation of gender-sensitivity issues based on the identified passages from the Legend of Calauag, Legend of Sua, and Legend of May-ogob.

Table 6 reveals gender-sensitivity issues in the Legends of Calauag, Sua, and May-Ogob, with stereotyping being the leading issue related to gender roles and weaker sex.

Pinaggikanan Legends reflect communal values and customs. The gender-sensitive issues in other literary works (Casil-Batang 2021; Tabassum and Nayak 2021) show that stereotyping existed before the ancestors developed it.

Gender-sensitive issues in Pinaggikanan's stories highlight the influence of gender roles on women's vulnerability, limiting their talents and abilities. This can lead to a negative perception of women's vulnerability, affecting their self-confidence and self-esteem.

Social Equality Issues

The research explores the concept of equal treatment, equal opportunities, and respecting individual rights, as illustrated in Table 7.

Table 6: Trends of manifestation of gender-sensitive issues in Pinaggikanan Legends

Gender-sensitive issues	Pinaggikananan legends						Total
	Calauag		Sua		May-Ogob		
	M	W	M	W	M	W	
Stereotyping							
Gender role	1	1					2
Women as the weaker sex/Learned helplessness				1		1	2
Total							4
Legend:							

W: Women
M: Men

Table 7: Trends of manifestation of social equality in Pinaggikanan Legends

Social equality issues	Pinaggikanan legends				Total
	Calauag	Mabolo	May-ogob	Pagatpat	
Child labour	1				1
Interpersonal violence		1			1
Appearance-based discrimination of lookism		1			1
Verbal bullying			1	1	2
Total					**5**

Verbal bullying outnumbered child labour, interpersonal violence, and lookism in the Legends of Calauag, Mabolo, and Pagatpat. The researcher also found that all social equality issues in the legends affected men. The Pre-colonial Period may explain this result. Filipino women, especially Babaylans, played an important role in society (Patajo-Kapunan 2016). They held high positions (Galila and Kularts 2021; Certeza-Narcida 2020), had power and influence (Fluckiger 2017), and were respected (Saldua 2012). These may explain why exclusively men suffered from social equality concerns. Before colonisation, the Philippines was matriarchal (Galila and Kularts 2021).

Verbal bullying outnumbered child labour, interpersonal violence, and lookism in the Legends of Calauag, Mabolo, and Pagatpat.

CONCLUSION

The research analysed the Pinaggikanan Legends from the 3rd District of Camarines Sur in the Bicol Region, focusing on gender sensitivity and social equality. The analysis revealed that there are gender-sensitivity issues, such as gender roles and women as the weaker sex or "learned helplessness" manifesting gender stereotyping, and that there are social equality issues such as child labour, interpersonal violence, appearance-based discrimination of lookism, and verbal bullying. Verbal bullying manifested as the top issue. Additionally, it was disclosed that all men were involved in social equality issues.

RECOMMENDATIONS

The researcher found it beneficial to enhance the Pinaggikanan Legends by rewriting them and eradicating all the terms and words that manifest gender sensitivity and social equality issues. The enhanced gender-sensitive Pinaggikanan Legends could also serve as supplementary readings in the General Education Course (GEC 11) with the title of "Gender and Society," particularly in Higher Education Programs. Moreover, the enhanced gender-sensitive Pinaggikanan Legends will remain as essential localised, contextualised, and indigenised Instructional Learning Materials for the student interns, particularly in Filipino Literature.

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