

# Analysis of Pinaggikanan Stories in 2nd District of Camarines Sur Through the Lens of Gender Sensitivity

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## **Abstract**

In order to identify the passages in Pinaggikanan stories that reflect gender issues namely: (1) health; (2) women portrayal in media; (3) discrimination in education; (4) participation and representation (5) violence; (6) disaster risk and (7) marriage and family relations, this study was conducted. The study aimed to determine the trend of manifestation on different gender issues in Pinaggikanan stories and rewrite selected Pinaggikanan stories using gender-neutral, non-discriminating, and non-stereotyping languages. Guided by the study's main objective, data was collected in the analysis of the contents of stories to determine the gender issues present in each story. The data gathered were organized, evaluated as well as analyzed by experts. These were done through a workshop of the panel of evaluators that determined the gender issues in each story. Additionally, a frequency count method was employed to identify trends in the manifestation of gender issues within the Pinaggikanan stories. Moreover, the validation of the output was evaluated by a panel of experts.

**Keywords:** Gender Sensitivity, Pinaggikanan Stories, Gender Issues

## **1. Introduction**

In literature, the evolution of the struggle of Filipino women for equality is undeniably expressed and emphasized by both male and female writers. Gender sensitive issues are depicted in some literary writings but become helpful and educative. Though there are some points of inequality, this was necessary to show and understand the society. The concept to identify the different issues of Gender Sensitivity in Literature most particularly in stories is to analyze the content of such literary writing. Literature here has to be scanned for the stereotypical roles played by males and females, which would go according to society's way. The second essential thing is handling the content effectively at the time of classroom discussion. Simultaneously, the Department of Education strongly advocates for the utilization of original Bicol literatures, sourced from various local media such as newspapers, magazines, journals, references, and pamphlets, to enrich linguistic and literary learning. This recommendation is firmly rooted in Art. XIV sec. 15 of the Constitution, which highlights the State's duty to conserve, promote, and popularize the nation's historical and cultural heritage and artistic creations. Recognizing the historical and cultural heritage as a potent force in nurturing nationalism and patriotism among Filipinos, the government directs language and literature educators to seek out indigenous, high-quality Bicol literary pieces in both prose and poetry. These pieces can serve diverse educational purposes, including teaching drills, motivation, evaluation, and other applications that enhance the competencies of students. It is imperative that the

utilization of Bicol Literature in education is carried out with a keen awareness of gender sensitivity to benefit learners fully.

In 2015, Dr. Gloria Osea and her research team compiled the Pinaggikanan Stories, a collection of legends from District 1-5 of Camarines Sur, spanning its municipalities. This compilation was part of a broader research project titled "Pinaggikanan: Toponyms of Barangays and Municipalities in the Province of Camarines Sur." The project's objectives encompassed the exploration of the botanical origins of place names, local awareness and appreciation of these origins, historical and cultural activities associated with these places, and the creation of Pinaggikanan folktales specifically, on the 2nd congressional district of Camarines Sur, where it consists of the following municipalities of Gainza, Libmanan, Milaor, Minalabac, Pamplona, Pasacao, and San Fernando. These folktales, derived from historical accounts, were intended to serve as educational materials for culture-based teaching within the K-12 curriculum.

Acknowledging the drawbacks of past efforts and recognizing the significance of gender sensitivity in literature, the Central Bicol State University of Agriculture (CBSUA) had initiated this study to evaluate gender-sensitive language within the Pinaggikanan Stories (Legends of Camarines Sur. This endeavor aligns with Republic Act No. 7356, Section 7, which underscores the collective responsibility of Filipino citizens to protect and preserve the nation's historical and cultural heritage and resources. Furthermore, Section 3 of the same act mandates the development, promotion, and preservation of a national Filipino culture that plays a pivotal role in shaping the economic, social, and political life of the Philippines. Consequently, the Philippine government, through its agencies, educational institutions, and educators, holds the citizen's obligation to safeguard and promote this rich cultural legacy.

In the context of the study, Gender sensitivity, pertains to the ability to recognize and highlight existing gender differences, issues, and inequalities and to incorporate this awareness into the design and execution of strategies and actions.

This research sought to contribute substantially to the ongoing dialogue surrounding gender sensitivity in literature by using specific narratives from the cultural heritage of Camarines Sur, specifically the 2nd Congressional District of the province to preserve cultural richness while fostering a more equitable and inclusive society.

## 2. Objectives

The study generally aimed to rewrite the Pinaggikanan stories to become gender-based reading materials. Specifically, it aimed to:

1. Identify the passages in Pinaggikanan stories that reflect gender issues namely: (1) health, (2) women portrayal in media, (3) discrimination in education, (4) participation and representation (5) violence, (6) disaster risk and (7) marriage and family relations.
2. Determine the trend of manifestation of different gender issues on Pinaggikanan stories.
3. Analyze the Pinaggikanan Stories whether they are free from gender issues.

## 3. Methodology

This research project employed qualitative research design. The qualitative data was collected in the analysis of the contents of stories to determine the gender issues present in each story. These were done through a workshop of the panel of evaluators that determined the gender issues in each story. However, the trend of manifestation of gender issues in Pinaggikanan stories was determined through frequency count. Moreover, the validation of the output was evaluated by a panel of experts.

### 3.1 Scoring Procedure

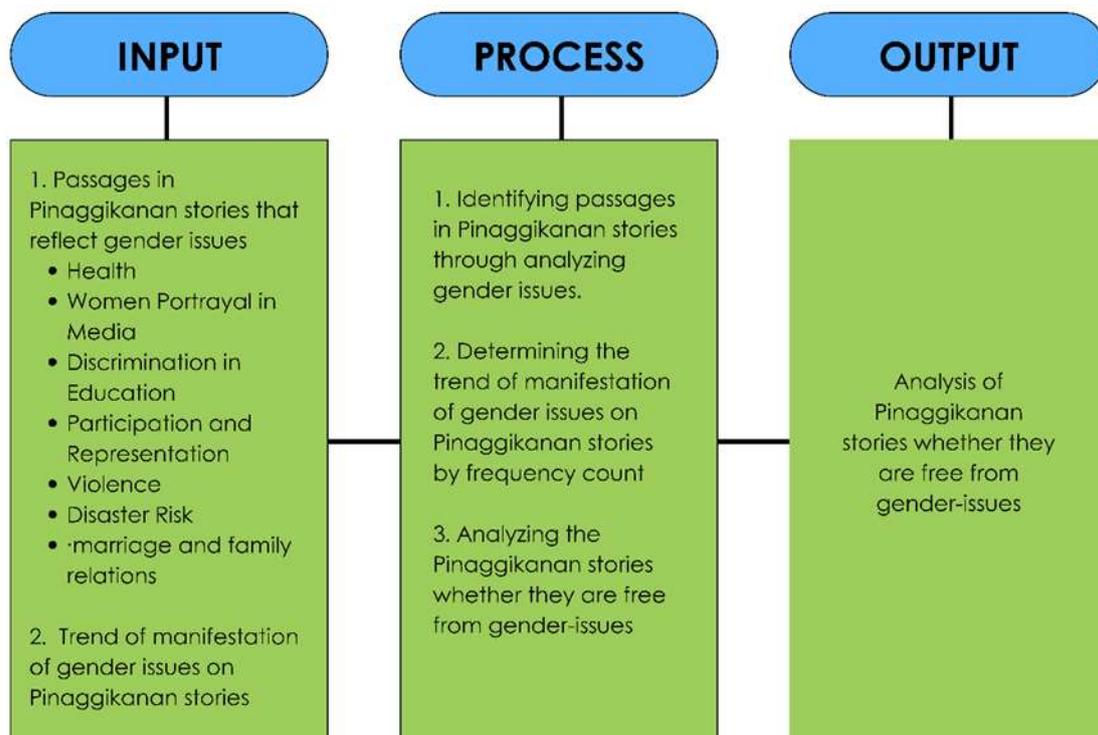
This research project involved a qualitative methodology. Initially, a diverse set of Pinaggikanan stories was selected to represent a wide range of themes and topics. A panel of evaluators, well-versed in gender issues and Pinaggikanan stories, convened in workshops where they meticulously examined each story. During these sessions, the evaluators adhered to guidelines based on the seven gender issues outlined in the Magna Carta of Women Act. Their task was to identify and annotate passages within the stories that reflected these gender issues, creating a comprehensive record of their findings.

Following the qualitative analysis, the identified passages were systematically categorized according to the specific gender issues they represented, and a frequency count was performed to quantify the prevalence of each issue across the entire dataset of Pinaggikanan stories. This analysis allowed the researchers to determine the trend of manifestation of different gender issues over time and across various story types.

To ensure the validity of the research output, a panel of experts was engaged to evaluate and validate the results of the analysis, particularly the identification of gender issues within the stories. This comprehensive data gathering procedure aimed to provide a robust foundation for subsequent efforts, such as the rewriting of selected Pinaggikanan stories using gender-neutral, non-discriminatory, and non-stereotyping language, thus contributing to a more inclusive narrative representation.

### 3.2 Framework of the Study

Figure 1. The conceptual framework of the study



The input, process, and output model were the foundation of the study's design. Researchers collected passages from Pinaggikanan stories that were assumed to have gender-related issues, such as health, women's representation in the media, discrimination in education, participation and representation, violence, disaster risk, marriage, and family relationships. The inputs in the study were passages in Pinaggikanan stories that reflect gender issues, and the trend of manifestation of gender issues on

Pinaggikanan stories. The processes involved several key activities. First, was to identify passages in Pinaggikanan stories through analyzing gender issues. Second, to determine the trend of manifestation of gender issues on Pinaggikanan stories by frequency count. This step was done to understand how these issues manifest within the stories. Lastly, analysis of the passages was conducted to assess the selected Pinaggikanan stories if they are gender-neutral, non-discriminating, and non- stereotyping.

The expected output of the study is the culmination of the process. It may contain the rewritten Pinaggikanan stories that may have been carefully crafted to adhere to principles of gender neutrality, non-discrimination, and the avoidance of stereotypes. These revised stories are intended to contribute positively to the discourse on gender issues and promote more inclusive and fair narratives within the Pinaggikanan stories. Overall, the Input, Process, and Output model provides a structured framework for understanding how the study was conducted and what the researchers aimed to achieve.

#### 4. Results and Discussion

This presents the analysis and interpretation of the data gathered in the study. The presentation of the data follows the logical arrangement of the objectives.

##### 4.1 Passages in Pinaggikanan stories that reflect Gender Issues

**Table 1. Passages in Pinaggikanan stories in 2nd District of Camarines Sur portraying Gender Issues**

Gender Issue	Stories/Legends	Passage/s
<b>Health</b>	Bikal	<i>"Sa kanilang lugar sila lamang ang hindi biniyayaan ng anak."</i>
	Cagbunga	<i>"Isang araw nagkasakit ng malubha ang bata. Walang sinuman ang nakakapagpagaling ditto. Kaya hindi nagtagal namatay din si Cagbunga."</i>
	Maydaso	<i>"Masayang namumuhay ang mag-asawa subalit hindi sila mabiyayaan ng anak. Isang araw habang namamsyal ang asawang babae bigla na lamang siyang nasindak nang Makita ang isang nakahandusay na matandang pulubi na walang malay at sugatan ang noo."</i>
<b>Women Portrayal in Media</b>	Mambulo	<i>"Sa palasyo mahigpit na ipinag-uutos ng hari at reyna na walang sinuman ang magdadala ng salamin sa Prinsesa sapagkat iniawasan nila na makita nito ang kanyang mukha. Sapagkat ang kanyang mukha ay puno ng malalaking nunal na kulay itim."</i>
	Cagbunga	<i>"Malaki ang kanyang mata, sarat ang kanyang ilong at malaki ang kanyang mga bisig. Ang pangalan niya ay Bucag."</i>
	Cabugao	<i>"May isang matandang dalaga na hukluban ng sama Cabugao ang kanyang pangalan. Nag-iisa lamang siyang naninirahan kasama ang kanyang mga alagang mababagsik na aso. Wala siyang naging kaibigan sa lugar na iyon dahil sa kanyang kasungitan."</i>

	Camambungan	<i>"Siya ay mayabang at masyadong mataas ang pagtingin sa sarili. Lahat ng makasalubong niyang magandang babae ay nililigawan niya. Maraming dalaga ang nagagalit sa kanyang pag-uugali sapagkat ubod siyang kayabangan."</i>
<b>Discrimination in Education</b>	Camambungan	<i>"Hindi ka talaga maganda! Ang mga mata mo ay duling, ang ilong mo ay pango at mga tenga mo ay matulis!", sigaw ng binatang hambog."</i>
<b>Participation and Representation</b>	Bikal	<i>"Hindi ito sumasama sa mag-asawa sa pagtatrabaho, bagkus ay nagpapaiwan ito sa bahay. Buong akala ng mag-asawa na sa pag-uwi nila ay nakahanda na ang kanilang hapunan ngunit kabaliktaran lagi ang nangyayari. Maghapon itong nakahilata at wala man lamang naihandang makakain sapagkat laging dahilan nito ay walang panggatong."</i>
	Duang-Niyog	<i>"Noong unang panahon, sa isang malayong lugar nakatira ang isang magsasaka na nangganggalang Mang Domeng. Salat man sa pera. Ngunit siya ay mayroong masayang pamumuhay. Hindi siya nagkulang na turuan ng kagandahang asal kahit wala na siyang asawa."</i>
<b>Violence</b>	Bikal	<i>"Isang araw nagdilim ang paningin ni Berting at binigyan nya ng isang malakas na suntok si Kalisto at bigla na lamang nasambit na sana ay naging panggatong ka na lang."</i>
	Bagamelon	<i>"Itinakas ni Prinsipe Bagasbas ang Prinsesa. Agad na naman iyong nalaman ng amang hari ni Melona. Sa sobrang galit ng hari ay sinumpa niya ang dalawa."</i>
<b>Disaster Risk</b>	Mantalisay	<i>"Noong matapos ang digmaan sa laban ng mga Kastila, lumipat ang mga tao sa kabundukan sapagkat takot sila sa mga dayuhan at upang makaiwas na rin sa gulo"</i>
<b>Marriage and Family</b>	Bagamelon	<i>"Nalaman ito ng amang hari ni Melona at tutol ito sa kanilang relasyon sapagkat nalaman nito na ang lalaki ay kabilang sa kaharian ng Bagalonya na matagal na nilang kaaway. Inutusan ng hari ang Prinsesa na layuan si Prinsipe Bagasbas ngunit di niya ito sinunod."</i>

Presented in Table 1 are the identified passages in Pinaggikanan stories in 2nd Congressional District of Camarines Sur that reflects gender issues. These passages are systematically classified into distinct categories of gender issues including health, portrayal of women in media, educational discrimination, participation and representation, instances of violence, disaster risk, marriage and family relations.

Under health, three passages were identified from Bikal, Cagbunga, and Maydaso. These passages are "Sa kanilang lugar sila lamang ang hindi biniyayaan ng anak." from Bikal, "Isang araw nagkasakit ng malubha ang bata. Walang sinuman ang nakapagpagaling ditto. Kaya hindi nagtagal namatay din si Cagbunga." from Cagbunga, and "Masayang namumuhay ang mag-asawa subalit hindi sila mabiyayaan ng anak. Isang araw habang namamsyal ang asawang babae bigla na lamang siyang nasindak nang Makita ang isang nakahandusay na matandang pulubi na walang malay at sugatan ang noo." from Maydaso.

There are four passages identified under Women Portrayal in Media which came from Mambulo, Cagbunga, Cabugao, and Camambungan. These passages are "Sa palasyo mahigpit na ipinag-uutos ng hari at reyna na walang sinuman ang magdadala ng salamin sa Prinsesa sapagkat iniwasan nila na makita nito ang kanyang mukha. Sapagkat ang kanyang mukha ay puno ng malalaking nunal na kulay itim." from Mambulo, "Malaki ang kanyang mata, sarat ang kanyang ilong at malaki ang kanyang mga bisig. Ang pangalan niya ay Bucag." from Cagbunga, "May isang matandang dalaga na hukluban ng sama Cabugao ang kanyang pangalan. Nag-iisa lamang siyang naninirahan kasama ang kanyang mga alagang mababagsik na aso. Wala siyang naging kaibigan sa lugar na iyon dahil sa kanyang kasungitan." from Cabugao, and "Siya ay mayabang at masyadong mataas ang pagtingin sa sarili. Lahat ng makasalubong niyang magandang babae ay nililigawan niya. Maraming dalaga ang nagagalit sa kanyang pag-uugali sapagkat ubod siyang kayabangan." from Camambungan.

For Discrimination in Education, one passage was identified. This is the passage from Camambungan and reads: "Hindi ka talaga maganda! Ang mga mata mo ay duling, ang ilong mo ay pango at mga tenga mo ay matulis!", sigaw ng binatang hambog.". On the other hand, there are two passages identified under Participation and Representation coming from Bikal and Duang\_Niyog. These passages are "Hindi ito sumasama sa mag-asawa sa pagtatrabaho, bagkus ay nagpapaiwan ito sa bahay. Buong akala ng mag-asawa na sa pag- uwi nila ay nakahanda na ang kanilang hapunan ngunit kabaliktaran lagi ang nangyayari. Maghapon itong nakahilata at wala man lamang naihandang makakain sapagkat laging dahilan nito ay walang panggatong." from Bikal and "Noong unang panahon, sa isang malayong lugar nakatira ang isang magsasaka na nangganggalang Mang Domeng. Salat man sa pera. Ngunit siya ay mayroong masayang pamumuhay. Hindi siya nagkulang na turuan ng kagandahang asal kahit wala na siyang asawa." from Duang-Niyog.

Under Violence, two passages were identified from Bikal and Bagamelon. These passages are "Isang araw nagdilim ang paningin ni Berting at binigyan nya ng isang malakas na suntok si Kalisto at bigla na lamang nasambit na sana ay naging panggatong ka na lang." from Bikal and "Itinakas ni Prinsipe Bagasbas ang Prinsesa. Agad na naman iyong nalaman ng amang hari ni Melona. Sa sobrang galit ng hari ay sinumpa niya ang dalawa." from Bagamelon.

Lastly, both of Disaster Risk and Marriage and Family has one passage each. These are "Noong matapos ang digmaan sa laban ng mga Kastila, lumipat ang mga tao sa kabundukan sapagkat takot sila sa mga dayuhan at upang makaiwas na rin sa gulo". from Mantalisay that portrays disaster vulnerability of the community. Meanwhile, the passage "Nalaman ito ng amang hari ni Melona at tutol ito sa kanilang relasyon sapagkat nalaman nito na ang lalaki ay kabilang sa kaharian ng Bagalonya na matagal na nilang kaaway. Inutusan ng hari ang Prinsesa na layuan si Prinsipe Bagasbas ngunit di niya ito sinunod." from Bagamelon reflect how gender issues could be influenced by political and familial factors in the context of marriage and family.

**4.2 Trend of Manifestation of Different Gender issues in Pinaggikanan Stories in 2nd District**

**Table 2. Trend of Manifestation of Different Gender issues in Pinaggikanan stories in 2nd Congressional District of Camarines Sur**

Gender Issues	Frequency	Rank
Health	3	2
Women/Men Portrayal in media/IMs	4	1
Discrimination in Education/Identity/	1	4

Participation and Representation	2	3
Violence	2	3
Disaster Risk	1	4
Marriage and Family Relations and others	1	4

The category "Health" has a count of 3 in the second column, suggesting that health-related gender issues are considered important. "Women/Men Portrayal in media/IMs" has a count of 4, indicating the significance of the portrayal of women and men in media and instant messaging. On the other hand, "Discrimination in Education/Identity" has a count of 1, implying that issues related to discrimination in education and identity might not be as significant in this context.

Similarly, "Participation and Representation" has a count of 2, suggesting moderate importance, while "Violence" also has a count of 2, reflecting its significance. "Disaster Risk" has a count of 1, indicating that the impact of disasters on different genders is not highly significant within this context. Lastly, "Marriage and Family Relations and others" also has a count of 1, suggesting that issues related to marriage, family relations, and miscellaneous topics are not as prominent as some other categories.

### 4.3 Analysis of the Pinaggikanan Stories whether they are Free from Gender Issues

To assess the portrayal of gender sensitivity in the Pinaggikanan stories, the researcher has conducted an analysis of selected passages, the findings of which are presented below.

#### 4.3.1 Health

In Bikal, the passage "Sa kanilang lugar sila lamang ang hindi biniyayaan ng anak" suggested societal pressure and expectations surrounding gender roles and fertility in relation to health. This highlighted the emotional and social dimensions of gender-related health issues, particularly concerning infertility.

Moving on to Cagbunga, the line "Isang araw nagkasakit ng malubha ang bata. Walang sinuman ang nakakapagpagaling dito. Kaya hindi nagtagal namatay din si Cagbunga" reflected broader issues of limited access to healthcare or health disparities that could affect individuals, irrespective of gender. This passage underscored the importance of healthcare accessibility and its impact on health outcomes.

Similarly, in Maydaso, we encountered the passage "Masayang namumuhay ang mag-asawa subalit hindi sila mabiyayaan ng anak. Isang araw habang namamasyal ang asawang babae bigla na lamang siyang nasindak nang makita ang isang nakahandusay na matandang pulubi na walang malay at sugatan ang noo." This passage depicted the distress caused by their inability to have children, emphasizing the emotional and social dimensions of gender-related health issues, particularly related to infertility.

However, upon evaluation, it was noted that the Maycatmon, Mantalisay, Mambulo, Cabugao, Antipolo, Duang-Niyog, Manapao, Bagamelon, and Camambugan did not seem to exhibit gender issues regarding health in the provided passages.

These findings aligned with the research in the journal titled "The relationship between stress and infertility" by Domar et al. (2028). The research explained that infertility could lead to feelings of shame, guilt, and low self-esteem, contributing to varying degrees of depression, anxiety, distress, and a poor quality of life. It was a life crisis that had affected individuals globally, particularly women who had reported elevated levels of anxiety and depression in response to infertility-related stress.

#### 4.3.2 Women Portrayal in Media

Across the world, there was a striking disparity between the media representation of women and men. Women were significantly underrepresented in various forms of media. They appeared as subjects in only a quarter of television, radio, and print news stories. In a 2015 report, women had accounted for a mere

19% of experts featured in news stories and only 37% of reporters globally. This underrepresentation of women in media was a pervasive issue with far-reaching implications.

Turning to the passages from the Mambulo, "Sa palasyo mahigpit na ipinag-uutos ng hari at reyna na walang sinuman ang magdadala ng salamin sa Prinsesa sapagkat iniwasan nila na makita nito ang kanyang mukha. Sapagkat ang kanyang mukha ay puno ng malalaking nunal na kulay itim." This narrative had aligned with the media's tendency to prioritize a woman's physical appearance over her other qualities.

Similarly, in the Cagbunga legends, we had found in the line, "Malaki ang kanyang mata, sarat ang kanyang ilong at malaki ang kanyang mga bisig. Ang pangalan niya ay Bucag." Such a representation had been consistent with the broader media trend that often reduce women to their physical attributes, frequently emphasizing physical appearance as a distinguishing trait while neglecting to provide details about her character, upbringing, or agency.

Additionally, in the Cabugao, we had encountered another example of gender issue in media portrayal. The passage, "May isang matandang dalaga na hukluban ng sama Cabugao ang kanyang pangalan. Nag-iisa lamang siyang naninirahan kasama ang kanyang mga alagang mababagsik na aso. Wala siyang naging kaibigan sa lugar na iyon dahil sa kanyang kasungitan." It had perpetuated the stereotype of older single women as unfriendly or difficult, which could reinforce negative perceptions and biases about women who did not conform to traditional marital expectations in media.

Similarly, in Camambugan, we had seen another portrayal issue in media: "Siya ay mayabang at masyadong mataas ang pagtingin sa sarili. Lahat ng makasalubong niyang magandang babae ay nililigawan niya. Maraming dalaga ang nagagalit sa kanyang pag-uugali sapagkat ubod siyang kayabangan." The line had depicted a character who was portrayed as arrogant and overly confident, particularly in his interactions with women. It had reflected a common media trope where male characters were shown pursuing multiple women and displaying conceited behavior, often without facing significant consequences. This could perpetuate stereotypes of male entitlement and the objectification of women in media.

These examples highlighted a common theme: the media's tendency to prioritize women's physical appearance over their capabilities or personalities. This issue had been further supported by research, such as the journal "The Media's Effect on Women's Body Image," which had indicated that the culture at large continued to place significant emphasis on how women looked. These beauty standards, largely propagated through the media, had had drastic impacts on young women and their body image. The portrayal of women in media had significantly influenced their body image and self-esteem.

#### **4.3.3 Discrimination in Education**

In the passage from Barangay Camambugan, "Hindi ka talaga maganda! Ang mga mata mo ay duling, ang ilong mo ay pango at mga tenga mo ay matulis! sigaw ng binatang hambog." This passage vividly illustrated gender-related discrimination in education. It employed derogatory language and appearance-based insults to demeaned and belittled an individual, perpetuating harmful stereotypes and reinforcing gender-based discrimination.

Discrimination based on gender, gender identity, or sexual orientation had far-reaching and detrimental impacts on those who experienced it. This held particularly true in environments that were supposed to reward talent and hard work with recognition and opportunity, as highlighted in studies by Asquith et al. (2019) and Levchak (2013). Experiences of discrimination based on gender, gender identity, or sexual orientation in the postsecondary context, for instance, had profound emotional consequences for many students.

#### 4.3.4 Participation and Representation

In the passage on Pinaggikanan story of Bikal, “Hindi ito sumasama sa mag-asawa sa pagtatrabaho, bagkus ay nagpapaiwan ito sa bahay. Buong akala ng mag-asawa na sa pag-uwi nila ay nakahanda na ang kanilang hapunan ngunit kabaliktaran lagi ang nangyayari. Maghapon itong nakahilata at wala man lamang naihandang makakain sapagkat laging dahilan nito ay walang panggatong.” This passage portrayed a traditional gender role reinforcing a stereotype of women's roles, highlighting the unequal participation and representation of genders in the context.

In the passage of stories in Duang-Niyog “Noong unang panahon, sa isang malayong lugar nakatira ang isang magsasaka na nanggagalang Mang Domeng. Salat man sa pera. Ngunit siya ay mayroong masayang pamumuhay. Hindi siya nagkulang na turuan ng kagandahang asal kahit wala na siyang asawa.” This passage depicted a content and morally upright life, potentially challenging traditional gender roles and suggesting that happiness and values weren't solely tied to gender or marital status.

Gender stereotypes were preconceived notions about the roles, attributes, and characteristics of men and women. These stereotypes perpetuated inequalities and were a frequent cause of discrimination against women. The United Nations Human Rights indicated that whether overtly hostile (such as "women are irrational") or seemingly benign ("women are nurturing"), harmful stereotypes perpetuated inequalities. For example, the traditional view of women as caregivers. Wrongful gender stereotyping was a frequent cause of discrimination against women. It was a contributing factor in violations of a vast array of rights such as the right to health, adequate standard of living, education, marriage and family relations, work, freedom of expression, freedom of movement, political participation and representation, effective remedy, and freedom from gender-based violence.

#### 4.3.5 Violence

In the Pinaggikanan stories of Bikal, a line, “Isang araw nagdilim ang paningin ni Berting at binigyan nya ng isang malakas na suntok si Kalisto at bigla na lamang nasambit na sana ay naging panggatong ka na lang.” This passage implied dehumanization and aggression based on gender.

On Bagamelon story, “Itinakas ni Prinsipe Bagasbas ang Prinsesa. Agad na naman iyong nalaman ng amang hari ni Melona. Sa sobrang galit ng hari ay sinumpa niya ang dalawa,” there is a similar pattern of gender-based violence. It involved Prinsipe Bagasbas kidnapping the Prinsesa, which quickly came to the attention of Melona's father. Fueled by anger, the king had placed a curse upon the two. This passage depicted gender-based violence through the suggestion of control and punishment of women's choices and actions by male authority figures. It's important to note that both women and men experienced gender-based violence, as highlighted by the European Institute for Gender Equality in 2023. However, it was crucial to acknowledge that the majority of victims were women and girls. UN Women further indicated that violence against women disproportionately affected low- and lower-middle-income countries and regions. These stories and statistics underscored the pervasive issue of gender-based violence, showing that it was not limited to fictional tales but also a harsh reality faced by many around the world.

#### 4.3.6 Disaster Risk

In the passages on the Pinaggikanan on Mantalisay, “Noong matapos ang digmaan sa laban ng mga Kastila, lumipat ang mga tao sa kabundukan sapagkat takot sila sa mga dayuhan at upang makaiwas na rin sa gulo”. This line directly addressed gender issues related to the impact of disaster; it also primarily discussed people's relocation to the mountains after the Spanish-American War due to fear of foreigners and the desire to avoid conflict.

#### 4.3.7 Marriage and Family

In the Pinaggikakan stories of Bagamelon, this passage “Nalaman ito ng amang hari ni Melona at tutol ito sa kanilang relasyon sapagkat nalaman nito na ang lalaki ay kabilang sa kaharian ng Bagalonya na matagal na nilang kaaway. Inutusan ng hari ang Prinsesa na layuan si Prinsipe Bagasbas ngunit di niya ito sinunod.” suggested, reflecting how gender issues could be influenced by political and familial factors in the context of marriage and family. Family formation had played an important role in the transmission of gender norms across generations. Values, such as gender attitudes, and behavior, such as political participation, were transferred from parents to children across generations (Westholm Reference Westholm, 1991; Westholm and Niemi Reference Westholm and Niemi, 1992). Family formation had happened in all generations, had been influenced by the parents, and had been a gendered process in which daughters had learned from their mothers and sons from their fathers (Fernández, Fogli, and Olivetti Reference Fernández, Fogli and Olivetti, 2004).

Upon the analysis of different Pinaggikakan passages all stories in 2nd District, it was found that they were written in gender-fair language. However, there are gender issues solely in the story of Camambugan, the gender issues were discrimination based on appearance and identity. A young, arrogant man had cruelly exclaimed, "Hindi ka talaga maganda! Ang mga mata mo ay duling, ang ilong mo ay pango at mga tenga mo ay matulis!" In this non-stereotyping description, the focus remained on the unique qualities of the individual's appearance without resorting to derogatory comments or perpetuating stereotypes about physical features.

The results show that Bikol stories are written in gender fair language. The passage “Sa kanilang lugar sila lamang ang hindi biniyayaan ng anak” in Bikal was expressed in a free from gender discrimination and stereotypes. Gender-neutral pronoun “sila” indicates an inclusive approach in telling the story and avoiding assumptions about the gender of the individuals involved. The same pattern is observed in the passages of different Pinaggikakan stories in 2nd district that they were written in gender-fair language. However, despite these stories are written in a gender sensitive manner, the stories depict gender issues including health, women portrayal in media, discrimination in education, participation and representation, violence, disaster risk, and marriage and family relations which reflects various experiences and perspectives of the Bicolanos.

Overall, the use of gender fair language in Bikol stories is consistent in the Pinaggikakan stories of 2nd district which are significant to promote a more inclusive and respectful literary landscape. Based on this analysis, the researcher reject rewriting of the Pinaggikakan stories since they were written in gender-neutral, non-discriminating, and non-stereotyping language.

#### 5. Conclusion

This research aimed to gather the insight through employed qualitative methodology. Where the qualitative data was collected in the analysis of the contents of stories to determine the gender issues present in each story. These were done through a workshop of the panel of evaluators that determined the gender issues in each story. However, the trend of manifestation of gender issues in Pinaggikakan stories was determined through frequency count. Moreover, the validation of the output was evaluated by a panel of experts.

It can be concluded that in health, it discusses disparities in the representation of gender roles and fertility in Bikal, emphasizing the emotional and social dimensions of gender-related health issues, particularly infertility. It also highlights healthcare accessibility issues in Cagbunga, indicating broader concerns about

limited access to healthcare and health disparities that affect individuals regardless of gender. Additionally, in the barangay of Maydaso, it portrays the distress caused by infertility, further underlining the emotional and social aspects of gender-related health issues.

Switching to the portrayal of women in media, the statement emphasizes the global underrepresentation of women and how they are often reduced to their physical appearance. Examples from various stories, such as Mambulo, Cagbunga, Cabugao, and Camambugan, illustrate the media's tendency to prioritize physical attributes over other qualities, perpetuating stereotypes and objectification. It also references research highlighting the significant impact of media on women's body image and self-esteem.

In the context of education, the in the passage from Camambugan illustrates gender-related discrimination through derogatory language and appearance-based insults. It points out that discrimination based on gender, gender identity, or sexual orientation has detrimental consequences, especially in educational environments that should reward talent and hard work.

Furthermore, the statement touches on participation and representation issues, such as traditional gender roles and stereotypes in the story, Bikal and the potential challenge to these norms in Duang-Niyog. It underscores how gender stereotypes can perpetuate inequalities and lead to discrimination against women. Gender-based violence is also addressed, with examples from the stories Bikal and Bagamelon depicting aggression and control over women by male figures. It acknowledges that both men and women can be victims of gender-based violence but emphasizes the disproportionate impact on women, particularly in lower-income countries.

Lastly, the statement mentions gender issues related to the impact of disasters, as seen in the story Mantalisay, and how political and familial factors can influence gender dynamics, particularly in the context of marriage and family, as illustrated in Bagamelon. Overall, the study highlights the multifaceted nature of gender-related issues in various aspects of society.

The provided frequency count data categorizes various aspects of gender-related concerns. It is structured as a matrix with two columns: the first column represents specific categories or topics related to gender issues, while the second column indicates the level of importance or significance of each category. "Health" is assigned a count of 3, highlighting the importance of health-related gender issues. "Women/Men Portrayal in media/IMs" receives a count of 4, underscoring the significance of how women and men are portrayed in media and instant messaging. In contrast, "Discrimination in Education/Identity" has a count of 1, suggesting that issues related to discrimination in education and identity may not be as significant in this context. "Participation and Representation" and "Violence" both have counts of 2, indicating moderate importance. "Affected by Disaster" has a count of 1, implying that the impact of disasters on different genders is not highly significant here. Lastly, "Marriage and Family Relations and others" also receives a count of 1, suggesting that issues related to marriage, family relations, and miscellaneous topics are not as prominent as some other categories in this context.

The evaluation of various Pinaggikanan passages reveals that all stories in the 2nd District exhibit sensitivity to gender language. However, specific gender issues are present only in the story of Camambugan, where discrimination based on appearance and identity is highlighted. A young and arrogant man is depicted making hurtful remarks about someone's physical appearance, stating, "Hindi ka talaga maganda! Ang mga mata mo ay duling, ang ilong mo ay pango at mga tenga mo ay matulis!" Notably, this description avoids stereotyping and focuses on the individual's unique physical qualities without resorting to derogatory comments or perpetuating harmful stereotypes. Consequently, this assessment demonstrates that Bikol stories overall exhibit sensitivity to gender language.

## 6. Recommendations

Based on the results of this study, the researcher recommend the following:

1. Since those passages were already subjected to evaluation, it is recommended to further subject the passages using lens of gender-fairness and responsiveness to deeply identify whether the stories hold other gender issues.
2. The researcher recommends the use of the Pinaggikanan stories as instructional materials for elective courses like Gender and Society.
3. Since all stories belonging to the 2nd Congressional District of Camarines Sur used gender sensitive language, it is suggested to analyze other stories in other congressional districts in Camarines Sur and other provinces to further subject whether the Bicol Languages are gender sensitive.

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