

Folkloristics: Reviving Untold Folktales of the Silent Generation in the Municipality of Gubat for Localized Curriculum Integration

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Abstract: This narrative-qualitative study documented, analyzed, and synthesized the social, cultural, and moral values embedded in the local tales of Gubat, Sorsogon, aiming to revitalize untold folktales facing modern erosion. Utilizing a phenomenological approach, data were primarily gathered through in-depth, semi-structured interviews and focused group discussions with elderly residents, cultural custodians, and local educators recognized as key informants. The collected narratives were subjected to thematic and content analysis to systematically identify recurring motifs and the underlying ethical and cultural lessons they convey. The investigation successfully cataloged a significant number of distinct local tales, such as Sewing at Night, The Strange Noise, and The Legend of the Pearl at Balud Del Sur, and prevailing folk beliefs, establishing them as vital, informal educational curricula. Key findings revealed that these tales actively perpetuate core values, including respect for elders, environmental stewardship, community solidarity, and resilience in the face of adversity. The study concludes that these Gubat-specific folktales are not mere remnants of the past but dynamic cultural artifacts and powerful, time-tested vehicles for value transmission and collective identity formation. It is strongly recommended that the documented narratives and their corresponding thematic analyses be formally integrated into the local basic education curriculum, particularly in local history and literature subjects, to guarantee the seamless continuity and preservation of this rich oral heritage for future generations.

Keywords: Classroom Engagement, Content Analyses, Curriculum Integration, Municipality of Gubat, Reviving Untold Folktales, Silent Generation, Thematic and Structural Pattern.

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I. INTRODUCTION

A folktale is an old story or tale that people share aloud with each other. It includes stories about everyday life and the day-to-day life issues of humanity and sometimes features supernatural elements and animal characters. Malatesta (2011) listed different genres of folktale, such as myths, tall tales, legends, fables, and fairy tales. The settings can be real or imaginary, and the tales are written in an informal yet informative way that imparts a moral-based theme. Folktales were shared among generations as a way of presenting daily life lessons, values and valuable ideas in an easy-to-understand format as well as connecting listeners to the common cultural values and traditions of a particular community, ethnic group, tribe or culture.

Speaking of culture and tradition, superstitions can also be considered a type of folktale, specifically a folk belief. These are a basic genre of folklore found throughout the world, from the ancient times to the present. Superstition involves beliefs and folklore related to unexplained

phenomena and the paranormal, often passed down through generations and rooted in cultural tradition rather than logic.

In similar way, MacDonald (1997) defined folktale as a story that has been passed from person to person. Every human society has its own folktales, and these are handed down between generations through world's timeless oral traditions. Circulation by word of mouth is an important way of passing and sharing along knowledge, information, values, history and culture. Since it has been transferred verbally, and originally was not written down, they were honed for listening, so they were easy to remember and share. As a result, folktales make it easier for children to differentiate characters and recall a sequence of events. However, folktale is changed everytime it is told orally due to mishearing, misinterpreting, omitting ideas or simply desire to improve the plot of the story.

To make the tale or story complete and appreciated by the younger individuals, the elders ensure that it is precise, the plot is chronologically correct, the way of storytelling is sincere and the moral lesson is genuinely registered in their

young heart and mind. Usually, elders often seem eager to pass their knowledge and memories on to younger generations. By sharing, they can explore their thoughts and feelings about the past and life experiences as well as reconcile their own identity.

Lot of messages are embedded in the stories that are beneficial to people. Folktales are enduring and appealing because listeners can relate to the characters in the story and imagine what they had do in the same situation. It is actually a good instrument for understanding and increasing the exchange between diverse cultures and influencing the society and person's perception, attitude and behavior. Aside from that, having a direct communication between elders and children through sharing folktales is a key part of preserving and strengthening a healthy and loving relationship.

As emphasized by the United Nations Educational, Scientific and Cultural Organization hereinafter referred to as UNESCO during their convention for the Safeguarding of Intangible Cultural Heritage (2003), folktales play an invaluable role, along with other cultural traditions, in bringing people closer together and "ensuring exchange and understanding among them." Thus, globalization and social transformation demand renewed and more engaged dialogues to protect and promote oral traditions and related cultural heritage.

Conversely, today's children may think of folktales as old-fashioned or even irrelevant because they are engulfed in technology, mobile games, and social media. In the 21st century the essence of physical communication is starting to fade while online communication is dominating the society. The stories of elders are gradually disappearing as the foundation of relationship among elders and children is weakening. Fortunately, the influence of folktales became alive and well even today because some stories were written down, published and uploaded online in any forms. For instance, the book entitled *Telling Tales from Southeast Asia and Korea* contains twenty-seven (27) folktales and it presents some of the narratives long held by the people in this region and reflects their culture, values and beliefs. The book is envisioned to revive stories and ways of telling them not only in schools but also in everyday life as a tool for communication, learning and entertainment in a rapidly changing world.

Meanwhile, the Philippines has a rich and varied store of folk narratives. Its geographical location, the archipelagic nature of the country, the numerous ethnolinguistic groups to be found in it, and the various historical forces that have shaped the destiny of its people probably account for this richness and variety. Fransler³ stated that a glance at the map and at the history of the islands reveals the archipelago as a veritable ocean center of the streams of story. Thus, many people preserve these folk narratives and stories for future reference and to give insights on how life and culture were in the past. Examples of published folktales are "Handyong and Oryol (Bicolano)", "Juan and the Buringcantada (Bicolano)", "Bata Mama and Bata Bahi (Bukidnon)", "Pilandok and Bombola (Maranao)", "Big Belly and the Bully of Forest

(Manuvu)" and "The Adventures of the Monkey and the Tortoise". These are typically entertaining stories and play a vital role in nurturing a culture's core values and highlighting important traditions. Through preservation of stories, people will understand the essence of society, life, connection, values, and culture.

Likewise, Section 7 of the Republic Act 7356 or commonly known as the "Law Creating the National Commission for Culture and the Arts" mentioned that it is the duty of every citizen to preserve and conserve the Filipino historical and cultural heritage and resources including folktales. Therefore, Filipinos are encouraged to study on cultural research and retrieval of cultural research information like folklores, folktales, dance, music or crafts. Folklore refers to the traditional beliefs and stories of community while folktales refer to the stories that have been passed down from the ancestors of a particular group of people to the younger generations. This significantly highlights that folktale is part of folklore.

In Philippine history, one of the famous folklorists in the Philippines is Professor Damiana Ligon Eugenio. She was devoted in studying folklore and she has several publications in the field of Philippine folklore. With that, she was regarded as the Mother of Philippine Folklore, a prestigious title she received in 1986. Her works were described as volumes that are thorough and professional in presentation and as being valuable resources for scholars studying the Philippines and comparative folklore.

Consequently, the study of Philippine folklore has attracted the serious attention of Filipino graduate students, and many of them have written their thesis and dissertations on the subjects since early 1950s. At the University of the Philippines alone at least six master's thesis and one dissertation brought together and classified the many scattered folk narrative collections among the Tagalogs of Oriental Mindoro (del Rosario 1975), the Cagayan Ibanags (Bangan 1976), the Ilocanos (Figueras 1977), the Tausug (Tuban 1977), the Maranaos (Adeva 1978), the Chavacanos (Semorlan 1979) and the Pangasinense (Nelmidia 1983).

Moreover, in the Bicol region, there is a study entitled *Bikol History in Bikol Folklore: Documentary Evidences of Five Bicol Oral Traditions* which was documented by Luis C. Dery. It was a study about the relationship of folklore and history. He realized that with the passage of time what was once a historical fact becomes folklore existing largely in the memories of the people owing to the loss or destruction of material evidence substantiating that such folk stories were once upon a time historical fact. Dery⁴ focused on five oral accounts namely; The Escandor Family's Story About Don Pedro Manook, The Legend of Doña Maria Uray, The Lakandulas of Sorsogon, The Legend of the Giant, Man-eating Mampak Bird and The Historic Don Pedro Estevan, which are supported by available documentary evidence. The oral accounts of folk stories have been recognized as rich sources of information which could substantially help students of history in writing and interpreting the past.

Besides, in Sorsogon province, there is a research entitled *Aswang Lore in Bicol Folktales* which was uploaded online by Joana Llana. It mainly focused on the folktales regarding the aswang phenomenon in the town of Donsol, specifically in barangays of Dancalan, Gimagaan, Mabini, and Ogod. The aswang phenomenon has survived the trappings of modernity and stories about the subject continue to live on certain locales and societies. Also, one of the notable provincial artists is the late Reynaldo “Tootsie” Jamoralin who was the Founder and President of the Sorsogon Arts Council (SAC), an editor, playwright, and folklorist. He translated some of the English folklore using the Bikol dialect so that people could fully understand the content and the essence of the tale or story, examples are *Si Bulusan Nan Si Aguingay*, *Kantada ni Daragang Magayon*, and *Mandirigma*.

In the municipality of Gubat, there are numerous folktales handed down by the Gubatnon ancestors to the society like the origin of its name and the miracle story of Saint Anthony de Padua. It is said that the term Gubat is originally derived from a Bikol and Visayan dialect which means “raid” and Gubatnons believed that the town is protected by Saint Anthony through his miracles. With the fast pace of the modern times comes the lamentable situation of the people’s disregard for their own culture, values, and folklore. Unfortunately, nowadays folklores most especially folktales have gone unnoticed. That is why, it is necessary to revive the untold folktales of people who were born between 1928 to 1945 which commonly referred to Silent Generation with the help, support, and cooperation of the younger generations.

The problem setting is at the municipality of Gubat where the researcher resides. Gubat is a beautiful laid-back town in the province of Sorsogon which located in the south-eastern part of Luzon Island, along the coast of the Pacific Ocean on the Bicol Peninsula. It is considered as the first-class municipality as of January 01, 2025, based on Department of Finance (DOF) Order No. 74-2024 and the third largest town in Sorsogon province based on its significant land area and a large population. It is also politically subdivided into forty-two (42) barangays. It has many fine beaches and fascinating views so it is considered as one of the fastest-growing economies in terms of tourist economy in the province of Sorsogon. This coastal municipality is also known for its surfing spots, rich cultural heritage, and unique crafting traditions.

When it comes to demographic information, those aged 14 and below make up an aggregate of 32.09%, those aged 15 to 64 constitute a total of 60.16%, and those aged 65 and over have a total of 7.75%. It denotes that among the age groups, the lowest population is the old dependent population consisting of senior citizens. Usually, folktales are transferred through oral tradition by the elders or grandparents. They are the main source of inspirational tales and stories and have the role to connect the younger generations to past events and instill to them the most important values and culture. But the youths of Gubat are now being enculturated with media literacy at a very young age and at the same time hindered

their relationship to others with virtual walls. They are given fewer opportunities to witness and experience traditional storytellers, which makes the latter more obsolete to emerging generations.

Furthermore, the researcher is deeply fascinated in studying folklores especially about literature and folktales. She truly believes that there are untold which means unwritten and unpublished folktales in the community which can be shared to the younger generations so as to know what values need to prioritize and imitate, who they are and where they are belong. With that in mind, the researcher has decided to revive the untold folktales of the Silent Generation in some selected barangays in the municipality of Gubat for localized curriculum integration through narrative inquiry, interview, focus group discussion, phenomenological approach, qualitative analysis and collection of tales. This is only possible through the help, support, and cooperation of the younger generations. By reviving them, the society especially the younger generations will be able to know the importance of folktales in their life, in solidifying relationship among the people, and in cultural and values preservation.

➤ Objectives

The main objectives of this study are firstly, to revive the untold folktales of the Silent Generation residing at the selected barangays in the municipality of Gubat with the help, support, and cooperation of the younger generations; secondly, to conduct content analyses of the untold folktales specifically its thematic and structural patterns; to know how these contribute meaningfully to classroom engagement; then, to investigate if there are challenges that were encountered by the teachers in integrating the untold folktales in teaching; and lastly, to propose school activities that could promote the integration of untold folktales in the curriculum.

➤ Problem Statement

This study aimed to revive the untold folktales of the Silent Generation in some selected barangays in the municipality of Gubat with the younger generations’ help, support, and cooperation for localized curriculum integration. Specifically, this study sought to answer the following sub-problems:

- What are the untold folktales of the Silent Generation in some selected barangays in the Municipality of Gubat?
- What thematic and structural patterns can be identified from the content analyses of the untold folktales?
- How will these untold folktales of the Silent Generation contribute to classroom engagement?
- What are the perceived challenges of teachers when integrating the untold folktales in teaching?
- What school activities could be proposed to promote the integration of untold folktales in the curriculum?

II. METHODS

This present study utilized a qualitative-narrative method of research. Qualitative and narrative research involves collecting and analyzing non-numerical data to

understand concepts, perspectives, or experiences. It describes a population, situation, or phenomenon that is being studied. This type of research helped the researcher in reviving and understanding the untold folktales of the Silent Generation in some selected barangays in the municipality of Gubat for localized curriculum integration and preservation of intangible culture, as well as in knowing the challenges encountered by the teachers in integrating the untold folktales in teaching and valuing their contribution in classroom engagement.

In this study, the researcher utilized the purposive sampling method because it is very useful in situations when the researcher needs to reach a targeted sample quickly, and it is constructed to serve a very specific need or purpose. Moreover, the main objective of this study is to produce a sample that can be logically assumed to be representative of the population.

III. RESULTS

The results of the thematic analysis are presented, interpreted, and analyzed comprehensively.

A. The Untold Folktales of the Silent Generation in Some Selected Barangays in the Municipality of Gubat

With the help, support, and cooperation of the younger generations, the researcher was able to discover three untold folktales of the Silent Generation in some selected barangays in the municipality of Gubat. The following are *Sewing at Night*, *The Strange Noise*, and *The Legend of Pearl at Balud Del Sur*. These tales have different story genres or typology like wisdom literature, horror, and fantasy respectively. These are shared wholeheartedly by the storytellers residing at the municipality of Gubat specifically in barangays of Luna Candol, Manook, and Balud Del Sur through semi-structured interview, narrative inquiry, and story analysis and interpretation.

Storytelling emphasizes its purpose to honor the lived experiences and cultural memory and explains the storyteller's key intentions in sharing especially that there is a time and generational gap. The tales contain pivotal narrative events, explain the historical and cultural contexts or the social conditions, shows the different language and style used, as well as explore the figures of speech and literary techniques being utilized to come up with a meaning.

➤ *Sewing at Night*

• Introduction

The piece is titled "Sewing at Night." The author's name is unknown because it was recounted orally and passed down through generations, and there is no definite date or publication information available.

Remember that it is important to understand the historical and cultural contexts in which the narrative takes place. Historically, the story appears to be set in a traditional or rural environment, specifically in the municipality of Gubat, given the mention of a grandmother and a rural

landscape. The setting reflects a simple and traditional way of living. The precise historical period is unknown, but based on the context, it appears to be in the past, potentially during a time when traditional values and superstitions were prevalent.

The cultural context of the story is heavily influenced by Filipino traditions and superstitions. The grandmother's experience as a seamstress, as well as the warning about sewing at night causing blindness, are seen as superstitions that reflect cultural values such as respecting elders' wisdom and adhering to traditional belief systems. Thus, the story emphasizes the significance of passing on traditions, values, and family dynamics.

The storyteller's primary intention is to present this narrative as a form of wisdom literature, specifically focused on preserving and highlighting traditional Filipino values and the importance of respecting elders' experiences. A core aim is to transmit traditional wisdom, as the tale serves as a practical lesson about health and balance (symbolized by the dangers of overworking and the grandmother's failing eyesight) that stems from the accumulated knowledge of older generations. Furthermore, the story seeks to emphasize respect for elders, explicitly highlighting the value of their experiences and inherited knowledge. Finally, by drawing on deeply rooted traditions and underscoring the role of the family in providing safety and guidance especially against life's uncertainties, the storyteller also works to reinforce positive family dynamics and preserve the cultural context against a backdrop of change.

• Summary

This tale contains vital advice that is useful to everyone in the present day. It focuses on a young girl's grandmother, a seamstress, who ignores the traditional warning that sewing at night can cause blindness. Despite the warnings, she continues to sew late into the night, and eventually, her eyesight begins to deteriorate. A close call on a late-night walk prompts her to heed the warning, and she stops sewing at night. After realizing the importance of the warning through her own experience, she advises her children and relatives to avoid sewing at night, passing on the wisdom to the next generation.

The turning point of the story is the incident where the grandmother, while walking home at night with her grandfather, unknowingly wanders into the middle of the road because her eyesight has begun to fail from constantly sewing in the dark. This close call is the personal experience that finally convinces her of the traditional warning's truth.

The central themes of the story are robust and interconnected. Primarily, the tale emphasizes the importance of heeding traditional wisdom, as the narrative centers on a long-held warning which the main character initially dismisses but later proves true through her own experience. This leads directly to a secondary theme: the consequences of ignoring advice, clearly illustrated by the grandmother's willful continuation of sewing late at night, which results in the deterioration of her eyesight and a dangerous incident on the road. Crucially, the story highlights the value of

experience and learning firsthand, as the grandmother only truly accepts the lesson and changes her behavior after personally suffering the negative consequences. Finally, the entire tale acts as an example of the transmission of wisdom across generations, framed by the narrator (the grandchild) receiving the lesson, thereby ensuring the warning is passed down from the grandmother to her descendants.

The story is driven by three key characters. The grandmother serves as the protagonist, a former seamstress who initially ignores the traditional warning, experiences the negative consequences firsthand, and ultimately becomes the source of wisdom for the next generation. Her change is catalyzed by the grandfather, a secondary character who notices his wife's dangerous walking trajectory and delivers the decisive warning that prompts her to stop sewing at night. Finally, the narrator (the grandchild) acts as the listener and the bridge, framing the entire tale by interviewing the grandmother and ensuring the story and its wisdom are passed on to the current generation.

The story unfolds across three distinct settings, each vital to the narrative. The main action is centered in the grandmother's house or sewing area, the space where she continuously worked as a seamstress late into the night under poor lighting, habitually ignoring the traditional warning. The road at night provides the crucial setting for the story's climax, physically highlighting the real-world danger and the consequences of the grandmother's fading vision. Finally, the interview setting establishes the narrative frame, representing the present-day location where the grandchild receives and preserves the wisdom.

The story opens with an introduction as the narrator shares a childhood memory of their mother warning them about sewing at night. The backstory then reveals the grandmother's dedication as a seamstress and her decision to ignore the traditional warning that sewing in the dark could cause blindness. The inciting incident occurs during a late-night walk when the grandfather notices the grandmother's compromised eyesight, as she unknowingly drifts into the middle of the road. This leads to the climax, marked by the grandfather's profound concern and the grandmother's realization of the serious, potential consequences of her willful actions. The narrative reaches its resolution when the grandmother changes her behavior, stops sewing at night, and begins advising others, thereby passing on the hard-earned wisdom to the next generation.

• Analysis

The story is best understood through the lenses of moral-philosophical / didactic criticism and cultural studies, with elements of structuralism defining its form. The entire tale functions as a piece of didactic literature, designed to teach the moral lesson that one must heed the wisdom of elders regarding well-being, as ignoring it — as the grandmother does with the warning about sewing and blindness — leads to clear negative consequences. Essentially, the narrative teaches about self-preservation, respect for tradition, and the practical virtues of moderation. Simultaneously, a cultural studies approach highlights the story's function in preserving

traditional Filipino values, such as the specific cultural warning "*Gusto mo ba mabulag?*" (Do you want to go blind?) and the value of respect for the elders' wisdom as it is passed down through the close-knit family structure. Finally, the narrative is structurally sound, built on clear binaries like wisdom vs. ignorance, belief vs. experience, and danger vs. safety, which effectively reinforce the ultimate ethical instruction.

The story masterfully employs several literary elements — symbolism, tone, imagery, character development, and structure — to reinforce its central message about the importance of heeding traditional wisdom and the consequences of ignoring it. The central symbol, sewing at night in dim light, represents willful overwork and the defiance of traditional, health-related wisdom, contrasting sharply with the road at night, which symbolizes the inevitable, stark danger or consequence of her actions. This danger is conveyed by the imagery of the grandmother's failing vision, where "*ang akala niya ay nasa tabi pa siya*" (she thought she was still on the side), highlighting the terrifying gap between her visual perception and reality.

This narrative is framed by a didactic, cautionary, and intimate tone, established immediately by the warning phrase, "*Tumigil ka na magtahi at gabi na, gusto mo ba mabulag?*" (Stop sewing, it's already late at night, do you want to go blind?). It is a direct, cautionary instruction that establishes the story's moral purpose upfront. The intimate tone is established immediately through the frame narrative of the grandchild interviewing the grandmother, which lends authenticity and emotional weight to the lesson.

Structurally, the frame narrative (the narrator's curiosity to the grandmother's advice) places the story in the context of the transmission of wisdom, seen in the opening query and the closing promise that she "*patuloy na niya pinagsasabihan at sinusuway ang mga anak niya...*" (continues to advise and correct her children...). The story is not just history; it is a current, actionable lesson.

Ultimately, the theme is validated through the grandmother's character development, as she moves from skeptical defiance — initially "*hindi niya pinaniwalaan kaya naman ay, kahit gabi nagtatahi pa rin siya*" (she did not believe it, so even at night she still sews) — to a confirmed wisdom-keeper after her frightened realization that "*Lumalabo na pala ang kanyang mga mata noon at napagdesisyonang tumigil na sa pagtatahi sa gabi dahil natakot na siya na mabulag.*" This realization validates the traditional wisdom through personal experience, strongly supporting the theme that ignorance has consequences.

• Conclusion

This brief tale reveals that its power lies not merely in the anecdote but in its masterful execution as a piece of didactic literature rooted in a specific cultural context. The primary insight gained is that the story successfully uses a specific Filipino cultural warning and family structure to teach a universal and timeless truth: the necessity of prioritizing long-term well-being over immediate

productivity, and the inevitable consequences of ignoring warnings rooted in experience. The work holds profound universal relevance today, serving as a cautionary tale about the contemporary challenge of work-life balance and the modern temptation to overwork under metaphorical “dim light,” often at the expense of our health.

Furthermore, it affirms the personal relevance of intergenerational wisdom, reminding audiences that the lessons preserved by family elders are valuable forms of practical guidance. It is important to recognize this story as a concise, effective model for transmitting ethical and cultural knowledge, highlighting the enduring capacity of simple family narratives to shape behavior and preserve identity across changing times.

➤ *The Strange Noise*

• *Introduction*

The second piece is titled “The Strange Noise.” The author’s name is unknown because it was recounted orally and passed down through generations, and there is no definite date or publication information available.

The tale’s setting and context enrich its meaning. Historically, the narrative appears rooted in a traditional Filipino household, possibly within the municipality of Gubat, though the exact time period is unspecified beyond a past when strong traditional values and superstitions prevailed. The architectural detail of a two-story house housing a bakery and restaurant suggests a family-owned business, underscoring the importance of small-scale entrepreneurship in Filipino culture. Culturally, the context deepens by touching on supernatural elements — specifically “glowing eyes and strange noises in the dark” and a mother’s casual mention of odd occurrences in the bakery. These details, though brief, tie the moralistic warning back to deeply rooted Filipino folklore and superstitions, reflecting a cultural reality where spirituality and the belief in supernatural entities play a significant role in everyday life.

Moreover, the tale highlights the enduring importance of family in Filipino culture, specifically the protective relationship between parents and children. The mother’s concern for her child’s safety and her casual explanations of strange occurrences in the bakery clearly demonstrate the close-knit nature of Filipino families. Though not explicitly shown in every detail of the story, the underlying value of respect for elders is paramount, often reflected in the way children address and receive wisdom from their relatives. The narrative also implies a close-knit community where employees and family members interact and look out for each other, reinforcing common Filipino societal values. By understanding these historical and cultural contexts, readers can gain a deeper appreciation for the narrative and its themes, including the importance of family, respect for tradition, and the role of superstition. This appreciation is further enhanced by the language and style used, which is characterized by a simple and conversational tone, descriptive and everyday language, and folkloric undertones that effectively convey the author’s personal experience, drawing

the reader into the tale and making the entire moral lesson feel more immersive and personal.

The storyteller’s primary intention is to convey wisdom and reinforce cultural values through the engaging vehicle of a folkloric horror tale. A core aim is to pass down traditional wisdom, ensuring the tale serves as a means of intergenerational learning that underscores the importance of listening to and following the guidance of elders for caution and safety in life’s uncertainties. Furthermore, the narrative seeks to emphasize family dynamics and faith, highlighting the crucial role of the mother in providing love, protection, and moral guidance to children, while also underscoring the vital role of faith as a guiding force against the unknown. Finally, the inclusion of supernatural elements deeply rooted in Filipino folklore (such as the glowing eyes and strange noises) works to preserve cultural beliefs, perpetuating the value of these traditional superstitions within the culture.

• *Summary*

The genre of this piece is most accurately identified as folkloric or supernatural horror. This classification is supported by the narrative containing a personal experience steeped in fear and the presence of unexplained events, which tap directly into Filipino superstitions and cultural anxieties surrounding the unknown and the supernatural. A young boy’s nighttime trip to the bathroom on the ground floor of his family’s two-story house takes a terrifying turn when he hears strange noises and sees glowing eyes in the dark. Frightened, he rushes back upstairs and recounts the experience to his mother the next morning. His mother reveals that others in the household have had similar unsettling experiences, warning him to be more cautious, especially at night. The encounter leaves a lasting impression on the boy, reinforcing his belief in the supernatural and making him more cautious in the future.

The central event of the tale is the young boy’s terrifying nocturnal encounter on the ground floor of his house, where he hears strange noises and sees “glowing eyes in the dark” — an experience that is validated by his mother the following morning. This event allows the narrative to explore three key themes: the power of the supernatural in everyday life, showing how folklore intersects with domestic reality; childhood fear and the unknown, which explores the anxiety created by unfamiliar noises in a familiar but dark space; and parental / familial guidance, where the mother’s crucial role establishes the family as the source of cultural wisdom. The narrative is driven by two primary key characters: the young boy, the protagonist who experiences the supernatural event, and the mother, who provides guidance and validation, confirming the existence of the strange occurrences. The settings reinforce the themes: the two-story house’s ground floor functions as the zone of horror and mystery, while the upstairs serves as the contrasting zone of safety and intimacy, where the intergenerational wisdom is shared.

The story employs a clear, simple, linear structure focused on a singular terrifying experience and its lasting impact. The exposition opens the story by setting the scene with the protagonist’s routine, a nighttime trip to the

bathroom. The inciting incident immediately follows, as the protagonist experiences a frightening encounter with glowing eyes and strange noises, which sets the story's conflict in motion. This leads to the rising action, where the protagonist shares the experience with their mother, who validates the event by explaining that others in the household have had similar unsettling encounters. The story reaches its climax with the mother's warning and explanation, which significantly heightens the protagonist's awareness and caution. Finally, the resolution concludes the tale with the protagonist's newfound understanding and acceptance of the warning, leading to a permanent change in behavior.

- *Analysis*

The most appropriate lens for analyzing this story are cultural / contextual approach and psychoanalytical criticism, as the narrative's meaning is entirely dependent on its cultural framework and focuses on the character's internal psychological state. The focus on internal fear and trauma, the unconscious and the unknown, and reinforced belief are evident that support the idea of psychoanalytic criticism. Consequently, the story is best analyzed through cultural studies / new historicism, which examines the relationship between the text and its socio-cultural context. The narrative's central function is to transmit and validate a piece of cultural folklore — the presence of supernatural entities in a domestic space. The core event is not a standalone fear but one that is validated by the mother's reference to collective, pre-existing cultural belief ("others in the household have had similar unsettling experiences"), ensuring the Filipino cultural worldview is passed from one generation to the next. This narrative is further enhanced by structuralism, which utilizes clear binaries to heighten the tension and moral, including safety vs. danger (upstairs vs. ground floor), ignorance vs. caution (the boy's initial action vs. his final informed state), and the synthesis of individual fear vs. collective truth, where the boy's personal terror is ultimately subsumed into the household's communal knowledge.

The story effectively uses its literary elements to enhance the themes of childhood fear, supernatural belief, and familial guidance. The narrative is driven by stark, sensory imagery where "hears strange noises and sees glowing eyes in the dark" serve as the core symbol of the supernatural unknown and the embodiment of the fear inherent in cultural folklore, contrasting sharply with the familiar home. The ground floor (at night) itself symbolizes the cultural boundary between the safe, domestic world upstairs and the domain of danger and mystery below.

The tale employs a suspenseful and validating tone that conveys the boy's initial fear but resolves the tension not by debunking the event, but by confirming it. This maternal confirmation is central to the young boy's character development, transforming him from an innocently fearful child into a culturally informed individual, as the mother reveals that others in the household have had similar unsettling experiences, warning him to be more cautious. The encounter leaves a lasting impression on the boy, reinforcing his belief in the supernatural and making him more cautious in the future. This reinforces the theme that family is the key

source for understanding and navigating cultural reality. The ultimate function of the structure is to reinforce the theme of familial guidance, prioritizing the transmission of wisdom by demonstrating that the boy's personal terror is only resolved and made useful after the sequence "recounts the experience to his mother the next morning." His mother reveals the shared cultural truth, confirming his fear and incorporating the supernatural into his accepted worldview.

- *Conclusion*

The core insight of this folkloric horror is that the terror is wholly derived from the validation of the supernatural rather than its debunking. The family, led by the mother, functions as the primary institution for managing and passing on cultural fear. This work holds profound universal relevance by illustrating the inherent human need to contextualize the unknown and how cultural belief systems provide the structure for managing that anxiety. The tale is particularly relevant today as it shows how domestic spaces remain essential battlegrounds for preserving traditional identity against the forces of modernization. More personally, it validates the earnestness of childhood fear and affirms the crucial role of family in providing guidance for navigating both the known and the mystical elements of the world. Therefore, this narrative is a concise and powerful cultural artifact that should be recognized for its unique approach to the horror genre, demonstrating how familial acceptance of the supernatural effectively preserves cultural identity and worldview within the domestic sphere.

➤ *The Legend of the Pearl at Balud Del Sur*

- *Introduction*

The third tale is titled "The Legend of the Pearl at Balud Del Sur." Like the other tales, its specific author, date, and publication details remain unknown because the story originated from and was passed down through generations via oral tradition.

The tale is deeply rooted in its historical and cultural context, appearing to be set in a fictional coastal barangay like Balud Del Sur, drawing heavily from Filipino folklore and regional identity. It emphasizes maritime culture, highlighting the importance of the sea, the dependence on fishing for livelihood, and the reverence for sea gods, integrating elements of Filipino folklore such as the belief in supernatural beings and the significance of pearls as symbols of good fortune. The narrative powerfully depicts community and spiritual values, as the villagers come together to cooperatively decide how to use the pearl's power, reflecting a spiritual or animist worldview through the gentle whispering voice and the sea gods. By understanding this rich cultural backdrop, readers gain a deeper appreciation for the narrative and its themes, an appreciation which is enhanced by the language and style that allows them to imaginatively immerse themselves in a captivating story that celebrates the community's enduring connection to the sea and its heritage.

- *Summary*

This fantasy tale revolves around Juan. In the coastal village of Balud Del Sur, a young fisherman named Juan

discovers a hidden cave and a beautiful pearl while out fishing. A gentle voice guides him to use the pearl to bring prosperity and good fortune to his community. Juan shares his discovery with the village elders, and they decide to use the pearl's power to bless their fishermen. The villagers begin to offer prayers and sacrifices to the sea gods, and they carry replicas of the pearl with them on their fishing trips. The legend of the pearl spreads, attracting visitors from afar who come to pay homage to the sea gods. The tale is a heartwarming story of community, spirituality, and the power of nature, highlighting the importance of respecting and honoring the natural world.

The central event of the tale is Juan's discovery of the sacred pearl in the hidden cave, which transitions the community from simple reliance on the sea to formal, ritualistic reverence of the sea gods, ultimately leading to collective prosperity and the establishment of a lasting legend. This event is explored through several key themes, including the interconnection of man, nature, and the divine, which posits that prosperity relies on respect for the spiritual realm, and the power of collective faith and ritual, which reinforces communal unity as the source of good fortune, thereby serving as an origin myth for the community's cultural identity and solidifying the cultural connection between the community and its maritime heritage. The narrative is driven by key characters such as Juan, the protagonist and catalyst for transformation, the elders, who provide traditional guidance and wisdom, and the community / villagers, who actively solidify the legend through participation in rituals focused on the gentle voice/sea gods (spiritual entities). These actions are grounded in the settings: the coastal barangay of Balud Del Sur, representing the maritime culture; the hidden cave, which symbolizes the sacred point of contact between the earthly and the divine; and the sea / ocean, the overarching source of both livelihood and spiritual power.

The narrative structure of this tale follows a clear, purposeful progression. The Introduction sets the scene by introducing the protagonist, Juan, and his coastal community, Balud Del Sur. The Inciting Incident occurs when Juan discovers a hidden cave and a luminous pearl, which immediately sets the story in motion. This discovery is swiftly followed by a crucial Supernatural Element, as a gentle voice whispers to Juan, providing the pearl with a divine or sacred purpose. The Rising Action sees Juan sharing his finding with the elders, who collectively decide to harness the pearl's power for the good of the community. The story reaches its Climax when the community begins to offer prayers and sacrifices to the sea gods, and the pearl's power is believed to bring prosperity and good fortune. The Resolution concludes the tale by showing the lasting impact: the legend of the pearl spreads, the sacred cave becomes a site of pilgrimage, and the community's connection to the sea and their cultural heritage is permanently solidified.

• Analysis

The most appropriate literary approach is the mythological/archetypal approach, as the tale functions as an origin myth (etiological tale) explaining the foundation of a

community's sacred belief system and rituals. This is best analyzed through archetypal / mythological theory, complemented by cultural studies. This theory, which examines universal patterns and recurring archetypes, is necessary to understand the story's purpose: Juan serves as the archetypal *Hero/Messenger* who discovers the sacred pearl, thereby linking the community to the divine. The structure of *discovery to collective ritual to prosperity*, is a universal mythological pattern. Ecocriticism as the secondary lens, examines the relationship between literature and the physical environment, particularly how texts represent nature, ecological values, and the human impact on the natural world. Spiritual connection or a reciprocal relationship between community and the sea as well as focus on nature, value of sustainability, and respect are present in the narrative. Cultural studies complements this by contextualizing the specific elements, grounding the universal myth in the local reality of Filipino maritime culture, the specific reverence for sea gods, and the value placed on collective, communal decision-making. Therefore, the theories work together: the mythological theory addresses the story's eternal form, while cultural studies addresses its specific cultural content and relevance.

The tale effectively employs symbolism, tone, and structure to reinforce its central theme: the interconnection of man, nature, and the divine through collective faith. The narrative is driven by the central symbol of the pearl, which represents a divine gift, prosperity, and the sacred contract with the spiritual world, while the hidden cave functions as the *liminal space* where the profane and sacred meet. This setting is supported by sensory imagery that is both luminous and elemental, establishing a reverent, awe-inspiring, and commemorative tone, appropriate for a foundational myth, evidenced by the community's decision to "offer prayers and sacrifices to the sea gods."

The theme is advanced through character development as Juan moves from a simple villager to a divine messenger/cultural hero, and the community transitions from traditional villagers to a ritualistic/mythological community, with the elders guiding the transformation of belief into established ritual practice. Finally, the story adheres to the classic structure of an origin myth (discovery-validation-ritual-prosperity), which directly supports the message by demonstrating the efficacy of the new faith, with the resolution affirming the myth's success and "solidifying the community's connection to the sea and their cultural heritage."

• Conclusion

This story reveals the profound insight that mythology is a practical tool for cultural survival, transforming a simple discovery into a foundational origin myth. The narrative demonstrates that belief is not just personal but a communal construct, prioritizing the collective action and ritual — guided by the elders — as the true source of prosperity. The work holds vast universal relevance by illustrating the human need to establish a reciprocal relationship with the spiritual realm and the natural world, particularly when reliant on the unpredictable forces of nature like the sea. Moreover, it

celebrates the power of community cohesion, showing how shared faith and adherence to ritual can forge a lasting identity and purpose for a group. Therefore, this tale is a vibrant and valuable cultural artifact that should be preserved, studied as a testament to the wisdom embedded in folklore, and appreciated for its beautiful depiction of the spiritual depth of a maritime community.

B. Thematic and Structural Patterns of the Untold Folktales of the Silent Generation

➤ *Thematic Patterns*

• *Supernatural Belief System*

The supernatural belief system in the first tale entitled “Sewing at Night” is the superstition that sewing in the dark especially at night can cause blindness. This belief is rooted in Filipino folklore and passed down through generations, rather than being based on scientific fact. The grandmother's experience and subsequent change in behavior reinforce the idea that this belief has a stronghold in the community. This also highlights how such beliefs can influence people's actions and decisions, even if they are not entirely grounded in reality.

Likewise, the second tale entitled “The Strange Noise” appears to be rooted in Filipino folklore and superstition too. The key elements are presence of supernatural spirits or entities, unseen forces, fear and respect, and cultural significance. The tale's supernatural elements are likely inspired by the cultural beliefs, adding a layer of depth and meaning to the narrative.

On the other hand, the supernatural belief system in the third tale entitled “The Legend of the Pearl at Balud Del Sur” appears to be rooted in animism, polytheism, spiritual connection to nature, divine guidance, and rituals and offerings. This supernatural belief system is deeply intertwined with the community's daily life, cultural practices, and relationship with the natural world.

• *Environmental Embeddedness and Rural Landscapes*

The first tale highlights the impact of prolonged sewing on the grandmother's eyesight, illustrating the connection between her occupation and her physical environment. This can be inferred to environmental and rural landscape embeddedness. The narrative also suggests a rural or small-town setting through the following scenes: the grandparents walking on a road at night, implying a more rural or less urbanized area; the grandmother's occupation as a seamstress, which could be more common in rural or traditional settings; and the overall tone and context, which evoke a sense of simplicity and traditional ways of life. These elements contribute to a rustic, small-town atmosphere, emphasizing the grandmother's experiences and the lessons she learns from her environment. The embeddedness in this story refers to the deep-rooted cultural and social norms, specifically about sewing at night causing blindness. This belief is embedded in the community's folklore and passed down through generations. The setting and themes are woven together to

convey the importance of respecting traditional wisdom and taking care of one's health.

The second tale does not seem to have a strong emphasis on environmental embeddedness or a rural landscape. Instead, it appears to be set in a more urban or domestic setting, specifically a two-story house with a bakery and restaurant on the ground floor. However, some environmental details mentioned include darkness and lighting wherein the story highlights the contrast between darkness and light, particularly the gas lantern in the bakery area, which creates an eerie atmosphere as well as the indoor setting where the narrative takes place primarily within the house, specifically on the ground floor and upstairs, which creates a sense of confinement and intimacy.

While, the third tale showcases a strong connection to the environment and rural landscapes, highlighting coastal setting, maritime culture, natural wonders, spiritual connection to nature, and rural community. The story features a small, tight-knit community that relies on traditional practices and beliefs, showcasing a strong sense of rural identity and cultural heritage. The narrative effectively embeds the community's culture, traditions, and spiritual practices within the natural environment, highlighting the interconnectedness of human and environmental well-being.

• *Intergenerational Wisdom and Cultural Transmission*

In the first tale, the intergenerational wisdom and cultural transmission are evident through passing down warnings, shared experiences, cultural values, and continuity which indeed shape individual behaviors and community norms. The tale bridges generations, showcasing how traditions, beliefs, and values are transmitted through storytelling and personal experiences.

Likewise, the intergenerational wisdom and cultural transmission in the second tale are evident through mother's warning, cultural beliefs and superstitions, shared experiences, and lessons learned. The tale conveys the importance of being cautious and respectful, particularly at night, which is a valuable lesson passed down from the mother to the child. It also demonstrates the significance of respect for elders, cultural continuity, intergenerational relationships, and cultural transmission in shaping individual experiences and worldviews.

The third tale highlights the intergenerational wisdom and cultural transmission through sharing knowledge with elders, community decision-making, passing down traditions, preserving cultural heritage, and respect for tradition. The community's reverence for the sea gods and the pearl's power demonstrates a deep respect for their cultural traditions and the wisdom of their ancestors. The tale effectively conveys the importance of intergenerational wisdom, cultural transmission, and community involvement in preserving cultural heritage and traditional practices.

• *Social Order and Communal Identity*

Based on the first tale, the social order and communal identity can be inferred through a traditional and close-knit

community where elders' advice and warnings are valued and passed down through generations, community members share similar beliefs and superstitions (e.g., sewing at night causing blindness), and respect for elders and tradition. The tale shows communal identity through a sense of shared experiences and values among community members, a strong connection to tradition and cultural heritage, and a communal understanding of the importance of heeding warnings and advice from elders.

The social order and communal identity in the second tale are reflected through the relationships and interactions within the household. Family dynamics is shown as the story highlights a close-knit family living together in a two-story house with a bakery and restaurant on the ground floor. This setup suggests a strong sense of communal identity, where family members work together and look out for one another. Respect for elders, shared experiences, and cultural beliefs are indeed present in the tale. The tale also touches on supernatural elements, which are deeply rooted in Filipino folklore and superstitions. This shared cultural belief system contributes to their communal identity and influences their perceptions of the world.

Hence, the social order in the story is characterized by close family ties, shared cultural values, and collective knowledge. While, the communal identity in the story is rooted in the family's shared experiences, cultural beliefs, and values, which bind them together and shape their interactions.

The third tale showcases a strong social order and communal identity, characterized by community cohesion, respect for elders, shared beliefs and practices, strong cultural identity, and collective purpose. The community works together to protect their community and ensure their well-being, demonstrating a shared sense of purpose and responsibility. The tale effectively conveys a sense of community and social order, highlighting the importance of cooperation, respect for tradition, and shared beliefs and practices in shaping the community's identity and well-being.

- *Themes and Motifs*

The tales explore a range of universal and culture-specific ideas, often focusing on guidance, faith, and intergenerational transfer of knowledge. The primary themes and motifs in the first tale are health and self-care, intergenerational wisdom and family dynamics while, in the second tale, are vigilance and caution, the unknown / supernatural, parental love and protection, and faith and instinct. Also, the third tale's primary themes and motifs are community prosperity, spirituality and tradition, the power of nature, and cultural heritage.

- *Cultural Values Reflected*

The tales are deeply rooted in Filipino culture, reflecting core values related to family, community, and respect for tradition. Firstly, a profound respect for the wisdom, experiences, and warnings of older generations (elders / grandparents). This is reflected in "Sewing at Night" which is considered "wisdom literature" because it emphasizes adhering to traditional beliefs and the value of accumulated

knowledge. "The Strange Noise" teaches the importance of respecting and following the guidance of elders for safety and life navigation.

Secondly, the importance of a close-knit family dynamics and parental love, characterized by mutual care, protection, and guidance. This is reflected in "Sewing at Night" which highlights family dynamics, parental love and protection, and the interconnectedness of Filipino families. "The Strange Noise" also stresses the crucial role of the family, particularly the mother, in providing safety for children and acting as a guide.

Thirdly, navigating life's uncertainties through a blend of caution, faith, and reliance on instinct or trust in inner wisdom. This is reflected in "The Strange Noise" which makes faith a vital part of navigating uncertainty and encourages being careful and trusting one's instincts when faced with the unknown. Fourthly, a strong emphasis on community welfare and the integration of spirituality and nature into daily life. This is reflected in "The Legend of the Pearl at Balud Del Sur" which centered on the community's benefit (blessing the fishermen) and its deep spirituality and tradition, particularly the reverence for the sea gods and the dependence on the sea for livelihood in coastal communities.

Lastly, the pervasive role of folklore and superstition in explaining the world or adherence to traditional beliefs / superstitions. This is reflected in "Sewing at Night" which is based on a past superstition regarding overworking. "The Strange Noise" also touches on supernatural entities and beliefs deeply rooted in Filipino folklore.

- *Educational and Literary Values*

The tales serve multiple functions as both instructional and engaging narratives. The educational values include practical health lessons as the first tale "Sewing at Night" provides a direct, didactic lesson on health, emphasizing the importance of rest and its long-term effects on one's well-being; cultural preservation as all tales preserve cultural context, values, and traditions by passing them down through engaging stories and intergenerational learning; moral guidance as the second tale "The Strange Noise" provides moral lessons on vigilance, caution, and the value of humility in recognizing that "things beyond human understanding" can still impact life; and philosophical connection as the themes collectively connect to a philosophy that values experience, tradition, practicality, and intergenerational connections in navigating life's challenges. Additionally, "The Legend of the Pearl at Balud Del Sur" highlights community prosperity, the power of nature, and spiritual faith, showing how these elements create a strong cultural heritage. All tales underscore the role of the family in providing parental love, protection, and guidance in times of uncertainty.

Moreover, the literary values are accessibility and relatability as the stories use simple, straightforward, and conversational language especially the first two tales, making them easy for a wide range of readers to follow and relate to; immersive atmosphere as the use of descriptive language and sensory details in "The Strange Noise" and "The Legend of

the Pearl at Balud Del Sur” creates vivid, immersive atmospheres — from the terrifying to the enchanting; and timelessness as the folkloric tone and use of formal / archaic phrases (like “Long ago” and “Barangay of Balud Del Sur”) give the tales a sense of timelessness, evoking the tradition of oral storytelling.

Other literary values are the purposeful style as the authors effectively use distinct styles (e.g., personal / reflective for fear in the second tale, or respectful/reverent for community in the third tale) to serve the tale’s central purpose and enhance the reader’s emotional connection; and lastly, the cultural context and richness as the tales effectively utilize elements of Filipino folklore, superstitions, and traditional values, offering readers a deeper appreciation and understanding of the historic-cultural contexts of the Philippines.

To conclude, the three tales collectively offer significant value by reinforcing cultural values, providing practical wisdom, and demonstrating effective narrative techniques. These also provide inspiration for various forms of art, literature, and culture, demonstrating their ongoing relevance and capacity for adaptation. The tales serve as vehicles for passing down cultural wisdom and practical life lessons across generations as well as exhibit distinct and effective literary characteristics that enhance their impact on the reader.

➤ *Structural Pattern*

• *Narrative Structure and Pattern*

In the first tale, the narrative structure can be analyzed as follows:

- **Introduction:** The narrator shares a childhood memory of their mother warning them about sewing at night.
- **Backstory:** The grandmother's experience as a seamstress is revealed, showcasing her dedication to her work.
- **Inciting Incident:** The grandparents' late-night walk, where the grandfather notices the grandmother's compromised eyesight.
- **Climax:** The grandfather's concern and the grandmother's realization of the potential consequences of her actions.
- **Resolution:** The grandmother changes her behavior, stops sewing at night, and starts advising others.

Meanwhile, the narrative patterns are cause-and-effect as the grandmother's prolonged sewing at night leads to her deteriorating eyesight; repetition as the warning about sewing at night is repeated across generations (mother to child, grandmother to children and relatives); and lesson learned as the story follows a pattern of trial and error, where the grandmother learns the importance of heeding warnings through personal experience. Thus, the narrative structure and pattern work together to convey a meaningful story about the

importance of prioritizing one's health and heeding warnings from others.

The narrative structure of the second tale appears to follow a linear narrative structure, where events unfold in chronological order.

- ✓ **Exposition:** The story begins with the protagonist's daily life, introducing the setting and characters.
- ✓ **Inciting Incident:** The protagonist experiences a frightening encounter with glowing eyes in the dark, which sets the story in motion.
- ✓ **Rising Action:** The protagonist shares the experience with their mother, who explains that others in the household have had similar encounters.
- ✓ **Climax:** The mother's warning and explanation heighten the protagonist's awareness and caution.
- ✓ **Resolution:** The story concludes with the protagonist's newfound understanding and caution.

Additionally, the tale’s narrative pattern involves character development wherein the protagonist learns to be more cautious and aware of their surroundings; supernatural elements as the tale incorporates supernatural themes, adding depth and tension; and family dynamics which the narrative highlights the close relationship between the protagonist and their mother. Overall, the tale's linear structure and narrative pattern work together to create a sense of tension and foreboding, drawing the reader into the protagonist's frightening experience.

While, the narrative structure in the third tale follows a clear and engaging sequence:

- ✓ **Introduction:** The story introduces the protagonist, Juan, and sets the scene for the coastal barangay of Balud Del Sur.
- ✓ **Inciting incident:** Juan discovers the hidden cave and the pearl, which sets the story in motion.
- ✓ **Supernatural element:** The gentle voice whispers to Juan, providing a divine or supernatural purpose for the pearl.
- ✓ **Rising action:** Juan shares his discovery with the elders, and they decide to use the pearl's power to benefit the community.
- ✓ **Climax:** The community begins to offer prayers and sacrifices to the sea gods, and the pearl's power is believed to bring prosperity and good fortune.
- ✓ **Resolution:** The legend of the pearl spreads, and people come to visit the sacred cave, solidifying the community's connection to the sea and their cultural heritage.

The tale's narrative pattern follows a traditional storytelling structure, with a clear beginning, middle, and end, and a sense of resolution and completion. The tale also features a sense of mythological or legendary storytelling, with the supernatural element and the pearl's power shaping the community's destiny.

➤ *Language Style and Linguistic Elements*

The three tales have distinct literary characteristics focusing on tone, style, and their effectiveness in conveying the story's themes. The language style and linguistic elements in the first tale are characterized by conversational tone, simple and straightforward language, folkloric style, personal and reflective, and informal and intimate. These effectively convey the importance of traditional wisdom, family experiences, and the value of learning from one's mistakes.

The second tale is characterized by simple and conversational tone, personal and reflective, descriptive and everyday language, and folkloric undertones effectively convey the author's fear and vulnerability, drawing the reader into the tale and making the experience feel more immersive and personal. Likewise, the third tale is characterized by simple and clear narrative voice, descriptive language, folkloric tone, formal and slightly archaic language, and respectful and reverent tone that effectively create a captivating and enchanting narrative that explores themes of community, spirituality, and the power of nature.

To sum it up, the three tales utilize distinct yet related language style characteristics and linguistic elements to suit their specific purposes and genres. All three tales share a foundation in simple, conversational, and folkloric tones to make them accessible and rooted in tradition. The first two tales employ a personal and reflective tone to effectively impart wisdom and convey fear, respectively. While the third tale adopts a more formal, descriptive, and reverent narrative voice to create an enchanting tale that celebrates community and spiritual connection to nature.

➤ *Typology and Classification*

The three tales fall under distinct typologies of folklore and classifications based on their content, themes, function, and style.

The typology of the first tale "Sewing at Night" is wisdom literature / didactic tale because it highlights the importance of respecting elders' guidance and experiences. It teaches a moral lesson about the importance of rest and health, specifically about not working late to protect one's eyesight and overall well-being. While the genre is folktale and the style is traditional narrative because it is deeply rooted in Filipino traditions and superstitions and serves to pass down lessons and experiences from older generations.

The second tale's typology is horror tale because it showcases an experience filled with fear and unexplained events. It features a protagonist encountering inexplicable events and eerie presence. The genre is supernatural and the style is folklore because it draws on supernatural elements and Filipino folklore / superstitions and serves to guide the

reader in navigating life's uncertainties with faith and caution.

The third tale is fantasy tale or legend as it revolves around a powerful object – a pearl – whose power is used to bless the community. It functions as a legend that celebrates the community's connection to the sea, spirituality, and cultural heritage. The genre is mythological as it incorporates elements of Filipino folklore like supernatural beings, the significance of pearls, and a connection, giving it a mythological and traditional tone.

➤ *Moral Polarities*

The moral polarities in the first tale can be identified as follows:

- Neglect vs. Heed: The grandmother's neglect of the warning about sewing at night leads to consequences, while her eventual heeding of the warning shows a shift in behavior.
- Ignorance vs. Awareness: The grandmother's initial ignorance of the warning gives way to awareness and understanding of the potential consequences.
- Disregard for tradition vs. Respect for tradition: The grandmother initially disregards the traditional warning, but later comes to respect and pass on the wisdom to her children and relatives.
- Stubbornness vs. Prudence: The grandmother's stubbornness in ignoring the warning is contrasted with her later prudence in taking care of her eyesight.

These moral polarities highlight the importance of balancing tradition, self-awareness, and responsible behavior. The tale suggests that ignoring warnings and traditions can lead to negative consequences, while heeding them can lead to better outcomes.

Likewise, the moral polarities in the second tale add depth to the narrative, exploring themes of awareness, knowledge, and respect. The identified moral polarities are as follows:

- Fear vs. Caution: The protagonist's fear of the supernatural encounter is balanced by the mother's caution and warning, highlighting the importance of being prepared and aware.
- Ignorance vs. Knowledge: The protagonist's initial lack of understanding about the strange occurrences is contrasted with the mother's knowledge and experience, emphasizing the value of learning from others.
- Disregard vs. Respect: The protagonist's initial disregard for the potential danger is replaced by a newfound respect for the supernatural and the mother's warnings.

- **Safety vs. Danger:** The story highlights the contrast between safety and danger, with the protagonist's experience serving as a reminder to prioritize safety and caution.

The following moral polarities are also present in the third tale which contribute to the story's themes of community, spirituality, and responsible leadership, highlighting the importance of prioritizing the greater good and respecting the natural world.

- **Selflessness vs. Self-interest:** Juan's discovery of the pearl could have been used for personal gain, but instead, he chooses to share it with the community, prioritizing their well-being over his own interests.
- **Humility vs. Pride:** Juan's reaction to the gentle voice and the pearl's power is one of humility and reverence, rather than pride or arrogance.
- **Community vs. Individualism:** The story highlights the importance of community and collective well-being, as the villagers come together to decide how to use the pearl's power and benefit from its blessings.
- **Gratitude vs. Ingratitude:** The community's response to the pearl's power is one of gratitude and reverence, as they offer prayers and sacrifices to the sea gods, acknowledging their dependence on the natural world.
- **Responsibility vs. Irresponsibility:** Juan and the community take responsibility for protecting the treasures of Balud Del Sur and using the pearl's power for the greater good, demonstrating a sense of stewardship and accountability.

➤ *Plot Development*

The plot development in the first tale revolves around the grandmother's experience as a seamstress and her realization of the importance of prioritizing her eye health.

- **Exposition:** The story introduces the grandmother's habit of sewing at night, despite the old wives' tale warning about potential blindness.
- **Rising Action:** The grandmother ignores the warning, and her eyesight begins to deteriorate, causing her to lose track of her surroundings, literally.
- **Climax:** The grandfather notices the grandmother's compromised eyesight during their late-night walk, prompting him to advise her to stop sewing at night.
- **Falling Action:** The grandmother realizes the potential consequences of her actions and starts to take care of her eyesight.
- **Resolution:** The grandmother changes her behavior, stops sewing at night, and begins advising others to do the same, passing on the wisdom she gained from her experience.

The plot development showcases a cause-and-effect sequence, where the grandmother's actions lead to consequences, and her eventual realization and change in behavior serve as a lesson learned. The tale highlights the importance of prioritizing one's health and heeding warnings from others.

On the other hand, the plot development in the second tale can be broken down into the following stages:

- **Introduction:** The narrator introduces the setting, a two-story house with a bakery and restaurant on the ground floor and living quarters on the second floor.
- **Inciting Incident:** A brownout occurs, and the narrator needs to use the bathroom on the ground floor, setting the stage for the strange encounter.
- **Rising Action:** The narrator hears a strange noise while in the bathroom and later sees glowing eyes when they turn around, creating tension and fear.
- **Climax:** The narrator runs upstairs, frightened, and seeks safety in their room.
- **Falling Action:** The narrator shares their experience with their mom the next morning, and she explains that others have had similar experiences in the bakery.
- **Resolution:** The mom warns the narrator to be more cautious, especially at night, and the experience has a lasting impact on the narrator's beliefs and behavior.

The plot development is straightforward, with a clear structure that builds tension and suspense, culminating in a frightening encounter that has a lasting impact on the narrator.

The plot development in the third tale unfolds as follows:

- **Introduction:** The story introduces Juan, a young fisherman, and sets the scene for the coastal barangay of Balud Del Sur.
- **Inciting Incident:** Juan discovers the hidden cave and the pearl, which sets the story in motion.
- **Rising Action:** Juan shares his discovery with the elders, and they decide to use the pearl's power to benefit the community.
- **Climax:** The community begins to offer prayers and sacrifices to the sea gods, and the pearl's power is believed to bring prosperity and good fortune.
- **Falling Action:** The legend of the pearl spreads, and people come to visit the sacred cave, solidifying the community's connection to the sea and their cultural heritage.

- Resolution: The story concludes with the community thriving and the pearl's power continuing to benefit them.

The plot development is straightforward and focused on the community's journey, with a clear cause-and-effect relationship between Juan's discovery and the community's prosperity. The story's pace is steady, and the narrative flows smoothly from one event to the next.

➤ *Symbolic Characters*

The characters in the first tale embody various traits and roles, highlighting the importance of balance, self-awareness, and intergenerational learning. The symbolic characters can be interpreted as follows:

- The Grandmother: Represents dedication, hard work, and perseverance (as a seamstress). Her experience also symbolizes the importance of learning from one's mistakes and the value of experience-based wisdom.
- The Grandfather: Serves as a voice of reason, awareness, and concern. His observation of the grandmother's compromised eyesight symbolizes the role of loved ones in pointing out potential problems.
- The Narrator's Mother: Represents the passing down of traditional wisdom and warnings from one generation to the next.

While, the characters in the second tale work together to create a narrative that explores themes of fear, vulnerability, and the importance of guidance and caution. The symbolic characters are the following:

- The Protagonist (Narrator): Represents innocence and vulnerability, especially in the face of the unknown. Their experience serves as a rite of passage, making them more cautious and aware of the supernatural.
- The Mother: Symbolizes guidance, protection, and wisdom. She provides context and reassurance, helping the protagonist understand the strange occurrences and offering advice on how to navigate similar situations in the future.
- The Glowing Eyes: Represent the unknown, fear, and the supernatural. They serve as a catalyst for the protagonist's transformation and reinforce their belief in the supernatural.

The symbolic characters in the third tale work together to convey the story's themes of community, spirituality, and the importance of respecting and honoring the natural world. The symbolic characters are:

- Juan: Represents the connection between the individual and the community. He is chosen for a greater purpose and serves as a bridge between the community and the supernatural.

- The Gentle Voice: Symbolizes divine guidance, wisdom, and spiritual awareness. It provides Juan with a sense of purpose and direction.
- The Pearl: Represents prosperity, good fortune, and spiritual wealth. It is a symbol of the community's blessings and the source of their livelihood.
- The Sea Gods: Symbolize the power and mystery of nature. They are revered and worshipped, highlighting the community's dependence on the sea and their respect for its power.
- The Elders: Represent wisdom, tradition, and community leadership. They provide guidance and help the community make decisions about the pearl's power.

Significantly, the three tales maintain strong contemporary relevance and directly contribute to themes of environmental awareness and identity formation. The enduring appeal of these folklore-based tales lies in the universal values and warnings they convey, which are just as critical today as they were in the past.

The contemporary relevance in the first tale is the work-life balance and health. The grandmother's story serves as an analogy for modern burnout and the hustle culture. The warning about blurred vision is an ancient precursor to modern discussions on digital eye strain, sleep deprivation, and the need for self-care in an always-on world.

In the second tale, the contemporary relevance is trusting instincts and navigating uncertainty. The tale's emphasis on caution, faith, and relying on the instincts / guidance of elders applies to navigating the overwhelming and often anonymous dangers of the digital age and social media. The unexplained events can be seen as modern fears such as cyber threats, fake news, or crises that are beyond human understanding in the moment.

While the contemporary relevance in the third tale is ethical leadership and wealth distribution. The core lesson that wealth represented by the pearl must be used for the community's benefit directly relates to modern calls for social entrepreneurship, corporate social responsibility, and sustainable development, it is a classic anti-greed narrative relevant to economic inequality.

The fantasy tale, in particular, is a powerful tool for promoting environmental consciousness. "The Legend of the Pearl at Balud Del Sur" emphasizes the dependence on and reverence for the sea or nature's power. The community performs prayers and sacrifices to the sea gods, which is the folkloric equivalent of acknowledging nature's power and exercising environmental stewardship. This teaches that prosperity is a blessing granted by nature, not a right, and requires respect and tradition to maintain. The tale celebrates the interconnectedness and "community's connection to the sea." This deep, spiritual link highlights the fragility of the ecosystem and reminds the reader that the health of the

community (its harvest) is directly tied to the health of the environment (the sea gods' goodwill).

These tales are crucial for forming identity by celebrating and preserving cultural roots. It includes cultural heritage and tradition. By being set in a barangay and using concepts like folklore, superstition, and familial interdependence, the tales help young readers connect with their pre-colonial and traditional identity. The very act of sharing these stories (oral tradition) reinforces the value of collective memory. Additionally, it includes value system as the tales reinforce core Filipino values; respect for elders; family closeness and parental love and protection; community spirit or *bayanihan*; and literary identity as the simple, clear, conversational style and folkloric tone described in the texts make the stories accessible. This narrative style is itself part of the cultural identity, ensuring the preservation of the unique Filipino method of oral storytelling or *kuwentuhan*.

The cross-narrative insights from the three folktales reveal a unified cultural framework centered on prudence, community survival, and reverence for traditional wisdom. The common threads running through all three tales can be synthesized into three core insights:

Primacy of Caution and Traditional Wisdom: All three tales emphasize the importance of prudence and heeding traditional, often ancestral, warnings as a key to survival and prosperity. "Sewing at Night" warns against the specific, preventable danger of overwork and neglecting personal welfare (blurring of vision). It's a practical warning disguised as a superstition, teaching the value of discipline and moderation. "The Strange Noise" advises caution and restraint in the face of the unknown or unexplained phenomena. The parents' protective, traditional action against the strange noise stresses the importance of collective caution and reliance on inherited knowledge for safety. "The Legend of the Pearl at Balud Del Sur" teaches moral prudence in handling great fortune. Juan is warned not to use the pearl for selfish gain, emphasizing that a community's greatest asset must be managed with integrity and foresight. Thus, the Filipino culture places a high value on caution, which is often conveyed through folk beliefs and handed down through the family structure (elders / parents). Survival is achieved not through brute force, but through wise, measured, and preemptive action.

Collective Welfare Outweighs Individual Gain: The tales consistently elevate the needs and well-being of the family and community above the ambitions of the individual. The third tale's central moral is a direct statement on collectivism or *bayanihan*. The pearl's power is only granted and sustained when used for the entire community's benefit, ensuring abundant harvests for all, not just Juan. In the second tale, the parents' actions are entirely protective of their child and home. This reflects the cultural importance of the nuclear and extended family as the primary unit of survival and welfare. While the first tale, though seemingly an individual health warning, it implicitly protects the family's core function. A healthy, sighted grandmother is essential to the

household's productivity and well-being; her individual sickness would negatively impact the whole family unit. Hence, the concept of shared prosperity and communal responsibility is a foundational principle. Individual effort and success like Juan's pearl discovery or the grandmother's work must ultimately be directed toward sustaining the collective.

The Enduring Power of the Natural and Spiritual World: All three tales acknowledge and respect an order greater than the human realm, whether natural, supernatural, or spiritual. The third tale is the clearest example, with prosperity directly contingent on the will of the sea gods (or the Diwata / Mysterious Voice). It reinforces the community's profound dependence on the maritime environment and the need for spiritual reverence to maintain that connection. The second tale has the phenomenon that is "beyond human comprehension" suggests the presence of unseen forces or spirits (superstition) that demand respect, acknowledgment, or protective ritual. The first tale's consequence (blurring of vision) is framed as a supernatural punishment for a transgression, indicating that even daily human actions are subject to unseen rules that must be obeyed. Therefore, the folktales root the Filipino identity in an awareness of a dynamic, powerful environment. This suggests an ingrained environmental awareness where humans are not masters of their fate, but participants in a larger, spiritual ecosystem that blesses or punishes based on their respect for its rules.

In conclusion, the three tales are very relevant in today's era as it emphasizes different thematic and structural patterns that provides meaning and highlights insights like cultural values, educational and literary values, practical wisdom, and connection to community. The tales serve as vehicles for passing down cultural wisdom and practical life lessons across generations as well as exhibit distinct and effective literary characteristics that enhance their impact on the reader.

C. *The Significant Contributions of the Untold Folktales of the Silent Generation to Classroom Engagement*

➤ *Revitalizing Cultural Identity Through Storytelling*

Key Teacher Informant 6 responded that "I am not familiar with the presented tales. So, I believe that these can be used as a set of material in school by integrating it to the lesson or curriculum through storytelling to help revive the cultural identity of the locals or society." This statement proves that storytelling can act as a repository for cultural memory, ensuring that traditions, customs, and wisdom are passed down from older generations to younger ones. This will only be possible if there are available and accessible copies of tales in the school to read by the learners and teachers. Hence, Key Teacher Informant 2 believed that there is a possibility that this could be a set of materials in classroom engagement, if it is given to schools as such, it must be approved and reproduce to be used. In this way, it will support intergenerational storytelling and maintain cultural heritage. Using storytelling is helpful to bring traditional tales to life, encouraging students to take on characters and explore different perspectives.

Key Teacher Informant 4 significantly suggested some possible classroom activities includes reading and discussing the stories, analyzing themes and motifs, creating illustrations or visual representations, writing creative responses or sequels, comparing and contrasting with other folktales. She also highlighted that these stories can help students connect with their cultural heritage, develop critical thinking and creativity, and appreciate the richness of Filipino folklore. Thus, it will preserve traditions and heritage, strengthen community bonds, and transmit values by sharing collective histories and stories, across generations.

➤ *Transforming Traditional Tales into Dynamic Classroom Experiences*

The untold tales shared by the locals are crucial in making the learning environment more engaging, inclusive, and effective. Key Teacher Informant 3 said that these untold tales could be used as materials for classroom engagement by integrating these during class discussion so learners will be able to fully understand the lesson, connect themselves to their culture through literature, and hone their values and mindset.

Key Teacher Informant 4 also stated that these tales could definitely be used as materials for classroom engagement, especially in subjects like Filipino literature and culture, folklore and mythology, creative writing and storytelling, and cultural studies and anthropology. It is important to note that teachers can make interdisciplinary connections wherein they connect traditional tales to other subjects, such as history, literature, or social studies, to provide a more holistic learning experience. Significantly, she suggested some possible classroom activities includes reading and discussing the stories, analyzing themes and motifs, creating illustrations or visual representations, writing creative responses or sequels, comparing and contrasting with other folktales. She also highlighted that these stories can help students connect with their cultural heritage, develop critical thinking and creativity, and appreciate the richness of Filipino folklore.

Transforming traditional tales into dynamic classroom experiences can be a powerful way to engage students, promote learning and create a more engaging, inclusive, and effective learning environment. Key Teacher Informant 1 responded that the untold local stories can be used in classroom engagement by integrating them into lessons, projects, or discussions to teach history, culture, and critical thinking. She also added that they make learning more relevant, personal, and community-based / community-connected as well as it will promote the culture-based education.

Therefore, teachers may use storytelling and role-playing to bring traditional tales to life, encouraging students to take on characters and explore different perspectives; incorporate multimedia elements, such as images, videos, and audio recordings, to enhance the storytelling experience and cater to different learning styles; and provide critical thinking and analysis tasks to help students critically analyze traditional tales, exploring themes, motifs, and cultural

significance. Creative expression is also a teaching approach that basically aims students to express their own creativity through art, writing, or performance, inspired by traditional tales. Teachers may use traditional tales as a way to explore different cultures and traditions, promoting cross-cultural understanding and appreciation.

The potential benefits of transforming traditional tales into dynamic classroom experiences include increased engagement since dynamic storytelling can capture students' attention and imagination, increasing their engagement and motivation; cultural awareness by exploring traditional tales can promote cultural awareness and appreciation, helping students understand different perspectives and traditions; development of critical thinking by analyzing traditional tales and encouraging students to evaluate information, identify themes, and make connections; and creativity and self-expression through encouraging creative expression inspired by traditional tales can foster students' imagination and self-expression.

➤ *Embedding Indigenous Values in Teaching Practices*

Embedding indigenous values in teaching practices can enrich the learning experience and promote reconciliation. Key Teacher Informant 5 genuinely stated that "*For me, these tales can be considered unknown and can be used as a set of materials in classroom engagement by maybe integrating these into the lessons since kindergarten children love stories wherein imagination is unlimited and positive values are easily inculcated in their young minds.*" Key Teacher Informant 1 also responded that the untold local stories can be used in classroom engagement by integrating them into lessons, projects, or discussions to teach history, culture, and critical thinking. She also added that they make learning more relevant, personal, and community-based / community-connected as well as it will promote the culture-based education.

Hence, teachers may incorporate indigenous perspectives or integrate indigenous knowledge, histories, and experiences into curriculum design and delivery as well as use storytelling and oral traditions to share indigenous knowledge and histories, promoting cultural understanding and empathy. They can also incorporate land-based learning experiences that connect students with the natural environment and indigenous relationships with the land. They are also expected to come up with community engagement activities that aims to build relationships with indigenous communities and involve elders, knowledge holders, and community members in teaching practices as well as use culturally responsive teaching methods that prioritize indigenous ways of knowing, being, and doing.

The potential benefits of embedding indigenous values in teaching practices include increased cultural awareness since students develop a deeper understanding of indigenous cultures, histories, and experiences; improved relationships among the people in the society that foster trust, respect, and reconciliation; and holistic learning as incorporating indigenous perspectives can promote holistic learning, connecting academic knowledge with cultural and

environmental awareness. decolonization. Embedding indigenous values can also contribute to decolonizing education or decolonization, challenging dominant narratives and promoting indigenous ways of knowing. Through this, educators can create a more inclusive, culturally responsive, and effective learning environment.

➤ *Promoting Reflective Engagement Through Literary Narratives*

Promoting reflective engagement through literary narratives like the untold folktales of the Silent Generation in some selected barangays in the municipality of Gubat can be a powerful way to foster critical thinking, empathy, and self-awareness. Key Teacher Informant 5 stated that *“For me, these tales can be considered unknown and can be used as a set of materials in classroom engagement by maybe integrating these into the lessons since kindergarten children love stories wherein imagination is unlimited and positive values are easily inculcated in their young minds.”*

To achieve this, the teachers must utilize discussion-based learning to encourage and engage students in discussions about literary narratives, exploring themes, characters, and plot developments. They can incorporate in the lesson the reflective journaling wherein the students are expected to reflect on their own experiences and connections to the narrative, promoting personal growth and self-awareness as well as analytical writing which aims to encourage students to analyze literary narratives, exploring themes, symbolism, and character development.

Teachers may design empathy-building activities that help students empathize with characters and their experiences, promoting understanding and compassion. To adapt in the 21st century environment, they can utilize multimodal engagement or incorporate multimedia elements, such as film or graphic novel adaptations, to engage students and promote reflection.

Possible benefits of promoting reflective engagement through literary narratives are students develop critical thinking skills, analyzing complex themes and narratives; students develop empathy and compassion for characters and their experiences, promoting understanding and tolerance; and students reflect on their own experiences and connections to the narrative, promoting personal growth and self-awareness. Literary narratives can provide insights into different cultures and experiences, promoting cultural understanding and appreciation. By promoting reflective engagement through literary narratives, educators can create a more engaging, inclusive, and effective learning environment.

To sum it up, the key teacher informants agree that untold tales can be valuable materials for classroom engagement, promoting cultural identity, critical thinking, and creativity. They suggest integrating these stories into lessons, projects, and discussions to teach history, culture, and values, to make learning more relevant and community-based, to promote culture-based education, to develop critical

thinking and creativity, and to help students connect with their cultural heritage.

The key teacher informants' insights highlighted the potential of storytelling in revitalizing cultural identity and promoting engaging learning experiences. To effectively utilize these stories in the classroom, it is important to integrate them into existing curricula, such as Filipino literature and culture, to develop interactive activities, like reading, discussing, analyzing, and creating visual representations, to consider the age and level of the students, as suggested by Key Teacher Informant 5, who noted that kindergarten children love stories that promote imagination and positive values, to ensure that the stories are accurately represented and culturally sensitive.

By incorporating local stories into classroom engagement, teachers can foster cultural appreciation and understanding, promote critical thinking and creativity, develop community-based learning experiences, and preserve and pass on cultural heritage to future generations. Overall, the key teacher informants' perspectives emphasize the importance of storytelling in preserving cultural identity and promoting engaging learning experiences.

D. The Perceived Challenges of Teachers when Integrating the Untold Folktales in Teaching

Untold folktales can be used in academics; however, there are possible challenges may encounter by the teachers in integrating it into teaching. Since the tales are untold, therefore these are unknown to locals. The key informants provided some important reasons why these are unknown or unfamiliar.

Key Teacher Informant 2 responded that *“maybe these stories are not known to locals because people today are not a fan of myths and fantasies but seeking more for scientific explanation and realistic stories.”* While, Key Teacher Informant 3 opined that the reasons why these stories are not known because nowadays the children rather families are focus more on technology like gadgets and the DepEd have no resources and reading materials available about this.

Likewise, Key Teacher Informant 5 claimed that *“The tales were not known to locals for several reasons, including economic factors, limited resources, and lack of staff or experts who could support in the publication of these stories.”* Key Teacher Informant 6 also stated that *“The tales are unknown due to the emergence of technology, wide relationship gap between elders and youth, limited resources and educational support.”*

Key Teacher Informant 4 enumerated the following reasons why the given stories are unknown. First is unrecorded means some stories might not be written down or recorded, making them harder to access and share. Second, cultural shifts wherein modernization and urbanization can lead to a decline in interest in traditional stories. Third, language barriers because some stories might be told in a specific dialect or language that is not widely spoken or understood. Lastly, there is a generational gap whereas the

younger generations might not be interested or exposed to these stories.

However, Key Teacher Informant 1 is the only one who said that she knows the given tales. She pointed out that *“local stories are known to locals because they are passed down through oral tradition, tied to the community’s culture and landmarks, shared in local education and events, and preserved through everyday communication.”*

Based on the key informants’ responses, the reasons why these folktales are fading from local memory can be grouped into three interconnected challenges.

➤ *The Influence of Modernity and Technology*

Several informants identify modernization as a primary cause. Key Teacher Informant 3 points directly to technology, stating that families are more focused on gadgets. This is echoed by Key Teacher Informant 6. This is not just about distraction; it reflects a deeper cultural shift. Key Teacher Informant 2 notes that people now often seek “scientific explanation and realistic stories” over myths and fantasies. This suggests that modern values and entertainment have created a cultural environment where traditional tales struggle to compete for relevance and attention.

➤ *The Generational and Cultural Gap*

The traditional method of passing down stories—oral tradition—is failing. Key Teacher Informants 4 and 6 explicitly mentioned a “generational gap.” The connection between elders, who are the keepers of these stories, and the youth has weakened. This disconnect prevents the natural transmission of cultural heritage. Key Teacher Informant 4 also raised the issue of language barriers, as stories told in specific, less common dialects become inaccessible to younger generations who may not speak to them, further isolating the tales.

➤ *Lack of Institutional Support and Resources*

Even if interest were high, there’s a significant lack of formal support. Key Teacher Informants 3, 5, and 6 all pointed to limited resources and educational support, with a specific mention of the Department of Education (DepEd) not having available materials. Key Teacher Informant 5 highlights economic factors and the absence of experts to publish the stories. The fact that many tales remain unrecorded, as Key Teacher Informant 4 stated, makes them incredibly vulnerable. Without a systematic effort to document, publish, and integrate these stories into the formal education system, they are left to fade as the oral tradition wanes.

While most informants agree on these challenges, Key Teacher Informant 1 offered a contrasting view, insisting the stories are known through community life. This perspective does not necessarily contradict the others but may highlight that while the tradition is alive in certain pockets, it is facing overwhelming pressure and is not as widespread as it once was.

E. Proposed School Activities that Promote the Integration of Untold Folktales in the Curriculum

➤ *School Book Fair*

Organizing school book fair promotes love for reading and knowledge leading to reading comprehension and vocabulary development and broadening their understanding beyond school subject. It also showcases literature from different culture and creativity of the community that promotes understanding and global literary community and provides opportunities for interaction and learning within the literary community.

➤ *Folktales Theater Festival*

A folktale theater festival is an event that celebrates and showcases traditional stories, music, dance, and drama from a specific region or culture, often with a focus on oral traditions, community practices, and historical beliefs. This festival offers immersive experiences, bringing together performances, parades, and concerts to preserve and promote diverse cultural expressions from around the world.

Students will witness a variety of live performances, including traditional music, dance, storytelling, puppetry, and theater based on folk legends. It is also a cultural immersion because it will give them opportunities to experience the authentic traditions and heritage of different communities through their stories and practices. A folktale theater festival will exhibit or markets featuring traditional crafts and arts, reflecting the cultural themes of the festival.

In educational aspect, organizers will create workshops, talks, and presentations on folklore, preserving cultural heritage, and the significance of these traditions. It is also a kind of community engagement that promote unity, joy, and shared experiences, with a focus on bringing diverse groups of people together as well as brings together folklore groups from around the world to celebrate dance, tradition, and unity. In essence, a folktale theater festival is a vibrant cultural celebration that highlights the richness of human tradition through artistic expression featuring the literature, colors, sounds, and rhythms of various cultures.

➤ *Elder-Student Story Cycles*

An elder-student story cycle refers to a collaborative storytelling process where students learn from and record the life stories of elders, fostering intergenerational understanding and preserving cultural narratives, often facilitated through programs that connect students with older adults. This cycle involves students actively listening, documenting, and sharing these stories, creating a richer understanding of history, personal experiences, and the challenges and triumphs of aging and different life paths.

The key aspects of an elder-student story cycle are intergenerational learning since it provides students with firsthand accounts of historical events and different life experiences, broadening their perspectives and challenging their perceptions of aging; cultural preservation which is the process helps to preserve stories, cultural insights, and the experiences of specific generations or communities, such as

immigrant stories; and student engagement wherein they learn valuable listening skills and how to document narratives by actively engaging with elders in small groups. Besides it is beneficial for elders. For the elders, sharing their life stories can be a validating experience and provide a mechanism for receiving feedback on the value of their experiences. Students gain a deeper understanding of diverse life paths, fostering empathy and promoting social justice by learning about the challenges and triumphs of people from different backgrounds. This will lead to development of empathy and social awareness.

Other key aspects are potential for digital storytelling as the process can be enhanced by using technology, with students or program coordinators video recording and creating digital presentations of the elders' stories; as well as applicability across disciplines where all can benefit by fostering civic engagement and cultural awareness.

➤ *Folktale-based Values Reflection Journals*

Folktale-based values reflection journals use traditional stories to explore universal human values and foster personal growth by prompting individuals to analyze how the tales' characters and events reflect their own lives, promoting ethical understanding and cultural connection. To create one, select a folktale, identify a key value (like honesty or kindness), and write about how the story's themes relate to your experiences, challenges, and decisions, connecting the narrative to your own values and character development.

To use folktale-based values reflection journals in academic, students must follow the instruction. First, select a folktale that is culturally significant or personally resonant. Second read the story and pinpoint a specific core value or moral lesson it teaches, such as honesty, courage, compassion, or perseverance. Third, analyze the narrative. Consider the characters' actions and the consequences they face. Do they act wisely or foolishly? Do their actions have positive or negative outcomes? Then, connect to your life. Reflect on how the story's events and the characters' traits relate to your own life experiences. How might the story's message apply to a situation you've faced? Are there characters you identify with, and why? How can you apply the story's lesson to your own character or decisions? Finally, journal your reflections or write down your thoughts, making clear connections between the folktale and your personal experiences and values.

The benefits of this are first, cultural connection because folktales provide a deep connection to cultural heritage, making values more relatable and meaningful; second, moral education since they act as pedagogical tools, offering examples of both positive and negative behaviors and their consequences; third, personal growth because the process encourages self-reflection, helping individuals to shape their moral identity and make better choices; and the last is empathy development due to understanding characters' motivations and challenges can foster greater empathy for others.

➤ *Folktale Integration in Thematic Learning Units*

Integrating folktales into thematic learning units offers a cross-curricular approach to education, enriching language arts, social studies, geography, and even science by exploring cultural values, history, and morality through engaging narratives. This strategy enhances comprehension, critical thinking, and moral development while providing a relevant cultural context that can bridge the gap between school and community learning. Teachers can use folktales to model narrative structure, compare story versions, and spark discussions on universal themes, making learning more dynamic and connected to students' lives.

Incorporating untold tales into educational curricula is vital to promote cultural awareness and understanding. Folktales can serve as a central point for units that integrate language arts, social studies, geography, and science, exploring topics like cultural customs, historical periods, or even the natural world depicted in stories. This will result to cross-curricular connections. Students can develop literary, cognitive, and analytical skills by identifying narrative techniques, comparing themes across texts, and citing evidence, which also helps improve reading comprehension and critical thinking. Folktales are rich with implicit lessons on morality, behavior, and cultural values, offering insights into ancestral ways of life, fostering a deeper understanding of different cultures, and significantly leading to moral and cultural development.

Moreover, the storytelling nature of folktales can make learning more interesting and memorable, sparking student interest and encouraging participation. Using indigenous folktales can create a stronger connection between formal education and the cultural heritage of the community, making learning more accessible and meaningful.

In integrating folktales, choose a folktale that relates to the overall theme of your unit or introduces a relevant topic. Before reading, introduce the story's characteristics or key themes or concepts, such as common motifs, moral lessons, or cultural contexts. Then, engage in active reading and guide students to analyze the story by identifying elements like character traits, plot, and cultural clues. Have students explore different versions of the same folktale to understand variations and narrative evolution. After the compare and contrast, proceed in connecting the tale to other subjects and lastly, engage them in culminating activities that allow students to demonstrate their understanding, such as retelling the story, writing their own version, or connecting its themes to current events.

Through the aforementioned school activities, students are now able to uncover, collect, document, and record oral tales, stories, histories from community members, and share it with a wider audience by creating digital archives and preserve them for future generations.

IV. CONCLUSIONS AND RECOMMENDATIONS

Based on the significant findings of the study, the following conclusions are drawn which will serve as basis for recommendations.

- The untold folktales of the Silent Generation in some selected barangays in the Municipality of Gubat are *Sewing at Night*, *The Strange Noise* and *The Legend of the Pearl at Balud Del Sur*.
- Based on the content analyses of the untold folktales, the identified thematic patterns are supernatural belief system, environmental embeddedness and rural landscape, intergenerational wisdom and cultural transmission, social order and communal identity, themes and motifs, cultural values reflected, and educational and literary values, while the structural patterns are narrative structure and pattern, language style and linguistic elements, typology and classification, moral polarities, plot development, and symbolic characters.
- The significant contributions of the untold folktales of the Silent Generation to classroom engagement are revitalizing cultural identity through storytelling, transforming traditional tales into dynamic classroom experiences, embedding indigenous values in teaching practices, and promoting reflective engagement through literary narratives.
- The perceived challenges by teachers when integrating the untold folktales in teaching are the influence of modernity and technology, the generational and cultural gap, and the lack of institutional support and resources.
- The school activities that could be proposed to promote the integration of untold folktales of the Silent Generation in the curriculum are school book fair, folktale theater festival, elder-student story cycles, folktale-based values reflection journals, and folktale integration in thematic learning units.

The themes interweaved and blended into each other throughout the discussion. The responses of the key informants were integrative of key concepts in the themes identified. From the thematic analysis, the conclusions are formulated. The following recommendations are presented in view of the conclusions formulated by the researcher.

- Digital archive and accessible educational application to preserve and promote the local tales of the Silent Generation in the municipality of Gubat be created by the local government unit as well as the education department.
- The teachers integrate the local tales into the curriculum to better understand the thematic and structural patterns through reflective analysis and application to real-life situations.
- Copies of local tales be reproduced by education department, propose storytelling and theater contest, and conduct classroom observations emphasizing the impact of tales in classroom engagement.
- The publication of the local tales be supported by the Department of Education as valuable resource to bridge

the gap between the older generations and the younger ones.

- The school has to design meaningful school activities annually promoting the local tales, values, culture and literature.

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