

CULTURAL RELEVANCE OF LOCAL LEGEND FROM OLD MAN'S FOLKLORE TO ELT COROLLARIES

Almarie F. Miravalles

Department of Education, Division of Masbate Province
Rodeo Road, Masbate City 5400, Philippines

&

Dr. Emilio B. Espinosa Sr. Memorial State College of Agriculture and Technology
Cabitan, Mandaon, Masbate, Philippines

E-mail address: almariemiravalles@gmail.com

ORCID: <https://orcid.org/0009-0008-7907-7954>

ABSTRACT

Aim. This research explores local legends of Aroroy, Masbate, and examines their role in shaping the cultural identity of the community and provides practical application in English Language Teaching (ELT).

Methods. Using qualitative-ethnographic approach, the study made use of semi-structured interviews to the ten participants from its five barangays and data was analysed thematically.

Results. The study reveals recurring themes such as origin, bravery, connection with nature that proves the fact of the community's belief in supernatural powers, courage and heroism, respect for nature, and cultural traditions and values. Practical implications of this research for ELT include culturally relevant narratives that can be used in classroom-based instruction.

Conclusion. These legends can be used as instructional tools for teaching language skills, creating cultural awareness and inspiring collaborative learning. The use of local folklore presupposes that the students can be engaged in meaningful ways, not only with linguistic competence, but also with a deep engagement in cultural heritage.

Keywords: local legends, cultural identity, folk narratives, thematic analysis, educational framework, English language teaching

INTRODUCTION

Folklore is regarded as a powerful means of preserving and transmitting cultural identity from one generation to future generations (Michalopoulos & Xue, 2021; Sone, 2018; Bascom, 1954). Oral storytelling such as local legends is a part of oral tradi-

tion that presents rich narratives which serve as the vessels of a community's traditions, values, and beliefs, through telling and retelling (Monica & Soplantila, 2024; Trocio et al., 2023; Lilomaiaava-Doktor, 2020). This cultural identity shaped us into our own distinctiveness. In addition, folklore is termed as the wealthy knowledge of communities since it implicates antiquated stories of society (Gilbas, 2018). In the Philippine setting, a cross-culturalism country, where cultural diversity is genuinely rooted by the influence of invaders such as Spaniards, Americans, Japanese, and other foreign colonisers (Alarcon, 2001) their impact had shaped the country's unique identity.

However, according to Felicia Asamoah-Poku (2024) traditional stories such as myths, epics, and legends are at risk of being forgotten because of the acceleration of modernisation and globalisation. Nevertheless, it tells us that what is needed today are modern myths that speak to us, that bring us together as a species, that give our lives meaning and significance. In this case, rural communities like Aroroy, Masbate rely on these stories to preserve cultural fabric, thus, it faces a great challenge on how to keep these oral traditions and their unique cultural identity alive and relevant amidst external pressures of this rapidly changing world. Hence, the focus of this study is to explore how Aroroy local legends shape the identity of its citizens by reinforcing their values and contributions to perpetuate their intangible heritage.

This article fills a gap in terms of Philippine folklore studies. Whereas researchers have given more focus on the legends of the regions while on the other hand there are still unexplored areas of small rural communities such as Aroroy, Masbate. Even with the pivotal role of folklore in keeping our own identity, it turns out that there is a limited understanding of how local legends are transmitted and how this process impacts the preservation of cultural identity across different generations in a rural community of Aroroy, Masbate. Even though themes and values within local folklore may have been documented by previous researchers, there is insufficient emphasis given on how these oral traditions are shared by elders, adults, and youth. Moreover, this intergenerational transmission is critical because external factors and the manifestation of advanced technology may alter or diminish conventional storytelling practices. Thus, exploring how generations transmitted and received these legends gives constructive understanding regarding unfolding preservation and transformation of cultural identity in rural communities.

The locale of the study was in Masbate Province and is considered as the Rodeo Capital of the Philippines and is one of the cities in South Luzon. Furthermore, the Municipality of Aroroy is considered as the first (1st) class municipality because of its considerable share in the Internal Revenue Allotment (IRA). It has forty-one (41) barangays and its land area is the second largest municipality in Masbate Province. Its population is also the second largest population size in the said province. Additionally, it has maintained its role as primary source of gold coupled with agricultural activities such as cattle raising and fishery. The practical implications of this research extend to the field of education and language teaching. The findings provide a way to understand how local legends can be useful in the teaching of English Language Teaching (ELT).

Specifically, teachers can use storytelling techniques and local narratives to enrich cultural content in students' curricula and link them in their heritage. This research has implications for the incorporation of effective classroom tested instructional techniques and strategies that preserve cultural narratives in classroom practices that engage cultural identity in a deeper understanding among students. Through exploring and analysing the local legends of Aroroy, Masbate and examining their role in shaping the cultural identity of the community, this study aims to provide deeper understanding of how folklore serves as a foundation for cultural continuity. Particularly, it seeks answers to the following research questions: what are the common themes found in the local legends of Aroroy, Masbate; how do these legends reflect the values, beliefs, and traditions of the community; in what ways do local legends contribute to the preservation and reinforcement of cultural identity in Aroroy, Masbate?

LITERATURE REVIEW

Local legends play an important role in preserving and transmitting a community's culture, values, and historical identity. They act as a repository of collective memory putting generations together by narratives and reinforcing feeling of belonging and pride (Bird, 2002; Ihueze, 2015). These legends are not limited to their cultural value, but they wield great learning advantages in the realm of English Language Teaching (ELT). Through incorporating local narratives into the curriculum, educators introduce what can be meaningful correlations between the language skills learned and students' sense of cultural identity and the learning becomes more relevant and transformative (Ramli & Rahman, 2024). As a result, the study of local legends fills the gap between cultural preservation and educational innovation.

Theoretical Underpinning

This study is grounded by the theoretical perspectives of various articles in the field of anthropology, sociology, and folklore studies which provide valuable input on how antiquated stories mould one's identity. Accordingly, Alan Dundes (1965) denotes that folklorists have almost the same way on how to study folklore in viewpoint of literature and culture. Thus, the methodology to be applied in the study will have two basic steps: first, the identification which is objective and empirical; and second is interpretation, on the other hand, a subjective and speculative way. Nevertheless, Ian Hussey (2014) states Stuart Hall's concept on cultural identity argues that it has two different meanings: first, an essentialist identity that cultural identity is the common shared experiences and beliefs of the group; and second, people's identity involves both similarities and differences wherein cultural identity is subject to change due to changes moulded by history and social contexts.

Contribution of Legends to Cultural Identity

Cultural identity in any community is preserved and sustained through local legends. These are very embedded narratives that will be deeply rooted in the values, beliefs and traditions of a community, functioning to understand one's own community's collective past, moral values and the workings of social cohesion. Being of collective memory passed on through oral traditions, legends keep on going, bringing out cultural identity even as society and younger generations change (Malik, 2018). Legends tell of tales of origin, heroism, and the supernatural to safeguard a collective historical framework which enhances community bonding and promotes a spirit of pride regarding a place's heritage. However, these stories time and again serve to highlight people's common experience, such as bravery, respect for nature and the bond between the family, all these solidifying people's shared identity (Olaoye & Henry, 2024). Local legends act as a symbolic form of resistance against external cultural influences, preserving traditional practices and beliefs in the face of modernisation. Moreover, local legends represent a symbolic form of resistance to external cultural influences, protecting traditional practices and beliefs in the process of modernisation, as the modernisation is changing people slowly (as well as frames of manners of being in the world) (Saad et al., 2024). The stories enrich the lives of members in the community; they help guard their cultural uniqueness as they simultaneously ensure members feel comfortable with change in a globalised world while living within their traditions. Legends in this sense work in two ways: they reflect cultural identity, but they also realise this identity; they contribute to making the community culturally resilient. Through these storytelling practices local legends maintain continuity and cultural pride with the future generations to understand and be proud of their heritage.

Pedagogical Implications of Local Legends

According to Soe Marlar Lwin, (2015), integrating folktales such as local legends in English Language Teaching (ELT) contribute pedagogical benefits to the English as a foreign or second language (EFL/ESL) students. Folklore gives educators ways to develop skills in reading, listening and speaking as well as help cultivate cultural awareness and sensitivity. Legends are context rich engaging materials that link students with their cultural heritage, providing historical insight and form moral lessons. They help make learning more relevant and meaningful, because they allow teachers to teach to students cultural contexts. Folklore bridges language and culture to give us a strong tool in the building of a coherent, inclusive and engaging educational experience. In the local context, exploring how that folklore is genuinely substantial in the literature and culture of Aroroy is a crucial act of awareness and concern towards their own identity. Within the frame of Aroroyians, their folklore such as local legends are shared cultural memories that are embedded in their land, history, and practice in living. They are able to connect to their past and establish their unique local customs and worldview through these stories which reflect both historical and social dynamics.

METHODOLOGY

Research Design and Respondents

The study used qualitative research design, particularly the ethnographic approach (Xiong, 2023; Heracleous, 2001; Gao et al., 2022), to collect in-depth information about the embedded local legends of selected barangays of Aroroy, Masbate and explore their impact on the cultural identity of the said locale. The researcher opted to study only five easily accessible barangays of Aroroy, Masbate namely: Jaboyoan, Luy-a, Panique, Puro, and Syndicate. The participants in this study consisted of ten (10) residents. Basically, to avoid biased representation of the population of the locale of study, random selection was administered as there were two respondents selected from each said barangays. These respondents were chosen based on their willingness to be a part of the study and their capability to respond to the needed data of the researcher such as being familiar with the local legends of their own barangay. To ensure substantial knowledge about the local folklore, respondents lived at least fifty years in their respective barangays. Furthermore, it involved semi-structured interviews with selected participants and analysed them thematically. Then, it was transcribed verbatim utilising thematic analysis.

Instrumentation

Semi-structured interview questions were designed as the primary instruments of this study to elicit specific narratives about local legends and their cultural relevance (Estremera, 2021). The questions in the interview guide were open-ended, tapping on the legends' origins, themes, and transmission methods as well as on the perceived effect of the legends on cultural identity. Respondents had the freedom to share their stories and perspectives and the scope of the researcher with structured data for analysis. The researcher sought permission and assistance from the Office of the Barangay of selected locale of study to identify two respondents from their respective residences. Furthermore, the researcher obtained informed consent from the participants before the conduct of the interview and ethics was considered during the study. The gathered data from the semi-structured interview with the respondents was recorded by note-taking and cellphone recording.

Data Collection

In collection of data, face to face semi-structured interviews were conducted with the respondents in their barangays to make sure that they felt comfortable and familiar. The interview took about 30 to 40 minutes for each respondent based on willingness and depth of answers provided. The researcher captured the data accurately using note taking

and cellphone recording. Using these methods, the researcher made sure that key details and the right nuance were reserved for analysis (Estremera & Gilbas, 2022). To highlight the processes of data gathering and collection through ethnography, a Venn diagram can be utilised to illustrate the interplay between observation, interviews, and cultural immersion:

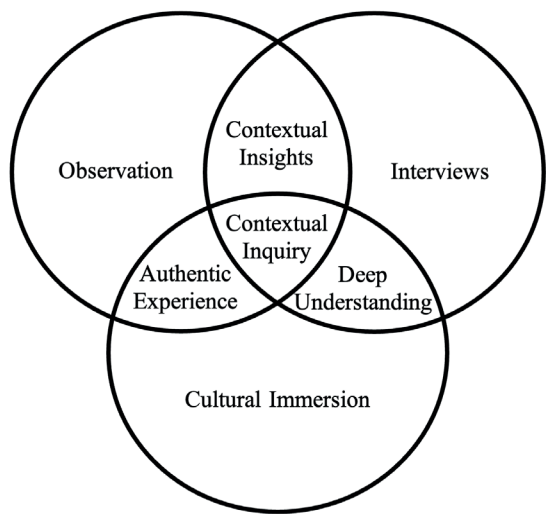
Observation: The researcher observed the respondents’ everyday culture of artifacts, rituals, and practices associated with local legends. This aligns with James Spradley (2016) means of ethnography in that this method stresses observing and documenting cultural elements as the cultural elements occur.

Interviews: Participants’ stories were able to be narrated, and knowledge of local legends shared through semi structured interviews. Moreover, Jonathan Potter and Alexa Hepburn (2005) recommended that interviews are the best way to access participants’ lived experiences and deeper insights are followed by this method.

Cultural Immersion: The extended engagement of the researcher (self) in the barangays (social setting of the legends) provided the building of trust and contextually understood the legends in line with Clifford Geertz (1966) concept of ‘thick description’ in ethnographic research.

By employing these methods together, ‘Contextual Inquiry’ as an intersection, data collection is holistic, meaning it covers both the overt and the subtle nuances of how culture of identity is shaped using local legends. The rigour and depth of the processes used for ethnographically gathering data in this work is emphasised by the integration of methods.

Figure 1
Data Collection Processes



Note: The figure shows how observation, interviews, and cultural immersion combine to produce contextual inquiry through shared insights, understanding, and authentic experience.

Source: Own research

DATA ANALYSIS

The data was analysed thematically to identify patterns and themes (Braun & Clarke, 2006). Here, we transcribed interviews verbatim, coded statements worth our attention, and organised the codes into broader themes. To validate findings and participants’ perspective and to ensure authenticity member checking was employed. The themes were then interpreted relative to previous literature, to gain insights into the cultural meaning of local legends and their further implications to English Language Teaching (ELT) corollaries.

ETHICAL CONSIDERATIONS

The ethical guidelines were strictly followed so that rights and welfare of all of the participants are taken care of (Estremera, 2024). By keeping respect for autonomy, participants were allowed to make voluntary decisions based on their value and belief to allow them to express themselves. All personal data was secured and only available to the researcher, so participants’ identity was kept private in all findings. The measures taken were such that the research maintained respect, fairness and well-being (health and welfare), and adhered to the validity and ethical integrity of its outcomes.

RESULTS

Results and Discussion

The researcher deems it necessary to come-up with table 1 as given below in order to highlight the empirical data gathered through interviews and transcription techniques (Estremera, 2024) where cultural relevance, themes as well as pedagogical bearing are accordingly delineated.

Table 1
Old Man’s Folklore and its Cultural & Didactical Corollaries

Folklore	Cultural Relevance	Theme	ELT Corollaries
Legend of Buyoan	Provides the origin of the place name, explained based on natural resources, which is the dialectic of culture and geography.	Origin and Connection with Nature	Utilise in lessons to teach descriptive narrative, specific lessons for place-based story-telling, and cultural awareness.
Legend of Rio Guinobatan	It highlights the bravery and heroism of local defenders fighting against colonial forces and preserves historical memory.	Bravery	Use hero narratives for building vocabulary, and them for building themes of resilience and identity.

Folklore	Cultural Relevance	Theme	ELT Corollaries
The Tale of Mount Puro	Indicates the responsiveness to nature as a sacred matter and as a blessing and source of wisdom.	Connection with Nature	Legend is a teaching method which can be used to teach environmental themes, promote ecological literacy and respect nature.
The Story of Guintigue-an	It emphasises the abundance of natural resources (fish) and the cultural routine it links with local livelihoods.	Origin and Connection with Nature	Natural resource themed design lessons, combining vocabulary and narrative skills.
Legend of Ginger	It explores the place name origin, based on the agricultural richness, with respect of nature.	Origin and Connection with Nature	Encourage students in writing tasks or discussion of the value of agriculture in local culture.

Note: This table summarizes selected folklore from Aroroy, Masbate highlighting their cultural relevance, dominant themes, and didactical implications for ELT.

Source: Own research

COMMON THEMES IN THE LEGENDS OF AROROY

Origin

The narratives of the participants centered on the birth of their respective residences in Aroroy. Hence, one of the points that the legend can contribute to the natives is providing a name for a place. According to W. F. H. Nicolaisen (1976) place name legends often illuminate the origin of geographical features, historical events and supernatural occurrences in a particular place. ‘Puro’ was named because of its topography and was derived from the word ‘polo’ meaning island. ‘Jaboyoan’ once called ‘buyoan’ since there were lots of buyo (vine used for chewing tobacco) in that place, then time came that it was all consumed, an alternative similar to buyo named jabuyo was found. ‘Luy-a’ was named because of the abundance of ginger (a plant) in the place. ‘Panique’ once called as barrio ‘Guintigue-an’ because of the abundance to tigue (a kind of fish). Moreover, the name ‘Syndicate’ means corporation was changed from ‘Rio Guinobatan’ which means river and the battlefield since a big battle happened between the Spaniards and the natives in that place. The name ‘Aroroy’ was coined after the occupation of the colonisers (Spaniards, Japanese, and Americans). It is from the Chinese word ‘Alo-lo’ which means gold mine and in Spanish word ‘Al-oro’. Then the natives used ‘Al-oroy’ which lasted until the arrival of the Americans in the place.

Bravery

A powerful legend of Rio Guinobatan set in Aroroy, Masbate is a powerful legend to the heroics of the local natives who fought bravely to defend their land from

the colonial forces. A narrative tells that without provocation, better armed Spanish soldiers attacked the five fishermen who were armed with bolos and arrows. While the fishermen had been killed in the end, their efforts were not in vain and are regarded heroic. Apparently, their bravery did not go to waste; it served as a background and historical record of the area so that they would be remembered eternally. The names such as 'Rio Guinobatan', which is the place where they stood their ground, is with us today and is a symbol of the fight which was demonstrated by these five courageous men. Taking into perspective, the legend of Rio Guinobatan is significant in portraying the virtue of bravery and the significance of keeping and establishing one's identity and history. It is beyond the recognition of local heroes in their fight against injustice but also compels generations to stand in place for whatever threatens their way of life and embrace their heritage.

Connection with Nature

Aroronians hold beliefs that are deeply connected with their environment. It is ascertained in the legends of natural landscapes as holy places with considerable spiritual meaning. Mountains, rivers, and forests are revered entities, often imbued with mystical power, and cultural meaning.

For instance, Mount Puro is shown as the home of deities who do come to answer the prayers of those who can make the climb to its peak with both physical and spiritual journey of faith. Furthermore, it is believed that rivers are the conduction of blessings and forests are the sanctuary of spirits, emphasising essentially that there is a harmonic relationship between humans and the environment.

These accounts of the community show reverence for nature and their source of life, wisdom and divine supervision and the sanctity of nature that should be preserved for future generations. These legends of Aroroy instill a deep respect for the part that nature plays in the creation of a cultural and spiritual identity.

LOCAL LEGENDS AS MIRROR OF COMMUNITY VALUES, BELIEFS, AND TRADITIONS

Belief in Supernatural Powers

Legends of Aroroy reflect the strong identification of the community with their cultural identity and spiritual worldview. They are usually full of magic, and spells, enchanted places, and powerful beings, giving moral guidance and cultural foundations. This celebrates the community's reverence for nature, respect for the ancestral spirits and the need to keep in harmony with unseen forces. The values emphasised here are

respect for authority, careful decision making and being full of solidarity. What many of the stories in these narratives reflect are the values passed down and adopted by many generations. These legends don't have just fun, they herald community, support a community's faith and shared identity, and reinforce the idea that there are forces yet unknown to the physical realm.

Courage and Heroism

The legend of Rio Guinobatan tells of the notions of courage and heroism in vivid bearing of the bravery and lasting relevance of keeping history and identity. While this tale speaks to the local heroes who resisted injustice, it is also a timeless reminder for future generations to see, hear, and rise up against any mighty threat to the values, beliefs and way of life of their community. It emphasises the spirit of heroism in combining, embracing and honoring one's cultural heritage. The spirit of the people in Rio Guinobatan is a legacy of resilience and one that inspires a binding, collective commitment to preserving traditions and ensuring there is a felt sense of belonging.

Respect for Nature

The legends of Aroroy, Masbate reveal a profound respect for nature, portraying it as a sacred and life-giving force deeply intertwined with the community's values and beliefs. These stories highlight nature's role as a source of sustenance, wisdom, and divine presence, reflecting a cultural tradition that honors its sanctity. Through these narratives, the people express a shared responsibility to protect and preserve the environment, seeing it not only as a physical resource but as a spiritual legacy that embodies their heritage. This enduring reverence emphasises the community's commitment to safeguard nature for future generations, ensuring its enduring vitality and cultural significance.

Cultural Traditions and Values

Local legends capture the collective identity and worldview of a culture and act as a powerful mirror in traditions, values, and cultural practices of the community (Lopez & Aguila, 2021). At least this is true about these stories in Aroroy, Masbate—these stories are the core values and social norms that have been woven into the fabric of the community for centuries. Stories like these teach respect for nature, family, elders and of course community solidarity, thus, they pervade Aroroy's cultural fabric highly values. These narratives support the community's ethical standards and shape

the community's understanding about how to behave in society. In addition, customs and rituals, such as festivals, and agricultural and spiritual beliefs are all paramount to those aspects of the community that have helped keep their cultural heritage. Retelling these stories helps the community live with its tradition, and pass it to other children, but also it keeps the cultural identity together and the community together with the sense of belonging. The values of Aroroy such as respect for the environment, as well as the importance of mutual support, are continuously reiterated through the local legends, which then maintain a rich cultural legacy that facilitates the present and future.

THE ROLE OF LOCAL LEGENDS IN STRENGTHENING CULTURAL IDENTITY

Intergenerational Transmission

The oral tradition of storytelling in Aroroy, Masbate, vividly exemplifies intergenerational transmission, their local legends are a vital link, through local legends. Though these tales are not merely first-hand stories of family life, they are a central component in the culture of elders of preserving and reinforcing cultural identity by narrating them during family gatherings as a shared space of cultural values and historical memories. These are stories that are passed down by word of mouth, allow younger generations to connect to their heritage of wisdom and personal experience as grandparents and older relatives tell these stories to younger generations directly.

Connection to Ancestral Roots

Aroroy gives powerful vessels of preserving and sustaining cultural identity, where the strength of motherly roots that nourish a deep embeddedness to the ancestral roots can be built through our legends. These stories celebrate historic peoples and ancestral heroes, their connection to a line to which resiliency and wisdom continue. Themes of land as heritage are presented along with highlighting 'sacred sites'—hallowed grounds tied to supernatural events or ancestral history—while emphasising respect for the land itself as a sacred inheritance. These stories pass down oral histories of the land to keep alive the historical and spiritual significance of natural landmarks. Further customs like rituals and offerings that honour the spirits of those from the past, reinforce spiritual beliefs and instill respect for ancestors. Such collective journeying into tales produces roots for a sense of identity, pride, and belonging which allows the values and traditions of Aroroy to continue to bark across generations.

Educational and Cultural Literacy

Legends are crucial in meaning making education and cultural consciousness in terms of moral instruction, affirmation of the local culture, and cultural and educational curriculum. Such stories educate on aspects of truth, courage, and other noble deeds as well as the cultural and social historical values of the group thus fostering togetherness of the people in society. Through legends the town also has pride in the rich culture they have in preserving the natural topographical features and the honor for the environment. This is further fostered by schools, in the area that embrace legends in their system of learning and organise events through which the young learners get to interact with their culture. In ESL classroom setting, Rachel Gholson and Chris-Anne Stumpf (2005) imply that integration of folklore in the curricula is an important aspect in understanding cross-culture and individual cultural awareness. Altogether, the above practices make certain that the local myths continue to be an organic part of the town's identity and the richness of the Aroroy's legacy would remain intact.

DISCUSSION

For cultural relevance, this study of local legends is a sort of touchstone, a cultural connective tissue with profound significance in helping a community remember where it started, what it values, and what it believes (Asamoah-Poku 2024; Gilbas, 2018; Ihueze, 2015). These stories help in elucidating the etymology of place names, establishing ties to the geographical and historical identity of a place, and preserving common memories of such freedom as well as identity (Bird, 2002). Recounting tales of bravery or resistance to oppressors, or of challenges faced by one's ancestors, such narratives support and uphold pride and solidarity in a community (Viscogliosi et al., 2020). Moreover, as depicted in many legends over many mountains, rivers, and forests, integration of nature in the landscape, communities are often revered for their respect and spiritual reverence of their environment. Such legends, either separate or collectively spoken within one, serve not only as an encapsulation of various heritages, but also work to collectively foster a consciousness of one's pride, a sense of belonging among people.

In addition, the study gives pedagogical value as to educational frameworks in which legends are integrated reveal the tremendous pedagogical potential of this genre. But these narratives provide real meaning for teaching values of courage, respect, and solidarity. Legends provides a unique opportunity for character education on the basis of moral and ethical underpinnings. Moreover, cultural artifacts add to cultural literacy and serve as the material basis of historical and social construction. These legends can be used as ELT and other educational counterparts to teach linguistic and cross-cultural competencies (Mishra & Satpathy, 2020). For scholars it's clear that folklore is an important

factor in promoting cultural awareness and can be an important resource for fostering critical thinking, empathy and appreciation of cultural diversity in classroom settings.

Lastly, the social significance of this study reveals as storytelling is legend but it's more than just that; it underpins social cohesion and is intergenerational. It carries the duty of transmitting cultural values and historical narratives, and they act as the medium of continuity from one generation to another, past to present and from present into the future (Bird, 2002; Viscogliosi et al., 2020).

CONCLUSION

Thus, while these tales are recounted, everyone across families and within the community promote a shared mindedness with and between each other. Today these stories discover ways to inspire resilience and adaptability in overcoming challenges of today and provoking communities to adapt their traditions while adjusting to modern times. Legends not only reinforce shared values and work to create a sense of belonging, but they foster a feeling of shared responsibility within it. The study serves to highlight the depth of local legends' cultural, pedagogical and social relevance. These narratives are essential links to a community's roots, values of bravery, respect, and solidarity, and connections to nature and ancestral roots. Legends are ripe with moral content and cultural literacy in educational settings (such as ELT). They reinforce communal bonds, and in the cultural heritage intergenerational transmission. Finally, local legends are so much more than that; they stand as a product of a community's admirable cultural heritage, and they serve as teachings for the timelessness of human experience.

RECOMMENDATION AND LIMITATIONS

Based on the results, this study recommends that local legends be infused as part of the global educational practice, particularly in the context of English Language Teaching (ELT) to improve cultural awareness, moral education, and linguistic competence. Thus, folklore from Aroroy can inspire environmental advocacy, particularly the sacredness of nature as well as promoting sustainable practices. Therefore, scholars and cultural organisations need to document and preserve their local legends through digital platforms and multimedia storytelling to reach the global audience and encourage the authorities as cross culture. Subsequent researchers are encouraged to survey more barangays and participants to expand the population coverage and to encompass all the stories and culture that Aroroy holds dear. Furthermore, comparative study with other municipalities or perhaps other regions may uncover culture similarities and/or differences and hence contribute to the understanding of Bicolano cultural values. Such

endeavor would also continue to protect and enhance the documentation and awareness of narratives originated from the locals and mitigate the shortcomings of this research.

The study had its limitations. However, by concentrating on Aroroy in Masbate and a small group of participants, its focus was too narrow and would have not reached other barangays or regions with different narratives waiting to be told. The possibility of omissions or variations of the same narrative, although one based on oral storytelling, made recourse to it less stable. Language and translation barriers may have contributed to understanding integrated meanings of cultural meanings, as did time and resource constraints applied to some fieldwork and participation of participants. In addition, comparison with other regions' folklore did not provide the context within which cultural values be verified. Future research should fill these gaps by expanding their geographic coverage, increasing their number of participants as well as increasing their use of interdisciplinary collaborations for preservation and analysis of folklore.

REFERENCES

- Alarcon, N. I. (2001). The Roles of the Plaza: The Philippine Experience. In P. Miao (Ed.), *Public Places in Asia Pacific Cities* (pp. 87-106). Springer. https://doi.org/10.1007/978-94-017-2815-7_4
- Asamoah-Poku, F. (2024). Preserving Traditional Ghanaian Folklore through Storytelling. *European Modern Studies Journal*, 8(2), 308–318. [https://doi.org/10.59573/emsj.8\(2\).2024.26](https://doi.org/10.59573/emsj.8(2).2024.26)
- Bascom, W. R. (1954). Four Functions of Folklore. *The Journal of American Folklore*, 67(266), 333–349. <https://doi.org/10.2307/536411>
- Bird, S. E. (2002). It Makes Sense to Us. *Journal of Contemporary Ethnography*, 31(5), 519–547. <https://doi.org/10.1177/089124102236541>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Dundes, A. (1965). The Study of Folklore in Literature and Culture: Identification and Interpretation. *The Journal of American Folklore*, 78(308), 136–142. <https://doi.org/10.2307/538280>
- Estremera, M. L. (2024). Behaviorist theory in Philippine English L2 acquisition: transition point from L1 contact. *European Journal of English Language Studies*, 4(1), 39–52. <https://doi.org/10.12973/ejels.4.1.39>
- Estremera, M. (2021). Linguistic purpose and historical implications of malapropism and code-switching in the Philippines. *Indonesian Journal of EFL and Linguistics*, 6(1), 169–186. <https://doi.org/10.21462/ijefl.v6i1.353>
- Estremera, M., & Gilbas, S. (2022). Written and oral codeswitching prevalence: Functions and didactic implications in ESL context. *Advanced Education*, 9(20), 97–107. <https://doi.org/10.20535/2410-8286.257173>
- Gao, Y., Chen, X., Zhang, W., Wang, Q., Liu, J., & Zhou, L. (2022). Online Ethnography for People with Chronic Conditions: Scoping Review. *Journal of Medical Internet Research*, 24(11). <https://doi.org/10.2196/37941>
- Geertz, C. (1966). The Impact of the Concept of Culture on the Concept of Man. *Bulletin of the Atomic Scientists*, 22(4), 2–8. <https://doi.org/10.1080/00963402.1966.11454918>
- Gholson, R., & Stumpf, C.-A. (2024). Folklore, Literature, Ethnography, and Second-Language Acquisition: Teaching Culture in the ESL Classroom. *TESL Canada Journal*, 22(2), 75–91. <https://eric.ed.gov/?id=EJ924077>
- Gilbas, S. A. (2018). Structural and motifemic analysis of legends. *Journal of International Academic Research for Multidisciplinary*, 6(1), 56–64.
- Heracleous, L. (2001). An Ethnographic Study of Culture in the Context of Organizational Change. *The Journal of Applied Behavioral Science*, 37(4), 426–446. <https://doi.org/10.1177/0021886301374003>
- Hussey, I. (2014). Note on Stuart Hall's "Cultural Identity and Diaspora." *Socialist Studies/Études Socialistes*, 10(1), 200–204. <https://doi.org/10.18740/s4qp4s>

- Ihueze, O. A. (2015). Folklore in Literature: A Tool for Culture Preservation and Entertainment. *International Journal of Humanities and Social Science Invention*, 4(4), 57–61.
- Lilomaiaiva-Doktor, S. (2020). Oral Traditions, Cultural Significance of Storytelling, and Samoan Understandings of Place or Fanua. *Native American and Indigenous Studies*, 7(1), 121–151. <https://doi.org/10.5749/natiindistudj.7.1.0121>
- Lopez, K., & Aguila, A. A. (2021). The Gaddang Legends in the Lens of Structuralist View. *International Journal of Science and Research*, 10(4), 558–563. <https://doi.org/10.21275/SR21408153025>
- Lwin, S. M. (2015). Using Folktales for Language Teaching. *The English Teacher*, 44(2). <https://meltajournals.com/index.php/TET/article/view/85>
- Malik, A. (2018). Cultural Identity and Social Interaction of Indigenous Peoples in the Middle of Modernization (Case Study of Indigenous Peoples of Kasepuhan Banten Kidul). *Jurnal the Messenger*, 10(1), 34–43. <https://doi.org/10.26623/themessenger.v10i1.649>
- Michalopoulos, S., & Xue, M. M. (2021). Folklore. *The Quarterly Journal of Economics*, 136(4), 1993–2046. <https://doi.org/10.1093/qje/qjab003>
- Mishra, P., & Satpathy, S. P. (2020). Genre of Folk Narratives as Rich Linguistic Resource in Acquiring English Language Competence for Young Learners. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(1), 1–10. <https://dx.doi.org/10.21659/rupkatha.v12n1.08>
- Monica, M., & Soplantila, E. (2024). The Role of Local Folklores in Students' Reading Comprehension. *MATAI International Journal of Language Education*, 4(2), 185–198. <https://doi.org/10.30598/matail.v4i2.13717>
- Nicolaisen, W. F. H. (1976). Place-Name Legends: An Onomastic Mythology. *Folklore*, 87(2), 146–159. <https://doi.org/10.1080/0015587x.1976.9716028>
- Olaoye, G., & Henry, E. (2024). *Ba-diw in Comparative Folklore*. EasyChair Preprint
- Potter, J., & Hepburn, A. (2005). Qualitative interviews in psychology: Problems and possibilities. *Qualitative Research in Psychology*, 2(4), 281–307. <https://doi.org/10.1191/1478088705qp045oa>
- Ramli, A., & Rahman, Z. S. A. (2024). Integrating Local Indonesian Folklore into English Language Education. *Journal of English Education and Literature*, 1(2), 1–5.
- Saad, S., Wediyantoro, P. L., & Zolkifli, A. N. F. (2024). Cultural Preservation in the Digital Age: The Future of Indigenous Folktales and Legends. *International Journal of Research and Innovation in Social Science*, 8(9), 2835–2847. <https://ideas.repec.org/a/bcp/journl/v8y2024i9p2835-2847.html>
- Sone, E. M. (2018). The Folktale and Social Values in Traditional Africa. *Eastern African Literary and Cultural Studies*, 4(2), 142–159. <https://doi.org/10.1080/23277408.2018.1485314>
- Spradley, J. P. (2016). *The Ethnographic Interview*. Waveland Press.
- Trocio, J. V., Campos, E., & Yu, A. L. (2023). Cultural Motifs in Blaan Flalok: Revitalization of Oral Lore for Preservation, Development, and Sustainability. *Southeastern Philippines Journal of Research and Development*, 28(2), 13–25. <https://doi.org/10.53899/spjrd.v28i2.253>
- Viscogliosi, C., Asselin, H., Basile, S., Borwick, K., Couturier, Y., Drolet, M. J., Gagnon, D., Obradovic, N., Torrie, J., Zhou, D., & Levasseur, M. (2020). Importance of Indigenous elders' contributions to individual and community wellness: results from a scoping review on social participation and intergenerational solidarity. *Canadian Journal of Public Health = Revue Canadienne de Sante Publique*, 111(5), 667–681. <https://doi.org/10.17269/s41997-019-00292-3>
- Xiong, W. (2023). Food Culture, Religious Belief and Community Relations: An Ethnographic Study of the Overseas Chinese Catholic. *Religions*, 14(2). <https://doi.org/10.3390/rel14020207>