

Level of Awareness among Tigwahanon Learners and their Perception towards Gender Sensitivity Training

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gender awareness, gender-related terminologies, gender rights, gender-inclusive practices, gender sensitivity training

Abstract. Gender awareness helps create respectful and inclusive learning environments. This understanding is especially important for Indigenous learners, who come from diverse cultural backgrounds. This study investigated the level of awareness among students regarding gender-related terminologies, gender rights, and gender inclusive practices in daily life. It also looked at their perception towards gender sensitivity training. In addition, the researcher explored whether there is a relationship between gender awareness and students' perceptions of such training. The study used a quantitative descriptive-correlational research design. A total of 165 students from Grades 7 to 12 at Kibongkog Integrated School in Kibongkog, San Fernando, Bukidnon, participated in the study. Data were collected using a survey questionnaire adapted from Casas et al. (2024). The responses were analyzed using statistical tools such as mean, standard deviation, and Pearson's product-moment correlation coefficient. The results showed that the learners had a very high level of gender awareness. They were familiar with gender-related terms, understood gender rights, and practiced inclusiveness in their daily interactions. The students also showed positive perceptions toward gender sensitivity training, indicating that they believe such training is helpful and important in promoting respect and understanding among people of different genders. Furthermore, the analysis revealed a significant positive relationship between gender awareness and students' perceptions of gender sensitivity training. This means that students who have a better understanding of gender issues are more likely to support gender-related programs and activities. Because of this result, the null hypothesis was not accepted. The findings highlight the importance of continuing gender- and culturally responsive education, especially for Indigenous learners. Schools should continue promoting respect, equality, and inclusiveness. By doing this, educational institutions can ensure that all learners, regardless of gender, culture, or personal background, feel valued, respected, and supported in their learning environment.

Introduction

Gender sensitivity involves recognizing how gender differences affect people's opportunities and experiences. In the field of inclusive education, being aware of gender differences helps students of different identities address to and understand each other better. Many schools and colleges offer gender sensitivity training to help make the school environment safe and welcoming for everyone. Still, different students at different schools understand and see this instruction in different ways. Some studies show that students have a challenging time being aware of gender issues in their daily lives (Casas et al., 2024). The educational system has greatly influenced students' cognition, actions, and social relationships by encouraging engagement, responsibility, and fairness within their community. Nevertheless, even as the education sector grows, challenges such as racism, bias, and gender stereotyping persist. These issues can, in turn, inhibit social and academic development. Moreover, when students and teachers endorse social role theory in education, they contribute to the continuation of inequality, which slows development (Kollmayer et al., 2016).

Teachers and other students can change how students think about gender. Untrained teachers might not know what their biases are, which could lead to a student being left out. The American Psychological Association (2021) emphasizes that ignoring a student's needs can make them less interested in school and even cause them to drop out. Building on this, schools must train staff to be sensitive to gender issues. It is essential that all students feel safe and important. If teachers and staff cannot comprehend the problems that come with gender in the classroom, it can hurt students' emotional, mental, and social health. Schools' failure to address gender issues worsen this situation. People who believe this information may feel less confident and less motivated Towery (2007). Teachers may not even know that they are continuing to be biased against girls. The rules of a school will be especially unfair to people who are part of the LGBTQIA community. According to Risman (2018), schools do not treat everyone fairly. Teachers need to regularly evaluate themselves and work to improve using methods that include everyone.

Discrimination, stereotyping, bias, and harassment that happen all the time harmed students' mental health and make them less involved in their communities Lopez (2024). Schools should be safe and welcoming for everyone, which means that all students should have a thorough understanding of gender issues. The progress of gender equality teaches learners how important it is to stand up for fairness and treat others with respect. Villegas et al. (2025) assert that familiarity with school policies generally inhibits rule violations and promotes constructive behavior. Schools should support gender equality to help students feel responsible and open-minded. It is also important to study how certain school programs and workshops impact students' attitudes and behaviors. Participation in gender equality initiatives has been proven to increase openness and empathy among students. Discrimination is a target of such training and is also a concern addressed by Bascos et al. (2023). They found that inclusive teaching materials and training on gender sensitivity have a positive impact on student engagement and discrimination.

Very few studies center on knowledge of gender identities and expressions, as well as attitudes, behaviors, and responses that support the respect and acknowledgement of such identities. This area of study is clearly in need of more research. The local culture and traditions of a community shape the mindset of the students, which is the case for the Kibongkog Integrated School in San Fernando, Bukidnon. In this respect, the study in question seeks to examine the level of awareness among Tigwahanon learners and their perception towards gender sensitivity training. The goal is to foster a greater emphasis on inclusive, respectful, and culturally sensitive teaching, especially to members of Indigenous groups.

Theoretical Framework of the Study

This study is anchored on Sandra Bem's Gender Schema Theory (1981). The theory states that people use gender schemas to organize knowledge about gender. Social and cultural experiences shape these schemas. They affect how people see themselves and others. In schools, peer actions, literature, and classroom life influence gender views. Gender-sensitive attitudes among students increase awareness and better classroom behavior. there are four groups of gender understanding. Some match their sexual orientation with biological sex and judge situations this way. Some with cross-typical traits use the opposite gender's schema. Androgynous people blend male and female traits and show flexibility. Uniform people do not use gendered frameworks often (Bem, 1981).

Gender Schema Theory shows that schemas change with new experiences and information. When schools use gender-inclusive policies, students can question stereotypes and gain equality. Bem (1983) suggested helping people rely less on gender. This can assist individuals in their communities in demonstrating greater respect. If teachers understand how schemas impact behavior, they can better teach empathy, respect, and fairness.

Gender schema theory is frequently used to analyze gender roles despite limitations. Bem (1981) claims that individuals develop cognitive frameworks to interpret gender-related information. These schemas affect Tigwahanon learners' understanding of gender related terminologies, rights, inclusive practices, and gender sensitivity training. Figure 1 shows the framework of the study.

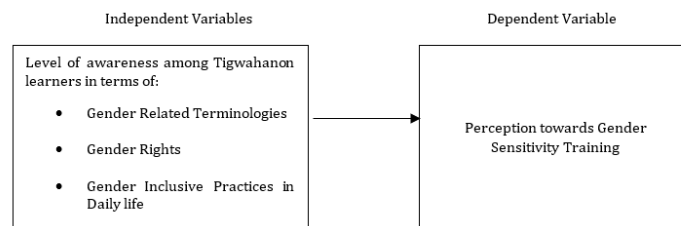


Figure 1. Schematic diagram of the level of awareness among Tigwahanon learners and their perception towards gender sensitivity training.

Methodology

This chapter presents the research methodologies employed by the researcher in carrying out the study. It contained the study design, the location of the research, the respondents, the sampling technique, the research instrument, how the instrument was administered, how the data was scored and collected, and how the data was treated statistically. It also talked about the ethical issues that came up during the study.

Research Design

This study used a descriptive-correlational research methodology to get information without affecting the respondents' natural surroundings Creswell (2014). Researchers frequently utilize this approach in education to identify potential correlations between variables derived from survey responses Fraenkel et al. (2019). A one-time survey was used to collect data, which was then collated, evaluated, and displayed for the researcher. This study aimed to ascertain the correlation between the level of awareness among Tigwahanon learners and their perception towards gender sensitivity training by analyzing and connecting quantitative data. sensitivity training by examining and correlating the quantitative data.

Research Locale

The study was conducted in the San Fernando II District, within the Division of Bukidnon, specifically at Kibongkog Integrated School in Kibongkog, San Fernando, Bukidnon. Most of the people who lived in this area were from the Tigwahanon Tribe. Doing the study in this place gave the researcher a chance to see how student's awareness and views about gender changed in a local cultural environment. The location meant that the research could look at both educational and cultural aspects.

Respondents of the Study

The respondents of this study were junior and senior high school learners from grades 7 to 12 who belonged to the Tigwahanon Indigenous Peoples (IP) community and were enrolled at Kibongkog Integrated School, Kibongkog, San Fernando, and Bukidnon. Participation was limited to students who were officially enrolled for the school year 2025-2026, of Tigwahanon lineage, and willing to take part. Those who did not meet these requirements were excluded. The purposive sampling technique was used to select a total of one hundred sixty-five (165) learners. This method was suitable for choosing participants who had traits relevant to the study and is often used in educational research when the focus is on a specific group rather than the entire population (Palinkas et al., 2015)

Sampling Procedure

The respondents were Tigwahanon students from Grades 7 to 12 at Kibongkog Integrated School in Kibongkog, San Fernando, Bukidnon. Of one hundred ninety (190) enrolled students, one hundred sixty-five (165) were purposively selected by the researcher based on cultural affiliation and grade level to represent the target population. This approach ensured that all grades were included, making it effective for studies focusing on specific populations with distinct characteristics.

Research Instrument

The researchers used an adapted survey questionnaire developed by Casas et al. (2024), entitled Assessment of Students' Awareness and Attitude toward Gender Sensitivity. The survey was divided into two parts. The first part of the instrument was the awareness of the Tigwahanon learners regarding gender-related terminologies, gender rights, and gender-inclusive practices in daily life. It assesses their understanding of these concepts, rights, and appropriate behaviors. The second part evaluates students' perception towards gender sensitivity training. It assesses their thoughts, feelings, and readiness to discuss issues related to various genders. The survey items and indicators, some of which were provided by Casas et al. (2024), were designed to fit the socio-cultural and educational environment of the Tigwahanon learners at Kibongkog Integrated School in Kibongkog, San Fernando, Bukidnon. The researchers retained the essence but translated to the Tigwahanon language. To strengthen clarity and relevance, the authors provided closed-ended items using a five-point Likert scale so the target respondents could better understand the survey.

Data Gathering Procedure

The researcher sought permission from the Schools Division Superintendent of Bukidnon, the Public Schools District Supervisor of San Fernando II, and the school head of Kibongkog Integrated School, Kibongkog, San Fernando, Bukidnon,

to collect data. To get approval and ensure the study followed regulations for research with Indigenous Peoples, specifically the Tigwahanon Tribe, a formal letter was sent to the National Commission on Indigenous Peoples (NCIP). The researcher also got approval from the tribal chieftain and tribal council of elders and a Kibongcog tribal community consent letter, which was submitted to the NCIP for compliance and ethical clearance. After receiving all clearances, the researcher personally handed the surveys to respondents to guarantee correct delivery and interpretation. After students completed surveys, they were classified, recorded, and compiled into statistical tables. Finally, the data were processed, analyzed, and interpreted to get useful information for the study.

Scoring Procedure

To collect the necessary information, the survey questionnaire used a 5-point Likert scale. All information obtained was statistically analyzed and interpreted to aid in understanding the findings related to the specific variables. The study followed the following scoring procedure.

Scale	Range	Descriptive Rating	Qualifying Statement
5	4.21 – 5.00	Very Highly Aware	Demonstrate awareness in all instances
4	3.41 – 4.20	Highly Aware	Demonstrate awareness in most instances
3	2.61 – 3.40	Moderately Aware	Demonstrate awareness moderate number of instances
2	1.81 – 2.60	Aware	Demonstrate awareness in only few instances
1	1:00 – 1:80	Not Aware at All	Does not demonstrate awareness in any instance.

To quantify the level of awareness among Tigwahanon learners and their perception towards gender sensitivity training, a structured scoring procedure was implemented to ensure accuracy and consistency in the measurements.

Scale	Range	Descriptive Rating	Qualifying Statement
5	4.21 – 5.00	Strongly Agree	Shows full understanding and appreciation of the importance of gender sensitivity.
4	3.41 – 4.20	Agree	Demonstrates understanding and appreciation of the importance of gender sensitivity.
3	2.61 – 3.40	Undecided	Indicates uncertainty/ neutrality regarding the importance of gender sensitivity.
2	1.81 – 2.60	Disagree	Shows limited understanding of gender sensitivity.
1	1:00 – 1:80	Strongly Disagree	Reflects a lack of understanding and appreciation of gender sensitivity.

Statistical treatment of data

The following statistical tools were used to analyze the data gathered in response to the problems stated in the Introduction. To assess the level of awareness among Tigwahanon learners in terms of gender related terminologies, gender rights, and gender inclusive practices in daily life, as well as their perception towards gender sensitivity training, the mean and standard deviation were used. To determine the significant relationship between the learners' level of awareness and their perception, the Pearson product-moment correlation coefficient was applied.

Ethical considerations

This study prioritized respondents' rights, welfare, and cultural integrity. Before data collection, an endorsement and approval letter from the National Commission on Indigenous Peoples (NCIP) office in Malaybalay City, Bukidnon, was submitted. This compliance ensured adherence to NCIP Indigenous Research Protocols and the principle of voluntary, free, informed, and non-coercive participation. Then, the tribal chieftain and the Kibongcog Tribal Council of Elders were consulted for guidance. The Tribal Council provided a Resolution of Consent that authorized the study in the community. The data collection process was conducted with full respect for the rights and choices of the Tigwahanon. The study's purpose and processes, with emphasis on the right of the participants to withdraw, were explained to the learners and their parents/guardians. All information gathered was kept confidential and used only for research. Survey instruments and communication methods were adjusted to match the learners' linguistic, cultural, and pedagogical needs. The manuscript underwent anti-plagiarism checks to uphold academic integrity. The study maintained academic rigor and respected Indigenous people's rights, customs, and community protocols.

Results and Discussion

This chapter systematically presents the obtained and processed data analyzes the data to answer the research questions from Chapter 1 and interprets the findings within the context of descriptive inquiry. The study focused on the level of awareness among Tigwahanon learners and their perceptions toward gender sensitivity training. The researcher used the Statistical Package for the Social Sciences (SPSS) to acquire, code, and analyze the data. The study took place at Kibongkog Integrated School in Kibongkog, San Fernando, Bukidnon, during the 2025–2026 school year.

The next parts offer a detailed presentation, evaluation, and analysis of the Tigwahanon learners' awareness in terms of gender concepts and their perceptions of gender sensitivity training. This chapter also examines the connection between learners' awareness and their feelings about training. The following section gives information on how well and how gender sensitivity education impacts Tigwahanon learners.

Indicator	Mean	SD	Interpretation
<i>I am aware that (Nataga at sikan)</i>			
A lesbian is a woman is physically and romantically attracted to another woman. <i>(Ka tomboy saboka no boi ka Kandan no lawa woy ka igko-upii woy igko-oniyati to duma no boi.)</i>	4.87	0.488	Very Highly Aware
Sex can be classified to be either feminine or masculine. <i>(Ka pogkootow duon boi woy lukos.)</i>	4.77	0.611	Very Highly Aware
Masculinity refers to a way of living for men or a way of being male as defined by society. <i>(Ka lukos iyan tuyo to saboka no paagi to pogkinabuhi para to lukos kayi to katilingban.)</i>	4.54	0.815	Very Highly Aware
Gay people are characterized by sexual or romantic attraction to people of one's same sex. <i>(Ka bayot nigpoila pinabayo to Kandan no pogkohontow woy to romantiko no atraksyon to mgo otow no nokog-iling Kandan.)</i>	4.45	0.866	Very Highly Aware
Culture is that complex whole that includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society. <i>(Ka cultura komplikado to olin apil ka katounan, ka tinuuhan, art, Batasan, balaod, woy duma pad no puidi no ogkohimo woy no Batasan no napurut to otow no apil kayi to Kandan no ugpaan.)</i>	4.45	0.807	Very Highly Aware
Sex refers to the biological assignment of an individual, which is often based on scientific knowledge, the biological determination is often made at birth by looking at prenatal images or directly inspecting genitalia at birth. <i>(Ka sixto tuud to biyolohikal no pogpanulu to matagsaboka no usahay nighbasi to siyentipiko no kato-unan. Ka biyolohikal no determinasyon no ogkohitabu woy nighimu to pogko-otow pinabayo to pogpitow to mgo ula-ula to prenatal to solod to gotok woy to diritsu to pog-inspiksyon to kinatawhan (genitalia) to pogko-otow.)</i>	4.40	0.909	Very Highly Aware
Gender is universal and fixed. <i>(Ka gender kayi to kalibotan konad ogkahalin iyan on iyan.)</i>	4.39	1.016	Very Highly Aware
Bisexual people are characterized by sexual or romantic attraction to people of one's same sex and of the opposite sex. <i>(Bisexual no otow nigpoila-ila to sexual woy romantic</i>	4.25	0.972	Very Highly Aware

<i>no atraksiyon to otow no nokog iling woy waro nokog-iling to Kandan no pogkootow.)</i>			
Transgender people are people whose gender identity is different from the gender they were thought to be at birth. <i>(Transgender no mgo otow iyan ka otow no ka Kandan no pogkootow lo-in to duma no pogkootow. nig isip-isip to ko nokoy sikandin to poglosut.)</i>	4.24	0.917	Very Highly Aware
The term gender refers to the behavioral, cultural, or psychological traits typically associated with one sex. <i>(Ka lalag n gender iyan ka pamatasan, cultura woy ko psychological pog-isip woy pokogduma to nokog-iling to saboka no pogkootow.)</i>	4.16	0.952	Highly Aware
Queer people are people whose sexual orientation is not exclusively heterosexual. <i>(Koin-inuwan no otow iyan ka otow no kandin no pogko-otow nigpoila no kono do no iling din no pogkootow (lukos woy boi).</i>	4.13	1.027	Highly Aware
Overall	4.42	0.441	Very Highly Aware

Table 2. Level of Awareness Among Tigwahanon Learners in Terms of Gender Related Terminologies

Table 2 shows, Tigwahanon learners' gender-related terminology awareness was graded Highly Aware to Very Highly Aware, with mean values ranging from 4.13 to 4.87. "A lesbian is a woman who is physically and romantically attracted to another woman" had the highest mean score, indicating very high awareness. The findings imply that students recognize lesbian identity. Students' responses match lesbian identification, which is emotional, romantic, or sexual attraction between women Ervin et al. (2023) and Russell et al. (2023). Furthermore, the low standard deviation implies that students understand this topic consistently. Additionally, "sex can be classified as either feminine or masculine" had a very high mean score, indicating good biological sex classification awareness. Sexuality is determined at birth by anatomy, chromosomes, and hormones, according to the CDC (2024). Discussing sex differences and classifications in science and health education may increase this knowledge.

The phrase "masculinity refers to a way of living for men or a way of being male as defined by society" also shows that students see masculinity as something that culture makes up, not only something that is inherent. Research indicates that masculinity is influenced by cultural norms, traditions, and social expectations, which may differ among civilizations Connor et al. (2021) and UNGEI (2025). So, the students' understanding shows that they know how society shapes gender roles. The students also showed awareness of other sexual orientations. The answer, "Gay people are characterized by sexual or romantic attraction to people of the same sex," shows that the respondents understand homosexuality. So, "bisexual people are people who are sexually or romantically attracted to people of their own sex and of the opposite sex," and "transgender people are people whose gender identity is different from the gender they were thought to be at birth," demonstrate a great deal of awareness. The results indicate that pupils are aware of various sexual orientations and gender identities. This supports studies that demonstrate young people are growing more LGBTQ+ aware (Russell et al., 2023; Ervin, 2023).

Students appear to understand that "sex" denotes an individual's biological classification, typically grounded in scientific principles. Prenatal photographs or birth genitalia are used to determine biological determination. This suggests that respondents view biological sex as a categorization based on chromosomes, hormones, and anatomy, which are generally determined at birth. Pfaus et al. (2025) found that students understood sex as a biological trait based on physical attributes, as seen by their higher mean score. However, the signal "gender is universal and fixed" shows that most learners understand gender, but some may still think it is fixed. Modern research shows that gender's social roles, behaviors, and cultural expectations vary by society and change over time National Academies of Sciences, Engineering, and Medicine; Division of Behavioral and Social Sciences and Education; Committee on National Statistics; Committee on Measuring Sex, Gender Identity, and Sexual Orientation (2022). While learners are aware of gender, a deeper discussion on gender as a dynamic concept could improve comprehension.

Low-scoring indicators, such as "the term 'gender' refers to the behavioral, cultural, or psychological traits typically associated with one sex" and "queer people are people whose sexual orientation is not exclusively heterosexual," were still

Highly Aware. These lower means indicate less student discussion of these concepts. Due to its broad, growing nature and use as an umbrella term for multiple sexual orientations, "queer" has a high standard deviation, indicating variation in comprehension Russell et al. (2023) and Ervin et al. (2023). It may be unclear how to define gender as a social and cultural construct (CDC, 2024). People's knowledge, beliefs, art, morals, laws, customs, and other abilities and habits make up a society's culture. UNESCO (2024) agrees that culture shapes social conventions, including gender roles. The consistency of responses implies that students understand culture and gender in their society and schooling.

The mean score reveals Tigwahanon students are very highly aware. Most students understand gender-related terminologies similarly. The minimal standard deviation indicates that learners' views on these concepts are consistent. Maybe students discuss these things in school, learn about them through lessons and activities, and get guidance from their teachers. They also reveal that students are open to learning about gender issues in their culture and society. By doing so, kids demonstrate their willingness to participate in gender-sensitive school programming.

Indicator	Mean	SD	Interpretation
<i>I am aware that (Nataga at sikan).....</i>			
All human rights are equally important because one right cannot be fulfilled without other rights. <i>(Ka olin no koot-otowan katongod soin olin, mohinongdanong katongod to matag saboka kono ogkatuman ko waro ka duma no mgo katongod.)</i>	4.38	0.852	Very Highly Aware
An individual who is part of LGBT+ community is fully conscious or aware on how society would look at them. <i>(Ka matag saboka no bohin to LGBT no komunidad malogot no nig-isip-isip woy natagahan ko nigmono sikandan to pogpitow to katilingban.)</i>	4.25	0.872	Very Highly Aware
Men and women have the same rights in our country. <i>(Ka lukos woy boi nokog-iling do to katongod kayi to kanta no nasud.)</i>	4.24	1.190	Very Highly Aware
Gender refers to the differentiated social roles, behaviors, capacities and intellectual, emotional and social characteristics attributed by a given culture to men and women. <i>(Ka gender tuud no nigkaloin-loin no sosyal no mgo tahas, Batasan, woy ka ogkohimo woy kayi to kandin no natounan, ka kandin no pigguram woy sosyal no mgo kinoiya no para to saboka no kultura tp lukos woy boi.)</i>	4.22	0.984	Very Highly Aware
Inequalities between men and women are a result of biological differences between them. <i>(Ka konon pogpoko-iling to lukos woy boi iyan resulta to boilohikal no kalo-inan to Kandan.)</i>	4.16	0.943	Highly Aware
I am aware of the rights of women and children as stipulated in the Republic Act 9262. <i>(Natagahan ko ka mgo katongod to boi woy mgo bato no nasulat to Republic Act 9262.)</i>	4.13	1.250	Highly Aware
Gender awareness plays an important role in informing women and men about gender equality. <i>(Ka pogkataga to gender duon mohinongdanon no papil to pogpohitaga to boi woy lukos bohin to pogpoko-iling to gender.)</i>	4.12	0.955	Highly Aware

Gender roles are how a society views different genders and how they should act. (<i>Ka mgo tahas to gender iyan ka pogpitolow to saboka no katilingban no nigkalo-in lo-in no gender ko nigmono sikandan to pogwoi-woil.</i>)	4.04	1.020	Highly Aware
Men and women should be equal. (<i>Ka lukos way ka boi nokog-iling do.</i>)	3.93	1.402	Highly Aware
Gender equality threatens cultures, traditions, and identities. (<i>Ka pogpokog iling to gender nighaldok to tradisyon to mgo kultura way ko hontow sikandin.</i>)	3.85	1.286	Highly Aware
Overall	4.13	0.614	Highly Aware

Table 3. Level of Awareness Among Tigwahanon Learners in Terms of Gender Rights

Table 3 shows Tigwahanon students' understanding of gender rights. The indicators range from "Very Highly Aware" to "Highly Aware," with mean scores of 3.85 to 4.38. The highest rating went to the statement that all human rights are equally important because one right cannot be fulfilled without others. This shows students value equal protection of all rights, aligning with the United Nations Office of the High Commissioner for Human Rights (OHCHR, 2025). Another indicator that got a Very Highly Aware rating is "an individual who is part of those who identify as the LGBT community is fully conscious or aware of how society would look at them." This shows that learners understand the social realities and problems that LGBT+ individuals experience. Research shows that societal judgment, discrimination, and expectations frequently influence the awareness of LGBT+ individuals (Rand et al., 2021). The phrase "men and women have the same rights in our country" is also seen as Very Highly Aware. This shows that students know that gender equality is a social and legal principle. Gender Equality Accelerators (2024) says that equal rights for men and women are very important for justice and progress.

The phrase "gender" refers to the different social roles, behaviours, skills, and intellectual, emotional, and social capacities attributed by a given culture to men and women. In this context, the term highlights the distinction between cultural expectations (gender) and biological characteristics (sex). This result shows that the students know the difference between sex and gender. This rating is in line with the definition of the World Health Organization's (2019) gender is not just a biological thing but also a cultural and social thing. Other indicators received a rating of Highly Aware. In this context, "Highly Aware" describes students who demonstrate a strong understanding of the concept, though with more variation in their responses. For instance, the assertion that "inequalities between men and women result from biological differences" is sometimes accepted; some students may still believe that biology explains these inequalities. Research, however, suggests that the roots of gender injustice are mainly societal, not biological (Cislaghi & Heise, 2019).

The phrase "I know of the rights of women and children as provided in Republic Act 9262" shows that students know what the rights of women and children are. Republic Act 9262, also known as the Anti-Violence Against Women and Their Children Act of 2004, is a Philippine law protecting women and children from violence. This awareness could be because of things that happen in class and in the community. The Philippine Commission on Women (PCW, 2021) highlights that the lack of awareness about Republic Act 9262 is one of the things that stops violence against women from ending. In the same vein, students responded to the claim that "gender awareness informs women and men about the meaning of gender equality." This shows that learners view teaching and informing as a means of value construction. According to UNESCO (2022), gender awareness is the starting point to eliminate biases and to promote respect for differences.

Building on this foundation, the greatest number of comments, and perhaps the widest variety of comments, were given in response to the two statements, "Gender roles are how a society views different genders and how they should act," and "Men and women should be equal." Most students, and perhaps all, support the legal principles of gender equality, but their culture and social practices may lead them to a different view of most of these principles. This statement reflects the authors of the Gender Equality Accelerators (2024) study when they write, "Gender roles are social constructions that vary from society to society," and it clarifies their reference to the gender roles that may distort most people's views on equality.

Further illustrating the complexity of students' views, the statement "gender equality threatens cultures, traditions, and identities" is an example of the Very Aware category. In some contexts where traditions prescribe roles to different genders, some students may be more confused about how to balance the place of gender equality with culture and identities. Although many enduring traditions may be considered oppressive, studies indicate that there is potential for positive change in the intersection of culture and gender equality. Building on this potential, through debate and education,

communities can shift gender norms that have historically restricted women's roles, demonstrating that culture can embrace gender equity (Sarwar, 2019).

Thus, the mean indicates that Tigwahanon students possess a high awareness of equality, social roles, and human rights. They understand the interconnection of human rights, comprehend LGBTQ+ concerns, and are familiar with the principles of legal and societal gender equality. Students differentiate between gender and biological sex while advocating for gender equality. Cultural perceptions and traditional conventions continue to shape some attitudes; however, learners are well-informed, highlighting the necessity for ongoing, culturally sensitive education and discourse to advance gender equality and foster inclusive understanding within their communities.

Indicator	Mean	SD	Interpretation
<i>I am aware that (Nataga at sikan).....</i>			
I fully accept and respect friendships with gay, lesbian, or transgender individuals. <i>(Puun to kodi no pusung nigtinawo woy nigtohud ka pog-amigo to mgo bayot woy tomboy way ka nigpahalin on to Kandan no pogko-otow.)</i>	4.51	0.935	Very Highly Aware
In our family, we are free to choose any field of studies regardless of our different genders. <i>(To kantan pamilya, duon katungod ta to pogpili to nokoy no kalasi to pogkatou mohitongod to nigkaloin-loin no gender.)</i>	4.50	0.746	Very Highly Aware
I consistently use correct pronouns as an easy way to show respect in communicating to individuals. <i>(Layon ko ogkagamit ka husto no mgo poglitok to lalag isip saboka no masayun no pamaagi to pogpakita woy pogtohud tog pakiglalag to matag saboka.)</i>	4.49	0.816	Very Highly Aware
I observed that teachers foster a classroom environment that supports equal opportunities for all students regardless of gender. <i>(Nakita ko ka nigtinuru to foster duon to classroom environment no oportunidad para to olin no estudyante amag nokoy pad no kalasi no pogko-otow.)</i>	4.48	0.823	Very Highly Aware
Watched talk shows/ entertainment/ movies which are hosted or portrayed by hosts or characters from LGBTQ. <i>(Nakakita woy lalag nogpapiwow/ kaliagan mo salida nigpangu-uluhan no nigpakita to mgo nig-alap no mgo kinaiyahan puon to LGBTQ.)</i>	4.38	0.920	Very Highly Aware
I am comfortable with individuals expressing themselves through clothing that aligns with their gender identity. <i>(Komportable a to matag saboka no nigpakita to Kandan no kougalingon iling to pakabo no olog to Kandan no pogkootow.)</i>	4.37	0.932	Very Highly Aware
I have observed that gender-sensitive students treat and respect everyone equally regardless of gender preferences. <i>(Duon Nakita ko no ka gender maga-ag kalo-in ni estudyanti og-upianan woy duon pogtohud to olin mokog-iling-iling to ka pogtagad amag pad ko bayod sikandan.)</i>	4.36	0.951	Very Highly Aware
Occupational roles are no longer viewed through gender stereotypes, careers like teaching, nursing, engineering, and piloting are open to all. <i>(Ka mgo tahas to trabaho konad on stereotype no trabaho iling to pogtudlu, nursing, engineering, woy pilutu puidi on to olin.)</i>	4.21	0.985	Very Highly Aware
I support the creation of inclusive, all gender bathrooms for the LGBTQ+ community. <i>(Nigsuportahan ko ka poghimo to</i>	4.19	1.010	Highly Aware

<i>inklosibo, to olin no banyo sa to gender para to komunidad to LGBTQ.)</i>			
I accept that LGBTQ+ individuals may use bathrooms aligned with their gender preference. <i>(Nigdawat ko no ka mgo LGBTQ no matagsaboka ogkohimo no oggamit to mgo banyo no nohiuyon to Kandana no igkoupai no pogko-otow.)</i>	4.18	1.128	Highly Aware
Gender-sensitive people demonstrate values and attitudes that promote gender equality and sensitivity. <i>(Ka gender maga-ag kalo-in no otow nigpoila to kinaiya woy Batasan no igpamalayat ka gender no mokog-iling-iling do woy maga-ag kalo-in.)</i>	4.08	1.207	Highly Aware
Gender equality is practiced in our home. <i>(Ka pog pokog-iling to gender nighimo diyo to kantan baloy.)</i>	4.05	1.183	Highly Aware
Overall	4.32	0.568	Very Highly Aware

Table 4. Level of Awareness Among Tigwahanon Learners in Terms of Gender Inclusive Practices in Daily Life

Table 4 shows how aware Tigwahanon learners are of gender sensitivity. The indications received ratings ranging from Highly Aware to Very Highly Aware, with mean scores between 4.05 and 4.51. The highest-rated indicator was "I fully accept and respect friendships with gay, lesbian, or transgender individuals," followed by "In our family, we are free to choose any field of studies regardless of our genders" and "I consistently use correct pronouns as an easy way to show respect in communicating." These results show that students value inclusive relationships, educational independence, and polite communication, which shows that they are aware of gender issues. Studies show that social and educational settings that are supportive make people more accepting of gender variance (Mori, 2024).

Students also showed a lot of understanding of the media and the classroom. They said that "teachers create a classroom environment that supports equal opportunities for all students, no matter what their gender is," and that "students are comfortable with people expressing themselves through clothing that matches their gender identity," and that "occupational roles are no longer seen through gender stereotypes." These results show that formal education and exposure to the media help pupils understand and accept gender diversity López-Orozco et al. (2022). It seems that formal education and how the media shows gender diversity help pupils understand and accept it. People were quite familiar with home-based activities and structural inclusion indicators. "Gender equality is practiced in our home," and "gender-sensitive people demonstrate values and attitudes that promote gender equality and sensitivity" received a High Awareness score, indicating that gender-inclusive behaviors may not be as consistent outside of the school environment.

"Acceptance of LGBTQ+ individuals using bathrooms aligned with their gender preference" and support for all-gender restrooms open to LGBTQ+ people show that people are aware of these concerns but need to learn more about how to make institutions more inclusive Poteat et al. (2025). Students at Tigwahanon know what daily activities are not gender specific. Kids know that men and women are equal in relationships, school, talking to each other, how to act in class, and in society. Most individuals know how important it is to be sensitive to and include persons of all genders. Culture-responsive schooling, family influence, and media exposure can be advantageous.

Indicator	Mean	SD	Interpretation
<i>Gender sensitivity training will.....</i>			
Deepen my understanding of basic gender concepts and gender roles in society. <i>(Igparralom ka kodi no pogsabut to nohimo no mgo balaud konsiptu to mgo gender.)</i>	4.69	0.621	Strongly Agree
Help me changed into a gender-sensitive student by treating and respecting everyone equally regardless of gender preferences. <i>(Buligan ko no ogkabag-u diyo to saboka no istudyanti no gender sinsitibu pinabayo to pog-</i>	4.65	0.730	Strongly Agree

<i>alogoy woy pogrispitu to olin no nokog-iling no amag pagnokoy no pogko-otow.)</i>			
Encourage me to respect for the gender preferences of other students, members of the family, and the community. (<i>Dasiga a nobogoy to pogtohud to gender to дума no estudyante, mimbroy to pamilya, woy to komunidad.)</i>)	4.62	0.769	Strongly Agree
Strengthen my attitudes and values that foster respect and tolerance for everyone. (<i>Duon kalig-on ka kodi no katounan woy Batasan no ogmaka-dakol to rispitu woy to pogpasaylu para to olin.)</i>)	4.60	0.632	Strongly Agree
Help me integrate a gender perspective into daily routines at school, home, and beyond. (<i>Buligi a nog apil ka gender perspective to aldow aldow no no oghimuon to iskwilahan, baloy woy дума pad.)</i>)	4.60	0.739	Strongly Agree
Motivate me to engage in activities that promote gender equality and sensitivity. (<i>Ogdasiga a nog apil to mgo kalihukan no nigpasiugda tog pokog-iling woy pogka sinsitibu to gender.)</i>)	4.58	0.663	Strongly Agree
Guide me in applying the principles in gender sensitivity training at home, classroom, and with group peers. (<i>Dumohi a to poggamit to mgo prinsipyu to gender sinsitibu no pogbabasbas diyo to baloy, iskwilahan, woy дума no grupu.)</i>)	4.58	0.673	Strongly Agree
Encourage me to practice share responsibilities at home, school, and the community. (<i>Dasiga a no ogbabasbas to pobogoy to mgo risponsibilidad to baloy, iskwilahan, woy to komunidad.)</i>)	4.56	0.768	Strongly Agree
Make me gain more knowledge about the importance of gender equality in society. (<i>Maka bogoy to kodi to timol no katounan mohitongod to ka mohinongdanon to pogpokoiling to gender to katilingban.)</i>)	4.52	0.746	Strongly Agree
Help me socialize with other people without judging their sexual identity. (<i>Buligi a nog pakigduma to mgo otw no kono oghukuman ka Kandan no pogko-otow.)</i>)	4.52	0.712	Strongly Agree
Help me use language and expressions that are gender sensitive in everyday life. (<i>Buligi a no oggamit to lalag no mgo ekspresyon no sensitibonto gender to matag aldow-aldow no pogkinabuhi.)</i>)	4.50	0.801	Strongly Agree
Increase my awareness of the gender orientation of other individuals. (<i>Timulan ka kodi no natounan to gender no nigpoila yo дума to matag saboka.)</i>)	4.50	0.770	Strongly Agree
Enhance my self-awareness of the gender concerns and issues affecting relationships at various levels within the family, community, and larger society. (<i>Parakola ka kodi no self-awareness bohin to mgo gender mohitongod to isyu no maka-apikto to relasyon nigkaloin-loin ka duon</i>	4.49	0.793	Strongly Agree

<i>solod to pamilya, komunidad, woy to mohon-in no katilingban.)</i>			
Influence me to accept and treat everyone without bias, especially in terms of gender. <i>(Impluwinsiyahi a no ogtinawo woy tratu to olin no waro pili hilabi-on to gender.)</i>	4.45	0.907	Strongly Agree
Make me recognized that identities are always multiple and interconnected, so gender cannot be viewed in isolation. <i>(Nigpoila kodiyo no ka mgo pogko-otow layon mohon-in no nigsumpul-sumpul no sikan iyan no ka gender noko ogko-otow no nigsabsaboka.)</i>	4.45	0.768	Strongly Agree
Develop an understanding of basic gender concepts and gender roles in society. <i>(Parakolan ka kodi no pogsabot to mgo pamalaod no konsiptu to gender woy tahas to gender to katilingban.)</i>	4.43	0.864	Strongly Agree
Improve my knowledge and attitude on gender sensitivity issues. <i>(Parakola ka kodi no katounan bohin to mgo isyu to pogkasensitibo to gender.)</i>	4.41	0.840	Strongly Agree
Overall	4.54	0.439	Strongly Agree

Table 5. Tigwahanon Learners' Perception Towards Gender Sensitivity Training

Table 5 shows Tigwahanon learners' perspectives on gender sensitivity training. All indications were "strongly agree," with mean ratings from 4.41 to 4.69. "Deepen my understanding of basic gender concepts and gender roles in society" was the most perceived, followed by "help me change into a gender-sensitive student by treating and respecting everyone equally, regardless of gender preferences" and "encourage me to respect the gender preferences of other students, family members, and the community." These findings indicate that students believe gender sensitivity training improves gender knowledge, encourages polite behavior, and promotes inclusivity in school and community settings. This result supports studies that demonstrate structured gender sensitivity training improves students' equality and diversity attitudes and behaviors (Kuteesa et al., 2024). Students also rated gender sensitivity training highly, saying it "strengthens their attitudes and values that foster respect and tolerance," "helps them integrate a gender perspective into daily routines at school, home, and beyond," and "motivates engagement in activities that promote gender equality." These findings indicate that gender sensitivity training goes beyond awareness to promote positive values and inclusive practices. Kihwele et al. (2025) state that gender education promotes respectful attitudes and proactive equality promotion in daily life.

Training also promotes sharing responsibilities, "increases understanding of the significance of gender equality in society," and "directs them to implement principles at home, in the classroom, and with peers. These results indicate that gender sensitivity training encourages responsible behavior in various social contexts. Unterhalter et al. (2019) say that gender education encourages families, schools, and communities to work together, treat each other with respect, and act in a socially responsible way. Learning about gender makes values useful in a lot of different social situations. Students strongly agree that gender sensitivity training helps them "use gender-sensitive language in daily life" and "increased awareness of the gender orientation of other individuals" when interacting without judging sexual status. Students reported heightened self-awareness of gender-related issues affecting familial, communal, and societal relationships. According to Hong et al. (2022), gender-inclusive education encourages social connections, respectful communication, and understanding of other identities.

Understanding that identities are complex and interconnected taught students about fairness and acceptance. They also learned about gender sensitivity and basic gender responsibilities. These findings confirm Connell and Pearse (2019), who argued gender is influenced by social ties, cultural practices, and everyday life, giving context for students' training perspectives. Examining student attitudes toward gender sensitivity training begins with this setting. Most students strongly supported gender sensitivity training, seeing it as important, helpful, and relevant for learning about gender, being respectful, and staying open-minded at school, at home, and in the community. Their strong support further suggests that the training teaches values such as social responsibility, empathy, and fairness to everyone, regardless of gender. Moreover, the results indicate that Tigwahanon students should continue learning about gender in ways that respect and include their

own cultural beliefs and practices, helping them remain open-minded and build stronger social connections in Indigenous schools.

Variables	r-value	p-value	Interpretation
Gender Related Terminologies	.451	.000	Significant
Gender Rights	.579	.000	Significant
Gender Inclusive Practices in Daily Life	.597	.000	Significant
Overall	.634	.000	Significant

Table 6. Test of Significant Relationship Between the Level of Awareness Among Tigwahanon Learners in Terms of Gender Related Terminologies, Gender Rights, and Gender Inclusive Practices in Daily Life and Their Perception Towards Gender Sensitivity Training

Table 6 shows the test of significant relationships between Tigwahanon learners' level of awareness in terms of gender related terminologies, gender rights, and gender inclusive practices in daily life and their perception towards gender sensitivity training using Pearson correlation analysis. The data shows the test of significant relationship Tigwahanon learners' awareness of gender-related terminologies, gender rights, and gender-inclusive practices in daily life and their perception of gender sensitivity training. The results show that all variables positively and statistically significantly affect learners' perceptions.

"Gender Related Terminologies" also has a positive relationship. This means that students who know gender terms are more likely to prefer gender sensitivity training. Studies indicate that pupils who comprehend gender terms and concepts are more inclined to embrace and participate in gender-inclusive education (Hossain & Islam, 2024).

"Gender Rights" also has a strong positive link with perception, suggesting that learners who understand gender rights will value gender sensitivity training more. According to studies, gender rights and equality education improve attitudes toward fairness, shared duties, and respect for others, reaffirming the relevance of gender equity in various social settings (Merma-Molina et al., 2025).

Consequently, "Gender Inclusive Practices in Daily Life" moderately improves learners' perspectives on gender sensitivity training. This suggests that when learners become more conscious of inclusive actions in their daily lives, they regard gender sensitivity training more positively. According to studies, gender sensitivity training and related educational activities assist students in becoming more open, sympathetic, and tolerant of diversity, which encourages inclusive school and community life (Casas et al., 2024).

The statistical investigation found a significant relationship between gender awareness and gender sensitivity training perception. Hence, the null hypothesis was not accepted. Learners who know about gender-related words, rights, and inclusive practices, like Tigwahanon learners, are more likely to prefer gender sensitivity programs. They learn more about gender issues and become more open-minded, fair, and respectful of diversity. They also actively support efforts to make people more aware of gender issues at home, at school, and in the community. This backs up a recent study that says gender sensitivity training helps learners in supportive and inclusive schools be more respectful, accepting, and behave well socially (Casas et al., 2024).

Conclusion and Implications

This study aimed to determine the level of awareness among Tigwahanon learners in terms of gender-related terminologies, gender rights, and gender-inclusive practices, as well as their perception towards gender sensitivity training. It also explored the relationship between learners' awareness and their perception of the training. Data were gathered using a survey questionnaire adapted from Casas et al. (2024) from learners at Kibongkog Integrated School, Kibongkog, San Fernando, Bukidnon. Awareness and perception were measured using the mean and standard deviation, while the relationship between the two variables was analyzed using Pearson's product-moment correlation. The study focused on learners' knowledge of gender equality, respect for diverse gender identities, and the practice of inclusive behaviors in daily life.

The results revealed that learners generally had strong knowledge of gender concepts and held positive attitudes toward gender sensitivity programs. The analysis also showed a significant correlation between awareness and perception, confirming that learners with higher knowledge of gender issues were more likely to support gender-sensitive initiatives.

Tigwahanon students demonstrated a strong understanding of gender, rights, fairness, and inclusion. They valued school and community acceptance and showed cultural sensitivity by following Tigwahanon values and being open to everyone. Students found gender sensitivity training helpful because they learned that these programs promote fairness, reduce discrimination, and get people talking about gender issues. Participants were excited to join these kinds of programs and use what they learned at school and at home. The results showed that the training helped students act in a way that was respectful and open to everyone.

The null hypothesis was not accepted because analysis revealed a clear positive correlation, students with greater awareness of gender issues also tended to have more favorable attitudes toward gender sensitivity training.

Tigwahanon students knew about gender issues. Learners showed they understood equality, respect, and inclusion. Students were fair and respectful in their daily lives because they understood these values. Importantly, learners did not lose their cultural identity. Students liked gender sensitivity training because it could make things fair and open to everyone. Learners with greater awareness were more likely to support and participate in efforts to promote gender equality.

Overall, the study found that helping students understand gender issues better made them more open-minded. They were also more likely to act in a way that included everyone. The Gender Schema Theory says that supporting programs that raise awareness of gender issues in schools and communities could make the environment more respectful, fair, and welcoming for all students.

Recommendations

Learners may continue to enhance their understanding of gender-related terminologies, rights, and inclusive practices, especially in unfamiliar settings, such as class discussions or respecting less common gender identities. They may attend gender sensitivity training and use what they learned in school, at home, and in the community to treat everyone fairly, equally, and respectfully. Parents and other community members may help children by teaching them respect and equality at home and in the community and by attending seminars or events that support learning.

Teachers, school administrators, policymakers, and the Department of Education may make activities more structured and enjoyable and build indigenous school guidelines or modules that focus on student knowledge gaps. Teachers may incorporate real-life examples and gender-sensitive materials in lesson plans, open conversations, and set a good example of respect, along with providing frequent training and workshops to help people understand, change their minds, and maintain inclusive practices.

Finally, future researchers may examine other factors affecting learners' opinions and the long-term effects of gender sensitivity training on attitudes and behaviors.

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The researcher, certify that this publication does not disclose or share any individual or identifiable data of the respondents. All information included in this study is presented in aggregate form to protect the confidentiality and privacy of the respondents.

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Appendices

Appendix A. Survey Questionnaire

The appendix contains the complete research instrument used in the study to collect data from the respondents.