

Research Article

Identifying Greek Mythological Characters in Philippine Mythology Using Archetypal Theory Among BSEd-English Students at Granby Colleges of Science and Technology

John Mark S. Astorga ^{1,*} ¹ Granby Colleges of Science and Technology, Philippines

* Correspondence: markapinya14@gmail.com; astorgajms@gmail.com

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Abstract: Archetypal theory has been a cornerstone of mythological studies; it serves as an important lens to understand the connections between different cultures. This paper aims to assess the level of interest and understanding of BSEd-English students in the connection of Greek and Philippine mythology within the lens of archetypal theory by Carl Jung as a tool to analyze the similarities of their mythological characters. This paper used mixed methodology where 86 English students who have learned Mythology and Folklore were surveyed to measure their exposure in Greek and Philippine mythology and also the connection of mythological characters within the lens of archetypal theory. This study employed descriptive and comparative design to answer the research questions. The quantitative part utilized a descriptive approach by distributing researcher-made survey questionnaires that is designed to measure the understanding of the respondents in identifying Greek mythological characters in Philippine mythology and a comparative textual analysis to qualitatively show the archetypal connections of the two myths. This paper finds out that the BSEd-English who were surveyed show strong interest in Greek and Philippine mythology and understanding in identifying the archetypal connections between them. However, the respondents also show that they are not confident in discussing mythology in academic settings which proves that there is a need for the wider implementation of mythological subjects in the curriculum. This paper uses mixed methods to assess the interest and understanding of the respondents in Greek-Philippine mythological connections using survey questionnaires and a comprehensive textual analysis to analyze the similarities between Greek and Philippine mythology using available texts.

Keywords: archetypal theory; folklore; Philippine mythology; Greek mythology

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1. Introduction

Greek mythology is a huge thing in Philippine culture and academe. Most of the high school and college students are hooked with Greek concepts in books and movies. However, it can be noticed that Philippine mythology is left behind for some reasons. This paper can be a start point of in-depth study of *Philippine Mythology and Folklore* and its integration to Curriculum. The curriculum of *Mythology and Folklore* as a major subject for English major students focuses on Greek and other European mythologies.

This paper shows that the archetypal theory of Carl Jung is a very useful tool in studying Literature, Philosophy, History and Culture. Jung's theory is necessary to see that there is really a bridge in every culture that connects us together which is made by symbols and stories. This study is anchored in the theory of psychologist Carl Jung, who thought that myths and dreams show what all humans have in common deep inside. He believed they express wisdom shared by everyone, which is why myths from different cultures can be so similar. By studying classical mythology, we can see basic human ideas called archetypes (Segal, 1999). This research uses the archetypal lens to evaluate the understanding of English language students in Philippine mythology and folktales with the help of Greek archetypes.

According to Jung (1968), an archetype is a symbol shared by our collected unconscious where every culture shares the same symbols and concepts. For example, in Abrahamic religions such as Christianity, Judaism and Islam, snakes are perceived as "Traitors",

surprisingly, in Hinduism snakes are also associated with deception. Jung (1968) believes that every culture is connected to each other, they are bonded by symbols called “archetypes”. Most of these archetypes can be seen in culture, especially in mythology and folklore. This paper shows clear archetypal connections between Greek and Philippine mythology by showcasing some characters in both mythology. This proves the existence of archetypes within the local narratives whether oral or written stories of Greece and Philippines.

At the same time, Gijo and George (2021) state that myth is an archetype, and it is an important archetype that gives archetypal significance to rituals, traditions, customs, taboos and archetypal narrative. Archetypes are images, symbols or motifs that should recur throughout literary history for it to be approved as an archetype. In addition, they believed that writers use the patterns in their work consciously or unconsciously, it means that archetypes are innate in human nature, Jung (1968) referred to this as “Collective unconscious”.

Frye (1971) finds that every literary work has similar themes and patterns. From this, the archetypal criticism flourished, critics started to dissect human culture and behavior in literary works. For the archetypal critics, the repeated human experiences in a literary text signify cultural bridge and connections. Guerin (1999) saw archetypes as blueprints of literary characters; he argued that literary characters can be different to one another, but they all share the same qualities and substance. These characters who share archetypal qualities are unique but share a common denominator in many ways.

Jung (1968) proves that a character, especially a hero in an epic or mythology mostly shares common personality and qualities such as a hero character’s unusual way of birth; he must prove himself by overcoming a series of challenges on his journey and when a hero dies, he will be rewarded spiritually. It can be seen in both Filipino and Greek mythology.

According to Leigh (2011), archetypal literary criticism flourished on 1920’s from the writings of Carl Jung; it was very influential not only in the field of psychology but also in religious studies and literature. Archetypal criticism became a lens to easily discern universal patterns in oral and written narratives in world literature. That is why, in comparing the mythological similarities of Greece and Philippines, this theory must be used for accuracy. Rashmi and Govind (2023) emphasized that the interaction of mythology, culture and storytelling has been a mark of civilization. They saw that plays offer some important archetypes that connect ancient traditions and modern human experiences. They highlighted the interconnections of mythic narratives in shaping culture.

According to Francis (2025), the idea of archetypal theory can be traced with Plato. Plato proposed his theory of forms where he stated that reality is divided into two, the World of Matter and the World of Forms. The world where we live, according to Plato, is called the World of Matter which is only a shadow of the real world called the “World of Forms”. He claimed that every physical thing in this world is only an imitation of the real things in the real world of forms.

As defined by Frog (2018), mythology attempts to explain creation, divinity, and religion; to probe the meaning of existence and death; to account for natural phenomena; and to chronicle the adventures of cultural heroes. With this definition, mythological study tries to explain God and human existence in a culture. It is a lens to understand how these creative stories from our ancestors attempt to make sense of reality.

Astorga (2025) believes that Filipino people are still interested in studying mythology and folklore. They still keep their strong belief in supernatural and mythological beings. He found out that in many places in the Philippines, especially in the provinces, many people even though they are already Christians still believe in folk healing practices and they do believe that supernatural beings exist. With this kind of culture, incorporating *Philippine Mythology and Folklore* in the academia will suit the beliefs and interest of the Filipino people.

Tadiar and Villanueva (2017) argued that Philippine folktales were seen as an important cultural heritage of the Philippines; it serves as a way to preserve cultural identity, beliefs and values of Filipino people. They also emphasized that these folk stories can bridge generation gaps and it can promote the sense of community among Filipinos. That is why, pushing the implementation of *Philippine Mythology and Folklore* in the school curriculum is a helping move to preserve Filipino culture.

Eslit (2023) also emphasized the importance of teaching Filipino folktales in the school curriculum. He highlighted that teaching folklore promotes cultural heritage and Filipino identity. In addition, he also recommended that efforts should be made to preserve Philippine folklore such as incorporating it to educational curricula and also to conduct a folkloric tourism. In line with this, it can be concluded that to preserve our cultural identity and values,

we should start by preserving our folk narratives.

This paper aims to answer the following research questions:

1. What is the age of the BSEd-English students at Granby Colleges of Science and Technology?
2. What is the level of exposure among the BSEd-English students in Greek and Philippine mythology?
3. What is the level of understanding on identifying archetypal connections between Greek and Philippine mythology among BSEd-English students?
4. What is the comparison of Greek and Philippine mythology using archetypal theory?

2. Materials and Methods

This paper used mixed methodology where 86 English students who have learned *Mythology and Folklore* were surveyed to measure their exposure in Greek and Philippine mythology and also the connection of mythological characters within the lens of archetypal theory. This study employed descriptive and comparative design to answer the research questions. The quantitative part utilized a descriptive approach by distributing researcher-made survey questionnaires that is designed to measure the understanding of the respondents in identifying Greek mythological characters in Philippine mythology.

In addition, the researcher also utilized a qualitative approach to analyze and compare the texts needed to show that archetypal connection between Greek and Philippine mythology. Using convenience sampling, 86 BSEd-English students voluntarily participated in the study; they were informed about the ethical considerations to protect their interests. The researcher used convenience sampling due to the limited population of the English major. The sampling technique was able to gather enough respondents who were willing and interested to participate.

Before the distribution of the online survey using Google forms, the researcher informed respondents that their personal information will be kept confidential and they were informed that they can withdraw with the study anytime. Together with the results of the survey, comprehensive analysis of Greek and Philippine mythological accounts was included. The study was conducted at Granby Colleges of Science and Technology where BSEd-English is offered.

The survey was divided into two parts; the first survey aims to assess the understanding, exposure and interest of BSEd-English students in Philippine and Greek mythology. The second part is the main survey questionnaire to assess if they can identify Greek mythological characters in Philippine mythology and folklore, it provides the answer for the problem of the research paper.

The data collection was simple, the researcher asked the permission of the College of Education adviser to conduct the study, then, the respondents received an orientation from the research about the research focus, research objectives and ethical considerations. The survey was distributed online using Google forms, it was sent to the respondents' respective group chats where the researcher is also a member. The respondents were given a maximum of 7 days to complete the survey. After the data was collected, the researcher hired a statistician to work on the data. For the statistical analysis, the statistician used frequency, percentage and weighted mean.

Since it used mixed methods, aside from conducting surveys, the researcher also used textual analysis to emphasize the accuracy of archetypal theory as it is the framework of this paper. Purposive sampling was used to choose the articles to compare the similarities of Greek and Philippine mythology in terms of mythological creatures and gods and goddesses. The texts for analysis were chosen based on their relevance to answer the research objectives.

3. Results and Discussion

3.1. Students' Perceptions on the Connection of Greek and Philippine Mythology

Using frequency and percentage, table 1 shows the demographic profile of English Education students in terms of gender. Among the 86 respondents, 20 or 23% are male respondents, and 66 or 76.7% are female respondents. This data implies that female students are more likely to be interested in being an English teacher in the locale of the study.

Table 1. Demographic profile in terms of gender.

Gender	Frequency	Percentage
Male	20	23.3%
Female	66	76.7%
Total	86	100.00

Table 2 indicates that statement 8 got the mean of 1.93 which translates to the verbal interpretation “Agree” which means that it got the highest mean of the respondents who answered agree, 68.6% of the respondents agreed for this statement while only 10.5% are not interested to learn about the connection of Greek and Philippine mythology. However, there are two statements where many respondents disagreed. In statement 7 there are 32 respondents who answered “Disagree” which means that they are not confident to discuss Greek mythology in an academic setting that is equivalent to 37.2% of the total respondents. In addition to this, the statement 10 got also a high mean for “Disagree”, 28 respondents do not enjoy analyzing how Greek mythological archetypes are portrayed in Philippine folktales and mythology that is 32.6% of the total respondents. To summarize the total responses of the respondents, this table shows that most of the respondents show good understanding and interest in the archetypal connections between Greek mythology, Philippine mythology and folktales.

Table 2. Understanding, exposure and interest of English Education students in Archetypal connections between Philippine and Greek mythology.

No.	Item	Mean	Verbal Interpretation
1.	I have encountered Greek mythological references in Philippine folktales during my studies.	2.11	Agree
2.	I have studied the influence of Greek mythology on Philippine literature.	2.33	Agree
3.	I find Greek mythology relevant to my understanding of Philippine mythology and folklore.	2.16	Agree
4.	I find that my knowledge in Greek mythology enhances my appreciation of Philippine folklore and mythology.	2.07	Agree
5.	I can identify Greek mythological themes in Philippine literary works.	2.13	Agree
6.	I have actively searched out information about Greek mythology beyond what is required in my course.	2.18	Agree
7.	I feel confident discussing Greek mythology in an academic setting.	2.58	Disagree
8.	I am interested in learning more about the connections between Greek mythology and Philippine mythology.	1.93	Agree
9.	I have read Philippine literary works that prominently feature Greek mythological characters.	2.42	Agree
10.	I enjoy analyzing how Greek mythological archetypes are portrayed in Philippine folktales and mythology.	4.44	Disagree
Total		2.22	Agree

Note: 1.00 -1.75 = Strongly Agree; 1.76 - 2.50 = Agree; 2.51- 3.25 = Disagree; 3.36-4.00 = Strongly Disagree.

According to Sugue and Reyes (2022), in the Philippines, mythology is part of the curriculum, however, in most of the schools focus on teaching and integrating Greek mythology, this mythology focuses on the fundamental human nature and general ideologies. This can validate the findings that many Filipino students are exposed to mythology especially Greek and Roman mythology, and most of the time, Philippine mythology is last on the list.

Hayen (2023) believes that it is very important to expose the students to mythology at young age. When the students will be exposed to mythology in primary years, their middle school teachers can focus on expanding their knowledge in *Mythology and Culture*. Exposing the students to mythological stories of different cultures can contribute to a strong foundation of mythological and cultural understanding.

Table 3 shows that most of the respondents have knowledge to identify the archetypal connections of Greek and Philippine mythology. Based on the data, the majority of the respondents can really identify Mermaids, Zeus, Hercules and Centaurs in Philippine mythology and folklore. This shows that there is a really strong connection between Greek and Philippine mythology in the context of archetypal theory. The overall mean is 2.09 which means that most of the respondents agreed that they can identify Greek mythological characters in Philippine mythology and folklore.

Table 3. Identifying Greek archetypes in Philippine mythology and folklore.

No.	Item	Mean	Verbal Interpretation
1.	I can identify Sirens, mermaid-like creatures in Philippine Folktale.	1.86	Agree
2.	I can identify Centaurs, half man half horse creatures in Philippine Folktale.	1.98	Agree
3.	I can identify Hydra, a sea monster in Philippine mythology.	2.13	Agree
4.	I can identify Cyclops, one-eyed monsters in Philippine folktale.	2.00	Agree
5.	I can identify Nymphs, women who usually inhabit nature in Philippine Folktale.	2.03	Agree
6.	I can identify Ares, god of war in Philippine mythology.	2.12	Agree
7.	I can identify Hercules, a Greek mythological hero in Philippine Folktale.	2.13	Agree
8.	I can identify Zeus, ruler of gods in Philippine mythology.	2.08	Agree
9.	I can identify Aphrodite, goddess of beauty in Philippine mythology.	2.05	Agree
10.	I can identify the female counterpart of Hades in Philippine mythology.	2.47	Agree
Total		2.09	Agree

Note: 1.00 -1.75 = Strongly Agree; 1.76 - 2.50 = Agree; 2.51- 3.25 = Disagree; 3.36-4.00 = Strongly Disagree.

According to Davidko (2021), for a symbol or character to be an archetypal pattern, it should acquire universality. A mythological character for instance can be an archetype when it occurs to different cultures with the same characteristics, with this, a pattern can be made. The archetypal patterns are complex cultural phenomena deeply embedded in our cultural memory. The Greek mythological archetypes are surely embedded in Filipino culture and they recognize them with their own mythological archetypes.

3.2. The Greek mythological Counterparts in Filipino culture

3.2.1. Counterpart of Sirens in Philippine Mythology

The data shows that most of the respondents can identify the Greek mythological creature Sirens with the weighted mean of 1.86 that means most of them agree with the statement that they can identify the archetype of Sirens in the Philippine Folktales. It is clear that the archetypes of Sirens from Greek mythology can be found in the Philippine mythology and Folktale.

In the Odyssey of Homer, Sirens are found in several Greek stories. However, there is no account where the origin of Sirens can be traced in Homer's works (Frommolt & Carlé, 2016). There was only Epimenides who claimed that the Sirens were the children of a titan Oceanus and a Latin writer Hyginus who gave the actual numbers of Sirens as four and he named them Teles, Raidne, Molpe and Thelxiope. In Greek mythology, Sirens are mythical creatures who are being portrayed as half-woman and half-bird, they live on islands

surrounded by a body of water. Sirens had a reputation of being a dangerous creature especially for fishermen. According to Homer, Sirens are enchanting maidens who captivate sailors and fishermen that will lead them to death, they are the symbols of beauty and danger for Ancient Greeks (Gresseth, 1970)

The Philippine counterparts of Sirens are probably the Sirenas in Philippine mythology and Folktales. In the Bicol and Visayan regions, the natives call them Magindara. Similar to Greek mythological stories, Sirenas or Magindaras are portrayed as enchanters who also bewitch fishermen. However, unlike Sirens in Greek mythology, Sirenas or Magindaras are portrayed as beautiful women with the body of fish. The Sirenas are labeled as Engkanto (Philippine mythical creatures that inhabit nature), the natives called them “Guardians of the water”. Since the Philippines is an archipelago, every island has different culture and folktales. In the province of Pangasinan, native stories describe Sirenas as warriors who drown fishermen. For the natives of Pangasinan, the Sirenas are also the guardians of the water who protects the community (Mella, 2004).

3.2.2. Counterpart of Centaurs in Philippine Mythology

The data shows that most of the respondents can identify the Greek mythological creature Centaurs with the weighted mean of 1.98. That means most of the respondents agree with the statement that they can identify the archetype of Centaurs in the Philippine Folktales. The archetype of Centaurs is clear in the Philippine folktales in the character of Tikbalang.

In Greek mythology, A Centaur is a creature with a part of horse and a part of man, it usually dwells in mountains. According to the stories, Centaurs are offspring of King Ixion, son of Ares. The Centaurs in Greek narratives are perceived as wild and inhospitable, they are also portrayed as savage spirits of the forests of Thessaly and Arcadia. In Homer's works, Chiron is probably the most famous centaur, son of Cronus, but he is perceived differently, he became famous for his knowledge in medicine (Kroll, 2019; Nash, 1984).

In Philippine Folktales, Centaurs have counterparts, the Tikbalang. The Tikbalang is a half-horse and a half-human creature like Centaurs who inhabit mountains and forests. According to native tales, The Tikbalang play with the travelers, they intend them to be lost in the forest. They are tricky and playful creatures and there is no known origin of these creatures in Philippine Folktales even its name etymology. But, in a record from a Spanish Friar, Juan de Plasencia, he describes Tikbalang as spirits of the forests and he called it “Fantasma de montes”, same as what the Greek stories narrated (de Noceda & de Sanlucar, 1860). In addition, there is a version of a folk Christian narrative that aborted babies turn into Tikbalang from Limbo to Earth (de los Reyes, 1994).

3.2.3. Counterpart of Hydra in Philippine Mythology

The data shows that most of the respondents can identify the Greek mythological creature Hydra with the weighted mean of 2.13 that means many of them agree with the statement that they can identify the archetype of Hydra in the Philippine mythology. Based on the descriptions of the two mythological characters, it can be concluded that The Bakunawa is the archetype of Hydra in Greek mythology.

In Greek and Roman Mythology, Hydra is described as a serpent that inhabits the lake of Lerna in Argolid, that is why, it is also known as Lernaean Hydra. In the famous 12 Labors of Hercules, Hydra is a monster killed by him as his Second Labor. In the account of Hesiod, the monster Hydra was the offspring of Typhon, also a serpent monster in Greek mythology, son of Tartarus and Gaia. Hydra is a sea monster with many heads, the later version of the story tells that Hydra has the ability to regenerate its heads and double them when they are chopped (Ogden, 2013).

In the Visayan and Bicol regions of the Philippines, there is a monster very similar to Hydra. This monster is called Bakunawa. The Bakunawa is also a serpent, the local mythology tells that the Bakunawa is a great dragon-like monster that causes earthquakes, heavy rain and wind and even eclipses. It is usually portrayed as a monster with a looped tail with a horn on the nose. The Bakunawa is commonly associated with the sky, but there is a version that Bakunawa also inhabits the Underworld. Surprisingly, in Greek mythology, the Hydra is also associated with the underworld (McCoy, 1982).

3.2.4. Counterpart of Cyclops in Philippine Folklore

The data shows that most of the respondents can identify the Greek mythological creature Cyclops with the weighted mean of 2.00. That means most of them agree with the statement that they can identify the archetype of Cyclops in the Philippine folklore. Bungisngis is exactly the Filipino version of Cyclops.

According to Hesiod, the Cyclopes are the creators of the Thunderbolt, Zeus's powerful weapon. He even named them as Brontes, Steropes and Arges. Greek narratives describe Cyclops as one-eyed creature giants. In many accounts, the Cyclopes are portrayed as builders, but Homer described them as a group of shepherds, on his *Odyssey*, they were encountered by Odysseus (Fowler, 2013).

In Philippine folklore, Cyclopes have a counterpart, the Bungisngis, they are also one-eyed giants, they are usually in rural areas in the provinces of Bataan and Batangas. The natives describe them as laughing giants, basically, the term Bungisngis rooted from a Tagalog word "ngisi" which means "To giggle". In Philippine folklore, they are portrayed as strong giants who can throw a huge water buffalo. This description connects with the characteristics of Cyclops in Greek stories (Ramos, 1990a).

3.2.5. Counterpart of Nymphs in Philippine Folklore

The data shows that most of the respondents can identify the Greek mythological creatures Nymphs with the weighted mean of 2.03 that means most of them agree with the statement that they can identify the archetype of Nymphs in the Philippine mythology. It can be concluded that the Diwata are the Philippine version of Nymphs based on their narrative descriptions.

Greek and Roman mythology portrayed Nymphs as female nature deities, they are the personifications of nature, they are usually associated with forests, rivers and springs. In Greek folklore, Nymphs are grouped based on where they are associated with, if a nymph is associated with mountains, she will be called "Mountain nymph". According to some stories, the Nymphs tend to attract travelers with their beauty and music, they symbolize love and affair (Parada, 1997).

The characteristics of Nymphs are common in Philippine mythology. Nymphs are called "Diwata" and there is a famous folklore originating in the province of Laguna about the exact counterpart of a mountain nymph, Filipinos call her "Maria Makiling". She was named after Mount Makiling where she inhabits. Maria Makiling is described as the guardian of Mount Makiling, she is the protector of the townspeople from storms and other disasters. She is portrayed as a beautiful and powerful maiden. There is a strong archetypal connection between the concept of Nymphs in Greek mythology and Diwata in Philippine mythology (Eugenio, 2002).

3.2.6. Counterpart of Ares in Philippine Mythology

In Greek mythology, Ares is a symbol of brutal warfare, he is portrayed as a ruthless god of war. According to Homer, even Ares' parents Zeus and Hera were not fond of him. Ares had sons from Aphrodite, Phobos and Deimos who accompanied him during the war. In Sparta, human sacrifices were offered to him as a sign of worship, since Sparta is known as a Military State in Ancient (Valderrábano González & González García, 2021).

Philippine mythology offers Gugurang as the counterpart of Ares in Greek mythology. Gugurang in the Bicol region is portrayed as a powerful god who lived inside an active Volcano called "Mayon". He is one of the major gods in the Bicol region, he has full control over the people, he is known to punish those who disobey him by volcanic eruption (Kroeber, 1918). It can be seen that Gugurang is clearly the counterpart of Ares, they share common traits of being authoritative and feared by the people.

The data shows that most of the respondents can identify the Greek mythological god Ares with the weighted mean of 2.12 that means most of them agree with the statement that they can identify the archetype of Ares in the Philippine mythology. Ares and Gugurang share the archetype of being a feared-god.

3.2.7. Counterpart of Hercules in Philippine Mythology and Folklore

Hercules is known for his strength and adventures in classical mythology whether in Greek or Roman. He is prominent in classical mythology due to his notable strength and epic adventures. He is a son of Zeus and Io, a mortal. Hercules or Heracles became famous for his Seven Deeds, the Romans adopted the name Hercules to their literature and art for cultural adaptation. Hercules is commonly used than Heracles in the later western art and literature and in popular culture as well. Hercules is a symbol of bravery, greatness and strength despite being a demigod.

If there is a character in Philippine mythology and folklore that suits the most as the counterpart of Hercules, it would be Lam-ang. Like Hercules, Lam-ang is also portrayed as a great young man. According to narratives, he is a skillful and powerful soldier of his tribe, he defeated several enemies alone without weapons. Lam-ang, like Hercules, portrayed as a hero,

his story told as a great heroic adventure of a young man who took revenge for his father who was killed by the headhunters. Lam-ang had several adventures such as bathing in the Ambuyan River that killed all of the fishes living there, and he even resurrected from his death after being eaten by huge fish. Lam-ang and Hercules are known for their great adventures (Manuel, 1963).

The data shows that most of the respondents can identify the Greek mythological character Hercules with the weighted mean of 2.12 that means most of them agree with the statement that they can identify the archetype of Hercules in the Philippine mythology. This indicates that there is a clear connection between Hercules and Lam-ang.

3.2.8. Counterpart of Zeus in Philippine Mythology

The most famous Olympian god is probably Zeus; he is associated with the sky and Thunder. He is called “King of the gods”. Hamilton (1969) in his *Mythology: Timeless Tales of Gods and Heroes* states that Zeus is said to be the child of Cronus and Rhea, he is married to his sister Hera. Zeus was a respected god in Greek mythology, he is also called “Ruler of the Sky” and he is associated with thunder and eagle. According to the narratives, he was also the god who assigned roles to other gods in Olympus. He is portrayed as the head of gods who holds great authority.

In Philippine mythology, especially in the island of Luzon, there is a god called “Supreme God”. He is Bathala or Maykapal. In Tagalog narratives, Bathala is the creator of the universe who is associated with a bird called Tigmamanukan. He is the god who created the first man and woman according to Philippine mythology (Orde, 2020).

The descriptions of Zeus and Bathala are very similar, in fact, they share the same symbolism which is a bird. Zeus and Bathala are portrayed as the Ruler of gods, and they are both associated with Sky and told as creators. Therefore, it can be said that they share the same archetype of being the King of gods and Sky gods.

The data shows that most of the respondents can identify the Greek god Zeus with the weighted mean of 2.08. That means most of the respondents agree with the statement that they can identify the archetype of Zeus in the character of Bathala.

3.2.9. Counterpart of Aphrodite in Philippine Mythology

In Greek mythology, Aphrodite is called goddess of beauty. According to the account of Hesiod, Aphrodite was produced from the genitals of the titan Uranus, while in the account of Homer, she is the daughter of Zeus and Dione. Surprisingly, despite having been depicted as a symbol of beauty, passion and desire, in some cities of ancient Greece such as Sparta, Thebes and Cyprus, Aphrodite was worshiped as a goddess of war. According to Budin (2004) Aphrodite was also known as a warrior goddess, actually there was a cult called Aphrodite Areia where she was worshiped as “Aphrodite the Warlike”.

In Tagalog, Sambal and Kapampangan mythology, there is a known goddess of beauty, she is Mayari, daughter of Bathala and brother of Apolaki. Mayari is portrayed as a beautiful goddess, but according to Sambal narratives, she is described as a warrior who is equipped in the art of fighting. She is a perfect symbol of beauty and strength in Philippine mythology (Ramos, 1990b). Based on the descriptions of Aphrodite and Mayari, they share very similar characteristics, they are both depicted as goddesses of beauty and most importantly, they are called a “warrior goddess”. Therefore, it can be concluded that Mayari is the archetype of Aphrodite in Greek mythology.

The data shows that most of the respondents can identify the Greek goddess Aphrodite with the weighted mean of 2.03. That means most of them agree with the statement that they can identify the archetype of a goddess of beauty and strength in the Philippine mythology.

3.2.10. Counterpart of Hades in Philippine Mythology

In Greek mythology, Hades is called king of the dead and the god of the underworld. He was the eldest son of Cronus and Rhea and brother of Zeus and Poseidon. Hades is portrayed as the caretaker of the souls, with the help of his boatman Charon, they help the souls cross the Styx River up to the underworld (Burkert, 1992).

In Philippine mythology, Hades has a perfect female counterpart, she is goddess Magwayen from Visayan mythology. Magwayen, like Hades, is associated with death and the underworld. Greek and Philippine mythology share the concept of the underworld where souls go. Magwayen is described as a powerful goddess who controls the sea, in fact, in Philippine mythology, it is believed that seas are connected to the underworld. In Greek mythology, before the souls enter the underworld, they have to cross the river Styx, surprisingly, Philippine mythology offers the same concept where Magwayen as the goddess

of the underworld leads the souls to cross a river with a boat (Miller, 2015). Based on the similarities of Hades and Magwayen, it can be concluded that they share a common archetype for being associated with death and the underworld.

The data shows that most of the respondents can identify the Greek god Hades with the weighted mean of 2.03. That means most of them agree with the statement that they can identify the archetype of him in the character of Magwayen.

4. Conclusions

This paper provides a comprehensive data analysis and textual analysis showing the concrete connections of Greek and Philippine culture. This paper concludes that most of the future English teachers who were surveyed show strong interest and knowledge in Greek and Philippine mythology.

However, the data shows that they are more fond of Greek mythology than Philippine mythology. It can be a good start to advocate Philippine mythology more in college curricula. In addition, it also shows that the respondents are not confident in discussing mythology in the academic setting due to lack of implementation of Mythology as a subject in high school to college. From the data gathered through surveys, it can be concluded that English majors are interested in learning Philippine mythology as they are the ones who will teach it in the future.

It can also be concluded that within the lens of archetypal theory, we can see that Greek and Philippine mythology share a lot of similarities. In comparing two cultures through mythology, this theory has been very effective to show the symbols that connect Greece and Philippines through mythology and folklore. This paper is a good comparative study of Greek and Philippine mythology providing a fresh theoretical framework using Carl Jung's archetypal theory.

With this paper, future researchers and academic institutions can easily identify how strong the interest and understanding of the respondents in Greek and Philippine mythology. The BSEd-English students show strong knowledge in identifying archetypal connections between Greek and Philippine mythological characters.

In addition, this paper provides comprehensive analysis of the similarities of Greek and Philippine mythology through their characters and concepts. With the use of the archetypal Theory of Carl Jung this analysis of two different cultures became possible.

This paper recommends to the Department of Education and Commission on Higher Education to strongly include the teaching of *Philippine Mythology and Folklore* to their curriculum. The Philippines offers amazing mythological characters and stories that reflect our cultural identity, and the academe should be the start point of keeping these stories alive through education, through the teachers.

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