

Mansaka Tura in ELT: Preserving Indigenous Knowledge Through Contextualized Education

Kei D. Inansugan

Graduate School of Education, University of Southeastern Philippines, Obrero Campus,
 Iñigo St., Bo. Obrero, Davao City, Philippines

Email: kdinansugan01608@usep.edu.ph

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Abstract

Despite growing advocacy for culturally grounded instruction in the Philippines, indigenous literature such as Mansaka Tura—the traditional poetry of the Mansaka people of Maragusan, Davao de Oro—remains largely excluded from tertiary-level English Language Teaching (ELT), leaving a gap in curricula that serve Indigenous communities. To address this gap, this study developed and evaluated a Contextualized Mansaka Poetry Course Pack for the Purposive Communication course. Using a descriptive-evaluative mixed methods design grounded in the Input-Process-Output (IPO) and ASSURE models of teaching, the study first surveyed 115 stakeholders (IP leaders, English instructors, and BSED students) to determine their awareness of and interest in incorporating Mansaka Tura into ELT, then implemented the resulting course pack with 37 first-year Bachelor of Secondary Education (BSED) English students within the GED 2 - Purposive Communication course. Results showed that although awareness of Mansaka Tura remained relatively low ($M = 3.06$, $SD = 0.51$), stakeholders expressed high interest in ($M = 4.10$) and strongly positive perceptions of ($M = 4.46$) its inclusion in ELT curricula. Following implementation, students demonstrated statistically significant gains across all four macro-language skills—reading, writing, listening, and speaking—from pre-test to post-test ($t = 15.44$, $df = 36$, $p < .001$; $Z = -5.31$, $p < .001$), and rated the course pack as “Very Satisfied” across all five evaluated dimensions. These findings indicate that contextualizing indigenous literature within ELT curricula can simultaneously strengthen students’ language proficiency and safeguard endangered indigenous knowledge, underscoring the broader imperative to decolonize tertiary ELT curricula in institutions situated within or near Indigenous communities.

1. INTRODUCTION

The relationship between language, culture, and identity has always been a topic of study in the field of English Language Teaching (ELT). In countries as multilingual and multicultural as the Philippines, the challenge of designing language learning environments that are both linguistically and culturally appropriate is acute. Despite the many advocacies for ELT materials that are rooted in the cultures of the locals of the Philippines, the majority of ELT classroom materials used in higher education institutions continue to use texts from Western origins (Galloway & Rose, 2018; Gay, 2018; Hammond, 2021). The challenge of effectively teaching ELT in a way that respects the cultural identities of the students from diverse backgrounds in the Philippines stands as one of the greatest challenges within the field of ELT today.

In the Maragusan municipality of Davao de Oro in the Mindanao region of the Philippines, the challenge of cultural erasure is most visible in the erasure of the Mansaka Tura. The

Mansaka people are one of the indigenous peoples of the Philippines, and their traditional form of poetic expression is the Tura, a genre of poems that reflect the culture, beliefs, and identity of the Mansaka people (Clamares, 2023; Yu & de Catalina, 2024). Despite the fact that the municipality of Maragusan is home to a significant number of Mansaka individuals in higher education and children that grew up in Mansaka cultures, there are no indigenous poems represented within the ELT classroom curriculum that is required of all college students in the Philippines: the Purposive Communication course (CHED, 2013).

The Purposive Communication course, as described in CHED Memorandum Order No. 20, Series of 2013, is a course that aims to teach college students the five macro-skills of communication: listening, speaking, reading, writing, and viewing, as well as to develop in their students an identity as Filipino citizens that are informed and critically thinking of the world around them (CHED, 2013). Authors including Mallillin and Caranguian (2022), Galicia et al. (2025), and Mallillin (2023) have all indicated that the Purposive Communication course should be taught in a way that reflects the culture and communication skills of the Filipino students who attend these institutions. Yet, the exclusion of indigenous and local literature from the majority of Purposive Communication classrooms indicates a gap within the course and its aims to reflect its students.

As such, this study intends to investigate the integration of fourteen selected poems from the Mansaka Tura into the Purposive Communication classroom within a higher education institution in the Maragusan municipality of Davao de Oro. More specifically, the study will investigate the needs, levels of awareness, and proficiency in language skills of Mansaka students and others of indigenous backgrounds before, during, and after the integration of these indigenous poems into the classroom according to the ASSURE model. Furthermore, this study intends to contribute to the discussion of the decolonization of education and the preservation of indigenous languages and literature throughout the world.

1.1 Review of Related Literature

1.1.1 Language Andragogy and Adult Language Learning

There have been numerous attempts within the literature to understand the characteristics of adult learners and which methods of teaching would be best suited to those individuals. Andragogy, the theory created by Malcolm Knowles and consisting of six principles, has yielded positive outcomes in the classrooms of language teachers (Purwati et al., 2022; Boeva, 2020; Abetova et al., 2024). However, the majority of these studies are rooted in populations of the Western world and do not pay consideration to the role of culture in the learning characteristics of adults. The study by Wang and Neimann (2017) investigates the Western andragogical principles and Confucian education to determine the adaptations necessary to apply such principles within culturally diverse classroom settings. Furthermore, there are no existing studies that investigate the incorporation of indigenous and locally produced literature, such as Mansaka Tura, into classrooms of adult learners of a foreign language. Thus, there is a gap in the existing literature on this topic that this study aims to fill.

1.1.2 English Language Teaching in the Philippine Context

Scholarship on ELT in the Philippines appears to be moving towards methods that recognize and value the linguistic diversity of the country. Authors like Bernardo (2023) and Canilao (2020) have explored the legitimization of Philippine English in education, showing that it does not undermine the command of standard English by students. Furthermore, Gatil (2021) has explored translanguaging as a means of teaching students who speak mother tongues other than English. Additionally, Espino et al. (2021) explored the preference among students in Philippine education for teachers who speak English as their native language. However, there does appear to be a lack of integration of indigenous literature into tertiary level ELT courses, especially for Indigenous Peoples communities. Most studies on incorporating indigenous literature into ELT courses, such as those conducted by Bastida, Saysi, and Batuctoc (2022), work with students in basic and secondary levels of education, creating a gap in research concerning tertiary level ELT in Indigenous communities of the Philippines.

1.1.3 Indigenous Knowledge, the Mansaka People, and Cultural Preservation

Research into the Mansaka people of Maragusan reveals their deep ancestral connection to the land and their culture. Angon-Opeña and Gempes (2013) explored the culture of the Mansaka people and their historical marginalization within formal education systems. Clamares (2023) and Yu and de Catalina (2024) have explored the indigenous poems of the Mansaka people and their roles in preserving the cultural and spiritual identity of the Mansaka people. Valdez and Hansel (2015) explored the agricultural practices of the Mansaka people that are described within the myths of the Mansaka people. However, no studies have explored the pedagogical use of the Mansaka Tura language within educational settings. Furthermore, there is also no prior study that has explored the use of Mansaka poems within an English language teaching context and its effects upon the skills and knowledge of tertiary level students-both of which are addressed within this research study.

1.1.4 Contextualization of Indigenous Literature in ELT Classrooms

A multitude of research studies have attested to the value of incorporating poetry and literature that is contextualized to the culture of the students within the ESL and ELT classrooms. Ali, Ali, and Hussain (2020) discovered, for instance, that the use of poems within ESL classrooms significantly improved students' discourse and engagement with the classroom. Similarly, Kilog et al. (2023) found that incorporating poetry into classroom activities led to improvements in students' reading and communicative competence. Internationally, scholars who are informed in the traditions of culturally responsive teaching (Gay, 2018; Hammond, 2021) and culturally sustaining pedagogy (Paris & Alim, 2017) have found that exposing students to literature that reflects their cultural experiences can accelerate their acquisition of a second language and improve their self-concept regarding their abilities. Authors such as Haniko et al. (2024) and Wongmajarapinya et al. (2023) have found that even classrooms that are dedicated to teaching English to indigenous learners experience improvements in the language acquisition of their students when culturally-infused literature and cooperative learning strategies are incorporated into their curriculums. Furthermore, Schema Theory suggests that learning is facilitated when content correlates to the knowledge that a student already possesses within their culture (Ren, 2023; Syaifuddin et al., 2021; Yan & Kim, 2023). Finally, Vygotsky's concepts of Sociocultural Theory suggest that learning within the classroom should reflect the culture of the students within the classroom; any failure to accurately reflect the culture of the learners can result in feelings of alienation within the classroom (Etnawati, 2022)

1.1.5 The ASSURE Model in Instructional Design

The ASSURE model, an acronym for the steps of analyzing learners, stating objectives, selecting methods and media, utilizing media and materials, requiring learner participation, and evaluating and revising the lesson according to established criteria, was developed as a model for integrating technology and media into the classroom (Smaldino et al., 2019). The model's emphasis on analyzing the learners prior to the creation of any lesson plans or objectives makes it inherently appropriate for the creation of culturally responsive lessons (Altın, 2021; Akşab & Özyurt, 2025). Furthermore, research into the model and its use in creating and implementing language classroom lessons indicates that the model is associated with improvements in both learner engagement and language-specific learning outcomes (Bawaneh, 2020; Kumar & Kumar, 2020). Finally, the model includes built-in evaluation procedures, such as pre-tests, post-tests, and feedback forms to assess the impact of implemented lessons and adjustments to the methods used within the classroom (Branch & Dousay, 2020).

1.2 Theoretical Framework

The theories that will be utilized within this proposal are threefold. The first is Fish's theory of interpretive communities (1980). Fish believes that the meaning of a text is not inherent to the text itself, but is constructed by the readers of that text and their communities. Thus, by reading Mansaka Tura, the students bring their knowledge of their community to the text (Beach et al., 2020; Moje, 2020). The second theory is the decolonial and indigenous

frameworks created by Mignolo and Walsh (2018). These scholars propose that indigenous knowledge should be recognized as a type of knowledge to be taught within educational contexts. Thus, the use of Mansaka poems rather than Western literature within the Purposive Communication curriculum is justified. Finally, the third theory to be utilized is the theory of communicative language teaching (CLT). Established by Hymes (1972) and developed by Canale and Swain (1980), CLT posits that the best ways to learn a language is through communicative tasks regarding meaningful and culturally relevant content. Thus, by incorporating elements like discussions, oral readings, and writing assignments that incorporate Mansaka Tura into the curriculum, the language will be maximized in its communicative potential while also honoring the heritage of those students.

1.3 Limitations

Several limitations are considered when interpreting these findings. First, the study was conducted within a single tertiary institution and a single course (Purposive Communication), which limits the extent to which the results can be generalized to other institutions, disciplines, or course structures. Second, the qualitative data were drawn from a relatively small purposive sample of 15 participants during the needs analysis phase; while sufficient for identifying preliminary themes, this sample size constrains the depth and diversity of perspectives captured. Third, because the researcher was directly involved in developing, implementing, and evaluating the Contextualized Mansaka Poetry Course Pack, there is potential for researcher bias in the interpretation of both quantitative and qualitative findings, despite efforts to mitigate this through expert validation, standardized instruments, and adherence to established research protocols. Finally, as the study focused specifically on the Mansaka people and their Tura poetry, the findings may not be directly generalizable to other Indigenous communities in the Philippines or Southeast Asia, whose languages, literary traditions, and relationships with formal education systems may differ substantially. Future studies replicating this design across multiple institutions, courses, and Indigenous communities would help establish the broader applicability of the Contextualized Poetry Course Pack model.

2. MATERIALS AND METHODS

2.1 Research Design

The research study employed a Descriptive-Evaluative Research Design. This design determines the extent to which a certain phenomenon exists and the effectiveness of an intervention or treatment to achieve a specific goal (Calderon & Gonzales, 2018; Calmorin & Calmorin, 2019; Creswell & Creswell, 2018).

The study used the Input-Process-Output (IPO) model to determine the different stages of the Contextualized Mansaka Poetry Course Pack. Specifically, the researchers determined the input to be the data gathered from the needs analysis and the poems collected from Mansaka. The process would be the development and implementation of the Course Pack following the ASSURE model. Finally, the output of the course pack was the students' proficiency in their macro-language skills after using the course pack (Bilbao et al., 2019; Prieto et al., 2017).

2.2 Participants

The study included two different groups of participants. For the Needs Analysis phase, sampling of the total population of participants was used to collect data from 115 participants in total: 110 first-year BSED majors majoring in English, four English teachers, and one IP leader from the Sumpaw Sang Mangkatikadung Nang Maragusan community. For the qualitative analysis of the needs analysis, 15 participants were sought through purposive sampling: 10 BSED students (both Mansaka and non-Mansaka), four English teachers, and the Indigenous Peoples (IP) leader from the Sumpaw Sang Mangkatikadung Nang Maragusan community (Hennink & Kaiser, 2022). For the Implementation phase of the study, 37 first-year BSED students who completed the course pack were the participants in the study. Students who did not provide informed consent to participate, who were absent during the administration

of the survey, or who had more than 20% of the survey responses missing were excluded from the study.

2.3 Data Collection

The process of data collection was carried out according to the ASSURE and IPO models. Prior to the collection of data, two certifications were obtained: the REC certification from Davao de Oro State College (August 3, 2025) and the FPIC certification from the Sumpaw Sang Mangkatikadung Nang Maragusan (October 30, 2025). These certifications were required under the provisions of IPRA (Republic Act No. 11259).

Stage 1 involved the distribution of a researcher-made 30-item questionnaire to 115 respondents. The questionnaire consisted of three constructs assessing the proficiency of the participants in the language to be taught, their level of familiarity with Mansaka literature and culture, and their attitudes towards the inclusion of indigenous literature into ELT. The coefficients of the three constructs ranged from above 0.70 to a value of 0.91, indicating excellent reliability (George & Mallery, 2019; Tavakol & Dennick, 2011). The content, construct, and face validity of the instrument was ensured through the review and validation by three experts in the field. Additionally, a six-item interview guide for qualitative data collection was developed and piloted with five participants (Creswell & Poth, 2018; Braun & Clarke, 2019).

Stage 2 involved sourcing fourteen poems by Mansaka from a peer-reviewed journal article by Clamares (2023) entitled *Mga Tura: A Literary Analysis of Mansaka Poems*. The poems were chosen according to the outcomes of the Purposive Communication course (CMO No. 20, s. 2013) and suitability in the development of the four macro-skills.

Stage 3 is the development of the Contextualized Mansaka Poetry Course Pack. The course pack was developed according to the ASSURE model and consists of audio files of the English translations of the poems, PowerPoint presentations, and activity modules created to teach the four macro-skills. The validity of the course pack was secured through the review of the materials by experts in the field and the certification of the content by the Mansaka council of elders.

Stage 4 consisted of the actual implementation of the Course Pack to 37 students during the midterm and final examinations of Semester 1, AY 2025-2026. The pre-test and post-test instruments were administered to the students before and after the implementation of the course pack to assess the effect of the pack on the learning of the four macro-skills. An instrument for the evaluation of the course pack was also administered to the students, adapted from Olipas (2022) to assess the quality of the course pack according to five constructs: content, teaching and learning, support, assessment and feedback, and overall satisfaction.

2.4 Data Analysis

The quantitative data will be analyzed using descriptive statistics to summarize and provide context for the data collected from the stakeholders. Tests will be used to determine the appropriate statistical analysis for the data. The Shapiro-Wilk and Kolmogorov-Smirnov tests will be performed to assess the normality of the data collected from each of the pre-test and post-test scores administered to the participants (Field, 2018; Pallant, 2020). The scores collected from the midterm pre-tests and post-tests were normally distributed within each of the two groups of students ($p = .182$ and $p = .323$, respectively). However, the scores collected from the final pre-tests did not meet the requirements for normality within the groups of students ($p = .009$). Therefore, a paired-samples t-test will be used for the scores collected from the midterm tests while the Wilcoxon Signed-Ranks Test will be used for the scores collected from the final tests as this test is a non-parametric alternative to the t-test (Gürbüz & Şahin, 2020; Yockey, 2020). The qualitative data will be analyzed using thematic analysis as recommended by Braun and Clarke (2006) to determine the themes within the data collected during the interviews.

3. RESULTS AND DISCUSSION

3.1 Identified Needs and Challenges in Contextualizing Mansaka Poems in ELT

Table 1 presents the levels of perceived need among IP leaders, English instructors, and BSED students regarding the integration of Mansaka poems into ELT classrooms.

Table 1

Level of Perceived Needs in Contextualizing Mansaka Poems in ELT

Group	Mean (M)	SD	Descriptive Rating
IP Leaders	4.45	--	Very High Needs
English Instructors	4.34	0.27	High Needs
English Students	4.07	0.32	High Needs
Overall Mean	4.10	0.31	High Needs

The overall mean of 4.10 (SD = 0.31) indicates that all the stakeholders perceive the need for incorporating Mansaka poems into ELT. The IP leaders had the highest mean of four point four five (4.45). As cultural custodians, they see the importance of incorporating indigenous literature into the education system. By partnering with the indigenous communities who have custodianship of the literature, it is possible to successfully incorporate Mansaka poems into the ELT classroom as recommended by Harrison and Greenfield (2020). The English teachers also have a high perception of the need for incorporating Mansaka poems into their classrooms with an average mean of four point three four (4.34) and a standard deviation of 0.27. They recognize the importance of providing professional development for teachers to incorporate indigenous literature into their classrooms as stated by Paris and Alim (2017). Students also have a high perception of the need for incorporating Mansaka poems into their classrooms with an average mean of four point zero seven (4.07) and a standard deviation of 0.32. However, some students have more exposure to Mansaka culture than others hence the slightly different standard deviation. It has been reported by both Bishop (2019) and Dei (2019) that students with indigenous cultural backgrounds are more receptive to incorporating indigenous literature into the classroom compared to students of other cultural backgrounds.

Table 2

Level of Perceived Challenges in Contextualizing Mansaka Poems in ELT

Group	Mean (M)	SD	Descriptive Rating
IP Leaders	4.28	--	High Challenges
English Instructors	4.24	0.29	High Challenges
English Students	3.94	0.35	Moderate to High Challenges
Overall Mean	3.90	0.34	Moderate to High Challenges

The overall mean of the item regarding the challenges of integrating Mansaka literature into ELT curricula was 3.90 on a 5-point scale (SD = 0.34), signaling that the perceived challenges of Mansaka literature integration are of moderate-to-high intensity. IP leaders reported that they encountered difficulties in areas related to documentation of the Mansaka

literature, translation of the Mansaka literature into English, and the inability of the institution to accommodate Mansaka literature into the existing ELT curriculum (Smith, 2021). Instructors reported encountering four main challenges to the integration of Mansaka literature into ELT: a lack of teaching materials that incorporated Mansaka literature, a lack of space within the existing curriculum to accommodate Mansaka literature, a lack of training for teachers regarding how to teach indigenous literature, and the difficulties of transforming oral knowledge into written knowledge for ELT classrooms (Harrison & Greenfield, 2020; Paris, 2021). Students also reported challenges in integrating Mansaka literature into ELT classrooms, though with somewhat more variability in their reported levels of challenging aspects of such integration.

Within the interview responses, four main themes emerged regarding challenges to the integration of Mansaka literature. The first main theme to emerge from the interview responses was regarding students’ preference for Mansaka literature. Both Mansaka and non-Mansaka students indicated a preference for Mansaka literature in their schools, which is in alignment with the theories of CLT (Hymes, 1972) and schema theory (Ren, 2023). The second main theme to emerge was regarding teachers’ preparedness for incorporating Mansaka literature into their teaching. The teachers indicated both a lack of knowledge of the Mansaka literature, but also a willingness to learn and incorporate such literature into their classrooms. The third main theme regarding challenges to Mansaka literature integration were the documented need for such resources to support the effort to integrate Mansaka literature into ELT classrooms (UNESCO, 2022; Hermes et al., 2021). The fourth main theme to emerge was regarding the ethical considerations of the integration of Mansaka literature into ELT classrooms, specifically with regard to obtaining Free, Prior, and Informed Consent (FPIC) of the Mansaka community for the use of their cultural and intellectual property (Smith, 2021; Kovach, 2021).

3.2 Level of Awareness on Mansaka Poems

Table 3 presents the levels of awareness of Mansaka poems among IP leaders, English instructors, and BSED students.

Table 3

Level of Awareness on Mansaka Poems

Group	Mean (M)	SD	Descriptive Rating
IP Leaders	4.80	--	Very High Awareness
English Instructors	3.00	0.31	Low Awareness
English Students	3.05	0.49	Low to Moderate Awareness
Overall Mean	3.06	0.51	Low to Moderate Awareness

The overall mean score of 3.06 indicates a stark contrast between the IP leaders who are very aware of the Mansaka literature (mean = 4.80) and the instructors and students who have no knowledge of this literature due to its absence from educational materials throughout history. The high score for IP leaders reflects the findings of McKinley and Smith (2019) that indigenous leaders are the custodians of indigenous teaching methodologies that have historically existed outside of formal education. The low score for English teachers indicates that they are unable to teach subjects that they themselves do not know. Many English teachers are trained in mainstream curricula that do not incorporate indigenous literature into their education. Furthermore, the score for students indicates a lack of knowledge of Mansaka

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literature both due to its absence from educational materials and due to their exposure to such literature only during tokenized events like IP Day.

One theme that emerged from the qualitative analysis is the importance of Cultural Custodianship Rooted in Oral Tradition. All groups of individuals indicated an awareness of the differences in knowledge between IP leaders and others regarding Mansaka Tura. Such findings support the arguments of Smagorinsky (2020) that understanding indigenous literary traditions requires immersion in the traditions of performing those stories. Furthermore, the knowledge gap between those with knowledge of indigenous literature as compared to those without is a gap that decolonial theories of education aim to fill (Mignolo & Walsh, 2018; Smith, 2021).

3.3 Perceptions on the Contextualization in ELT

Table 4

Level of Perceptions on the Contextualization of Mansaka Poems in ELT

Group	Mean (M)	SD	Descriptive Rating
IP Leaders	4.60	--	Strongly Positive
English Instructors	4.48	0.24	Strongly Positive
English Students	4.46	0.26	Strongly Positive
Overall Mean	4.46	0.26	Very Positive

The overall mean of the study was 4.46 (SD =.26), an indication of the very positive perceptions of the various stakeholder groups regarding the inclusion of Mansaka poems into ELT education-findings that are in agreement with Saelua (2022), Rima et al. (2024), and Patanduk et al. (2025). Beyond these quantitative findings, three qualitative themes emerged from the study that indicate further reasons for the positive perceptions of the stakeholders. The first group of findings relates to the perception of the poems as a means of portraying the Mansaka culture and identity. The interpreters and leaders of the initiative explained that the inclusion of Mansaka poems into ELT classrooms sends a message to the youth of the Mansaka tribe that they are the children of their tribe and as such, should be proud of their heritage and identity; a message echoed by indigenous scholars such as Grande (2018) and Simpson (2018).

The second finding regarding the theme of the cultural identity of the Mansaka people is in relation to the versatility of the poems as educational tools. Each of the various stakeholder groups indicated their perception of the poems as being useful for tasks like building vocabulary, pronunciation, analyzing content, creating new poems, improving speaking and listening skills. These findings are again in agreement with findings by Ali et al. (2020) regarding the ability of poetry to enhance discourse skills within classrooms of ESOL students, as well as findings by Jewitt (2018) regarding the concept of multimodal learning. The third theme to emerge from the study was the enthusiasm of the students despite their lack of knowledge of the poems. These findings relate to the work of authors Dewaele and Li (2020) regarding the importance of enthusiasm in the successful learning of literature by students.

3.4 Students' English Language Proficiency Before and After Implementation

Table 5 presents the paired-samples t-test results for midterm pre-test and post-test scores.

Table 5

Midterm Results for Pre-Test vs. Post-Test Scores

Measure	Mean Difference	SD	t	df	p
Post-test vs. Pre-test	9.05	3.57	15.44	36	< .001

The mean difference between the pre-test and post-test scores, with a low standard deviation, indicates that the Contextualized Mansaka Poetry Course Pack resulted in significant gains in the participants' performance in the macro-language skill during the midterm period. Furthermore, the t-value indicates that these results are statistically significant ($p < .001$), meaning that there is less than a 0.1% chance that these results occurred due to chance. These results are in agreement with the findings of Gay (2018) and Hammond (2021) in their studies concerning the impact of culturally-integrative curriculum components upon diverse populations of learners.

Table 6

Wilcoxon Signed-Ranks Summary for Final Pre-Test and Post-Test Scores

Ranks	N	Mean Rank	Sum of Ranks
Negative Ranks	0	0.00	0.00
Positive Ranks	37	19.00	703.00
Ties	0	--	--
Total	37		

All 37 participants had positive ranks only (Mean Rank = 19.00; Sum of Ranks = 703.00); no participant had a negative rank or ties. The fact that all participants exhibited positive ranks only is another indication of the efficacy of the Contextualized Mansaka Poetry Course Pack; every participant experienced gains in their knowledge of the subject matter. The unidirectional nature of these improvements is often associated with educational interventions; participants gained knowledge systematically and completely throughout the course (Fan & Konold, 2020; Pek & Flora, 2018).

Table 7

Wilcoxon Signed-Ranks Test Statistics for Final Pre-Test and Post-Test Scores

Comparison	Z	p
Post-test vs. Pre-test	-5.31	< .001

The results of the Wilcoxon Signed-Ranks Test indicated that the improvement in students' macro-language proficiency from the pre-test to the post-test of the final examination was highly statistically significant, with a Z-value of -5.31 and a p-value < .001. The magnitude of the Z-value indicated the strength of the effect of the course pack on the students' language proficiency (Field, 2018). These results, in conjunction with the results of the t-test performed in the middle of the course, indicate the successful impact of the Contextualized Mansaka Poetry Course Pack on the students' macro-language proficiency. Thus, these findings support the theoretical claims of both Paris (2021) and Ladson-Billings (2021) regarding the academic achievement of culturally diverse students when exposed to culturally sustaining curriculum.

Table 8
Course Pack Evaluation

Evaluation Area	Mean	Descriptive Meaning
Content	3.27	Very Satisfied
Teaching and Learning	3.32	Very Satisfied
Support	3.36	Very Satisfied
Assessment and Feedback	3.33	Very Satisfied
Overall Satisfaction	3.32	Very Satisfied

All five dimensions of the course pack received a mean value between 3.27 and 3.36 on the satisfaction scale, indicating that students were overall very satisfied with the course materials. The content of the course pack was rated as highly satisfying by students ($M = 3.27$), likely as a result of Gay's (2018) findings that content that incorporates culturally relevant material creates more engaging learning experiences for students. Speaking to the teaching and learning experience within the course pack, instructors received high ratings for the quality and effectiveness of the course ($M = 3.32$), likely as a result of Richards' (2022) suggestions that contextualization of topics within courses and interactions between instructors and students are important elements to effective English language teaching and learning. Another dimension of the course pack that was highly rated was the assessment and feedback given to students ($M = 3.33$). Wiliam (2018) and Hattie (2019) have demonstrated the power of feedback on student achievement in areas of knowledge. Finally, the overall satisfaction of students with the course received a high rating of 3.32 ($M = 3.32$), which is correlated with both Cummins' (2021) and McCarty and Lee's (2021) findings that incorporating indigenous knowledge of a region into schooling leads to increases in the satisfaction and achievement of students.

These quantitative findings are corroborated by the qualitative data. For example, students mentioned in their surveys that the presence of Mansaka Tura within the course helped to reduce their anxiety in speaking activities, increased their ideas for writing activities, their ability to focus on listening to the spoken poetry by Tura, and their reading comprehension skills. Thus, these two types of results work together to indicate that not only was the course well-structured and satisfying to learn from, but also that Tura functioned as a resource for the students that was meaningful for their culture and community.

4. CONCLUSION

This study demonstrated that contextualizing Mansaka Tura within a tertiary-level Purposive Communication course produced statistically significant and uniform gains in students' macro-language proficiency while simultaneously preserving indigenous cultural knowledge. Despite the Mansaka community's proximity to major Philippine cities, awareness of Mansaka Tura among English teachers and students remained low, a result of indigenous literature's continued exclusion from mainstream educational materials. Even so, all stakeholder groups expressed strong support for its inclusion in ELT, and the Mansaka community itself, through the Sumpaw Sang Mangkatikadung Nang Maragusan, actively participated in and certified the course pack under Free, Prior, and Informed Consent (FPIC) principles, while students rated the resulting course pack highly across every evaluated dimension. Together, these findings establish indigenous literature as a viable, high-quality

medium for advancing both language proficiency and cultural preservation, offering a replicable model for decolonizing ELT curricula in tertiary institutions situated within or near Indigenous communities.

5. IMPLICATION

The findings of this study have significant implications for five different domains.

First, within the domain of education and teaching, this study illustrates the possibilities of the ASSURE model for aiding in the creation of culturally responsive and effective ELT education for tertiary education students. Not only has this study shown that it is possible to create effective courses that fulfill both the needs for language and cultural education, but other educators within indigenous communities across the nation can utilize this model to create similar courses within their own institutions.

Second, within the domain of the curriculum and the institution itself, this study calls for a reevaluation of the current General Education curriculum regarding the notion of Purposive Communication and its content. CMO No. 20, s. 2013 has mandated that Filipino students within tertiary education institutions should be educated to become well-rounded and fully-culturally-grounded citizens of the nation and the region. Furthermore, educational institutions that have indigenous communities within their regions should consider integrating indigenous literature into their ELT courses for students of all levels.

Third, within the domain of the culture and the country itself, integrating Mansaka Tura into the Purposive Communication classroom allows for the university to participate in the preservation of an endangered indigenous literary tradition. As the tradition relies upon individuals of the indigenous culture who are aging and whose knowledge of the literature is fading, the use of educational curricula and documentation of the model used to teach such a course may be the best means of ensuring the continuation of that tradition. Thus, education can be linked to the sustainability of indigenous cultures.

Fourth, policies from the country's education institutions can change as a result of the findings of this study. Policies from the CHED, DepEd, NCIP, and cultural boards can be changed to require the inclusion of indigenous literature into the educational curricula of the nation. Furthermore, while policies like the IPED Program and the MTB-MLE program are currently only applied to basic education programs, the implications of this study allows for such policies to be applied to tertiary education institutions, as well. Finally, the FPIC policy between tertiary education institutions and indigenous communities can be formalized as Memoranda of Understanding between those groups.

Realizing these implications, however, is likely to encounter practical barriers. Institutions, particularly under-resourced provincial colleges, may lack the funding, time, and personnel needed to develop and validate contextualized instructional materials. Some administrators and faculty may also resist curricular changes perceived as deviating from standardized General Education requirements, especially in the absence of clear guidance from CHED. Moreover, many English teachers, like those in this study, have limited prior exposure to indigenous literature and pedagogy, requiring dedicated training before they can confidently teach such content. To address these barriers, institutions could pursue phased, small-scale pilots, similar to the Course Pack developed in this study, before scaling to full curricular adoption, thereby distributing costs and demonstrating feasibility. Partnerships with local government units and cultural agencies, such as the NCIP and NCCA, together with the Indigenous communities themselves, can help offset resource constraints through shared funding, expertise, and materials. Finally, embedding culturally responsive pedagogy and indigenous literature into pre-service teacher education, alongside in-service professional development workshops facilitated by IP leaders, would help build the instructional capacity needed to sustain these efforts over time.

Finally, implications for future research include recommending other indigenous literary traditions of the Philippines to be studied, such as the Bagobo, Manobo, Kalinga, Ifugao, and

others. Additionally, future studies could continue into the effects of including indigenous literature into ELT education within other countries of the region of Southeast Asia.

6. RECOMMENDATION

Based on the findings and implications of this study, the following recommendations are offered for policy, practice, and future research:

1. Higher education institutions that serve indigenous communities should seek to incorporate the works of Mansaka Tura and other indigenous authors into courses such as Purposive Communication and other General Education English for Tertiary Institutions (ELT) courses, using the Contextualized Mansaka Poetry Course Pack that was developed as part of this study.
2. The Commission on Higher Education (CHED) should issue guidelines that supplement CHMO No. 20, s. 2013 that encourage or require the development and use of locally contextualized learning materials within tertiary educational institutions that are near indigenous communities within the Philippines.
3. It is recommended that teacher education programs include modules on topics related to culturally responsive ELT, FPIC, indigenous literature, and the use of indigenous knowledge within educational institutions.
4. Formal memoranda of understanding should be established between tertiary educational institutions and indigenous communities in a manner that obtains their FPIC to create partnerships between the two groups with the goal of integrating indigenous literary works into tertiary education.
5. The Contextualized Mansaka Poetry Course Pack that was developed for this study should be officially adopted, distributed, and updated in collaboration with the Sumpaw Sang Mangkatikadung Nang Maragusan.
6. It is recommended that other researchers replicate this study with other indigenous literary traditions from not just the Philippines but also from other countries in the Southeast Asian region.
7. National agencies, such as the Commission on Higher Education (CHED), the National Commission for Culture and the Arts (NCCA), the National Commission for Culture and the Arts (NCIP), the Department of Education (DepEd), and the National Commission for Culture and the Arts (NCCA) should establish a framework regarding the integration of indigenous knowledge systems within tertiary education curricula of the Philippines.

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Author's Bio

Kei D. Inansugan is currently working as an Instructor III at Davao de Oro State College – Maragusan Branch. She is also currently enrolled to the degree PhD-English Language Teaching at the University of Southeastern Philippines. She has considerable experience as a teacher and in research. As part of her research, she has worked on projects related to language education and indigenous integration. Among the many of her research interests are Mansaka literature, ELT methodologies, and contextualized teaching.