



## INTEGRATION OF REGENERATED TEDURAY FOLKTALES IN TEACHING REGIONAL LITERATURE

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### **Abstract:**

Regenerating Teduray Folktales and Integrating it in teaching Regional Literature in Grade 7 is an effective strategy to teach English, especially to the Teduray (Indigenous Peoples) learners to captivate their interest, and value their own folklores and preserve it in their own pace. It was conducted among the Grade 7 students of Salumping National High School during the School Year 2021-2022.

This study was conducted to determine the effectiveness of the Story Book where all Teduray original folktales, folksongs, poems, riddles and proverbs were regenerated through the help of knowledgeable elders and translated from Teduray dialect to English Language, and Module that contained different activities to develop the grammar skills, vocabulary, writing and reading comprehension, which was evaluated in terms of its content, relevance, acceptability and instructional aspect.

Based on the results, the “Story Book and Module” were rated as excellent and passed the qualities expected by the target users, which composed of the all the Teduray original folktales, folksongs, poems, riddles and proverbs regenerated through the help of knowledgeable elders. The experimental group who utilized the program has the increase in their academic achievements compared to the control group.

The noticeable progress of students’ learning is attributed to storybook and Module “I Fiyowe Tutul”, therefore, it should be adopted by the Indigenous Peoples (IPs) schools with

Teduray members and be integrated into their classroom program and the storybook should be utilized by the teachers during their class especially the English teachers and Teduray teachers during English 7 class.

**Keywords:** *Regeneration, Teduray Folktales, Regional Literature, Integration*

## 1. INTRODUCTION

Literature has always assimilated with culture and tradition that's why they are indispensable and interrelated. They play vital roles in preserving and publishing all folklores, poems, verses, and songs and they are also guides in unfolding and understanding the hidden secrets behind the ethnic group.

Philippine literature deals with the ideas, thoughts, and emotions of man. We study literature so that we can better appreciate our literary heritage. Through a study of literature, we can trace the rich heritage of ideas handed down to us from our forefathers and we can understand ourselves better and take pride in being Filipino (Miliani 2003).

Indeed, Philippine Literature is important in our life, as Filipinos who truly love and take pride in our culture. We have to manifest our deep concern for our own literature and by this, we can study the literature of our country in our specific community. We need to understand that we have a great and noble tradition which can serve us the means to assimilate other culture. We also learned about the Propagandist and heroes like Jose Rizal that he composes a poem to the Filipino youth. He wanted the Filipino to use their abilities and skills in generating comparative literature for the success of our country; but lastly, we have freedom with the help of Americans and they give us education for our better future (Alderson, 2000).

Hence, an effective teaching-learning process, it has something to do with appropriate and effective learning materials which are aligned with the particular tribe or culture of the learners to be used in the classroom, especially in teaching literature. Students could participate and engage actively when they could relate to the story especially if it talks about the folktales of their tribe.

The Teduray Tribe has never recorded or published any Folktales of their own due to the lack of education by the elders and most of them got married very early. No books or folios of their native story is recorded because, except for the above reasons the Teduray are also transitive- moving home due to conflicts or war and finding food to cope with poverty.

Regenerating the folktales of a particular ethnic group specifically the Tèduray Tribe is indeed the most powerful tool to unfold the secrets behind their existence which gives them the opportunity to ruminate and venerate the legacy given by their ancestors; this legacy helps them uphold their authentic cultures and traditions in spite of the fast-changing world. These authentic cultures and traditions are embodied in their oral literature which they consider as the only opulence of their tribe that they will always take pride in.

The vital purpose of this study is to regenerate the rich folktales of the Tèduray Tribe over the modern era before it will be buried and forgotten by the Tèduray Millennials and never be heard and experienced by the next generations.

This study was anchored on the IPEd or the Indigenous Peoples Education program of the department of education which has been studied and implemented for the welfare of Indigenous People Learners in recognition of their right to culturally rooted and responsive basic education and adopted the Indigenous Peoples Education Curriculum Framework (DepEd Order No. 32, s. 2015) which aims to provide guidance to schools and other education programs as they engage with indigenous communities in contextualizing the K to 12 Curriculum based on their respective educational and social contexts.

Figure 1 shows the framework of the study consisting of the Independent and Dependent variables. The storybook and module “I Fiyowe Tutul” is the independent variable that was assessed through its content, relevance, acceptability, and instructional aspect.

The dependent variable is the students’ achievements based on their pretest and posttest and was measured using the storybook where all Tèduray original folktales, folksongs, poems, riddles, and proverbs were regenerated and translated from the Tèduray dialect to the English Language with its HOTS and LOTS questions.

## **2. MATERIALS AND METHODS**

The study used Experimental Research Design specifically the pretest and posttest to find out the effectiveness of the storybook and module to the experimental group. The data were gathered through the use of survey questionnaires and the researcher-made Story Book of Teduray Folktales assessment tool and Pretest and Posttest to evaluate the academic achievements of the Grade 7 students.

The study employed Focus Group Discussion (FGD) to the Tribal Chieftain and other knowledgeable elders of the Teduray Tribe to vividly regenerate or collect reliable folktales of the Teduray and to evaluate the reliability of the tales.

The researcher also used the descriptive-evaluative research design to determine the effectiveness of the “I Fiyowe Tutul” (Story Book and module) in terms of its content, relevance, acceptability, and instructional aspect. It was organized, described, and tabulated to yield answers to the specific questions that were drawn from the statement of the problem.

This study was conducted at Salumping National High School (SNHS), Purok Rose, Salumping, Esperanza, Sultan Kudarat. SNHS is the only one High School in the Municipality of Esperanza that has 80 % of Teduray students and 90 % of Teduray teachers

This study employed a total enumeration sampling technique in which 60 Teduray students were chosen taken from Grade 7 Aristotle and Galileo, from the total of 112 Grade 7 students enrolled at Salumping National High School during the School Year 2020-2021, there were 60 Teduray respondents who served as samples.

The research instrument for the study is Validation Instrument and the Teduray Folktales (Story Book and Module) in Teaching English Grade 7 (Regional Literature) and Pretest and Posttest.

Eight Teduray Folktales were integrated into teaching Grade Seven English, two stories, poems, or songs every quarter to measure their quality in terms of the content, reliability, acceptability, and instructional aspect.

“I Fiyowe Tutul “(Story Book and Module) was then developed and edited, by the researcher himself. It was evaluated and validated using the Evaluation and Validation instrument adapted from the study of Barrios (2017). Evaluation and validation instruments were composed of a panel of Teduray Elders and English teachers.

To determine the students’ achievements, the researcher conducted a Pretest using the test made from the Story Book “I Fiyowe Tutul”.

The “Integration of the Regenerated Teduray folktales in Teaching Regional Literature” was conducted during the official class scheduled on the school premises. The details of the data were reflected in the matrix that can be found in the appendices. It was conducted for three months in the School Year 2021-2022. They used the Story Book made by the researcher.

The Students' Academic Achievements were evaluated during the pretest and posttest using the K to 12 Assessment Tool (Adapted from DepEd, DO 8, s, 2015). The survey questionnaire was evaluated by a panel of evaluators.

After the Story Book and test was validated, the pretest was conducted to the students. Then the researcher/teacher taught the class (both experimental and control group) using the validated Story Book and Module. The conduct of post-test to the students was there followed to evaluate the quality of the Story Book in terms of content, reliability, acceptability, and instructional aspect. And finally, was the approval of the Final Management of the CGS. The gathering ranged from January-March to the school year 2021- 2022.

After the conduct of the study, the data were organized, tabulated, analyzed, and interpreted.

The following statistical tools were used in answering the statement of the problem stipulated in Chapter I.

Mean was used to get the level of evaluation of the storybook and module in terms of content, relevance, acceptability, and instructional aspect and used to describe the performance of the students in the pretest and post-test from both control and experimental groups.

Moreover, a t-test was used for the computation of the significant difference of the students' achievement between control and experimental groups in the pretest and the posttest and the significant difference between the mean gain scores of the control and experimental groups.

### **3. RESULTS AND DISCUSSION**

#### Level of Evaluation of the Story Book and Module " I Fiyowe Tutul" (A beautiful Tale) in terms of Content

. As shown, the highest indicators are "the storybook and module align with the Education Curriculum goals in teaching local literature, the pictures and figures used are interesting to the students, the translation of the text follows good English language usage, the stories and exercises are suited to the learners need, the storybook allows experiential learning, and the content provides a drive for further enhancement" have the highest mean of 5, which means "excellent". The indicator The storybook contains process questions for the learners, the storybook contains process questions for the learners, the texts are readable for the

readers/learners, and the questions are relevant in the story” has the mean of 4.8 which also means “excellent”. It has a grand mean of 4.92, which has a verbal description of “excellent”. The evaluation simply means that the storybook meets 91 % and above quality standards in general.

#### Level of Evaluation of the Story Book “ I Fiyowe Tutul” (A beautiful Tale) in terms of Relevance

The table shows the mean level of evaluation of the storybook and module in terms of relevance. It has a grand mean of 4.84 with an excellent description. Their evaluation result based on the overall mean indicates that the storybook in terms of its relevance qualitatively describes 91% and above quality standard. This also means that its relevance is excellent to cater to the grade seven Teduray students within the approved timetable of the study.

This further supports Bonganciso (2015) that contextualizing a lesson’s instruction places the learners in a vivid and meaningful authentic situation. Contextualization can be done by designing the lessons and activities that center on the learners’ field of interest and environment (Bonganciso, 2015

#### Level of Evaluation of the Story Book and module “ I Fiyowe Tutul” (A beautiful Tale) in terms of Acceptability

Table 4 reveals the mean level of evaluation of the Story Book and Module “ I Fiyowe Tutul (A beautiful Tale)” in terms of acceptability which is “excellent”, and with a grand mean of 4.92. It implies that the book and module meet 91 % and above quality standards. Thus, the acceptability of the storybook and Module are excellent to cater to the needs of the Teduray in integrating their own folklores in learning English.

#### Level of Evaluation of the Story Book and Module “I Fiyowe Tutul” (A Beautiful Tale) in terms of Instructional Aspect.

The table entails that the storybook achieved the purpose for which they are intended to and it can be used to motivate the students, especially the Teduray ones to patronize and appreciate their own heritages.

Based on the result, it implies that the storybook in terms of its instructional aspect contains an easily understandable direction, a variety of exercises, easy to navigate, non-threatening positive feedback, and a simplified form concept.

This vouches for the findings of Omrod’s (2011) study as cited by Abelito (2018), who asserted the importance of instructional materials to the ELL’s experience. She contends,

“cooperating children’s culture, as well as their native language into the classroom curriculum, can further promote their academic success”. As a global language of many developing countries formal instruction, the entire world needs instructional materials written in English.

Grand Mean Ratings on the Content, Relevance, Acceptability, and Instructional Aspect of the Story Book and Module “ I Fiyowe Tutul” (A beautiful Tale)

Table 6 presents the summary of the Grand Mean Ratings on the Content, Relevance, Acceptability, and Instructional Aspect of the Story Book and Module “ I Fiyowe Tutul” (A beautiful Tale).

As shown in the table above, the summary of the grand mean ratings in terms of content, relevance, acceptability, and instructional aspect of the Story Book and Module “I Fiyowe Tutul” resulted to a verbal description of “excellent” with a grand mean of 4.91. This means that the overall mean rating of the storybook has passed the qualities expected by the target Teduray users, the Teduray English Teachers, and Teduray Elders and the storybook met the above quality standard.

Level of the Students’ Achievements of the Control and Experimental Groups in Pretest.

The table reveals the level of the students’ achievements of the grade 7 students of the control group and experimental group in the pretest.

Based on the result, the control group got a mean score of 16.8 out of 50 items test which has a grading scale of 33.61% out of 100 % perfect grading scale which has a verbal description of “ Did not meet the expectations or failed” while the experimental group got the mean score of 18.9 out of 50 items test which has the grading scale of 38.17% out of 100 % perfect grading scale which has a verbal description of “ Did not meet the expectations or failed”. The result of the pretest simply means that the student’s scores for both the control group and experimental group did not meet the expectation. This reveals that these students have no prior knowledge about the Teduray Folktales and shall be required to use the storybook to increase their scores.

Level of the Students’ Achievements of the Control and Experimental Groups in Posttest.

Table 8 reveals the control group got a mean score of 30.93 out of 50 items test which has a grading scale of 61.86 % out of 100 % perfect grading scale which has a verbal description of “ Did not meet the expectations or failed”, while the experimental group got the mean score of 48.97 out of 50 items test which has the grading scale of 97.94% out of 100 % perfect grading

scale which has a verbal description of “ Outstanding”. The result of the post-test simply means that the student’s scores for both the control group and the experimental group increased. But even the control group has an increase in the score in the post-test, it still has a verbal description of “Did not meet the expectations or failed”, while the experimental group has the biggest increase in the score in the post-test that has a verbal description of “Outstanding”. This reveals the effectiveness of the Story Book as used by the experimental group in their class in English 7/Regional Literature.

#### Significant Difference in the Students’ Achievements between the Control Group and Experimental Group in the Pretest.

Table 9 shows the t-test analysis on the pretest scores of the control and experimental groups.

It can be seen in the Tables 9 to 11 that the tabular t-value of 2.01 is taken from the book of (Basilio, et. al, 2003) with a degree of freedom equal to 58. It can be seen further, that all computed t-value are lower than the tabular value of 1.66 at a 0.5 level of significance. This simply entails that “there is no significant difference in the students’ achievements between the control group and experimental group in the pretest”.

This also infers that the difference between the pretest scores of the control group and the experimental group is due to chance. Furthermore, the pretest score of the experimental group is almost the same level as that of the control group. The experimental group performed as good as the control group at the start of the experiment.

#### Significant Difference on the Students’ Achievements between the Control Group and Experimental Group in the Posttest

Based on the result, all of the variables in the experimental group got the highest, which is comparable to the control group. Since the computed t- value is equal to 19.18 which is greater than the t- tabular of 2.01, this implies that there is a significant difference in the Students’ Achievements between the Control Group and Experimental Group in the Posttest.

Moreover, the difference between the post-test scores of the experimental group and the control group is greater than expected by chance. This also infers that the achievement of the experimental group exceeds significantly the control group and the experimental group performed well compared to the control group in the post-test.



### Significant Difference between the Mean Gain Scores of the Control Group and Experimental Group.

Table 11 shows that the computed t-value which is 10.41 is greater than the t-tabular which is 2.01, indicating that there is a significant difference between the control group and experimental group in their mean gain scores.

The difference between the mean gain scores of the experimental group and the control group is greater than expected by chance. The experimental shows apparent progress than the control group in learning Tèduray Folktales.

Therefore, the noticeable progress of students' learning is attributed to the storybook and Module "I Fiyowe Tutul".

## **4. MAJOR FINDINGS**

This study aimed to regenerate and evaluate the Folktales of the Tèduray Tribe that can be integrated into teaching the Regional Literature or teaching English 7 in Salumping National High School. Specifically, this study sought to answer the quality of the story in terms of Story Book and its integration in Teaching English Seven in terms of content; relevance; acceptability; instructional aspect; the level of the student's achievements in the control and experimental group in their pretest and posttest; the significant difference between achievements in the Pretest and Posttest result of the control and experimental group; and the significant difference between mean gain scores of the control and experimental group.

This study was experimental in nature, which utilized pretest and posttest using the Story Book and Module "I Fiyowe Tutul" assessment tool to assess the achievements of the Grade 7 Teduray Students.

The descriptive-evaluative design was also used to determine the level of quality of the Story Book and Module "I Fiyowe Tutul" in terms of content, relevance, acceptability, and instructional aspect. This book was then presented to the experimental group.

This study was conducted among Grade 7 students of Salumping National High School, Salumping, Esperanza, Sultan Kudarat. The subjects of the study comprised 30 Teduray students in the experimental and other 30 Teduray students in the control group who were chosen purposively.

The English Teachers, Principal and knowledgeable Teduray Elders from the Municipality of Esperanza, Sultan Kudarat were asked to evaluate the extent of quality of the Story Book and Module "I Fiyowe Tutul" in terms of content, relevance, acceptability, and instructional aspect using the tool prepared by the researcher.

Based on the level of evaluation done by the above-mentioned evaluators, the Story Book and Module "I Fiyowe Tutul" yielded an overall grand mean of 4.91, which qualitatively described the book as excellent and interpreted as meeting 91% and above quality standard. Each characteristic has earned the following

grand mean ratings: content 'is 4.92; relevance is 4.84; acceptability is 4.92; and instructional aspect is 4.94. These characteristics are described as excellent and meets 91% and above quality standard.

The level of the students' achievements of the control group and experimental group based on the pretest results was low which has a verbal description of "did not meet the expectations or failed" and also reveals that these students have no prior knowledge about the Teduray Folktales and shall be required to use the story book to increase their scores. In the posttest results, the level of students' achievement of the experimental group increased which has a verbal description of "Outstanding" and the control still did not meet the expectations which reveals the effectiveness of the Story Book and Module as used by the experimental group in their class in English 7/Regional Literature.

The differences on the Students' Achievements between the Control Group and Experimental Group in the Pretest revealed that all computed t-value are lower than the tabular value of 2.01 at 0.05 level of significance. This simply means that no significant increase was achieved from pretest to posttest. This also infers that there is no intensive strategy that may affect the students' achievement.

On the other hand, the differences in the Students' Achievements between the Control Group and Experimental Group in the posttest revealed that all computed t-value of 19.18 is greater than the tabular value of 2.01 at a 0.05 level of significance. This implies that there is a significant difference in the Students' Achievements between the Control Group and Experimental Group in the Posttest. Moreover, the difference between the post-test scores of the experimental group and the control group is greater than expected by chance. This also infers that the achievement of the experimental group exceeds significantly the control group and the

experimental group performed well compared to the control group in the post-test. It also shows that the experimental group has a higher increase in posttest scores because the students were exposed to a class using the Story Book and Module “I Fiyowe Tutul” with different activities.

There is a significant difference between the control group and the experimental group in their mean gain scores. This means that the level of the students’ achievements in this aspect is relatively higher in the posttest rather than in the pretest. Both increased in their respective mean gains but, the experimental group had higher attributes compared to the control group. Thus, the null hypothesis which says that there is no significant difference between the main gain scores of the control and experimental group is rejected.

## 5. CONCLUSION

The “Regenerated Tēduray Folktales, (Story Book and Module “I Fiyowe Tutul” ) resulted to a verbal description of “excellent” with a grand mean of 4.91 has passed the qualities expected by the target users-the English Teachers, and Teduray students and the storybook meets the above quality standard.

The experimental group that utilized the program with the storybook got the highest mean rather than the control group. This implies that “there is a significant difference between the students’ achievements in the pretest and posttest result of the control group and experimental group” because the students in the experimental group underwent a special class using the Story Book and Module “ I Fiyowe Tutul” with different reading activities.

The study showed a significant improvement in the students’ achievements/scores by using “Regenerated Tēduray Folktales, (Story Book and Module “I Fiyowe Tutul”) which includes various activities and lessons such as grammar, vocabulary enrichment, and reading comprehension both HOTS and LOTS and Teduray-English translated lessons such as Tēduray original poems, folksongs, riddles, and proverbs.

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