



# MGA TURA: A LITERARY ANALYSIS OF MANSAKA POEMS

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## ABSTRACT

*The purpose of this undertaking was to illuminate the literary analysis of poetry as perceived in Mansaka context at Maragusan, Compostela Valley Province. Phenomenological approach was employed to highlight the culture, tradition and practices of the participants. This study aimed to develop and gather deep information through inductive and qualitative method such as interviews and discussions. Further, it involved 14 Mansaka respondents in the Municipality of Maragusan, Compostela Valley Province. Through the employed in- depth interviews and focus group discussion, it was revealed that the poems of Mansaka have different literary features like theme, tone, rhyme scheme, simile, hyperbole, repetitions, assonance, consonance and alliteration and was only limited with these salient features. The findings also revealed that the oral traditions of the elders, educating the young generations and highlighted during rituals played a great role in preserving their poetry. Finally, the different insights of Mansaka tribesmen revealed the importance of positive impact of technology, academic integration, support from the government, roles of young generations in preservation and poetry showcasing tradition. Hence, this study will be resonated in the academe and opens a profound significance on appreciating the literary pieces of Mansaka.*

**KEYWORDS:** MAED- Teaching English, Mansaka, literary analysis, poems, Philippines

## I. INTRODUCTION

### INTRODUCTION

All through history, poetry is said to be old craftsmanship. It is as ageless as the fore ages were. The way a line of poetry is organized can be viewed as a sort of piece of clothing that shapes and garments the idea inside it. Mansaka tribesmen are known for communicating their deepest feelings and valued encounters through composing poetry. It is a type of writing, talked or composed, that underlines musicality, other multifaceted examples of sound and symbolism, and the numerous conceivable ways that words can recommend meaning (Bascom, 2012).

Each individual communicates feelings through reflecting in certain poetry where one's convention and culture is being featured. From this, the dialect they put into poems can emanate correspondence among the readers. In any case, the saddest truth uncovers that as we enter another thousand years, local dialects are endangered and biting the dust that even the social convictions and practices are being neglected (Jacobson, 2011).

Apparently, the most concerning of all is the undocumented and unpreserved literary pieces of the native people. These must have been kept in record for the purpose of proliferating them amongst the generation yet, ironically it is being gradually forgotten as the days passed by. And there could be a great fright that the historical significance might lose its valuable meaning and be buried. Further, now this becomes a silent crisis in ethnic communities as elders die, and with them the language and literature of their tribe (Alexander, 2013).

In like way, it is fascinating to take note of that practices, customs and functions of the Mansaka in Maragusan

still exist today in few spots. Be that as it may, the more youthful ages could never again value its genuine substance and notwithstanding neglecting the oral customs of transmitted writing, for example, stories, lyrics and poetries. What's more, in this happening, nobody is to be fault. We couldn't follow it back on the older folks' method for transmitting their writing orally. In light of these certainties, the Mansaka literary pieces in Maragusan will in the long run be lost on the off chance that they are left undocumented in light of the fact that the present age will most likely be unable to assimilate and hold their social character. Further, their customary expressions and other artistic pieces are endangered because of modernization and globalization (Holden, Nadeau, & Jacobson, 2011).

### Purpose of the Study

The purpose of this phenomenological study was to capture and understand the rich literary pieces of Mansaka tribe in Maragusan through analyzing their poetry. It also aimed to keep their spoken and writing poems documented in order to be preserved and appreciated by the new generation and be used in academic purposes.

At this phase of research, recording the poems of Mansaka tribe in Maragusan is a social concern that identifies with their social safeguarding. A large portion of the artistic pieces are left undocumented for it was simply being gone by ages through an oral legend in a type of remembrance and recitation. What's more, it might immediately go to its sudden lost if ceaselessly neglected. All the more thus, these old convention has turned into an obstacle in developing and sustaining their scholarly pieces. Thinking about these practices, local individuals of Maragusan may have



overlooked its essentialness in the present circumstances. This phenomenological study would add to the growing body of knowledge about the usefulness of the theory of Cultural Poetics Approach in analyzing and comprehending ethno-linguistic poetries. Through this study, I would be able to acquire the salient information that would help us understand how Mansaka tribe expresses their feelings and emotions through their poetry and on how they create meanings out of it. It also aims to capture the unheard voices of the elders in far-flung areas; and how they cope with the common problems they encountered in preserving their poetry. Also, it seeks for further direction in the field of education as it is being used in curriculum. It envisions in helping the teachers handling Philippine Literature subjects to efficiently discuss tribal poetry amongst the students.

Further, this study also visualizes documenting the different experiences and insights of the Mansaka individuals in an in-depth interviews and focus group discussion both the positive and negative one from their own community, their locale at Maragusan, Compostela Valley Province. In general, the intent of this study was to seek, understand and provide detailed emphasis on the unheard stories of the participants as they willingly share their experiences during the interview. Moreover, it aimed to dig deeper on Mansaka's analysis of poetry.

### Theoretical Lens

This phenomenological study is tied down on the hypothesis of Stephen Greenblatt, "Cultural Poetics" or otherwise called "New Historicism". He underlined on the abstract content as a major aspect of a bigger social and authentic setting, and reader's cooperation with that work. New historicists endeavor to depict the way of life of a period by perusing a wide range of kinds of writings and focusing on a wide range of measurements of a culture. Further, the Mansaka poem is acknowledge when examined by this strategy (Monstrose, 1986).

This is additionally upheld by Clifford Geertz, social anthropologist, hypotheses and systems. He trusts that there exists no human instinct autonomous of culture. Cultural Poetics sees the writings as implanted in social setting, acknowledges history as a feature of writing and administration as energy of overwhelming. Additionally, it pronounces that history is one of numerous talks or methods for seeing and pondering the world. (Dollimore, 2013).

Likewise, in Cultural Poetics hypothesis, the objective of interpretative investigation is extremely the arrangement and comprehension of a poetics of culture. We will find the social universe of the content as well as the present day social powers working upon us as we arrange significance with printed material. As all of society is unpredictably interlaced, so are the readers and texts, both to each other and in the way of life in which the commentator lives and the writings are created. Furthermore, it sees a tasteful work as a social creation; a content's significance dwells in the social framework made out of interlocking talk of its writer, the content and its reader (Cox, 1993; Greenblatt, 1982; Howard, 1986).

Truth to be told, Louis Montrose additionally guarantees in his works that verifiable point of view assumes an essential part in investigating specific artistic pieces.

Likewise, pronouncing that history and writing must be viewed as orders to be examined together, put all writings in their suitable settings and trust that while we are looking into and finding out about various social orders that give the verifiable setting to different writings, we are at the same time finding out about ourselves, claim propensities and our own convictions (Howard, 2010).

This phenomenological study focused on analyzing the poetry of Mansaka tribe and the importance of preserving their rich literature. This also describes the literary features (theme, tone, simile, hyperbole, assonance, consonance, alliteration, repetition) of Mansaka's poetry.

### Definition of Terms

For reason of clarity, I defined the salient terms that I used in my study:

**Mga Tura.** This pertains to a Mansaka term for the English word, poem. Most typically Mansaka poems are the indications of their life, method for living, custom and culture, family and it additionally addresses the subject of significance of training and thanksgiving to their Supreme God "Magbabaya". All the more along these lines, it is being given over by ages through tongues and just few were being put into works (Svelmoe, 1995).

**Literary Analysis.** This alludes to the investigation of separating an entire into its segments or constituent parts. Through get together of the parts, one comes to comprehend the honesty of the entirety (Schwandt, 2015).

**Mansaka.** This relates to the expression "Mansaka" taken from the word "man" signifying "first" and "saka" signifying "to climb". The majority of them were moved in far-flung territories; Mansaka live along the Batoko River, the Manat Valley, the Maragusan Valley, the Hijo River the banks of Kingking, Maco, Kwambog, Hija, Tagum, Libuganon, Tuganay, ising and Panabo and different places in Compostela Valley Province. What's more, this abstract implies that Mansaka clans are the primary individuals to climb the mountains or go upstream. Before the Bisaya pioneers came, individuals used to recognize themselves just with where they originated from. Individuals living along the Agusan River were called Managusan while those living along the Karagan were called Mangaragan (Casagda, 2002; Rolando, 2004).

## II. METHODOLOGY

This chapter discussed the methods, procedures and instruments utilized in gathering information about the Literary Analysis of Mansaka Poems. This study was qualitative in nature.

### Research Design

A qualitative research design in a phenomenological approach using the literary analysis to identify the literary features of Mansaka poems was employed in this humble undertaking. It is qualitative research since it describes lived experiences of the participants (Cresswell, 2011).

Additionally, Phenomenological study describes the meaning for several individuals of their describing what all participants have in common as they experience a phenomenon. This design looked into the multiple perspectives of the situation and make generalizations of what is something like. In this design, it depended almost



exclusively on lengthy interviews with carefully selected sample participants (Raagas, 2010).

Moreover, this qualitative study involved interviews with Mansaka participants in far- flung area. As it most concerns on human experiences conducted in natural settings where information is processed through observed phenomenon. I used phenomenology of my study because it is centered on the peoples' lived experiences. Bracketing is necessary in a phenomenological study, which means the researcher must identify first what he wants to discover. Bracketing is the researcher's awareness on the possibility that their values, beliefs, and decisions may influence the setting of the research (Porter, 2011).

As part of this study, I was cautious and observant at all times, being aware on the pre- obtainable beliefs on the study. I did see to it that I could fully capture the participants' experiences as they shared it to me during the interview. I did heighten my awareness on the phenomenon that the participants had given during the interview however; I made sure to set aside my own views and personal experiences only of the participants by identifying its real fundamental nature. Hence, in describing the expressed phenomenon of the participants, I did use analogy as my approach. This would mean making comparisons, finding similarities and correlations of the different poetry so that common theme about the subject might be extracted. I interpreted then what constitutes to the essence of the phenomenon to my personal experiences and to the subject itself (Ariola, 2011).

Sources of qualitative data include profoundly interviews, personal observations, and reliable documents. In this study, I used specific strategies in obtaining information such as substantial interviews using video recorder, taking down notes, and focus group discussion. I also focused on the emotional details of the participants to create a significant output and significance of the study.

### Research Participants

In this phenomenological study, the participants were taken from the community of Maragusan, Compostela Valley. According to Dornyei (2010), the size of a focus group ranges between 6-10 people. Fewer than six people would limit the potential of the collective wisdom whereas too large a size makes it difficult for everyone to participate. When designing a focus group study, the two key technical questions to decide are (a) whether to have homogeneous or heterogeneous people in a group; and (b) how many groups to have.

There were representations of Mansaka who were between 21 years old and above. They comprise the Mansaka who served as the participants of the study. More so, a purposive sampling of five to twenty five individuals will be used in the phenomenological study. The number of participants in the study was 14 in 2 groups. Each group had 7 Mansaka. In this study, it was within the suggested range number of participants (Raagas, 2010).

### Data Analysis

Highlighted in the systematic and retrieved document was treated in the data analysis. The use of audio and video recorder became a tool to document the interview. The gathered documents and data were transcribed into written texts for the body. As defined by Biklen (2012), qualitative

analysis as systematically arranges the data which could be done through working, organizing and breaking it into managing, synthesizing, searching for patterns, discussing what is important and what is to be learned thus , it requires in-depth analysis of the raw data with its logical meaning of categories.

In addition to a more comprehensive analysis is the qualitative content analysis. Marrying (2012) defined first the content analysis as the use of replicable and valid method for making inferences from the text to other states or properties of its source. Following the analysis of the research, all analyzed information have the basis down from the authentic source which comes from the informants.

Triangulation may involve the use of different methods, especially focus groups and individual interviews and observation, which form the data collection strategies. Focus groups and individual interviews suffer from some common methodological shortcomings since both the interviews of a kind; their distinct characteristics also result in individual strengths. It provides sources of data that validated and crosschecked the findings of the interview and triangulation strengthens a study by combining methods (Patton, 2012).

Crabtree (2011) supported that triangulation is a method for validation or verification; qualitative researchers generally use this technique to ensure that an account is rich, comprehensive and well-developed. Third, to answer query number one (1), what are the literary features of Mansaka Poems? The participants were asked to simulate samples of poetry they have in Mansaka language. The theme evolved on topics preferred by the participants in the simulation. The transcribed data that were taken from the simulated conversation for query number one (1) what are the literary features of Mansaka Poems? , these data in the simulated Mansaka's poetry were analyzed on their literary features when used in expressing their poetry. To verify and check the terms used in the matrix, the terms were validated and counterchecked by an authentic Mansaka who was knowledgeable both in Mansaka language and English language.

### Ethical Consideration

The main concerns of my study were the individuals who belong to the certain peculiar tribe where I was not even part of it. Therefore, I ensured their safety, give full protection so that they will not lose their trust to me. I followed ethical standards in conducting this study as pointed by (Boyatzis, & Mack 2012), these are the following: respect for persons, beneficence, justice, consent and confidentiality.

### III. RESULTS

The conduct of the study generated a vital amount of data that were essential on this study. The data gathered from the focus group interview were tape-recorded. Their responses were transcribed and carefully assessed through making meticulous process of categorization of themes.

The 14 informants were two groups of Mansaka who shared a common interest and who use Mansaka in their conversations. For the first qualitative research question, the data were gathered through interview and focus group discussion and the themes were drawn. Another source of the



data was taken from the simulation of the informants who used Mansaka for conversations. The same data were used to analyze.

### **Research Question No. 1: What are the literary features of Mansaka Poems?**

Poetry plays a vital role in Mansaka's culture and tradition, hence, giving it an equal regard is a salient manner. It was revealed during the analysis that the Mansaka's poems have different literary devices. Based on the poetry of Mansaka, it turned out that some of their works have commonality in terms of theme. There are five emerging themes; Simple Life and Livelihood Of Mansaka Tribe, Importance of Education and Values, Contentment in Life, Unrequited Love, and Being Proud of One's Culture.

In Table 2, the Mansaka literary pieces entitled, "Ing Kinabuwi Dag Bukid" which has an Life in Farm and "Aw Yagagani Ipan Sang Umay Na Manabang" which has an English translation of When Harvesting a Milled Rice Grains both have a theme of English Translation of Simple Life And Livelihood Of Mansaka Tribe which present the simple life and livelihood of Mansaka tribe in their abode. The literary pieces entitled, "Unaa Ing Katigam" which has an English Translation of Seek First Erudition, "Lungkosaw Yakatapos Dakaw Sang Pag – Uskwela?" which has an English translation of I've Thought You're Educated and "Iman-Imanan Nang Ina Kasang Ama" which has an English translation of What did Your Father and Mother Thought? have a theme of Importance Of Education And Values which presents the highest regard of Mansaka tribe towards education while living with principled values. The literary pieces entitled, "Madyaw na Kaguna" which has an English Translation of Life at Its Simply Best and "Kang Magbabaya Syasarig Nami" which has an English translation of To God all We Entrust both have a theme of Contentment in Life which presents the thanksgiving gratitude of Mansaka tribe in their so called Supreme God for a simple and happy life. The literary pieces entitled, "Saad na way katapusan" which has an English Translation of The promise of forever and "Yang saad na wa katuman" which has an English translation of The Un-

kept Promise both have a theme of Unrequited Love which presents a hopeful young man lover. The literary pieces entitled, "Pyaggsaya na Tribo" which has an English Translation of Proud Lumad and "Bidi" which has an English translation of Little Mansaka Girl both have a theme of Being Proud to One's Culture which presents Mansaka delight in their culture.

Moreover, it was revealed on during the interview and analysis of Mansaka poems that their usual themes discuss on their way of living, culture, tradition and education. And as one of the respondents made mentioned that thru their poetry they are expressing their thanksgiving to their Supreme God whom they called as "Magbabaya". With that, studying on their themes we can observe on the peculiarity and distinctiveness of Mansaka poems.

### **Participants**

The participants of my study were the Mansaka of Maragusan. As depicted in Table 1, there are 14 Mansaka who are respondents in this study; seven for the focus group discussion and seven for the in-depth interview; and of the 14 of them, six were males and eight females. They were all Mansaka.

**Focus Group.** There were seven key informants in this study, four women and four men who are living in the Municipality of Maragusan. Following the principle of confidentiality, each participant for the focus group discussion was assigned a pseudonym during the conduct of the interview as suggested by Bernal (2014), which assignment was made according to their unique physical characteristics and attitudes shown during the interview sessions .

**Key Informants.** In like manner, the seven participants for the IDI were assigned a pseudonym: They were Joy, Cherry, Velvet, Gutsy, Bubbly, Serious and Amicable. Having a joyful and enthusiastic aura, the participant was named Joy, while the name Cherry was given to the participant who had a cheery- colored cheek that every time she smiled, it caught my attention.



**Table 2. Literary Themes as feature of Mansaka Poems**

Themes	Main Mansaka Poems	English Translation
<b>Simple Life And Livelihood Of Mansaka Tribe</b>	<p><b>Ing kinabuwi Dag Bukid</b></p> <p>Palakawon pa yagwakat da, minang pyagabalibali ing daliyog, Ing masagub ng tubig, magalubok sang umay, managawli sang kadlang, wakag aw kamote Manubong sang baboy aw manok, magabalin sang carabao, kanding asta ing baka          Ing maga daro sang basakan, maniyan aw maysan          Tigpananom sang abaka antod mangagot, ing magapawa sang manabang</p> <p>Managkas sang bula sang kagulangan aw ing magakarga sang abot          Ing mangayso dag bukid tig akbas, maglabon nang tangsangawlaw, usaay manginalaw sang kadaygan.</p> <p>Pido agada way kyakatagtagaan sang baya na uso. Padiyo nang internet adon na uso sang tibuok kalibutan          Ampan way kyakatagtagaan nang taga mambukid tungod sang kulang nang katigam aw kalayo nang banwa.</p>	<p><b>Life in Farm</b></p> <p>Dawn yet already awaken, seems like a flexible rattan-working diligently          To fetch for a pail of water, grind a wheat, harvest a cassava, taro and sweet potatoes          Feed the pig and chicken, pasture a carabao, goat and cow          And plow in the fields; crop, peanuts and corn          Producers of fiber and wheat and wait until its harvest time</p> <p>Get rattan in timberland and load for goods          A child goes to farm to weed grasses          However, life remains in the farm, capable of all farm-skills</p> <p>Yet, modernized knowledge they have none          Just as a worldwide internet, remains unknown to them          Thus, living in a far- flung area equates to unaccustomed and antiquity.</p>

In Table 2.1, the Mansaka poetries entitled, “Aw Yaganini Ipan Sang Umay na Manabang” which has an english translation of When Harvesting a Milled Rice grains and “Ing Kinabuhi Dag Bukid” which has an english translation of Life in Farm both have a tone of a farmer who reminds on the do’s and don’ts in farm and expresses the simplicity of life in farm. The Mansaka’s poetries entitled, “Unaa Ing Katigam” which has an English translation of Seek First Erudition, “Lungkosaw Yakatapos Dakaw Sang Pag- uskwela? Which has an English translation of I’ve Thought You’re Educated? and “Iman- Imanan Nang Ina Kasang Ama” which has an English translation What Did Your Mother and Father Thought? have a tone of an elder who gives advice to younger generation. The Mansaka poetries entitled, “Madyaw na

Kaguna” which has an English translation of Life at Its Simply Best and “Kapag Uma Sang Madyaw Na Kabutang” which has an English translation of Happy and Contented Life have a tone of a lumad who enjoys the simplicity of life. The Mansaka poetries entitled, “Saad na Way Katapusan” which has an English translation of The Promise of Forever and “Yang saad na Wa Katuman” which has an English translation of The Un- kept Promise have a tone of a young man lover who is patiently waiting for his love. The Mansaka’s poetries entitled, “Pyaggsaya na Tribo” which has an English translation of Proud Lumad and “Bidi” which has an english translation of Little Mansaka Girl have a tone of a proud Mansaka who has big dreams in life.

**Table 2.1 Tones of Mansaka Poems**

Themes	Main Mansaka Poems		Tone
	Main Mansaka Poems	English Translation	
<b>Simple Life And Livelihood Of Mansaka Tribe</b>	<ul style="list-style-type: none"> <li>Aw Yagagani Ipan Sang Umay Na Manabang</li> <li>Ing Kinabuwi Dag Bukid</li> </ul>	<ul style="list-style-type: none"> <li>When Harvesting a Milled Rice Grains</li> <li>Life in Farm</li> </ul>	Farmer who reminds on the do’s and don’ts in farm and expresses the simplicity of life in farm.
<b>Importance of Education</b>	<ul style="list-style-type: none"> <li>Unaa ing Katigam</li> <li>Lungkosaw Yakatapos Dakaw Sang Pag- uskwela</li> <li>Iman- imanan Nang Inang Kasang Amang?</li> </ul>	<ul style="list-style-type: none"> <li>Seek First Erudition</li> <li>I’ve Thought Your Educated?</li> <li>What Did Your Father and Mother Taught?</li> </ul>	An elder who gives advice to younger generation.



**Table 2.2. Rhyme Scheme of Mansaka Poems**

Main Mansaka Poems	English Translation
<b>Madyaw na Kaguna</b>	<b>Life at Its Simply Best</b>
Mga kaoy, langgam, sapa dig butay Mga madyaw na tanawunon Kabtangan na yaampingan Na yagaatag ng karinaw ng pag –uyay.	a Trees, birds, rivers in the forest b The sight to behold at its best c The treasures we care- not the least a Giving us serene and calming rest
<b>Pyaggsaya na Tribo</b>	<b>Proud Lumad</b>
Lumad na tyatawag Netibo na tyatawag Magunawa sang kadaygan Waray labot nami kamayo.	a Indigent, as we are called a Native, as we are hailed b But just like any other c We do not even bother.
Yang kinabuwi na madyaw Gikan galisud, anasapiyan Magunawa sang kadaygan Yagatagaynop na di matapos.	d A life like fairy tale b Rags to richness, they tell b And just like any other e Dreaming won't be over.
<b>Saad Na Way Katapusan</b>	<b>The Promise of Forever</b>
Kay bubay, wain da kaw? Wain da kaw aduon? Nana yang kyakadaman mo? Uri da, ako gatagad kanmo.	a Oh girl, where are you now? b Where are you now heading? c Whatever that makes you mad c Please be home real soon.
<b>Kapag Uma Sang Madyaw na Kabutang</b>	<b>Happy and Contented Life</b>
Madaig na abot, pyaga- ampo Madaig na grasya, pyapangayo Mga kinaaglan, mga problema Kang Magbabaya syasarig nami.	a Bountiful harvest, we pray a More blessings, we ask b All our needs and worries c To God all we entrust.
<b>Kabubayan ng Maragusan</b>	<b>Women of Maragusan</b>
Alaga sining mapandan Panday sing kabayamban,dili kabigbigan Tyibu katigaman da, misaray mangayso Tyibu katigaman da kaubayansining Agusan Biya sining kapugungan	a Women in this place a Know weaving and everything b Youngsters do as well a Women of Maragusan
<b>Imanan Nang Ina Kasang Ama</b>	<b>What Did Your Father and Mother Thought?</b>
Ing magutang sang sapi aw ting exam da. Aw yadugay makabayad pyagpanglalaongan da Bisan yaguno na kalidanan yaantos ng supudta Bisan way pyagauskelaan nang ama kasang ina	a And lend money for your tuition fee a Yet, if it's done delayed you murmur on them Facing all the struggles just to give a full support Diplomas they don't have but they strive enough



In Table 2.2, the Mansaka literary piece entitled “Madyaw na Kaguna” which has an English translation of Life at Its Simply Best has an “a-b-c-a” rhyme scheme which means that “a” is the rhyme for lines 1 and 4. The Mansaka literary piece entitled “Pyaggsaya na Tribo” which has an English translation of Proud Lumad has an “a-a-b-c” and “d-b-b-e” rhyme schemes which means that “a” is the rhyme for lines 1 and 2 on the first stanza and “b” for lines 2 and 3 on the second stanza. The Mansaka literary piece entitled “Saad na Way Katapusan” which has an English translation of The Promise of Forever has an “a-b-c-c” rhyme scheme which means that “c” is the rhyme for lines 3 and 4. The Mansaka literary piece entitled “Kapag Uma Sang Madyaw na Kabutang” which has an English translation of Happy and Contented Life has an “a-a-b-c” rhyme scheme which means that “a” is the rhyme for lines 1 and 2. The Mansaka literary piece entitled “Kabubayan ng Maragusan” which has an English translation of The Women of Maragusan has an “a-a-b-a-a” rhyme scheme which means that “a” is the rhyme for lines 1, 2, 4 and 5. The Mansaka literary piece entitled “Iman- imanan Nang Ina Kasang Ama?” which has an English translation of What Your Father and Mother Thought? has an “a-a-a-a” rhyme scheme which means that “a” is the rhyme for all four lines.

**Research Question No. 2: How do the Mansaka tribes preserve their poetry?**

In order to answer this research questions, in-depth interview are conducted with the informants. Several sub-

questions were asked to elicit their concept as regards to the Mansaka’s tradition. They were also asked regarding the preservation of their practices.

The major themes and core of ideas for research question number 2 was presented in Table 3. Participants had their responses towards their own experiences. From the answers of the participants, three major themes emerged: Oral traditions of the elders, Educating the young generations and Highlighted during rituals. Table 4 shows the themes and core ideas on the insights of of the Mansaka tribes on the appreciation of their poetry.

**Oral traditions of the elders**

It was revealed during the in-depth interview that oral tradition is still practiced among the Mansaka elders. It was expressed by one of the informants that they present their poetry during small gatherings. She also added that in this way children are being taught.

She stated that:

*“pagpasa pinaagi sang pagbatok sa mangaiso, pyapakita ng Mangkatadong yang kanilan panag tawag.” (FGD-001)*

(We make use of oral tradition and presentation during our small gatherings in teaching the young generations of our poetry)

**Table 3. Themes and Core Ideas on How Mansaka tribes preserve their Poetry**

Essential Themes	Core Ideas
<b>Oral traditions of the elders</b>	<ul style="list-style-type: none"> <li>As one of the elders, I teach our poetry through presentation or orally.</li> <li>We make use of oral tradition and presentation during our small gatherings in teaching the young generations of our poetry.</li> <li>Children are taught through oral practices.</li> <li>The elders taught us of our tradition and unique features as Mansaka orally.</li> <li>I believe that our elders taught us through an oral lore.</li> </ul>
<b>Educating the young generations</b>	<ul style="list-style-type: none"> <li>I am educating the children on how important is to appreciate and preserve our poetry.</li> <li>We gather the children and let them witness as we chant our poetry.</li> <li>The children are taught through letting them listen to elders as they chant our poetry.</li> <li>I tried learning it so that I could teach my IP students as well as our younger family members.</li> <li>As an educator, I am explaining encouraging the young generations to embrace our culture with pride.</li> </ul>

**Research Question No.3: What are the insights of the Mansaka tribes on the appreciation of their poetry?**

The major themes and core of ideas for research question number 3 was presented in Table 4. Participants had their responses towards their own experiences. From the answers of the participants, five major themes emerged: Technology has a positive effect, Academic Integration, Support from the Government, Roles of young generations in preservation and Poetry showcasing tradition. Table shows the themes and core ideas on the insights of Mansaka in their poetry appreciation.

Technology has a positive impact

It was revealed in the interview that the advent of technology has brought many changes in the preservation and appreciation of their poetry. Velvet (pseudonym) pointed out that technology has brought a positive effect in their poetry. She highlighted that:

*“ayon epekto, madyaw da kay nangani mapa ambit sang pagbaraw, adoon pwede da sang technology. Aw pananglit da ibutang sang kompyuter yang kanami dawot para magamit pa sang umaabot.” (IDI-003)*

(Technology has a very positive effect, since before our poetry is just being kept orally yet now it could be uploaded in websites. Thus, through this there will be



wider access and it will ensure dependable cultural preservation.)

**Table 4. Themes and core ideas on the insights of Mansaka tribes on the appreciation of their poetry.**

<i>Essential Themes</i>	<i>Core Ideas</i>
<b>Technology has a positive impact</b>	<ul style="list-style-type: none"> <li>• With technology, we can share and perform our poetry towards them.</li> <li>• Technology helps a lot especially in recording our poetry.</li> <li>• Technology helps a lot in restoring our poetry through voice recordings.</li> <li>• Technology can help in the preservation of the literary pieces for it can be encoded, recorded and restored.</li> <li>• Through technology, sharing our poetry becomes easier and more accessible.</li> </ul>
<b>Academic Integration</b>  <b>Support from the Government</b>	<ul style="list-style-type: none"> <li>• The Department of Education can include in the curriculum the integration of IP classes.</li> <li>• It must be taught in schools where IP students are one of the enrolees.</li> <li>• Possibly, it may be integrated in curriculum since its part of the widest culture in Maragusan.</li> <li>• It must be taught in academe and students must be encouraged to write their own poetry.</li> <li>• And during school activities, performing Mansaka poetry must be given a regard.</li> <li>• During the Municipal IP Day Celebration, Mansaka students must perform the poetry.</li> <li>• The Local Government may initiate seminars that will encourage my tribesmen to continually nurture and cherish our poetry.</li> <li>• Organize symposium and write shop and invite resource speakers that are IP professionals as motivators.</li> <li>• The municipality could organize a contest where students will be motivated to join since there will be prizes.</li> </ul>

**Chapter Summary**

From the results of the study based from the responses of both the in-depth interview informants and the FGD participants, the following concerns were identified:

Firstly, the findings revealed the different literary devices of Mansaka poetry such as themes, tones, rhyme schemes, similes, hyperboles, repetitions, assonances, consonances and alliterations.

Secondly, Mansaka tribesmen preserve their poetry through oral traditions of the elders, educating the younger generations and highlighting their rituals.

Thirdly, the different insights of Mansaka which include the positive impact of technology, academic integration, support from the Government, role of young generations in preservation and poetry showcasing tradition.

**IV. DISCUSSION AND CONCLUSION**

This chapter dealt with the discussions and conclusion of the major themes and analysis, which are drawn from the research questions. The goal of this phenomenological is to underscore and expound the findings on the analysis of Mansaka poetry in Maragusan, Compostela Valley. Also, it aimed to go deeper into the core of the culture to bring the insights of the participants to the surface and to find out what constructs may be derived from the findings.

It is in this context that I took the cue from Lester (1999), and utilized qualitative research methods in my investigation. I personally accentuated that phenomenological qualitative approach is ideal at bringing the literary features of Mansaka poems while considering their historical background, culture and tradition. It is also in line with the said framework that the 14 participants, seven for the in-depth interview and seven for the focus group discussion, were invited to share their thoughts in orchestrated poetry oral practices, narrated their perceptions and insights and reflected on those thoughts and insights. The participants in this study were all Mansaka in the Municipality of Maragusan, Compostela Valley. These participants were knowledgeable both in their practices and their language.

**The Literary features of Mansaka Poetry.** In identifying the literary features of Mansaka’s Poetry, I analyzed the data taken from the informants from their simulation and samples of Mansaka’s poems. These analyses were treated in different literary features: theme, tone, rhyme scheme, simile, hyperbole, repetition, assonance, consonance, and alliteration that were significant in the study. Hence, the study was just limited with these literary features. Moreover, the overall beauty and message of the poems lies in its well created theme (Serote, 2012). The following examples are the resulted themes which mostly discussed on the life, experiences and way of living of their tribe which greatly illuminates the Cultural Poetics approach, because their





historical background had played a great part in shaping not only their culture but as well as their distinct poetry.

The Mansaka literary pieces entitled, “Ing Kinabuwi Dag Bukid” which has an English Translation of Life in Farm and “Aw Yagagani Ipan Sang Umay Na Manabang” which has an English translation of When harvesting a milled rice grains both have a theme of Life in farm which present the simple life and livelihood of Mansaka tribe in their abode. The literary pieces entitled, “Unaa Ing Katigam” which has an English Translation of Seek First Erudition, “Lungkosaw Yakatapos Dakaw Sang Pag – Uskwela?” which has an English translation of I’ve thought you’re educated and “Iman- Imanan Nang Ina Kasang Ama” which has an English translation of What did your father and mother thought have a theme of Importance Of Education And Values which presents the highest regard of Mansaka tribe towards education while living with principled values. The literary pieces entitled, “Madyaw na kaguna” which has an English Translation of Life at its simply best and “Kang Magbabaya Syasarig Nami” which has an English translation of To God all we entrust both have a theme of Contentment in life which presents the thanksgiving gratitude of Mansaka tribe in their so called Supreme God for a simple and happy life. The literary pieces entitled, “Saad na Way Katapusan” which has an English Translation of The Promise of Forever and “Yang Saad na Wa Katuman” which has an English translation of The Un-kept Promise both have a theme of Unrequited Love which presents a hopeful young man lover. The literary pieces entitled, “Pyaggsaya na Tribo” which has an English Translation of Proud Lumad and “Bidi” which has an English translation of Little Mansaka Girl both have a theme of being proud to one’s culture which presents Mansaka delight in their culture.

Also, the implied attitude towards the subject of the poem is in the tone. Is it hopeful, pessimistic, dreary, worried? A poet conveys tone by combining all of the elements listed above to create a precise impression on the reader (Thompson, 2011). The following examples are the resulted tones which mostly discussed on the life, importance of education and values, love and being proud of one’s tribe.

The Mansaka poetries entitled, “Aw Yaganini Ipan Sang Umay na Manabang” which has an English translation of When harvesting a milled rice grains and “Ing kinabuhi Dag Bukid” which has an English translation of Life in Farm both have a tone of a Farmer who reminds on the do’s and don’ts in farm and expresses the simplicity of life in farm. The Mansaka poetries entitled, “Unaa Ing Katigam” which has an English translation of Seek first erudition, “Lungkosaw Yakatapos Dakaw Sang Pag- uskwela? Which has an English translation of I’ve Thought You’re Educated? and “Iman- Imanan Nang Ina Kasang Ama” which has an English translation What Did Your Mother and Father Thought? have a tone of An elder who gives advice to younger generation. The Mansaka poetries entitled, “Madyaw na Kaguna” which has an English translation of Life at Its Simply Best and “Kapag Uma Sang Madyaw na Kabutang” which has an English translation of Happy and Contented Life have a tone of A lumad who enjoys the simplicity of life. The Mansaka poetries entitled, “Saad na Way Katapusan” which has an English translation of The promise of forever and “Yang Saad na Wa Katuman” which has an English translation of The un- kept promise have a tone

of A young man lover who’s patiently waiting for his love. The Mansaka poetries entitled, “Pyaggsaya na Tribo” which has an English translation of Proud Lumad and “Bidi” which has English translation of Little Mansaka Girl have a tone of A proud Mansaka who has big dreams in life.

In addition, poets give richness to their language through shadings of sound and rhyme scheme, orchestrating the musical quality of vowel and consonants through the words they use (Sadler, 2013). The following examples are the resulted different rhyme schemes. It also showed that even before, the literary pieces of Mansaka observed different rhyming scheme.

The Mansaka literary piece entitled “Madyaw na Kaguna” which has an English translation of Life at Its Simply Best has an “a-b-c-a” rhyme scheme which means that “a” is the rhyme for lines 1 and 4. The Mansaka literary piece entitled “Pyaggsaya na Tribo” which has an English translation of Proud Lumad has an “a-a-b-c” and “d-b-b-e” rhyme schemes which means that “a” is the rhyme for lines 1 and 2 on the first stanza and “b” for lines 2 and 3 on the second stanza. The Mansaka literary piece entitled “Saad na Way Katapusan” which has an English translation of The promise of Forever has an “a-b-c-c” rhyme scheme which means that “c” is the rhyme for lines 3 and 4. The Mansaka literary piece entitled “Kapag Uma Sang Madyaw Na Kabutang” which has an English translation of Happy and Contented Life has an “a-a-b-c” rhyme scheme which means that “a” is the rhyme for lines 1 and 2. The Mansaka literary piece entitled “Kabubayan ng Maragusan” which has an English translation of The Women of Maragusan has an “a-a-b-a-a” rhyme scheme which means that “a” is the rhyme for lines 1, 2, 4 and 5. The Mansaka literary piece entitled “Unaa Ing Katigam” which has an English translation of Seek First Erudition has an “a-b-c-c” rhyme scheme which means that “c” is the rhyme for lines 3 and 4. The Mansaka literary piece entitled “Iman- imanan Nang Ina Kasang Ama?” which has an English translation of What Your Father and Mother Thought? has an “a-a-a-a” rhyme scheme which means that “a” is the rhyme for all four lines.

In like manner, a simile is a comparison between two unlike things. Similes use the words ‘like’ or ‘as.’ A simile can get the reader to look at something in a different way (Rosenthal, 2012). The following examples are the resulted similes.

The Mansaka literary piece entitled “Lungkosaw Yakatapos Dakaw Sang Pag- uskwela?” which has an English translation of I’ve Thought You’re Educated? has a simile, a kind of figure of speech, which is “ang batasan na di magkakaan nang ido” that means an attitude that is as foul as dog can’t take. The Mansaka’s literary piece entitled “Pyaggsaya na Tribo” which has an English translation of Proud Lumad has a simile, a kind of figure of speech, which is “yang kinabuwi na madyaw” that means a life like fairy tale. The Mansaka literary piece entitled “Ing kinabuwi Dag Bukid” which has an English translation of Life in Farm has a simile, a kind of figure of speech, which is “minang pyagabalibali ing daliyog” that means a person is seems a flexible rattan.

While the purpose of hyperbole is to create a larger-than-life effect and overly stress a specific point. Such sentences usually convey an action or sentiment that is



generally not practically and realistically possible or plausible but helps emphasize an emotion (Pinsky, 2010). The following examples are the resulted hyperboles.

The Mansaka literary piece entitled “Iman- imanan Nang Ina Kasang Ama” which has an English translation of What Did Your Father and Mother Thought? has a hyperbole, a kind of figure of speech, which is “yang liyog sa ina sang pagkukulo nang bukag nga na yamapuno ng lasak” that means a mother’s neck get screwed in carrying a loaded basket in a trek. The Mansaka literary piece entitled “Aw Yagagani Ipan Sang Umay Na Manabang” which has an English translation of When Harvesting a Milled Rice Grains has hyperboles, a kind of figure of speech, which are “Di magalabgabon, di magasugbo bay maanod ing indang” that means a harvester mustn’t yawn and take a bath for crop might deluge and “Ing pagkaan nang maggagani di akasaluwan bay kabutongan” that means a harvester’s food mustn’t be shared for reap might get insufficient.

In poetry, repetition is repeating words, phrases, or lines which adds more beauty and meaning (Pope, 2011). The following examples are the resulted repetitions.

The Mansaka literary piece entitled “Kamatuoran ng Kinabuwi” which has an English translation of the Reality of Life has a repetition of poetical lines which is Yang bukon amadawat na matungtong sang kinabuwi that appeared in the every first line of each stanza that means the unbearable reality of life makes me bleed to death. The Mansaka literary piece entitled “Kabubayan ng Maragusan” which has an English translation of the Women of Maragusan has a repetition of poetical lines which is Tyibu katigaman da that appeared in the 3rd and 4th lines in the first stanza. The Mansaka literary piece entitled “Pyaggsaya na Tribo” which has an English translation of the Proud Lumad has a repetition of poetical lines which is Magunawa sang kadaygan that appeared in the 3rd line of each stanza. The Mansaka literary piece entitled “Madyaw na Kaguna” which has an English translation of the Life at Its Simply Best has a repetition of poetical lines which is Yang kinabuwi that appeared in the 1st and 3rd line in the first stanza.

On the other hand, assonance is a close repetition of similar vowel sounds, usually in stressed syllables (Serote, 2012). The following examples are the resulted assonances.

The Mansaka poems entitled “Madyaw na Kaguna” which has an English translation of Life at its simply best and “Saad na Way Katapusan” which has an English translation of The Promise of Forever have assonance, recurring vowel sounds in each line of the stanza, which is vowel “a”. The Mansaka poem entitled, “Kapag Uma Sang Madyaw na Kabutang” which has an English translation of Happy and Contented Life has assonance, recurring vowel sounds in each line of the stanza, which is vowel “I” that appeared in the first two lines. The Mansaka poem entitled “Pagdatong ng Gabi aw Anlaw” which has an English translation of When Night and Day Comes has assonance; recurring vowel sounds in each line of the stanza, which is vowel “a”. The Mansaka poem entitled “Yang Saad na Wa Katuman” which has an English translation of The un- kept promise has assonance, recurring vowel sounds in each line of the stanza, which is vowel “o”. The Mansaka poems entitled “Bidi” which has an English translation of Little Mansaka Girl and “Lungkosaw Yakatapos Dakaw Sang Pag- uskwela?” which has an English translation

of I’ve Thought You’re Educated? have assonance, recurring vowel sounds in each line of the stanza, which is vowel “i”. The Mansaka poem entitled “Aw Yagagani Ipan Sang Umay na Manabang” which has an English translation of When Harvesting a Milled Rice Grains has assonance, recurring vowel sounds in each line of the stanza, which is vowel “o”. The Mansaka poem entitled “Iman-Imanan Nang Ina Kasang Ama” which has an English translation of What Your Father and Mother Thought? has assonance, recurring vowel sounds in each line of the stanza, which is vowel “a”.

While, the close repetition of identical consonant sounds before and after different vowels are called Consonances (Probyn, 2014). The following examples are the resulted consonances.

The Mansaka poem, entitled “Pagdatong ng Gabi aw Anlaw” which has an English translation of When night and day comes and “Kabubayan Ng Maragusan” which has an English translation of Women of Maragusan have a consonance, the repetition of middle or consonant sounds in neighboring words, which is letter “g”. The Mansaka poem entitled “Unaa Ing Katigam” which has an English translation of Seek First Erudition has a consonance, the repetition of middle or consonant sounds in neighboring words, which is letter “n”. The Mansaka poem entitled “Aw Yagagani Ipan Sang Umay Na Manabang” which has an English translation of When Harvesting a Milled Rice Grains and “Iman-imanan Nang Ina Kasang Ama” which has an English translation of What Your Father and Mother Thought? have a consonance, the repetition of middle or consonant sounds in neighboring words, which is letter “g”.

And lastly, alliteration is the repetition of initial consonant sounds (Sadler, 2013). The following examples are the resulted Alliterations. The Mansaka poems, entitled “Kapag Uma Sang Madyaw na Kabutang” which has an English translation of Happy and Contented Life has alliteration, the repetition of beginning consonant sounds in neighboring word in each line of the stanzas which are letters “m” and “p”. The Mansaka poem, entitled “Bidi” which has an English translation of Little Mansaka Girl has alliteration, the repetition of beginning consonant sounds in neighboring word in each line of the stanzas which is letter “y”. The Mansaka poems, entitled “Unaa Ing Katigam” which has an English translation of Seek First Erudition has alliteration, the repetition of beginning consonant sounds in neighboring word in the first two lines of the stanzas which is letter “k”. The Mansaka poems, entitled “Ing Kinabuwi Dag Bukid” which has an English translation of Life in Farm has alliteration, the repetition of beginning consonant sounds in neighboring word in each line of the stanzas which is letter “m”.

Moreover, considering the themes of Mansaka poetries, these all represented their way of living, customs and tradition. And it is an evident analysis that their historical background becomes a larger part of their text. Their poems can easily be understood if we trace it to their history hence it affirms to the Cultural Poetics Approach of Stephen Greenblatt.

**Mansaka Tribes in Preserving their Poetry.** At this point, relevant readings and propositions from different authors and specialist supported the different themes of how Mansaka tribes preserve their poetry.



Firstly, the results of this revealed that they considered Oral traditions of the elders. Oral traditions have been part in shaping and preserving their poetry. According to Ong (2010), oral traditions congregate knowledge, memories, values, and symbols generally configured in linguistic objects of non-literary or aesthetic-literary nature, objects with or without consignment in written testimonies, accomplished vocally and recognizable collectively and during consecutive generations in an anatomy built by the laws of traditionalist.

The informants also discussed during the interview that elders are still performing their oral traditions during an occasion where the tribe is being gathered. Also another informant expressed that through it, the younger generations will have be educated on the living tradition that they have. Moreover, oral lore has already been part of Mansaka culture, and concerned tribesmen believe that this practice is very significant but wanted it to put into written documents to be preserved and kept. These findings could be subject for another significant study which will discuss about the different challenges, feelings and emotions of those who perform oral traditions.

This is the second theme that emerged from the question; "How do the Mansaka tribes preserve their poetry?" It discussed the importance of educating the younger generations in the continuity of their poetry. One of the most common points expressed by the informants is that literary preservation will become more significant and easier for them through educating the younger generations. Education of indigenous children contributes to both individual and community development, as well as to participation in society in its broadest sense (Frisoli, 2016). They affirmatively believe that through nurturing the innocent minds of the younger generations, their most treasured poetry will be proliferated. For in due time, the elders will no longer have the capability in leading their tribe and it is the younger generations who will continue in promoting and preserving their cultures and traditions. They will be the peddlers in making their poetry known to all whether Mansaka or a common individual.

Additionally, Education enables indigenous children to exercise and enjoy economic, social and cultural rights, and strengthens their ability to exercise civil rights in order to influence political policy processes for improved protection of human rights. The implementation of indigenous peoples' right to education is an essential means of achieving individual empowerment and self-determination. Education is also an important means for the enjoyment, maintenance and respect of indigenous cultures, languages, traditions and traditional knowledge. It is the primary means of ensuring indigenous peoples' individual and collective development; it is a precondition for indigenous peoples' ability to realize their right to self-determination, including their right to pursue their own economic, social and cultural development (Champagne, 2013).

It was revealed in the third and last theme of the first question about the poetry preservation is the practice of performing poetry and being highlighted during rituals. They regard poetry as a vital part in their tradition, that even during marriage, it is being used by the parents of the both side to have an agreement for the soon to be couple. And they ritualize it through performing an exchange of poetical lines.

One of the informants made mentioned that their elders are performing their rituals through chanting poetry. Chanting is a manner where they can pass the culture to the succeeding generations. Olupona (2010) contends that rituals are highlighted by feasts held at important moments of the agricultural cycle, or by the spectacular rites of passage for moments of birth, initiation, and death throughout the indigenous world. These renew the links of humanity with primordial creative powers. Ritual music, songs, and chants are the great symbols of religious culture, expressing change, social and cultural reproduction over time, and the very acts of creation. Blonde (pseudonym), one of the respondents, underscored on the significance of performing poetry in their ritual for it does not only showcases their tradition but as well as the thanksgiving and worshipping to their Supreme God "Magbabaya".

**The Insights of Mansaka on their Poetry Appreciation.** At this point, relevant readings and propositions from different authors and specialist supported the different themes of how Mansaka tribesmen appreciate their poetry. It was revealed in the interview that there are positive impacts of technology in the appreciation and preservation of their poetry. Technology is an assessable and motivational way to expose students to other ideas and cultures and online literature discussions have the ability to create a sense of community and foster positive social interaction (Coffey, 2012). Whitey (pseudonym) emphasized that technology can help in the preservation of the literary pieces for it can be encoded, recorded and restored through the use of technological aids such as computers.

Additionally, Serious (pseudonym) supported the statement when he pointed that through technology, sharing their poetry becomes easier and more accessible since it will be uploaded. And it is not only the Mansaka tribesmen who will have an access but also those common individuals who concerns to know more about their culture. And significantly it will help in potentially conducting further research about their culture and tradition.

It was common responses among the informants that they encourage academic integration to highlight the appreciation of their poetry. According to Marton (2004), the cultures and knowledge of Indigenous people must be included in the curricula for indigenous children and youth at all levels of education. Their cultures have a rich reservoir of knowledge. And it must be preserved and developed for the benefit of all human kind.

For indigenous people, it is the knowledge of the interconnectedness of all that was, that is and that will be – the vast mosaic of life and spirit and land/water forms, of which we are an intricate part. It encompasses all that is known as Traditional Knowledge (Sheridan, 2011).

Additionally, Gutsy (pseudonym) emphasized that there are recognized schools with numerous indigenous students in the Department of Education that must be regarded to ensure proliferation of knowledge among them. Also it was supported by Chubby (pseudonym) that their poetry must be part of the curriculum and be performed during special school events. For them, it will make their poetry known to everyone. Moreover, I have my friends who belong in an Indigenous group at the same time teachers and all of them are concern in



integrating their poetry to the curriculum in order to share the endowment to the younger generation.

This is the third theme that emerged from the result on how Mansaka tribesmen appreciate their poetry is to strengthen the support from the Government. As expressed by the participants, the local government may initiate symposium so that the Mansaka tribesmen will have a deep appreciation and knowledge in their literary piece. And through it, they will be motivated and inspired in patronizing their unique poetry.

A strong foundation and continued support from the government can help in sustainable development and progress of Mansaka culture and tradition. Blades (2010) stated that government plays a vital role in the society most especially in leading the way for cultural preservation. Hence, providing the Mansaka tribesmen with sufficient support will pave the way in protecting and promoting their cultural heritage. Further, Rose (pseudonym) underscored that during Municipal Indigenous People's Day celebration, Mansaka students or entities may perform the poetry that they make to showcase the richness of their culture and tradition. And it was supported by Cherry (pseudonym) where she expressed that, initiated seminars of the government may encourage them to continually nurture and cherish their poetry.

It was revealed during the interview that the younger generations are the peddlers in promoting the Mansaka poetry, hence educating the younger ones of their roles is a salient way to ensure the literary preservation. Bishop (2011) said that youth participation, a key-factor for the protection and safeguarding of heritage hence, it is therefore necessary to increase the financing for research, education, and to create a favorable framework for young people to become involved for their rights, to regain hope and to revive the feeling of belonging to a community. Thus will they become responsible social actors and innovators, in a spirit of openness and dialogue. The participants underscored that the younger generations are the peddlers in promoting the Mansaka poetry, hence educating them of their roles is a salient way to ensure the literary preservation. Cherry (pseudonym) believed that one of their roles is to feel and understand that being a "lumad" is not a liability but a privilege and being part in the preservation is something which they must be proud of.

Additionally, Youth comprise 18% of the world population. They represent a significant segment of the community. And they are in the position to act as potent agents of positive social change that will yield greater for generations to come (Foley, 2010). Serious (pseudonym) mentioned that it is timely to teach the young generation of their poetry so they will continue to use it and put into writing. Primarily, if it will be documented it may ensure its preservation until the years to come. And the last theme that emerged from the question; "What are the insights of Mansaka tribes on the appreciation of their poetry?" is the importance of poetry in showcasing tradition. One of the participants made mentioned that their poems are usually sung and it implies prayers and thanksgiving to the one whom they worshipped, the "Magbabaya" as they call him. Velvet (pseudonym) cited that in our marriage culture, poetry plays a vital role wherein the parents of the both side will exchange their thoughts and concerns in making a mutual understanding for the soon to be couple.

And as I had made mentioned on the rationale of my study that every individual expresses emotions through reflecting in certain poetry where one's tradition and culture is being highlighted. And throughout the history, poetry is said to be an ancient art. It is as timeless as the fore generations were. The way a line of poetry is structured can be considered a kind of garment that shapes and clothes the thought within it. Mansaka tribesmen are known in expressing their entrenched emotions and cherished experiences through writing poetry (Bascom, 2012). Moreover, most of the respondents agreed that they do love chanting their poetry to express their contentment and happiness in life. Amicable (pseudonym) added that their poems are the reflection of simplicity and contentment of living and a humble way of expressing themselves; also it depicts their culture and unique tradition as a tribe.

### Implication in Language Teaching

The result of the analyses of literary features (themes, tones, rhyme schemes, similes, hyperboles, repetitions, assonances, consonances and alliterations) could be used for teaching on the influence of language in social context. It could also be helpful in explaining how subgroups in society could develop their own language to communicate with each other. This will also be helpful on explaining how language is affected by situations and how words could be associated to form new words.

Also, the results would also concretize the structure of Mansaka language. This will also motivate other learning institutions in the country to study Mansaka tribe that developed in their locality. They could use the classifications made on each linguistic feature as a reference in conducting their own study.

Further, it will resonate on teaching field where teachers handling Philippine literature will have an aid in efficiently educating the learners on Mansaka poetry.

### Concluding Remarks

Conceptualizing my thesis' title was indeed one of the toughest encounters that I ever had. I found myself in a vacuum. I had difficulty in looking for an interesting study that would define my journey in this endeavor. Then, I happened to converse with these students of mine. I have observed that they use different language. Yet, I have notified that it is Mansaka.

In my most honest way, before I was exposed in this kind of individual I had presumptions on their way of living. Some of them were uneducated and grimy. And I have to admit that it was a faulty thought, because when I reached college my conceptions towards them changed when we were already studying their culture and tradition. And with God's grace, fate has its own way of teaching me about these dynamic people. Reminiscing three years ago, I applied as teacher I at the Department of Education- Compostela Valley Division, and was assigned at New Albay National High School one of the secondary schools in the Municipality of Maragusan. Originally, I am a resident of the Municipality of Mawab, yet something pushes me to grab the opportunity in teaching to a barrio school. Majority of my students are Mansaka. And I firmly believed that this opportunity paved way for me to intensify my awareness about their culture,



traditions, and literature as well. Witnessing how they were mistreated and bullied around by some other students had even pushed me to study their culture. Because I wanted to speak out their voice, even though I am not a Mansaka but I always believe that without them we can never be who we are today. With that, I took time to study some of their words and expressions so I could interact with them using their language. And I would admit, it was not easy, there are words that I could mispronounce and mumble which made them laugh at me. Yet, I was patient in knowing and learning their language. I was inspired of their distinctiveness and peculiarity. And that time on, I was already convinced to study about the culture and poetry of Mansaka. Their colorful and lively customs and traditions are what make it even interesting.

However, one sad fact still remains, some of them still experienced discrimination even as of this time. I hope this study will bring forth awareness and respect among Mansaka tribe. And may this be a beginning where their poetry will be documented and preserved. I am hoping that this study would leave a mark on those who will read and consider this masterpiece as worthy of sincerity.

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