

INTEGRATING ATI CULTURE INTO ENGLISH LANGUAGE TEACHING

Shirley D. Frigillano

shefrigillano@sipc.edu.ph

Iloilo Science and Technology University Miagao Campus, Philippines

ABSTRACT

This qualitative study examined the Ati narratives to preserve their culture and language. Using a validated questionnaire, the researcher interviewed Ati elders and tribal leaders in semi-structured and open-ended questions. The narratives of the Ati culture reveal a variety of themes, including danger and valor, life and survival, feasts and celebrations, faith and devotion, and resilience and heroism. The Ati, as indigenous peoples, were superstitious regarding indigenous healing, burial, and courtship. Their lives are fraught with danger, but they face it with bravery. Their existence is precarious, as they are constantly on the lookout for food. They demonstrate resilience in the face of arduous tasks such as charcoal production and exotic food hunting, disaster preparation, and interpersonal relations with the non-ethnic group. They are proud of their race because they have role models who influence their faith in God and their ancient elders' bravery during the war. They are overjoyed at the prospect of their race being the first to settle in the new land. Their close family ties contribute to their adaptability. Putting Ati-narratives into English language classes will help keep the rich culture and language of the Ati people alive.

Keywords: Ati culture, English Language Teaching, Qualitative Sociolinguistic Study

INTRODUCTION

Language and culture are linked (Khatib, Tabari, & Mohammadi, 2016). Language is a verbal expression of culture and a symbol of its people (Jiang, 2000). Separating language and culture removes their meaning. A person with a dual linguistic and cultural background will be influenced by both, according to Chu (2018). Nall and Nall (2009) emphasized studying cultures without regard to indigenous languages.

Languages cannot be studied without their cultures. Bai and Qin (2018) noted that without languages, a country's values, beliefs, and traditions cannot be spread.

Students learn English better when culture is incorporated. Margana (2009) stressed the importance of incorporating students' native cultures into English language instruction. Local cultural knowledge aids global communication.

Language helps people express their values, beliefs, and worldviews. Losing a language threatens humanity's cultural heritage.

Reviving indigenous languages and protecting cultural identity will help millennials understand and appreciate their ancestors. Language revitalization aims to make education more relevant, which can change people's perceptions of culture and language (Hermes et al., 2012). Indigenous languages and cultures, in particular, must be preserved. It is distinct and inextricably linked to their culture, inherent dignity, and indigenous knowledge and practices. The language of the IPs is at the heart of people's identities as individuals, family members, and nations; it provides the foundations for people's relationships with culture, the land, spirituality, and the intellectual life of a nation (LaPier, 2018).

Studies reveal the role of indigenous culture in language teaching. Rangriz and Harati (2017) revealed that language conveys culture and cultural ties, which comprise Ips origin or historical backgrounds, including their approach to life, their ways of living and thinking. Language broadens one's awareness of the culture in which the

communication takes place (Orland-Barak, 2015).

Khan (2016) found that incorporating the local language and culture in teaching the English language is a good strategy. Findings showed that teachers showed a positive attitude towards integrating the local language in the English classroom. Students who are more inclined in their local culture showed a positive learning outcome. Mahardika (2018) affirmed that culturally familiar materials are beneficial since this local culture material helped students learn English better. Being familiar with the cultural material lessens foreign nuances and reduces students' stress level while learning.

Promoting the mother tongue in K-12 education in the Philippines helps people appreciate their roots and identity as Filipinos. Protecting indigenous languages can strengthen indigenous communities' culture and traditions. The Ati language must be preserved. Creating instructional materials with cultural narratives preserves and appreciates ancient Ati culture. Salim (2017) believed teachers could improve language learning by incorporating culture.

According to Gultom (2016), incorporating the culture of native speakers into course or lesson materials helps learners acquire or improve their

language skills. This paper aimed to report the integration of Ati-culture narratives in English language teaching.

REVIEW OF RELATED LITERATURES

The Indigenous People

The Indigenous People (IPs), also called 'Cultural Communities,' are homogenous societies identified by self-aspiration and ascription by others, who have continuously lived as an organized community, sharing common bonds of language, customs, traditions, and other distinctive cultural traits (Republic Act 8371, IPRA 1997: 3). These indigenous peoples are the descendants of the country's inhabitants who present when people of different ethnic or cultural origins settle and later become dominant through settlement or occupation of some means (Balila, 2013).

In the Philippines, a million Indigenous People belong to ethnolinguistic groups. IP groups may be arranged under eight significant groupings subdivided into more than 100 ethnolinguistic groups spread across the country's provinces. More than 11 million documented IPs are all over the archipelago, and 110 indigenous

ethnolinguistic groups are listed (NCIP, 2013). Some of the major ethnolinguistic groups in the Philippines include the Igorot (Cordillera mountain range in northern Luzon), the Lumad (non-Muslim indigenous peoples of Mindanao), Mangyan (in the islands of Mindoro and Sibuyan), and Negrito (residing in different regions but mainly characterized by such physical features as curly hair and dark skin). These categories branch out into subgroups, depending on linguistic differentiation and geographic location (Cariño, 2012). The groups' culture and language were the common threads among some studies: the Ybanags practices and beliefs (Cagurangan, 2014), the objective ethnolinguistic vitality of Isnag, Isnegyapayao, and Itneg, Tingguian in Ilocos Norte (Francisco, 2018), the folklore of the Igorots in Tabuk, (Gavino, 2016), Kalinga folk literature (Guzman, 2013), ethnography of Maranao school children in Sorsogon City, (Jamora, 2014), the life of Ati people in Aklan (Petrola et

al., 2020), and Ilokano legends (Villanueva, 2019).

Indigenous people, who possess a unique culture and language, have been an interesting research in the academe. There are more to be explored about them, from their origin or history to their folkways. Their practices and values unveil something that can benefit the community language and culture. Man's language and culture reveal his identity and ways of life. Fuller and Wardhaugh (2014) define language as the knowledge of rules and principles and how to say and do things with sounds, words, and sentences. It is the person's "know-how," which helps him get through daily living tasks. With language, people not only expeditiously communicate, but they can express their values, beliefs, and world views.

On the other hand, culture is a language in itself. Everything humans can produce - habits, beliefs, arts, and artifacts transferred from one generation to another (Pannilage, 2016). The culture of a people reflects the language they use. Because they value certain things, they use their language in ways that reflect their values and work (Elmes, 2013).

According to Jiang (2000), language and culture are interrelated. Language is a verbal expression of culture and its people's symbolic representation. Language and culture are inseparable; by nature, both the linguistic and cultural aspects influence the person (Chu, 2018). Witherspoon, 1980 in Nall and Nall, 2009) reported that language and culture are highly interrelated because in studying cultures, native spoken languages go with it. Spoken languages are inseparable from cultures.

Moreover, Rangriz and Harati (2017) ascertained the interrelation between language and culture. Their findings showed that language maintains and reflects or conveys culture and cultural ties, which comprise their origin or historical backgrounds, including their approach to life, their ways of living and thinking. Language communicates through culture, and culture also communicates through language. Swilla (2005) argued that language choice, maintenance, and shift concern identity issues. It is an essential symbol of group identity that recognizes every member's value in that particular group.

In this regard, each ethnic group should strive to maintain the language.

Language is significantly linked with culture. For the IPs, their culture and language reveal their identity. Their language is a cultural component used to express IPs beliefs and traditions. The richness of the IPs culture is through the medium used for communication and expressions of this culture, including practices, traditions, folkways, and folk stories. The Loss of Indigenous Language IWGIA (2019) reported that out of the 7000 languages, approximately 600 languages have disappeared in the last century and continues to disappear at a rate of one language every two weeks. The world's 370 million indigenous peoples are estimated to speak more than 4,000 different languages, and UNESCO (2019) predicts that between 50-90% of these indigenous languages will disappear by the end of the century, being replaced with English, Mandarin, or Spanish. and the country. In line with the report, some factors reveal the loss of language among the ethnic groups.

Language loss means a threat, especially to the indigenous communities, where the entire language may get lost when it ceases to be spoken (Haynes, 2010). One of the influential factors that bring about either maintenance or loss of a

language, according to Freimuth (2016), is by learning another language, consequently, learning another culture (Brown, 2000). When people learn a new language, they need to adopt the target language's culture to a certain extent because the cultural aspect becomes integrated with the target language. The learners possess some set of cultural experiences and objectives of language use (Regmi, 2011).

In learning a new language and integrating oneself into its culture, preserving one's language and culture will hinder cultural loss. It is imperative to preserve languages, especially that of the indigenous peoples, notably the Ati language, being the focus of this study.

According to Regmi (2011), language is significant for sustaining indigenous knowledge systems, cultural identifications, and land connections. Losing the language means losing a part of the cultural patrimony of humanity is lost. For linguists, this consequently means the loss of an opportunity to understand better the manifestation of the human faculty of language (Sánchez, 2008).

To preserve language and culture, Hermes, Bang, & Marin (2012) suggested revitalization of the indigenous language to widen understanding of the context of community, language, and indigenous knowledge production. The home domain should be where language preservation begins, not solely in schools. The findings of Soria (2012) stressed that home is the core of the cultural capital of students' stories that instilled the values of hard work and education, including their language and heritage rights. IPS families must maintain the use of their native language at home.

On the other hand, Aravind et al. (in Petrola & colleagues, 2020) believed that the IPs children as the young generation need to sustain and preserve their ethnic culture and community, and that includes their history and the people their elders appreciate and so that they could pass down the traditions to the next young generation. Clariza (2019) stressed that there is a need to preserve the experiences and memory as records of the IP's history and way of life. Losing them also means losing the Filipino collective history. The preservation of indigenous knowledge requires restoring the stature and respect

that the indigenous peoples had lost through colonization.

An indigenous language reveals the identity of the ethnic groups, which needs preservation, or it gradually takes its course of losing. Language is a medium of showcasing the cultural heritage of the people. Home and school play a vital role in helping preserve or revitalize this indigenous knowledge for the next generation of the IPs.

Embedding Culture and Language in Curriculum

Education aims to transmit the cultural heritage among the younger generation of society. Culture is an essential factor in curriculum planning, reflecting what people do, feel, and believe (Offorma, 2016). Based on the framework of a dominant culture, as stressed by Rahman (2013), mainstream education has distinct ways of arranging, utilizing, and transmitting knowledge to students to understand the IPs' language and culture.

To clearly and understandably learn the language and culture of the indigenous group, Ogbu (1992) argued that learning

should not address the nature of minority cultural diversity, particularly that of those who come from indigenous groups. Hickling-Hudson and Ahlquist (2003) stressed that mainstream education's inflexibility does little to improve and spread indigenous education, particularly its language and culture. This practice is fundamental in the Philippine educational setting, where indigenous peoples' cultures received little attention. Schools are passive in integrating indigenous culture into the curriculum. Having the sociocultural support, the native language of the ethnic groups will possibly survive because they keep speaking their indigenous language and although some IPS belong in a dominant community (Francisco, 2018).

In the past and until the present days, teachers have become the instruments of deculturation, or unknowingly act to destroy the people's culture by replacing it with the new ones (Spring, 2001). Thus, it collectively and potentially threatens the cultural identities and languages, especially those held by minority learners having mainstream education (Rahman, 2013).

To counter the issue, Salim (2017) suggested that embedding in the curriculum materials that promote and preserve the richness of the people's culture, language, and literature increases the students' knowledge of the culture or the indigenous way of life, attitudes, beliefs and values of the minority groups. Learners can be more successful in language learning if teachers integrate culture into a language classroom, that is, learners will immerse themselves into the entire culture of the target language. According to Gultom (2016), this can be done by designing the course or lesson materials that incorporate the culture of the native speakers of the language.

By knowing the culture, the learners will have a better competence in the language being learned or even acquired. Krings (2017) argued that teachers seemed to disregard the value the students' cultural and linguistic background in the diverse classroom; hence, he stressed the importance of relating the curriculum to culture in teaching the language, especially English.

According to an analysis of national curriculum documents, Lavrenteva & Orland-Barak (2015) revealed that

language broadens one's awareness of the culture in which the communication takes place; hence, they should acquire essential socio-cultural orientational knowledge' or 'master standard rules of interpersonal communication in the given cultural environment.

Furthermore, Khan (2016) emphasized that incorporating the local language and culture in teaching the English language is a good strategy. Findings showed that teachers showed a positive attitude towards integrating the local language in the English classroom. Students who are more inclined in their local culture showed a positive learning outcome. Margana (2009) supported the idea by stating that embedding the students' local culture in English language teaching facilitates learning English success. Having a deep understanding of their local culture enhances awareness in promoting their beliefs and practices in global communication. Furthermore, Mahardika (2018) affirmed that culturally familiar materials are beneficial since this local culture material helped students learn English better. Being familiar with the cultural material lessens foreign nuances and reduces students' stress level while learning.

Integrating or making indigenous language and culture a part of teaching is essential. Higher education down the primary level needs to work hand in hand to design a curriculum where the indigenous knowledge, language, and culture may be present and open for the younger generation of learners. Embedding IPs folk stories in instructional reading materials will hinder the loss or extinction of indigenous languages and cultures.

Oral Traditions

Educators should consider teaching about oral tradition, for it involves the cultural heritage for the learners to find absolute truth and knowledge and realize their true essence. Oral traditions include learning the folk stories of the IPS, which contribute to learning.

Folk literature, according to Stavrou (2015), shapes the learners' identity and characteristics. Jorolan-Quintero (2018) emphasized that teaching oral traditions can be considered potential classroom instructional materials in education. Indigenous literature texts by the natives make knowledge of indigenous language and culture available to primary education

learners and the general public. The publication of mother tongue reading materials also helps promote knowledge of, appreciation for, and proficiency in indigenous languages.

Oral traditions, either distorted or blurred, have historical, cultural, social, and linguistic content, and it is a part of history. Every study of oral traditions is a part of the historical study which belongs to society (Wilson, 2015). These oral traditions contain life learning stories that have an impact on the students' language expressions. While reading the folk stories, the learners direct his thoughts to the ancient indigenous peoples' beliefs and ways of life. Oral traditions reveal different types of stories that express varied emotions describing the unique race of these indigenous peoples.

In the pre-colonial period, Okediji (2017) exposed those oral traditions, folklore, and history was the bedrock for the development of education and society. However, these were dropped gradually with the advent of the colonial masters and gradually deteriorated both in the educational and behavioral setting, which harm the nation's economy. Oral and written traditions, culture, folklore like

proverbs, chants, satire, and symbolism should have a place in the school system for advancement in the education sector for overall national development.

On the exploration of some of the folk stories of the IPs, Gavino (2016) revealed that the folklife of the Igorots in Tabuk, Kalinga are their way of thinking, feeling, and behaving common to the group and interwoven in their educational, political, social, economic and spiritual life. The types of folklore of the Igorots in Tabuk were legends, myths, and riddles. The types of songs are religious, family activity, and love songs, while the types of dances are wedding, courtship, and war dances.

Furthermore, Villanueva (2019) found that Ilokano folk literature, specifically the legends unveiled bravery, romance, and how a gallant heir is vying for a woman's affection. Others reveal the origin of a place like a hill, rock formation, a municipality, and a lake. The most articulated thoughts are regret, greed, clipping of names, protecting one's territory, belief in God and supernatural beings, and simplicity of life. Also, arrogance, stinginess, determination, passion, bravery, unitedness, diligence,

boastfulness, and rivalry are the behaviors of the characters revealed. Feelings of regret, pain, anger, love, happiness, admiration, bitterness, fear, hatred, and hope are emotions encapsulated. Fishing, stinginess, hunting, arrows, patriotism, heroism, rivalry, belief in God and supernatural existences, and associating dreams into real-life were the prevailing folkways specified.

On the other hand, Cagurangan (2014) found that the IPs folk literature of the Ybanag was didactic, moralistic, predominantly sentimental, romantic, socialistic, comic, and spiritual, as revealed in the themes of the literary pieces, which are: Faith in God, family solidarity, humility and simplicity, industry, love of knowledge and wisdom, patience and perseverance, reciprocity and justice, unity and cooperation, and love, courtship, and marriage. Guzman (2013) reported that the Kalinga folklore comprises two types of prose fiction, such as legend and myth. Their folkways echoed in their stories industry, hard work, unity, faith, peace, security, and adventure lead to community development.

In contrast, Ogdod-Gascon (2015) revealed that the Philippine people being

superstitious had its historical root in the Hispanic period when paganism, animism, and Hindu practices, traditions, and beliefs dominated the Filipino culture. However, Christian doctrines do not support most of this collective behavior and attitudes from the early Filipinos until the present through the oral lore. Some of these traits which oppose Christian teaching are being superstitious, ritualistic, fearful, sin-conscious, and judgmental. The belief in life after death and the visiting of dead people on the earth are also contradictory to the Christian faith. Grey (2016) further testified that Aetas still hold on to their traditional beliefs and practices on pregnancy, childbirth, marriage, death, and burial. These traditional cultural practices deeply rooted in their beliefs were challenging to neglect. However, throughout the life stages of the Aetas in the rural communities, modernization has influenced their old beliefs, which showed that they are also susceptible to accept changes that may affect their way of life.

In terms of wellness, Colquhoun and Dockery (2012) stressed that maintaining traditional culture enhances well-being. In contrast, McIvor (2009) reported that the indigenous languages and cultures positively affected indigenous

people's health and wellness. However, most of the current literature centers on culture and its effects on health, and the study suggests that more studies are needed specifically on the potential health benefits of indigenous language use. The concept of globalization has influenced some IPs' traditions.

With time, some traditions have gradually changed as the community gets globalized. Pannilagea (2016) found that globalization impacts local culture, specifically evident in the local norms and practices where some families have become modernized. Some indigenous

groups have moved away from the traditional means due to the globalization process. Oral traditions reveal the identity of the ancient IPs. Folk stories of the elders need not remain oral, but these should be put into a writing masterpiece for many people to read. Documenting the oral traditions will bring awareness not just among the young indigenous people but all learners in all walks of life. Some values can be learned from these people; their indigenous knowledge in terms and health or wellness is one of their assets. Its benefits serve a greater purpose, especially in education that alleviates life.

METHODS

Research Design

This qualitative sociolinguistic study explored Ati-culture narratives. The researcher used Ati oral literature narratives to develop English language teaching materials. This study needed a qualitative sociolinguistic design to collect and examine the IPs' folk literature, examine their culture in the narratives, and create an instructional guide based on the Ati anthology. Qualitative–sociolinguistic data and information are the IPs' actual words or longer stretches of speech. They

can be written or transcribed from an audio-visual interview or conversation. The Ati stories were analysed using narrative analysis. Narrative analysis reveals the underlying ideologies and culture of stories. It divides stories into segments, phases, or events (Kleres, 2010). To contextualize the narrative analysis, the researcher reviewed indigenous cultural literature.

Key Informants

Seven indigenous peoples participated in the study. Indigenous

Peoples (IPs) are homogenous societies that have continuously lived as an organized community, sharing language, customs, traditions, and other cultural traits (Republic Act 8371, IPRA 1997: 3). These people are descendants of those who lived in the country before other ethnic or cultural groups settled or occupied it (Balila, 2013).

The researcher purposefully sampled informants. The informants should be tribal leaders, prominent IP elders, and young people who know the tribe's folk stories and other literary genres. These interviewees have dark to black skin and curly hair. They eat halo as a group (a monitor lizard). Unschooling or illiterate, they couldn't read or write. They were naive and forgot their birthdays. Nomadic charcoal-and broom-makers.

After identifying informants, the researcher obtained a permit from NCIP and Guimbal, Iloilo's local government. Each informant signed informed consent before NCIP staff, legal counsel, and barangay officials. Consent showed they knew the interview's purpose. The researcher scheduled the in-depth interview at the informant's convenience. Eighteen narratives from key informants were analyzed.

Research Instruments

The study employed three research instruments to gather information on the IPs' folk stories: researcher, instrument guide, matrix, and interview protocol.

The researcher played an active listener and observer with the informants. The researcher noted significant events, practices, beliefs, and unique experiences of Ati elders and tribal leaders.

The study interviewed Ati key informants using a researcher-made guide. In the interview guide, informants' oral traditions reflecting their culture, dialect, or vernacular were asked about. The informants told stories in a different genre that reflected their ancestors' history. The researcher prepared the matrix for the content analysis of the oral narratives of the key informants. A matrix was used to organize the transcribed texts, which were later translated into the English language. The interview and observation's verbal narrative were entered into their appropriate cell categories and presented in the summary matrix. Common themes related to culture were looked into.

Data Gathering Procedures

The researcher got permission from the National Commission of Indigenous

People, Region 6 Western Visayas, to study IPs. The researcher visited the Ati and identified key informants to collect IP narratives. After explaining the study's purpose to the informants (Ati elders, tribal leaders, and youth), they signed informed consent. Written consent includes interviewing informants, recording videos, taking photos, and translating Ati vernaculars and narratives. The researcher asked the barangay captain and tribal leader to introduce them to the Ati and get their permission to be study informants. After their approval, a preliminary observation and interview were conducted.

The researcher listened to informant interviews and oral tradition details. Informants told folk tales. Each informant was encouraged to narrate their ancestors' stories or answer interview questions.

Researchers interviewed key informants face-to-face. Five to seven interviews were done at their convenience, given their broom-selling and charcoal-making jobs. NCIP staff and a lawyer triangulated the findings and transcripts. The researcher engaged Ati informants in a talk story to unfold their local culture in the context of their experiences, practices, and beliefs to arrive at their story and oral

traditions. Formal and informal interviews, participant observation, and casual conversations with relatives, friends, and IP elders and youth were used to collect data. Collective indigenous discussion, informal and repetitive questions, storytelling, and emotions are interview techniques. Interviews were recorded and matrix-analyzed.

Ip's Ati stories were recorded, noted, and documented. After interviews and observations, the researcher examined narrative-related documents. As triangulation, the researcher talked to the informants' family members, relatives, friends, and neighbors. Community observation and interviews with other siblings validated the informants' oral traditions.

Data Analysis

The researcher transcribed the interview to study the data. Content and thematic analysis identified themes in Ati-culture narratives. In content analysis, the researcher coded Ati's narrative themes and subthemes. In the thematic analysis, the researcher identified Ati interview themes. The study used realist/essentialist and constructionist paradigms to analyze Ati themes. Both realist/essentialist and

constructionist paradigms were used to analyze Ati themes (Braun & Clarke, 2006: 79 in Vaismoradi, Turunen, & Bondas, 2013). The researcher examined the Ati people's historical knowledge through their cultural values and practices (Camargo-Borges & Rasera, 2013). Thematic analysis identifies, analyzes, and reports themes in data. Vaismoradi et al. (2013) posited that there are four stages of theme development in both content and thematic analysis: initialization, construction, correction, and finalization.

Ethical Considerations

Before collecting data, the researcher obtained free and prior informed consent under RA 8371, the 1997 Indigenous People Act. The researcher got permission from NCIP-Provincial to interview IPs in Guimbal, Iloilo. The interview was approved by calling the Datu, or leader.

RESULTS AND DISCUSSION

The study found Ati folk literature. Ati people had cultural patterns and threads in their narratives that reflected their features, folkways, beliefs, and practices. The themes of Ati oral narratives are danger and bravery, life and survival,

The researcher told them they were key informants for the study. Target informants gave informed consent to be interviewed for oral tradition narratives. The informed consent explains the interview's purpose and flow. These people can choose to help with research, despite possible benefits or risks.

The informants' confidentiality, anonymity, and beneficence, as well as their dignity and fidelity were respected. Informants were told their privacy and confidentiality rights to protect them. Tomaquin (2013 in Salvaelon, 2018) said that when studying an ethnic group, the Indigenous Knowledge System (IKS) should be respected and recorded for posterity and recognition of the community's collective knowledge, which shows their unique cultural identity and puts them at the forefront of the Philippines' uniqueness as a diverse and multi-ethnic society.

feasts and celebrations, faith and devotion, and heroism and resiliency.

Danger and bravery. Life is risky. Unpredictable dangers like snakes and mountain cliffs are present when they hunt for monitor lizards. They use their "anta"

or pet the "mantas" dog, trained for trapping the lizards and serving as a sign if there is danger. The dog can detect the monitor lizard and sense if there are a coming danger, especially poisonous snakes.

"Nakaagi gani ikam nakasugata ki anipi. Pagsulod yamin ki yungib paglagas yamin ki itok." (We also once encountered a poisonous snake when we entered the cave chasing a lizard. We courageously speared the snake's head until we killed it.)

Since life is survival, they face danger with bravery. Their ancient elders showed valor during the war, despite being Japanese captives. The bravery of one Ati elder called 'Merong' was shown during the war. *"Ginsaksihan gid ni Merong kon miya kay pagmatay ki Pilipino ilabi kay mga bisaya. Kay tamaanak igpatomoon o ighaboyin ki babaw kag igbun in ki hapon gamit kay bayoneta. Kay bayoneta kay armas ki Hapon kay punta kutsilyo. Kon kay suldado ki Pilipino igsugata ki Hapon, ig utdan dayi ki ulo."* (Merong had witnessed how the Japanese killed the Filipinos with his two naked eyes. They tossed the children in the air and impaled by spears. Moreover, if the Japanese encountered Filipino soldiers along the way, they behead them.)

Life and Survival. The Ati seek food each day to survive. Nomads with uncertain food supplies They want food and shelter. Extremely poor people live day-to-day. *"Haruson ikam makahamingin."* (We hardly eat.) *"Ki sangka adlaw, mayad ikam makahamangan ki sangka beses, ki panyapon ni."* (In a day, we hardly eat, and if we do, just one meal in the evening.) *"Igsaylo saylo ikam pangeti ki haramanganon, makahimingin tingob imaw ki yami tamaanak. Kai iti ighalin halin ki sangka lugar."* (We, Ati people, constantly move so there is no definite place where you can find us; we do not farm, we look for food, and take care of our children.)

Faith and devotion. Believers Ati culture is rooted in superstition. Their ancestors didn't know God. *"Kato kauna tini iri igpati ki Ginoo. Tini iri kamaan kon kiara igdugok kay kalag. Tini iri igpati ki kalag."* (Long ago, the Atis do not believe that there is a God. They do not know where the souls go, and in the first place, they do not even believe in souls and having one.) They eventually accepted God's existence. Still, they practice indigenous healing, burial, and courtship. *"Ki sapiw ki katre okon salog."* (The deceased is laid on bed or floor.) *"Kay*

yamin patay tini igbalsamarin igbotangan lang ki alkohol kay kiyi baba. Dini magtiner ki sapiw kay namatyan, iglubngin dayon apat ki adlaw ang malawid" "Pagkapatay ki ubayi ko pagkadogmi lubong dayun." (Our dead do not undergo any embalming process. Alcohol is only inserted in the mouth to preserve Ati corpse for a few days usually, four days, and then we bury the dead.)

"Kon paglibing, igkotkot ki madalom, kotkot ga cross kay lungon para dini maghunob. May kwarto gini iyi para dini magbaho, igpotsin lang ki banig, ki tadtad ini kawayan, kay buligan pas an. Sarahi kay ighimoin lungon, kay igpaanin ini kawayan." (During the burial, we dug holes. We put them in a room so they will not stink. We wrap them in sewn mats and bamboo, then we carry them for burial. We use 'bubog' or crystals or broken glass for a casket.)

"Maglubong kauna, hapon kay marayo kauna lakawon ki patyo, apat kilometro, pas- an lang apat ki tao, darwi ki kawayan kag may kalat niki." (Burials are done in the afternoons since the cemetery is far and we need to travel by foot for 4 kilometers. Four men are carrying the body with bamboo to support it and a rope tied around the body.)

Their songs reveal love and compassion, "*Palangga ta gid ika labaw sa mutya.*" (Your crystal tears are all that I care.); "*Ki tagsa kasakit may kaipay gina.*" (For this is a true passion, not ensnared.) Their songs reflect happy, sad, hopeful, and love emotions. Their faith is also revealed in the songs, mainly sung in their church.

Heroism and Resiliency. The Ati show flexibility or resilience in arduous tasks like charcoal making and exotic food hunting, disaster preparation, and intergroup relationships. Despite racial discrimination or offensive name-calling, they are humble and meek. "*Maitom ikam ki hambal pinasahi ikam may ugali ikam ini lain ki iba.*" (We are dark-skinned. We are unique in so many ways). They're proud of their race because of the faith and bravery of their forefathers and ancient elders in war. "*Ginsaksihan gid ni Merong kon miya kay pagmatay ki Pilipino ilabi kay mga bisaya. Kay tamaanak igpatomboon o ighaboyin ki babaw kag igbun in ki hapon gamit kay bayoneta. Kay bayoneta kay armas ki hapon kay punta kutsilyo. Kon kay suldado ki Pilipino igsugata ki Hapon, ig utdan dayi ki ulo.*" (Merong had witnessed how the Japanese killed the Filipinos with his two naked eyes. They tossed the children in the air

and impaled by spears. Moreover, if the Japanese encounter Filipino soldiers along the way, they behead them.)

Despite being unschooled and physically different, they're proud of their race. "*Maroyog kay iti pagboot gini ki ginoo niki ikam.*" (God created us this way according to His plan); "*Kay iti kon tam-an ki raha.*" (Some people say that Ati people are burnt or overcooked due to the color of our skin.) Ati Close family ties help them be resilient.

The Ati as an indigenous group of people showed to have a rich culture imbedded in their narratives. Their pieces of literature can serve as a good and effective springboard for language learning. Integrating the culture in English language teaching will stimulate the students' interest in developing skills in listening, speaking, reading, and writing, including grammar and vocabulary. The culture imbedded in the literary passages may serve as interesting subject while language skills are being taught. While students learn the language skills, they also become more culturally aware which stimulates creativity and imagination. Learning, which is the end in goal of language teaching would be possible if students engage in meaningful situation

where they feel motivated while improving their English skills.

Oral traditions embedded in the ELT curriculum may help students learn about early ethnic groups. Salim (2017) said that students can learn more about the culture, attitudes, beliefs, and values of minority groups if curriculum materials keep the richness of the people's culture, language, and literature.

Indigenous literature texts help basic education students and the public learn about indigenous languages and culture. Jorolan-Quintero (2018) found oral traditions' potential in basic education. Revitalize the Ati language as a cultural component. Language loss disrupts cultural connections. Liebenberg, Ikeda, and Wood (2015) stated that beliefs and cultures are in people's language.

Lavrenteva and Orland-Barak (2015) stress that language use is guided by one's awareness of the culture in which communication takes place; therefore, they should acquire essential socio-cultural orientational knowledge or "master" common rules of inter-personal communication in the given cultural environment. Clariza (2019) emphasized the need to preserve experiences and memories as IP history and way of life records. Losing them means losing

Filipino history. Restoring indigenous peoples' stature and respect is necessary to preserve their knowledge. Children must sustain and preserve their ethnic culture and community, including their history and the people their elders appreciate, so they can pass down the traditions to the next younger generation (Kola et al. in Petrola & colleagues, 2020).

CONCLUSIONS

According to the study, the folk literature of the Ati in Camanggahan Guimbal is genuine and precious. They still practice their unique culture. Their unique and inspiring stories can inspire racial empathy. Despite life's dangers and hardships, the themes reflect their bravery and resilience. Despite discrimination, they're humble. Their virtues reflect good daily living. Learning about their culture will increase appreciation for their race and indigenous healing, leading to more health and wellness discoveries. Therefore, the Ati deserve respect.

Folk literature can improve human understanding and life by explaining educational values and functions. Ati folk literature must be taught in literature classes, even anthropology and sociology. This material will help preserve Ati culture, including the language. This study's results

Educational institutions play a key role in preserving indigenous languages and incorporating local culture into students' spoken and written interactions. This is possible if Ati culture is incorporated into well-designed instructional materials.

could be used in the K-12 Mother Tongue-Based Multilingual Education curriculum (MTB-MLE). The compiled literature will serve as instructional materials for Ati English learners without sacrificing their culture. Ati-culture narratives can teach locals valuable daily behaviors and virtues. Oral literature promotes cultural education. Ati cultural narratives represent the people's history, values, philosophy, and beliefs.

Kinaray-a or Hiligaynon-speaking teachers should include folk literature in their curriculum guides or syllabi. This makes learning literature fun, exciting, thought-provoking, and meaningful, and imparts its values. Ilonggo students and teachers of literature should collect, translate, and analyze Ati folk narratives to determine their usefulness and effectiveness in elementary, secondary, tertiary, and graduate literature teaching. Avoid

prejudice, discrimination, and racism. The government should ensure indigenous peoples' rights under NCIP's leadership. Educational institutions should improve Ati community services to understand their needs and struggles. More research is being

done on Ati's indigenous knowledge and local practices to develop concrete plans and government policies that will improve their lives. government policies that will even more improve the lives of the Ati people, as well.

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