



CULTURAL IDENTITY AND PEDAGOGICAL RELEVANCE: A NEEDS ANALYSIS ON MANSAKA POEM IN ELT CLASSROOMS

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Abstract:

This study sought to assess the level of perceived awareness and need for the integration of Mansaka poetry within ELT among BSED English students, English teachers, and a Mansaka/IP leader through the collection of data from both the initial and subsequent means of data acquisition through an online survey and interview. A researcher-made needs analysis questionnaire was first given to 115 respondents to gain the required quantitative data; then, 2. a more focused sampling of 15 participants was performed to gain qualitative data. The results of both data collection means indicate that, regardless of the level of presumed awareness by each of the groups, the three parties in question were all much aware, aware, or somewhat aware of such Mansaka poems. The secondary findings that emerged as relative to the themes compiled in the substantiated findings are as follows. For example, the fact that the citation for the theme of integration of Mansaka poems in the K-12 curriculum is based upon the integration that the researcher has done based on her advocated efforts to include Mansaka cultural elements into the culture of the Mansakas means that no other integration of reading poems of other cultures to other cultures takes place within the district's learning environment as a result of the K-12 level of education; rather, the findings suggest that such facilitation from the district learning is required for any beneficial learning to be gained by the Mansaka students. Thus, this study concludes that the research provided effective results and legitimate recommendations for the integration of Mansaka poems within the BSED curricula. The recommendations as to how to facilitate such integration include the provision of training to ensure that teachers can effectively facilitate the developmentally appropriate and culturally appropriate resources, as well as ensuring that multimodal and documented resources become available to provide Mansaka students with engaged learning and community involvement opportunities.

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1. Introduction

Considering the international perspective on ESL and EFL teaching, it is clear that sensitization to the socio-cultural aspects of the students has occurred. One of the aspects of this sensitization is the performance of a needs analysis to determine how such socio-cultural considerations can inform decisions about the curricula and the materials used for teaching (Meilyani, Rinalgi, Nandha & Qamariah, 2023). While this is an improvement for numerous ESL and EFL institutions around the world, the reliance on international and decontextualized, Western textbooks is leading to a lack of motivation of these students (Aprianto, 2023).

However, incorporating some of the findings from recent excursions into sensitivity to the localized literature, culture, and languages of the students reveals that localized methodologies have received support from research studies. One such research study indicates that localized methodologies have led to higher levels of student engagement and relevance of the lessons being taught (Caliboso *et al.*, 2025). For instance, there is a considerable amount of research available that explores the development of reading skills through the use of localized reading materials. For instance, Rafael and Tamban (2024) assert that the use of localized English reading materials in Grade 2 proved to be successful in developing the reading skills of these students.

On the other hand, little research has been performed into indigenous poetic forms as they relate to English language teaching (ELT). This is especially true for Davao de Oro and Mansaka communities. The inclusion of Mansaka poems in the ELT curriculum as materials that are culturally relevant to students would increase the interest and engagement of Mansaka students. Furthermore, there does not yet exist a needs analysis to determine in what ways these poems may be useful for English language learners (ELL) as contextualized materials. For instance, what are the needs of BSED English and English teachers? What gaps exist in the available contextualized teaching materials? What do they desire to see implemented within the ELT classroom?

This proposed study will be based on a needs analysis of indigenous Mansaka poems as contextualized teaching materials. The population to be sampled includes 110 BSED English students, four English teachers, one program chair, and 15 interview participants. These disparate sets of participants will be triangulated to discover the deeper motives behind the perceptions of need, lack, and desire for the use of indigenous Mansaka poems as contextualized teaching materials for ELT.

2. Literature Review

2.1 Needs Analysis in ELT

Needs analysis (NA) is one of the most acknowledged components of the development and implementation of a purposeful ELT curriculum. The purpose of conducting a needs analysis is to determine what students know they should be able to do, what they need to be able to do, and to what degree they want to be able to do (i.e. wants) (Nation & Macalister, 2010). The more successful a needs analysis is conducted, the more customized the materials are likely to be to what the students need.

In contemporary literature pertaining to English language teaching, there are some studies that indicate that the materials that were developed without an appropriate needs analysis are lacking in relevance and purpose. For example, one study that investigated the locally developed ELT materials in the context of China found significant variances in the complexity of the texts, the cultural significance of the elements featured in the reading, and the degree of ease with which they were to be used by the learners. According to authors Deng and Wang (2023), the main reason that these locally developed ELT materials failed was the lack of focus on the users of the materials.

Whereas the findings in the Philippine context are not as extensive, one study on needs analysis in the Philippines did lead to findings that were interesting to consider in the context of this study. For example, this descriptive study of students in South Cotabato, Philippines, led to the finding that developing additional ELT materials for a subject like Reading and Writing Skills would be highly useful for students, as the existing textbook was lacking in comparison to the demand for such readers. Thus, although it was not a poetry study, nor exclusively dedicated to ELT, the results of this study still indicated that it was useful to examine such a perceived deficiency, necessity, and want.

2.2 Contextualized/Localized Literature in ELT

The use of localized literature, texts, stories, poems and culturally literatures, has led to successful results in teaching English to students within the confines of the Philippines and Indonesia. As a genre of writing, literature is known to increase the sense of national and cultural identity, engagement with the lessons, and the ability to understand contextual information. For example, within Indonesia, authors Kicha (2023) explored the effects of using local literature to teach integrated language skills and found increased motivation and a sense of meaningfulness from the lessons. The Philippines also reveals similar findings by Caliboso *et al.* (2025), asserting that using literary texts from local literature leads to increased understanding of the lessons by students. Furthermore, an analysis of literature-based performance within groups of younger Filipino students also reveals increased reading performance using localized literary sources (Rafael & Tamban, 2024).

Thus, the fact that these types of findings emerged indicates that using Mansaka poems will lead to the same positive results within the Mansaka-speaking communities.

However, there is limited research regarding studies of poetry and ELT in the context of Mindanao or the Mansaka-speaking communities. Hence, a needs assessment in this area is warranted.

Relatively, the international findings also boast similar success in using these culturally identifiable texts to teach students about their home cultures and the language that they are learning. The use of concepts and contexts that are familiar to students indicates that such language elements become more meaningful and symbolize inclusion. Furthermore, the context-based model, such as the CTL (Contextual Teaching and Learning) model, also indicates that such a model can bridge the gap between specific language learning and contextual understanding.

For example, relative studies in higher education in the Philippines also boast these benefits. Hijastro (2023) utilized contextual materials from regional literature from Bukidnon in the Philippines and saw significant differences in the post-test scores and the students' overall appeal to the content. Even though the specific literature used was not necessarily ELT and literary-based, it is clear from these findings that regional literary efforts can act as cultural bookmarks and lead to the creation of quality compilations of instructional materials. Additionally, Angeles (2022) also reveals similar increased abilities within groups of younger learners when utilizing localized literature findings in Indonesia. Therefore, these findings also suggest that the broader research supports these results as opposed to the relatively-based compilations.

2.3 Poetry and Literary Text in ELT

Although the research in this field is relatively less developed, scholars have begun to gain an understanding of the role and benefits of poetry as a literary component of language learning.

In regard to Indonesia, Hidayat, Andayani, and Rohman (2021) conducted a needs analysis of the effect that incorporating poetry-based material into the curriculum has upon Indonesian learners. The authors determined that for maximum benefit, poetry-based material should be contextual, interdisciplinary, and reflective of what is learned within the lesson plans. While the study relied more on assessing the literary appreciation that students gained, the results do indicate the lack of wants and needs of the learners in regard to creating the best possible learning materials and lessons.

Although there was no direct study performed on indigenous poetry and its effect on Philippine college and university students, other studies on indigenous literature in general provided some support for the effect of incorporating indigenous poetry into the ELT classroom. For example, Caliboso *et al.* (2025) investigated the outcome of assessing indigenous literary works as "cultural tools" that increase student engagement. Though not assessing exclusively for poetry or ELT classroom settings, these findings provided some conceptual support for the connection between Mansaka poetry and second language acquisition.

3. Material and Methods

3.1 Research Design

This is a study that followed a sequential explanatory mixed methods design, conducting both a quantitative and qualitative phase. The quantitative phase used a survey questionnaire to provide an outline of the needs, lacks, and wants of the participants regarding the use of the poems of the Mansaka in the context of an English Language Teaching Curriculum (Creswell & Plano Clark, 2018). The qualitative phase that followed provided further explanation of these findings from the participants' perspective.

As noted in the guidelines for mixed methods studies, this refers to the general tendencies seen in the quantitative data, as the interview findings explore the details behind these general findings (ATLAS.ti guide, 2022). This particular sequence is appropriate for the intentions of the study. First, it was necessary to establish that there was a significant need from the BSED English students and English teachers for the Mansaka IP leader. Then, it was necessary to explore and find out the reasons for such a need.

In addition, the qualitative findings are obtained to explain and elaborate on the quantitative findings. As a result, this justifies the mixed methods approach to interpreting the meaning of the Mansaka poems in the context of an ELT setting.

3.2 Research Instrument

The quantitative phase of the research made use of a researcher-made needs assessment instrument that focused on the three parts of the needs analysis process: the concept of necessities, lacks, and wants (Nation & Macalister, 2010). The items on the instrument used a Likert scale (with 1 indicating strongly disagree and 5 indicating strongly agree) to gauge the level of familiarity that respondents had with Mansaka poems, the integration of such poems into the English classroom, and the necessities that exist in this process.

Thirty (30) students from the BSED department who were not part of the study were used to test the reliability and validity of the instrument. The results of the Cronbach alpha scores for most of the main scales of the instrument obtained values of .70 and above, indicating that the instrument was reliable (George & Mallery, 2020).

Expert assessment of the instrument was also performed. The content experts evaluated the instrument to see if they had any suggestions for improvement. These suggestions necessitated adjustments to the instrument.

For the qualitative aspect of the research, the researcher created an interview guide that was pre-tested on two (2) respondents who were not part of the research sample. The qualitative interview guide and its flow were established before being assessed for potential minor adjustments. All interviews were conducted with the consent of the participants, and the verbatim transcripts of the interviews were used for analysis.

3.3 Participants

The quantitative phase involved 115 responses to questionnaires from 110 BSED English students (Mansaka and non-Mansaka), four English teachers, and one IP leader. As for this subgroup, since it involves sampling of the total population, all members of this subgroup are accessible (no need for snowball sampling, as no one encouraged others to join).

The qualitative phase involved 15 participants who were purposively selected, meaning this subgroup includes ten BSED English students (Mansaka and non-Mansaka) and four English teachers and the IP leader. Due to the lower generalizability that is required in qualitative research, smaller samples are more effective in assessing the experience that has been developed during the research process (Hennink & Kaiser, 2022; Lakens, 2022).

Considering the interconnectedness of the student samples and the teacher stakeholders, it becomes possible to obtain a cross-cultural and cross-linguistic point of view. As the researchers intend to combine individuals with different educational experiences for the same purpose, it is clear that there is potential for differences to emerge from these groups, especially in assessing whether the Mansaka poems for teaching English warrant specific concerns regarding language and culture.

3.4 Data Gathering Procedure

Prior to the data gathering process, permission to conduct the study was secured from the Tribal Chieftain of the Mansaka tribe. The decision to grant permission to conduct the study was made in compliance with the requirements of the FPIC (Free, Prior, and Informed Consent) as provided for by Republic Act No. 8371, the Indigenous Peoples Rights Act of 1997. To this end, an information dissemination was conducted to provide information regarding the purpose of the study, the procedures that would be followed, and the possible benefits of the participants in the study. As a result, the Tribal Chieftain provided a permit and certification to conduct the said study within the locality.

Following the receipt of the tribal permission, ethical clearance was obtained from the Research Ethics Committee of the institution to ensure that the actions and decisions taken would conform to the standards of ethical research.

After the clearances from both the tribal and institutional authorities, the researcher conducted a pilot test of the research-made questionnaire on 30 BSED English students who were not part of the actual research. The intention of this piloting of the questionnaire was to test the reliability of the questionnaire. Based on the feedback from the piloting, the questionnaire was adapted and revised for validity.

The actual administration of the questionnaire was conducted with 115 participants; 110 were BSED English students, four English instructors, and one indigenous leader. The printed and online versions of the questionnaire were distributed to these participants. A one-week period was allowed for the completion of the questionnaire, and follow-up messages were sent to ensure that all participants had completed the questionnaire.

Following the gathering of the survey data, the data with quantitative information were subjected to data cleaning. These data were computed to provide descriptive statistics that would be used for further analysis of the data.

Thus, based on the results of the survey, 15 participants were selected for the qualitative component of this study. The qualitative component included 10 BSED English students (both Mansaka and non-Mansaka students), four English instructors, and one indigenous leader. The decision to include these individuals in the qualitative study was made based on the principle of representativeness from different cultures. Interviews were conducted with each participant, and the length of each interview was between 30 and 45 minutes.

The interviews were audio recorded (with the permission of the participants), and the transcripts of the audio recordings were made. Following the transcription of the interviews, thematic analysis was conducted with a special note made to the three types of coding (open, axial and selective) used to find themes based on sentiments and the participants' experiences.

Finally, the findings of the quantitative and qualitative analyses were compared to provide an extensive interpretation of the results of this research.

3.6 Data Analysis

The author first presents the quantitative findings from the survey questionnaires and then proceeds to provide qualitative interpretations of such findings. This is in accordance with the design suggested by Creswell and Plano Clark (2018), wherein qualitative interpretations and contextualizations are provided to enhance the understanding of the statistical findings obtained from the research phenomenon under investigation.

The data for this qualitative component emerged from the analysis of the survey responses obtained from the participants. The descriptive statistics (mean, standard deviation, frequency) provided an overview of how the participants answered the three main components of the survey: necessities, lacks and wants (Nation & Macalister, 2010). The mean scores indicated that some components of the ELT were perceived as essential, while others were not. The standard deviations indicated the degree of agreement among the participants. The percentages and frequencies provided a general overview of the demographic and sentiment characteristics of the participants regarding incorporating indigenous literature into an ELT context. Related to these descriptive analyses are tests that aim to determine if there are differences between groups (if any) as per the research questions. For example, an independent-samples t-test (or Mann-Whitney U test, if the assumption of normality is not met) can determine if there are differences between two groups, such as students with and without Mansaka backgrounds (Field, 2020).

The quantitative findings also helped to inform the qualitative interview guide. For instance, similar to how the findings from the survey led to the qualitative research questions, the qualitative research questions later informed the construction of the interview guide.

For example, qualitative findings from these interviews are based on the verbatim transcript of interviews conducted with fifteen participants (ten BSED English students with Mansaka and non-Mansaka backgrounds; four English instructors; and one leader of Indigenous Peoples). The author became very familiar with the data. Initially, the author coded the data, then performed axial coding, and finally performed selective coding to explore the themes that emerged from the data.

To establish credibility, the author returned to the participants to verify the deductions that emerged during the qualitative analysis. Additionally, other colleagues reviewed the coding process to check for accurate determinations. Data from the students, teachers, and Indigenous Peoples leaders contributed to triangulating and confirming credible qualitative themes.

The degree of integration between the two methods is apparent in the interpretation of qualitative and quantitative findings. The fact that the findings and quotations from the two methods were found to be similar or different created an intersectional view of the reasons to contextualize certain Mansaka poems for English language teaching. Fetters, Curry and Creswell (2013) state that the integration of qualitative findings and insights into the statistical findings enhances the research. The comparison between the survey and the interview findings adds to the validity of the research conducted.

The integration of findings also led to an all-encompassing approach to the research, as the findings and conceptual framework contributed to the framework created. Additionally, the recommendations based on such findings also contributed to the recommendation for localizing ELT contextual materials to share the appropriate context.

4. Results and Discussion

4.1 Results

4.1.1 Quantitative Phase

This chapter presents findings from the quantitative data collection of the study Cultural Identity and Pedagogical Relevance: A Needs Analysis on Mansaka Poem in ELT Classrooms. The survey was answered by 115 participants from three different sampling populations: IP leader, English teachers and BSED English students (Mansaka and Non-Mansaka). The quantitative data covered (a) the extent of awareness of the sample population about Mansaka poems, (b) the extent of integration of Mansaka poems in the ELT classroom and (c) the needs and challenges in integration.

4.1.2 Awareness on Mansaka Poems

Table 1 shows the level of awareness of stakeholders (IP leader, English instructors, and students) on Mansaka poems.

Table 1: Level of Awareness on Manska Poems

Group	Mean (M)	SD	Interpretation
IP Leader	4.80	—	Very High Awareness
English Instructors	3.00	0.31	Low Awareness
English Students	3.05	0.49	Low to Moderate Awareness
Overall Mean	3.06	0.51	Low to Moderate Awareness

Results showed an apparent knowledge gap among stakeholders. The IP's representative was very familiar with Mansaka poems, but the teachers and students were low to moderately familiar, implying they're not yet included in a more universal syllabus in contemporary trends of teaching and learning when it comes to ELT. Contemporary research corroborate this situation, meaning indigenous forms of such oral lore are not yet included in syllabi unless intentionally taught (Sonza, 2025; Yip, 2024).

4.1.3 Perception on the Integration in English Language Teaching

Table 2 shows the perception of the stakeholders (IP leader, English instructors, and students) on the integration in English Language Teaching of the Mansaka poems.

Table 2: Perception on the integration in English Language Teaching

Group	Mean (M)	SD	Interpretation
IP Leader	4.60	—	Strongly Positive
English Instructors	4.48	0.24	Strongly Positive
English Students	4.46	0.26	Strongly Positive
Overall Mean	4.46	0.26	Very Positive Perceptions

When it came to the appreciation of the Mansaka poems by the stakeholders as a localized approach to learning and teaching English, however, there was no significant difference between the groups. Thus, the nonsignificant difference suggests that the appreciation level remained similarly high, just as it was accessed through the culturally relevant and situated experience. Thus, this aligns with the literature as more localized materials allow for student engagement and identity development (Matiso, 2024; UNESCO, 2022).

4.1.4 Needs and Challenges

Table 3 shows the needs and challenges of the integration of Mansaka poems in English Language Teaching.

Table 3: Needs and Challenges

Group	Mean (M)	SD	Interpretation
IP Leader	4.40	—	Very High Needs
English Instructors	4.31	0.28	High Needs
English Students	4.03	0.34	Moderate to High Needs
Overall Mean	4.04	0.34	High Needs & Challenges

There exists an impressive degree of essentialness and stakeholder interest in which Mansaka poems in ELT are most effectively presented. For the student population, it's not as tremendous within a simplified subcategory, which is understandable since the students don't need as much context, but grasp more of the cultural governance they need and the relations made with less need for acknowledgement and translation. Therefore, for the educators, results support the literature that FPIC and subsequent training for educators and offering and creating culturally validated materials, is the way to go. (Verdida *et al.*, 2024; Bustos-Orosa, 2025).

Table 4: Summary table of all subscales

Subscale	IP Leader	Instructors	Students	Overall Mean	Interpretation
Awareness	4.80	3.00	3.05	3.06	Low overall; high only for IP Leader
Perceptions on Integration	4.60	4.48	4.46	4.46	Very Strong Positive Attitudes
Needs & Challenges	4.40	4.31	4.03	4.04	High Recognition of Needs

For these four populations, however, the information compiled in Table 4 exposes a consistency. Awareness is low for teachers and students, but perceptions of integration are high across the board. Needs and concerns are addressed and acknowledged to a large extent. Therefore, there is great willingness to integrate; however, there are limitations to implementation, awareness, professional development, material development and community support.

4.1.5 Qualitative Phase

While the quantitative findings helped clarify the statistical realities, a better qualitative understanding of the practical realities was assessed using the qualitative part of the study with one IPL, four EI and ten BSED English students. The qualitative part was used to attain phenomenological insights, perceptions and culturally relevant frameworks of interdisciplinary integration that go beyond generic survey question responses through semi-structured interviews (IPL and EI) and a focused group discussion (BES). Participants focused on the cultural and educational relationship, as well as practicality, best explored through perceptions that subtextualize awareness, attitude and practicality of integration within the classroom's four walls. The relative data is analyzed thematically for assessment of relative perceptions that emerge from the narratives. Thus, qualitative findings help triangulate and contextualize quantitative findings.

4.1.6 Awareness on Mansaka Poems

In this part, there were 3 themes identified based on the responses of the participants: cultural custodianship rooted in oral tradition, institutional disconnection and lack of curricular exposure, and curiosity amid limited familiarity among students.

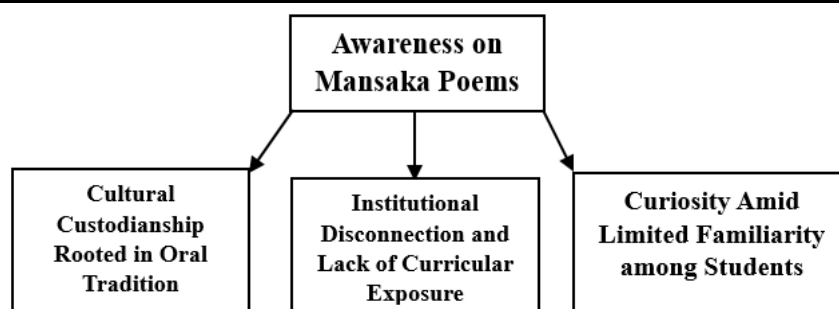


Figure 1: Emerging Themes for the Awareness on Mansaka Poems

Theme 1: Cultural Custodianship Rooted in Oral Tradition

The IP leader's documentation of transcription of the works proves such knowledge to be experiential, performative and socio-extralogical, which corresponds to the quantitative results to justify such extremely heightened levels of awareness. Yet for the IP leader, it's awareness of melody, recitation context, symbolic intent and ritual utility. Yet this does not have to be the same for the teachers and students who acknowledge awareness, but not so much that they themselves have yet engaged with the works on a culturally differentiated level.

This supports UNESCO (2022) and Yip (2024), who claim that this knowledge is not acquired in the classroom but instead through oral tradition and embodied experience. Therefore, this response to what the participants stated, combined with the highest quantitative score, suggests that those within the community who are the custodians have the greatest awareness and should be engaged for curriculum integration endeavors.

Theme 2: Institutional Disconnection and Lack of Curricular Exposure

This theme directly reflects the low to moderate awareness among instructors and students identified in the quantitative phase. All groups point to a common issue: Mansaka poems are not embedded in formal ELT curricula, leading to insufficient exposure for both teachers and learners.

This is where the IP chief's comment is interesting - it's clear someone at the top was disconnected, as indigenous literature hasn't found its way into the curriculum. Teachers' answers confirm da Silva (2024) and Verdidá *et al.* (2024) in that literature courses for teacher training revolve around Western, mainstream novels and fail to acknowledge those from indigenous authors. Students' answers confirm this pattern of institutional denial.

Thus, not knowing such a small percentage is not a bad thing, but instead, due to a lack of curricular inclusion, poorly trained practitioners, and no culturally relevant materials. This falls into the need for curriculum review and teacher professional development to appropriately address the IKSP.

Theme 3: Curiosity Amid Limited Familiarity among Students

Although students' quantitative awareness score was low ($M = 3.05$), the qualitative findings show a strong interest and openness to learning about Mansaka poems. The IP leader's observation that students become more engaged when exposed to culturally relevant material matches this pattern. Instructors also reported that students ask questions and show curiosity whenever indigenous poetry is mentioned.

Relative awareness is high within the Mansaka community yet low within institutionalized classroom settings, and the three themes work together to form an awareness framework. For example, with the theme of cultural stewardship through orality, those most genuinely aware and invested in the stewardship of this heritage are the elders who maintain the poems as they're recited and engaged within the community. Yet the theme of institutional disconnection and curricular omission explains why teachers and students only had low-moderate awareness, for not much is integrated into the school curriculum meaningfully, as Mansaka poems are yet to be put into practical teacher-training or classroom-curricular approaches in the Mansaka region. Still, the theme of interest with limited knowledge shows that students, even teachers, are excited and welcoming when brought into the realm of Mansaka poetic forms. Relative awareness isn't nonexistent in schools; instead, it's underdeveloped. The awareness potential is there, but needs practical collaboration with the community and culturally relevant instructional resources, as well as curricular integration efforts to bridge the awareness gap to render a more widely appreciative atmosphere for indigenous literature for ELT classrooms.

4.1.7 Perception on the Integration in English Language Teaching

The quantitative results showed that everyone responded positively with the IP head ($M=4.60$), teachers ($M= 4.48$), and students ($M= 4.46$), almost to the extent of implementing Mansaka poems in ELT. Likewise, the qualitative data confirmed this heightened level of acceptance and the reasons behind stakeholder implementation enthusiasm. Three themes emerged: (1) a teaching resource based on cultural identity, (2) a functional versatility teaching recognition, and (3) an enthusiastic readiness regardless of minimal awareness.

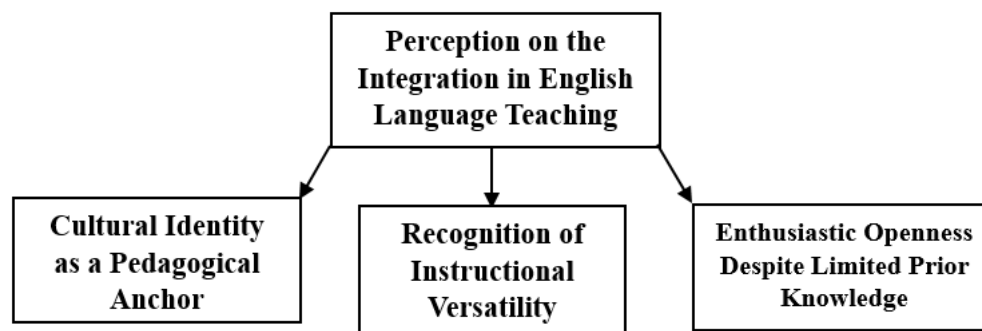


Figure 2: Emerging Themes for the Perception of Integration in English Language Teaching

Theme 1: Cultural Identity as a Pedagogical Anchor

This theme shows that participants view Mansaka poems not merely as instructional materials but as cultural anchors that enrich students' sense of identity. Both the IP leader and instructors highlighted the dual function of the poems, which is to support language learning and to foster cultural pride. Students' statements revealed that culturally grounded lessons feel more relevant and empowering.

Such answers confirm the qualitative findings that substantiate regular perceptions of effectiveness and combine with the literature review from this study, which explored culturally relevant texts to find higher engagement, identity growth and belonging in multilingual environments (Matiso, 2024; UNESCO, 2022). Furthermore, more recent research has found (Riley, 2024) that such indigenous texts make students cultural agents rather than Westernized content consumers. Thus, Mansaka poems are worthwhile teaching texts that make the English learning experience more meaningful, contextualized and affirming.

Theme 2: Recognition of Instructional Versatility

This theme highlights that stakeholders perceive Mansaka poems as highly versatile teaching tools. Instructors emphasized the poems' adaptability for linguistic, interpretive, and affective learning outcomes, like echoing the quantitative findings that showed near-perfect agreement on the usefulness of integration. Students also saw the poems' rhythm and brevity as engaging features that could support learning across listening, speaking, reading, and writing skills.

These feelings align with international studies, which suggest culturally relevant literary selections for better comprehension, vocabulary & word recognition, and higher-order thinking skills (Batista, 2023; Yip, 2024). UNESCO (2022) further states that oral-inspired indigenous selections serve as great texts for phonemic awareness, performative learning, and multimodal learning. Thus, this theme champions the use of Mansaka poems as a culturally rich, teacher-in-charge adaptable literary selection for various purposes.

Theme 3: Enthusiastic Openness Despite Limited Prior Knowledge

Despite limited prior exposure, participants expressed enthusiastic openness to integrating Mansaka poems into ELT. Instructors acknowledged gaps in expertise but were eager to be trained. Students showed genuine interest, emphasizing the novelty and cultural pride associated with learning local literature.

This theme justifies the quantitative results, where awareness levels were incredibly high, although some learners entered with low awareness scores. Such an awareness is corroborated by the research: learners are more likely to express excitement and engagement through culturally relevant materials regardless of their awareness levels (Curran, 2023; Verdida *et al.*, 2024). In addition, Yip (2024) notes that positive perceptions of indigenous resources come beforehand, leading to greater awareness and literacy. Thus, this theme suggests that the application of the Mansaka poems is

extensively based on affective considerations of openness and intention that can be expanded upon through awareness training, resource support, and interdisciplinary facilitation efforts.

2.1.8 Needs and Challenges

In this part, there were 4 themes identified based on the responses of the participants: urgent need for documentation and accessible resources, teacher preparedness and the demand for pedagogical support, ethical imperatives: FPIC cultural accuracy, and community partnership, and translation fidelity and the importance of multimodality.

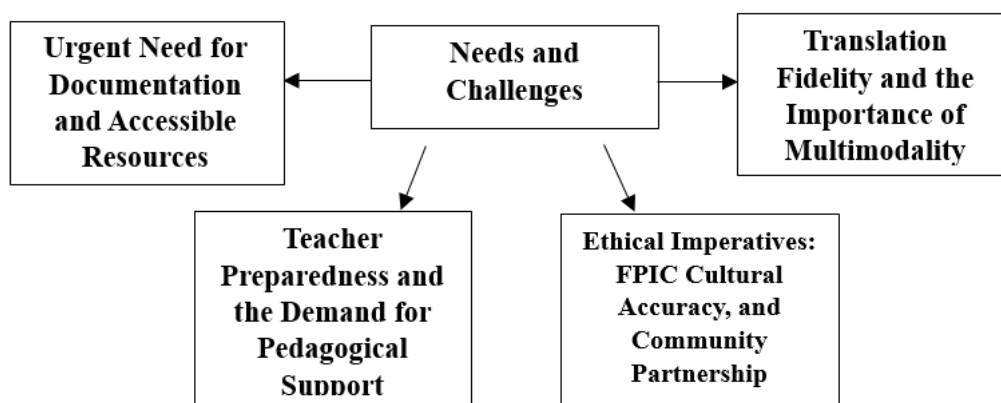


Figure 3: Emerging Themes for Needs and Challenges

Theme 1: Urgent Need for Documentation and Accessible Resources

This theme reflects an urgent call for documentation, directly supporting the quantitative findings that show stakeholders strongly agree on the need for more accessible learning materials. The absence of written anthologies, verified translations, and multimedia resources prevents effective pedagogical use of Mansaka poems.

This aligns with da Silva (2024), who notes that indigenous authorship requires further exploration and compilation before it can ethically be used within permitted education. Likewise, UNESCO (2022) notes that indigenous materials are required for language and culture preservation to render them accessible. The teachers/students comment upon teachable materials, there needs to be something we can depend on for teaching and learning to begin. Together, the answer supports a theme of necessity; without community-sourced materials, there's no hope for curricular inclusion.

Theme 2: Teacher Preparedness and the Demand for Pedagogical Support

Teacher preparedness emerged as a major barrier across all participants, reflecting the high quantitative rating for this subscale.

Teachers admit they're not trained, and Yip (2024) notes that teachers require overt, PD-focused efforts for the ethical use of indigenous materials. From a pupil standpoint, this only adds to the necessity of teacher capacity since whatever is taught will be linked to learner understanding.

This theme implies that mere inclusion is not sufficient, but lesson specific examples, backgrounders for context, discussion intrusions and assessment opportunities. The IP provider is aware and able to suggest collaboration to make this so, putting community elders in a position of co-teaching within the classroom.

Theme 3: Ethical Imperatives: FPIC, Cultural Accuracy, and Community Partnership
Ethical concerns, especially FPIC (Free, Prior, and Informed Consent), were strongly emphasized across all participant groups.

The IP educator's suggestion makes sense because where there is consent and where there is none, and limitations do not exist, there is disorder, and that's what Riley (2024) implies, and Bustos-Orosa (2025) observes when looking at IP that works to too great an extent, no community engagement is not only unwelcome, but also reformative.

In addition, the teacher and the class reached a finding that an ethical awareness of collaborative research was required and cultural authentication. Thus, this theme supports a greater need for community engagement, consent and ethical awareness - it's bigger than just classroom engagement.

Theme 4: Translation Fidelity and the Importance of Multimodality

This theme highlights a major linguistic and cultural challenge: how to preserve meaning and performative quality when translating from Mansaka to English. Participants across all groups emphasized that translation must retain cultural nuance and musicality.

As per UNESCO (2022) and Igarashi (2024), indigenous resources need to be multimodal, text with audio, narration or video to grasp the oral elements. This theme of interconnection suggests that resources need to be more than just a written page - bilingual resources, annotated translations, recorded videos - multimodal resources - these are critical additions. Without them, the poetic nature is lost, and the meaning and beauty are not as graspable.

5. Discussion

This study examined the cultural identity and relevance of including Mansaka poems within the context of ELT classrooms through a needs analysis performed by the IP leader, English teachers, and BSED English students. The research investigated the level of awareness of Mansaka poems, the perception of the integration of these poems into ELT, and the needs and challenges that will emerge once such integration is undertaken. The findings of this research demonstrate that while awareness of Mansaka poems is low among most of the target groups, the perception of the inclusion of such poems into ELT is strongly positive.

The quantitative data collected from all participants indicated that awareness of Mansaka poems is low (IP leader: very high, teachers: low to moderate, students: low to moderate). The qualitative results indicated that this is likely due to the fact that most individuals within the community are unlikely to have been exposed to such knowledge

within formal educational structures; the knowledge is passed down from individual members within the community to others. As such, most individuals are unaware of the existence of such knowledge outside of their communities.

The perception of the integration of Mansaka poems into ELT was found to be consistently and strongly positive across all groups (overall mean: 4.46). The qualitative data led to the understanding that most respondents felt that the inclusion of Mansaka poems would help to develop a sense of cultural identity and that the learning process would be of great interest to the students. Both groups indicated their willingness to participate in the proposed change.

The combination of low awareness and high levels of positive perception of the integration of Mansaka poems into ELT indicates that the most likely reason for the low levels of awareness is that stakeholders are aware of the value that such integration will add to ELT. The low levels of awareness do not indicate a lack of willingness to see such change. Rather, the findings support the suggestion that most stakeholders feel that the addition of indigenous cultural elements to ELT is beneficial to students and teachers alike.

The high levels of needs and challenges that were indicated by stakeholders (overall mean: 4.04) suggest that while the stakeholders are willing to allow for the integration of Mansaka poems as part of the ELT curriculum, there are challenges that will need to be addressed prior to such an integration.

The most urgent need that emerged from the findings of this study was the need for documentation of the Mansaka poems. The lack of written and recorded documentation of Mansaka poems within available resources became clear from the interviews. This finding is consistent with other research studies that suggest that indigenous and local knowledge systems require documentation before they are integrated into formal education systems (da Silva, 2024; UNESCO, 2022).

In addition, the findings of this study also indicated that most teachers will require additional training regarding the handling of indigenous texts. This finding is consistent with the findings of Verdida *et al.* (2024) and Yip (2024), both of whom indicated that training is critical to ensure that indigenous knowledge is treated with care and respect within the classroom.

A third major finding of this study was the need for ethical considerations, specifically regarding the Free, Prior, and Informed Consent (FPIC) that would have to be obtained prior to the documentation of the Mansaka poems. The need for FPIC and for the Mansaka community to become involved in the documentation process reflects the calls by authors such as Bustos-Orosa (2025) and Riley (2024) to ensure that indigenous communities are respected in any research that is conducted within their communities.

The fourth major finding was the need to translate the Mansaka poems into English and to create multimodal resources to support that translation. The suggestion that translating Mansaka into English is likely to lead to a loss of the musical and symbolic elements is supported by other studies, such as Igarashi (2024) and UNESCO (2022).

Furthermore, the suggestion that multimodal resources should be created is also consistent with other findings in the literature, indicating that visual and audio resources can significantly enhance language learning outcomes (da Silva, 2024).

In relation to other similar studies, the findings of this research are both expected and confirm the general trends in existing literature. However, some findings do differ from those suggested in other literature.

The findings of this research generally indicate that Mansaka poems have acknowledged relevance for ELT classroom contexts. However, the findings also indicate that such integration will only be successful if the needs of stakeholders are properly understood and considered in the development of any integration plan.

In the broader context of the field of ELT, this research contributes to existing literature in that it makes clear that integrating cultural identity and language is a mutually reinforcing process.

5. Recommendations

Based on the findings of this present study, the following recommendations can be made to ensure the successful and respectful integration of Mansaka poems into the ELT program.

One of the first recommendations is for efforts to be made and documentation to occur of well-documented, community-based Mansaka poems. This effort would require the involvement of Mansaka elders to ensure that the nuances of the culture are preserved and appropriately reflected in the translated efforts. The documentation of these poems and translated efforts will be crucial to creating bilingual anthologies and resources to teach both teachers and students within the classroom.

Second, efforts should be made to facilitate teacher preparedness. The gaps that exist in many current teacher preparedness programs can be filled through the inclusion of workshops and training. Such training could include sessions on indigenous literary contributions and the creation of multimodal approaches to integrating such literature into ELT classrooms. For instance, Mansaka literature can be incorporated into the courses that prospective teachers complete when they are taking this course to allow them to become more familiar with the type of content that will be required of them to feel confident in various real-world situations. In-service teachers, however, will require greater exposure to such content through professional development.

Third, it is crucial to consider the ethical implications of this documentation and integration. In this specific case, the FPIC process should be required prior to the reading of any Mansaka poem. The school will have to partner with the Mansaka community and form a Memorandum of Agreement (MOA) with them to ensure that both parties understand the role that they will play in the documentation and publishing of these poems. This will ensure that the integration of Mansaka poems into the ELT program is done with respect to the community, with accurately defined and understood expectations of the process.

In addition, the implementation of these efforts into the classroom can begin with the piloting of three or fewer documented and validated poems. In creating multimodal presentations of these poems, such as audio and video recordings, picture story maps, and creative suggestions for creating retellings, the students will be exposed to the utility and nuances of these poetic forms. Furthermore, the integration of activities that are led by the students and focus on various degrees of focus will allow the students to become more capable of relating their experiences to the meanings of the poems.

Finally, institutional and policy backing is required for the implementation of these recommendations. The school administrators and regional offices in charge of education will have to budget towards the financial gains that will be made through such documentation efforts. Moreover, they will have to work to ensure that the institutional goals of the region align with the national movements to mandate IPed in schools.

6. Conclusion

This research aims to investigate the cultural identity and relevance of including Mansaka poems in English Language Teaching (ELT) classrooms through conducting a needs analysis of three different groups of stakeholders: the IP leader, English instructors, and BSED English students. More specifically, the study aims to determine the level of awareness that these stakeholders have of Mansaka poems, the perception that they have of integrating such poems into ELT, and the needs and challenges they foresee in such an effort.

The quantitative results revealed that there is a significant gap in the level of awareness of Mansaka poems. The IP leader has very high levels of awareness ($M = 4.80$), while both English instructors and BSED English students have low to moderate levels of awareness ($M = 3.00$ for instructors and $M = 3.05$ for students), indicating a low to moderate level of overall awareness. The qualitative results substantiated these findings. The level of awareness that exists within this community is based on exposure to and performance of these poems. The IP leader is very knowledgeable about the details of these poems and the context in which they are performed. In contrast, both instructors and students indicated that they have little exposure or connection to these types of performances.

Despite the low level of awareness, the perception of the integration of Mansaka poems into ELT classrooms was generally and strongly positive (overall $M = 4.46$), with no significant differences in perception between the three groups. The qualitative findings helped to explain this result. Most participants expressed that they see the integration of these poems as a way of expressing cultural identity, as well as having a variety of different ways to incorporate these elements into ELT. Furthermore, all expressed that they would be interested in doing so, even with limited knowledge.

The combination of low levels of awareness and high levels of positive perception of the integration of Mansaka poems into ELT is noteworthy. It is possible that these stakeholders are aware of the value of an outcome even if they are unaware of the specific

process that would achieve that outcome. Given the support for such change, one can infer that stakeholders are aware of the importance of cultural representation (UNESCO, 2022; Matiso, 2024). However, unlike other studies that reveal significant challenges to change in this regard, all stakeholder groups expressed enthusiasm for this proposed change.

Despite the strong support for the integration of Mansaka poems, stakeholders also reported high levels of needs and challenges in integrating these poems into the existing ELT framework (overall $M = 4.04$). The most prominent theme was the need for documentation of the poems. This emerges as a critical point given the current lack of written anthologies and multimedia resources on the poems. This finding is consistent with other literature that suggests that indigenous knowledge systems need to be documented to enable their integration into formal settings (da Silva, 2024; UNESCO, 2022).

The second major need that emerged through the interviews concerned teacher preparedness. Many teachers noted that they had little training in working with indigenous texts. As pointed out by Verdida *et al.* (2024) and Yip (2024), teacher training is crucial for effectively integrating indigenous knowledge systems into ELT.

The third major challenge that stakeholders cited involved the ethical considerations of such integration. The emphasis on obtaining Free, Prior, and Informed Consent (FPIC) from the participants and their communities indicates that stakeholders are cognizant of the ethical considerations involved in such an effort. The need for cultural authentication and community involvement is reflective of the current scholarly literature on indigenous communities and the requirement for their collaboration in such endeavors (Bustos-Orosa, 2025; Riley, 2024).

The fourth major theme that emerged was the concern regarding translation and multimodal media. Many stakeholders expressed concerns about the potential loss of musicality and symbolism if the Mansaka poems were translated into English. This finding is consistent with other studies that point out that indigenous knowledge systems are primarily oral-based and resist being translated into other formats (Igarashi, 2024; UNESCO, 2022). This suggests that creating multimodal, audio-based resources will be critical for effective integration of these poems and concepts into ELT.

The combination of quantitative and qualitative findings indicates that the stakeholders of this ELT initiative have a clear awareness of the level of development of the initiative. The majority of stakeholders indicated that they are ready and enthusiastic to see this new initiative developed and implemented. The high level of recognition of the needs of this initiative indicates that stakeholders understand that certain steps need to be taken before any implementation occurs.

In relation to the existing literature, this study confirms the general findings reported by previous studies. It goes a step further, however, to provide support for the suggestion that the integration of culturally relevant materials can significantly increase student engagement with the curriculum. At the same time, the findings also indicate the complexity of that process. The fact that there were no significant differences in the

perception between the different stakeholder groups is consistent with the suggestion in the literature that the local culture and connection to that culture are a key determinant of the level of support generated for such initiatives.

Overall, the findings of this research indicate that there is a recognized relevance of Mansaka poems within the context of ELT and that there is a willingness among stakeholders to see this development to fully realize the relevant and valuable use of these concepts within ELT. However, the findings also make clear that meaningful integration will require both overcoming the identified challenges and meeting the recognized needs of the ELT process.

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Conflict of Interest Statement

The author declares that there are no conflicts of interest regarding the publication of this study entitled “Cultural Identity and Pedagogical Relevance: A Needs Analysis on Mansaka Poem in ELT Classrooms.” The author affirms that the research was conducted in the absence of any commercial, financial, or personal relationships that could be construed as a potential conflict of interest.

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