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Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School

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DEDICATION

I am delighted to dedicate my thesis especially to my husband, son and parents for always supporting me, believing in me and even never abandoning me during the most difficult times of my life. To my son, for walking alongside me throughout this process and understanding that his mom needed to continue her studies in order to fulfil our dreams. I dedicate every effort I have made to them from the depths of my heart.

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Leidy Quinchiguango

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ABSTRACT

Teaching English in intercultural settings requires integrating ancestral knowledge and communicative approaches to strengthen students' identity. This study is grounded in the necessity to overcome oral expression barriers among secondary students by directly connecting instruction to their sociocultural environment. The general objective consisted of designing and implementing a didactic guide based on Kichwa-Otavalo cultural practices as a methodological strategy to enhance English oral production in senior high school students at "Cotacachi High School". This study adopted mixed-methods research, applying surveys to ninety-six students and interviews to two teachers, supported by statistical and thematic analysis. The most relevant results reveal that a significant proportion of students experienced difficulties in oral production due to anxiety-related factors, while demonstrating a high receptivity toward the integration of identity-based content in the classroom. The most relevant conclusions demonstrate that the implementation of this guide, structured through local traditions, festivities, and community knowledge within a Task-Based Learning framework, reduces the affective filter and fosters meaningful and contextualized communication.

Keywords: Task-Based Learning, ancestral knowledge, senior students, oral production, Kichwa-Otavalo cultural practices, identity.

RESUMEN

La enseñanza del inglés en entornos interculturales requiere integrar el conocimiento ancestral y enfoques comunicativos para fortalecer la identidad del alumnado. Este estudio se fundamenta en la necesidad de superar las barreras de la expresión oral en estudiantes de secundaria, conectando directamente la instrucción con su entorno sociocultural. El objetivo general consistió en diseñar e implementar una guía didáctica basada en las prácticas culturales Kichwa-Otavalo como estrategia metodológica para potenciar la producción oral del inglés en estudiantes de último año de bachillerato en la "Unidad Educativa Cotacachi". La investigación adoptó un enfoque de métodos mixtos, aplicando encuestas a noventa y seis estudiantes y entrevistas a dos docentes, con el respaldo de un análisis estadístico y temático. Los resultados más relevantes revelan que una proporción significativa de los estudiantes experimenta dificultades en la producción oral debido a factores relacionados con la ansiedad, al tiempo que demuestra una alta receptividad hacia la integración de contenidos basados en la identidad en el aula. Las conclusiones más relevantes demuestran que la implementación de esta guía, estructurada a través de tradiciones locales, festividades y saberes comunitarios dentro de un marco de aprendizaje basado en tareas, reduce el filtro afectivo y fomenta una comunicación significativa y contextualizada

Palabras claves: Aprendizaje Basado en Tareas, conocimiento ancestral, estudiantes de tercero de bachillerato, producción oral, prácticas culturales Kichwa-Otavalo, identidad.

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INTRODUCTION

Research Context

In contemporary educational contexts, the development of English oral production has become a central goal in foreign language instruction, particularly in multilingual and multicultural settings. In Ecuador, English is taught as a foreign language across all levels of formal education; however, persistent challenges remain in achieving communicative competence, especially in oral skills (Rojas & Villafuerte, 2019). These challenges are more pronounced in rural and intercultural settings, where conventional teaching practices often fail to respond to learners' sociocultural realities (Ministerio de Educación del Ecuador, 2016).

In this broader context, the challenges associated with developing English oral production are particularly evident at Cotacachi High School in Imbabura Province. The student population predominantly belongs to Kichwa-Otavalo communities, whose cultural landscape is characterized by rich ancestral knowledge, oral traditions, rituals, and collective social practices. However, despite this cultural wealth, English instruction at the institution continues to rely largely on decontextualized topics and rigid linguistic structures that are disconnected from students' sociocultural realities. Consequently, learners often perceive English as an abstract and external subject, distant from their everyday experiences, which negatively affects their motivation, classroom participation, and the development of meaningful oral communication (Ministerio de Educación del Ecuador, 2021).

Current research in language education emphasizes that oral production develops more effectively when learners engage in communicative tasks connected to their cultural identity and everyday experiences (Kramsch, 2019; Cummins, 2021). Task-centered and culturally responsive approaches allow students to express ideas more freely, negotiate meaning, and develop confidence in speaking. Within this framework, integrating Kichwa-Otavalo cultural practices into English instruction offers a promising pathway to transform traditional teaching and promote meaningful oral interaction.

This study proposes the incorporation of culturally grounded activities—such as community rituals, agricultural practices, traditional celebrations, and oral narratives—as pedagogical strategies to foster English oral production. Such an approach aligns with culturally responsive pedagogy, and according to Gay (2018), it recognizes learners' cultural backgrounds as assets rather than obstacles in the learning process.

Research Problem

The central problem addressed in this research is the limited development of English oral production skills among senior high school students at Cotacachi High School, located in the Cotacachi canton of Imbabura Province. Despite the institutional efforts to comply with national English language standards, students continue to demonstrate significant difficulties in expressing ideas orally in English in a coherent, fluent, and meaningful manner. These limitations are particularly evident in spontaneous communication tasks that require sustained interaction, negotiation of meaning, and contextualized language use.

Classroom observations and preliminary diagnostic assessments reveal that one of the principal underlying causes of this problem is the lack of relevance and contextualization of the topics commonly used in English instruction. Teaching practices tend to privilege decontextualized content and prescriptive linguistic structures, which restrict opportunities for authentic oral interaction and fail to stimulate meaningful communication. As a result, students struggle with limited lexical resources, insufficient grammatical accuracy, and weak discourse organization, leading to fragmented and disjointed oral messages that hinder effective communication.

Additionally, most students experience a marked sense of disconnection when engaging with topics that are unrelated to their cultural background and lived experiences. This disconnect often manifests low motivation, reduced participation, and limited willingness to communicate in the target language. The problem is further exacerbated by the widespread reliance on direct mental translation from Kichwa or Spanish into English, a practice that interferes with the development of automaticity and natural speech production. Consequently, oral communication becomes a cognitively demanding process that reinforces anxiety and inhibits fluency.

Within this context, the absence of culturally responsive pedagogical approaches constitutes a critical gap in English language instruction. Integrating Kichwa-Otavalo cultural practices—such as oral traditions, rituals, agricultural activities, and community-based knowledge—into English teaching emerges as a promising strategy to address these challenges. By situating language learning within culturally meaningful frameworks, students are more likely to develop interest, motivation, and confidence, thereby enhancing oral communication and fostering deeper engagement with the learning process (Heras & Mayorga, 2025). This research, therefore, highlights the urgent need to implement culturally relevant educational models that promote effective and functional oral production in intercultural educational settings.

Justification

This research is of significant academic, pedagogical, and social relevance, as it addresses a persistent challenge in English as a Foreign Language (EFL) instruction: the development of oral communicative competence in culturally diverse contexts. In an increasingly globalized world, English proficiency has become an essential tool for personal, academic, and professional development, particularly for students in marginalized or rural communities who seek broader opportunities beyond their local context (Hamid, 2020). Within this framework, oral communication stands out as a critical skill that enables learners to participate actively in global, academic, and intercultural exchanges.

From an educational perspective, this study is justified by its emphasis on culturally responsive teaching. The integration of Kichwa-Otavalo cultural practices into English instruction not only aims to improve linguistic outcomes but also contributes to the recognition and validation of students' cultural identities. By aligning learning content with learners' sociocultural realities, the study promotes a more inclusive, respectful, and meaningful educational experience, which has been shown to enhance motivation, engagement, and academic performance (Baracheta, 2024).

Moreover, this research responds to the need for innovative pedagogical strategies that move beyond traditional grammar-centered approaches. By incorporating cultural practices into communicative tasks, the proposed strategy encourages students to focus on meaning-making rather than rote memorization of grammatical forms. Activities grounded in real-life cultural contexts—such as rituals, indigenous ceremonies, agricultural cycles, and oral storytelling—create authentic communicative situations that support the natural development of oral skills while fostering cultural awareness and pride.

The direct beneficiaries of this study are the senior students of Cotacachi High School, who are expected to achieve measurable improvements in English oral production while simultaneously strengthening their Kichwa-Otavalo cultural identity. Indirect beneficiaries include English teachers, who will gain access to a culturally grounded pedagogical guide, and the educational institution itself, which may adopt more inclusive and context-sensitive teaching practices. Beyond the school setting, the local community also benefits, as the integration of cultural knowledge into formal education contributes to the preservation and transmission of ancestral practices (Hossain, 2024).

Impacts

The anticipated impact of this study extends across pedagogical, institutional, and sociocultural dimensions. At the pedagogical level, the research is expected to contribute to improved English oral production by fostering meaningful interaction, increased student participation, and greater communicative confidence. The findings may serve as a valuable reference for EFL educators seeking to implement culturally responsive methodologies in intercultural and multilingual contexts.

At the institutional level, the study provides empirical evidence supporting the integration of local culture into language curricula, potentially informing curriculum design and teacher training programs. The proposed approach aligns with broader educational goals related to intercultural education, equity, and inclusion, reinforcing the role of schools as spaces that value diversity and promote social cohesion.

At the community level, the incorporation of Kichwa-Otavalo cultural practices into English instruction contributes to cultural empowerment and identity affirmation. Through culturally grounded communicative activities, students engage in meaningful dialogue that bridges local knowledge and global language use, fostering a sense of belonging and continuity across generations. In this way, the study supports not only language development but also the preservation and appreciation of cultural heritage, positioning education as a transformative force within the community (Procel et al., 2023).

OBJECTIVES

General Objective

To integrate Kichwa-Otavalo cultural practices as an intercultural pedagogical strategy to enhance English oral production among senior high school students at Cotacachi High School.

Specific objectives

- To identify factors that influence the development of English oral communication skills among senior high school students.
- To analyze selected Kichwa-Otavalo cultural practices for their relevance and applicability in the design of a pedagogical teaching guide.
- To develop a teaching guide that integrates Kichwa-Otavalo cultural practices to strengthen English communicative competence within intercultural educational contexts.

CHAPTER I: THEORETICAL FRAMEWORK

The theoretical framework of this study provides the conceptual and epistemological foundations that support the analysis of English oral production development through culturally responsive pedagogy. It brings together key theories of language learning, communicative competence, and intercultural education to explain how learners acquire oral skills in meaningful, socially situated contexts. Rather than viewing language learning as an isolated cognitive process, this framework adopts a holistic perspective that recognizes language as a social practice shaped by culture, interaction, identity, and community participation.

In intercultural and multilingual settings, such as those found in Indigenous communities in Ecuador, traditional approaches to English language teaching often fail to address learners' cultural realities and communicative needs. Consequently, there is a growing need for pedagogical models that integrate learners' cultural knowledge as a central component of instruction. This chapter responds to that need by grounding the study in theories and approaches that emphasize interaction, contextualized meaning-making, and learner agency. These perspectives provide a robust foundation for understanding how English oral production can be enhanced through culturally meaningful tasks that reflect students' lived experiences.

Accordingly, the theoretical framework is structured to progressively connect language learning theories with pedagogical approaches and cultural practices. It begins with an overview of constructivist and sociocultural theories that explain how language is learned through interaction and cultural mediation. It then addresses communicative and intercultural competence as essential outcomes of oral language development. Finally, the framework examines Task-Based Learning as a methodological approach that operationalizes these theories in classroom practice and supports the integration of Kichwa-Otavalo cultural practices as authentic communicative tasks. This theoretical alignment establishes the foundation for the research design and pedagogical proposal presented in subsequent chapters.

1.1. Language learning theories

Language learning constitutes a central dimension of human communication and social interaction and has evolved in parallel with historical, cultural, and educational transformations. Contemporary applied linguistics recognizes that language learning is not merely a cognitive process, but a socially situated activity deeply connected to identity, culture, and community (Kramsch, 1993; Norton, 2013). As a result, numerous linguistic and psychological theories have emerged to explain how languages are acquired and how educational environments can be designed to support meaningful learning.

Within the field of second and foreign language education, particular emphasis has been placed on theories that foreground social interaction, cultural mediation, and contextualized meaning-making. These perspectives are especially relevant for intercultural and multilingual settings, such as those found in Indigenous communities, where language learning is inseparable from learners' cultural knowledge and lived experiences. Accordingly, this study draws primarily on constructivist and sociocultural theories, as they provide a solid epistemological foundation for integrating Kichwa-Otavalo cultural practices into English oral production.

1.1.1. Constructivist theory in language learning

Constructivism posits that learners actively construct knowledge through interaction with their environment rather than passively receiving information (Piaget, 1970). In the context of language learning, this theory emphasizes that students develop linguistic competence by engaging in meaningful tasks, experimenting with language, receiving feedback, and refining their hypotheses about how the language works.

From a constructivist perspective, errors are not viewed as failures but as indicators of cognitive development and learning progress. This view aligns with communicative language teaching, where learners are encouraged to use the target language for authentic purposes, even if their production is not yet accurate (Lightbown & Spada, 2013). Furthermore, constructivism promotes collaborative learning environments, as interaction with peers enables learners to negotiate meaning, co-construct knowledge, and develop communicative confidence.

In culturally diverse classrooms, constructivism recognizes students' cultural backgrounds as essential resources for learning. Learners' prior knowledge, beliefs, and experiences become the foundation upon which new linguistic knowledge is built. This principle is particularly relevant to the present study, as Kichwa-Otavalo cultural practices provide meaningful contexts that facilitate the construction of English oral production.

1.1.2. Sociocultural theory of Lev Vygotsky

The sociocultural theory developed by Lev Vygotsky emphasizes that cognitive development and learning occur through social interaction and cultural mediation (Vygotsky, 1978). According to this theory, language functions both as a tool for communication and as a mediating instrument for thought. Learning is therefore inseparable from the cultural, historical, and social contexts in which it takes place.

A key concept within sociocultural theory is the Zone of Proximal Development (ZPD), which refers to the distance between what learners can accomplish independently and what they can achieve with guidance or collaboration. In language learning, this concept highlights the importance of interaction, scaffolding, and meaningful support provided by teachers and peers.

In Indigenous and intercultural educational settings, sociocultural theory underscores the value of cultural tools—such as oral narratives, rituals, and collective practices—as mediators of learning. Integrating Kichwa-Otavalo cultural practices into English instruction allows students to engage in learning activities that resonate with their worldview, thereby fostering deeper engagement and more effective oral communication.

1.2. Communicative competence

Communicative competence is a foundational concept in applied linguistics and language pedagogy. It originated as a response to Chomsky's notion of linguistic competence, which focused primarily on grammatical knowledge, by emphasizing the social and functional dimensions of language use (Hymes, 1972).

Communicative competence encompasses several interrelated components:

- **Linguistic competence**, including grammar, vocabulary, phonology, and spelling;
- **Sociolinguistic competence**, which involves the appropriate use of language according to social and cultural norms;
- **Pragmatic competence**, related to achieving communicative purposes effectively;
- **Discourse competence**, referring to the ability to produce coherent and cohesive spoken or written texts;
- **Strategic competence**, which enables learners to overcome communication breakdowns through strategies such as paraphrasing, clarification, and non-verbal support (Canale & Swain, 1980).

These components are essential for developing oral production, as effective speaking requires not only accuracy but also contextual appropriateness, coherence, and interactional skill.

1.2.1. Intercultural Communicative Competence

Intercultural Communicative Competence (ICC), developed by Byram (1997), expands the notion of communicative competence by integrating cultural understanding and critical awareness. ICC involves the ability to communicate effectively and appropriately with individuals from different cultural backgrounds while maintaining respect for one's own cultural identity.

ICC includes attitudes of openness and curiosity, knowledge of social groups and cultural practices, skills of interpreting and relating cultural phenomena, skills of discovery and interaction, and critical cultural awareness (Byram, 1997). In EFL contexts, ICC is particularly relevant, as learners use English as a means of intercultural communication rather than as a reflection of a single native culture.

For Kichwa-Otavalo students, ICC enables the development of English oral production while valuing and expressing their ancestral identity. By integrating cultural practices into language instruction, students are empowered to share their worldview, engage in intercultural dialogue, and develop respect for cultural diversity without abandoning their own values.

1.3. Approaches and methods to enhance oral production

Several pedagogical approaches support the development of oral production in EFL contexts. Among the most relevant to this study are Communicative Language Teaching, Project-Based Learning, Cooperative Learning, Gamification, and Task-Based Learning. These approaches emphasize interaction, collaboration, and meaningful language use, aligning closely with intercultural and constructivist principles (Richards, 2006).

Table 1

Methods and Approaches

Methods and Approaches	Characteristics
Communicative Language Learning	It focuses on the integration and development of students' ability to communicate in real-life situations. It emphasizes the use of materials and activities that promote interaction and communication between students and teachers to achieve

	improved learning by using them meaningfully within the classroom. It can help students develop fluency and accuracy in the target language and, in turn, support students in improving their understanding of the culture. By exploring cultural practices, students become more culturally competent communicators in multiple contexts.
Project-Based Learning	It seeks to involve students in both real-life and meaningful projects so that they learn through experience and practice. Develop skills and competencies that allow you to solve real-life problems. It promotes the development of skills such as critical thinking, creativity, communication, and problem-solving.
Cooperative Language Learning	Language is considered a fundamental tool for creating social interactions. The teacher acts as a facilitator in learning. Create an active and positive learning environment. It focuses on collaborative and cooperative work. This teaching method allows for more natural second language acquisition by providing engaging activities that promote interaction in pairs and groups.
Gamification	Games help students practice language skills in a more interactive style. This approach to learning is more student-centered. Activities in games that add cultural elements make lessons more meaningful.
Task-Bases Learning	It is centered on the completion of meaningful and goal-oriented tasks that reflect real-life language use.

	Tasks serve as the core unit of planning and instruction, rather than isolated grammar structures. It promotes authentic communication, negotiation of meaning, and learner interaction. It supports the development of oral production through contextualized use of vocabulary, grammar, and pronunciation. It encourages learner autonomy and collaboration while integrating cultural content as authentic communicative tasks.

Note: Taken from Richards (2006), Ellis (2003), Willis & Willis (2007).

1.3.1. Rationale for the selection of Task-Based Learning

Although multiple pedagogical approaches contribute to the development of oral production in EFL contexts, not all are equally suited to addressing the specific linguistic, cultural, and contextual needs of learners in intercultural educational settings. Approaches such as Communicative Language Teaching, Project-Based Learning, Cooperative Learning, and Gamification emphasize interaction and learner engagement; however, they often function as broad frameworks that require additional methodological structures to ensure systematic oral language development.

In contrast, Task-Based Learning (TBL) offers a more precise and operationalized pedagogical model in which communicative interaction is not merely encouraged but is essential for task completion. TBL provides a clear structure that integrates meaning-focused communication, learner collaboration, and contextualized language use within a coherent instructional cycle. This makes it particularly suitable for developing oral production, as learners are required to use English purposefully to achieve specific outcomes rather than to practice language in isolation.

Furthermore, TBL aligns closely with sociocultural and constructivist perspectives on learning, which emphasize knowledge construction through social interaction and culturally situated experiences. This alignment is especially relevant in contexts such as Cotacachi High School, where students' cultural practices, oral traditions, and communal knowledge constitute valuable pedagogical resources. Unlike other approaches, TBL allows these cultural practices to be transformed directly into communicative tasks—such as storytelling, ritual description, and procedural explanations—thereby ensuring both linguistic development and cultural relevance.

For these reasons, Task-Based Learning is selected as the guiding methodological framework for this study, as it offers a structured, learner-centered, and culturally responsive approach that effectively supports the development of English oral production within an intercultural context.

1.4. Task-Based Learning

Task-Based Learning (TBL) is a learner-centered pedagogical methodology in which language learning is organized around the completion of meaningful, goal-oriented tasks that reflect real-world communicative practices. Rather than focusing primarily on the explicit teaching of grammatical forms, TBL prioritizes the use of language as a tool for communication, problem-solving, and interaction. In this approach, tasks constitute the central unit of planning, instruction, and assessment in language teaching (Ellis, 2003; Willis & Willis, 2007).

Within TBL, language is learned through purposeful use, as learners engage in tasks that require them to negotiate meaning, express ideas, and achieve communicative outcomes. This emphasis on meaning-focused interaction facilitates the natural development of oral communication skills, particularly fluency and pragmatic competence. As learners work to complete tasks, they draw upon their existing linguistic repertoire, experiment with new forms, and refine their language through interaction and feedback (Nunan, 2004).

From a pedagogical perspective, TBL shifts responsibility for learning toward students, positioning them as active agents who participate in decision-making processes related to content, language choice, and task outcomes. Learners are encouraged to explore multiple strategies and solutions, which fosters autonomy, critical thinking, and communicative confidence. Consequently, TBL promotes experiential learning through authentic activities, making it particularly effective for enhancing English oral production in culturally diverse and context-sensitive learning environments.

1.4.1. Impact of Task-Based Learning on student motivation and learning

One of the most widely recognized strengths of Task-Based Learning is its positive impact on student motivation and engagement. Unlike traditional teacher-centered methodologies, where learners often assume passive roles, TBL places students at the center of the learning process and actively involves them in meaningful communication (Skehan, 1998).

By engaging learners in tasks that are relevant to their real-life experiences and sociocultural contexts, TBL fosters intrinsic motivation and sustained participation. When

tasks are contextualized and culturally meaningful, learners perceive language learning as purposeful rather than abstract, which increases their willingness to speak and interact in the target language (Ellis, 2017).

Moreover, TBL promotes collaborative learning through pair and group work, encouraging teamwork, peer interaction, and shared problem-solving. These collaborative dynamics reduce anxiety associated with oral production and create supportive learning environments in which learners feel more confident expressing themselves. As students actively participate in communicative tasks, they develop not only linguistic competence but also transferable skills such as negotiation, cooperation, and critical reflection, which are essential for lifelong learning.

1.4.2. The role of the teacher and the student in Task-Based Learning

Task-Based Learning redefines traditional classroom roles, transforming both teachers and students into active participants in the learning process. This methodological shift aligns with constructivist and sociocultural theories, which emphasize interaction, mediation, and learner agency in language development.

Teacher role

In a TBL framework, the teacher functions primarily as a facilitator, guide, and mediator of learning rather than as the sole transmitter of knowledge. Teachers are responsible for designing tasks that align with learners' linguistic levels, needs, and cultural backgrounds; establishing clear communicative objectives; and creating supportive environments that encourage meaningful interaction (Willis, 1996).

Additionally, teachers provide scaffolding throughout the task cycle by offering guidance, monitoring learner interaction, and supplying linguistic support, when necessary, without interrupting communicative flow. A crucial responsibility of the teacher is to maintain a focus on meaning during task performance, while addressing linguistic form during post-task stages. Teachers also encourage learner reflection and self-assessment, promoting awareness of both communicative effectiveness and areas for improvement.

Student role

Students assume a central and active role in Task-Based Learning. They are the primary agents responsible for completing tasks, making linguistic choices, negotiating meaning, and collaboratively constructing knowledge. Learners are encouraged to draw

upon their prior knowledge and cultural experiences, selecting appropriate linguistic resources to achieve communicative goals.

Through task participation, students develop autonomy, as they make decisions regarding language use, strategies, and task outcomes. This active engagement fosters responsibility for learning and increases opportunities for authentic oral production. As learners face communicative challenges, they are motivated to experiment with language, take risks, and refine their oral skills in meaningful contexts.

1.4.3. Definition of a task

Within the Task-Based Learning framework, a task is defined as a communicative activity that requires learners to use the target language to achieve a specific outcome, with primary attention given to meaning rather than form (Ellis, 2003). According to Willis (1996), a task is goal-oriented, outcome-based, and grounded in real-life language use.

A communicative task typically involves learners in processes such as exchanging information, solving problems, expressing opinions, or making decisions. These activities simulate authentic language use and provide opportunities for negotiation of meaning, which is fundamental for language acquisition. Tasks are therefore considered essential pedagogical tools that support effective language learning across diverse learner profiles and learning styles (Shehadeh, 2014).

1.4.4. Stages of Task-Based Learning

Task-Based Learning follows a structured pedagogical sequence that guides learners from preparation to performance and reflection. This sequence is commonly organized into three main stages: pre-task, task cycle, and post-task (Willis, 1996). In the context of this research, these stages are applied to enhance English oral production through the integration of Kichwa cultural practices.

- **Pre-task Stage**

The pre-task stage aims to introduce the topic, establish the context, and activate learners' prior knowledge. During this phase, teachers provide background information, model the task, and introduce relevant vocabulary or expressions. This stage is particularly important for generating interest and motivation, as well as reducing cognitive and linguistic load during task performance.

In intercultural contexts, the pre-task stage also serves to foreground cultural knowledge, allowing students to connect the task with their own traditions, experiences, and worldview.

- **Task Cycle**

The task cycle constitutes the core of TBL and includes three sub-stages: task, planning, and report.

Task:

Learners work collaboratively in pairs or groups to complete the communicative task. The focus is on meaning, interaction, and achieving the task outcome. The teacher monitors and provides support without excessive correction, creating a low-anxiety environment that encourages oral production.

Planning:

After completing the task, learners prepare to present their outcomes. This stage allows students to organize ideas, rehearse language, and refine their oral production. The teacher offers feedback and guidance to improve clarity, accuracy, and coherence.

Report:

Learners present their results to the class. This stage provides authentic speaking opportunities and encourages reflection on both content and language use. Discussion and peer feedback further enhance communicative competence.

- **Post-task Stage: Language Focus**

The post-task stage emphasizes reflection and linguistic analysis. Learners examine language forms that emerged during task performance, focusing on grammar, vocabulary, pronunciation, and intonation. The teacher guides learners through analysis and controlled practice activities to consolidate learning.

This stage reinforces accuracy while maintaining relevance, as linguistic elements are derived from learners' own communicative experiences and cultural content.

1.4.5. Types of Tasks in Task-Based Learning

Several task types have been identified as particularly effective for promoting oral interaction and linguistic development (Willis & Willis, 2007):

- **Information-gap tasks:** Learners exchange information to complete a task, encouraging spontaneous oral interaction and fluency.
- **Reasoning-gap tasks:** Learners analyze information, infer meaning, or solve problems, fostering higher-order thinking and extended oral discourse.
- **Opinion-gap tasks:** Learners express and justify personal viewpoints, promoting critical thinking, interaction, and pragmatic competence.

These task types are especially effective when embedded in culturally meaningful contexts, as they encourage learners to articulate perspectives rooted in their own experiences.

1.4.6. Advantages of Task-Based Learning for the development of sral Skills

Task-Based Learning offers multiple pedagogical advantages for the development of oral skills in EFL contexts. It increases learner motivation by promoting authentic communication, enhances fluency through sustained interaction, and supports communicative competence by integrating linguistic, pragmatic, and sociocultural dimensions of language use (Ellis, 2017).

Furthermore, TBL fosters collaborative learning, learner autonomy, and confidence, while reducing anxiety associated with speaking. Because tasks simulate real-life situations, learners are better prepared to use English beyond the classroom. When tasks are culturally contextualized, as in this study, they also promote intercultural awareness and identity affirmation, making oral production both meaningful and empowering.

1.5. English oral production from a Task-Based and Intercultural Perspective

English oral production is a central component of communicative competence and a fundamental objective in contemporary foreign language education (Guevara-Betancourt & Flores, 2018). Within Task-Based Learning (TBL), oral production is not treated as a secondary outcome of language instruction but as the primary medium through which learning occurs. Learners develop oral competence by engaging in meaningful, goal-oriented

tasks that require the use of language to negotiate meaning, solve problems, and achieve communicative outcomes.

Dewan and Sharma (2025) emphasize that oral communication is a productive skill essential for effective human interaction, as it enables learners to apply linguistic knowledge in authentic situations. In intercultural and multilingual contexts, such as Indigenous educational settings, oral production also functions as a vehicle for cultural expression, identity affirmation, and social participation. Therefore, the development of oral production through culturally situated tasks allows learners to use English not as an abstract system, but as a communicative tool connected to their lived experiences.

From an intercultural perspective, oral production gains further relevance as it supports learners in articulating their cultural knowledge, traditions, and worldviews in the target language. When tasks are designed around culturally meaningful content—such as Kichwa-Otavalo practices, rituals, and collective activities—students are more likely to engage actively in oral interaction, increasing both communicative effectiveness and cultural relevance.

1.5.1 Oral production sub-skills within Task-Based Learning

Oral production is a multidimensional construct composed of several interrelated sub-skills that operate simultaneously during communication. Within TBL, these sub-skills are developed implicitly through task performance rather than through isolated instruction. As noted by Svetlana (2023), effective oral communication emerges from the dynamic integration of lexical, grammatical, phonological, and fluency-related competencies.

- **Vocabulary in meaningful tasks**

Vocabulary development in TBL occurs through exposure to contextually embedded language during task completion. Learners acquire and expand vocabulary as they engage in tasks that require them to describe, explain, narrate, and discuss culturally relevant topics. In intercultural settings, vocabulary acquisition becomes more meaningful when lexical items are connected to students' cultural practices and daily experiences, facilitating retention and active use.

Limited vocabulary restricts learners' ability to participate fully in tasks; therefore, tasks must be designed to recycle key lexical items naturally, allowing students to negotiate meaning and expand their lexical repertoire through interaction.

- **Grammar as Functional Support for Communication**

Within a task-based framework, grammar is approached as a functional resource rather than as an end in itself. Learners focus primarily on meaning during task performance, while grammatical accuracy is addressed during post-task reflection and language focus stages. This approach reduces anxiety and encourages spontaneous oral production.

Grammatical competence supports clarity and coherence in spoken discourse, particularly when learners are required to explain processes, recount events, or present cultural practices. Functional grammar instruction, embedded in meaningful tasks, allows learners to refine their oral expression without interrupting communicative flow.

- **Pronunciation and intelligibility in Intercultural communication**

Pronunciation plays a critical role in ensuring intelligibility during oral interaction. In TBL, pronunciation is developed through repeated exposure to spoken input and active participation in communicative tasks. Features such as stress, intonation, and rhythm are reinforced as learners interact with peers and present task outcomes.

In Indigenous and multilingual contexts, pronunciation instruction should prioritize intelligibility rather than native-like accuracy. This approach supports learners' confidence and acknowledges the legitimacy of diverse linguistic identities, aligning with intercultural education principles.

- **Fluency through Sustained Task Interaction**

Fluency is one of the most visible outcomes of task-based instruction. It develops through sustained opportunities for spontaneous speech, peer interaction, and collaborative problem-solving. TBL provides learners with low-anxiety environments in which fluency can emerge naturally as they focus on task completion rather than linguistic perfection.

Fluent oral production allows learners to maintain coherence, express ideas logically, and engage listeners effectively—skills that are essential when communicating cultural narratives and experiences in English.

1.6. Challenges in Oral Production and the role of Culturally Responsive tasks

Despite its importance, oral production presents significant challenges in EFL learning, particularly in intercultural and rural contexts. Linguistic barriers such as limited vocabulary, grammatical inaccuracy, and pronunciation difficulties often hinder students' oral performance. These challenges are exacerbated by affective factors, including fear of making mistakes, anxiety, and low self-confidence.

Mahbub and Hadina (2021) highlight that cultural distance between instructional content and learners' realities can intensify these difficulties. When students are required to speak about unfamiliar or culturally irrelevant topics, their motivation and participation decrease, limiting opportunities for oral practice.

Task-Based Learning, when combined with culturally responsive pedagogy, offers a viable solution to these challenges. By integrating Kichwa-Otavalo cultural practices into communicative tasks, learners engage in familiar, meaningful content that reduces anxiety and fosters confidence. Such tasks create supportive learning environments where oral production develops naturally, reinforcing both linguistic competence and cultural identity.

Table 2

How Kichwa practices function as TBL tasks

Kichwa cultural practice	Type of TBL task	Oral skill developed
Ancestral storytelling	Narrative / opinion-gap task	Fluency, coherence
Ritual descriptions	Information-gap task	Vocabulary, accuracy
Festivities (Inti Raymi, Pawkar Raymi)	Report / presentation task	Pronunciation, discourse
Traditional gastronomy	Procedural task	Functional language
Agricultural practices	Reasoning-gap task	Interaction, negotiation

Note: Own elaboration

The integration of Kichwa-Otavalo cultural practices aligns coherently with the principles of Task-Based Learning (TBL), as both approaches emphasize meaningful communication, learner-centered interaction, and the use of authentic contexts for language use. In TBL, learning is organized around the completion of communicative tasks that reflect real-world purposes; similarly, cultural practices such as ancestral narratives, rituals, agricultural activities, and community celebrations provide naturally meaningful tasks that require learners to negotiate meaning, collaborate, and produce oral language. By engaging students in culturally situated tasks—such as narrating legends, describing traditional ceremonies, or explaining ancestral knowledge—English becomes a functional tool for communication rather than an abstract academic subject. This alignment not only enhances

oral production but also reinforces intercultural communicative competence, as learners use the target language to express their identity, interpret cultural meanings, and participate actively in socially relevant interactions.

1.7. Kichwa-Otavalo culture

Otavalo and Cotacachi are two Andean localities located in the province of Imbabura, Ecuador, which share deep sociocultural, historical, and linguistic roots. Both territories are predominantly inhabited by Kichwa-speaking communities whose worldviews, traditions, and social practices are shaped by ancestral knowledge systems and collective forms of life. Despite these shared characteristics, a significant distinction lies in the fact that Cotacachi has not yet achieved formal recognition as a Kichwa-Cotacachi community. As a result, the Otavalo Kichwa identity has extended and consolidated itself among the inhabitants of both Otavalo and Cotacachi, serving as a common cultural reference that transcends administrative boundaries.

The Kichwa-Otavalo culture is characterized by a strong sense of identity rooted in language, community values, and ancestral traditions that have been preserved across generations. According to LeBlanc (2025), this cultural legacy is manifested in multiple dimensions of daily life, including traditional gastronomy, ancestral medicine, music, oral traditions, traditional games, craftsmanship, agricultural practices, and spiritual beliefs. These cultural expressions are not merely symbolic; rather, they function as living systems of knowledge that guide social behavior, community organization, and educational practices. The continuity of these traditions has been possible due to the collective efforts of past and present generations committed to safeguarding their cultural heritage in the face of globalization and cultural homogenization.

Within the educational context, recognizing and valuing the Kichwa-Otavalo culture is essential for fostering inclusive learning environments that respect diversity and promote meaningful learning. When students perceive that their cultural identity is acknowledged and integrated into the curriculum, they are more likely to engage actively in the learning process and develop a positive sense of self-worth, which is fundamental for effective language learning.

1.7.1. Importance of Kichwa cultural practices

Kichwa-Otavalo cultural practices constitute the foundation of the Andean worldview, known as *Cosmovisión Andina*, which emphasizes harmony between human beings, nature, and the spiritual world. As stated by Sequera et al. (2022), practices such as festivals, rituals, traditional medicine, oral narratives, ancestral games, and agricultural activities are integral components of community life and collective identity. These practices

transmit values, beliefs, ethical principles, and social norms that shape the worldview and behavior of community members.

In educational settings, undervaluing or excluding these cultural practices can generate a significant disconnection between students' lived experiences and formal schooling. This disarticulation often results in reduced motivation, limited participation, and superficial learning, as students struggle to relate academic content to their own realities. Conversely, incorporating Kichwa cultural practices into teaching allows learners to connect new knowledge with prior experiences, facilitating deeper cognitive engagement and meaningful knowledge construction.

Moreover, the appreciation and transmission of cultural practices within the classroom contribute to strengthening students' self-esteem, cultural pride, and sense of belonging. When students see their traditions respected and legitimized in academic spaces, they develop greater confidence to express themselves orally and participate actively in communicative activities. Therefore, integrating Kichwa cultural practices is not only a matter of cultural preservation but also a pedagogical strategy that enhances motivation, identity affirmation, and communicative competence.

1.7.2. Kichwa-Otavalo Cultural practices as a pedagogical strategy

The integration of Kichwa-Otavalo cultural practices as a pedagogical strategy in English language teaching represents an innovative and inclusive approach that aligns with intercultural and communicative language education. This strategy is grounded in the principle that language learning is inseparable from cultural context, as language functions both as a means of communication and as a vehicle for cultural expression.

From this perspective, students' cultural backgrounds are viewed as valuable resources that facilitate learning rather than as obstacles to overcome. According to Daza et al. (2024), designing pedagogical activities based on learners' experiential knowledge, community practices, and ancestral wisdom enables students to actively construct new linguistic knowledge while maintaining a strong connection to their cultural identity. Such an approach fosters meaningful interaction, promotes learner autonomy, and enhances motivation, particularly in EFL contexts where students may otherwise perceive English as distant or irrelevant to their lives.

Incorporating Kichwa cultural practices into English lessons also supports the development of oral production skills by providing authentic, familiar, and culturally relevant topics for communication. When students engage in tasks related to their own traditions, rituals, and narratives, they are more inclined to participate orally, negotiate meaning, and express ideas confidently in the target language. Consequently, this pedagogical strategy contributes to both linguistic development and intercultural

competence, empowering students to communicate effectively in English while valuing and preserving their ancestral heritage.

1.7.3. Kichwa Practices in Oral production skills

The Andean worldview encompasses a holistic understanding of knowledge, culture, and communication, in which oral expression plays a central role in the transmission of values, history, and collective memory. Within the Otavalo Kichwa culture, oral communication is not merely a linguistic skill but a fundamental practice through which knowledge, beliefs, and traditions are preserved and shared across generations. For this reason, the incorporation of Kichwa cultural practices into English language instruction is particularly effective for enhancing oral production skills.

Extensive engagement with cultural practices—such as storytelling, rituals, agricultural activities, and communal celebrations—provides meaningful contexts for language use and promotes active participation in oral tasks. By integrating these practices into EFL instruction, students are encouraged to use English to describe, explain, narrate, and reflect on culturally significant experiences. This approach not only strengthens linguistic skills such as vocabulary, fluency, and pronunciation but also fosters confidence, cultural pride, and communicative authenticity.

- **Ancestral narrative**

Ancestral narratives constitute a central component of Kichwa-Otavalo oral tradition and function as a primary mechanism for transmitting collective memory, values, worldviews, and social norms across generations. Indigenous storytelling has historically served not only as a form of cultural preservation but also as an educational practice through which communities construct meaning, reinforce identity, and interpret the relationship between human beings, nature, and spirituality.

As Hofman-Bergholm (2022) argues, Indigenous narratives play a key pedagogical role by connecting learners to their cultural heritage while fostering reflection, ethical reasoning, and social cohesion. In educational contexts, these narratives provide authentic oral texts that naturally lend themselves to language learning, particularly when learners are encouraged to retell, interpret, and discuss stories that are rooted in their own lived experiences.

From a Task-Based Learning (TBL) perspective, ancestral narratives can be effectively integrated into English language instruction as meaning-focused communicative task**s**. Legends such as *Idylls of Mount Imbabura*, *The Origin of Mount Yanaurco*, *La Chificha*, *The Shepherdman*, and *The Legend of Cuicocha Lagoon* serve as culturally rich stimuli for oral tasks that promote fluency, narrative coherence, vocabulary expansion, and

pronunciation. Through activities such as storytelling, sequencing events, role-playing characters, summarizing plots, and expressing moral interpretations, students engage in authentic oral interaction while negotiating meaning in the target language.

These narrative-based tasks align with information-gap**,** reasoning-gap**,** and opinion-gap task types, as learners exchange information about story elements, infer symbolic meanings, and express personal or collective interpretations. Moreover, by using culturally familiar content, learners experience reduced anxiety and increased confidence, which are essential conditions for oral production development in EFL contexts.

In this way, ancestral storytelling transcends its cultural function and becomes a pedagogical resource that bridges language learning and intercultural education. Integrating Indigenous narratives within TBL not only strengthens English oral production but also affirms students' cultural identity, positioning their ancestral knowledge as a legitimate and valuable foundation for academic learning.

- **Rituals as pedagogical tasks in Task-Based Learning**

Rituals constitute a fundamental dimension of Kichwa-Otavalo cultural life, as they embody spiritual beliefs, social organization, and the broader Andean worldview (*cosmovisión andina*). Practices associated with ancestral medicine, healing ceremonies, rites of passage, agricultural offerings, and community gatherings are deeply embedded in daily life and function as mechanisms for maintaining balance and harmony among individuals, the community, and nature. These rituals are not isolated events but dynamic cultural practices through which knowledge, values, and collective memory are transmitted across generations, reinforcing identity and social cohesion within Kichwa-Otavalo communities (de la Torre & Muratorio, 2019; Walsh, 2009).

From a Task-Based Learning perspective, ritual descriptions can be effectively operationalized as information-gap tasks, in which learners must exchange culturally grounded knowledge to accomplish a communicative goal. For instance, students may explain the stages of a healing ritual, describe the use of medicinal plants, or outline the procedures of a ceremonial offering to peers who lack that specific information. Such tasks require learners to use precise and context-appropriate vocabulary, accurate grammatical structures, and clear sequencing of actions, thereby fostering lexical development, grammatical accuracy, and intelligibility in oral production. The communicative pressure to make meaning clear aligns with the core TBL principle of learning through purposeful language use (Ellis, 2003; Willis & Willis, 2007).

Moreover, ritual-based tasks promote the development of intercultural communicative competence by requiring learners to articulate culturally specific concepts in English. When explaining notions such as *mal de ojo*, *kuychi hapishka*, or the symbolic role of medicinal plants, learners must negotiate meaning, provide explanations, and employ

clarification strategies to ensure comprehension. This process supports deeper cognitive engagement and encourages reflective awareness of cultural differences, aligning with sociocultural theories of language learning that emphasize interaction, mediation, and meaning making. Consequently, rituals function not only as cultural content but as powerful pedagogical tasks that integrate language, culture, and cognition to enhance English oral production in intercultural educational contexts.

- **Festivities as oral report and presentation tasks**

Festivities such as *Inti Raymi*, *Kapak Raymi*, and *Pawkar Raymi* constitute central events within the Kichwa-Otavalo cultural calendar, as they mark key agricultural cycles, cosmological balance, and processes of community renewal. These celebrations integrate ritual offerings, ancestral music, traditional dances, symbolic attire, and collective participation, functioning as powerful expressions of cultural identity and social cohesion. Beyond their ceremonial dimension, these festivities transmit values related to reciprocity, gratitude toward *Pachamama*, and intergenerational continuity, reinforcing the Andean worldview and communal knowledge systems (Howard, 2011; Walsh, 2009).

From a Task-Based Learning perspective, cultural festivities are particularly suitable for report and oral presentation tasks, in which learners research, organize, and orally present information related to the origins, meanings, rituals, and contemporary manifestations of these celebrations. Such tasks require students to produce extended stretches of spoken discourse, employ descriptive and explanatory language, and demonstrate control over pronunciation, stress, rhythm, and intonation. Additionally, learners must synthesize information and adapt their message to an audience, which aligns closely with the communicative goals of TBL and authentic language use (Ellis, 2003).

Festival-based tasks are especially effective in fostering discourse competence, as learners are required to structure information coherently, maintain thematic continuity, and use appropriate connectors to ensure clarity and cohesion. Moreover, presenting culturally meaningful content enhances learner motivation, confidence, and sense of ownership over learning, reducing affective barriers such as anxiety and fear of making mistakes. In this way, Kichwa festivities function not merely as cultural topics but as authentic communicative tasks that integrate language, culture, and cognition, contributing meaningfully to the development of English oral production within intercultural educational contexts.

- **Traditional gastronomy as procedural oral tasks**

Traditional gastronomy within Kichwa-Otavalo communities constitutes a vital expression of cultural identity, collective memory, and social interaction. Foods and beverages such as *humitas*, *hornado*, *chicha de jora*, and *yamor* are not merely culinary

products but also cultural artifacts that embody ancestral agricultural knowledge, ritual practices, and community values. Culinary traditions are transmitted orally and experientially across generations, reinforcing social cohesion and cultural continuity. As part of the Andean worldview, food preparation and consumption function as symbolic acts that connect individuals with their land, history, and communal identity.

Within a Task-Based Learning framework, traditional gastronomy can be effectively operationalized through procedural tasks, in which learners are required to explain, demonstrate, or narrate the steps involved in preparing a traditional dish or beverage. These tasks naturally elicit the use of functional and instructional language, including imperatives, sequencing markers (e.g., *first, then, finally*), quantities, measurements, and action verbs. As a result, learners engage in purposeful oral production that supports the development of clarity, accuracy, and pragmatic competence, particularly in contexts that mirror authentic communicative situations (Ellis, 2003; Willis & Willis, 2007).

Procedural tasks grounded in traditional gastronomy promote meaningful and sustained language use by prioritizing communication to achieve a real-world outcome rather than the manipulation of isolated linguistic forms. Because learners draw on familiar cultural knowledge, these tasks reduce cognitive and affective barriers, fostering greater confidence and willingness to speak. Furthermore, explaining culturally meaningful culinary practices encourages spontaneous speech and interaction, contributing to the development of oral fluency within a culturally responsive and learner-centered pedagogical approach. In this way, traditional gastronomy serves as an effective bridge between cultural knowledge and communicative language use in English.

- **Agricultural practices as reasoning-gap tasks**

Agricultural practices such as sowing, harvesting, and communal labor—locally known as *minga* or *yunte*—constitute a central component of the Kichwa-Otavalo worldview. These practices are not merely economic activities but are deeply embedded in principles of reciprocity (*ayni*), sustainability, solidarity, and respect for *Pachamama* (Mother Earth). Agricultural knowledge is transmitted intergenerationally through observation, participation, and oral guidance, encompassing ancestral understandings of seasonal cycles, climatic indicators, soil preparation, and the use of traditional tools. As Walsh (2009) emphasizes, these practices represent forms of community-based knowledge that sustain cultural continuity and collective responsibility within Indigenous societies.

From a Task-Based Learning perspective, agricultural practices are particularly suitable for reasoning-gap tasks, as they require learners to process information, analyze alternatives, and reach decisions through interaction. In this type of task, students are encouraged to compare traditional and modern agricultural methods, evaluate the advantages of ancestral tools, or determine appropriate planting times based on cultural signs such as

lunar phases or environmental indicators. These activities demand not only the exchange of information but also reasoning, problem-solving, and decision-making, which are core characteristics of reasoning-gap tasks within TBL (Ellis, 2003; Nunan, 2004).

Engaging learners in reasoning-gap tasks grounded in agricultural practices significantly promotes interactional competence, as students must negotiate meaning, justify their viewpoints, ask for clarification, and collaboratively construct knowledge through spoken interaction. This process fosters sustained oral communication in meaningful contexts, encouraging learners to use language strategically to persuade, explain, and agree or disagree. Moreover, such tasks reflect the collaborative and dialogic nature of Task-Based Learning, supporting the simultaneous development of higher-order thinking skills and oral language production. By situating English use within culturally relevant agricultural practices, learners experience language learning as purposeful, socially situated, and connected to their lived realities.

1.8. Kichwa-Otavalo cultural practices and TBL to develop English oral skills

In sum, Kichwa-Otavalo cultural practices—such as ancestral narratives, rituals, festivities, traditional gastronomy, and agricultural traditions—can be effectively conceptualized as authentic, culturally grounded tasks within a Task-Based Learning (TBL) framework. These practices naturally lend themselves to communicative task design, as they are rooted in learners' lived experiences, collective memory, and social interaction. When transformed into pedagogical tasks, each cultural practice aligns with a specific task type that supports the development of distinct dimensions of English oral production, including fluency, grammatical accuracy, pronunciation, discourse organization, and interactional competence.

Ancestral narratives and storytelling practices function primarily as narrative and opinion-gap tasks, encouraging learners to retell legends, express interpretations, and negotiate meanings collaboratively. These tasks promote oral fluency and coherence by requiring extended spoken discourse and logical sequencing of ideas (Ellis, 2003; Nunan, 2004). Ritual descriptions, including ancestral medicine and ceremonial practices, are well suited to information-gap tasks, as students exchange culturally specific knowledge that others may not possess. This process strengthens vocabulary range and grammatical accuracy while maintaining a focus on meaning rather than form (Willis & Willis, 2007).

Festivities such as Inti Raymi, Pawkar Raymi, and Kapak Raymi can be operationalized through report and presentation tasks, in which learners describe, explain, and reflect on collective celebrations. These tasks foster pronunciation, prosodic features, and discourse organization, as learners prepare and deliver structured oral presentations for an audience (Bygate, 2016). Similarly, traditional gastronomy is effectively integrated

through procedural tasks, requiring learners to explain preparation processes, ingredients, and sequences. Such tasks promote the use of functional language, imperatives, connectors, and time markers, reinforcing communicative effectiveness in real-life contexts (Skehan, 1998).

Agricultural practices, including sowing, harvesting, and communal work activities, align with reasoning-gap tasks that require learners to analyze situations, solve problems, and make collective decisions. These tasks enhance interactional competence and negotiation of meaning, key components of communicative competence in second language learning (Long, 2015). Through collaboration and peer interaction, learners engage in authentic communication that mirrors real social practices within their communities.

By embedding Kichwa-Otavalo cultural practices into English instruction through Task-Based Learning, this framework positions culture not as supplementary content but as a central pedagogical resource. This approach is consistent with sociocultural theory, which emphasizes learning as a socially mediated process grounded in cultural tools and interaction (Vygotsky, 1978), as well as with intercultural education, which advocates for the validation of learners' identities and local knowledge in formal schooling (Byram, 1997; Walsh, 2009). Consequently, integrating Kichwa cultural practices through TBL offers a pedagogically sound and culturally responsive pathway to enhancing English oral production, fostering both communicative competence and cultural affirmation in diverse educational contexts.

CHAPTER II: METHODOLOGY

The following chapter delineates the methodological framework employed to investigate the research phenomenon at Cotacachi High School. It establishes the contextual boundaries of the study, justifies the selection of a mixed-methods approach, and details the specific analytical methods and instruments utilized to ensure data triangulation and academic rigor.

2.1. Description of the study area

The present study was conducted at Cotacachi High School, a public and prominent educational institution located in the city of Cotacachi, within the province of Imbabura, Ecuador. Situated in a geographically diverse region known by its cultural diversity and a strong presence of Kichwa and mestizo communities, transforming the institution in a suitable environment to incorporate significant cultural content that highlights cultural identity and practices while linking language learning, especially in the development of oral production among students.

Figure 1

Geographical location Cotacachi High School



Note: Google maps. Cotacachi High School Location

Cotacachi High School serves an approximate of 700 students and employs a teaching staff of around 40 teachers distributed across different subject areas and academic levels. The institution offers across multiple academic levels, including basic general education (Educación General Básica) as well as the upper secondary baccalaureate level (Bachillerato General Unificado), offering both technical and traditional academic tracks. A

particular aspect is its technical high school programs, specializing in footwear and leatherwork, as well as textile and garment manufacturing, and science prioritizing cultural context.

2.2. Type of methodology

The present research adopts a mixed-methods approach, integrating both quantitative and qualitative components within a single study design. Mixed-methods research is understood as a methodological orientation that deliberately combines the collection, analysis, and integration of quantitative and qualitative data within the same inquiry in order to address research questions with greater breadth and depth than either approach could achieve independently. As Creswell and Plano Clark (2018) define it, ¨mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks¨ (p.5). This methodological orientation was selected because the nature of the research objectives requires both numerical measurements and interpretive understanding of participants 'experiences and perceptions.

The quantitative dimension of this study involves the systematic collection of numerical data through a structured survey instrument administered to students, allowing the researcher to identify patterns, frequencies, and tendencies within the population under study. In this regard, Hernandez Sampieri et al. (2014) assert that the quantitative approach ¨uses data collection to test hypotheses based on numerical measurement and statistical analysis to establish patterns of behavior and to test theories¨ (p.4). This component provides an objective and replicable basis for describing the characteristics and distribution of the variables of interest across the student population.

The qualitative dimension, on the other hand, is oriented toward understanding the meanings, perspectives, and contextual factors that quantitative data alone cannot fully capture. This component is operationalized through semi-structured interviews conducted with English language teachers. As Denzin and Lincoln (2018) explain, qualitative research ¨involves an interpretive, naturalistic approach to the world, ¨ in which ¨researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring them¨ (p. 10). By incorporating this dimension, the study achieves a richer and more contextually grounded understanding of the pedagogical realities at the situation.

In terms of design, the research is both *descriptive* and *cross-sectional.* A descriptive design is employed insofar as the study aims to characterize the current state of English language teaching and learning at Cotacachi High School, without manipulating variables or establishing causal relationships. A cross-sectional design is used, in which data are

collected at a single point in time, providing a contemporaneous snapshot of the phenomenon under investigation. This combination is particularly appropriate for explanatory and diagnostic educational research, where the primary purpose is to document and describe existing conditions rather than to test experimental interventions.

2.2.1. Methods

The research draws on a combination of complementary scientific methods that together enable rigorous and systematic treatment of the data collected. The selection of these methods was guided by the dual nature of the study's objectives: to describe observable phenomena and to interpret the underlying processes that explain them.

The study was guided by the combined use of inductive and deductive reasoning, which constituted the logical foundation of the research (Kumar & Uiire 2024). The inductive approach was primarily supported by data collected through the questionnaire administered to students and the structured interviews conducted with teachers. These instruments enabled the researcher to gather specific and contextualized information-such as students' perceptions of their oral performance and teachers' observations of communicative practices-which served as the basis for generating broader pedagogical interpretations. Conversely, the deductive approach was applied through the interpretation of these findings in light of established theories of English language teaching, particularly Task-Based Learning. In this sense, the results obtained from both the questionnaire and the interviews were used to confirm or contrast theoretical assumption, thereby assessing their applicability within the intercultural context of Cotacachi High School.

The analytical-synthetic method was employed to process and transform the data obtained from the research instruments into a structured pedagogical proposal (Imbaquingo & Cárdenas, 2023). During the analytical phase, the information gathered through the questionnaire was examined using descriptive statistical techniques to identify patterns related to students' oral production and their engagement with cultural content. At the same time, the qualitative data derived from teacher interviews were categorized and analyzed to identify key themes regarding instructional practices and intercultural integration. In the subsequent synthetic phase, the insights obtained from both instruments were integrated to design pedagogically meaningful tasks. Specifically, selected Kichwa cultural practices were reorganized into Task-Based Learning stages-pre-task, task cycle, and language focus-resulting in a coherent instructional framework aimed at strengthening English oral production.

The narrative method was closely linked to the qualitative component of the study, particularly the structured interviews conducted with teachers (Triyoga & Hidayati, 2022). Through this instrument, participants shared their experiences, perspectives, and pedagogical practices related to the teaching of English in an intercultural context. Although the interviews followed a structured format, the responses provided valuable narrative data

that reflected teachers lived experiences and professional insights. This narrative information was essential for understanding how cultural identify and meaningful communicative activities influence language learning processes. Consequently, the narrative method facilitated a deeper interpretation of the qualitative findings, complementing the quantitative data obtained from the questionnaire and contributing to a more comprehensive understanding of the research problem.

2.2.2. Research Techniques and Instruments

Two primary data collection techniques were employed in the present study: a survey administered through a structured close-ended questionnaire, and a semi-structured interview conducted with English language teachers. The selection of these instruments responds to the complementary logic of the mixed methods design and to the specific informational needs of each research objective.

The survey was chosen as the principal quantitative data collection technique given its capacity to efficiently gather standardized information from a relatively large number of participants. The instrument designed for this purpose consists of a closed-ended questionnaire comprising fifteen items, each formulated to elicit specific and comparable responses from student participants. The use of closed-ended questions facilitates quantification, comparison, and statistical analysis of responses, thereby contributing to the descriptive objectives of the study. As McMillan and Schumacher (2014) observe, surveys with closed-ended items are especially appropriate for ¨describing the characteristics of a large population¨ and for obtaining ¨data that can be analyzed quickly and systematically¨ (p.195). The questionnaire was designed in alignment with the theoretical framework established in Chapter I and was validated for content relevance and clarify prior to its administration to the target group.

The semi-structured interview was selected as the qualitative data collection instrument, targeting the English language teachers at the institution. This technique was deemed particularly appropriate for exploring pedagogical experiences, professional perspectives, and contextual challenges that teachers encounter in their daily practice, dimensions that resist reduction to numerical data. The semi-structured format offers a productive balance between the consistency required for cross-participant comparison and the flexibility needed to allow participants to elaborate on their responses and introduce relevant themes that the researcher may not have anticipated. Brinkman and Kvale (2015) explain that the semi-structured interview ¨has a sequence of themes to be covered, as well as suggested questions, ¨while remaining¨ open to changes of sequence and forms of questions in order to follow up the answers given¨ (p.10). By incorporating this instrument, the research is able to access a layer of meaning and contextual understanding that significantly enriches and complements the quantitative findings derived from the student questionnaire.

2.3. Research Questions/hypothesis

- How can Kichwa-Otavalo cultural practices be integrated as an intercultural pedagogical strategy in English language teaching?
- What are the perceptions of teacher and students regarding the impact of the Task-Based Learning approach linked to Kichwa-Otavalo cultural practices in the enhancement of students' English oral production?

2.4. Participants

The participants in this study consisted of senior high school students and English teachers from Cotacachi High School. The selection of participants was based on their relevance to the research focus, particularly their engagement with intercultural educational practices. This criterion enabled the researcher to examine the relationship between the revitalization of students' cultural identity and the development of English oral production. The study specifically targeted students in the final year of secondary education, including those enrolled in technical specialization such as footwear, textiles, and science. The total sample comprised 96 students and 2 English teachers, whose contributions provided both quantitative and qualitative data essential for the study.

2.4.1. Population

Senior students at Cotacachi High School and English teachers.

Table 3

Population

Course	# of students	Teachers
Footwear	14	1
Textile	39	1
Science	43	1
Total	96	3

Note: Senior students and English teachers at Cotacachi High School

Regarding the sample, it can be stated that all students of this year were included, considering it as a non-probabilistic selection by convenience (for accessibility) and the teachers were intentionally selected, considering the English teachers who work with the selected level.

2.5. Procedure

The present research was conducted through a phased process, aligned with the specific objectives and employing a mixed-methods approach. This procedure allowed for the systematic structuring of data collection, analysis, and integration, all geared towards achieving the overall objective.

In the first phase, corresponding to the diagnosis of the current situation, the specific objective of identifying the factors that influence the development of oral English production in high school students was addressed. To this end, data collection instruments were designed and validated, consisting of a questionnaire for students and a structured interview for English teachers. Subsequently, these instruments were applied, ensuring appropriate conditions for obtaining reliable information. The quantitative data obtained through the questionnaire were organized and analyzed using descriptive statistics (excel), while the qualitative information from the interviews was examined through thematic analysis. This phase allowed for the identification of pedagogical, cultural, and contextual factors that influence the development of oral production in English.

In the second phase, linked to the analysis of Kichwa-Otavalo cultural practices, the second specific objective of the research was fulfilled. This stage involved a literature review aimed at identifying representative cultural practices of the Kichwa-Otavalo community, such as traditions, festivities, artistic expressions, and forms of oral expression. These practices were analyzed considering criteria such as their cultural and identify value, their potential to promote communication, their adaptability to the educational context, and their relevance to the high school level. Furthermore, the relationship between these practices and the development of oral production in English was established in order to determine their viability as a pedagogical resource within an intercultural approach.

In the third stage, corresponding to the design of the pedagogical proposal, a teaching guide was developed to integrate Kichwa-Otavalo cultural practices as a strategy to strengthen communicative competence in English. This phase addressed both the third specific objective and general objective of the research. To this end, learning objectives were defined, activities focused on oral production were designed, and relevant cultural elements were incorporated into each activity. Furthermore, methodological strategies with an intercultural approach were established, along with evaluation criteria and instruments to assess the development of oral skills. Additionally, the guide also included teaching resources relevant to the educational context.

Finally, an integration and interpretation phase of results was carried out, in which the triangulation of the information obtained from the quantitative and qualitative approaches was performed. This process allows for comparing and complementing the findings, facilitating a broader understanding of the phenomenon studied. Based on this integration, conclusions and recommendations were developed, aimed at improving the teaching of English from an intercultural perspective, thus contributing to the strengthening of oral production in students.

CHAPTER III: RESULTS AND DISCUSSION

This chapter presents the analysis and interpretation of the data collected during the research process. The results obtained from students and teachers are organized and examined according to the objectives of the study, allowing a clear understanding of how the integration of Kichwa-Otavalo cultural content in English classes influences students' oral participation. Quantitative data from surveys and qualitative information from interviews are discussed to identify patterns, perceptions, and significant findings. Furthermore, the discussion relates these results to the theoretical framework and previous studies, highlighting the importance of intercultural education as a meaningful strategy for improving students' motivation, confidence, and active participation in English learning contexts.

3.1. Students' survey

Figure 2

Motivation to learn English in the high-school environment



Note. Own elaboration – Survey 2026

Analysis:

To analyze the motivation levels of these 96 students, it is necessary to look at the central tendency, where the mode is "Very Motivated" (32.3%). When aggregating the data, a significant majority of 56.3% falls into the upper tier of the scale (Extremely and Very Motivated), suggesting a generally positive disposition toward language acquisition. However, the distribution also reveals a concerning dispersion; 29.2% of the population resides in the lower spectrum (Slightly or Not motivated at all), indicating that nearly one-

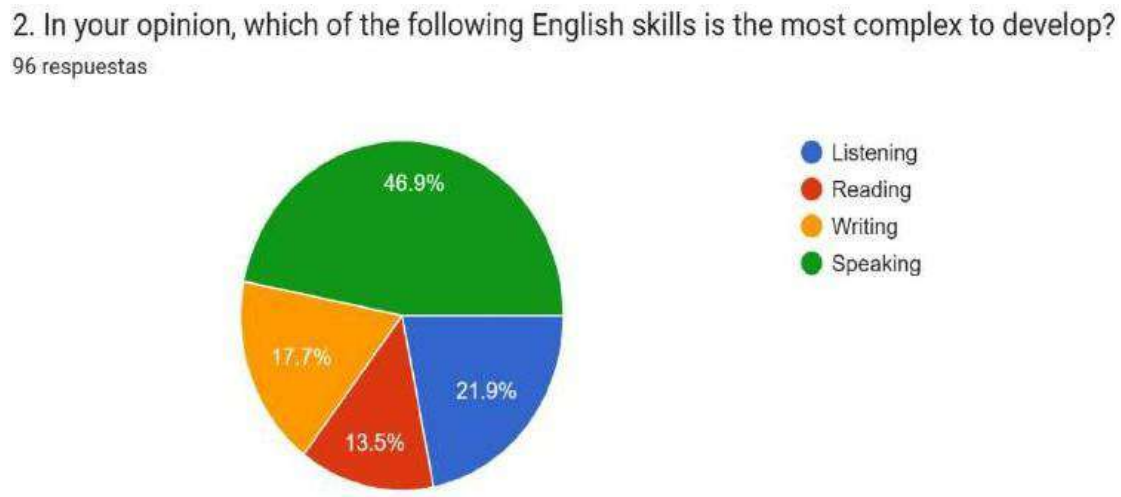
third of the classroom environment may lack the necessary drive to engage with the curriculum.

Interpretation:

From a pedagogical perspective, this variance highlights that while the institutional environment succeeds for more than half the group, it fails to resonate with a substantial minority. As noted by Al-Hoorie and MacIntyre (2020), "motivation is not a static trait but a complex, situated process that can be hindered by environmental factors such as classroom climate or perceived relevance" (p. 14). Consequently, the high standard deviation in responses suggests that educators must implement differentiated strategies to bridge the gap between the highly driven students and those experiencing motivational deficits.

Figure 3

The most complex skills to be developed



Note. Own elaboration – Survey 2026

Analysis:

Based on the descriptive statistics provided for this group of 96 students, there is a clear consensus regarding the difficulty of productive versus receptive skills. The data indicates that "Speaking" is perceived as the most complex skill by a plurality of 46.9%, which is more than double the percentage of the next most difficult skill, "Listening" (21.9%). This trend highlights a significant cognitive and affective burden associated with oral production in a high school setting. Interestingly, "Writing" (17.7%) and "Reading" (13.5%) were rated as the least complex, suggesting that students feel more comfortable with tasks that allow for more processing time.

Interpretation:

As observed by Derakhshan (2021), "the real-time nature of speaking, coupled with the fear of negative evaluation, often makes it the most anxiety-inducing and difficult skill for foreign language learners to master" (p. 8). Statistically, the data shows a negatively skewed distribution toward communicative complexity, emphasizing that learners struggle most when required to synthesize grammar and vocabulary instantaneously. Consequently, these results suggest that pedagogical interventions should prioritize fluency-based activities to mitigate the perceived difficulty of oral communication.

Figure 4

Level of confidence to speak in English in class



Note. Own elaboration – Survey 2026

Analysis:

The statistical distribution of the confidence levels among these 96 students presents a contradictory yet fascinating profile of academic self-efficacy. While the data shows a prominent peak with 51% of respondents reporting they feel "very confident," a critical analysis of the lower tail reveals that approximately 30% of the group experiences significant hesitation, ranging from "not very confident" (17.7%) to "not confident at all" (6.25%). Interestingly, there appears to be a minor discrepancy or secondary cluster in the data where an additional 6.25% also identified as "very confident," potentially indicating a polarized classroom environment.

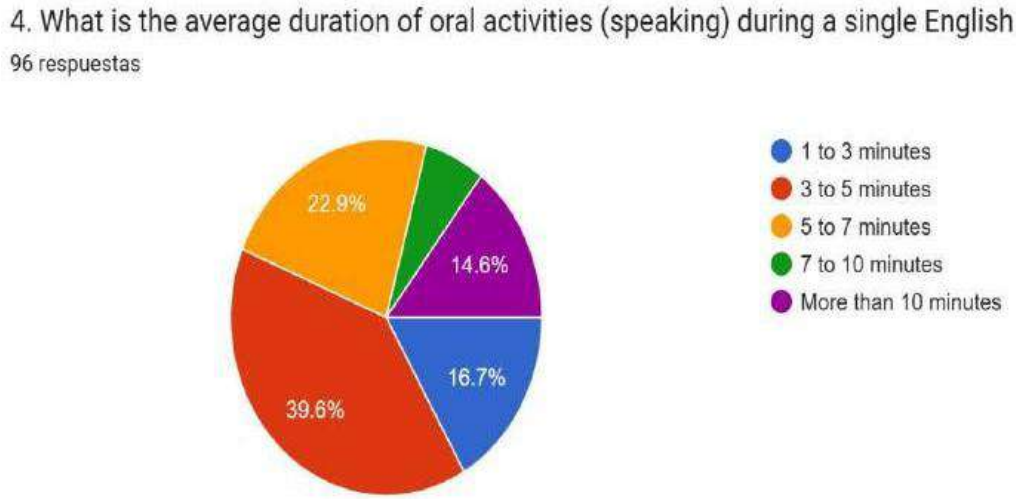
Interpretation:

This section suggests that while half the class has mastered the affective filter, a substantial minority remains statistically vulnerable to performance anxiety. As emphasized

by Richter and Rademacher (2022), "confidence in oral production is intrinsically linked to the social safety of the classroom environment, where even minor perceived risks of error can silence a significant percentage of learners" (p. 114). Consequently, the high variance in these results implies that pedagogical strategies must move beyond general encouragement to address the specific linguistic anxieties hindering nearly one-third of students who lack confidence.

Figure 5

Length of oral activities in class



Note. Own elaboration – Survey 2026

Analysis:

The statistical analysis of the temporal distribution for oral activities among these 96 students reveals a significant trend toward brief, fragmented speaking opportunities. The data identifies a clear mode at the "3 to 5 minutes" interval, representing 39.6% of the population, which suggests that oral production is often treated as a peripheral component of the lesson rather than a sustained practice. When combined with the 16.7% who report only "1 to 3 minutes," it becomes evident that over half of the students engage in less than five minutes of speaking per class session.

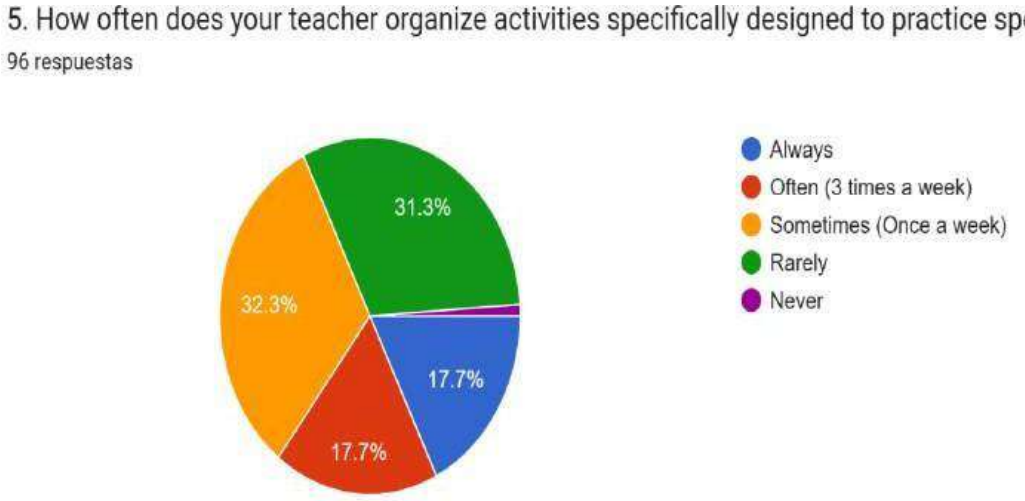
Interpretation:

This restricted time allocation likely hinders the development of communicative fluency, as students lack the necessary duration to engage in meaningful interaction. As noted by Kruk (2021), "the lack of sufficient time for classroom interaction prevents learners from moving beyond rote repetition toward the creative and spontaneous use of the target language" (p. 45). Furthermore, with only 14.6% of students experiencing activities longer

than 10 minutes, the statistics indicate a pervasive "time poverty" in speaking practice that may correlate with the high complexity levels reported for this skill.

Figure 6

Frequency of activities designed to practice speaking



Note. Own elaboration – Survey 2026

Analysis:

The statistical frequency of organized speaking activities among these 96 students indicates a predominantly inconsistent instructional approach toward oral development. Data shows that the combined categories of "Sometimes" (32.3%) and "Rarely" (31.3%) constitute a significant majority of 63.6%, suggesting that specific speaking practice is an intermittent rather than a foundational element of the curriculum. While 35.4% of respondents report that such activities occur "Always" or "Often," the tendency toward lower frequency intervals points to a potential "communication gap" in the classroom.

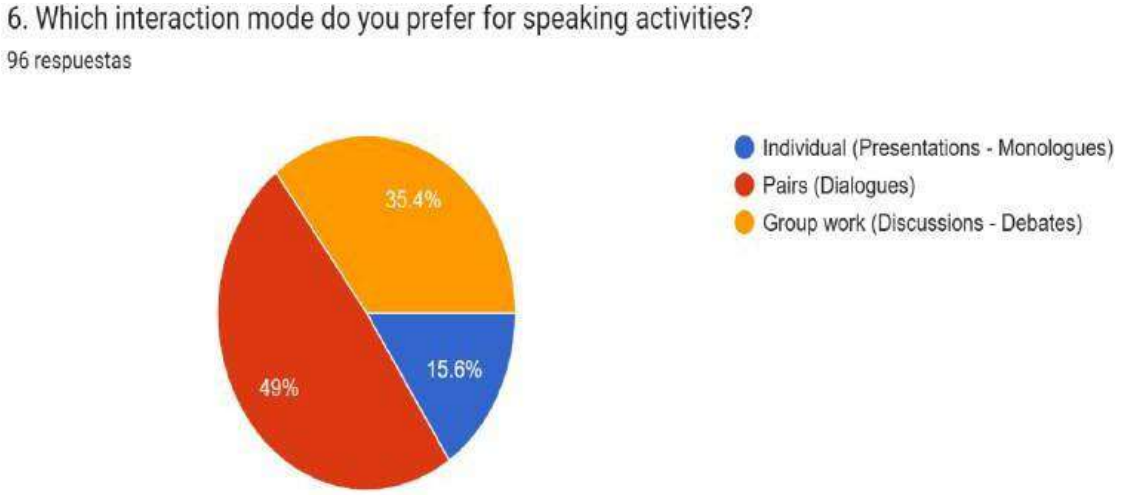
Interpretation:

This lack of regularity can negatively impact student progress, as language acquisition requires consistent, high-frequency interaction to transition from theoretical knowledge to procedural fluency. According to Richards (2022), "the sporadic nature of speaking opportunities in traditional classrooms often prevents learners from developing the linguistic stamina required for real-world communication" (p. 54). Statistically, with only 1% of students reporting a total absence of speaking activities, the issue is not the non-

existence of practice, but rather its insufficient frequency and lack of systematic integration into the daily learning routine.

Figure 7

Interaction mode in speaking activities



Note. Own elaboration – Survey 2026

Analysis:

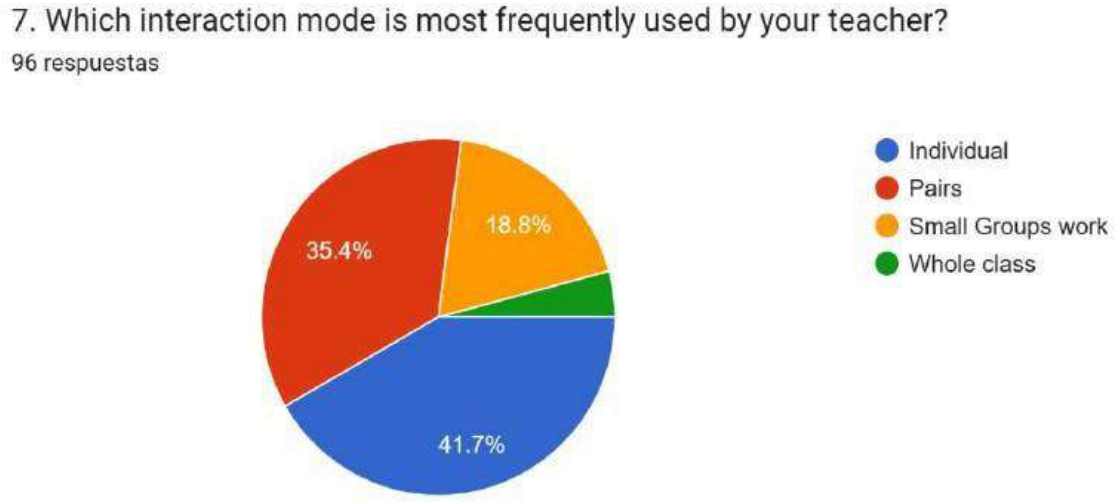
The statistical analysis of interaction preferences among these 96 students reveals a strong inclination toward collaborative learning structures over individualistic ones. The data identifies "Pair Work" as the clear mode of distribution, with 49% of students favoring dialogues, followed by "Group Work" at 35.4%. Together, these social interaction modes account for 84.4% of the total sample, indicating that the vast majority of learners find greater security or value in peer-to-peer engagement. In contrast, only 15.6% prefer individual presentations or monologues, which often represent higher-stakes assessment environments.

Interpretation:

This preference for collaborative tasks suggests that students benefit from the reduced affective filter provided by a partner. As emphasized by Zhang and Ardasheva (2020), "collaborative speaking tasks allow for a scaffolding process where peer support mitigates the cognitive load and anxiety associated with foreign language production" (p. 215). Consequently, these statistics suggest that to maximize student participation and comfort, the curriculum should prioritize cooperative work and small-group configurations rather than isolated oral performances.

Figure 8

The most frequent interaction mode



Note. Own elaboration – Survey 2026

Analysis:

The statistical frequency of interaction modes employed by the teacher demonstrates a clear preference for solitary learning over collaborative structures. Data indicates that "Individual activities" represent the mode of this distribution, accounting for 41.7% of the instructional time, which stands in direct contrast to the previous student preference for pair work. While "Pair work" remains relatively common at 35.4%, the combined frequency of "Small group work" (18.8%) and "Whole class" interaction (4.1%) suggests that more complex, multi-layered social dynamics are less frequently utilized in the current pedagogical framework.

Interpretation:

This prevalence of individualistic tasks may inadvertently heighten student anxiety by removing the peer-scaffolding layer that many learners find essential for language development. As emphasized by Philp and Duchesne (2020), "individualized tasks in the language classroom can limit opportunities for negotiation of meaning, which is a critical catalyst for second language acquisition and communicative competence" (p. 52). Statistically, the data highlights a pedagogical mismatch; although students favor social learning, the teacher most frequently implements a model that isolates the learner, potentially limiting the practical application of the language.

Figure 9

Level of satisfaction in speaking activities



Note. Own elaboration – Survey 2026

Analysis:

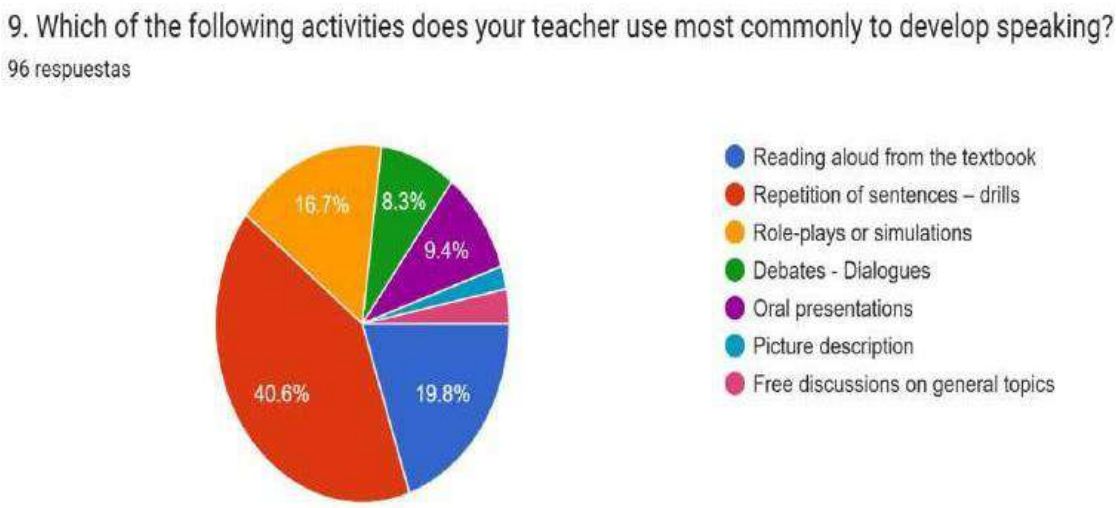
The statistical evaluation of time adequacy for speaking practice reveals a significant level of dissatisfaction among the 96 surveyed students. The data shows that the most frequent response, representing a plurality of 40.6%, identifies the allocated time as "not enough," highlighting a critical barrier to communicative development. While 36.5% perceive the duration as "just enough," the combined data suggests that over three-quarters of the class does not feel they have an abundance of time to practice. Conversely, only 22.9% report that the time is "more than enough," indicating a possible disparity in speaking proficiency levels or task completion speeds within the group.

Interpretation:

This perceived lack of time is statistically significant as it directly impacts the opportunity for students to reach the "production" stage of language acquisition. As observed by Namaziandost et al. (2020), "insufficient time allocation in the language classroom restricts the depth of interaction and prevents learners from internalizing linguistic structures through meaningful use" (p. 15). Consequently, the data suggests that for nearly half the student body, the current temporal constraints of the lesson act as a structural inhibitor to their oral progress.

Figure 10

Most common oral activities used in English class



Note. Own elaboration – Survey 2026

Analysis:

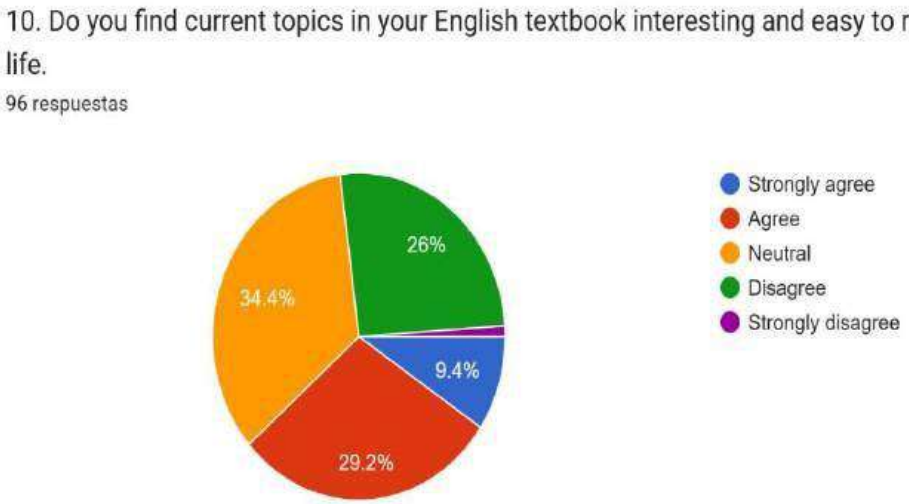
An analysis of the instructional activities used by the teacher reveals a heavy reliance on traditional, teacher-centered methodologies that prioritize accuracy over spontaneous communication. The data indicates that "repetition of sentences and drills" is the dominant activity, reported by 39 students (40.6%), followed by "reading aloud" at 19.8%. Together, these two mechanicals, low-complexity tasks account for over 60% of classroom speaking time, whereas more communicative and cognitively demanding tasks like "free discussions" (3.2%) and "debates" (8.3%) are statistically rare. This distribution suggests a pedagogical focus on rote memorization rather than the development of functional fluency.

Interpretation:

According to Thornbury (2021), "over-reliance on repetitive drills can lead to a 'decoupling' of language from its social meaning, resulting in students who can perform grammar accurately but struggle to manage real-time conversation" (p. 22). Statistically, the low frequency of student-led activities like role-plays (16.7%) and presentations (9.4%) indicates a missed opportunity for higher-order linguistic engagement. Consequently, the prevalence of drills likely contributes to the high perceived difficulty of speaking skills reported by the student body.

Figure 11

English textbook topics related to students' daily life



Note. Own elaboration – Survey 2026

Analysis:

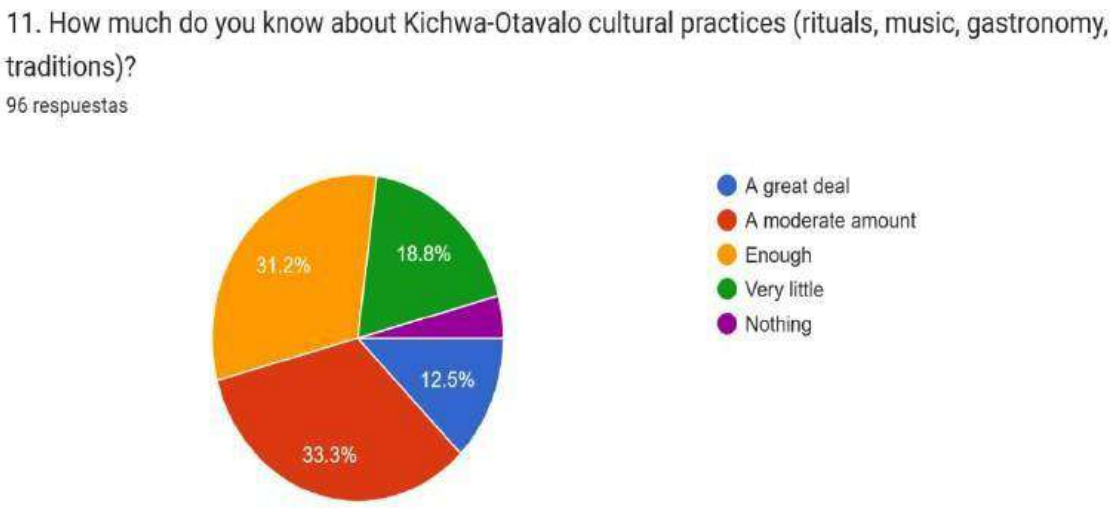
The statistical distribution of responses regarding textbook relevance indicates a significant level of ambivalence and detachment among the 96 surveyed students. The data identifies "Neutral" as mode, with 34.4% of respondents failing to find a strong connection—either positive or negative—between the curricular content and their lived experiences. While a combined 38.6% of students "Agree" or "Strongly Agree" that the topics are relatable, a nearly equal proportion of 27% resides in the "Disagree" or "Strongly Disagree" categories. This lack of a clear majority in favor of the current materials suggests a "relevance gap" that can significantly reduce learner engagement and intrinsic motivation.

Interpretation:

Statistically, when over one-third of a population remains neutral on content interest, it often signals that the material is perceived as culturally or contextually generic. As argued by Tomlinson and Masuhara (2021), "textbooks that fail to offer locally relevant content often result in psychological distancing, where students perceive the language as an abstract academic requirement rather than a functional tool for their own lives" (p. 82). Consequently, these figures suggest that the current high school environment relies on standardized materials that do not sufficiently resonate with the specific socio-cultural realities of the student body, potentially contributing to the perceived complexity of active skills like speaking.

Figure 12

Knowledge about Kichwa-Otavalo cultural practices



Note. Own elaboration – Survey 2026

Analysis:

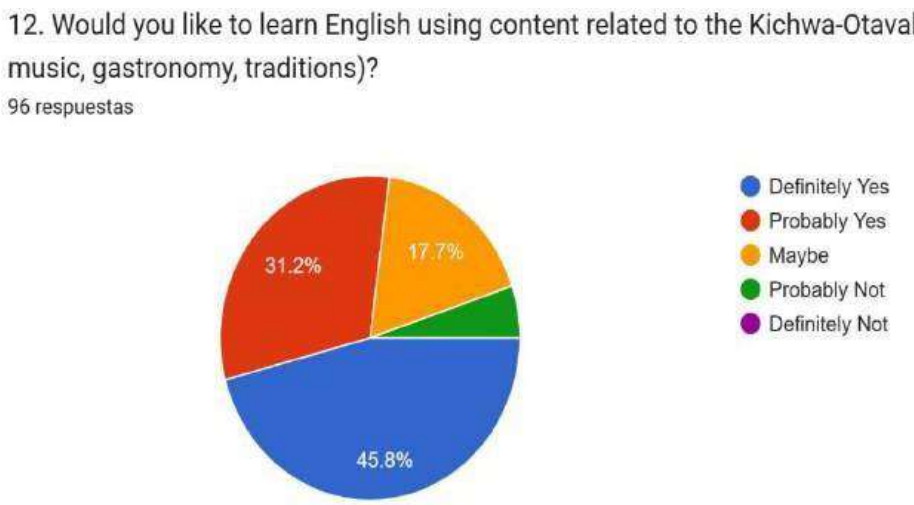
The statistical analysis regarding the baseline knowledge of Kichwa-Otavalo cultural practices among the 96 surveyed students reveals a population with a moderate but incomplete grasp of their local heritage. The data identifies "Moderate knowledge" as the statistical mode, representing 33.3% of respondents, closely followed by 31.2% who possess "just enough" information, specifically regarding music and traditions. While it is encouraging that nearly two-thirds of the sample maintain some connection to these cultural markers, the data also highlights a significant knowledge gap, as 23% of the students' report having "very little" or "no knowledge" at all. On the contrary, only a small minority of 12.5% claims to have a "great deal" of information, suggesting that deep cultural fluency is not the norm within this academic environment.

Interpretation:

This distribution indicates that while surface-level cultural elements like gastronomy or music are recognized, the more profound aspects of rituals and ancestral traditions may be declining among the youth. As argued by Gualapuro (2023), "the revitalization of indigenous knowledge within formal educational settings is crucial for maintaining the linguistic and cultural identity of Andean communities in an increasingly globalized world" (p. 45). Statistically, these results justify the integration of more culturally specific content into the curriculum to transform "moderate" awareness into comprehensive cultural competence.

Figure 13

Desire to learn English using Kichwa-Otavalo cultural practices



Note. Own elaboration – Survey 2026

Analysis:

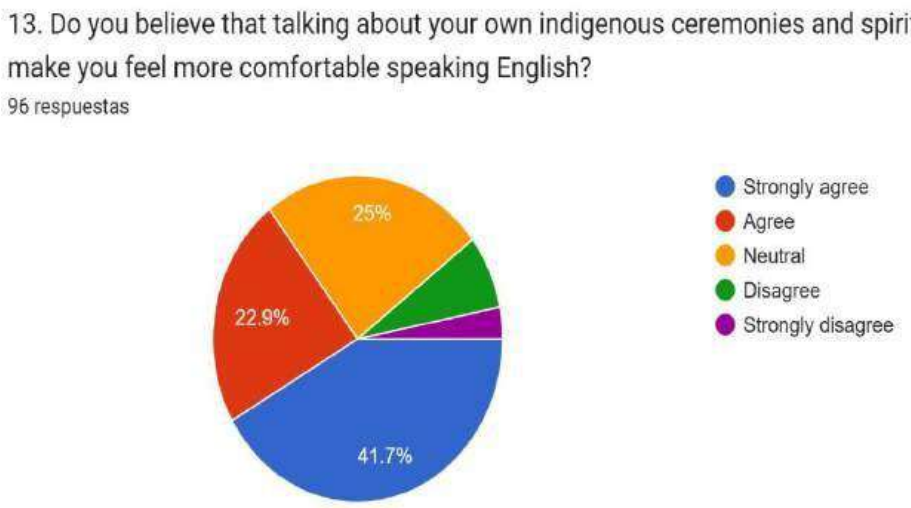
The statistical results for this question demonstrate an overwhelming mandate for the integration of local cultural heritage into the English language curriculum. A significant majority of the 96 surveyed students expressed a positive inclination, with 45.8% answering "Definitely Yes" and 31.2% stating "Probably Yes." When aggregated, this represents a 77% positive response rate, suggesting that the vast majority of learners perceive a high utility in connecting their linguistic studies with Kichwa-Otavalo rituals, music, and traditions. Only a marginal 5.3% expressed a negative preference, indicating that there is very little resistance to this pedagogical shift. Statistically, such a strong tendency toward "Definitely Yes" suggests that the current standardized content may be creating a motivational vacuum that local culture could effectively fill.

Interpretation:

According to Moeller and Catalano (2023), "integrating a learner's cultural identity into the target language classroom not only lowers the affective filter but also provides the necessary schemata to make complex linguistic input more comprehensible and meaningful" (p. 112). These findings indicate that the inclusion of culturally familiar topics would likely transform the classroom from a space of abstract repetition into one of authentic, identity-affirming communication.

Figure 14

Level of satisfaction learning English using traditional information



Note. Own elaboration – Survey 2026

Analysis:

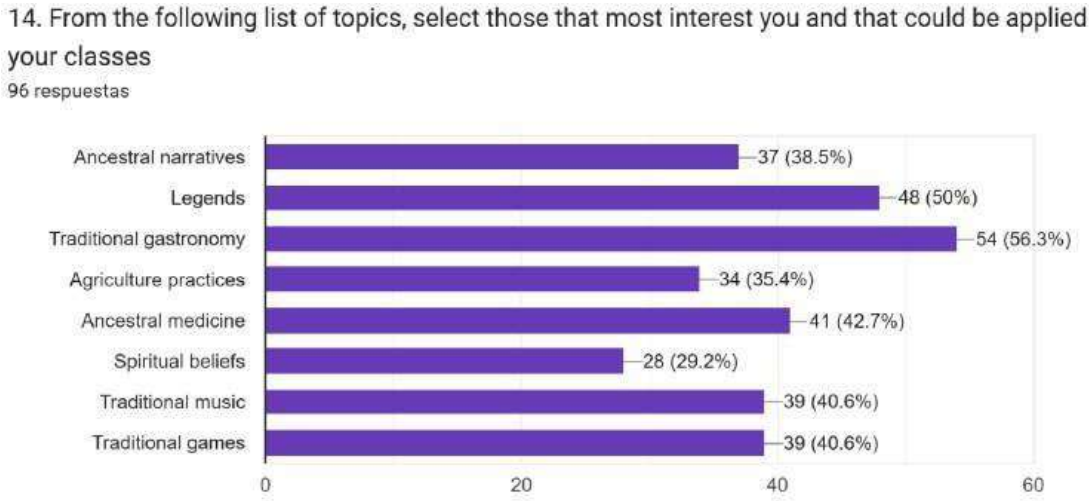
The statistical evidence from this survey highlights a powerful correlation between the inclusion of ancestral spiritual content and the reduction of the affective filter among these 96 students. The data shows that "Strongly Agree" is the dominant sentiment, accounting for 40 students (41.7%) of the sample, which, when combined with the 22.9% who "Agree," results in a substantial 64.6% majority who believe that discussing their own ceremonies would increase their comfort level. Furthermore, an additional 8.3% explicitly stated that such topics would improve their confidence, suggesting that for nearly three-quarters of the class, linguistic production is inextricably linked to cultural identity. While 25% remain neutral and a negligible 2.1% strongly disagree, the overall trend toward agreement suggests that the current disconnect between students' spiritual realities and classroom topics may be a primary cause of speaking anxiety.

Interpretation:

As emphasized by Civitillo and Juang (2020), "culturally sustaining pedagogy that validates the spiritual and ceremonial lives of indigenous students fosters a sense of belonging that is essential for risk-taking in a second language" (p. 284). Statistically, these results indicate that moving from generic textbook topics to identity-centered discussions on indigenous spirituality would likely mitigate the psychological barriers currently hindering oral proficiency.

Figure 15

The most interesting activities to be applied in the English class



Note. Own elaboration – Survey 2026

Analysis:

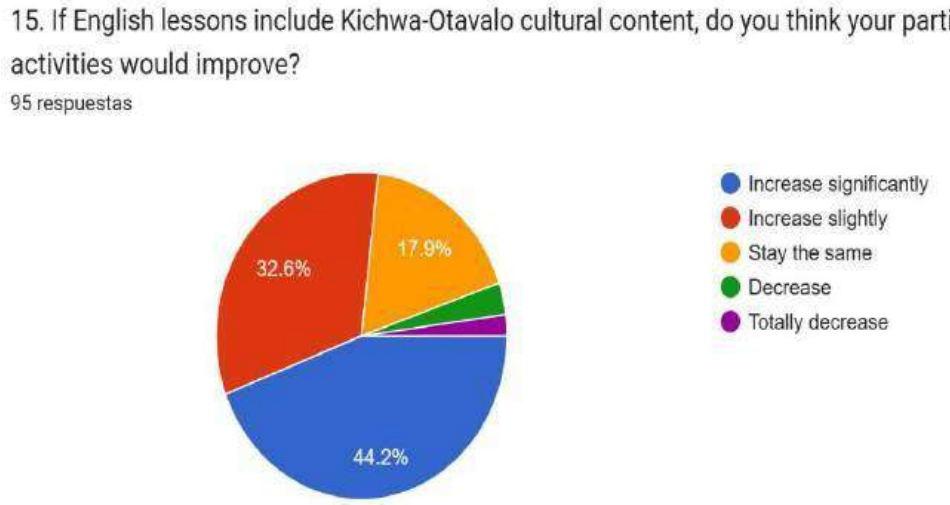
The statistical analysis of student interest regarding culturally relevant topics reveals a clear hierarchy of preferences that can inform curricular design. Traditional gastronomy emerges as the most significant area of interest, with a majority of 56.3% (54 students) selecting it, followed closely by traditional legends at 50%. These results indicate that students are most drawn to tangible and narrative-based cultural elements, which offer rich opportunities for vocabulary expansion and storytelling in the English classroom. Furthermore, a substantial middle tier exists, with ancestral medicine (42.7%), music (40.6%), and traditional games (40.6%) showing strong, consistent demand. Even the topics with the lowest relative interest, such as spiritual beliefs (29.2%), still represent nearly one-third of the population, suggesting that a multi-thematic approach would be highly effective.

Interpretation:

From a statistical perspective, the broad distribution of interest across all categories—none falling below 29%—suggests that students are eager for a holistic integration of their heritage rather than isolated tokenism. As noted by Ibrahim and Khan (2022), "the inclusion of locally grounded topics in language learning materials serves as a powerful motivational catalyst, as students transition from passive recipients of foreign content to active experts of their own cultural narratives" (p. 15). Consequently, focusing on high-interest categories like gastronomy and legends could serve as a strategic entry point for increasing classroom engagement and oral participation.

Figure 16

Improvement of speaking skills using cultural content activities



Note. Own elaboration – Survey 2026

Analysis:

The statistical analysis of students' perceptions about the impact of integrating Kichwa-Otavalo cultural content on their participation in oral activities reveals a strongly positive trend. A significant 44.2% (42 students) indicated that their participation would increase considerably, demonstrating high expectations regarding the motivational effect of culturally relevant content. Additionally, 32.6% (31 students) stated that participation would increase slightly, which means that a total of 76.8% of the sample anticipates some level of improvement in their oral engagement. In contrast, 17.9% (17 students) believed that their participation would remain the same, suggesting that for a smaller group, cultural content may not significantly influence their involvement. Meanwhile, only 4.1% (4 students) thought participation would decrease, and a minimal 1.2% (2 students) indicated it would totally decrease, reflecting very low resistance to this pedagogical approach. Overall, the distribution highlights a clear consensus that incorporating culturally meaningful topics can enhance student participation in speaking activities.

Interpretation:

These findings suggest that learners feel more confident and motivated when instructional content is connected to their own cultural identity and experiences. From a pedagogical perspective, this aligns with the principles of culturally responsive teaching, which emphasize relevance and inclusivity as key factors in student engagement. Recent research supports that culturally grounded instruction significantly improves classroom participation and communicative competence in language learning contexts (Gay, 2020). Therefore, integrating Kichwa-Otavalo cultural content into English lessons represents a highly effective strategy to foster active oral participation and meaningful learning.

3.2. Teachers' interviews

Section 1: Context & Current Pedagogy

1. In your experience teaching senior students at Cotacachi High School, what are the primary challenges they face regarding English oral production?

- **Teacher A:** In my experience, I consider some primary challenges. For instance, fear to make mistakes, lack of vocabulary and grammar rules, nervous or embarrassed, and interference.

- **Teacher B:** The primary challenges senior students face regarding is oral production are lack of vocabulary, low confident when speaking also some students feel anxious when they speak in front others and tend to use Spanish or Kichwa language instead of English.

Analysis:

The analysis of the interview conducted with the English teachers at Cotacachi High School exposes that both educators heavily emphasize the emotional state of the students as a primary barrier. Teacher A notes a "fear to make mistakes, lack of vocabulary, insufficient knowledge of grammar rules" and feelings of being "nervous or embarrassed" are the most common difficulties. Similarly, Teacher B, who identifies "low confidence" and "anxiety" when students are required to speak in front of their peers. These responses demonstrate that students 'oral difficulties are not only related to language knowledge but also to emotional and psychological factors that affects their willingness to communicate. Additionally, there is a consensus between both participants regarding the lack of foundational tools. Both teachers explicitly mention a "lack of vocabulary" as a significant hurdle. Teacher A further identifies "grammar rules" as a specific area of struggle. This suggests that students may have the intent to communicate but lack the "lexical building blocks" necessary to construct coherent oral messages.

2. How often do you incorporate local cultural references (festivals, gastronomy, traditions) into your English lesson plans?

- **Teacher A:** Twice in a month, they talk about their festivals culture, customs and traditions.

- **Teacher B:** I frequently incorporate local culture references into my English lesson plans, especially topics related to festival, traditional food. Moreover, I usually include these elements in speaking activities like role play, etc.

Analysis:

Continuing with the qualitative analysis, this second question is important because it directly addresses the "strategy" side of this research. It moves from identifying the problem to identifying what is already being done in the classroom regarding cultural integration. Based on the responses from Teacher A and Teacher B, two main themes emerge: **Consistency of Exposure** and **Pedagogical Tools for Cultural Expression**. There is a slight variation in how often culture is integrated, though both teachers show a commitment to it. Teacher A provides a specific timeframe, noting that these topics are addressed "twice a month." Teacher B uses a more descriptive frequency, stating they "frequently" and "usually" incorporate these references. This suggests that the inclusion of local identity is not a one-time event but a recurring element of the curriculum at Cotacachi High School, providing a foundation upon which the research can build.

Section 2: Methodology & Task Based Learning (TBL)

3. What specific communicative strategies do you find most effective for encouraging senior students to speak English?

- **Teacher A:** Active Methodologies such as Cooperative Learning, Task-Based Learning, Collaborative Learning, Think-Pair Share, where students can interact and learn from each other.

- **Teacher B:** The most effective communicative strategies include role play, pairs and group discussions, Task-Based Learning activities. Also, encouraging a supportive environment giving positive feedback and allowing students to express their ideas without fear of make mistakes in order to help increase their confidence and participation in speaking English class.

Analysis:

Both teachers agree that active participation and peer interaction are essential elements in the development of oral production. Teacher A highlights the use of active methodologies such as Cooperative Learning, Task-Based Learning, Collaborative Learning, and strategies like Think-Pair-Share. Emphasizing that these strategies allow students to interact, exchange ideas, and learn from one another in a more dynamic way. Similarly, Teacher B identifies role plays, pair work, group discussions, and Task-Based Learning activities as highly effective strategies to promote speaking skills in the classroom. These strategies shift the focus from teacher-centered instruction to learner-centered communication, allowing students to practice English in meaningful and authentic contexts.

Additionally, Teacher B introduces the affective dimension by emphasizing the importance of creating a supportive environment through positive feedback and reducing students' fear of making mistakes. Therefore, the findings indicate that effective speaking instruction requires both interactive pedagogical strategies and a positive classroom climate.

These results support the idea that combining communicative activities with emotional support can significantly improve students' confidence and willingness to communicate in English.

4. How familiar are you with the Task-Based Learning framework, and have you ever designed a ¨task¨ that requires students to use English to solve a real-world problem or complete a project?

- **Teacher A:** I am highly familiar with Task Based Learning, also I often incorporate its stages which are Pre-task, Task Circle and Post-Task into my lessons. I design communicative activities that encourages students to use English in real-life situations.

- **Teacher B:** I have a good familiar with the Task-Based Learning framework and I have designed task where student use English to solve real-life problems.

Analysis:

The qualitative analysis of the interview responses regarding teachers' familiarity with the Task-Based Learning (TBL) framework shows that both English teachers possess a positive and practical understanding of this pedagogical approach. Both participants demonstrate familiarity with TBL and recognize its importance in promoting meaningful language use through real-life communication. Teacher A expresses a high level of familiarity, explaining that the stages of TBL—Pre-task, Task Cycle, and Post-task—are frequently incorporated into lessons. This response indicates not only theoretical knowledge but also consistent classroom application, suggesting a structured approach to speaking instruction.

Similarly, Teacher B states having a good level of familiarity with the Task-Based Learning framework and confirms having designed tasks in which students use English to solve real-life problems. Although the response is shorter, it still reflects an understanding of TBL as a methodology that connects classroom learning with practical communication needs. Both teachers coincide in viewing English not only as a subject to study, but as a tool for completing meaningful tasks and solving contextualized problems.

This suggests that teachers recognize the importance of moving beyond traditional grammar-focused instruction toward more functional and communicative practices. The use of tasks allows students to develop oral production in situations that simulate real-life experiences, increasing motivation and participation. Consequently, the findings indicate that both teachers value Task-Based Learning as an effective strategy to improve speaking skills and foster communicative competence.

5. What specific oral production sub-skills (vocabulary acquisition, pronunciation, interactive communication) do you believe would benefit most from this culturally responsive approach?

- **Teacher A:** I consider that it is fundamental to incorporate vocabulary acquisition, communicative interaction activities like dialogues, debates in order to enhance and develop fluency and pronunciation.

- **Teacher B:** I believe vocabulary acquisition and communicative interaction activities would benefit the most because students can use familiar cultural topic to learn new words and communicative more confident.

Analysis:

A common theme in both responses is the relationship between familiarity and confidence. Teacher A emphasizes that vocabulary acquisition is fundamental and should be supported by communicative interaction activities such as dialogues and debates, which help students enhance fluency and pronunciation. This response reflects the idea that language development occurs more effectively when students actively use new vocabulary in real communicative contexts rather than through isolated memorization. Similarly, Teacher B identifies vocabulary acquisition and communicative interaction as the sub-skills that would benefit the most, explaining that students can use familiar cultural topics to learn new words and communicate with greater confidence. This perspective suggests that cultural relevance facilitates comprehension and reduces the anxiety often associated with speaking in a foreign language.

Section 3: Cultural Practices as strategy

6. In your opinion, does discussing their own cultural identity in English reduce the affective filter (anxiety/shyness) that senior students often feel when speaking a foreign language?

- **Teacher A:** Yes, absolutely. Students feel less anxious or nervous when they speak about their own culture, customs and interests in a foreign language.

- **Teacher B:** Yes, discussing their own cultural identity helps reduce anxiety and shyness because students feel more comfortable taking about familiar topic.

Analysis:

Both teachers agree that discussing students' own cultural identity in English significantly helps reduce anxiety, shyness, and nervousness during oral production. Teacher A clearly states that students feel less anxious or nervous when they speak about their own

culture, customs, and personal interests in a foreign language. Similarly, Teacher B explains that talking about familiar cultural topics helps students feel more comfortable, which directly reduces anxiety and shyness when participating in speaking activities. Another important aspect is the reduction of the affective filter; a concept related to emotional barriers that can block language acquisition. The teachers' responses suggest that culturally relevant content creates a more supportive and less threatening classroom environment where students feel safer to participate. Thus, the findings indicate that integrating students' cultural identity into English lessons is an effective strategy to reduce affective barriers and improve oral participation. This supports the use of culturally responsive teaching as a means to foster confidence, fluency, and meaningful communication in the EFL classroom.

7. From your experience, which specific cultural practices do you think would be most effective for oral tasks?

- **Teacher A:** I think could be role plays about real context. Moreover, oral presentations about their community and identity. Finally, designing talks based on authentic situations. For example, Inty Raymi, death birth, etc.

- **Teacher B:** From my experience, cultural practices such as traditional food, local festivals, community traditions, music and doing life activities are very effective for oral task.

Analysis:

The qualitative analysis of both participants in this question emphasize that oral production becomes more meaningful when students work with real-life situations connected to their own community, traditions, and identity. Teacher A highlights role plays based on real contexts, oral presentations about students' community and identity, and talks designed around authentic situations such as Inti Raymi, birth, and death rituals. This response shows a clear preference for experiential and contextualized learning, where students can use English to describe and reflect on practices they already understand from their own lives. In the same way, Teacher B identifies traditional food, local festivals, community traditions, music, and daily life activities as highly effective cultural practices for oral tasks. These examples reflect the value of familiar and concrete topics that students can easily relate to, which supports confidence and spontaneous communication. The inclusion of gastronomy, music, and festivals also suggests that interactive and culturally rich themes can make speaking activities more engaging and enjoyable.

To sum up, the findings indicate that culturally grounded oral tasks are highly effective for reducing anxiety, increasing motivation, and improving oral production**.**

Section 4: Impact & Implementation

8. When students talk about their own community and customs, have you noticed a difference in their fluency or motivation compared to when they discuss neutral topics?

- **Teacher A:** Yes, I have noticed a significant difference, when they talk about their community and customs. They show higher motivation and confidence. As well as they participate more actively and speak more fluently since the topic is familiar and meaningful to them.

- **Teacher B:** Yes, I have noticed that students are more motivated and fluent when they talk about their own community and customs.

Analysis:

A recurring theme in both responses is the relationship between meaningful content and communicative confidence. When students talk about their traditions, customs, and community life, they already possess the background knowledge necessary to express ideas, which reduces cognitive pressure and allows them to focus on language use. This not only improves fluency but also increases classroom participation and willingness to communicate. Furthermore, culturally familiar topics help students feel valued and represented within the learning process, which strengthens motivation and emotional engagement. Therefore, the findings indicate that integrating local cultural content into speaking activities can significantly enhance oral production by promoting confidence, fluency, and active participation. This supports the implementation of culturally responsive teaching strategies that connect English learning with students' identities and social realities.

9. What limitations or obstacles do you expect in implementing Kichwa-Otavalo cultural practices as a formal strategy in the English classroom?

- **Teacher A:** some limitations may include a lack of teaching resources and materials related to Kichwa-Otavalo culture in English. And not all students may have the same level of cultural knowledge or interests which can affect participation. Moreover, I think that teachers should have additional training to effectively incorporate culture practices into language teaching.

- **Teacher B:** From my perspective, some limitations could be lack of teaching, limited time in class and student's motivation. Another obstacle could be the need for teacher training to properly integrate cultural practice into English lesson.

Analysis:

Both teachers agree that one of the main barriers is the lack of teaching resources and materials related to Kichwa-Otavalo culture available in English. Teacher A explains that this limitation makes it difficult to design meaningful lessons that integrate local cultural

content effectively. Similarly, Teacher B highlights the absence of sufficient teaching materials as a major obstacle, which can restrict the practical application of culturally responsive strategies. Another common theme identified by both participants is the need for teacher training. Teachers require additional preparation to effectively incorporate cultural practices into language teaching, while Teacher B also emphasizes that professional development is necessary to properly integrate these elements into English lessons.

Overall, the findings show that the implementation of Kichwa-Otavalo cultural practices in English teaching is viewed positively but faces practical limitations such as insufficient resources, lack of training, time constraints, and differences in student motivation. These obstacles suggest that successful integration requires institutional support, teacher preparation, and the development of appropriate materials. Therefore, for culturally responsive teaching to become a sustainable strategy, schools must provide both academic and structural conditions that allow teachers to connect language learning with students' cultural identity in an effective and meaningful way.

3.3. Discussion

The findings of this study demonstrate a strong relationship between culturally responsive pedagogy and the development of English oral production among senior students at Cotacachi High School. According to the students' questionnaire, speaking was identified as the most difficult language skill by 46, 9% of the participants, while a considerable percentage also reported low confidence and anxiety when speaking English. These results are consistent with the perspectives of Teacher A and Teacher B, who emphasized fear of making mistakes, lack of vocabulary, and nervousness as the main barriers affecting oral participation. This situation supports the theoretical contributions of Vygotsky´s Sociocultural Theory (1978), which explains that learning occurs through interaction and meaningful social contexts. Similarly, constructivist principles suggest that students learn more effectively when new knowledge is connected to their own experiences and cultural background. Therefore, the findings confirm that oral production difficulties are not only linguistic in nature, but also emotional and contextual, requiring pedagogical strategies that reduces anxiety and promote meaningful communication.

Moreover, the results expose that students perceive traditional English classes as limited in opportunities for authentic oral reaction. The questionnaire showed that most learners participate in speaking activities only ¨sometimes¨ or ¨rarely, ¨ and that oral tasks generally last less than five minutes. In addition, repetition drills and reading aloud were identified as the most common classroom practices, whereas debate and free discussions were rarely implemented. These findings contrast with the teachers' responses, where both participants highlighted the importance of communicative methodologies such as Task-Based Learning, Cooperative Learning, role plays, and pair work to encourage oral participation. This discussion aligns with Ellis (2003) and Willis and Willis (2007), who

argue that Task-Based Learning promotes authentic communication through meaningful tasks focused on interaction and problem-solving. Likewise, the theoretical framework emphasizes that communicative competence develops when students actively negotiate meaning in real-life situations rather than through isolated grammar practice. Consequently, the study suggests that although teachers recognize the value of communicative strategies, oral production activities still need to be implemented more consistently and systematically within the classroom environment.

Another significant finding is the positive impact of integrating Kichwa-Otavalo cultural practices into English instruction. The questionnaire results revealed that 77% of students expressed a strong desire to learn English through local cultural content such as gastronomy, legends, festivals, and traditions. Additionally, most participants believe that discussing their own culture would increase their confidence and participation during speaking activities. These perceptions were reinforced by the teacher´s interviews, where both educators agreed that students become more motivated, fluent, and less anxious when speaking about familiar cultural topics connected to their identity and community. These findings strongly support Brahms's (1997) theory of Intercultural Communicative Competence, which highlights the importance of integrating cultural identity into language learning processes. Similarly, the theoretical framework explains that culturally meaningful tasks reduce the affective filter and transform English into a communicative tool linked to students lived experiences. Therefore, the triangulation of theoretical foundations, student perceptions, and teacher experiences confirms that culturally responsive teaching can significantly enhance oral participation and communicative confidence in EFL contexts.

Finally, the study demonstrates that Task-Based Learning combined with Kichwa-Otavalo cultural practices constitutes an effective pedagogical strategy to improve English oral production. Both teachers reported familiarity with the TBL framework and recognized that tasks related to festivals, gastronomy, rituals, oral presentations, and community traditions encourage authentic communication and greater student interaction. In the same way, students showed strong interest in activities based on local culture, particularly gastronomy and ancestral legends, which they considered motivating and meaningful. These findings coincide with the theoretical principles proposed by Ellis (2017) and Willis (1996), who explain that TBL enhances fluency, confidence, and communicative competence through collaborative and goal-oriented tasks. Moreover, the theoretical framework emphasizes that culturally contextualized tasks foster learner autonomy, interaction, and intercultural awareness while reducing speaking anxiety. Consequently, the results of this research validate the integration of Task-Based Learning and Kichwa-Otavalo cultural content as an innovative and effective approach for strengthening oral production, increasing student motivation, and promoting meaningful English learning within intercultural educational contexts.

CHAPTER IV: PEDAGOGICAL PROPOSAL

4.1. Title

An Intercultural Pedagogical Guide: Enhancing English Oral Production Based on Kichwa-Otavalo Cultural Practices

4.2. Development



STUDENT'S GUIDE



AN INTERCULTURAL PEDAGOGICAL GUIDE





Enhancing English Oral Production Based On kichwa-Otavalo Cultural Practices

"Kichwa-Otavalo Cultural Practices as a Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School"





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Author

2026



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Introduction

English has become an important language for communication, education, and professional progress. Hence, educational institutions continuously try to find interactive teaching strategies that encourage meaningful language learning and improve students' communicative competence. That is why, it is important to incorporate learners' cultural backgrounds into language instruction. In Ecuador, the great cultural heritage of Indigenous communities offers valuable educational resources that can be integrated into English language learning. Specifically, the Kichwa-Otavalo community is recognized for its traditions, language, music, clothing, handicrafts, festivals, and ancestral customs, which represent an important component of the country's multicultural identity.

At Cotacachi High School, some senior students are familiar with Kichwa-Otavalo cultural practices; however, these cultural resources are not taken into account when teaching English in the classroom to improve speaking skills. Students often show difficulties in expressing ideas confidently and fluently in English due to limited opportunities to discuss meaningful and familiar topics. Integrating local cultural content into classroom activities may increase learners' engagement, confidence, vocabulary acquisition, and willingness to communicate.

This pedagogical guide has been designed to integrate Kichwa-Otavalo cultural practices into English as a Foreign Language (EFL) instruction. It aims to strengthen students' oral production by using meaningful and culturally relevant topics that encourage authentic communication. Thus, students are aware with their local traditions and cultural identity, they are more likely to participate confidently in speaking activities when discussing topics related to their own experiences.

The guide contains communicative, collaborative, and task-based learning activities that promote fluency, pronunciation, vocabulary development, interaction, and self-confidence. It also encourages respect for intercultural diversity while helping students improve their English communication skills.

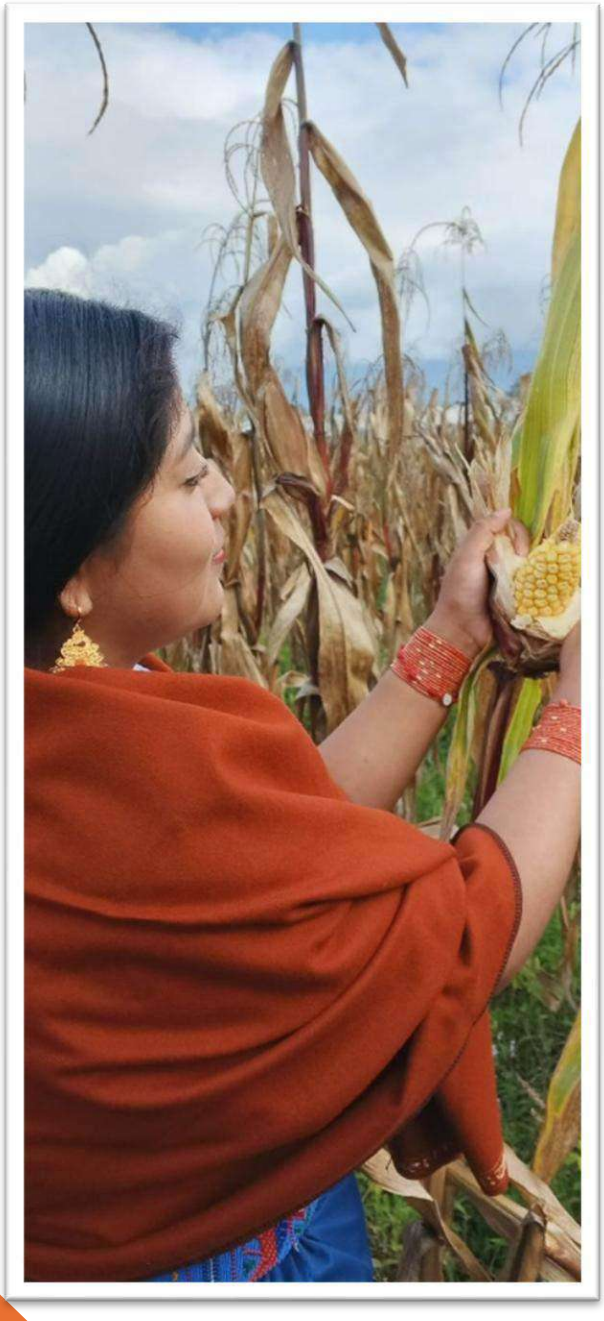
Objectives

General Objective

To boost English oral production through the implementation of communicative activities based on Kichwa-Otavalo cultural practices.

Specific Objectives

- ✓ To encourage students' confidence when speaking English.
- ✓ To increase vocabulary related to local culture.
- ✓ To improve pronunciation and fluency through meaningful communication.











RITUAL DESCRIPTIONS

UNIT OBJECTIVES

- Improve their oral expression in through the exchange of information
- Describe ancestral healing practices
- Explain the importance for the preservation of the cultural heritage of the Kichwa Otavalo and Cotacachi communities.



START SPEAKING

CLASS WORK

A. Look at the picture and describe what you see in it.

B. Do you practice any ancestral activity?

Lesson 1

VOCABULARY: Ancestral medicine

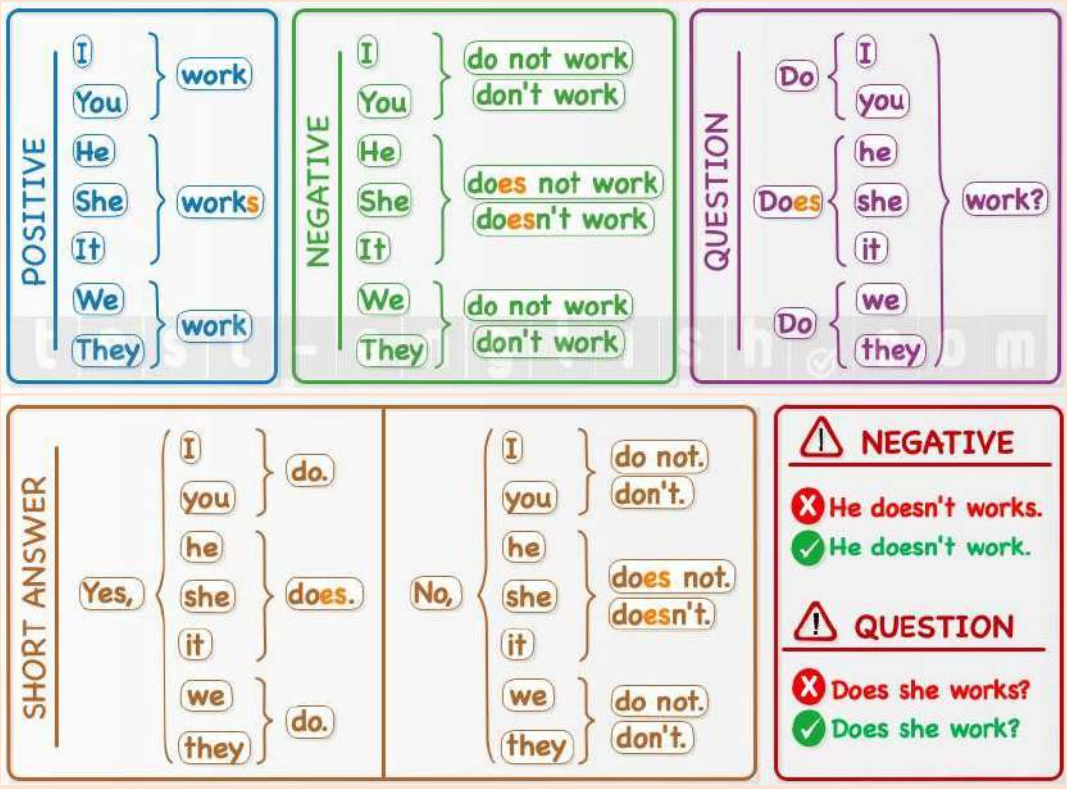
A. Listen and repeat the following words.

				
Medicinal plant	**Healer**	**Midwife**	**Leaves**	**Roots**

B. Do you use ancestral medicine in your house?

Lesson 2

GRAMMAR: Present Simple



A. Complete each sentence with the correct Present Simple form of the verb in parentheses.

1. Families _____traditional rituals. (practice)
2. People _____traditional clothing during Inti Raymi. (wear)
3. Community members _____food with their neighbors. (share)
4. Young people _____about their traditions. (learn)
5. People _____Pachamama. (respect)

Lesson 3

LANGUAGE IN CONTEXT

A. PAIR WORK Read the article about Rituals Around Imbabura and identify verbs.

Traditional Rituals Around Imbabura

The communities around Imbabura have a rich cultural heritage. Many families practice traditional rituals that connect people with nature, their ancestors, and their community. These traditions play an important role in the cultural identity of the Kichwa people. One important celebration is Inti Raymi, the Festival of the Sun. During this celebration, families and community members gather together and express their gratitude for nature and the harvest. People wear traditional clothing, dance to traditional music, and share food with their neighbors.

Another important ritual is Pawkar Raymi, which celebrates the arrival of spring and the beauty of nature. During this celebration, communities organize cultural activities, play traditional games, and prepare typical food. Young people learn about their traditions from older members of the community. The Kichwa communities also show respect for Pachamama, or Mother Earth. People give thanks for water, land, plants, animals, and food. In some ceremonies, community members use flowers, plants, fruits, and other natural elements as symbols of gratitude and respect.

Traditional rituals bring people together and strengthen community relationships. They also teach younger generations about their history, values, language, and identity. Around Imbabura, cultural traditions continue to connect people with their ancestors and with the natural environment.

B. PAIR WORK Match the words with their meanings.

Word	Meaning
1. Heritage _____	a. A traditional or religious activity
2. Harvest _____	b. The collection of crops
3. Ritual _____	c. Cultural traditions passed from one generation to another
4. Ancestors _____	d. People from previous generations
5. Gratitude _____	e. Feeling thankful
6. Community _____	f. A group of people who live or work together

Lesson 4

SPEAKING

A. PAIR WORK Ask and answer the following questions using the **Present Simple**:

1. Student A: What traditional rituals do people practice in your community?
   Student B: People practice _____.
2. Student A: What do people wear during traditional celebrations?
   Student B: They wear _____.
3. Student A: What food do families prepare?
   Student B: They prepare _____.
4. Student A: What do people do during the celebration?
   Student B: They _____.
5. Student A: Why are these traditions important?
   Student B: They are important because _____.

B. PAIR WORK Are you part of any traditional ritual around Imbabura?

KNOWING OUR CULTURAL IDENTITY

UNIT OBJECTIVES

- Develop oral production
- Narrate ancestral stories
- Exchange ideas
- Express opinions



START SPEAKING

CLASS WORK

A. What do you see in the picture?

B. Who tells stories in your family?

C. Have you heard stories about “Mama Cotacachi” and “Cuicocha Lagoon”?

Lesson 1

VOCABULARY: Mythological and urban legends

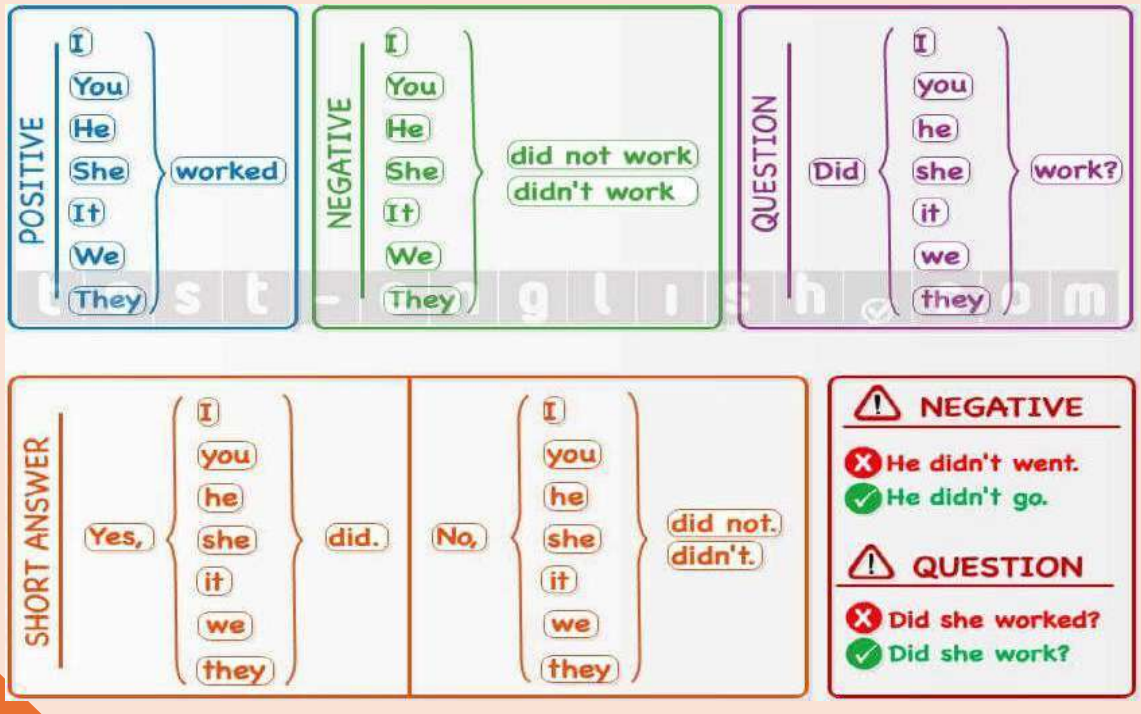
A. Listen and get familiar with the expressions.

				
Ancestors	**Storyteller**	**Identity**	**Heritage**	**Legend**
A person with a family relationship from the past.	A person who tells or writes down old stories or legends.	The cultural characteristics that define a community or person.	Cultural characteristics or traditions that were created in the past and are passed down from generation to generation.	Ancient stories or tales with fiction, sometimes not true, about a place or person.

B. What is your favorite picture and why?

Lesson 2

GRAMMAR: Past Simple



A. Use the correct Past Simple form of the verbs in parentheses.

1. The communities around Imbabura _____a strong cultural identity. (develop)
2. The Kichwa people _____around the volcano. (live)
3. Families _____Kichwa at home. (speak)
4. Parents _____traditional values to their children. (teach)
5. Grandparents _____stories with young people. (share)

Lesson 3

LANGUAGE IN CONTEXT

A. PAIR WORK Read the article.

The Legend of Tayta Imbabura and Mama Cotacachi

In ancient times, the indigenous people believed that the gods Tayta Imbabura and Mama Cotacachi protected the communities of Cotacachi and Otavalo, and maintained a strong connection between the people and Pachamama (Mother Earth). Their story also gave rise to Mount Yanahurco, son of these gods, and to the creation of Lake Cuicocha, which was formed from the tears of Mama Cotacachi after the betrayal of Tayta Imbabura with a young woman from Cayambe. This story has been shared by many generations in order to maintain our cultural identity and respect for our ancestors

B. PAIR WORK Speaking task.

Answer this question in pairs.

What lesson or values does this ancestral story teach us?

Use these useful expressions:

I think.... I my opinion.... I believe that.... From my point of view....



Lesson 4

SPEAKING

A. PAIR WORK: Create a history together. Complete the chart.

STORY ELEMENTS	YOUR IDEAS
Characters _____	_____ _____
Place _____	_____ _____
Beginning _____	_____ _____
Curious fact _____	_____ _____
Ending _____	_____ _____

B. Tell the story to the class. Use these phrases:

Beginning phrases	Sequence words	Phrases for giving opinions
Once upon a time... **Long time ago.....**	First, Then, After that, Later, Finally,	I think.... In my opinion..... In believe that..... From my point of view.....

UNIT 3

COMMUNITY NARRATIVES OF THE TAYTAS AND LIVING HISTORY

UNIT OBJECTIVES

- Share real stories from their communities
- Describe how ancestral knowledge
- Contribute to preserving cultural identity



START SPEAKING

CLASS WORK

A. Look at and describe the picture.

B. Have you ever worn these kinds of clothes?

Lesson 1

VOCABULARY: Community narratives of the Taytas

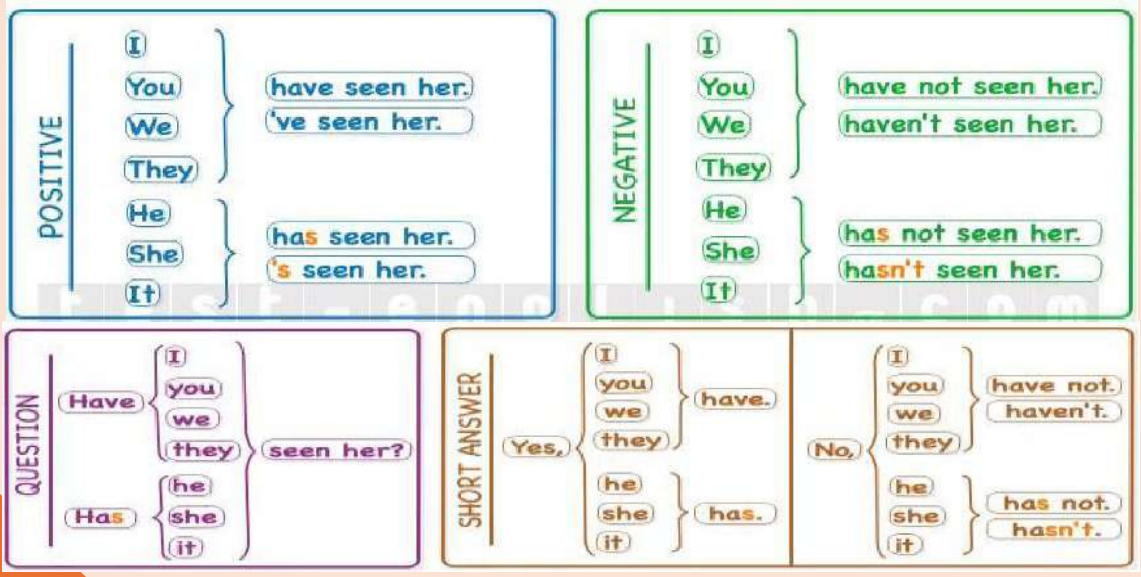
A. Write the words to the appropriate picture

Clothes	Otavalo	Cotacachi	Imbabura	San Pablo	Food

		
1. _____	2. _____	3. _____
		
4. _____	5. _____	6. _____

Lesson 2

GRAMMAR: Present Perfect Tense



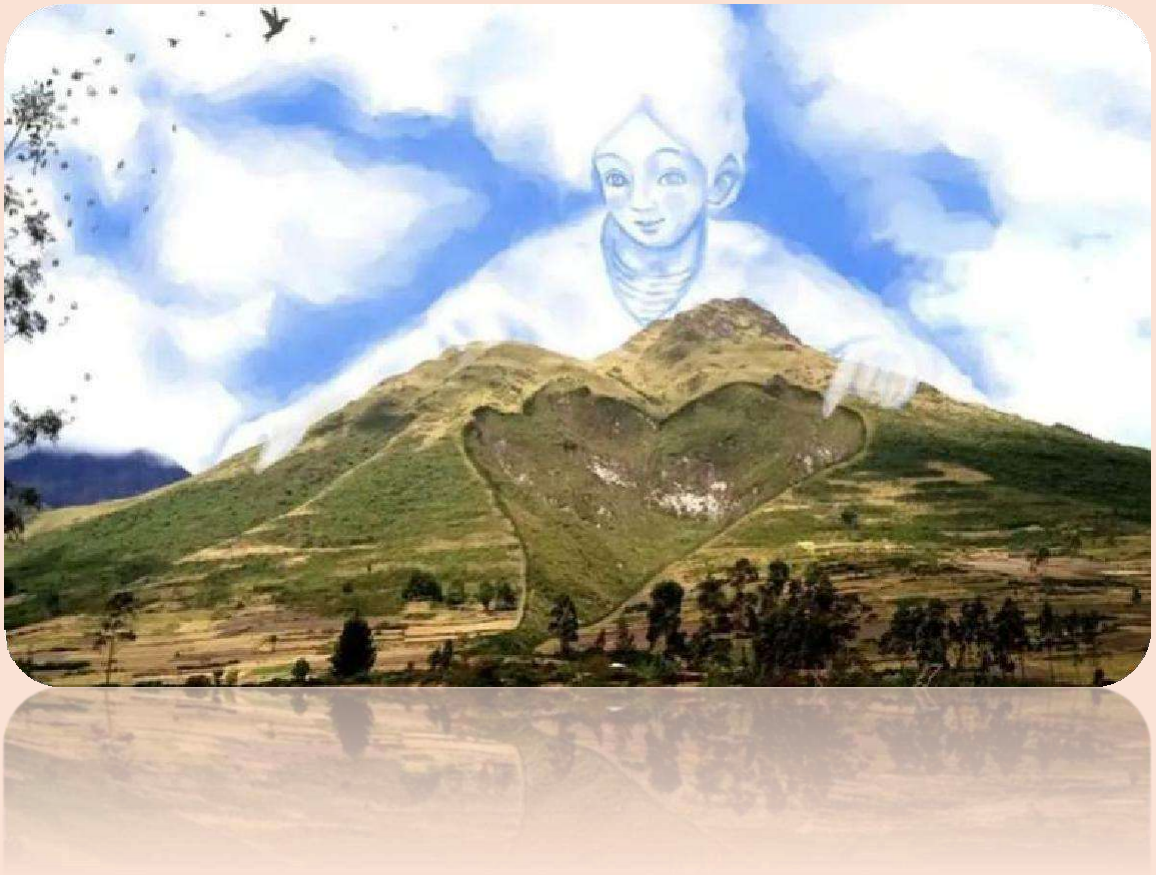
A. Use has or have and the correct past participle.

1. Local people _____(tell) the legend for many generations.
2. Imbabura _____(be) an important cultural symbol.
3. The legend _____(become) part of local culture.
4. Families _____(share) the story with their children.
5. Communities _____(celebrate) their connection with nature.

Lesson 3

LANGUAGE IN CONTEXT

A. PAIR WORK Look at the picture and say what ideas come to your mind.



B. PAIR WORK Read the text and discuss the following questions with your partner.

The Legend of Imbabura

For many generations, the people of the Imbabura region have told a beautiful legend about the majestic Imbabura volcano. According to the traditional story, Imbabura has been an important part of the culture and identity of the local communities.

The legend says that Imbabura has fallen in love with another mountain called Cotacachi. Their love story has become an important part of the oral tradition of the Indigenous communities around Lake San Pablo and the city of Otavalo.

People have explained the mountains as powerful beings that can feel emotions. Imbabura has represented strength and protection, while Cotacachi has represented beauty and fertility. Over many years, local families have shared different versions of this fascinating story with their children and grandchildren.

The people of the region have respected Imbabura because the volcano has always been an important symbol of their natural and cultural heritage. Communities have celebrated their connection with the mountains through traditions, festivals, music, and stories.

Today, the legend has continued to be part of the cultural identity of many people in the Imbabura area. Visitors have discovered that the volcano is not only a beautiful natural landmark but also an important symbol of Ecuadorian culture. The legend has helped younger generations understand the connection between nature, history, and their cultural heritage.

1. What volcano is mentioned in the legend?
2. Which mountain has Imbabura fallen in love with?
3. What has Imbabura represented?
4. What has Cotacachi represented?
5. How have local families shared the legend?

Lesson 4

SPEAKING

A. PAIR WORK Talk to your friend about these questions.

1. Have you ever visited Imbabura?
2. Have you ever heard a legend from your community?
3. Have you ever learned about an Ecuadorian cultural tradition?
4. Have you ever visited Lake San Pablo?
5. What Ecuadorian legends have you heard?

I have heard several Ecuadorian legends, including the legend of Cantuña.

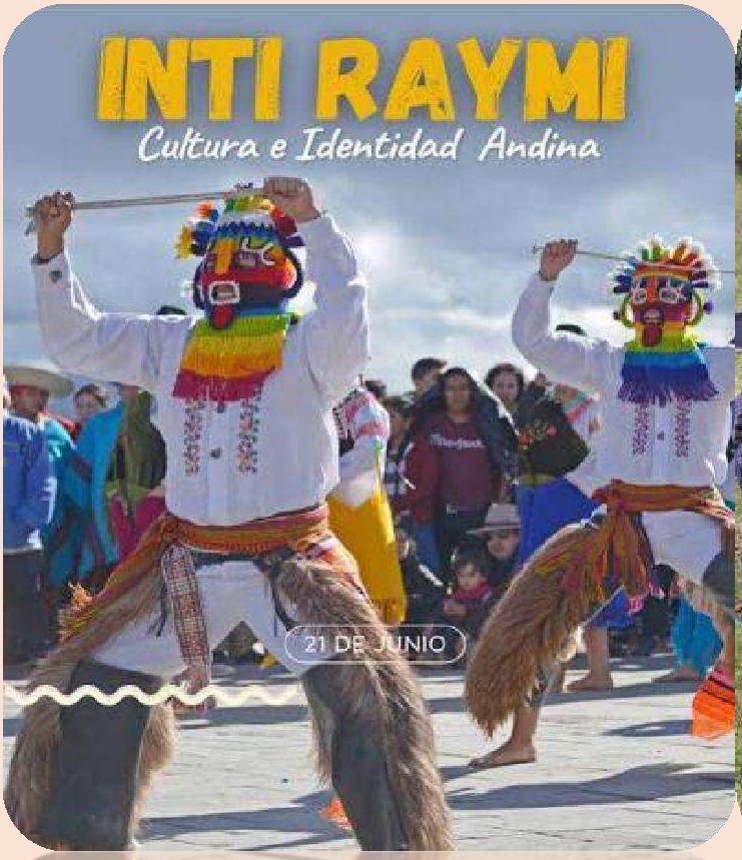
B. Which places have you visited around Imbabura?

Ibarra	Atuntaqui	San Antonio
		
Cotacachi	**Otavalo**	**Ambuqui**
		

ANCESTRAL FESTIVITIES

UNIT OBJECTIVES

- Present the traditional clothing
- Describe traditional celebrations
- Improve pronunciation and discourse through oral presentations





START SPEAKING

CLASS WORK

A. Say things you can see in the picture

B. Do you celebrate ANCESTRAL FESTIVITIES

Lesson 1

VOCABULARY: Festivities

A. Listen and repeat the words to get familiar with them.

		
Poncho: An ancestral garment worn by indigenous men.	**Anaco**: A type of long skirt worn by indigenous women.	**Walka**: A traditional gold necklace worn around the neck.
		
Alpargatas: A type of traditional footwear worn by men and women, with the colors varying.	**Fachalina**: A rectangular garment that indicates a woman's marital status.	**Hat**: A garment that represents a man's marital status.

B. **PAIR WORK** Do you wear any of these clothes?

Lesson 2

GRAMMAR: Comparative Adjectives



e s t - e n g l i s h . c o

A. Use the adjective in parentheses.

1. Inti Raymi is _____than many local celebrations. (large)
2. Inti Raymi is _____than some other festivities. (colorful)
3. The celebration is _____because many people participate. (energetic)
4. Pawkar Raymi is often _____than Inti Raymi. (short)
5. Pawkar Raymi can be _____than Inti Raymi. (quiet)

Lesson 3

LANGUAGE IN CONTEXT

A. PAIR WORK Look at the picture and describe it.



B. PAIR WORK Read the text and discuss the following questions with your partner.

Ancestral Festivities Around Imbabura

The communities around Imbabura celebrate several ancestral festivities during the year. These celebrations are important because they preserve traditions, strengthen family relationships, and connect people with nature.

Inti Raymi, or the Festival of the Sun, is one of the most important celebrations. It is larger and more colorful than many local celebrations. During Inti Raymi, families and community members gather, dance, sing, and share traditional food.

The celebration is also more energetic because many people participate in traditional dances and music.

Pawkar Raymi is another important ancestral festivity. It celebrates the arrival of spring and the beauty of nature. Compared with Inti Raymi, Pawkar Raymi is often shorter and quieter, but it is equally meaningful for many communities. People participate in cultural activities, traditional games, music, and community gatherings.

Traditional celebrations around Imbabura are different from modern festivals. They are often more connected to nature and community life. Traditional food is also more closely associated with local culture than fast food. Older generations usually have more knowledge about ancestral customs than younger generations, but young people are becoming more interested in learning about their cultural heritage.

For many families, ancestral festivities are more than simple celebrations. They are opportunities to share traditions, learn from older generations, and strengthen cultural identity. Every celebration is different, but all of them are valuable parts of the cultural heritage of the communities around Imbabura.

1. Why are ancestral festivities important?
2. Which celebration is described as larger and more colorful?
3. What do people do during Inti Raymi?
4. How is Pawkar Raymi different from Inti Raymi?
5. Why are traditional celebrations more connected to community life?

Lesson 4

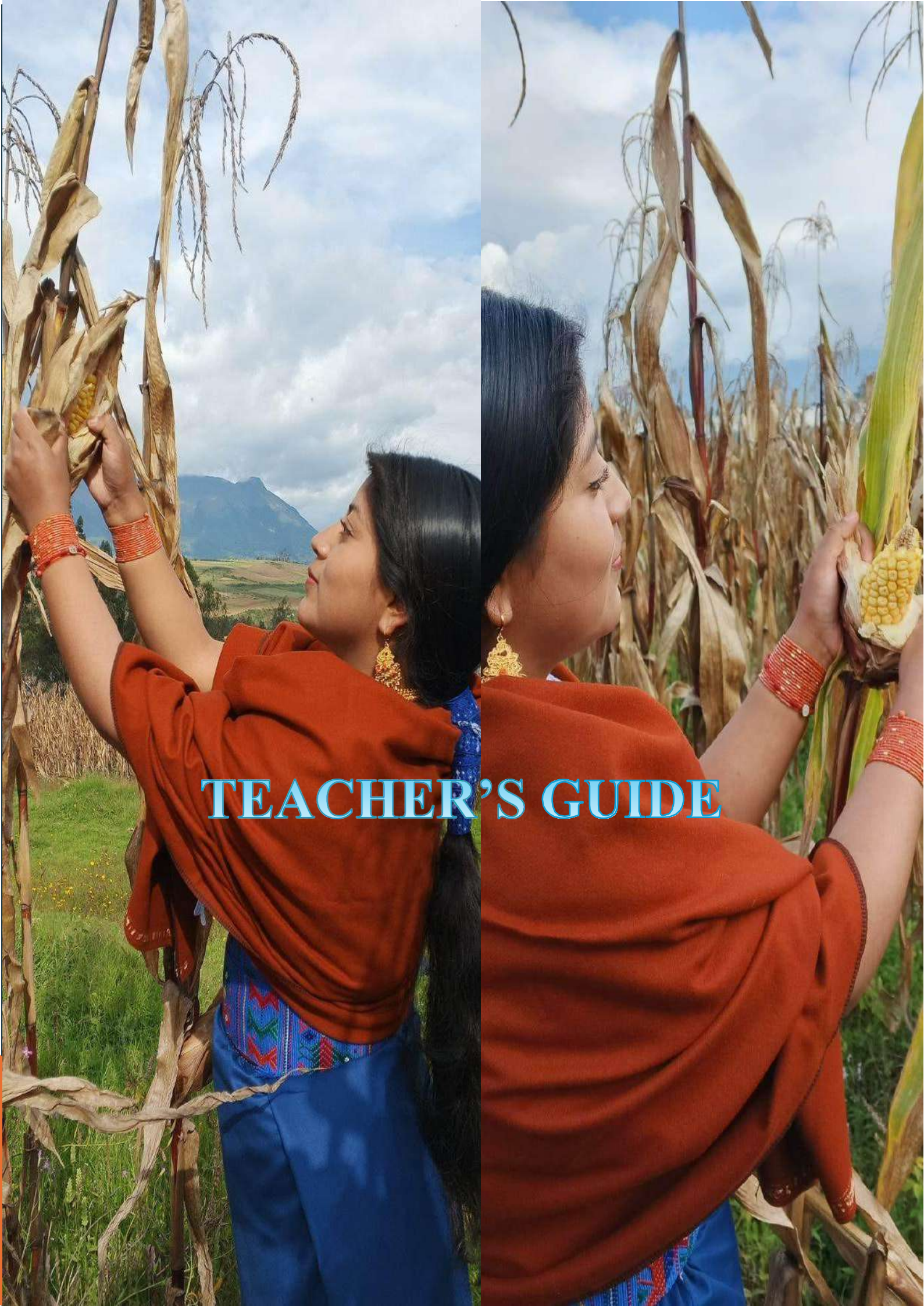
SPEAKING

A. PAIR WORK Compare the Festivities. Use these adjectives:

Larger more colorful more energetic shorter quieter more meaningful Funnier more interesting better worse beautiful more boring

Inti Raymi	Pawkar Raymi	Yamor	San Juanes
			

B. What is your favorite traditional festival?



TEACHER'S GUIDE



AN INTERCULTURAL PEDAGOGICAL GUIDE





Enhancing English Oral Production Based On kichwa-Otavalo Cultural Practices

"Kichwa-Otavalo Cultural Practices as a Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School"





By: Leidy Reveca Quinchiguango Tituaña
Author

2026



Introduction

English has become an important language for communication, education, and professional progress. Hence, educational institutions continuously try to find interactive teaching strategies that encourage meaningful language learning and improve students' communicative competence. That is why, it is important to incorporate learners' cultural backgrounds into language instruction. In Ecuador, the great cultural heritage of Indigenous communities offers valuable educational resources that can be integrated into English language learning. Specifically, the Kichwa-Otavalo community is recognized for its traditions, language, music, clothing, handicrafts, festivals, and ancestral customs, which represent an important component of the country's multicultural identity.

At Cotacachi High School, some senior students are familiar with Kichwa-Otavalo cultural practices; however, these cultural resources are not taken into account when teaching English in the classroom to improve speaking skills. Students often show difficulties in expressing ideas confidently and fluently in English due to limited opportunities to discuss meaningful and familiar topics. Integrating local cultural content into classroom activities may increase learners' engagement, confidence, vocabulary acquisition, and willingness to communicate.

This pedagogical guide has been designed to integrate Kichwa-Otavalo cultural practices into English as a Foreign Language (EFL) instruction. It aims to strengthen students' oral production by using meaningful and culturally relevant topics that encourage authentic communication. Thus, students are aware with their local traditions and cultural identity, they are more likely to participate confidently in speaking activities when discussing topics related to their own experiences.

The guide contains communicative, collaborative, and task-based learning activities that promote fluency, pronunciation, vocabulary development, interaction, and self-confidence. It also encourages respect for intercultural diversity while helping students improve their English communication skills.

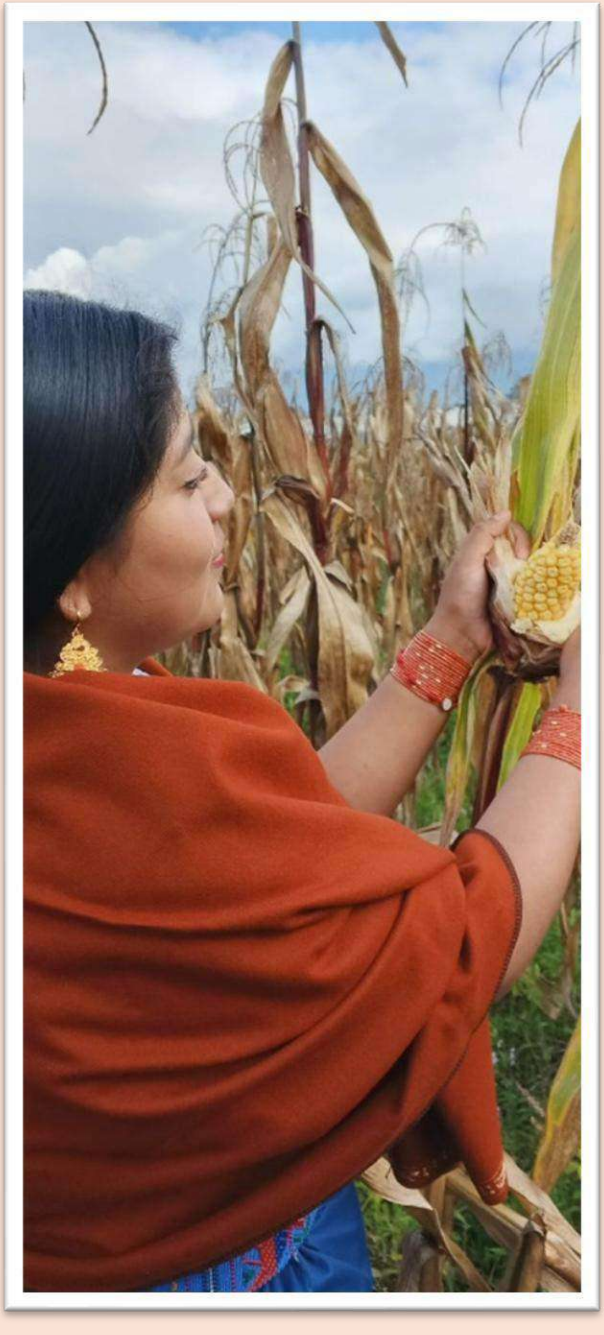
Objectives

General Objective

To boost English oral production through the implementation of communicative activities based on Kichwa-Otavalo cultural practices.

Specific Objectives

- ✓ To encourage students' confidence when speaking English.
- ✓ To increase vocabulary related to local culture.
- ✓ To improve pronunciation and fluency through meaningful communication.











RITUAL DESCRIPTIONS

UNIT OBJECTIVES

- Improve their oral expression in through the exchange of information
- Describe ancestral healing practices
- Explain the importance for the preservation of the cultural heritage of the Kichwa Otavalo and Cotacachi communities.



START SPEAKING

CLASS WORK

Ideas will vary ….

C. Look at the picture and describe what you see in it.

I can see a traditional ritual dome by indigenous people...

D. Do you practice any ancestral activity?

I do not practice any .....

Lesson 1

VOCABULARY: Ancestral medicine

C. Listen and repeat the following words.

				
Medicinal plant	**Healer**	**Midwife**	**Leaves**	**Roots**

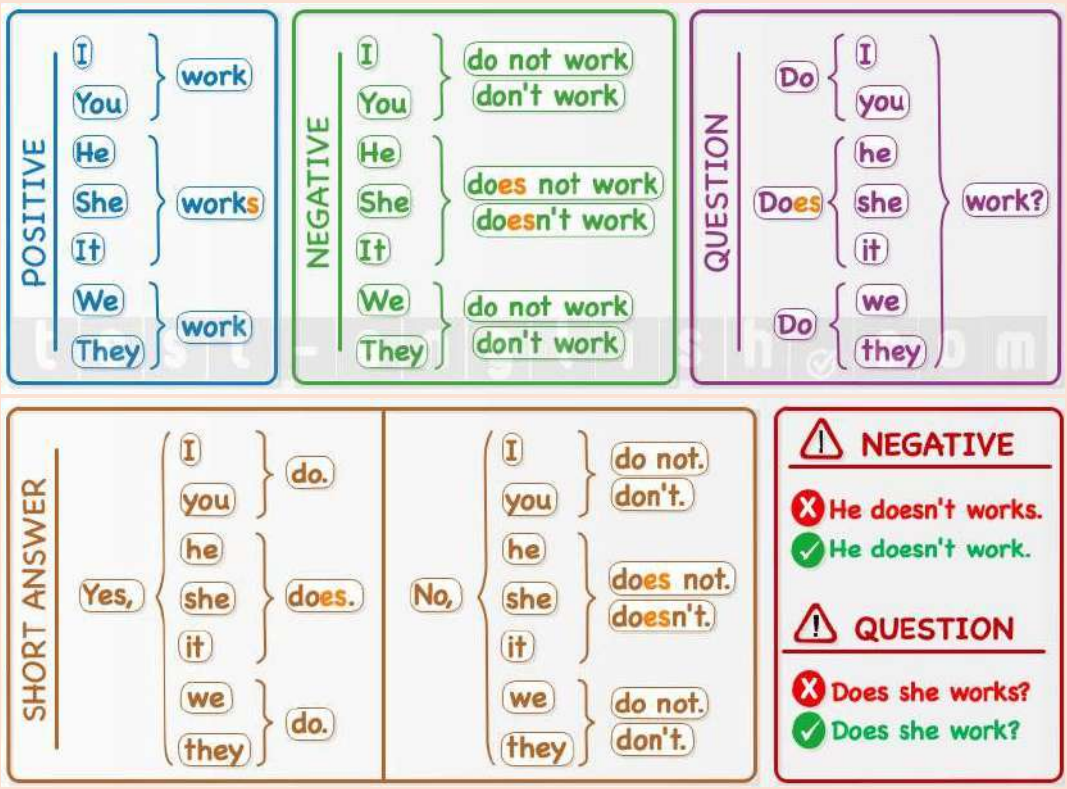
D. Do you use ancestral medicine in your house?

Ideas will vary ….

When I am alone in my house, I use ancestral medicine, for example .....

Lesson 2

GRAMMAR: Present Simple



B. Complete each sentence with the correct Present Simple form of the verb in parentheses.

6. Families ***practice*** traditional rituals. (practice)
7. People ***wear*** traditional clothing during Inti Raymi. (wear)
8. Community members ***share*** food with their neighbors. (share)
9. Young people ***learn*** about their traditions. (learn)
10. People ***respect*** Pachamama. (respect)

Lesson 3

LANGUAGE IN CONTEXT

C. PAIR WORK Read the article about Rituals Around Imbabura and identify verbs.

Traditional Rituals Around Imbabura

The communities around Imbabura **have** a rich cultural heritage. Many families **practice** traditional rituals that connect people with nature, their ancestors, and their community. These traditions **play** an important role in the cultural identity of the Kichwa people. One important celebration is **Inti Raymi**, the Festival of the Sun. During this celebration, families and community members **gather** together and **express** their gratitude for nature and the harvest. People **wear** traditional clothing, **dance** to traditional music, and **share** food with their neighbors.

Another important ritual is **Pawkar Raymi**, which celebrates the arrival of spring and the beauty of nature. During this celebration, communities **organize** cultural activities, **play** traditional games, and **prepare** typical food. Young people **learn** about their traditions from older members of the community. The **Kichwa** communities also **show** respect for **Pachamama**, or Mother Earth. People **give** thanks for water, land, plants, animals, and food. In some ceremonies, community members **use** flowers, plants, fruits, and other natural elements as symbols of gratitude and respect.

Traditional rituals **bring** people together and **strengthen** community relationships. They also **teach** younger generations about their history, values, language, and identity. Around Imbabura, cultural traditions **continue** to connect people with their ancestors and with the natural environment.

D. PAIR WORK Match the words with their meanings.

Word	Meaning
7. Heritage **c**	g. A traditional or religious activity
8. Harvest **b**	h. The collection of crops
9. Ritual **a**	i. Cultural traditions passed from one generation to another
10. Ancestors **d**	j. People from previous generations
11. Gratitude **e**	k. Feeling thankful
12. Community **f**	l. A group of people who live or work together

Lesson 4

SPEAKING

C. PAIR WORK Ask and answer the following questions using the **Present Simple**:

Ideas will vary ….

6. Student A: What traditional rituals do people practice in your community?

Student B: People practice _____.

7. Student A: What do people wear during traditional celebrations?

Student B: They wear _____.

8. Student A: What food do families prepare?

Student B: They prepare _____.

9. Student A: What do people do during the celebration?

Student B: They _____.

10. Student A: Why are these traditions important?

Student B: They are important because _____.

D. PAIR WORK Are you part of any traditional ritual around Imbabura?

Ideas will vary ….

A am not part of it, but I like watching different rituals .....

KNOWING OUR CULTURAL IDENTITY

UNIT OBJECTIVES

- Develop oral production
- Narrating ancestral stories
- Exchanging ideas
- Expressing opinions



START SPEAKING

CLASS WORK

Ideas will vary ….

D. What do you see in the picture?

E. Who tells stories in your family?

F. Have you heard stories about “Mama Cotacachi” and “Cuicocha Lagoon”?

Lesson 1

VOCABULARY: Mythological and urban legends

C. Listen and get familiar with the expressions.

				
Ancestors	**Storyteller**	**Identity**	**Heritage**	**Legend**
A person with a family relationship from the past.	A person who tells or writes down old stories or legends.	The cultural characteristics that define a community or person.	Cultural characteristics or traditions that were created in the past and are passed down from generation to generation.	Ancient stories or tales with fiction, sometimes not true, about a place or person.

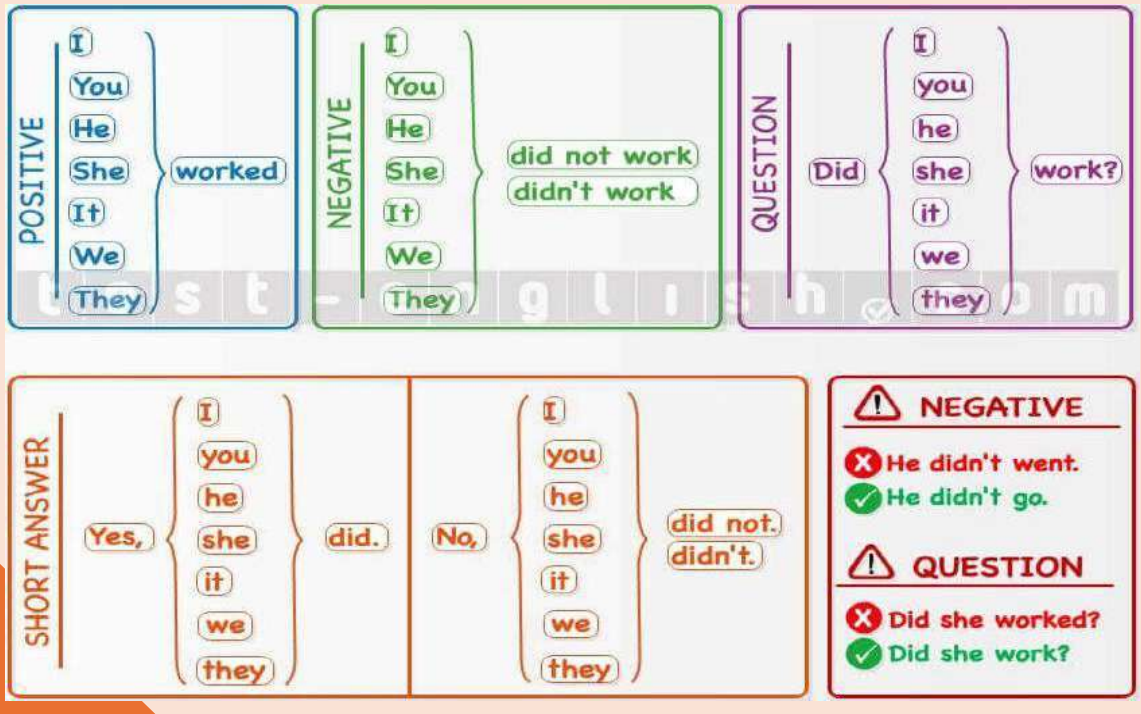
D. What is your favorite picture and why?

Ideas will vary ….

My favorite picture is the identity. Otavalo is a great place …..

Lesson 2

GRAMMAR: Past Simple



B. Use the correct Past Simple form of the verbs in parentheses.

6. The communities around Imbabura ***developed*** a strong cultural identity. (develop)
7. The Kichwa people ***lived*** around the volcano. (live)
8. Families ***spoke*** Kichwa at home. (speak)
9. Parents ***taught*** traditional values to their children. (teach)
10. Grandparents ***shared*** stories with young people. (share)

Lesson 3

LANGUAGE IN CONTEXT

C. PAIR WORK Read the article.

The Legend of Tayta Imbabura and Mama Cotacachi

In ancient times, the indigenous people believed that the gods Tayta Imbabura and Mama Cotacachi protected the communities of Cotacachi and Otavalo, and maintained a strong connection between the people and Pachamama (Mother Earth). Their story also gave rise to Mount Yanahurco, son of these gods, and to the creation of Lake Cuicocha, which was formed from the tears of Mama Cotacachi after the betrayal of Tayta Imbabura with a young woman from Cayambe. This story has been shared by many generations in order to maintain our cultural identity and respect for our ancestors

PAIR WORK Speaking task.

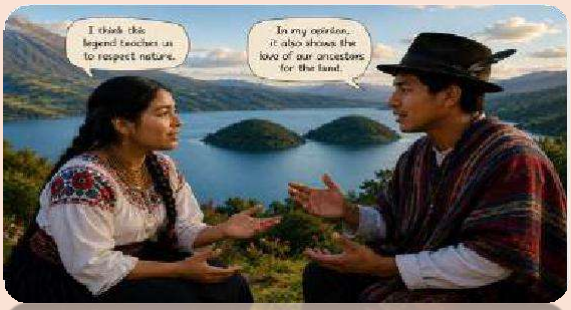
Answer this question in pairs.

What lesson or values does this ancestral story teach us?

Use these useful expressions:

Ideas will vary ….

I think.... I my opinion.... I believe that.... From my point of view....





Lesson 4

SPEAKING

C. **PAIR WORK**: Create a history together. Complete the chart.

Ideas will vary ….

STORY ELEMENTS	YOUR IDEAS
Characters _____	_____ _____
Place _____	_____ _____
Beginning _____	_____ _____
Curious fact _____	_____ _____
Ending _____	_____ _____

D. Tell the story to the class. Use these phrases:

Beginning phrases	Sequence words	Phrases for giving opinions
Once upon a time... **Long time ago.....**	First, Then, After that, Later, Finally,	I think.... In my opinion..... In believe that..... From my point of view.....

UNIT 3

COMMUNITY NARRATIVES OF THE TAYTAS AND LIVING HISTORY

UNIT OBJECTIVES

- Share real stories from their communities
- Describe how ancestral knowledge
- Contribute to preserving cultural identity



START SPEAKING

CLASS WORK **Ideas will vary ….**

C. Look at and describe the picture.

D. Have you ever worn these kinds of clothes?

I always wear these clothes when I gather with my grandparents .....

Lesson 1

VOCABULARY: Community narratives of the Taytas

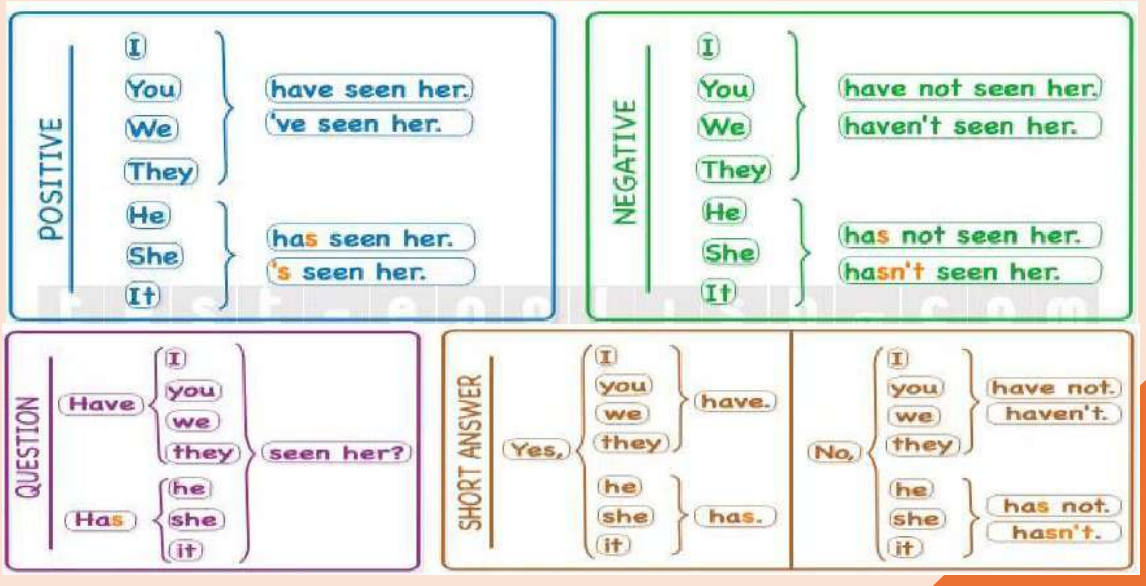
B. Write the words to the appropriate picture

Clothes	Otavalo	Cotacachi	Imbabura	San Pablo	Food

		
7. **Otavalo**	8. **San Pablo**	9. **Cotacachi**
		
10. **Imbabura**	11. **Food**	12. **Clothes**

Lesson 2

GRAMMAR: Present Perfect Tense



B. Use has or have and the correct past participle.

6. Local people ***have told*** (tell) the legend for many generations.
7. Imbabura ***has been*** (be) an important cultural symbol.
8. The legend ***has become*** (become) part of local culture.
9. Families ***have shared*** (share) the story with their children.
10. Communities ***have celebrated*** (celebrate) their connection with nature.

Lesson 3

LANGUAGE IN CONTEXT

C. PAIR WORK Look at the picture and say what ideas come to your mind.



Ideas will vary ….

I can see that the mountain expresses real love between Tayta Imbabura and Mama Cotacachi .....

D. PAIR WORK Read the text and discuss the following questions with your partner.

The Legend of Imbabura

For many generations, the people of the Imbabura region **have told** a beautiful legend about the majestic Imbabura volcano. According to the traditional story, Imbabura **has been** an important part of the culture and identity of the local communities.

The legend says that Imbabura **has fallen in love** with another mountain called Cotacachi. Their love story **has become** an important part of the oral tradition of the Indigenous communities around Lake San Pablo and the city of Otavalo.

People **have explained** the mountains as powerful beings that can feel emotions. Imbabura **has represented** strength and protection, while Cotacachi **has represented** beauty and fertility. Over many years, local families **have shared** different versions of this fascinating story with their children and grandchildren.

The people of the region **have respected** Imbabura because the volcano has always been an important symbol of their natural and cultural heritage. Communities **have celebrated** their connection with the mountains through traditions, festivals, music, and stories.

Today, the legend **has continued** to be part of the cultural identity of many people in the Imbabura area. Visitors **have discovered** that the volcano is not only a beautiful natural landmark but also an important symbol of Ecuadorian culture. The legend **has helped** younger generations understand the connection between nature, history, and their cultural heritage.

6. What volcano is mentioned in the legend?

   *The volcano mentioned in the legend is **Imbabura**.*

7. Which mountain has Imbabura fallen in love with?

   *Imbabura has fallen in love with **Cotacachi**.*

8. What has Imbabura represented?

*Imbabura has represented **strength and protection**.*

9. What has Cotacachi represented?

   *Cotacachi has represented **beauty and fertility**.*

10. How have local families shared the legend?

    Local families have shared the legend **with their children and grandchildren**.

Lesson 4

SPEAKING

C. PAIR WORK Talk to your friend about these questions.

Ideas will vary ….

6. Have you ever visited Imbabura?
7. Have you ever heard a legend from your community?
8. Have you ever learned about an Ecuadorian cultural tradition?
9. Have you ever visited Lake San Pablo?
10. What Ecuadorian legends have you heard?

D. Which places have you visited around Imbabura?

Ideas will vary ….

I have visited Ambuqui. It is a beautiful warm place .....

Ibarra	Atuntaqui	San Antonio
		
Cotacachi	**Otavalo**	**Ambuqui**





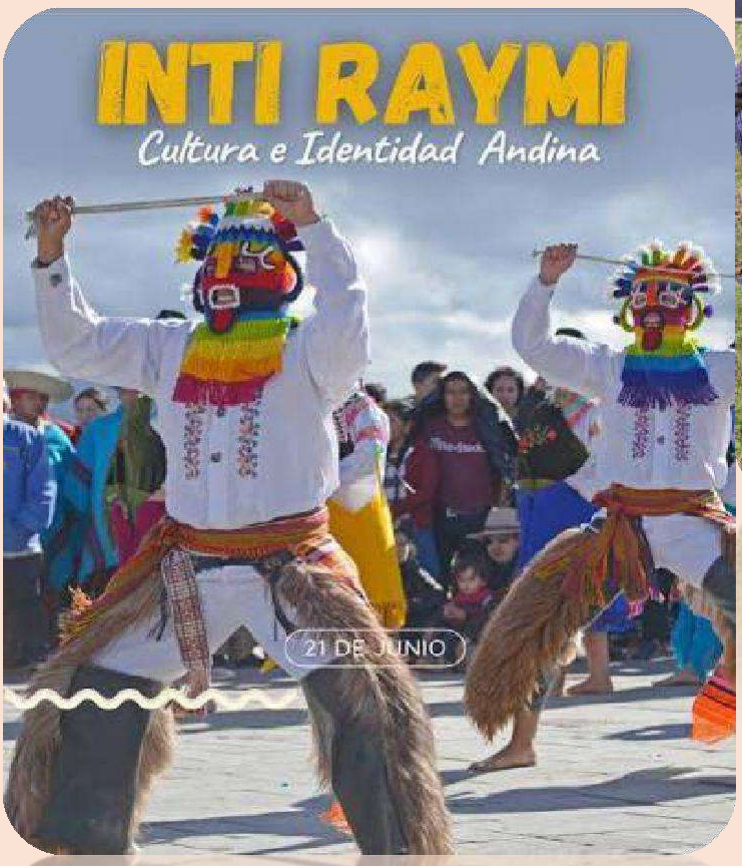

UNIT 4

ANCESTRAL FESTIVITIES

UNIT OBJECTIVES

- Present the traditional clothing
- e through





START SPEAKING

CLASS WORK

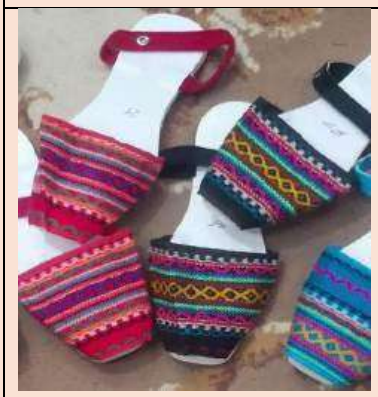
C. Say things you can see in the picture

D. Do you celebrate ANCESTRAL FESTIVITIES

Lesson 1

VOCABULARY: Festivities

C. Listen and repeat the words to get familiar with them.

		
Poncho: An ancestral garment worn by indigenous men.	**Anaco**: A type of long skirt worn by indigenous women.	**Walka**: A traditional gold necklace worn around the neck.
		
Alpargatas: A type of traditional footwear worn by men and women, with the colors varying.	**Fachalina**: A rectangular garment that indicates a woman's marital status.	**Hat**: A garment that represents a man's marital status.

D. PAIR WORK Do you wear any of these clothes?

Ideas will vary ….

I wear these clothes when I have an important event .....

Lesson 2

GRAMMAR: Comparative Adjectives



B. Use the adjective in parentheses.

6. Inti Raymi is *larger than* many local celebrations. (large)
7. Inti Raymi is *more colorful than* some other festivities. (colorful)
8. The celebration is more energetic because many people participate. (energetic)

9. Pawkar Raymi is often *shorter than* Inti Raymi. (short)
10. Pawkar Raymi can be *quitter than* Inti Raymi. (quiet)

Lesson 3

LANGUAGE IN CONTEXT

C. PAIR WORK Look at the picture and describe it.

Ideas will vary ….

I can see some beautiful women dancing. They represent .....



D. PAIR WORK Read the text and discuss the following questions with your partner.

Ancestral Festivities Around Imbabura

The communities around Imbabura celebrate several ancestral festivities during the year. These celebrations are important because they preserve traditions, strengthen family relationships, and connect people with nature.

Inti Raymi, or the Festival of the Sun, is one of the most important celebrations. It is **larger and more colorful** than many local celebrations. During Inti Raymi, families and community members gather, dance, sing, and share traditional food. The celebration is also **more energetic** because many people participate in traditional dances and music.

Pawkar Raymi is another important ancestral festivity. It celebrates the arrival of spring and the beauty of nature. Compared with Inti Raymi, Pawkar Raymi is often **shorter and quieter**, but it is **equally meaningful** for many communities. People participate in cultural activities, traditional games, music, and community gatherings.

Traditional celebrations around Imbabura are **different from modern festivals**. They are often **more connected to nature and community life**. Traditional food is also **more closely associated with local culture** than fast food. Older generations usually have **more knowledge about ancestral customs** than younger generations, but young people are becoming **more interested** in learning about their cultural heritage.

For many families, ancestral festivities are **more than simple celebrations**. They are opportunities to share traditions, learn from older generations, and strengthen cultural

identity. Every celebration is different, but all of them are valuable parts of the cultural heritage of the communities around Imbabura.

6. Why are ancestral festivities important?

   *They are important because they **preserve traditions, strengthen family relationships, and connect people with nature**.*

7. Which celebration is described as larger and more colorful?

   ***Inti Raymi** is larger and more colorful.*

8. What do people do during Inti Raymi?

   *People **gather, dance, sing, and share traditional food**.*

9. How is Pawkar Raymi different from Inti Raymi?

   *Pawkar Raymi is often **shorter and quieter**.*

10. Why are traditional celebrations more connected to community life?

    *They are connected to **nature and community life**.*

Lesson 4

SPEAKING

C. PAIR WORK Compare the Festivities. Use these adjectives:

Ideas will vary ….

Inty Raymi is more colorful than Yamor. But Yamor offers traditional and typical food …

Larger	more colorful	more energetic	shorter	quieter	more meaningful
Funnier	more interesting	better	worse	beautiful	more boring

Inti Raymi	Pawkar Raymi	Yamor	San Juanes






D. What is your favorite traditional festival?

Ideas will vary ….

My favorite traditional festival is San Juanes, because I can participate dancing …….

NOTES:

CHAPTER V: CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

Kichwa-Otavalo cultural practices are an important pedagogical resource for teaching English as a second language. Traditional clothing, music, festivals, gastronomy, handicrafts, community traditions, and local places offer meaningful and familiar contexts. Students are able to use English to communicate ideas, experiences, and opinions. Integrating these elements into the English classroom can make language learning more dynamic, interactive, and relevant to students' social and cultural environment.

Local culture contributes to the development of students' oral production. Speaking activities based on culturally meaningful topics allow students the opportunity to practice vocabulary, pronunciation, grammar, fluency, interaction, and comprehension in situations that are more connected to their experiences. Rather than traditionally learning English through repetition or memorization, students can use the language to communicate information about their own community.

Kichwa-Otavalo cultural practices and activities can engage students' motivation and confidence to speak English naturally. When learners discuss topics with which they are familiar, they may have more ideas to express and a greater willingness to participate actively in classes. Activities such as interviews, role-plays, storytelling, group discussions, presentations, and cultural simulations can create supportive environments where students progressively overcome fear of making mistakes.

5.2. Recommendations

English teachers at Cotacachi High School must integrate Kichwa-Otavalo cultural content into speaking lessons on a regular basis. Cultural topics should be connected to the linguistic objectives of each lesson so that students, at the same time, may be able to develop English communicative competence and knowledge of their cultural heritage.

English teachers should prioritize communicative activities over exclusively mechanical speaking exercises. Interviews, role-plays, storytelling, debates, information-gap activities, group discussions, simulations, and presentations should be considered to provide students with authentic opportunities to use English not only in the classroom but also in real-life situations.

English teachers must foster a supportive classroom environment where mistakes are seen as part of the learning process. Students need opportunities to speak without fear of grammatical or pronunciation errors. Positive and constructive feedback should focus on helping students communicate more effectively rather than simply correcting every mistake.

The current pedagogical guide should be considered and implemented progressively in the teaching process. Teachers should begin with familiar and simple cultural topics, such as clothing, food, family traditions, and celebrations, and progressively move toward more complex activities such as interviews, debates, storytelling, and cultural presentations.

The institution should encourage collaboration among English teachers, students, families, and community members to enhance the cultural content used in lessons and ensure that cultural practices are presented respectfully, accurately, and from perspectives that value the community's knowledge and identity.

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ANNEXES

Annex 1: Research instruments

UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA – FECYT
PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

English

Teachers´ interview

Project Title: *Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School.*

Objective: To understand teachers´ perceptions of teaching English and using Kichwa-Otavalo cultural practices to improve oral production.

Dear Teacher,

Thank you for agreeing to participate in this interview. As an English teacher at Cotacachi High School, your professional insight into the linguistic and cultural dynamics of your students is invaluable. The purpose of this research is to explore how teachers can bridge the gap between students' rich Kichwa-Otavalo heritage and English oral production.

Specifically, I am investigating how incorporating local cultural practices and Task-Based Learning (TBL) strategies can reduce student anxiety and increase motivation during speaking activities. My goal is to determine if a "culturally-responsive" pedagogy can make English feel more relevant and accessible to senior students. This interview will take approximately 20 minutes, and your identity and responses will remain confidential. Your experience will be instrumental in developing more effective, locally-grounded teaching strategies for our community.

Section 1: Context & Current Pedagogy

1. In your experience teaching senior students at Cotacachi High School, what are the primary challenges they face regarding English oral production?
2. How often do you incorporate local cultural references (festivals, gastronomy, traditions) into your English lesson plans?

Section 2: Methodology & Task Based Learning (TBL)

3. What specific communicative strategies do you find most effective for encouraging senior students to speak English?
4. How familiar are you with the Task-Based Learning framework, and have you ever designed a "task" that requires students to use English to solve a real-world problem or complete a project?
5. What specific oral production sub-skills (vocabulary acquisition, pronunciation, interactive communication) do you believe would benefit most from this culturally-responsive approach?

Section 3: Cultural Practices as strategy

6. In your opinion, does discussing their own cultural identity in English reduce the affective filter (anxiety/shyness) that senior students often feel when speaking a foreign language?

7. From your experience, which specific cultural practices do you think would be most effective for oral tasks?

Section 4: Impact & Implementation

8. When students talk about their own community and customs, have you noticed a difference in their fluency or motivation compared to when they discuss neutral topics?
9. What limitations or obstacles do you expect in implementing Kichwa-Otavalo cultural practices as a formal strategy in the English classroom?

Español
Entrevista para Docentes

Tema del Projecto: *Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School.*

Objetivo: To understand teachers´ perceptions of teaching English and using Kichwa-Otavalo cultural practices to improve oral production.

Estimado/a profesor/a:

Gracias por aceptar participar en esta entrevista. Como docente de inglés en la Unidad Educativa Cotacachi, su perspectiva profesional sobre la dinámica lingüística y cultural de sus estudiantes es invaluable. El propósito de esta investigación es explorar cómo los docentes pueden tender puentes entre la rica herencia Kichwa-Otavalo de los estudiantes y la producción oral en inglés.

Específicamente, estoy investigando cómo la incorporación de prácticas culturales locales y estrategias de Aprendizaje Basado en Tareas (ABT) puede reducir la ansiedad de los estudiantes y aumentar su motivación durante las actividades orales. Mi objetivo es determinar si una pedagogía "culturalmente sensible" puede hacer que el inglés resulte más relevante y accesible para los estudiantes de último año. Esta entrevista durará aproximadamente 20 minutos y su identidad y respuestas se mantendrán confidenciales. Su experiencia será fundamental para desarrollar estrategias de enseñanza más efectivas y adaptadas al contexto local para nuestra comunidad.

Sección 1: Contexto y pedagogía actual

1. En su experiencia como docente de alumnos de último curso de la Unidad Educativa Cotacachi, ¿cuáles son los principales retos a los que se enfrentan en cuanto a la expresión oral en inglés?

2. ¿Con qué frecuencia incorpora referencias culturales locales (festivales, gastronomía, tradiciones) en sus planes de clase de inglés?

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Sección 2: Metodología y Aprendizaje Basado en Tareas (ABT)

3. ¿Qué estrategias comunicativas específicas considera más efectivas para motivar a los estudiantes de último curso a hablar inglés?

4. ¿Qué tan familiarizado está con el marco del Aprendizaje Basado en Tareas? ¿Ha diseñado alguna vez una tarea que requiera que los estudiantes utilicen el inglés para resolver un problema real o completar un proyecto?

5. ¿Qué subhabilidades específicas de producción oral (adquisición de vocabulario, pronunciación, comunicación interactiva) cree que se beneficiarían más de este enfoque culturalmente hablando?

Sección 3: Prácticas culturales como estrategia

6. En su opinión, ¿discutir sobre su propia identidad cultural en inglés reduce el filtro afectivo (ansiedad/timidez) que suelen sentir los estudiantes de último año al hablar una lengua extranjera?

7. Desde su experiencia, ¿Qué prácticas culturales específicas considera más efectivas para las tareas orales?

Sección 4: Impacto e Implementación

8. Cuando los estudiantes hablan sobre su propia comunidad y costumbres, ¿ha notado alguna diferencia en su fluidez o motivación en comparación con cuando hablan sobre temas neutrales?

9. ¿Qué limitaciones u obstáculos prevé para la implementación de las prácticas culturales Kichwa-Otavalo como estrategia formal en la clase de inglés?

THANK YOU FOR YOUR COOPERATION

UNIVERSIDAD TÉCNICA DEL NORTE

FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA – FECYT

PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

English

Student's Questionnaire

Project Title: *Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School.*

Objective: To understand students´ perceptions of learning English and using Kichwa-Otavalo cultural practices to improve oral production.

Dear Student,

The purpose of this survey is to understand how your unique **Kichwa-Otavalo cultural identity** can help you become a more confident and fluent English speaker. As a senior at Cotacachi High School, your experience is incredibly valuable. We want to know if talking about your traditions, festivals, and community makes learning to speak English more interesting and easier for you.

Your participation is voluntary, and your answers are **completely anonymous**—there are no right or wrong answers! Your honest opinions will help us design better ways to teach English that respect and celebrate who you are. Thank you for helping us improve English learning in our community!

Instructions: Please read each question carefully and select the option that best reflects your opinion or experience.

Section 1: Motivation and Skills

1. How motivated do you feel to learn English in your current high school environment?

Extremely motivated	Very motivated	Moderately motivated	Slightly motivated	Not motivated at all

2. In your opinion, which of the following English skills is the most complex to develop?

Listening	
Reading	
Writing	
Speaking	

3. Do you feel confident when you have to speak in English during class?

Very confident	Confident	Neutral	Not very confident	Not confident at all

Section 2: Oral Activities in Class

4. What is the average duration of oral activities (speaking) during a single English lesson?

- 1 to 3 minutes _____
- 3 to 5 minutes _____
- 5 to 7 minutes _____
- 7 to 10 minutes _____
- More than 10 minutes _____

5. How often does your teacher organize activities specifically designed to practice speaking?

Always	Often (3 times a week)	Sometimes (Once a week)	Rarely	Never

6. Which interaction mode do you prefer for speaking activities?

- Individual (Presentations - Monologues) _____
- Pairs (Dialogues) _____
- Group work (Discussions - Debates) _____

7. Which interaction mode is most frequently used by your teacher?

- Individual _____
- Pairs _____
- Small Groups work _____
- Whole class _____

8. Do you consider the time allocated for speaking practice in class to be sufficient?

- More than enough _____
- Just enough _____
- Not enough _____

Section 3: Current Practices and Pedagogical Strategy

9. Which of the following activities does your teacher use most commonly to develop speaking?

Reading aloud from the textbook	
Repetition of sentences – drills	
Role-plays or simulations	
Debates - Dialogues	
Oral presentations	
Picture description	
Free discussions on general topics	

10. Do you find current topics in your English textbook interesting and easy to relate to your daily life.

Strongly agree	
Agree	
Neutral	
Disagree	
Strongly disagree	

11. How much do you know about Kichwa-Otavalo cultural practices (rituals, music, gastronomy, traditions)?

A great deal	A moderate amount	Enough	Very little	Nothing

Section 4: Integration of Kichwa-Otavalo Culture

12. Would you like to learn English using content related to the Kichwa-Otavalo culture (rituals, music, gastronomy, traditions)?

Definitely Yes	Probably Yes	Maybe	Probably Not	Definitely Not

13. Do you believe that talking about your own indigenous ceremonies and spiritual beliefs would make you feel more comfortable speaking English?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

14. From the following list of topics, select those that most interest you and that could be applied in your classes

Ancestral narratives	
Legends	
Traditional gastronomy	
Agriculture practices	
Ancestral medicine	
Spiritual beliefs	
Traditional music	
traditional games	

15. If English lessons include Kichwa-Otavalo cultural content, do you think your participation in oral activities would improve?

Increase significantly	Increase slightly	Stay the same	Decrease	Totally decrease

Español

Cuestionario para Estudiantes

Objetivo: Conocer las percepciones de los estudiantes sobre el aprendizaje del inglés y el uso de prácticas culturales Kichwa-Otavalo para mejorar la producción oral.

Estimado/a estudiante:

El propósito de esta encuesta es comprender cómo la cultural Kichwa-Otavalo puede ayudar a mejorar la habilidad de hablar en inglés con mayor confianza y fluidez. Como estudiante de último año de la Unidad Educativa Cotacachi, su experiencia es sumamente valiosa. Queremos saber si hablar sobre temas como tradiciones, festivales y creencias de la cultura kichwa-Otavalo hace que el aprendizaje de inglés sea más interesante y fácil para ti.

Tu participación es **voluntaria** y tus respuestas son **completamente anónimas**: ¡no hay respuestas correctas ni incorrectas! Tus opiniones sinceras nos ayudarán a diseñar mejores métodos de enseñanza del inglés que respeten y celebren quién eres.

¡Gracias por ayudarnos a mejorar el aprendizaje del inglés en nuestra comunidad!

Instrucciones:
Lee cada afirmación y selecciona la opción que mejor represente tu opinión o experiencia.

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Sección 1: Motivación y habilidades

1. ¿Qué tan motivado/a usted se siente para aprender inglés en tu colegio?

Extremadamente motivado	Muy motivado	Moderadamente motivado	Ligeralmente motivado	No motivado del todo

2. En tú opinión, ¿Cuál de las siguientes habilidades del inglés le resulta más difícil desarrollar?

Escuchar (Listening)	
Leer (Reading)	
Escribir (Writing)	
Hablar (Speaking)	

3. Usted se siente confiado/seguro cuando habla en inglés en clase?

Muy confiado	Confiado	Neutral	No muy confiado	No confiado del todo

Sección 2: Actividades orales en clase

4. ¿Cuánto tiempo duran normalmente las actividades orales en la clase de inglés?

- 1 a 3 minutos _____
- 3 a 5 minutos _____
- Entre 5 y 7 minutos _____
- Entre 7 y 10 minutos _____
- Más de 10 minutos _____

5. ¿Con qué frecuencia realizas actividades para hablar en inglés durante la clase?

Siempre	**Frecuentemente** (3 veces en una semana)	**A veces** (1 vez a la semana)	**Raramente**	**Nunca**

6. ¿Qué modo de interacción prefieres para las actividades orales en clase?

- Individuales (Presentaciones - Monólogos) _____
- En parejas (Diálogos) _____
- En grupos (Discusiones - Debates) _____

7. ¿Qué modo de interacción es más frecuentemente usado por tu profesor?

- Individual _____
- Parejas _____
- Grupos pequeños _____
- Toda la clase _____

8. ¿Considera que el tiempo dedicado a actividades para hablar en inglés en clase es suficiente?

- Totalmente de acuerdo _____
- De acuerdo _____
- En desacuerdo _____

Sección 3: Actividades de producción oral en clase

9. ¿Cuál de las siguientes actividades usa con mayor frecuencia tu profesor para practicar la expresión oral en inglés?

Lecturas del texto	
Repeticiones de ejercicios y oraciones	
Juegos de roles - simuladores	
Debates - discusiones	
Presentaciones orales	
Descripción de imágenes o situaciones	
Conversaciones libres en temas generales	

10. Encuentra los temas en su libro de Inglés interesantes y fáciles de relacionar con tu vida diaria.

Totalmente de acuerdo	
De acuerdo	
Neutral	
En desacuerdo	
Totalmente en desacuerdo	

11. ¿Qué tanto conoce acerca de las prácticas culturales Kichwa-Otavalo (rituales, música, gastronomía, tradiciones)?

Bastante	Mucho	Lo suficiente	Un poco	Nada

Sección 4: Integración de la cultura Kichwa-Otavalo

12. Le gustaría aprender inglés utilizando contenidos relacionados con la cultura Kichwa-Otavalo?

Definitivamente Si	Probablemente Si	Tal vez	Probablemente No	Definitivamente No

13. ¿Cree usted que charlar sobre ceremonias y creencias espirituales indígenas en Inglés, le haría sentir más confiado al comunicarse en este idioma?

Totalmente de acuerdo	De acuerdo	Neutral	En desacuerdo	Totalmente en desacuerdo

14. Del siguiente listado de temas, seleccione los que más le interesa a usted y que podrían ser aplicados en su clase.

Narrativas ancestrales	
Leyendas	
Gastronomia tradicional	
Prácticas agricolas	
Medicina ancestral	
Creencias espirituales	
Musica tradicional	
Juegos tradicionales	

15. Si las lecciones de inglés incluyen contenidos culturales Kichwa-Otavalo, ¿consideras que tu participación en actividades orales mejoraría?

Totalmente de acuerdo	De acuerdo	Neutral	En desacuerdo	Totalmente en desacuerdo

Annex 2: Request for validation of instruments

UNIVERSIDAD TÉCNICA DEL NORTE
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PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Ibarra, 7 de abril de 2026

Doctora

Sandra Guevara

Docente de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros

De mis consideraciones:

Mediante el presente, solicito muy comedidamente se digne validar las entrevistas, guía de observación y encuestas de Investigación del Proyecto Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School. Previo a del título de: Licenciatura en Pedagogía de los Idiomas Nacionales y Extranjeros, Mención Inglés. Para lo cual, se dignará encontrar adjunto la entrevista y cuestionario y los instrumentos de validación.

Por la atención que se sirva dar al presente, le anticipo mis debidos agradecimientos.

Atentamente

LEIDY REVECA
QUINCHIGUANGO
TITUAÑA

Nombre: Leidy Reveca Quinchiguango Tituaña

C. C.:100481841-3

Estudiante de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros – Inglés

UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA – FECYT
PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Ibarra, 7 de abril de 2026

Magister

Fernando Narváez Vega

Docente de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros

Presente.

De mis consideraciones:

Mediante el presente, solicito muy comedidamente se digne validar las entrevistas, guía de observación y encuestas de Investigación del Proyecto Kichwa-Otavalo Cultural Practices as Strategy to Enhance English Oral Production in Senior Students at Cotacachi High School. Previo a del título de: Licenciatura en Pedagogía de los Idiomas Nacionales y Extranjeros, Mención Inglés. Para lo cual, se dignará encontrar adjunto la entrevista y cuestionario y los instrumentos de validación.

Por la atención que se sirva dar al presente, le anticipo mis debidos agradecimientos.

Atentamente



Nombre: Leidy Reveca Quinchiguango Tituaña

C. C.:100481841-3

Estudiante de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros – Inglés

Annex 3: Validation of instruments

En la siguiente matriz marque con una X el criterio de evaluación según corresponda en cada ítem. De ser necesario realice la observación en el apartado correspondiente.

INSTRUMENTO DE EVALUACIÓN CUALITATIVO			
ITEMS	**CRITERIOS DE EVALUACIÓN**		
	MUCHO	**POCO**	**NADA**
Instrucción breve, clara y completa.	X		
Formulación clara de cada pregunta.	X		
Comprensión de cada pregunta.	X		

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Coherencia de las preguntas en relación con el objetivo.	X		
Relevancia del contenido	X		
Orden y secuencia de las preguntas	X		
Número de preguntas óptimo	X		

Observaciones:

.....
.....
.....
.....

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PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

A continuación, marque con una **X** en el criterio de evaluación según el análisis de cada pregunta que conforma el cuestionario, las cuales se encuentran representadas en el siguiente instrumento de evaluación como Ítem. De ser necesario realice la observación en el casillero correspondiente.

INSTRUMENTO DE EVALUACIÓN CUALITATIVO				
CRITERIOS DE EVALUACIÓN				**OBSERVACIONES**
Ítem	**Dejar**	**Modificar**	**Eliminar**	
1	X			
2	X			
3	X			
4	X			
5	X			
6	X			
7	X			
8	X			
9	X			
10	X			
11	X			
12	X			
13	X			
14	X			
15	X			

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PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS



Firma del Evaluador

C.C.: ……..

Apellidos y nombres completos	Sandra Mariana Guevara Betancourt
Título académico	PhD – Doctorado en Educación
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Fecha de envío para la evaluación del experto:	7 de abril del 2026
Fecha de revisión del experto:	7 de abril del 2026

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En la siguiente matriz marque con una X el criterio de evaluación según corresponda en cada ítem. De ser necesario realice la observación en el apartado correspondiente.

INSTRUMENTO DE EVALUACIÓN CUALITATIVO			
ITEMS	**CRITERIOS DE EVALUACIÓN**		
	MUCHO	**POCO**	**NADA**
Instrucción breve, clara y completa.	X		
Formulación clara de cada pregunta.	X		
Comprensión de cada pregunta.	X		
Coherencia de las preguntas en relación con el objetivo.	X		
Relevancia del contenido	X		
Orden y secuencia de las preguntas	X		
Número de preguntas óptimo	X		

Observaciones:

.....
.....
.....
.....

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PEDAGOGIA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

A continuación, marque con una **X** en el criterio de evaluación según el análisis de cada pregunta que conforma el cuestionario, las cuales se encuentran representadas en el siguiente instrumento de evaluación como Ítem. De ser necesario realice la observación en el casillero correspondiente.

INSTRUMENTO DE EVALUACIÓN CUALITATIVO				
CRITERIOS DE EVALUACIÓN				**OBSERVACIONES**
Ítem	**Dejar**	**Modificar**	**Eliminar**	
1	X			
2	X			
3	X			
4	X			
5	X			
6	X			
7	X			
8	X			
9	X			
10	X			
11	X			
12	X			
13	X			
14	X			
15	X			

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Firma del Evaluador
C.C.: 1001758026.

Apellidos y nombres completos	Franklin Fernando Narváez Vega
Título académico	Magister
Institución de Educación Superior	Universidad Técnica del Norte
Correo electrónico	ffnarvaez@utn.edu.ec
Teléfono	0992530502

Fecha de envío para la evaluación del experto:	7 de abril del 2026
Fecha de revisión del experto:	7 de abril del 2026

Annex 4: Request for application of the instruments for teachers and students



UNIVERSIDAD TÉCNICA DEL NORTE
Acreditada Resolución Nro. 173-SE-33-CACES-2020
FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA
DECANATO

Oficio Nro. UTN-FECYT-D-2026-0067-O
Ibarra, 24 de febrero de 2026

PARA: MSc. Cléver Cerpa
RECTOR DE LA UNIDAD EDUCATIVA COTACACHI

ASUNTO: Trabajo de integración curricular Srta. Leidy Reveca Quinchiguango Tituaña

Reciba un atento y cordial saludo, en nombre de la Facultad de Educación, Ciencia y Tecnología FECYT de la Universidad Técnica del Norte y mi deseo de éxito en las actividades que desempeña.

Me dirijo a Usted de la manera más comedida, con la finalidad de solicitarle que, se brinde las facilidades necesarias a la Señorita LEIDY REVECA QUINCHIGUANGO TITUAÑA, estudiante de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros, para que obtenga información a través de la aplicación de herramientas de investigación, lo cual requiere para el desarrollo del trabajo de titulación: "KICHWA – OTAVALO CULTURAL PRACTICES AS STRATEGY TO ENHANCE ENGLISH ORAL PRODUCTION IN SENIOR STUDENTS AT COTACACHI HIGH SCHOOL".

Por su favorable atención, le agradezco.

Atentamente,
CIENCIA Y TÉCNICA AL SERVICIO DEL PUEBLO

JOSE LUCIANO REVELO RUIZ

MSc. José Revelo
DECANO DE LA FECYT
Contacto: 062997800 ext. 7802
Correo electrónico: decanatofecyt@utn.edu.ec

JLRR/M.Báez

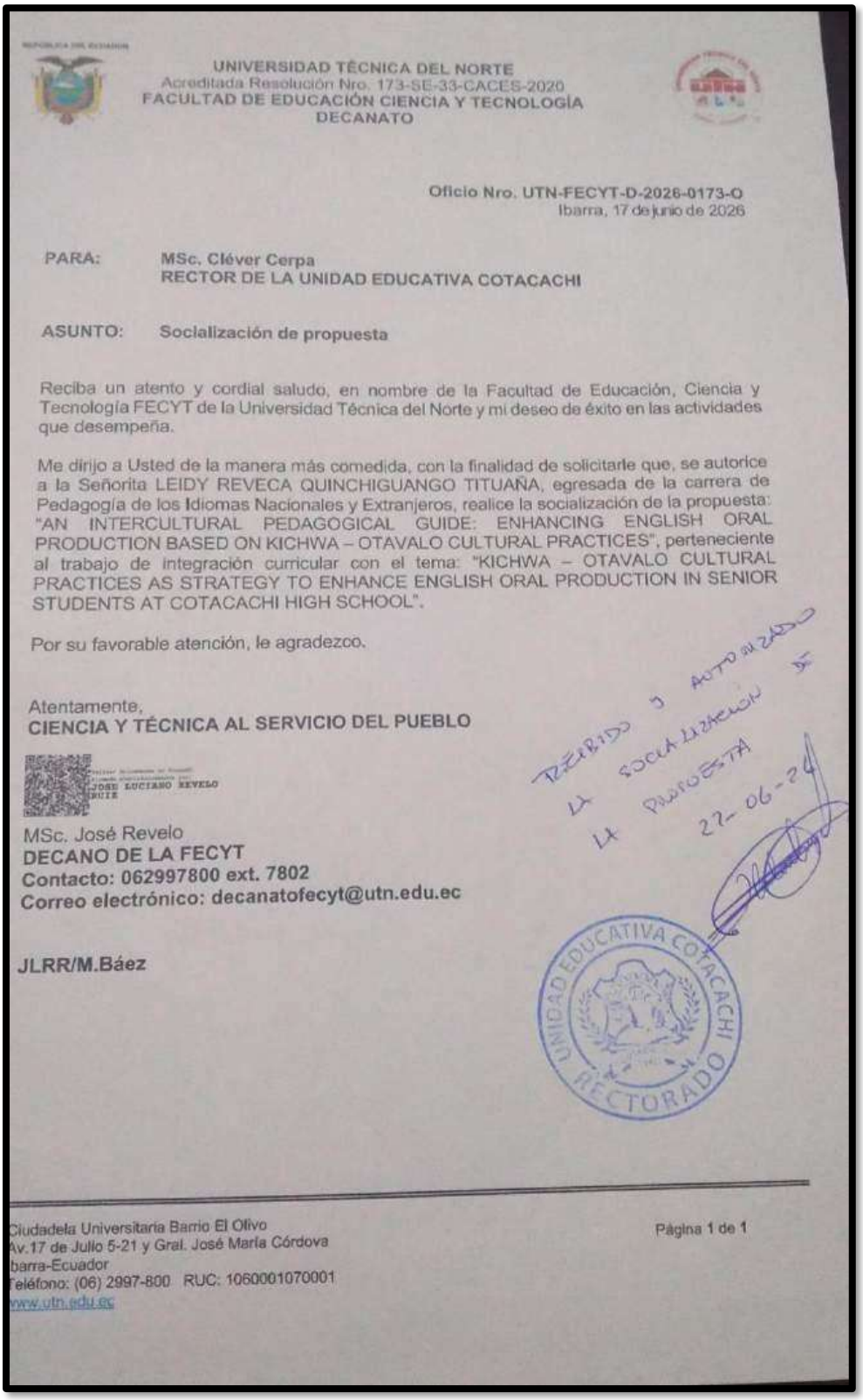
RECIBIDO Y AUTORIZADO 8-04-26

UNIDAD EDUCATIVA COTACACHI RECTORADO

Ciudadela Universitaria Barrio El Olivo
Av. 17 de Julio 5-21 y Gral. José María Córdova
Ibarra-Ecuador
Teléfono: (06) 2997-800 RUC: 1060001070001
www.utn.edu.ec

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Annex 5: Request for socialization of the final proposal



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DECANATO

Oficio Nro. UTN-FECYT-D-2026-0173-O
Ibarra, 17 de junio de 2026

PARA: MSc. Cléver Cerpa
RECTOR DE LA UNIDAD EDUCATIVA COTACACHI

ASUNTO: Socialización de propuesta

Reciba un atento y cordial saludo, en nombre de la Facultad de Educación, Ciencia y Tecnología FECYT de la Universidad Técnica del Norte y mi deseo de éxito en las actividades que desempeña.

Me dirijo a Usted de la manera más comedida, con la finalidad de solicitarle que, se autorice a la Señorita LEIDY REVECA QUINCHIGUANGO TITUAÑA, egresada de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros, realice la socialización de la propuesta: "AN INTERCULTURAL PEDAGOGICAL GUIDE: ENHANCING ENGLISH ORAL PRODUCTION BASED ON KICHWA – OTAVALO CULTURAL PRACTICES", perteneciente al trabajo de integración curricular con el tema: "KICHWA – OTAVALO CULTURAL PRACTICES AS STRATEGY TO ENHANCE ENGLISH ORAL PRODUCTION IN SENIOR STUDENTS AT COTACACHI HIGH SCHOOL".

Por su favorable atención, le agradezco.

Atentamente,
CIENCIA Y TÉCNICA AL SERVICIO DEL PUEBLO

JOSE LUCIANO REVELO RUIZ

MSc. José Revelo
DECANO DE LA FECYT
Contacto: 062997800 ext. 7802
Correo electrónico: decanatofecyt@utn.edu.ec

JLRR/M.Báez

RECIBIDO Y AUTORIZADO LA SOCIALIZACIÓN DE LA PROPUESTA 22-06-26

UNIDAD EDUCATIVA COTACACHI RECTORADO

Ciudadela Universitaria Barrio El Olivo
Av.17 de Julio 5-21 y Gral. José María Córdova
Ibarra-Ecuador
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Annex 6: Socialization of the proposal



Annex 7: Certificate of socialization of the proposal



UNIDAD EDUCATIVA COTACACHI

Acuerdo Ministerial MEC No. 4066 – agosto 11/1995- Resolución UE "Cotacachi" No. 42 DP-CEZ-1-2014

ECUADOR – IMBABURA- COTACACHI

Msc. Clever Cerpa Lozano, C.C. 100167428-0 Rector del establecimiento en legal forma:

CERTIFICA

QUE: La señora **QUINCHIGUANGO TITUAÑA LEIDY REVECA,** con cédula de identidad **N° 100481841-3,** egresada de la carrera Pedagogía de los Idiomas Nacionales y Extranjeros, realizó la socialización de la propuesta "AN INTERCULTURAL PEDAGOGICAL GUIDE: ENHANCING ENGLISH ORAL PRODUCTION BASED ON KICHWA – OTAVALO CULTURAL PRACTICES", perteneciente al trabajo de integración curricular con el tema: "KICHWA – OTAVALO CULTURAL PRACTICES AS STRATEGY TO ENHANCE ENGLISH ORAL PRODUCTION IN SENIOR STUDENTS AT COTACACHI HIGH SCHOOL.

Misma que fue socializada con las Autoridades de la Institución y el Area de Ingles.

Particular que comunico para los fines pertinentes.

Cotacachi, 22 de Junio del 2026

Atentamente,

MSc. Cléver Cerpa Lozano

C.C.100167428-0

UNIDAD EDUCATIVA COTACACHI RECTORADO

Dirección: Calle Filemón Proaño y Waminka Rumiñahui

Telf: 062915866 - 062915821

email: uecotacachi@gmail.com