



UNIVERSIDAD TÉCNICA DEL NORTE

(UTN)

FACULTAD DE EDUCACIÓN, CIENCIA Y TECNOLOGÍA

(FECYT)

**CARRERA: PEDAGOGÍA DE LOS IDIOMAS NACIONALES
Y EXTRANJEROS**

TRABAJO DE INTEGRACIÓN CURRICULAR

TEMA:

Traditional Afro-Ecuadorian Stories from Chota Valley to Enhance
Reading Comprehension in Sophomore Students

Trabajo de titulación previo a la obtención del título de
Licenciada en Pedagogía de los Idiomas Nacionales y Extranjeros

Línea de investigación: Gestión, calidad y educación, procesos pedagógicos e idiomas.

Autor (a):

Anahi Lucely Criban Mina

Director (a):

MSc. Amyra Gabriela Bastidas Amador

Ibarra – Ecuador 2026



UNIVERSIDAD TÉCNICA DEL NORTE
BIBLIOTECA UNIVERSITARIA

1. IDENTIFICACIÓN DE LA OBRA

En cumplimiento del Art. 144 de la Ley de Educación Superior, hago la entrega del presente trabajo a la Universidad Técnica del Norte para que sea publicado en el Repositorio Digital Institucional, para lo cual pongo a disposición la siguiente información:

DATOS DE CONTACTO			
CÉDULA DE IDENTIDAD:	1005267107		
APELLIDOS Y NOMBRES:	Criban Mina Anahi Lucely		
DIRECCIÓN:	Huertos Familiares, Ibarra		
EMAIL:	alcribanm@utn.edu.ec		
TELÉFONO FIJO:		TELF. MOVIL	0991668957

DATOS DE LA OBRA	
TÍTULO:	Traditional Afro-Ecuadorian Stories from Chota Valley to Enhance Reading Comprehension in Sophomore Students
AUTOR (ES):	Criban Mina Anahi Lucely
FECHA: AAAAMMDD	10/2/2026
SOLO PARA TRABAJOS DE GRADO	
PROGRAMA:	<input checked="" type="checkbox"/> PREGRADO <input type="checkbox"/> POSGRADO
TITULO POR EL QUE OPTA:	Licenciatura en Pedagogía de los Idiomas Nacionales y Extranjeros
ASESOR /DIRECTOR:	MSc. Gabriela Bastidas

2. CONSTANCIAS

El autor manifiesta que la obra objeto de la presente autorización es original y se la desarrolló, sin violar derechos de autor de terceros, por lo tanto, la obra es original y que es el titular de los derechos patrimoniales, por lo que asume la responsabilidad sobre el contenido de la misma y saldrá en defensa de la Universidad en caso de reclamación por parte de terceros.

Ibarra, a los 13 días, del mes de febrero de 2026

EL AUTOR:

.....
Anahi Lucely Criban Mina

CERTIFICACIÓN DEL DIRECTOR

Ibarra, 11 de febrero de 2026

Amyra Gabriela Bastidas Amador

DIRECTOR DEL TRABAJO DE TITULACIÓN

CERTIFICA:

Haber revisado el presente informe final del trabajo de titulación, el mismo que se ajusta a las normas vigentes de la Facultad de Educación, Ciencia y Tecnología (FECYT) de la Universidad Técnica del Norte; en consecuencia, autorizo su presentación para los fines legales pertinentes.

o

Amyra Gabriela Bastidas Amador

C.C.: 1002238499

DEDICATORY

I want to dedicate this work to my dear family, who were always by my side throughout every stage of this process, accompanying me in both the happiest and the most challenging moments. Their unconditional love, endless patience, and constant guidance became my greatest source of strength and motivation. Whenever I felt tired, uncertain, or lost, their words of encouragement helped me regain confidence and continue moving forward.

I am profoundly grateful for all the sacrifices they made, often placing my goals above their own, so that I could achieve this dream and make this work possible. Their support was not only emotional but also a constant reminder that perseverance and dedication truly matter. Without their trust in my abilities, their belief in my potential, and their unwavering presence, this work would never have been completed. This achievement belongs to them as much as it belongs to me.

Anahi Criban

ACKNOWLEDGEMENT

I would like to thank God for giving me the strength and wisdom to complete this project. I am deeply grateful to my family for their unconditional love, support, and constant encouragement throughout this long process. Finally, I sincerely thank my thesis director for her guidance and valuable support in helping me improve and successfully complete my graduation work.

ABSTRACT

This project aims to boost English reading skills in sophomore students at Del Milenio San Gabriel de Piquiucho High School, considering the scarcity of culturally appropriate materials and low English abilities in Ecuadorian schools. The primary objective was to suggest a method that uses traditional Afro-Ecuadorian stories from Chota Valley as classroom material to improve English as a foreign language reading comprehension. The study used a mixed method approach, including interviews with teachers and surveys with students, which gave information about how students felt, their reading customs, and what they needed to learn. The outcomes revealed that students do not encounter English reading materials that relate to their culture. Nonetheless, they expressed eagerness for stories that represent their heritage. These discoveries highlight the necessity for materials that link language learning with students' cultural identity. A new teaching model helped students understand English better. This culturally didactic model used Afro-Ecuadorian stories to teach language. It made learning fun and improved reading comprehension. Students learned new words and understood texts in a better way. They also developed critical thinking. This model connected students to their cultural identity in the Chota Valley.

Keywords: Reading comprehension, meaningful learning, English as a foreign language, Chota Valley, traditional stories.

RESUMEN

La siguiente investigación busca mejorar la comprensión lectora de los estudiantes de Segundo de Bachillerato de la Unidad Educativa Del Milenio San Gabriel de Piquiucho; tomando en cuenta la casi nula disponibilidad de recursos culturalmente relevantes; además de los bajos niveles del dominio del idioma inglés en las instituciones ecuatorianas. El objetivo principal fue proponer una estrategia basada en historias tradicionales afroecuatorianas del Valle de Chota para fortalecer la comprensión lectora en inglés como lengua extranjera. El estudio usó un enfoque mixto que incluyó entrevistas a docentes y encuestas a los estudiantes, las cuales permitieron obtener la información sobre la percepción de los docentes, hábitos de lectura de los educandos y necesidades educativas. Los resultados mostraron que los estudiantes no tienen exposición a materiales de lectura culturalmente pertinentes en inglés; sin embargo, mostraron interés por historias que reflejan sus tradiciones. Estos hallazgos demuestran la necesidad de contar con materiales que conecten el aprendizaje del idioma con la identidad cultural de los estudiantes. La estrategia didáctica propuesta se presenta como un recurso efectivo para ayudar a mejorar la comprensión lectora; debido a que integra contenidos culturales con objetivos lingüísticos, impulsando la motivación, desarrollo del vocabulario, interpretación del texto y pensamiento crítico; a través de narrativas significativas.

Palabras clave: Comprensión lectora, aprendizaje significativo, inglés como lengua extranjera, Valle del Chota, historias tradicionales.

INDEX OF CONTENTS

Introduction.....	14
Research Context	15
Research Problem	16
Justification	18
Impacts	19
• Culturally	19
• Educationally	19
• Socially	19
Objectives.....	19
General objective	19
Specific objectives	19
Chapter 1: Theoretical Framework	20
1.4 Language Skills.....	23
1.5 Subskills Related to Reading	25
• Vocabulary Recognition	25
• Reading Fluency	25
1.6 Strategic Reading Behaviors	26
• Skimming.....	26
• Scanning.....	26
• Inferring	26
• Questioning	27
Chapter II: Methodology.....	30
1. Type of research.....	30
2.1.1 Qualitative Research	30
2.1.2 Quantitative Research	31
2. Method.....	31
2.2.1 Inductive Method.....	32
2.2.2 Deductive Method.....	32
2.2.3 Ethnographic Method	32

2.3 Techniques and instruments	33
2.3.1 Interview	33
2.3.2 Survey	34
2.4 Research Questions	34
2.5 Study Site	35
2.6 Population and Sampling	35
2.7 Procedure	36
Chapter III: Data Analysis and Discussion	38
3.1 Qualitative interpretation of interviews.....	38
3.1.1 Principal Interview	38
3.1.2 Principal interview interpretation and analysis	40
3.1.3 English area coordinator teacher interview	40
3.1.4 English area coordinator teacher interview interpretation and analysis	42
3.1.5 Class teacher interview	42
3.1.6 Class teacher interview interpretation and analysis	44
3.2 Quantitative interpretation of surveys from students.....	44
3.2.1 Results of surveys	44
3.2.2 Student’s survey summary	49
3.2.3 Discussion	50
Chapter IV: Proposal.....	52
4.1 Introduction.....	52
4.2 Justification	53
General objective	54
Specific Objectives	55
General Descriptors	55
B1 Descriptors.....	55
Link of the website	56
Chapter V: Conclusions and Recommendations	132
Conclusions	132
Recommendations	133
References	134
Annexes.....	139

Index of tables

Table 1: Definitions of Productive and Receptive Skills.....	23
Table 2: Sophomore enrollment by section and gender (study sample)...	35
Table 3: Preferences for Reading in English.....	44
Table 4: Knowledge of Afro-Ecuadorian Stories.....	45
Table 5: Reading Afro-Ecuadorian Stories in English	46
Table 6: Interest in Afro-Ecuadorian Stories in English Classes.....	46
Table 7: Preferred Literary Genres	47
Table 8: Preferred Activities with Afro-Ecuadorian Stories	47
Table 9: Internet and Device Accessibility	48
Table 10: CEFR topics for sophomores and justification of the selected stories.	53

Index of figures

Figure 1: CEFR Levels. Source: Language Atlas (2023).....	21
---	----

INTRODUCTION

Due to the world is so connected, English is now essential for school and work. In schools, English lessons now focus on teaching in a way that makes sense and uses real-life situations. Considering this, using cultural things from the local community is a good way to get students more interested in learning the language and about their local area.

The Chota Valley is known for its rich history and has kept alive many traditional stories passed down through families. These stories show who the people are, what they value, and what they believe. Besides being important culturally, these stories can be a great learning tool for English because they offer familiar situations that can help students understand better and stay engaged. Vargas et al. (2024) found that "students understood texts that were culturally familiar more easily, while unfamiliar situations were harder" (p. 105). Also, using these kinds of materials can help students feel a connection to their heritage, which encourages them to learn.

Reading helps students connect with written information. Ali et al. (2022) explain that reading is a basic skill students need to do well in school, and it's especially important for those learning a new language because it gives them opportunities to experience English even when they don't hear it much otherwise. This ability allows students to read, think about, and ask questions about different written subjects. Therefore, this study aims to find out if using traditional stories from Chota Valley in lessons can make sophomore students at Del Milenio de Piquiucho High School better at understanding what they read in English.

Research Context

The enhancement of English language learning significance for students is a primary concern for Ecuadorian educators. There is a demonstrable requirement for pertinent academic instruments that facilitate English learners' connection with their cultural heritage, thereby fostering meaningful educational experiences. The incorporation of local cultural content into English language instruction has the potential to elevate student motivation, cultivate a sense of belonging, and advance communicative proficiencies (Aguallo, 2025). Consequently, this investigation endeavors to examine the integration of traditional Afro-Ecuadorian narratives into English lessons to augment the reading comprehension of sophomore students at Milenio de Piquiucho High School, given that reading frequently presents considerable challenges for students (León Molina, 2024).

This study views Afro-Ecuadorian stories as valuable cultural tools and teaching methods that can make learning more interesting. By using these stories, this project examines if students develop better understanding skills and become more involved in learning English, which helps them improve their overall English ability.

Research Problem

English is undeniably one of the foremost foreign languages globally (EF Education First, 2023). Throughout Latin America, various factors, including the pursuit of enhanced employment prospects, superior educational opportunities, and economic advancement, have prompted individuals to acquire English proficiency. Furthermore, a burgeoning desire to broaden cultural understanding and engage with international customs is evident (Vonkova et al., 2021). Nevertheless, English language proficiency levels persist as inadequate. As per Carrió-Pastor (2021) Latin America exhibits some of the weakest global outcomes, attributable to shortcomings in public education initiatives and a restricted provision of language instruction. Indeed, the EF English Proficiency Index indicates that nations such as Ecuador, Colombia, Venezuela, and Mexico possess the lowest levels of English proficiency (EF Education First, 2023).

Ecuador, distinguished by its extensive cultural diversity and thriving tourism sector, encounters considerable challenges concerning English language proficiency (Orosz et al., 2021). Moreover, a pervasive absence of student motivation exacerbates this issue; as one educator noted, "we live in a society that does not attach too much importance to English, either" (Orosz et al., 2021, p.7). Proficient English reading comprehension skills are essential.

The researcher observed that students at Milenio de Piquiucho High School struggled with understanding English texts and improving their reading skills. Teachers also found it hard to get students interested in typical reading materials because these materials often didn't relate to their culture and weren't engaging. National studies on teaching English as a foreign language have also pointed out this problem (Guerrero & Moreira, 2025). The Ministry of Education makes this problem worse by requiring high school graduates to reach an intermediate English level (B1) according to the Common European Framework of Reference (Ministerio de Educación, 2016).

The following research focuses on sophomore at Del Milenio de Piquiucho High School. It explores whether the use of traditional stories from the Chota Valley in English classes could be useful for students. If Afro-Ecuadorian narratives are used in classroom, it might improve reading comprehension and help to students to feel a stronger link to their background. This proposal aims to show how relevant cultural material can boost students' involvement, making learning English more meaningful for all them.

Based on these aspects the research questions that guide this study include:

- How can stories from Chota Valley improve students' reading comprehension in English?
- What strategies can be used to enhance reading comprehension through local narratives?

Justification

The narratives of the Chota Valley communities are essential for preserving cultural heritage and strengthening community identity. Oral traditions and culturally based practices have historically served as potent instruments for safeguarding ancestral knowledge, fostering a sense of belonging, and sustaining the resilience of Afro-Ecuadorian communities within a globalized environment. As Solís Morán (2019) emphasizes, culturally rooted strategies, such as storytelling, directly contribute to the restoration and preservation of Afro-Ecuadorian identity.

These stories are great for learning a language. When Afro-Ecuadorian tales are included in English classes, students can understand and get more involved because the stories are familiar to them. Mixing language and culture like this makes reading activities easier to do and more interesting. Vargas García et al. (2024) showed that students learn more easily from texts they are culturally familiar with, while new content is harder. Therefore, using stories from the Chota Valley to teach English can help students understand what they read better and make learning more rewarding.

The primary beneficiaries of this study are the sophomore students enrolled at Milenio de Piquiucho High School. Through this initiative, they were afforded the opportunity to enhance their English proficiency while simultaneously reinforcing their connection to their cultural heritage. Without a doubt it is a more engaging and pertinent learning experience. This approach facilitated their reading comprehension and cultivated a deeper appreciation for their identity. Consequently, students exhibited increased motivation and confidence in their English language proficiency.

Teachers and the school also gained from this study. Educators learned new ways to encourage students to be active in their learning and to get more involved. Using content that related to students' cultures, teachers improved their teaching methods, making classes more interesting and welcoming to everyone. Besides the high school became known for combining cultural identity with modern teaching approaches. This work helps create a school environment that is more accepting and aware of different cultures, allowing students and teachers to do well in a place that respects variety and background.

Impacts

The implementation of this project has significant impacts in various areas.

- **Culturally:**

The initiative contributed to the preservation and dissemination of Chota Valley narratives, thereby cultivating a renewed appreciation for local heritage and strengthening community identity. As Bouisson (1997) observes, these narratives encapsulated the resilience and connection to the land that have historically defined Afro-Ecuadorian identity, transmitted across generations.

- **Educationally**

The incorporation of culturally pertinent content into English lessons enhanced student engagement and language acquisition. For instance, the inclusion of traditional tales has proven to be an efficacious method for improving reading comprehension, offering relevant texts linked to students' local environment, and stimulating motivation (Cuvi Inlago, 2025).

- **Socially**

The project successfully narrowed generational divides by recognizing the wisdom of community elders and integrating their stories into the academic curriculum, thus promoting intergenerational understanding and cooperation. This comprehensive approach addressed immediate educational requirements and the enduring preservation of the Chota Valley's cultural identity.

Objectives

General objective

To enhance reading comprehension in English as a Foreign Language of sophomore students at Milenio de Piquiucho High School, through the integration of traditional Afro-Ecuadorian stories from the Chota Valley.

Specific objectives

- To examine the theoretical framework of English language teaching emphasizing on culturally pedagogy.
- To identify the needs, perceptions, and reading in English habits of sophomore students through interviews and surveys.

- To design and propose a didactic model based on traditional Afro-Ecuadorian stories from the Chota Valley aim in improving students' reading comprehension skills in English.

Chapter 1: Theoretical Framework

1.1 English as a Foreign Language (EFL)

English has achieved the status of a global lingua franca, holding significant importance in both academic and professional spheres, as well as in intercultural communication (Oliveira, 2023). Based on the EF English Proficiency Index (2023), Ecuador exhibits a low level of English proficiency, indicating a substantial need for more efficacious strategies in English language instruction (EF Education First, 2023; British Council, 2015). Within multicultural societies, particularly in regions possessing a strong local identity such as the Chota Valley, the incorporation of cultural content into English lessons can enhance student engagement and facilitate language acquisition (Ladson-Billings, 2021). English functions not merely as an academic subject but as a valuable instrument enabling students to establish connections with the wider global community.

This language is important in education not just for learning basic grammar and words, but because it opens doors to worldwide information and online tools. As the world becomes more connected, the necessity for people who speak English well keeps growing, leading to more chances for scholarships, research, and jobs opportunities (British Council, 2015). Carrió-Pastor (2021) points out that differences in education affect how people in Latin America learn English, meaning that teaching methods need to be more suitable and specific to the situations of communities that don't have many resources, where education protects who they are and offers new possibilities.

1.2 English Language Teaching in Ecuador

The Ministry of Education in Ecuador implemented the National English Curriculum in 2016, consistent with the Common European Framework of Reference for Languages (CEFR). The established standards designate B1 as the anticipated proficiency level for students upon high school graduation (MinEduc, 2016). Even so, research shows that many students finish school having reached only A1 or A2 levels, which highlights a big difference between goals and what actually happens (Gualco, 2020). A main

problem is that there is not enough time set aside for English classes, and there are not enough good learning materials for it (British Council, 2015).

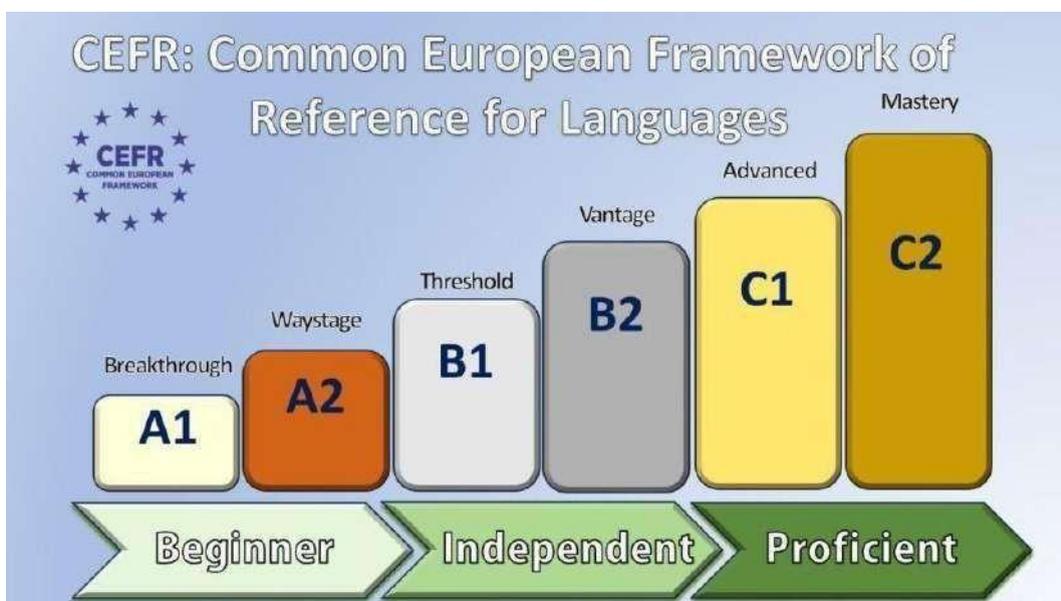
In rural, marginalized regions such as the Chota Valley, this circumstance is further exacerbated. Educational institutions frequently lack reliable internet connectivity, current textbooks, or opportunities to engage with authentic English language input (Factors Affecting English Language Teaching, 2024). Furthermore, instructors typically do not receive ongoing professional development, which impedes their ability to employ contemporary pedagogical methodologies (Cifuentes-Rojas et al., 2020). Within such environments, innovative approaches that incorporate cultural components, such as Afro-Ecuadorian narratives, may contribute to narrowing the discrepancy between students' daily experiences and their English language learning to facilitate the association of novel information with pre-existing knowledge.

1.3 The Common European Framework of Reference for Languages (CEFR)

The CEFR is an international standard to describe language ability. It divides learners in six levels, from A1 (beginner) until C2 (proficient), and it is widely use in curriculum design, assessments and teacher training (Council of Europe, 2020).

Figure 1:

CEFR Levels A1–C2.



Note. Source: Language Atlas (2023).

In Ecuador, the national curriculum has incorporated CEFR descriptors to direct the objectives and anticipated results for each educational stage. Theoretically, this

approach fosters consistency and comparability among institutions, thereby facilitating optimal student development.

However, putting the CEFR into practice in real classrooms is complicated. Alderson (2007) pointed out earlier that a main problem is teachers not being ready to use and turn these descriptions into classroom activities. More recently, Mohammed, Raof, and Md Yusof (2021) found problems in many schools with teaching materials, training for teachers, and testing methods, which stop students from showing real communication skills. Especially in public schools in poor areas, using CEFR requires adjusting it to fit local conditions, while still keeping up with worldwide expectations.

1.4 Language Skills

Language skills are traditionally categorized into productive and receptive skills. Productive skills refer to the abilities related to language output (speaking and writing), while receptive skills concern the interpretation and understanding of language input (listening and reading). In the EFL classroom, balanced development of both skill types is essential for communicative competence (Richards, 2022).

Table 1:

Definitions of productive and receptive skills.

Type	Skill	Definition
Productive	Speaking	Speaking is the skill of using your voice to share thoughts, emotions, and facts. It involves combining sounds, vocabulary, grammar, and appropriate language choices quickly, allowing you to engage in conversations and build self-assurance when communicating genuinely (Rao, 2019).
Productive	Writing	Writing involves creating clear messages for specific groups of people and reasons, which includes planning, writing a first version, and making changes; it's a skill that requires managing language structure and arrangement, and is frequently taught with speaking as part of what students produce in class (Pulatova, 2025).
Receptive	Listening	Listening is how we construct understanding from spoken words, using methods such as guessing what's next, checking our understanding, and putting ideas together; for those learning English as a foreign language, it's the main way they get information and is strongly connected to their overall school success (Magyar, Habók, & Molnár, 2022).

Receptive**Reading**

Reading is constructing meaning from written text through decoding and syntactic/semantic processing while applying strategies to connect ideas with prior knowledge; in higher education contexts it supports vocabulary growth and knowledge use (Pulatova, 2025).

Note. Synthesized from Rao, 2019; Magyar et al., 2022; Pulatova, 2025.

1.5 Subskills Related to Reading

Reading subskills are distinct capabilities that facilitate the enhancement of reading comprehension. These encompass foundational processes, such as word recognition and fluency, alongside more advanced strategies like inference and summarization. Nation (2020) observes that explicit instruction in subskills enables learners to achieve independence in their interaction with texts. These subskills can be categorized into two groups: those pertaining to decoding and fluency, and those related to reading strategies. While subskills focused on decoding provide access to the literal meaning of a text, strategy-based subskills assist learners in interpreting and engaging with the text on a more profound level.

- **Vocabulary Recognition**

Vocabulary recognition denotes the capacity to identify and comprehend words within a text. This ability is crucial for all other reading processes. Learners possessing an extensive vocabulary are better prepared to comprehend texts and deduce meaning from context. Nation (2020) contends that familiarity with a significant proportion of words in a given text is essential for effective comprehension. In English as a Foreign Language (EFL) environments, teaching vocabulary in context is paramount. Should educators employ culturally relevant texts, such as Afro-Ecuadorian narratives, vocabulary acquisition can be supported by providing semantic assistance through context and prior knowledge.

- **Reading Fluency**

Reading fluency is defined as the ability to read accurately, expeditiously, and with appropriate expression. The reduction of cognitive effort in decoding consequently enables the reader to concentrate on comprehension (Rasinski, 2006). Proficient readers are more inclined to sustain motivation and accurately interpret texts. Practices such as echo reading, timed readings, and oral reading utilizing culturally significant narratives can enhance both fluency and engagement. Within multilingual environments, tasks designed to foster fluency also facilitate the connection between spoken and written language.

1.6 Strategic Reading Behaviors

Strategic reading behaviors encompass the application of beneficial techniques that augment comprehension. These techniques are frequently imparted to English as a Foreign Language learners to improve critical reading abilities and active interaction with textual content. Prominent among these strategies are skimming, scanning, inferring, and questioning. Each of these strategies fulfills a unique objective and can be adapted to various text types and reading objectives. Instructing students in these strategies assists them in becoming more autonomous readers, capable of navigating a diverse array of academic and authentic materials (Gonzalez-Torres & Vargas-Saritama, 2025).

- **Skimming**

Skimming involves rapid reading to get the general understanding of a text. This method is very useful for getting an idea of what something is about or finding the main topic without focusing on all the details. Singh and colleagues (2020) point out that skimming helps you understand things from a broad perspective, which encourages readers to use what they already know and set goals for what they want to learn. For stories from Afro-Ecuadorian culture, skimming can help students anticipate what to expect and understand the cultural background of the narrative.

- **Scanning**

Scanning is a method employed to pinpoint precise information, such as names, dates, or keywords. It necessitates concentrated attention and selective reading, enabling learners to bypass extraneous details. Abidin (2020) observes that scanning proves advantageous in academic pursuits, such as responding to comprehension inquiries or identifying supporting evidence within texts. Employing scanning with traditional stories can aid learners in recognizing essential plot elements, character designations, and specific vocabulary within their context.

- **Inferring**

Inferring means figuring out hidden meanings by using clues in the text and what you already know. This skill requires advanced thinking and is essential for understanding what you read. Sanhueza and Quintanilla (2024) explain that making inferences helps readers get more involved and understand better. For example, when reading Afro-Ecuadorian stories, students can guess why characters act a certain way, learn about right and wrong, or understand deeper meanings, which helps them better understand the language and culture.

- **Questioning**

Questioning promotes reader engagement with textual content through the formulation and resolution of questions prior to, during, and subsequent to reading. Ares-Ferreirós et al. (2025) contend that questioning facilitates comprehension by encouraging clarification, anticipation, and integration of information. When applied to culturally pertinent narratives, inquiry allows learners to establish connections between the subject matter and their personal experiences and societal concerns, thereby cultivating critical thought and intercultural understanding.

1.7 Reading Stages

Understanding what you read does not happen all at once when you interact with a text; instead, it's a step-by-step process. According to Grabe and Stoller (2019), reading involves stages: before reading, during reading, and after reading. Each of these stages has a specific goal and activities meant to help students understand more deeply. These steps allow teachers to organize their lessons, helping students remember what they already know, think carefully about the text, and consider what they have read. For those learning English as a Foreign Language (EFL), consistently following these stages greatly improves understanding and helps students become more self-reliant.

- **Pre-reading**

The pre-reading stage prepares learners for the reading activity by activating relevant background knowledge, establishing a purpose, and introducing essential vocabulary or concepts. This stage is particularly crucial in EFL environments where unfamiliar subjects or cultural allusions may impede comprehension. According to Day et al. (1988), pre-reading activities such as brainstorming, predicting, or discussing prior experiences can elevate motivation and comprehension. Within the context of Afro-Ecuadorian narratives, students are able to connect traditional characters, themes, or ethical principles to their personal experiences, thereby enhancing the significance of the reading process.

- **While-reading**

The during-reading phase encompasses direct engagement with the text utilizing strategies that facilitate comprehension and sustain concentration. Grabe and Stoller (2019) underscore the importance of structured reading techniques, such as highlighting, annotating, or posing guiding questions, during this period. For English as a Foreign Language learners, this stage is vital for monitoring comprehension and developing decoding, fluency, and strategic reading practices. When students read Afro-Ecuadorian stories, educators can momentarily interrupt the reading at pivotal points to request

predictions or clarifications, which aids in sustaining attention and promoting interaction with the content.

- **Post-reading**

The phase after reading helps you fully grasp what you have read, think about your experience, and understand more than just the words on the page. It is a chance to sum up, look closely at, and truly absorb the information. Duke and Pearson (2002) wrote that good activities after reading help you use higher-level thinking skills, like judging and combining ideas. When reading stories from different cultures, this might mean doing creative things like writing a different ending, talking about what's right or wrong, or comparing the story to others from different cultures. These activities help students understand their reading more deeply and connect it to bigger goals about culture and language.

1.8 Diverse Literature and Culturally Relevant Pedagogy

Including various literary works in English classes gives students ways to explore who they are, their culture, and how they see things using important texts. Culturally relevant teaching, as Johnson & Elliott (2020) explain, emphasizes how important it is for what is taught to connect with students' cultural backgrounds, life experiences, and beliefs. When students see their own stories, traditions, and values in what they are learning, they become more interested and feel more connected to the classroom.

With the use of Afro-Ecuadorian stories in English as a Foreign Language lessons, students could improve their language skills and also their cultural understanding. According to Johnson and Vlach (2025) different types of literature encourage students to think critically by making them question common stories and think about their own cultural identities. These texts are strong tools for making education open to everyone and for recognizing the voices of groups that have often been ignored. Also, culturally rich stories provide real-world situations for learning new words, understanding what they read, and discussing different cultures.

The integration of culturally relevant texts cultivates not only reading proficiency but also empathy, self-esteem, and intercultural understanding. In multilingual and multicultural environments, such as the Chota Valley, this methodology facilitates the connection between educational institutions and communities, thereby rendering learning more pertinent and empowering for students. The deliberate incorporation of varied

literature within the English as a Foreign Language classroom represents a pedagogical and societal necessity.

1.9 Afro-Ecuadorian Culture and Chota Valley

The Chota Valley in northern Ecuador is home to a significant community of people of African descent. This region has a rich cultural history, built over time through spoken stories, music, dance, and tales. Oral histories passed down through generations in the Chota Valley carry on historical memories, shared beliefs, and strength. These stories show the real lives of Afro-Ecuadorians, including their difficulties, successes, and sense of who they are (Licoa Campos, 2024).

Understanding the culture of the Chota Valley is crucial for creating good teaching methods. Afro-Ecuadorian traditions, like bomba music, spiritual beliefs, and old knowledge, offer important insights into how the community sees the world. When teachers include these elements in classrooms, they can build cultural pride, student participation, and better language learning. In this way, recognizing and supporting students' cultural backgrounds is essential for promoting fairness and inclusion in education that includes many cultures (Nieto, 2012).

Adding Afro-Ecuadorian stories to English as a Foreign Language classes helps students understand what they read better and also strengthens students by putting their culture at the center of their learning. These stories often have symbolic characters, moral problems, and strong images, making them good for developing critical reading and the ability to figure things out.

When learning a new language, students feel more motivated and confident if the learning materials come from their own communities. These culturally relevant materials help students connect their personal lives with what they are studying in school, which boosts their sense of self and helps them do better academically.

1.10 Use of Afro-Ecuadorian Stories in EFL Contexts

Afro-Ecuadorian narratives into English as a Foreign Language pedagogy presents a robust methodology for improving reading comprehension and cultivating cultural self-esteem and critical understanding among students. This strategy aligns with current educational tenets that champion culturally pertinent instruction and comprehensive curricula.

When teachers include local stories in learning a language, they give students good chances to connect their own lives to school topics. This makes students more interested and helps to have a good performance. Also, this way of teaching supports national policies about teaching about different cultures, showing Ecuador's commitment to respecting its diverse heritage.

As more and more people around the world need to speak English well, teaching methods must not only build language skills but also respect students' backgrounds, stories, and viewpoints. Through the use of Afro-Ecuadorian stories in English classes could be a big step towards reaching these connected educational goals.

Chapter II: Methodology

This chapter presents an overview of the research methodology, encompassing the research design, techniques, instrumentation, and research questions. Furthermore, it details the population under investigation, the procedural steps, and the methods employed for data analysis pertaining to Afro-Ecuadorian Stories from Chota Valley, with the aim of enhancing reading comprehension among sophomore students at Milenio de Piquiucho High School.

1. Type of research

The investigation utilized a mixed-methods research design. Dawadi, Shrestha, and Giri (2021) clarify that mixed methods integrate qualitative and quantitative approaches to address intricate research questions, thereby yielding a more profound and exhaustive comprehension of educational phenomena. This design enables the researcher to accumulate diverse forms of data and to triangulate among various sources, which substantiates the validity of the findings.

Taking into account the nature of this study, the use of a mixed method approach results appropriate due to it facilitates the collection of descriptive and statistical information. At the same time, it allows to determine the necessities and preferences of the students besides the perspectives teachers have about the topic.

2.1.1 Qualitative Research

Qualitative research aims to comprehend experiences, perceptions, and social meanings that cannot be quantified solely through numerical data. Oranga and Matere (2023) assert that qualitative studies are instrumental in capturing participants' voices, opinions, and attitudes, thereby enhancing the depth of educational inquiries. Within this investigation, the qualitative component comprised interviews conducted with educators. The interviews looked into how important it is to include cultural content in English lessons, what materials are currently available, the problems teachers face, and if teachers would be open to use a digital program based on Afro-Ecuadorian stories. This approach helps us understand their opinions and how cultural stories could be used in real classrooms.

2.1.2 Quantitative Research

Quantitative research entails the collection, measurement, and analysis of numerical data to evaluate hypotheses and identify patterns within populations. As articulated in *An Overview of Quantitative Research Methods* (2023), this methodology employs structured instruments, including surveys and statistical techniques, to ascertain relationships or distinctions among various variables. In the context of this study, the quantitative data originated from a student survey concerning their engagement with English stories: specifically, whether they had encountered such narratives, their preferred genres, and their enthusiasm for utilizing these materials. Consequently, the quantitative findings will facilitate the formulation of generalized conclusions regarding preferences and exposure, thereby augmenting the comprehensive information acquired from teacher interviews.

2. Method

A research methodology constitutes the structured approach employed by an investigator to collect, analyze, and interpret data in order to address the inquiries of their study. The authors of *GO-GN Research Methods Handbook*, Farrow et al., (2020) asserts that methodologies bridge theoretical frameworks with practical research endeavors, delineating the processes of data acquisition and comprehension. Within the domain of educational research, methodological selections are not solely predicated on technical considerations, but also on the necessity to address the intricate dynamics of human learning and interaction. For the present investigation, three specific methods were employed: inductive, deductive, and ethnographic.

2.2.1 Inductive Method

The inductive method necessitates an investigator commencing with particular observations and subsequently formulating broader concepts or theories. As articulated in the chapter "Inductive and/or Deductive Research Designs" (2022), inductive research investigates novel ideas and exhibits adaptability, initiating with information and thereafter constructing theories. Research-Methodology.net elucidates that inductive reasoning constitutes a "bottom-up" process, wherein the researcher initially collects data, discerns shared characteristics, and ultimately generates general propositions.

This study used an inductive approach to examine teachers' answers from interviews and open-ended survey questions. This method allowed common ideas and themes to surface naturally regarding how cultural stories could improve reading understanding, according to what the participants said. As a result, this way of researching helps us truly grasp how important Chota Valley's traditions are for students and teachers.

2.2.2 Deductive Method

The deductive approach employs a top-down reasoning process, wherein a researcher commences with a general concept or proposition and subsequently evaluates it against specific data or facts. As stated by Research-Methodology.net, the deductive method necessitates the initial formulation of hypotheses, which are then either substantiated or refuted by empirical evidence. In educational research, this methodology facilitates the validation of theoretical assumptions regarding various factors within authentic contexts. For the present investigation, the deductive method was utilized to examine hypotheses such as "students who read English stories demonstrate enhanced comprehension" or "educators perceive cultural content as a motivator." These predictions were assessed using data acquired from a quantitative survey. Consequently, the deductive method guarantees that theoretical constructs are compared with actual results, thereby enhancing the rigor and explanatory power of the research.

2.2.3 Ethnographic Method

Ethnography represents a qualitative research methodology wherein investigators immerse themselves within a community's natural setting for an extended duration. This immersion facilitates direct observation and participation in individuals' quotidian activities. The objective of ethnography is to comprehend beliefs, customs, symbols, and behaviors from the perspective of the group members themselves. This is accomplished through a combination of participant observation, interviews, and field note

documentation (Hammersley & Atkinson, 2019). Moreover, ethnography has been characterized as both a research method and a literary form, designed to elucidate cultural significance through prolonged engagement with social environments (Geertz, 1973).

The researcher used an ethnographic method to analyze the culture of the Chota Valley through visits and previous studies about this region. This included how traditional stories are shown, lived and valued in the communities in the territory. By participating in some activities and observe in her visits, the investigator detected little details and cultural connections that possibly were not taking into account, using just interviews or surveys. So, the ethnography strengths this study, connecting its findings with the people real cultural experiences. This provokes results be more believable and relevant for the situation.

2.3 Techniques and instruments

In scholarly inquiry, methodologies denote the processes employed for data acquisition, while instruments represent the specific tools that facilitate these processes. Creswell (2018) indicates that research methodologies encompass procedures such as interviews, surveys, or observations, which are executed through the utilization of instruments like interview protocols, structured questionnaires, or observation checklists. Choosing the right tools significantly impacts how trustworthy and accurate your research results are. Also, Teachers College–Columbia University explains that a research instrument is a tool like interviews, tests, surveys, or checklists used to gather, measure, and study information, showing the difference between research methods and these tools.

Teachers' interviews and students' surveys were supported by guides of interviewing and surveying developed specifically to determine the perspectives of teachers about the cultural materials and the students' narratives preferences. This strategy allows collect comprehensive qualitative information and quantitative patterns, giving a more complete understanding of the problematic.

2.3.1 Interview

Interviews serve as a primary methodology for acquiring knowledge concerning individuals' lived experiences and their subjective interpretations within qualitative research. Chand (2025) posits that interviews facilitate a profound understanding of

human cognition and behavior, thereby enabling the elucidation of underlying motivations and contextual factors.

Because of the investigation, educators engaged in semi-structured interviews wherein they were questioned regarding cultural artifacts, their current pedagogical approaches, inherent challenges, and their inclination to incorporate Afro-Ecuadorian narratives, all conducted in adherence to a predetermined interview protocol. These conversations uncover small but important points that surveys might not catch, and what the teachers say helps us get a complete and more correct picture of how stories from various cultures can make reading better.

2.3.2 Survey

Surveys constitute structured methodologies for acquiring uniform information from a designated population. They are frequently employed in quantitative research due to their capacity to facilitate the systematic collection of extensive data and the identification of prevailing patterns across diverse demographics. This method proves particularly advantageous in educational studies for quantifying attitudes, preferences, and experiences in a measurable format (ecampusOntario, 2012).

In this study, students completed a survey to determine how much they encounter English stories, if they like to use them, and what kinds of stories they enjoy most. This survey allowed us to measure student likes and feelings, providing numbers that support what teachers told the researcher in interviews.

2.4 Research Questions

- How can stories from the Chota Valley improve students' reading comprehension in English?
- What strategies can be used to enhance reading comprehension through local narratives?

2.5 Study Site

This research was conducted at Unidad Educativa del Milenio San Gabriel de Piquiucho, located in the Chota Valley of Imbabura Province. This institution was established under the nation's Unidades Educativas del Milenio initiative, which aimed to enhance educational standards in rural areas by providing modern facilities such as laboratories, libraries, and technology-equipped classrooms (Ministerio de Educación, n. d.). Its inauguration in 2014 extended this program into the northern highlands (Ministerio de Educación, 2016).

This school mainly educates Afro-Ecuadorian students, who have a rich culture in their area. According to Padilla (2024) rural schools in northern Ecuador struggle with a lack of resources, limited access to real-world materials, and poorly trained teachers, all of which make learning English difficult. However, the school regularly takes part in local celebrations of Afro-Ecuadorian music, dance, and traditions as part of its curriculum (Ministerio de Educación, 2022). This situation makes the school an ideal place to research how to combine English as a Foreign Language reading methods with the students' cultural backgrounds.

2.6 Population and Sampling

The population of this study included sophomore students (Segundo de Bachillerato) and the English teachers of the institution. Two intact groups participated: Section A (n=31; 17 female, 14 male) and Section B (n=29; 18 female, 11 male). All students in these groups were considered, which corresponds to a census of the accessible population. Teachers were included by purposive sampling, as only those in charge of sophomore levels could provide relevant information. According to Etikan (2016) purposive sampling is valid when the participants are selected for their direct relation to the phenomenon studied.

Table 2:

Sophomore enrollment by section and gender (study sample)

Section	Female	Male	Total
A	17	14	31

B	18	11	29
Total	35	25	60

This setup allowed the researcher to find similarities between the two sets of people and ensured that all students in that specific grade had a fair chance to participate (if they were there). To gather teachers' opinions, English teachers from that grade were specifically picked, following the usual rules for choosing participants in qualitative studies.

2.7 Procedure

The investigation adhered to a structured methodology comprising several stages. To begin, two tools were created: a survey for students and an interview guide for teachers. The student survey used multiple-choice questions to find out how much English stories they had encountered, if they liked using these materials, and what kinds of stories they preferred. The interview guide for English teachers asked about their thoughts on including local culture, if they had enough relevant materials, and if they were open to trying the new method. Educational studies often improve by using tools that gather both number-based and descriptive information, which gives a full picture of what is being studied (Creswell & Creswell, 2018).

Subsequent to the development of these instruments, an academic advisor assisted in their validation to ensure clarity, relevance, and appropriateness for the target population. As Jamshed (2014) observes, instrument validation is crucial for ensuring that the collected data accurately reflects the phenomena under investigation. Following this, formal authorization was requested from the school's administration. Next, the method was put into practice following a particular order. First, all groups of second-year students filled out surveys during their classes.

Then, after teaching classes, teachers took part in interviews that lasted about 10 minutes each. These talks gave a full picture of the difficulties of teaching English in the countryside and how Afro-Ecuadorian stories could be included in reading lessons. This order of steps matches a mixed-methods plan, where number-based information is gathered and looked at first, before spoken information is collected to explain the first results.

Finally, all the collected information was put together and looked at in many ways. Surveys' results and the information provided by the teachers allows to compare and appreciate the different viewpoints of the two parts: students and teachers. Without a doubt it makes the results more valid, leading to a complete understanding of how education works in these areas and how strategies can be used to solve those problems.

Chapter III: Data Analysis and Discussion

This chapter delineates the insights gleaned from the application of our instruments within the selected cohort. Our undertaking primarily employed a single instrument: a survey administered to students to ascertain their preferences, frequency of English reading, and perceptions regarding Afro-Ecuadorian culture within the educational setting.

The survey was filled out by sixty students who are learning English. Because of this, they might make common mistakes with words, grammar, and understanding what they read. We expected these kinds of errors from students at their English level and kept them in mind when looking at the results. Besides finding out about students' reading habits and if materials were easy to get, the survey also wanted to see how much they knew about different cultures and if they were open to using Afro-Ecuadorian stories in their English lessons.

On the other hand, it comprised seven questions, some of which offered a single response option, while others provided multiple choices. Whether they possess access to technology. And the prospect of incorporating narratives originating from their culture into English language instruction. The subsequent section presents the responses to each query in tabular format, accompanied by a concise analysis highlighting the predominant patterns.

3.1 Qualitative interpretation of interviews

3.1.1 Principal Interview

- 1. According to your experience, what factors hinder sophomore students from reaching the B1 level based on the Common European Framework (CEFR), as suggested in the national curriculum of English as a Foreign Language?**

“Ah, I consider that the Ministry of Education is the institution in Ecuador that gives us all the strategies about methodology and everything related to the English language. But I also think that English language education in Ecuador is not correct. For example, we don't have the books for the students, and this is a very big problem in our educational system. Another big problem is that we don't have enough teachers in the primary level. We only have two English teachers for 365 students: Leomar De La

Cruz and Norma Bastidas. Only two people. This is another big problem, especially in high school. Yeah, thank you so much.”

2. In your opinion, how important is it to include students’ cultural identity as part of their learning process?

“For example, this high school is called ‘Guardianes de los Saberes’. Because of that, it is very important that we include the culture in the students. But the problem is that the books do not include anything about culture, traditions, music, dance, or other aspects. Only the ‘Cartilla de los Saberes’ includes that, but the ‘Cartilla de los Saberes’ is very general.”

3. How do you think incorporating students’ cultural identity into the learning process can positively influence their self-motivation and engagement to develop the required academic skills?

“For example, in this school... what example could I give? Today we celebrate the “Día de la Bomba del Chota.” On this day, English teachers include several activities to enrich the culture—such as traditions, music, and food. For instance, I might celebrate the “Día de la Bomba del Chota,” and if you are an English teacher, you could include the traditional food of Piquiicho. Another teacher might talk about traditional clothing, while another prepares students to dance. In this way, we include different activities to promote and support this kind of cultural practice in the Chota Valley.”

4. From your point of view, what potential benefits could arise from using traditional stories from the Chota Valley to support students’ English reading skills?

“I believe that using traditional stories from the Chota Valley could help students improve their English reading skills because the stories are familiar and meaningful to them. When students read about their own culture, they can understand the context more easily and feel motivated to read. This connection helps them focus on vocabulary, comprehension, and interpretation. In our institution, we have many handicrafts and a cultural museum that preserve local customs, and including these traditions in reading activities would make English learning more engaging and relevant for students.”

5. Would you consider incorporating traditional stories from the local Afro-Ecuadorian community to support sophomore students’ English reading development?

"Ah, yes, of course I would, because, you know, it's really important that our students, in order to start learning a language, should start learning something from their local areas, from their towns, right? In order to acquire and to make their knowledge much more significant. So, basically, it's very important and necessary to talk about that and to consider these kinds of topics to teach students. If we have materials, of course, that's going to be a great activity."

3.1.2 Principal interview interpretation and analysis

The Rector articulated that attaining the B1 English proficiency, as stipulated by the national curriculum, is primarily impeded by inadequate resources and a dearth of English educators, particularly within the foundational grades. He observed that the absence of appropriate texts and instructional materials significantly restricts learning. In addition, official textbooks lack enough cultural material, offering only general facts in the "Cartilla de los Saberes." He also emphasized how vital it is to include cultural identity in education, especially since the institution is called "Guardians of Knowledge." Cultural gatherings, like the "Día de la Bomba del Chota," were highlighted as great ways to encourage meaningful learning through music, food, and customs.

From a closer look, this creates two problems: The first one with how things are set up make it hard to learn the language, and the second problematic, missing cultural parts in teaching materials stop students from linking English learning to who they are.

3.1.3 English area coordinator teacher interview

- 1. Based on your experience, what factors hinder sophomore students from reaching the B1 level based on the Common European Framework (CEFR), as suggested in the national curriculum of English as a Foreign Language?**

"Reading? Yeah. Oh, as you know, uh, teaching and learning English is not an easy way, right? So we see probably students have difficulties when they are trying to understand, uh, some words that they haven't learned before or previously that talking any kind of topics in a in a classroom."

- 2. What are the main reasons why students have not developed the habit of reading in English, based on what you have observed in your classes?**

"Oh, as teachers, we have to use different kinds of strategies, right? In order to help students to learn or acquire as much knowledge as can be possible. So, a couple of those, I like to work with them and first of all, and sometimes I like to work with fair activities and other times I like to work in groups and I like to provide them as much material as can be possible, in order to them work and, uh, try to understand all of the activities and conference we are talking about."

3. Do you think the local culture from the Chota Valley could be meaningfully integrated into English language teaching in this institution?

"Oh, we're talking about cultural, um, you know, it is not just only to learn English, it is, uh, it involves much more aspects. It, it is exactly to learn about the culture from your countries and, um, it is not just only what we have been in a classroom. So, basically, I mean, when we are talking about culturally, it refers to understand how people, um, from their sites of the country or from the part of the world are, um, speak, uh, about their clothes, about their personal experiences and in this case, I think it's very important and very deciding to, um, let me see, to validate and accept their situations and personal experiences from their point of view."

4. What is your opinion about the role of Afro-Ecuadorian culture to develop reading resources for English language learning?

"Ah, yeah. Ah, and the curriculum, it's something that I like to apply or comply with all the time, it means because we don't have, um, topics or themes to talk with our students about the things of the area. So, basically I think that it's really important that the government, I don't know who, should, uh, consider some activities or some topics to been talking about the area where students are from or what they have, um, studied."

5. Would you consider using traditional stories from the local Afro-Ecuadorian community to support students' English reading development? Please justify your answer.

"Yes, sure I will be, because you know, it's really important that, uh, our students, in order to start learning a language, should, uh, start learning something from their local areas, from their towns, right?, in order to acquire and to do much more significant their knowledge. So, basically, it is very important and necessary to talk about that and considering these kind of topics to teach students. If we have materials, of course, that's going to be a great activity. That's all, that's all about that."

3.1.4 English area coordinator teacher interview interpretation and analysis

The English area coordinator observed that a significant obstacle impeding students from attaining a B1 proficiency level is their difficulty with reading comprehension, primarily attributable to unfamiliar vocabulary and subject matter encountered during instruction. He remarked that students have not cultivated a regular English reading practice, notwithstanding educators' implementation of diverse pedagogical approaches such as collaborative exercises, engaging activities, and the provision of varied materials. She is of the opinion that English instruction ought to encompass more than mere grammar and vocabulary, extending to "cultural" dimensions, including community traditions, experiences, and values. She indicated that the official curriculum exhibits a deficiency in pertinent local topics, so impeding the establishment of connections between academic learning and students' individual lives. She highlighted how important it is to include Afro-Ecuadorian culture and said she was willing to use old stories from the Chota Valley if she could find them, despite the fact that she thinks students do not are interested in their own culture and less in learning English.

From this perspective, there are problems in the system that make it hard to read well, and there aren't enough learning materials. Both of these things make it less likely for students to reach their expected skill level. It's clear that using students' cultural identity as a teaching method can encourage them and make learning better, helping schools to value local culture.

3.1.5 Class teacher interview

1. In your experience, what are the main difficulties students face when developing reading comprehension skills in English?

“Ah, your question, I believe that the, the main problem in our schools, or most of our schools, are the time. The hours the teachers need to teach. Another problem is the, ah, physical resources and materials. We don't have technology in our classes for explain to our students.”

2. What strategies do you apply in your English classes to support the development of students' reading comprehension skills, prioritizing those you find most effective?

“I try to apply different strategies to help students develop their reading comprehension, but one of the main problems is the internet. Most students spend their time online looking at memes or images that show emotions instead of reading. Since they rarely read in Spanish, reading in English

becomes even more difficult for them. Because of this, I have to look for simple and visual materials to catch their attention, but even then, many students do not enjoy reading activities.”

3. Do you consider the resources for reading skill currently used in your English classes represent or connect with your students’ cultural identity?

“Ah, I don't think it is, ah, meaningfully integrated. No. Here, ah, according to my experience, students don't like learn about their culture, it's an example. They only think in in things that are, you know, that are represented in other countries, but not local culture. They don't like that. For example, when I teach them about the Europe, ah, customs but about their culture, they don't like. They are very bored with about the topic. That's the real situation here.”

4. What pedagogical benefits do you identify in the use of local narratives within the classroom?

“I think that, in theory, using local narratives in the classroom could bring many benefits if students were more interested and engaged. However, at the moment, they do not seem to appreciate meaningful learning experiences. They are more focused on material things, like money, instead of valuing education as we used to before. This situation makes it difficult to take advantage of the pedagogical value of cultural stories, which is very sad because these narratives could help them learn and connect with their identity..”

5. Would you be willing to include stories from the Chota Valley in your classes if you had access to materials adapted to your students’ level?

“I would be willing to include traditional stories from the Chota Valley in my classes if I had materials adapted to my students’ level. Right now, when I work on reading activities, students often focus more on pictures than on the stories themselves, and they are not very interested in the content. They tend to prefer modern topics or things related to popular culture, such as big companies or famous people. However, I believe that with the right materials and engaging activities, they could learn to appreciate local stories and understand their importance for both culture and language learning.”

3.1.6 Class teacher interview interpretation and analysis

The teacher identified key obstacles to students' reading comprehension: insufficient English class time, a shortage of technology, and students' low motivation. She considers that students prefer social media, looking at memes and pictures, over reading practice, even in their native language Spanish, which complicates English reading. In her opinion, the materials used in English classes do not connect with students' cultural backgrounds, and she mentioned that student's low enthusiasm for learning about local customs. She also observed that students show a complete disinterest with all kind of topics independent of where they come from.

Taking into account these points, it is clear there is a big problem; what students like to read does not match the materials in class, which makes them less interested in reading English. Even though the teacher wonders if students care about stories from their own area, this shows that we need ways to make reading more fun and important, not disconnect students from their background. Moreover, using Afro-Ecuadorian stories that are changed to be right for their age could be a new way to fix this problem, improving reading ability and helping them understand their culture better.

3.2 Quantitative interpretation of surveys from students

3.2.1 Results of surveys

Question 1. Do you like reading texts or stories in English?

Table 3:

Preferences for reading in English.

Option	Votes	%
I really like it	8	13.3%
I like it sometimes	15	25.0%
I do not like it very much	34	56.7%

I do not like it at all	3	5.0%
Total	60	100%

More than half of the students (56.7%) reported that they do not like reading texts or stories in English very much. About one third (25.0%) indicated that they sometimes like it, while only (13.3%) expressed strong enjoyment. A small minority (5.0%) stated that they do not like it at all.

Question 2: Do you know any Afro-Ecuadorian ancestral story or tale?

Table 4:

Knowledge of Afro-Ecuadorian stories.

Option	Votes	Percentage
Yes, I know one or more stories	20	33.3%
I have heard about them, but I do not know any story well	32	53.3%
No, I do not know any	8	13.3%
Total	60	100%

The (53.3%) of students are aware of Afro-Ecuadorian historical stories but they are not familiar with none of them in deep. A significant percentage (33.3%) mentioned that they know at least one story, and a small number of students (13.3%) indicated they did not know about any story.

Question 3: Have you ever read in English a story or tale from the Chota Valley about Afro-Ecuadorian culture?

Table 5:*Reading Afro-Ecuadorian stories in English.*

Option	Vo tes	Vo
I have read one or more stories	5	.3%
I have seen parts of a story or some text	5	.3%
I have heard about them but not read them in English	25	1.7%
I have never read them in English	25	1.7%
Total	60	00%

Most students reported limited exposure to Afro-Ecuadorian stories in English. About 41.7% of people know about them without reading, and the same percentage said they've never read them in English. A small number of people, 8.3% each, reported reading at least one story or seeing some parts.

Question 4: How interesting would it be for you to include Afro-Ecuadorian stories or tales in your English classes?

Table 6:*Interest in Afro-Ecuadorian stories in English classes.*

Option	Votes	%
Very interesting	9	15.0%
Quite interesting	31	51.7%
A little interesting	16	26.7%
Not interesting at all	4	6.6%
Total	60	100%

Almost half of the students (51.7%) considered including Afro-Ecuadorian stories in English classes to be “quite interesting,” while (15.0%) found it “very interesting.” Around one-third (26.7%) showed limited interest, and only a small fraction (6.6%) reported no interest at all.

Question 5: To make the stories more interesting for you... What type of literary genre do you prefer? (Check the ones you like)

Table 7:

Preferred literary genres.

Genre	Votes	%
Horror	16	26.7%
Romance	18	30.0%
Realistic / life stories	12	20.0%
Myths	10	16.7%
Legends	8	13.3%
Other	2	3.3%

The most preferred literary genres were Romance (30%) and Horror (26.7%), followed by Realistic/life stories (20.0%). Myths (10.0%) and Legends (13.3%) received less attention, while only a small fraction (3.3%) selected “Other.” These results highlight a stronger inclination toward modern and engaging genres compared to traditional narratives.

Question 6: What kind of activities would you like to do with stories in English about Afro-Ecuadorian culture? (Check all that you like)

Table 8:

Preferred activities with Afro-Ecuadorian stories.

Activity	Votes	%
Read interactive stories with images or audio	15	5.0%
Answer comprehension questions about the story	6	0.0%
Match characters with their values or actions	5	.3%
Put the main events of the story in order	4	.7%

Find keywords and important phrases in the text	7	11.7 %
Summarize the story in your own words	2	20.0 %
Infer the message or moral of the story	6	10.0 %
Match images with parts of the story	8	13.3 %
Complete sentences or paragraphs based on story	0	16.7 %

The most appealing activity was reading interactive stories with images or audio (25.0%), followed by summarizing the story in students' own words (20.0%). Completing sentences (16.7%) and matching images with parts of the story (13.3%) were also relatively popular. Traditional comprehension tasks, such as answering questions (10.0%) or ordering events (6.7%), received less preference, suggesting a stronger inclination toward interactive and creative activities.

Question 7: Can you have access to some device with internet connection?

Table 9:

Internet and device availability.

Option	Votes	%
I always have access and no problems	40	66.7%
Sometimes I have connection problems	16	26.6%
I do not have frequent access to internet/device	4	6.7%
Total	60	100%

Most students (66.7%) reported having consistent access to a device with an internet connection without problems. However, (26.6%) indicated occasional connection difficulties, and a small minority (6.7%) reported not having frequent access at all. These results suggest that while digital activities are feasible for the majority, some students may face challenges that need to be considered in lesson planning.

3.2.2 Student's survey summary

Sixty students participated in a survey concerning their English reading habits and their perspectives on Afro-Ecuadorian culture within an educational context. The initial inquiry sought to determine whether students found pleasure in reading English texts or narratives. A majority of the students, specifically 56.7%, indicated a limited enjoyment of reading, while 25% reported occasional enjoyment. Only 13.3% expressed a genuine fondness for reading, with 5% declaring a complete aversion to it.

The next question asked students if they knew traditional Afro-Ecuadorian stories. Most of the half of students, which is the 53.3%, said they knew about them but not the details. On the other hand, 33.3% chose that they know at least one story. A small group of them which was the 13.3% admitted they knew nothing about these stories.

The third question checked if students had read any English stories about Afro-Ecuadorian culture from the Chota Valley. Most students, 41.7%, had only heard of these stories without reading them in English, and another 41.7% said they had never read them. Only 8.3% had read one or more stories, and another 8.3% had read parts of these texts.

For the fourth question, more od the half of the students 51.7%, thought the idea was "quite interesting," and 15% thought it is "very interesting." About 26.7% showed little interest, and only 6.6% had no interest at all.

The most popular types of stories were Romance, at 30%, and Horror, at 26.7%. Realistic/Life Stories came next, chosen by 20%. Myths and Legends were less popular, chosen by 16.7% and 13.3% respectively. A small number of students, 3.3%, picked other categories.

In the question number 6 the most of students preferred option was interactive stories featuring visual or auditory elements (25%). The one who follows it is the reformulation of stories in students' own words (20%), and the completion of sentences extracted from the text (16.7%). The activity involving the matching of images to story segments (13.3%) and the identification of key vocabulary with a (11.7%). Less voted were conventional comprehension exercises like answering questions (10%) and sequencing events (6.7%).

For the last question (Question 7) about having devices with internet, most students (66.7%) said they had good access. On the other hand, 26.6% mentioned they sometimes had trouble getting online. A small number (6.7%) reported often not having internet or a proper device.

To sum up, the survey shows students like Afro-Ecuadorian culture, but they do not know much about these stories when they are in English. Still, the findings suggest that using culturally important stories in English lessons, especially with fun and interactive tasks, could make students more interested.

3.2.3 Discussion

Investigations and subsequent discussions indicate that systemic deficiencies and an absence of motivation significantly contribute to students' failure to attain a B1 English proficiency level. A considerable number of students reported a disinclination towards engaging with English reading materials. Educators and administrators observed insufficient quality in learning resources, inadequate instructional time, and a curriculum that lacked relevance to students' lived experiences. This aligns with research demonstrating that intrinsic motivation towards reading facilitates comprehension, as unmotivated students often exhibit diminished understanding and limited engagement in reading activities.

From a cultural perspective, studies in language pedagogy consistently emphasize the imperative inclusion of cultural learning within language instruction. In previous investigation some researchers suggest that how deeply students engage with a new language depends on their native culture and past experiences, and that including cultural elements in language classes leads to deeper and more successful learning (Paige et al., 2000). This supports worries about textbooks that do not show enough local traditions.

Some of researches about English language teaching suggests that incorporate cultural relevant context into instructional activities enhance student interest and participation. This strategy promotes a great sense of connection between students and the educational content, as well as the language they are learning (Basuki, 2024). A method to connect English language learning with identity formation.

Studies show that including stories and literature in language classes can make students more eager to learn and better at understanding what they read, especially when

the materials are meaningful and culturally important. Literature helps students relate to texts personally, which boosts their understanding and makes them enjoy reading in a new language (Springer, 2025). Thorough studies on adding culture to language teaching highlight how deeply connected learning culture and learning a language are. Good language teaching always includes cultural information, rather than just adding it sometimes (Paige et al., 2000).

Eventually, it is important to consider that the teacher's appreciation about students not being interested in cultural topics might mean the current materials are not hooking their attention. If students read texts that are familiar with their own background, like traditional Afro- Ecuadorian stories made attractive for them. Moreover, they might feel a stronger connection with their roots. This could increase their motivation and help them understand what they read better.

To conclude, the information suggests that adding traditional Afro-Ecuadorian stories to English language learning is helpful and overall necessary. It can greatly improve how well they learn to read and write, help them feel more connected to their background, and make them feel more like they belong in school.

Chapter IV: Proposal

4.1 Introduction

This plan suggests creating an education website to help students improve their reading skills using traditional Afro-Ecuadorian stories from the Chota Valley. This online tool is designed to address the shortage of culturally appropriate materials in English classes, especially in country areas where students often don't see their own culture and history in their schoolwork. By including real stories passed down through families, the plan aims to make students more eager to read, expose them to important texts, and link learning English with their local culture.

The aim of the website is to provide a great and beneficial learning experience, allowing students to improve their English skills while surfing into their community's culture. It combines various materials like audio, images, vocabulary lists, and quizzes to make learning funnier and more enjoyable. These aspects will expand students' vocabulary and comprehension as well as boost their desires for learning English, linking it to cultural narratives from their territory.

The platform offers reading content about the Chota Valley communities. Stories about their traditions, customs that are being lost with the past of the years. Educators will have access to activities for pre, during, and post reading, all aligned with the level students should have and centered in communication. Finally, the website wants to be a useful resource that enhances teaching, boost cultural appreciation, and improves reading comprehension through the use of traditional stories from this region.

4.2 Justification

The development of an educational website is crucial because English language learners require reading materials that are culturally relevant, readily accessible, and meaningful. Current English classroom resources often depict foreign environments, individuals, and circumstances, which can hinder student engagement and comprehension. This website will address this deficiency by incorporating traditional Afro-Ecuadorian narratives from the Chota Valley, thereby establishing a learning environment where students can engage with texts appropriate for their linguistic proficiency and cultural background. The objective of this online platform is to enhance student motivation, improve comprehension, and increase exposure to English through stories from their community.

This website is a helpful teaching tool. Basantes-Andrade et al. (2025) state that online tools greatly help people understand different cultures because they offer learning experiences that are open to everyone, change with time, and fit different cultures, even though new ideas are still needed in areas that haven't been studied much. This project matches the B1 learning goals set by the Common European Framework of Reference (CEFR) for students in their second year. The chosen stories let teachers cover important topics like daily activities, feelings, traditions, and how people act in society, while making sure the reading tasks are relevant to students' lives.

This method makes teaching and learning easier by making things more available, keeping students interested, and including different media like sounds, pictures, and word definitions to help understanding and personalized learning. It connects language skills with an appreciation for culture, which helps build advanced reading and writing abilities through interesting and relevant material.

Tabla 10:

CEFR topics for sophomores and justification of the selected stories.

CEFRB1 Topic	Learning Outcome	Assigned Story	Justification (Why this story fits the topic)
Daily Routines / Community Life	Students can describe daily activities,	Trading Ties (Cambeo)	Students can talk about what they do each day, tasks in their community,

	community tasks, and cultural roles.		and cultural jobs. "Trading Ties" (Cambeo) shows the usual ways people trade and interact daily in the Chota Valley. This helps students link words about daily life with real community traditions.
Food and Cultural Practices	Students can discuss meals, food customs, and cultural habits.	The Seasoning Bone (Hueso Sazonador)	"The Seasoning Bone" (Hueso Sazonador) looks at an important food item used in Afro-Ecuadorian cooking. It's great for learning words about food, cooking, and cultural identity through traditional dishes.
Traditions, And Community Roles	Students can explain traditions, ceremonies and the people's roles in cultural practices.	Voices of the Souls (Animeros)	"Voices of the Souls" (Animeros) directly relates to spiritual traditions and community roles. It gives good material for talking about cultural rituals while practicing how to describe and tell stories.
Life Events / Past Experiences	Students can talk about things that happened in the past using simple past tense and talk about important life experiences.	Little Farewells (Children's Funeral)	"Little Farewells" (Children's Funeral) discusses a special cultural way of saying goodbye to children. This allows students to practice how to talk about past events at the same time they learn about the emotional and historical parts of their community.
Clothing and Identity / Cultural Expression	Students can describe how people look, learning vocabulary about clothes and also knowing recognizing all the accessories it has and the meaning of each one.	Roots in Cloth (Traditional Clothing)	"Roots in Cloth" (Traditional Clothing) focuses on traditional Afro-Ecuadorian clothes, making it good for learning words about clothing, what cultural symbols mean, and how identity is shown through garments.
Music, Emotions, and Social Connection	Students can express emotions, describe artistic expressions, and talk about cultural events.	Rhythm of the Bomba	It is very important to Afro-Ecuadorian heritage. This story helps students understand emotions, words for music, and group festivities, linking language study with cultural appreciation.

General objective

Design a website on traditional Afro-Ecuadorian stories from Chota Valley for the development of reading comprehension in English as a Foreign Language of sophomore students at Milenio de Piquiucho High School, academic period 2025- 2026.

Specific Objectives

- Promote students' connection with their Afro-Ecuadorian culture through traditional stories from the Chota Valley.
- Improve reading comprehension in English as a foreign language, using interactive activities on the website.

General Descriptors

The Common European Framework of Reference for Languages (CEFR) provides comprehensive descriptions of the proficiency's language learners can attain at different skill levels. These descriptions delineate the communicative competencies individuals must develop to effectively utilize a language in practical contexts. The Council of Europe (2020) states that "The Framework thoroughly describes what language learners must learn to do to communicate and what knowledge and skills they must gain to function effectively."

These overarching descriptions serve as the foundation for establishing the requisite English proficiency level within organizations. In Ecuador, secondary school students are expected to achieve a minimum B1 level upon their graduation. As a result, this strategy follows CEFR rules, making sure that what is learned matches worldwide language skill levels.

B1 Descriptors

The B1 level of the Common European Framework of Reference for Languages (CEFR) signifies a point at which learners are capable of understanding and producing written discourse on familiar subjects, and of articulating their opinions and experiences with reasonable clarity. The CEFR characterizes a representative B1 user as an individual who:

“Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc.”
(*Council of Europe, 2020. CEFR Companion Volume.*)

Specifically, for the reading skill the CEFR descriptors for B1 indicate that learners:

“Can read straightforward factual texts on subjects related to his/her field and interests with a satisfactory level of comprehension.” (Council of Europe, 2020; CEFR Descriptors Database.)

“Can understand short texts on subjects that are familiar or of current interest, in which people give their points of view or express feelings.” (Council of Europe, 2020; CEFR Descriptors Database.)

The website referenced in this proposal holds significance due to its inclusion of Afro-Ecuadorian narratives originating from the Chota Valley, which will resonate with students. These stories are presented in accessible English, and their engagement will facilitate the enhancement of students' abilities in identifying main ideas, interpreting meaning, and comprehending factual accounts, all crucial competencies for B1 level reading proficiency.

Link of the website:

<https://view.genially.com/690307666cafc8da03c2ec0d/guide-sounds-of-the-chota-valley>

SOUNDS OF THE CHOTA VALLEY

I am a great subtitle, ideal for providing more context about the topic you are going to discuss.



1. Trading Ties (Cambeo)



2. The Seasoning Bone (Hueso sazonador)



3. Voices of the Souls (Animeros)



4. Little Farewells (Children's Funeral)



5. Roots in Cloth (Traditional Clothing)



6. Rhythm of the Bomba





1. Exchange (Cambeo)

STORY

ACTIVITIES

VOCABULARY



El cambeo is an ancient tradition from the Chota Valley where families exchange local products between the warm and cold regions. More than trade, it represents solidarity, friendship, and the preservation of cultural identity.



Before Holy Week, the people from the Chota Valley prepare for a special tradition called cambeo. It is an old custom where families exchange products with other communities. No money is used — only food, friendship, and trust.

In the small village of Apaquí lives don Jonás with his wife Mélida and their children Cecilia, Carmela, Alicia, Águeda, and Wilson. Every year, before the celebration, they get ready for the trip to San Gabriel.

They wake up before sunrise. Mélida makes a little coffee and bread for everyone. The children help to pack the baskets. They fill them with avocados, lemons, papayas, churos, guabas, and limoncillo. These are products that grow well in the warm valley.

When everything is ready, they walk to the road and wait for the bus. The trip from Apaquí to San Gabriel takes about one hour. Along the way, they see green mountains and small rivers. The air becomes colder as they go up.

When they arrive, the market is already full of people from different communities. Farmers from the highlands bring potatoes, sambo, ocas, milk, cheese, eggs, and corn. Jonás greets them with a smile.

"Good morning, compadre! I brought sweet papayas today!"

"And I have good potatoes," answers one man. "Let's make a fair cambeo."

Soon, the exchange begins. Mélida trades avocados for milk and eggs. Cecilia and Carmela help to count the baskets, while Alicia and Águeda carry the smaller ones. Wilson plays with other children near the market, eating a piece of cheese that someone gave him.

By noon, the baskets are full again — this time with products from the highlands. On the way home, everyone feels tired but happy.

"Look, mamá," says Wilson. "Now we can make fanesca!"

"Yes, my son," replies Mélida smiling. "Thanks to the cambeo, we have everything we need."

The family returns to Apaquí with food, stories, and the joy of keeping an old tradition alive — one that unites the people from the valley and the mountains every year.



Pre-Reading

Select the correct answer

1. Which picture best shows the Cambeo tradition?

2. What kind of place do people visit for El Cambeo?

3. What values represent El Cambeo?



A park

Shopping mall

A market of fair



Competition



Charity



Solidarity and friendship

→ Next

← Back

During-Reading

Fill in the blanks

1. Jonás and his family travel from to .

2. They carry , , churos, guabas limoncillo and from the valley.

3. People from the highlands bring, corn, , milk, eggs, sambo, ocas and cheese.

⋮ Apaquí

⋮ potatoes

⋮ papayas

⋮ lemons

⋮ San Gabriel

⋮ avocados

→ Next

← Back

Send

Put these events in order

The children help to pack baskets.



The family waits for the bus.



Mélida trades avocados for milk and eggs.



They arrive at the market in San Gabriel.



The family returns to Apaquí with new products.



Send

→ Next

← Back

Post-Reading

Multiple choice (comprehension)

Q1: Why do people do the Cambeo?

D. To sell clothes.

B. To get different products to make Fanesca

A. To earn a lot of money.

C. To travel for fun.

Q2: What does the Cambeo show about the people in the valley?

C. They compete to sell more products.

B. They value cooperation and sharing.

D. They depend on tourists.

A. They prefer to work alone.

→ Next

← Back



Multiple choice (comprehension)

Q3: What makes the Cambeo different from a normal market?

B. People exchange what they produce with others.

C. People only go there to visit friends.

A. People use money to buy everything.

D. Only sellers from the city participate.

Q4: If the Cambeo disappeared, what could be lost?

D. A way to earn money.

B. Only the food products.

A. A sense of identity and cooperation.

C. Nothing important.

→ Next

← Back

Fill in the blanks

1. The Cambeo is a tradition of where families trade products.
2. It teaches like respect, unity, and generosity.
3. The Cambeo helps preserve the of the valley.
4. It shows the importance of over competition.
5. This tradition keeps the spirit alive in the people.

⌘ solidarity ⌘ culture ⌘ values ⌘ exchange ⌘ community



Send

→ Next

← Back

Vocabulary



- Tradition (noun): A custom or belief that people have followed for a long time.
- Exchange (verb / noun): To give something and get something in return.
- Trust (noun): The belief that someone or something is reliable or honest.
- Prepare (verb): To make something or someone ready for an event or activity.
- Basket (noun): A container made of thin pieces of wood or plastic used to carry or store things.
- Community (noun): A group of people living in the same place or having a common interest.
- Fair (adjective): Treating people equally, without cheating or lying.
- Highlands (noun, plural): An area of land that is higher than the land around it, usually with mountains.
- Celebrate (verb): To do something enjoyable to show that an occasion is special.
- Keep alive (phrasal verb): To continue a tradition or idea so it does not disappear.





More than a simple ingredient, the Seasoning Bone is a culinary legacy from the Chota Valley. It embodies the ancestral wisdom of utilizing every resource, infusing flavor and tradition into the heart of homes. It represents subsistence, ingenuity, and the spirit of community, narrating a story of resilience and taste in every bite.

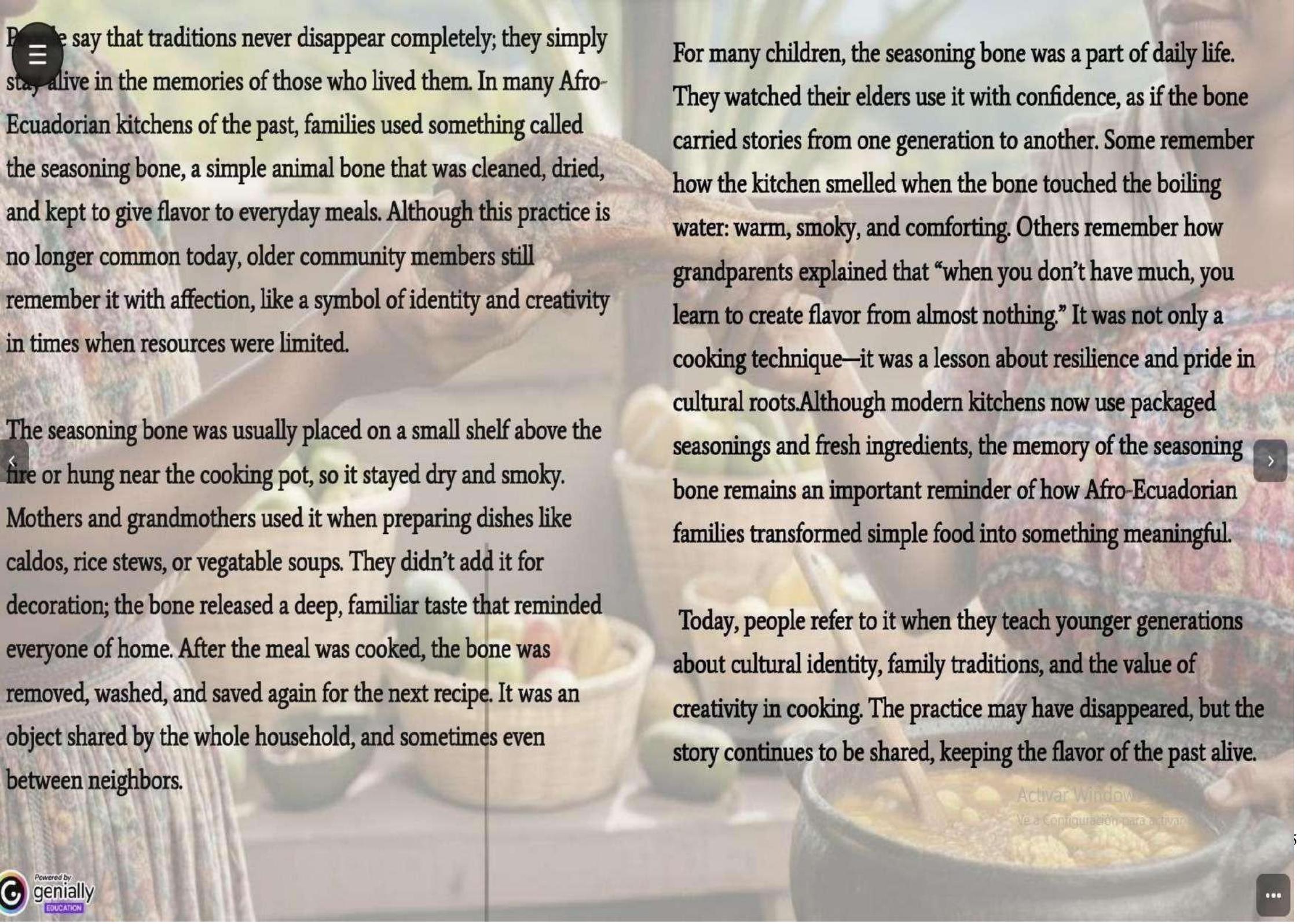
Seasoning Bone

STORY

ACTIVITIES

VOCABULARY

Activar Windows
Ve a Configuración para activar Windows.

A person's hands are shown holding a large, dried seasoning bone over a pot of food. The background is a blurred kitchen scene with various dishes and ingredients. The text is overlaid on the left side of the image.

People say that traditions never disappear completely; they simply stay alive in the memories of those who lived them. In many Afro-Ecuadorian kitchens of the past, families used something called the seasoning bone, a simple animal bone that was cleaned, dried, and kept to give flavor to everyday meals. Although this practice is no longer common today, older community members still remember it with affection, like a symbol of identity and creativity in times when resources were limited.

The seasoning bone was usually placed on a small shelf above the fire or hung near the cooking pot, so it stayed dry and smoky. Mothers and grandmothers used it when preparing dishes like caldos, rice stews, or vegetable soups. They didn't add it for decoration; the bone released a deep, familiar taste that reminded everyone of home. After the meal was cooked, the bone was removed, washed, and saved again for the next recipe. It was an object shared by the whole household, and sometimes even between neighbors.

For many children, the seasoning bone was a part of daily life. They watched their elders use it with confidence, as if the bone carried stories from one generation to another. Some remember how the kitchen smelled when the bone touched the boiling water: warm, smoky, and comforting. Others remember how grandparents explained that “when you don't have much, you learn to create flavor from almost nothing.” It was not only a cooking technique—it was a lesson about resilience and pride in cultural roots. Although modern kitchens now use packaged seasonings and fresh ingredients, the memory of the seasoning bone remains an important reminder of how Afro-Ecuadorian families transformed simple food into something meaningful.

Today, people refer to it when they teach younger generations about cultural identity, family traditions, and the value of creativity in cooking. The practice may have disappeared, but the story continues to be shared, keeping the flavor of the past alive.

Pre-Reading

Match the word with the meaning

- The hard structure from an animal used for flavor
- Hot liquid made by cooking ingredients slowly.
- Deep, rich taste.
- A cultural practice passed from generation to generation.
- To give something and receive something back.
- People who live and share traditions in the same place.

Exchange

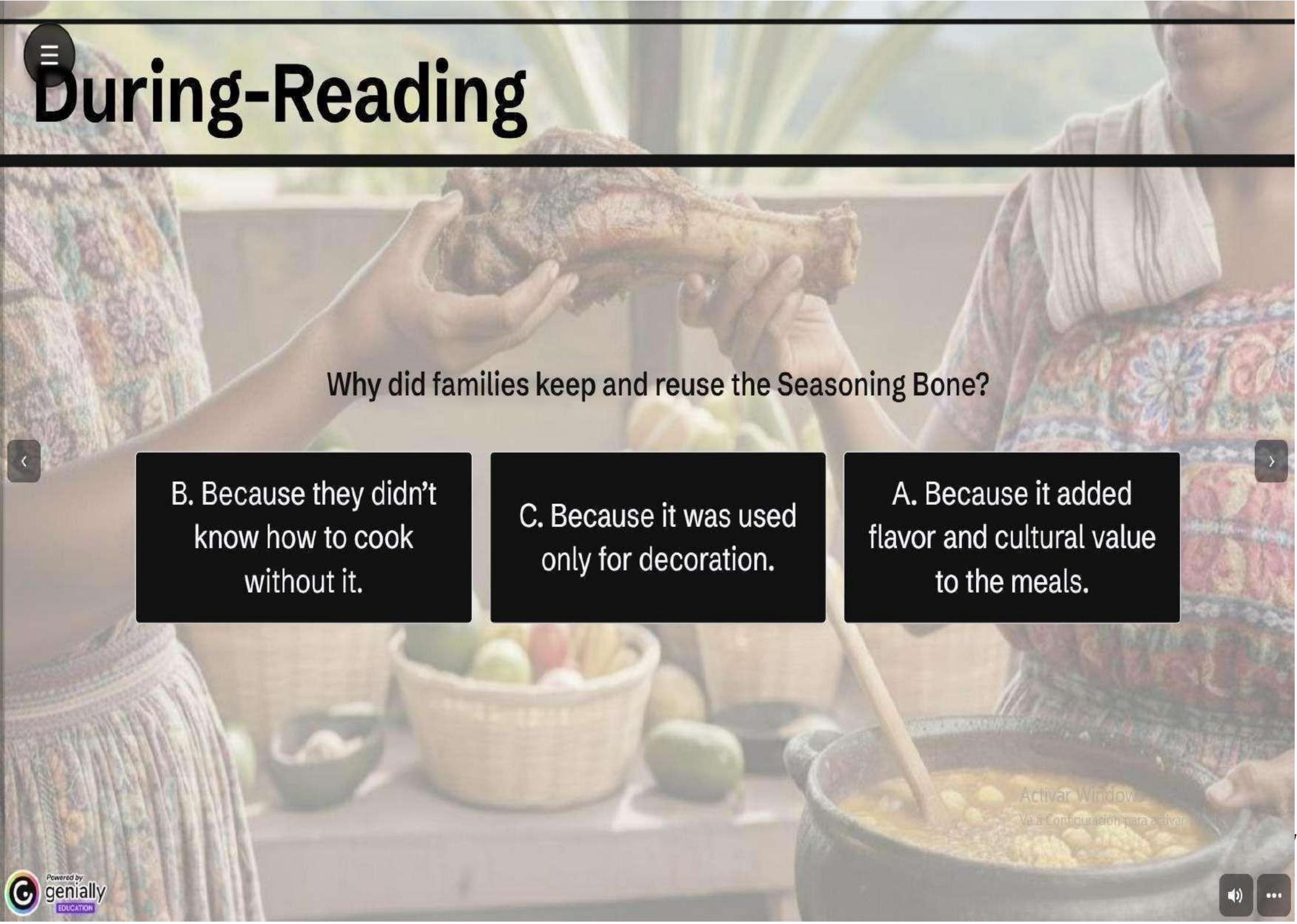
Community

Bone

Tradition

Savor

Broth



During-Reading

Why did families keep and reuse the Seasoning Bone?

B. Because they didn't know how to cook without it.

C. Because it was used only for decoration.

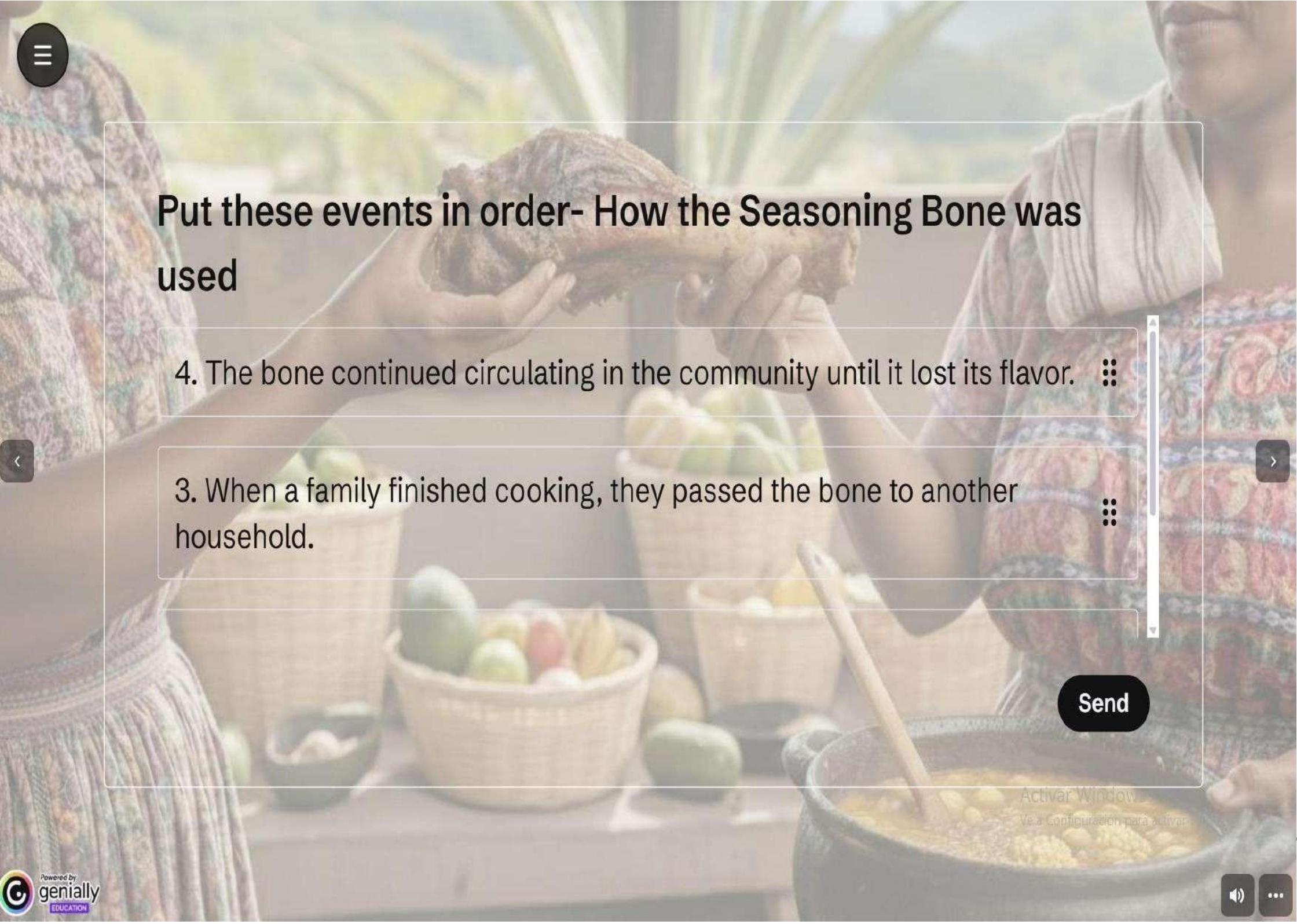
A. Because it added flavor and cultural value to the meals.

What made the Seasoning Bone important for the community?

A. It was expensive and rare.

B. It belonged only to one family and was never shared.

C. It created a sense of connection and mutual support between families.



Put these events in order- How the Seasoning Bone was used

4. The bone continued circulating in the community until it lost its flavor. ⋮

3. When a family finished cooking, they passed the bone to another household. ⋮

Send

Activar Window
Vé a Configuración para activar.

Post-Reading

Fill-in-the-Blank - Cultural meaning of the tradition

The Seasoning Bone was not only used for flavor. It was also a symbol of , , and cultural among community members.

⌘ unity

⌘ identity

⌘ solidarity





5. Image-Based Writing



What does the Seasoning Bone represent?

Write your answer here.

Send

Activar Window
Ve a Configuración para activar



Vocabulary

- **Seasoning bone (noun):** A large bone used to add flavor to soups and stews over time.
- **Traditional dish (noun phrase):** A meal that represents the culture and history of a community.
- **To season (verb):** To add flavor to food using ingredients or cooking elements.
- **Soup / Broth (noun):** A liquid food made by boiling ingredients such as vegetables, meat, or bones.
- **To reuse (verb):** To use something again instead of throwing it away.
- **Cultural heritage (noun phrase):** Traditions, customs, and practices passed from one generation to another.
- **Cooking practice (noun phrase):** A traditional or common way of preparing food.
- **Community (noun):** A group of people living together who share traditions and values.
- **Ancestral (adjective):** Related to traditions or practices from the past.
- **Symbol (noun):** Something that represents an idea or cultural meaning.





Animeros

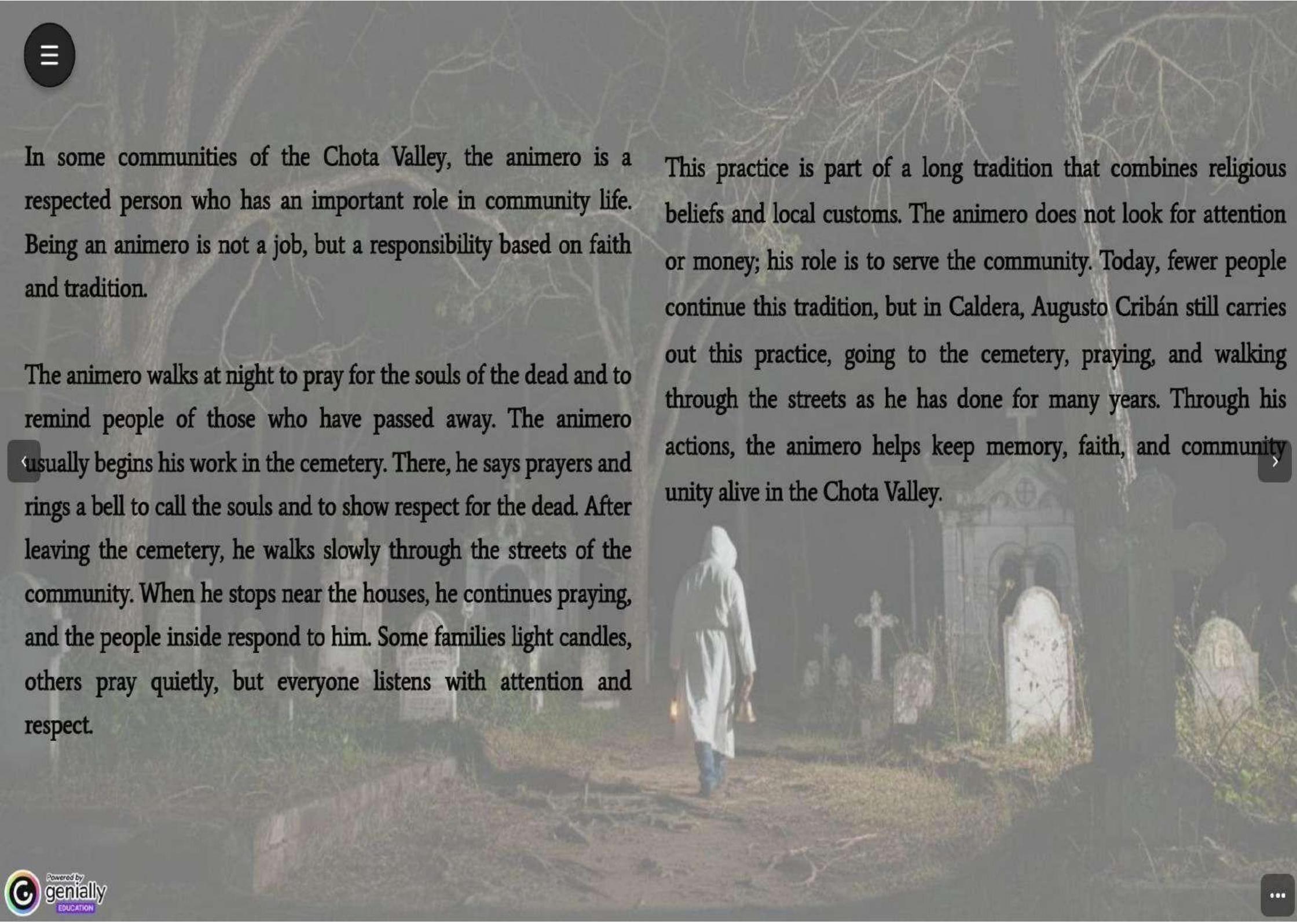
At night, the animero walks through Caldera ringing his bell and praying for the dead, keeping an old tradition alive in the community.



STORY

ACTIVITIES

VOCABULARY



In some communities of the Chota Valley, the animero is a respected person who has an important role in community life. Being an animero is not a job, but a responsibility based on faith and tradition.

The animero walks at night to pray for the souls of the dead and to remind people of those who have passed away. The animero usually begins his work in the cemetery. There, he says prayers and rings a bell to call the souls and to show respect for the dead. After leaving the cemetery, he walks slowly through the streets of the community. When he stops near the houses, he continues praying, and the people inside respond to him. Some families light candles, others pray quietly, but everyone listens with attention and respect.

This practice is part of a long tradition that combines religious beliefs and local customs. The animero does not look for attention or money; his role is to serve the community. Today, fewer people continue this tradition, but in Caldera, Augusto Cribán still carries out this practice, going to the cemetery, praying, and walking through the streets as he has done for many years. Through his actions, the animero helps keep memory, faith, and community unity alive in the Chota Valley.

Pre-Reading

X	F	U	H	M	K	F	R	W	T	Y	B	D	A	U
C	P	J	Y	R	F	S	E	A	R	D	A	L	N	B
L	Y	G	H	K	T	D	X	C	A	H	P	W	I	B
G	S	N	R	X	X	M	O	U	D	T	P	B	M	N
V	F	U	S	T	J	M	V	B	I	Q	V	V	E	W
N	F	R	H	N	M	N	M	L	T	Z	H	R	R	K
M	Z	N	H	U	E	K	E	L	I	V	B	W	O	X
A	N	M	N	P	U	G	P	X	O	T	I	V	L	R
N	N	I	N	R	F	K	S	Z	N	D	W	U	R	E
I	T	D	Z	A	C	E	M	E	T	E	R	Y	U	G
Y	O	P	S	Y	E	M	G	N	Z	L	B	O	N	O
P	R	W	U	E	G	W	N	C	I	W	J	I	W	L
X	W	J	X	R	W	Z	K	P	X	G	C	B	N	F
M	Y	R	N	V	S	B	G	A	M	U	H	B	C	P
T	S	X	X	M	R	E	A	N	F	N	L	T	M	Z

Community

Tradition

Cemetery

Animero

Prayer

Night



Decide if the sentences are true or false before reading.

The animero works during the day.

True

False

The animero is important in community life.

True

False

Send

Send

The animero prays only inside the church.

True

False

Send



During-Reading

The animero's role is mainly to:

c) teach children

a) earn money

b) serve the community

The animero begins his walk in:

c) the cemetery

a) the church

b) the market

When the animero prays near houses, people:

b) respond from inside

c) leave their homes

a) ignore him





Fill in the blanks Complete with words from the text.

1. The animero walks at to pray for the souls.

2. People listen with attention and .

3. This practice combines religion and local .

🎲 culture

🎲 respond

🎲 cemetery



Send





Put the actions in the correct order.

People respond from their houses



Walks through the streets



Rings the bell



Prays in the cemetery



Send





Post-Reading

The animero looks for payment for his work.

True

False

This tradition is disappearing in some communities.

True

False

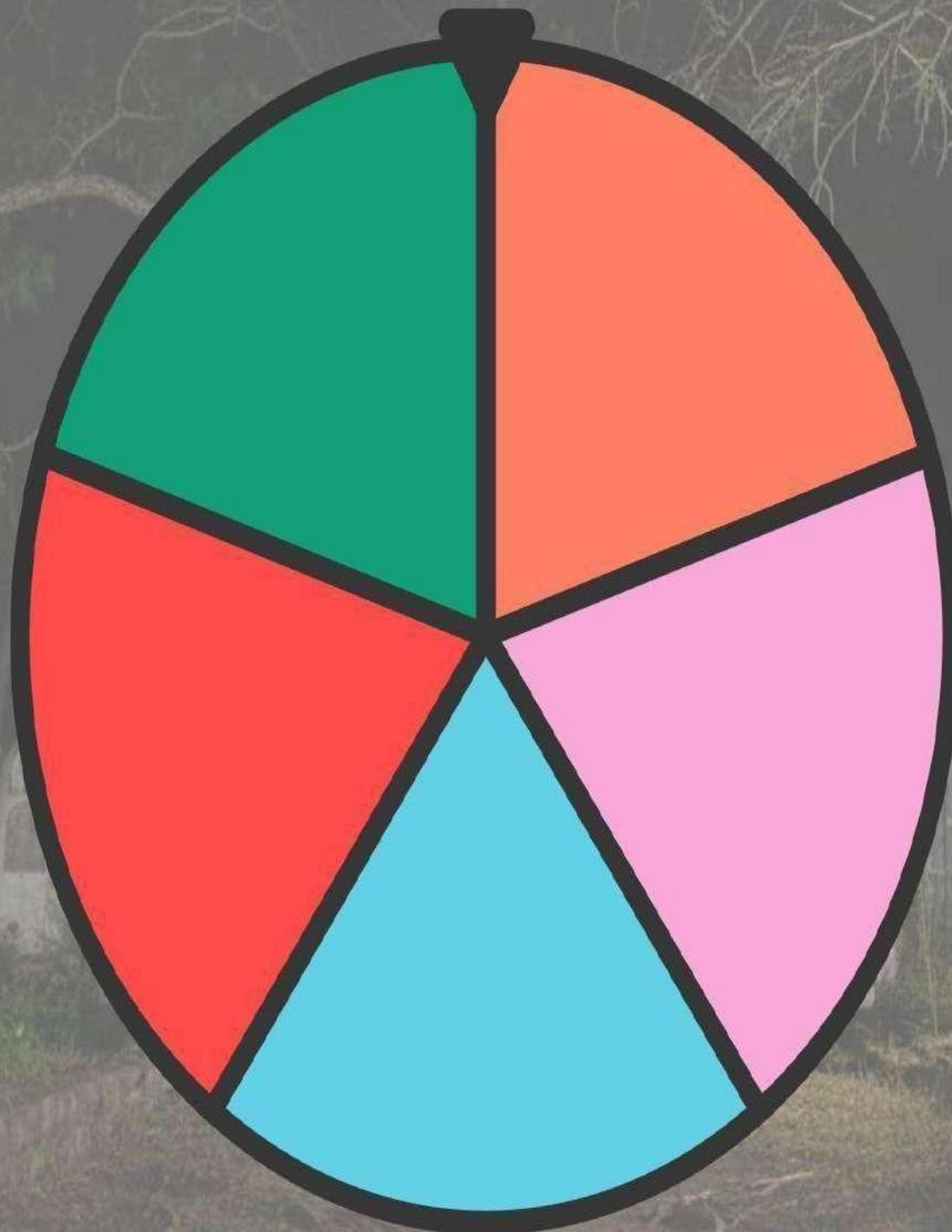
Augusto Cribán still practices this tradition in Caldera.

True

False



Spin and answer.



Spin and answer.

Why is it important to keep traditions like this alive?



Spin and answer.

How do people show faith during the animero's walk?





Spin and answer.



**Why is respect important in
this tradition?**



Spin and answer.

**Why is the animero
important for the
community?**



Role (noun): a function or position a person has in society

Beliefs (noun): ideas that people accept as true, especially in religion

Heritage (noun): cultural practices and values passed down through generations

Ritual (noun): a set of actions done in a fixed order for religious or cultural reasons

Devotion (noun): deep commitment to religious practices

Presence (noun): the fact of being somewhere and being felt by others

Silence (noun): the absence of sound, often linked to respect and reflection

Passage (noun): the transition from life to death in cultural beliefs

Remembrance (noun): the act of honoring and remembering the dead

Calling (noun): a strong feeling that one is meant to do a certain role

Continuity (noun): the act of something continuing over time

Guidance (noun): help or direction given to others



In the Chota Valley, children's funerals were once marked by music, dance, and community participation. These ceremonies reflected the belief that children were pure souls and were celebrated with respect and unity, accompanied by the banda mocha during the night.

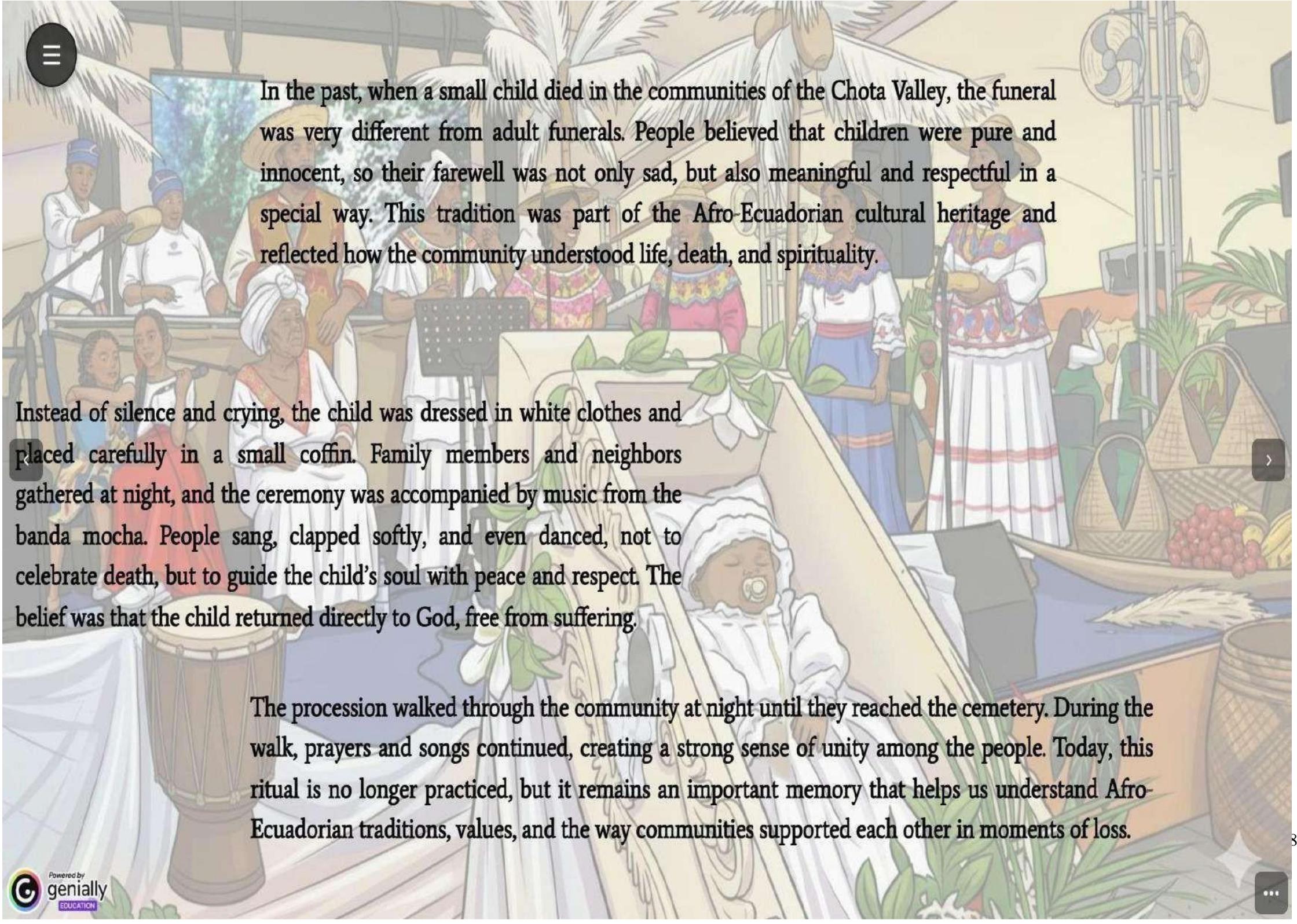


CHILDREN FUNERALS

STORY

ACTIVITIES

VOCABULARY



In the past, when a small child died in the communities of the Chota Valley, the funeral was very different from adult funerals. People believed that children were pure and innocent, so their farewell was not only sad, but also meaningful and respectful in a special way. This tradition was part of the Afro-Ecuadorian cultural heritage and reflected how the community understood life, death, and spirituality.

Instead of silence and crying, the child was dressed in white clothes and placed carefully in a small coffin. Family members and neighbors gathered at night, and the ceremony was accompanied by music from the banda mocha. People sang, clapped softly, and even danced, not to celebrate death, but to guide the child's soul with peace and respect. The belief was that the child returned directly to God, free from suffering.

The procession walked through the community at night until they reached the cemetery. During the walk, prayers and songs continued, creating a strong sense of unity among the people. Today, this ritual is no longer practiced, but it remains an important memory that helps us understand Afro-Ecuadorian traditions, values, and the way communities supported each other in moments of loss.

Pre-Reading

a) a group of people walking together for a ceremony

b) a formal or traditional action

c) pure and without sin

d) goodbye

e) feeling of togetherness

☰ farewell

☰ ritual

☰ innocent

☰ procession

☰ unity



During-Reading

Read the story and decide:

The children's funeral was silent and without music.

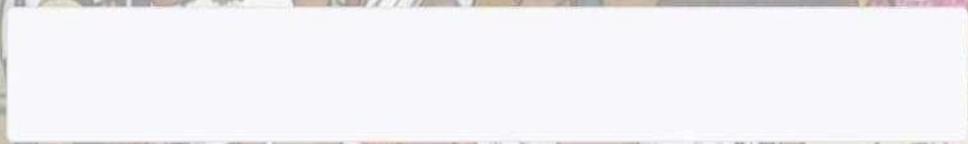
The child was dressed in white clothes.





The ceremony happened during the day.

People believed the child's soul went directly to God.





Fill in the Blanks  Complete using words from the text:

pure / innocent

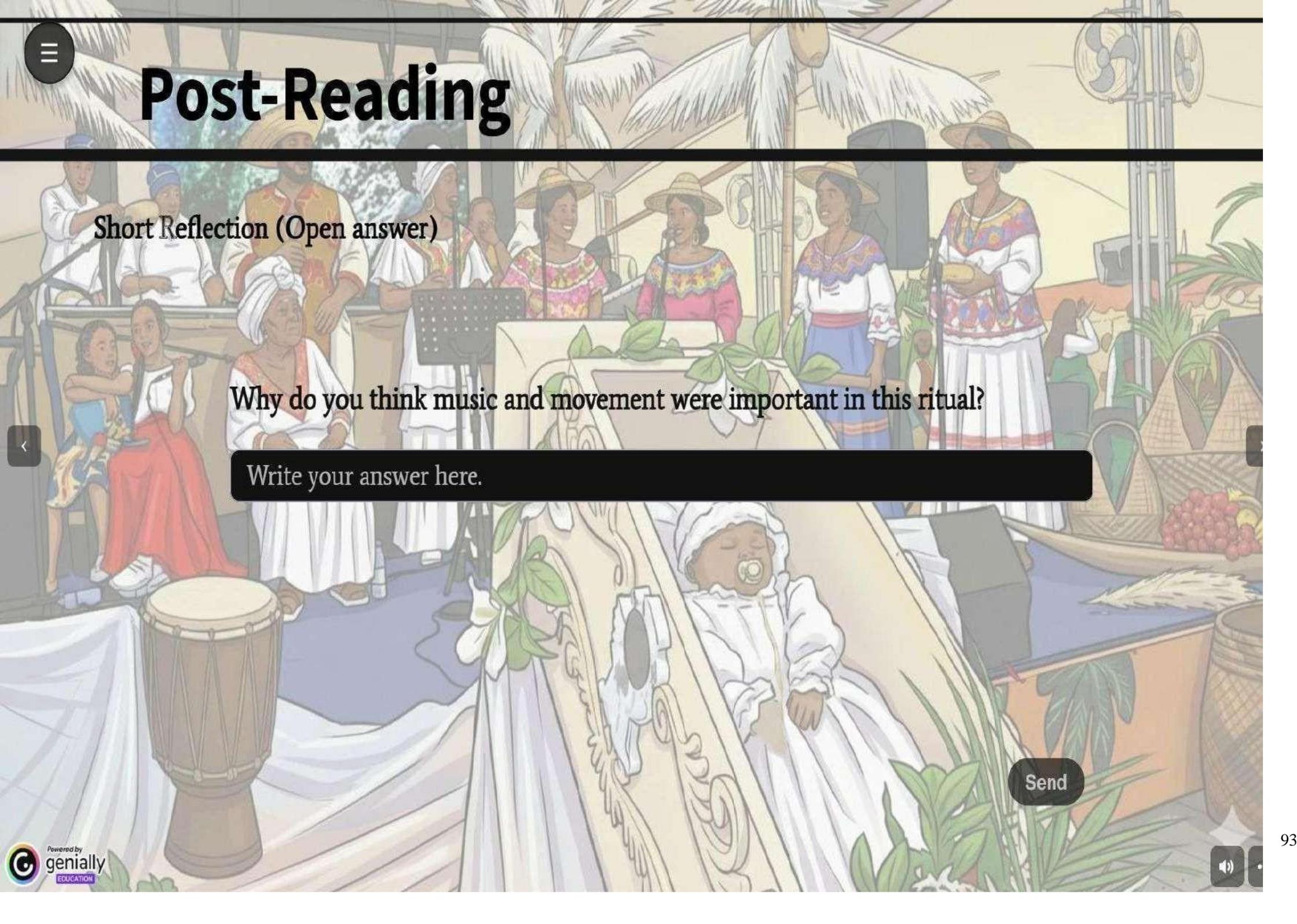
procession

respectful

meaningful

The funeral of a child was considered and . People believed that children were , so the ceremony included music and prayers. The community walked together in a to the cemetery at night.

Send



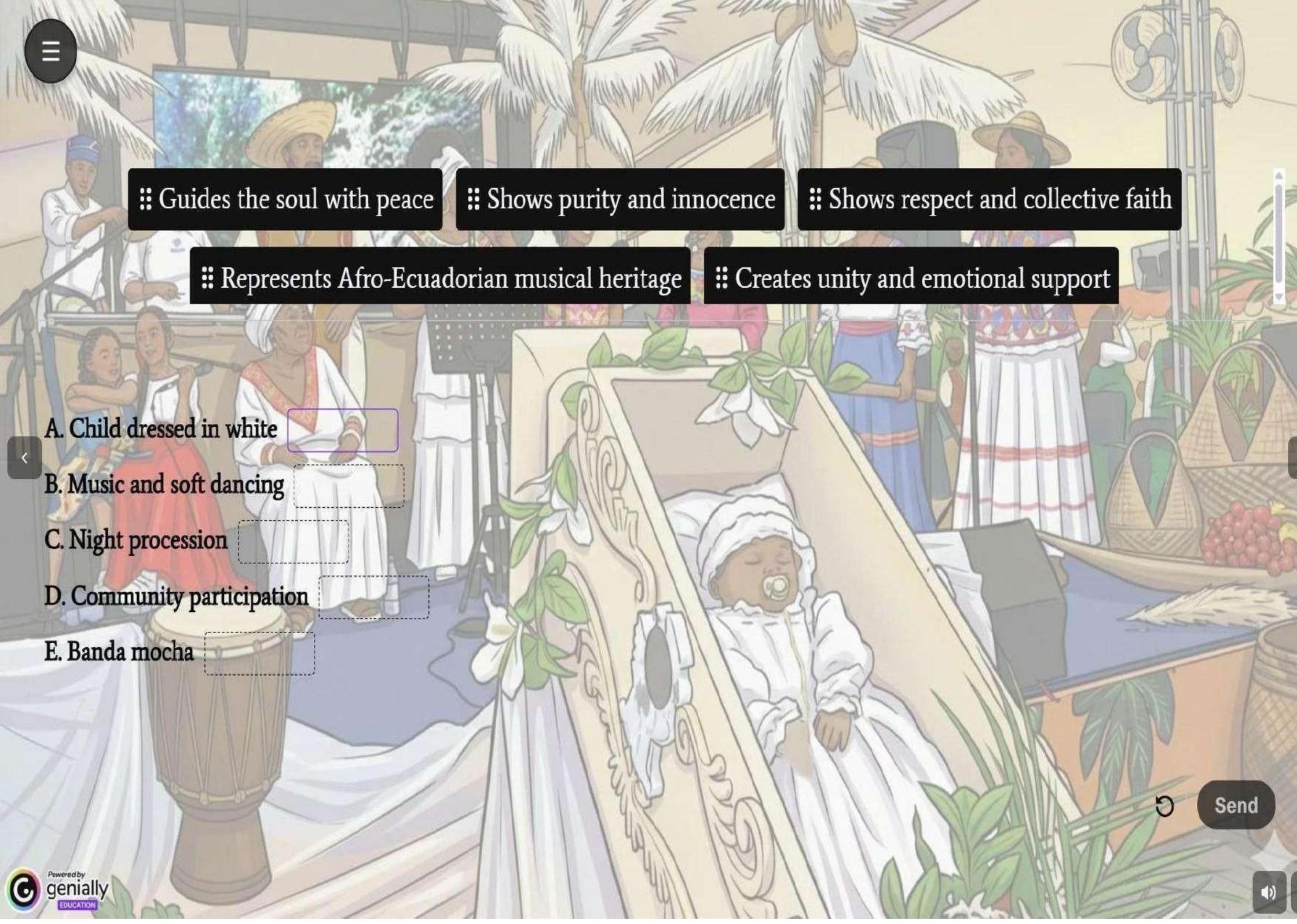
Post-Reading

Short Reflection (Open answer)

Why do you think music and movement were important in this ritual?

Write your answer here.

Send



⌵ Guides the soul with peace

⌵ Shows purity and innocence

⌵ Shows respect and collective faith

⌵ Represents Afro-Ecuadorian musical heritage

⌵ Creates unity and emotional support

A. Child dressed in white

B. Music and soft dancing

C. Night procession

D. Community participation

E. Banda mocha

Send

- **Farewell (Noun):** A goodbye, especially in a ceremonial or respectful way.
- **Innocent (Adjective):** Pure and without bad intentions or sin.
- **Spirituality (Noun):** Beliefs related to the soul, faith, and spiritual life.
- **Heritage (Noun):** Traditions, customs, and culture passed down through generations.
- **Coffin (Noun):** A box in which a dead person is placed for burial.
- **Ritual (Noun):** A traditional ceremony with symbolic actions.
- **Procession (Noun):** A group of people walking together as part of a ceremony.
- **Unity (Noun):** The feeling of togetherness and connection within a community.
- **Guide (Verb):** To lead or show the way.
- **Suffering (Noun):** Physical or emotional pain.
- **Memory (Noun):** What people remember from the past.
- **Belief (Noun):** Something that people accept as true.
- **Accompany (Verb):** To go with someone, especially for support.
- **Collective (Adjective):** Shared by a group or community.
- **Loss (Noun):** The experience of someone dying or something being taken away.

Roots in Cloth (Traditional Clothing)

[STORY](#)[ACTIVITIES](#)[VOCABULARY](#)

Traditional clothing in the Chota Valley reflects the cultural roots and identity of Afro-Ecuadorian communities. These clothes show traditions, daily life, and a strong sense of heritage passed down through generations.



In the Chota Valley, traditional clothing has always been more than something to wear. For many years, it was part of daily life and a way to express identity, history, and belonging. Each piece of clothing had a purpose and a meaning that came from the African roots of the community. Women usually wore long skirts, simple blouses, and huálcas, which are necklaces made from seeds or beads. These accessories were not only decorative. They were symbols of protection, memory, and connection to their ancestors.

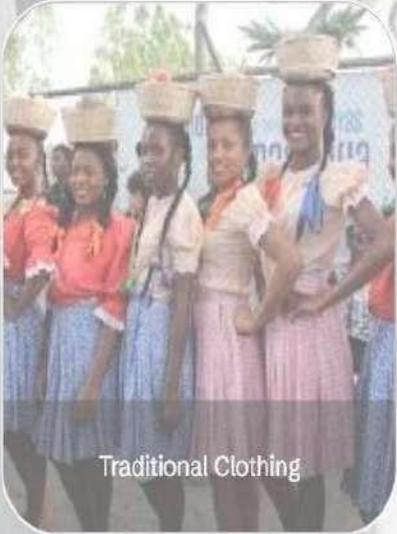
Hairstyles were also part of this tradition. Braided hair helped keep order and care, and it was a moment of sharing among women. According to African roots, hairstyles carried messages of identity and resistance. Over time, these meanings transformed, but the practice remained as a symbol of strength and unity.

Through clothing, people showed who they were and where they came from, without needing words. Today, this way of dressing is no longer common. Most young people wear modern clothes, and traditional clothing is mainly seen on older women. However, its value has not disappeared. These clothes continue to represent the history of the Afro-Choteño people and remind the community of their roots. Even if traditional clothing is not worn every day anymore, its meaning stays alive. It lives in memory, in stories, and in the respect for a culture that continues to exist and resist through time.

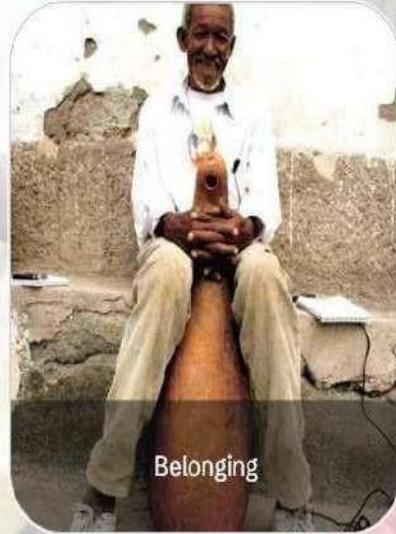




Pre-Reading



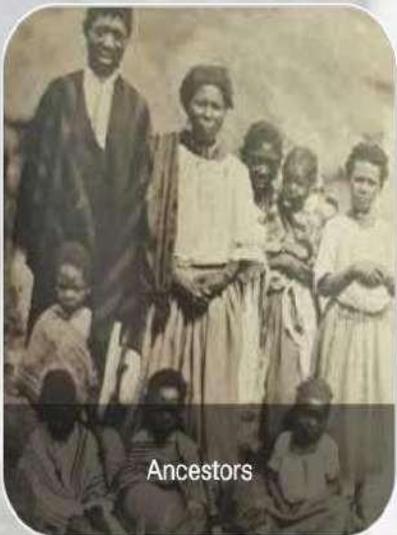
Traditional Clothing



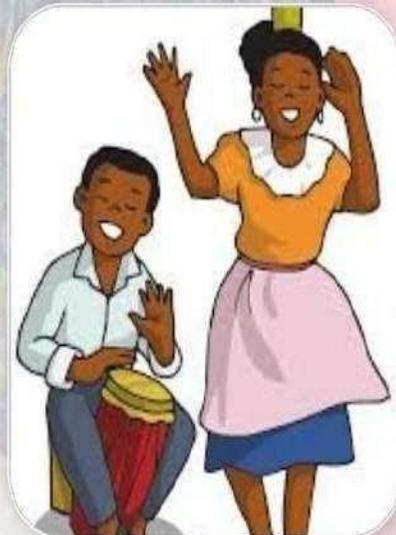
Belonging

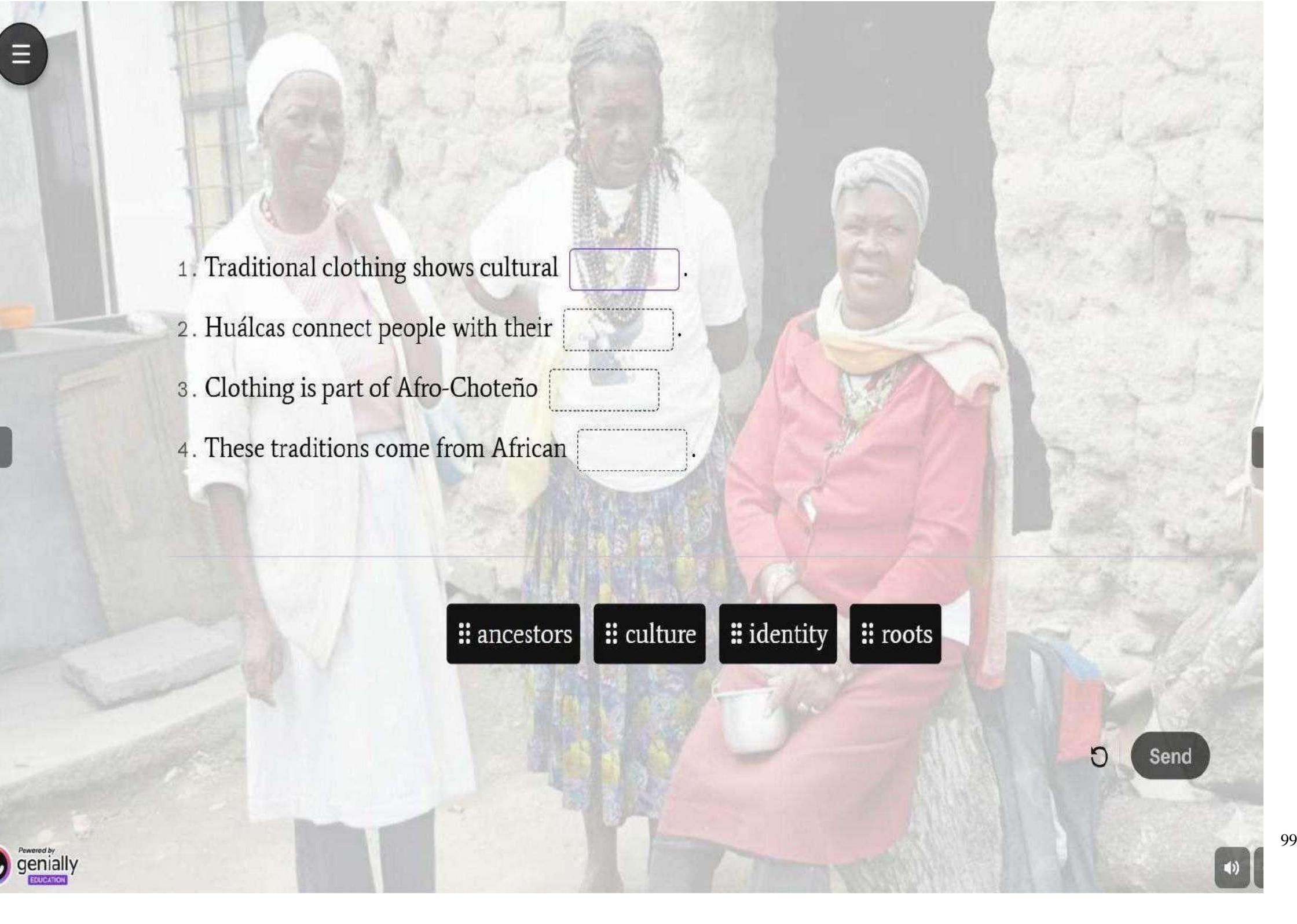


Traditional Clothing



Ancestors



- 
1. Traditional clothing shows cultural .
2. Huálcas connect people with their .
3. Clothing is part of Afro-Choteno .
4. These traditions come from African .

ancestors

culture

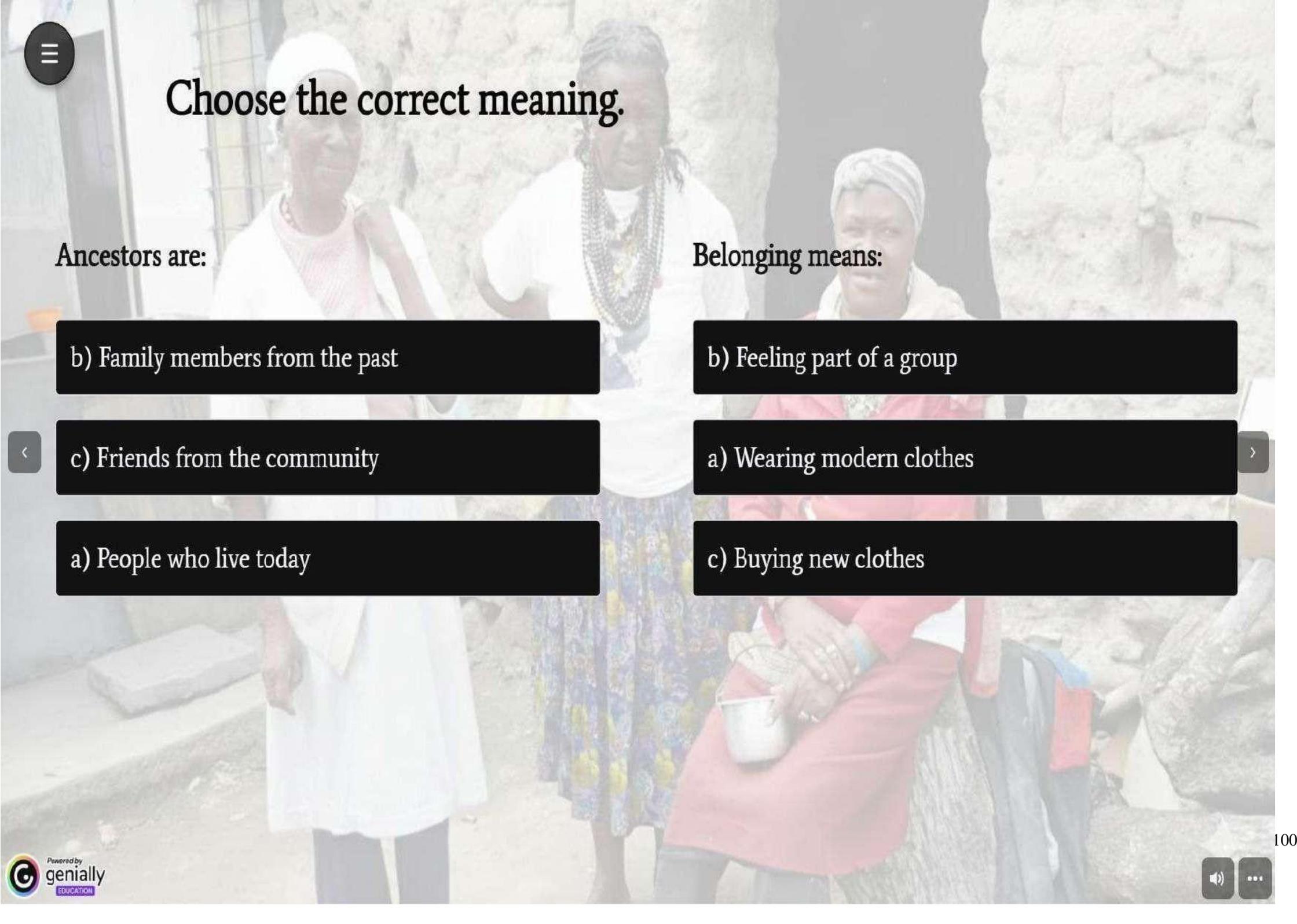
identity

roots



Send





Choose the correct meaning.

Ancestors are:

b) Family members from the past

c) Friends from the community

a) People who live today

Belonging means:

b) Feeling part of a group

a) Wearing modern clothes

c) Buying new clothes



During-Reading

Traditional clothing was part of daily life in the past.

True

False

Huálcas were only used for decoration.

True

False





Young people wear traditional clothing every day.

Clothing helped express identity and history.

True

False

True

False





What did traditional clothing represent?

c) Social status

a) Fashion trends

b) Identity and belonging

Who mainly wears traditional clothing today?

b) Young people

a) Children

c) Older women



A photograph of three women standing in front of a stone wall. The woman on the left is wearing a white headscarf and a white blouse. The woman in the middle is wearing a white blouse and a colorful patterned skirt. The woman on the right is wearing a white headscarf, a red blouse, and a red skirt, and is holding a small metal pot. The background is a stone wall with a doorway.

Order the ideas according to the text.

Women wore skirts, blouses, and huálcas



Clothing expressed identity and roots



Traditional clothing today is less common



Send



Post-Reading





Post-Reading



Say one symbol of traditional clothing.





Post-Reading



Explain why traditions are important for young people today.





Post-Reading



**Say one reason why
traditional clothing is
important.**



Post-Reading



Mention one way clothing shows cultural identity.





Post-Reading



**Explain why traditions
should be remembered
today.**



A photograph of three women standing in front of a stone wall. The woman on the left is wearing a white headwrap and a white cardigan over a pink top and white skirt. The woman in the middle is wearing a white top, a colorful patterned skirt, and multiple necklaces. The woman on the right is wearing a red top and a red skirt, holding a small metal pot. The background is a rough stone wall with a doorway.

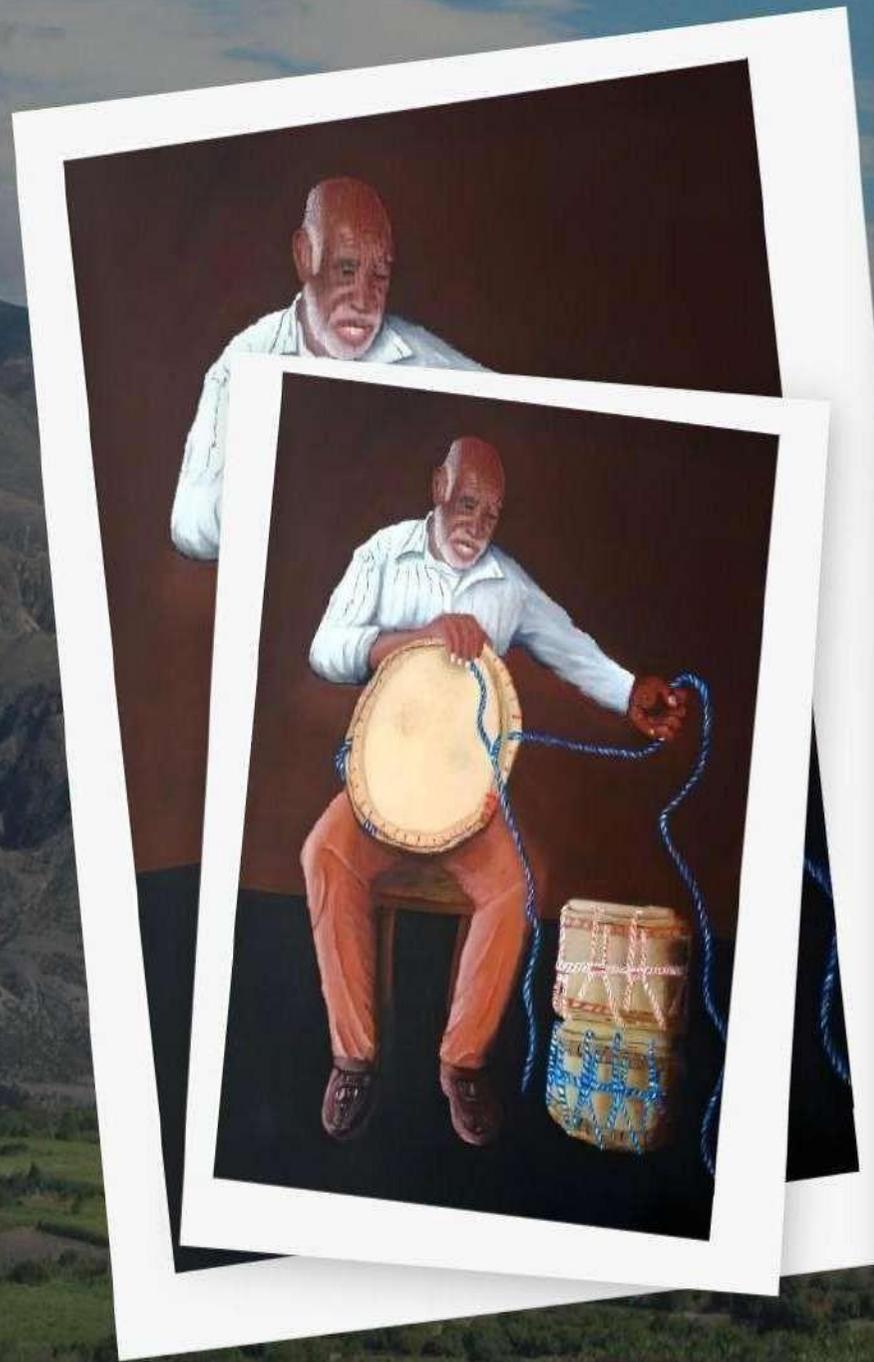
Answer briefly- What does traditional clothing represent today?

Write your answer here.

Send

- **Attire (Noun):** The clothes that people wear, especially traditional or formal ones
- **Adornment (Noun):** An object used to decorate the body or clothing
- **Beads (Noun):** Small decorative pieces, often used to make necklaces
- **Daily life (Noun phrase):** The normal activities people do every day
- **Elders (Noun):** Older people in a community who keep traditions alive
- **Meaningful (Adjective):** Having an important cultural or emotional value
- **Represent (Verb):** To show or stand for something important
- **Continuity (Noun):** The idea of something continuing over time
- **Recognition (Noun):** Respect or appreciation for something valuable
- **Preserve (Verb):** To protect and keep something alive for the future

Bomba is a traditional Afro-Ecuadorian rhythm from the Chota Valley that represents identity, community, and celebration through music and dance.

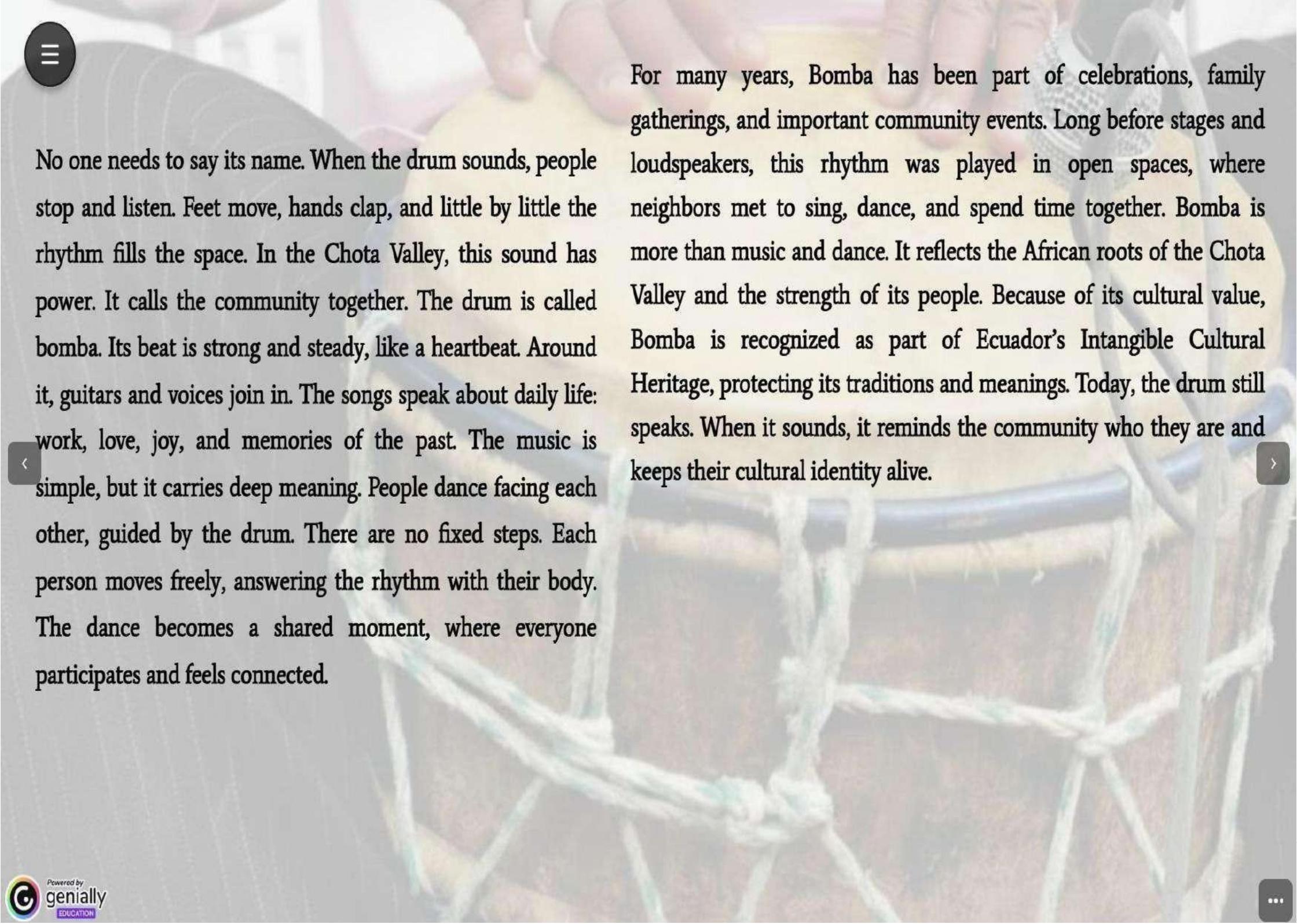


Rhythm of the Bomba

STORY

ACTIVITIES

VOCABULARY



No one needs to say its name. When the drum sounds, people stop and listen. Feet move, hands clap, and little by little the rhythm fills the space. In the Chota Valley, this sound has power. It calls the community together. The drum is called bomba. Its beat is strong and steady, like a heartbeat. Around it, guitars and voices join in. The songs speak about daily life: work, love, joy, and memories of the past. The music is simple, but it carries deep meaning. People dance facing each other, guided by the drum. There are no fixed steps. Each person moves freely, answering the rhythm with their body. The dance becomes a shared moment, where everyone participates and feels connected.

For many years, Bomba has been part of celebrations, family gatherings, and important community events. Long before stages and loudspeakers, this rhythm was played in open spaces, where neighbors met to sing, dance, and spend time together. Bomba is more than music and dance. It reflects the African roots of the Chota Valley and the strength of its people. Because of its cultural value, Bomba is recognized as part of Ecuador's Intangible Cultural Heritage, protecting its traditions and meanings. Today, the drum still speaks. When it sounds, it reminds the community who they are and keeps their cultural identity alive.



Pre-Reading





M	G	S	E	G	T	W	R	P	R	G	I	M	T	O
J	I	Z	C	Q	F	A	E	X	F	D	V	R	E	O
R	H	Y	T	H	M	F	H	R	O	W	C	V	V	H
A	G	M	H	W	J	U	G	Z	R	Q	T	P	U	G
F	C	O	M	M	U	N	I	T	Y	X	O	L	H	G
R	T	D	B	F	T	I	I	X	J	C	O	C	E	L
X	D	Z	U	F	I	V	Z	A	T	L	H	E	C	S
L	C	X	G	B	J	A	H	E	R	I	T	A	G	E
K	I	L	S	B	I	B	G	E	E	U	T	O	L	I
X	L	A	B	Q	A	C	K	N	G	E	L	X	I	J
B	C	E	L	E	B	R	A	T	I	O	N	N	R	E
I	E	D	R	U	M	F	S	J	Q	R	L	L	I	H
G	O	H	O	O	D	C	O	D	A	N	C	E	Q	S
H	A	A	X	Y	K	M	K	M	P	Q	H	I	I	N
O	K	W	S	E	K	S	U	I	M	D	V	M	T	T

Celebration

Community

Heritage

Rhythm

Dance

Drum





Select the words that are connected to Bomba.

You can select more than one answer

Celebration

Drum

Heartbeat

Dance

Rhythm

Market

Send



During-Reading

Put the ideas in the correct order according to the text.

People start to move and clap



The rhythm fills the space



The drum begins to sound

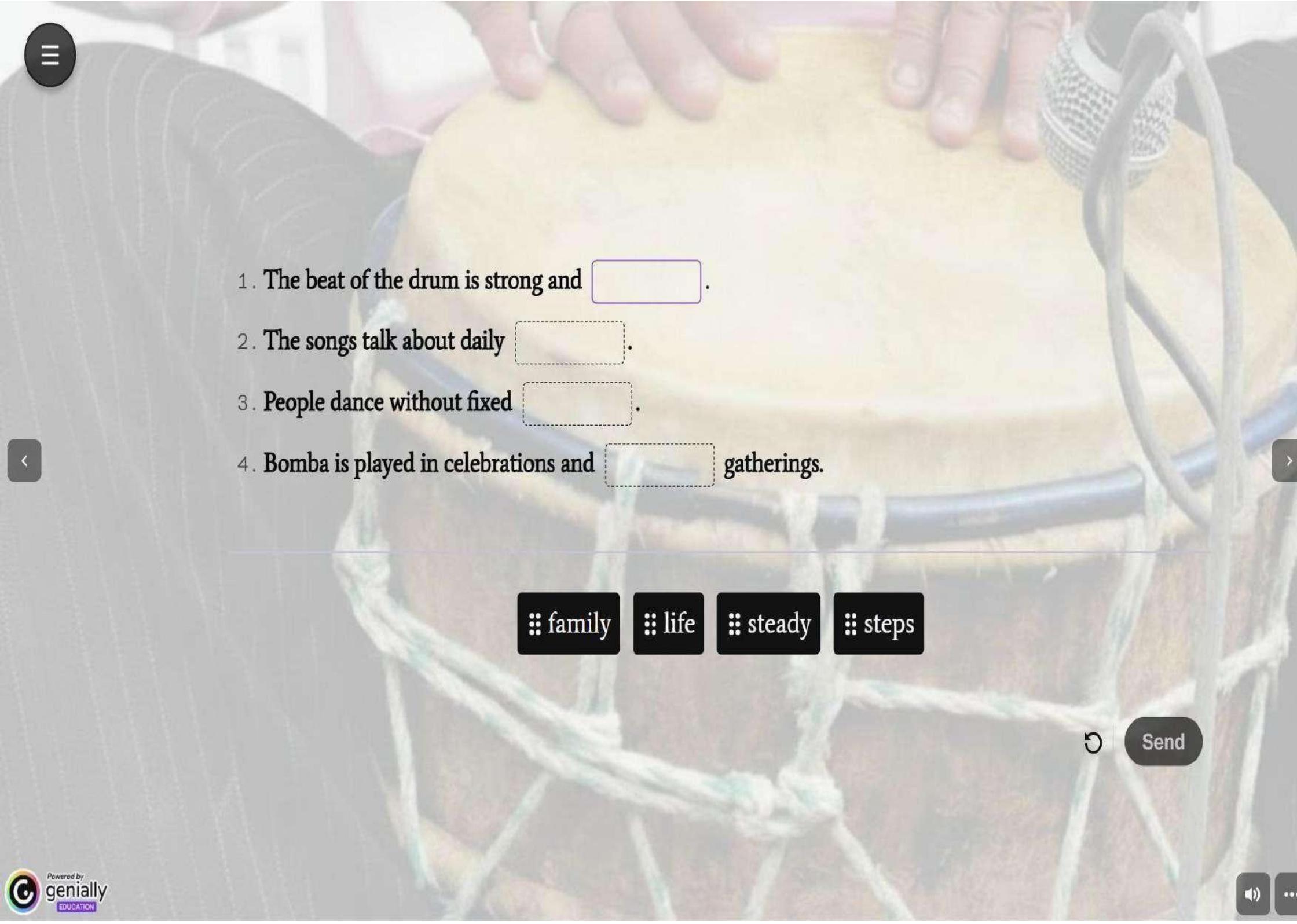


The community dances together



Send



- 
1. The beat of the drum is strong and .
 2. The songs talk about daily .
 3. People dance without fixed .
 4. Bombo is played in celebrations and gatherings.

family

life

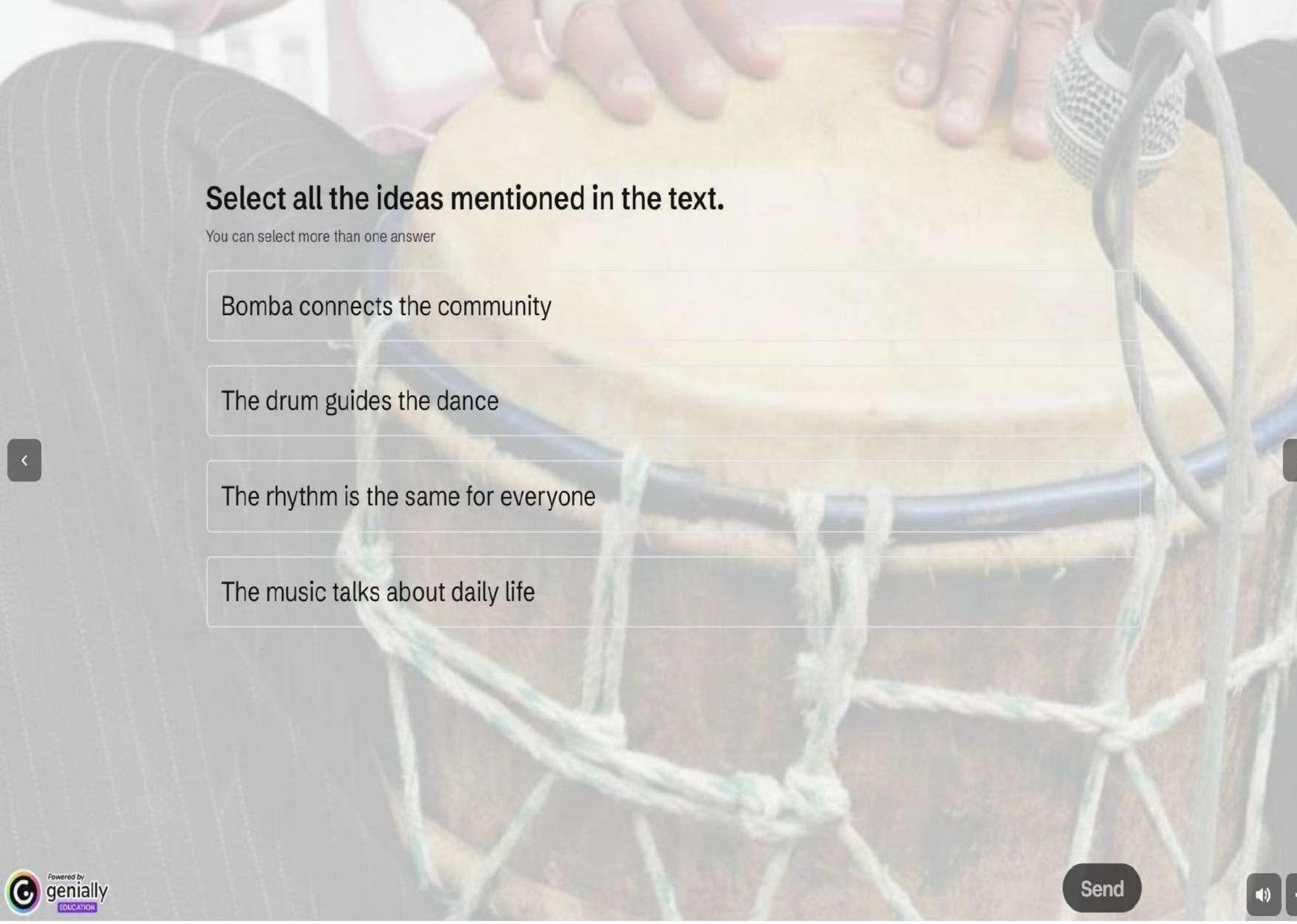
steady

steps



Send





Select all the ideas mentioned in the text.

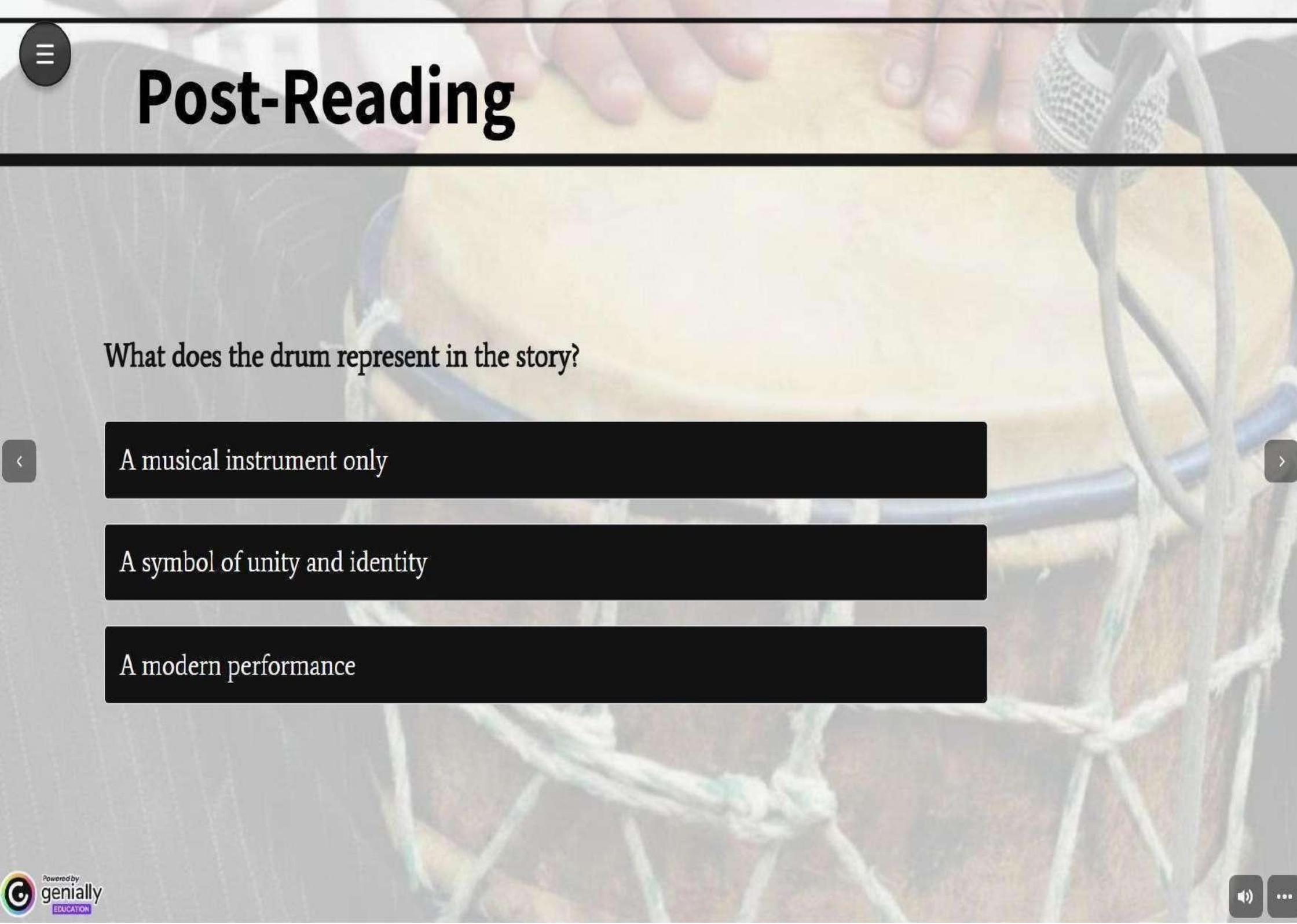
You can select more than one answer

Bomba connects the community

The drum guides the dance

The rhythm is the same for everyone

The music talks about daily life



Post-Reading

What does the drum represent in the story?

A musical instrument only

A symbol of unity and identity

A modern performance

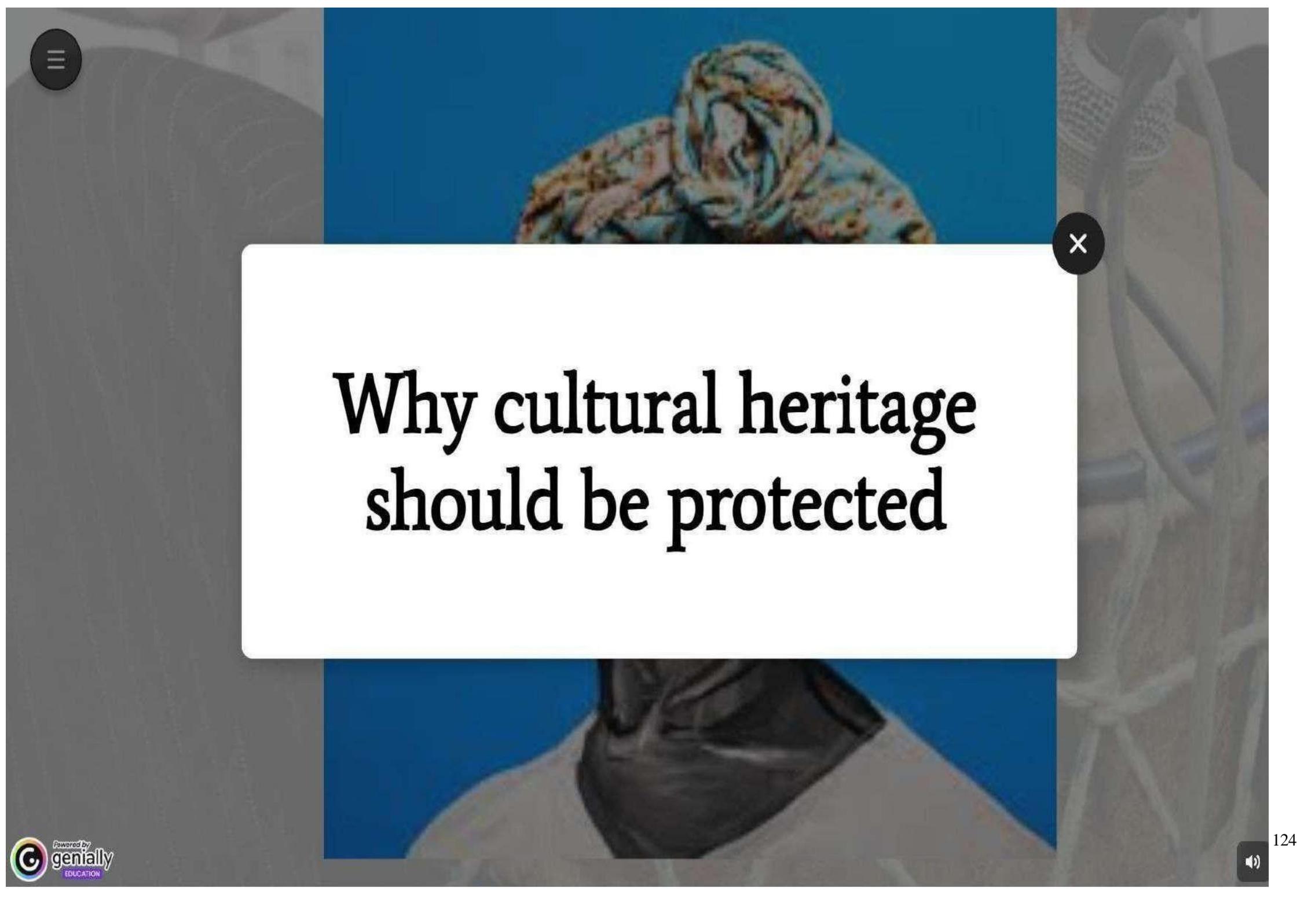


Click!



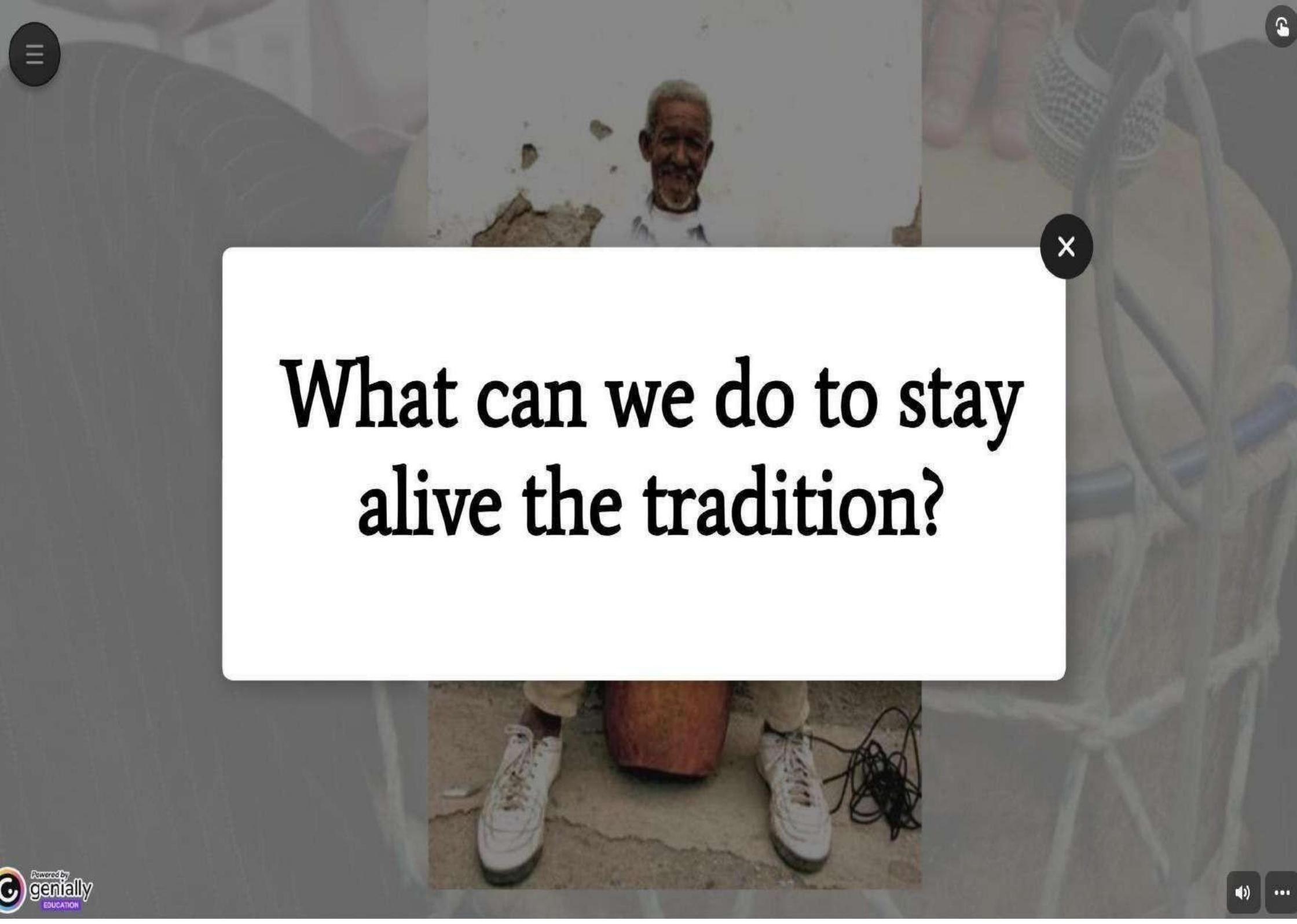
The background features a stylized illustration of a woman with her hair in a bun, balancing a green bottle on her head. She has her hands raised and a joyful expression. Below her, the legs and feet of another person are visible, wearing a red and blue outfit and black shoes. The scene is set against a light background with a faint grid pattern.

How traditions stay alive today



**Why cultural heritage
should be protected**





**What can we do to stay
alive the tradition?**





Why music is important for a community



- **Beat (noun):** the regular and strong sound made by a drum or music.
- **Steady (adjective):** regular and continuous, without sudden changes.
- **Heartbeat (noun):** the sound or movement of the heart as it beats.
- **Guided (verb):** led or directed by something or someone.
- **Freely (adverb):** without rules or restrictions; in a natural way.
- **Shared (adjective):** experienced or done together with other people.
- **Participates (verb):** takes part in an activity or event.
- **Gatherings (noun):** social meetings where people come together.
- **Roots (noun):** the cultural or historical origins of a group of people.
- **Strength (noun):** the power, resilience, or inner force of people.
- **Recognized (verb):** officially accepted or acknowledged as important.
- **Intangible (adjective):** something that cannot be touched but has value.
- **Heritage (noun):** traditions, customs, and culture passed from one generation to another.
- **Identity (noun):** the characteristics that define who a person or community is.

Thank you!

Chapter V: Conclusions and Recommendations

Conclusions

- Teaching methods that consider culture offer a strong way to create good learning activities. Studies show that when teaching materials relate to students' cultures and local knowledge, students participate more, understand better, and are more eager to learn. So, including stories from Afro-Ecuadorians in the Chota Valley fits with worldwide ideas for education that includes everyone and supports their culture.
- The research steps helped us find clear trends in how students read and how that relates to cultural topics. Using both qualitative and quantitative methods made sure the results were trustworthy and clearly showed that students didn't have much access to materials that were culturally meaningful to them. The outcomes from this process show that the study's plan and goals matched up well.
- Reading English as a foreign language is a vital skill for improving communication and thinking abilities. However, this study reveals that students often find reading comprehension difficult because they have a small vocabulary, are not familiar with the context, and don't see many real-life texts. When reading materials are linked to what students know culturally, their understanding and interest grow, proving how important it is to teach reading in EFL classes by connecting it to their world.
- This approach teaching method designed to improve English reading comprehension successfully combines cultural information with language goals, creating an interesting learning space that helps with building vocabulary, understanding texts, and thinking deeply by using stories that are well-known and real.

Recommendations

- It is recommended that educators and curriculum developers persist in integrating culturally responsive principles into English instruction, thereby ensuring that educational resources consistently mirror the cultural backgrounds of students. Professional development initiatives should also be established to enhance instructors' capacity to incorporate local narratives and cultural content into their pedagogical methods, particularly within the domain of English.
- Future lesson planning should regularly determine what students enjoy reading, their preferred learning styles, and their cultural backgrounds. By staying informed about student needs, educators can select or develop reading materials that motivate them and address particular comprehension issues identified through assessments.
- Teachers should use this teaching proposal based on traditional Afro-Ecuadorian stories into the English lessons. Besides of using these cultural narratives they must monitor student progress through evaluations, and adjust the resources according to results they get from those tests. Through this method, it could foster reading practices in the whole school and arise the curiosity of the students about their origins.
- As a recommendation, it is proposed to implement the aforementioned instructional model as an integral component of the English teaching process, with the objective of improving students' reading comprehension and linguistic proficiency.

References

- Aguagallo Cali, G. M. (2025). Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San José del Chazo parish (Tesis de grado). Universidad Nacional de Chimborazo, Facultad de Pedagogía de los Idiomas Nacionales y Extranjeros, Riobamba, Ecuador.
- Alderson, J. C. (2007). The CEFR and the need for more research. *Modern Language Journal*, 91(4), 659–663. https://doi.org/10.1111/j.1540-4781.2007.00627_4.x
- Ali, Z., Palpanadan, S. T., Asad, M. M., Churi, P., & Namaziandost, E. (2022). Reading approaches practiced in EFL classrooms: A narrative review and research agenda. *Asian-Pacific Journal of Second and Foreign Language Education*, 7(28). <https://doi.org/10.1186/s40862-022-00155-4>
- An Overview of Quantitative Research Methods. (2023). IJMRA. <https://www.researchgate.net/profile/Anahita-Ghanad/publication/373370007>
- Ares-Ferreirós, M., Gil, S., Álvarez Martínez-Iglesias, J. M., & Bernárdez Gómez, A. (2025). Metacognitive Instruction on Asking Questions to Improve Reading Comprehension. *Educational Process International Journal*, 16. <https://doi.org/10.22521/edupij.2025.16.215>
- Basantes-Andrade A, Bastidas-Amador G, Ruiz-Chagna C *et al.* Integrating Digital Technologies into the Teaching of Intercultural Competences: A Systematic Literature Mapping [version 3; peer review: 3 approved, 1 approved with reservations]. *F1000Research* 2025, **14**:772 (<https://doi.org/10.12688/f1000research.167364.3>)
- Basuki. (2024). Integrating Cultural Contexts in English Language Teaching: A Model for Enhancing Learner Engagement. *English Teaching and Applied Linguistics Journal*, 1(1), 37–53. Retrieved from <https://journal.risaglobal.org/index.php/etalj/article/view/1>
- Malau-Aduli BS, Alele FO, Heggarty P, et al. Key elements of effective postgraduate GP educational environments: a mixed methods study. *BMJ Open* 2021;11:e041110. doi:10.1136/bmjopen-2020-041110
- Bouisson, E. (1997). Esclavos de la tierra: Los campesinos negros del Chota-Mira, siglos XVII–XX. Recuperado de: <http://hdl.handle.net/10644/1337>
- British Council. (2015). English in Ecuador. <https://www.teachingenglish.org.uk/sites/teacheng/files/English%20in%20Ecuador.pdf>
- British Council. (2015). English in Latin America: An examination of policy and priorities in seven countries. https://www.britishcouncil.us/sites/default/files/british_council_english_in_latin_america_research.pdf
- Carrió-Pastor, M. L. (2021). English proficiency in Latin America: Facing inequalities. *EntreLínguas*, 7(esp), 1–16. <https://periodicos.fclar.unesp.br/entrelinguas/article/download/14164/10813/48968>

- Castañeda Yamberla, B. A. (2023). Kichwa Otavalo Culture as a Strategy to Facilitate Reading Comprehension in Senior Students at República del Ecuador High School, Academic Period 2022 – 2023 (Tesis de pregrado, Universidad Técnica del Norte). Recuperado de <https://repositorio.utn.edu.ec/handle/123456789/15406>
- Chand, S. P. (2025). Methods of Data Collection in Qualitative Research: Interviews, Focus Groups, Observations, and Document Analysis. *Advances in Educational Research and Evaluation*, 6(1), 303–317.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research Methods in Education* (8th ed.). London: Routledge. <https://doi.org/10.4324/9781315456539>
- Council of Europe. (2020). *Common European Framework of Reference for Languages: Learning, teaching, assessment – Companion volume*. Council of Europe Publishing. <https://www.coe.int/en/web/common-european-framework-reference-languages>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE.
- Cuvi Inlago, M. R. (2025). Traditional Tales to Motivate English Reading Comprehension in Seventh-Grade Students at Jacinto Collahuazo School (Tesis de pregrado, Universidad Técnica del Norte). Recuperado de <https://repositorio.utn.edu.ec/handle/123456789/17594>
- Dawadi, S., Shrestha, S., & Giri, R. A. (2021). Mixed-methods research: A discussion on its types, challenges, and criticisms. *Journal of Practical Studies in Education*, 2(2), 25–36. <https://files.eric.ed.gov/fulltext/ED611786.pdf>
- Day, R., Bamford, J., Renandya, W., Jacobs, G., & Yu, V. (1998). Extensive Reading in the Second Language Classroom. *Relc Journal*, 29, 187-191. [10.1177/003368829802900211](https://doi.org/10.1177/003368829802900211).
- Duke, N. K., & Pearson, P. (2002). Effective Practices for Developing Reading Comprehension. In Alan E. Farstrup & S. Jay Samuels (Eds.), *What Research Has to Say About Reading Instruction* (3rd ed., pp. 205-242). Newark, DE: International Reading Association, Inc.
- eCampusOntario. (2012). Survey research: A quantitative technique. In *Principles of sociological inquiry: Qualitative and quantitative methods*. <https://ecampusontario.pressbooks.pub/introductiontomarketresearch/chapter/surveys/>
- Ecuador Ministerio de Educación. (2016). National Curriculum Guidelines – English as a Foreign Language. Ministerio de Educación. <https://educacion.gob.ec/wp-content/uploads/downloads/2014/09/01-National-Curriculum-Guidelines-EFL-Agosto-2014.pdf>
- EF Education First. (2023). EF English Proficiency Index 2023. <https://www.ef.com/wwen/epi/>
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. <https://doi.org/10.11648/j.ajtas.20160501.11>
- Factors affecting English language teaching in public schools in Ecuador. (2024). Academia.edu. <https://www.academia.edu/125170584>

- Geertz, C. (1973). *The interpretation of cultures*. Basic Books.
- Farrow, R., Iniesto, F., Weller, M., & Pitt, R. (2020, June 8). *Research Methods Handbook*. Research Methods Handbook. <https://open.library.okstate.edu/gognresearchmethods/>
- Gonzalez-Torres, P., & Vargas-Saritama, A. (2025). Reflective reading practices: Reading journals as a tool to boost EFL comprehension and engagement. *European Journal of Educational Research*, 14(4), 1123-1135. <https://doi.org/10.12973/eu-jer.14.4.1123>
- Grabe, W., & Stoller, F.L. (2019). *Teaching and Researching Reading* (3rd ed.). Routledge. <https://doi.org/10.4324/9781315726274>
- Gualco Guanoluisa, M. (2020). La didáctica de la lectura en el desarrollo de la competencia lectora en los alumnos de 10mo año de educación básica superior paralelo “C” de la Unidad Educativa 24 de Mayo. Quito: UCE. Disponible en: <http://www.dspace.uce.edu.ec/handle/25000/23410>
- Guerrero Rodriguez, S. E. ., & Moreira Baquerizo , A. S. . (2025). Ecuadorian efl teachers’ experiences in fostering students’ english-speaking skills: insights into strategies and challenges in public and private schools. *UNESUM - Ciencias. Revista Científica Multidisciplinaria*, 9(2), 124–136. <https://doi.org/10.47230/unesum-ciencias.v9.n2.2025.124-136>
- Hammersley, M., & Atkinson, P. (2019). *Ethnography: Principles in practice* (4th ed.). Routledge.
- Haque, M.S. (2022). Inductive and/or Deductive Research Designs. In: Islam, M.R., Khan, N.A., Baikady, R. (eds) *Principles of Social Research Methodology*. Springer, Singapore. https://doi.org/10.1007/978-981-19-5441-2_5
- Milene Mendes de Oliveira (2024) English as a lingua franca and interculturality: navigating structure- and process-oriented perspectives in intercultural interactions, *Language and Intercultural Communication*, 24:2, 105-117, DOI: 10.1080/14708477.2023.2254285
- Jamshed, S. (2014). Qualitative research method—interviewing and observation. *Journal of Basic and Clinical Pharmacy*, 5(4), 87–88. <https://doi.org/10.4103/0976-0105.141942>
- Johnson, A., & Elliott, S. (2020). Culturally relevant pedagogy: A model to guide cultural transformation in STEM departments. *Journal of Microbiology & Biology Education*, 21(1).
- Ladson-Billings, G. (2021). *Culturally relevant pedagogy: Asking a different question*. Teachers College Press. <https://www.tcpress.com/culturally-relevant-pedagogy9780807765913>
- León Molina, N. A. (2024). Use of picture books as a strategy to improve reading comprehension in sophomore students at Colegio Universitario (Tesis de pregrado, Universidad Técnica del Norte). Recuperado de <https://repositorio.utn.edu.ec/handle/123456789/15935>
- Licoa Campos, A. F. (2024). Rol de la tradición oral en la formación de la identidad cultural afroecuatoriana en Juyungo, de Adalberto Ortiz. *Kipus: Revista Andina De Letras Y Estudios Culturales*, 55, 161-179. <https://doi.org/10.32719/13900102.2024.55.9>

- Ma, L., & Zhao, Z. (2025). Reading motivation and reading comprehension achievement among English majors in China: A descriptive correlational study. *Heliyon*, 11, e42427. <https://doi.org/10.1016/j.heliyon.2025.e42427>
- Magyar, A., Habók, A., & Molnár, G. (2022). Exploring the role of EFL receptive skills and learning strategy usage at the beginning of higher education. *Frontiers in Psychology*, 13, 808546. <https://doi.org/10.3389/fpsyg.2022.808546>
- Mertala, P., & Heikkilä, M. (2025). Grounded theory as a framework for explanatory sequential mixed-method design in education. *Quality & Quantity*. <https://doi.org/10.1007/s11135-025-02214-7>
- Miguel Antonio Vargas García, Enna Beatriz Jaimes Duarte, Mabel Xiomara Mogollón Tolosa, Paola Andrea Eusse Solano, & Monica Patricia Muñoz Hernández. (2024). Does the Cultural Context Influence on Reading Comprehension? . *EVOLUTIONARY STUDIES IN IMAGINATIVE CULTURE*, 1415–1428. <https://doi.org/10.70082/esiculture.vi.1359>
- Ministerio de Educación (n.d.)
- Ministerio de Educación del Ecuador. (2016). Currículo de los niveles de educación obligatoria. Subsecretaría de Fundamentos Educativos. <https://educacion.gob.ec/wp-content/uploads/downloads/2016/03/Curriculo1.pdf>
- Ministerio de Educación del Ecuador. (2016). Inauguración de Unidades Educativas del Milenio en la región norte del país. Ministerio de Educación.
- Mohammed, N. A., Abdul Raof, A. H., & Md Yusof, M. A. (2021). Challenges in Implementing the CEFR in English Language Classrooms. *LSP International Journal*, 8(2), 115–128. <https://doi.org/10.11113/lspi.v8.17977>
- Nation, I.S.P., & Macalister, J. (2020). *Teaching ESL/EFL Reading and Writing* (2nd ed.). Routledge. <https://doi.org/10.4324/9781003002765>
- Oranga, J. & Matere, A. (2023). Qualitative Research: Essence, Types and Advantages. *OALib*, 10. 1-9. 10.4236/oalib.1111001.
- Orosz, A., Monzón, M., & Velasco, P. (2021). Ecuadorian teachers' perceptions of teaching English: Challenges in the public education sector. *International Journal of Learning Teaching and Educational Research*, 20(3), 229–249. <https://doi.org/10.26803/ijlter.20.3.14>
- Paige, R. M., Siaya, L., Jorstad, H. J., Klein, F., & Colby, J. (2000). Culture Learning in Language Education: A Review of the Literature. In *University of Minnesota, Center for Advanced Research on Language Acquisition (CARLA)*. https://archive.carla.umn.edu/culture/res/litreview.pdf?utm_source=
- Padilla Eras, D. Y. (2024). La gestión escolar en zonas rurales del Ecuador: Avances y desafíos. *Ciencia Latina Revista Científica Multidisciplinar*, 8(6), 392-416. https://doi.org/10.37811/cl_rcm.v8i6.14659
- Rao, P. S. (2019). The importance of speaking skills in English classrooms. *Alford Council of International English & Literature Journal*, 2(2), 6–18. <https://zenodo.org/records/7248883>
- Rasinski, T. V. (2006). Reading fluency instruction: Moving beyond accuracy, automaticity, and prosody. *The Reading Teacher*, 59(7), 704–706. <https://doi.org/10.1598/RT.59.7.10>

- Research-Methodology.net. (2023). Inductive approach (inductive reasoning). <https://research-methodology.net/research-methodology/research-approach/inductive-approach/>
- Robert Farrow, Francisco Iniesto, Martin Weller, & Rebecca Pitt. (2020). GO-GN Research Methods Handbook (1.0) [Computer software]. Global OER Graduate Network. <https://doi.org/10.5281/zenodo.3933366>
- Rodriguez, L. (n.d.). Culture in foreign language teaching: A review [PDF]. <https://files.eric.ed.gov/fulltext/EJ1127430.pdf>
- Sanhueza-Oyarzún, L. A., & Quintanilla-Espinoza, A. (2024). The contribution of inferential reading strategies to improve the reading comprehension skill in an online private lesson context. *Revista Internacional-Educativa Docentes 2.0*. <https://ve.scielo.org/pdf/rted/v17n2/2665-0266-rted-17-02-159.pdf>
- Saunders, M. N. K., Lewis, P., & Thornhill, A. (2019). Research methods for business students, 8th ed. In *Pearson eBooks*. <http://dspace.uniten.edu.my/handle/123456789/18304>
- Singh Dhillon, B. P., Herman, H., & Syafryadin, S. (2020). The effect of skimming method to improve students' ability in reading comprehension on narrative text. *Linguists: Journal of Linguistics and Language Teaching*, 6(1).
- Solís Morán, S. M. (2019). Estrategias de enseñanza etnoeducativas en la recuperación de la identidad cultural del pueblo afro ecuatoriano en la unidad educativa "Valle del Chota" (Trabajo de titulación de licenciatura). Universidad Central del Ecuador.
- Springer. (2025). International perspectives on literature in ELT. Springer. <https://link.springer.com/book/10.1007/978-3-031-96712-2>
- Teachers College, Columbia University. (s. f.). Research instruments: An overview (definición de instrumentos de investigación). Disponible en: <https://southasiacommons.net/artifacts/20352764/research-instruments/21253287/>
- Vargas García, M. A., Jaimes Duarte, E. B., Mogollón Tolosa, M. X., Eusse Solano, P. A., & Muñoz Hernández, M. P. (2024). Does the Cultural Context Influence on Reading Comprehension? *Evolutionary Studies in Imaginative Culture*, 1415–1428. <https://doi.org/10.70082/esiculture.vi.1359>
- Vonkova, H., Jones, J. S., Moore, A., Altinkalp, I., & Selcuk, H. (2021). A review of recent research in EFL motivation: Research trends, emerging methodologies, and diversity of researched populations. *System*, 103, Article 102622. <https://doi.org/10.1016/j.system.2021.102622>
- Yadav, S. (2024). The use of literature in ELT classroom: An effective approach. *IOSR Journal of Humanities and Social Science*, 28(12-7), 53–58. <https://www.iosrjournals.org/iosr-jhss/papers/Vol.28-Issue12/Ser-7/K2812075358.pdf>
- Zainal Abidin, A. (2020). Students Reading Comprehension through Scanning Technique. *Journal of Asian Multicultural Research for Educational Study*, 1(1), 28-35. <https://doi.org/10.47616/jamres.v1i1.13>
- Zeng, J., Ponce, A. R., & Li, Y. (2023). English linguistic neo-imperialism in the era of globalization: A conceptual viewpoint. *Frontiers in Psychology*, 14, 1149471. <https://doi.org/10.3389/fpsyg.2023.1149471>

Annexes

Annexe 1: Research instruments.

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

Ibarra, 6 de junio del 2025

Magister
Fernando Flores
DOCENTE

De mis consideraciones:

Mediante el presente, solicito muy comedidamente se digne validar los Cuestionarios de Investigación del Proyecto “Traditional Stories from Chota Valley to Improve Reading Comprehension in Sophomore Students” Previo a la obtención del título de Licenciatura En Pedagogía De Los Idiomas para lo cual, se dignará encontrar adjunto las Entrevistas, el Cuestionario y los instrumentos de validación.

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

Atentamente,

Anahi Lucely-Criban Mina
Estudiante
C.C: 1005267107



UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA – FECYT

CUESTIONARIOS

PROYECTO: Traditional Stories from Chota Valley to Improve Reading Comprehension in Sophomore Students

OBJETIVO DEL PROYECTO: To propose traditional Afro-Ecuadorian stories from Chota Valley to enhance English reading comprehension in sophomore students at Milenio de Píquiucho High School during 2024-2025

UNIVERSIDAD TÉCNICA DEL NORTE FACULTAD DE EDUCACIÓN CIENCIA Y TECNOLOGÍA – FECYT PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS
INTERVIEW FOR THE ENGLISH TEACHERS
TITLE OF THE RESEARCH WORK Traditional Stories from Chota Valley to Improve Reading Comprehension in Sophomore Students
Date: 06/06/2025
Objective: To analyze teachers' perspectives on the challenges, strategies, and cultural integration involved in developing reading comprehension skills in English among sophomore students.
Principal
Question 1 According to your experience, what factors hinder sophomore students from reaching the B1 level based on the Common European Framework (CEFR), as suggested in the national curriculum of English as a Foreign Language?
Question 2 In your opinion, how important is it to include students' cultural identity as part of their learning process?
Question 3 How do you think incorporating students' cultural identity into the learning process can positively influence their self-motivation and engagement to develop the required academic skills?
Question 4 From your point of view, what potential benefits could arise from using traditional stories from the Chota Valley to support students' English reading skills?

Question 5

Would you consider incorporating traditional stories from the local Afro-Ecuadorian community to support sophomore students' English reading development?

English Department Coordinator

Question 1

Based on your experience, what factors hinder sophomore students from reaching the B1 level based on the Common European Framework (CEFR), as suggested in the national curriculum of English as a Foreign Language?

Question 2

What are the main reasons why students have not developed the habit of reading in English, based on what you have observed in your classes?

Question 3

Do you think the local culture from the Chota Valley could be meaningfully integrated into English language teaching in this institution?

Question 4

What is your opinion about the role of Afro-Ecuadorian culture to develop reading resources for English language learning?

Question 5

Would you consider using traditional stories from the local Afro-Ecuadorian community to support students' English reading development? Please justify your answer.

Sophomore English Teacher

Question 1

In your experience, what are the main difficulties students face when developing reading comprehension skills in English?

Question 2

What strategies do you apply in your English classes to support the development of students' reading comprehension skills, prioritizing those you find most effective?

Question 3
Do you consider the resources for reading skill currently used in your English classes represent or connect with your students' cultural identity?
Question 4
What pedagogical benefits do you identify in the use of local narratives within the classroom?
Question 5
Would you be willing to include stories from the Chota Valley in your classes if you had access to materials adapted to your students' level?

Fecha de envío para la evaluación del experto:	06/06/2025
Fecha de revisión del experto:	10/06/2025

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:

Se sugiere hacer las correcciones señaladas en el cuestionario para que sea validado.

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

QUESTIONNAIRE

TITLE OF THE RESEARCH WORK

Traditional Stories from Chota Valley to Improve Reading Comprehension in
Sophomore Students

Date: 06/06/2025

Objective: To analyze students' perceptions, reading habits, and interests regarding the integration of Afro-Ecuadorian traditional stories in English classes, in order to explore the potential of Story-Based Learning as a strategy to enhance reading comprehension.

1. Do you like reading texts or stories in English?

- I really like it
- I like it sometimes
- I do not like it very much
- I do not like it at all

2. Do you know any Afro-Ecuadorian ancestral story or tale?

- I know one or more stories
- I have heard about them, but I do not know any story well
- No, I do not know any

3. Have you ever read in English a story or tale from the Chota Valley about Afro-Ecuadorian culture?

- I have read one or more stories
- I have seen parts of a story or some text
- I have heard about them but not read them in English
- I have never read them in English

4. How interesting would it be for you to include Afro-Ecuadorian stories or tales in your English classes?

- Very interesting
- Quite interesting

- A little interesting
- Not interesting at all

5. To make the stories more interesting for you... What type of literary genre do you prefer? (Check the ones you like)

- Horror
- Romance
- Realistic / life stories
- Myths
- Legends
- Other: _____

6. What kind of activities would you like to do with stories in English about Afro-Ecuadorian culture? (Check all that you like)

- Read interactive stories with images or audio
- Answer comprehension questions about the story
- Match characters with their values or actions
- Put the main events of the story in order
- Find keywords and important phrases in the text
- Summarize the story in your own words
- Infer the message or moral of the story
- Match images with parts of the story
- Complete sentences or paragraphs based on the story

7. Do you have frequent access to a device with an internet connection?

- I always have access and no problems
- Sometimes I have connection problems
- I do not have frequent access to internet or device

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 CUANTITATIVO				
CRITERIOS DE EVALUACIÓN				OBSERVACIONES
Ítem	Dejar	Modificar	Eliminar	
1	X			
2	X			
3	X			
4	X			
5	X			
6	X			



Firma del Evaluador

C.C.: 10098847

Apellidos y nombres completos	Flores Albuja Darwin Fernando
Título académico	Magíster en lingüística aplicada a la enseñanza del inglés-español
Institución de Educación Superior	Universidad Técnica del Norte
Correo electrónico	dflores@un.edu.ec
Teléfono	0986357931

Annexe 2: Request to the principal for permission to apply the research instrument

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

Oficio Nro. UTN-FECYT-D-2025-0109-O
Ibarra, junio 05 de 2025

PARA: MSc. Wilmer Revelo
RECTOR DE LA UNIDAD EDUCATIVA DEL MILENIO DE SAN GABRIEL DE PIQUICHO

ASUNTO: Trabajo de integración curricular Srta. Anahí Lucely Cribán Mina

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, autorice que se brinde las facilidades necesarias a la Señorita ANAHÍ LUCELY CRIBÁN MINA, portadora de la cédula de ciudadanía 1005267107, estudiante de la carrera de Pedagogía de los Idiomas Nacionales y Extranjeros, para que obtenga información y aplique los instrumentos que se requieren para el desarrollo del trabajo de integración curricular con el tema: "TRADITIONAL STORIES FROM CHOTA VALLEY TO IMPROVE READING COMPREHENSION AT SOPHOMORE STUDENTS".

Por su favorable atención, le agradezco.

Atentamente,
CIENCIA Y TÉCNICA AL SERVICIO DEL PUEBLO

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



JLRR/M.Báez

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

Página 1 de 1

Annexe 3: Consent letter Rector



UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN, CIENCIA Y TECNOLOGÍA
Pedagogía De Los Idiomas Nacionales Y Extranjeros con Mención
Inglés

Acepto participar voluntariamente en esta investigación, conducida por Anahi Lucely Criban Mina estudiante de la carrera de Pedagogía De Los Idiomas Nacionales Y Extranjeros de la Universidad Técnica del Norte. He sido informado (a) de que la meta de este estudio es analizar el impacto del uso de historias tradicionales afroecuatorianas del Valle del Chota como recurso pedagógico para mejorar la comprensión lectora en inglés de los estudiantes de segundo de bachillerato.

Me han indicado también que tendré que responder cuestionarios y preguntas en una entrevista, lo cual tomará aproximadamente de 15 a 20 minutos.

Reconozco que la información que yo provea en el curso de esta investigación es estrictamente confidencial y no será usada para ningún otro propósito fuera de los de este estudio sin mi consentimiento. He sido informado de que puedo hacer preguntas sobre el proyecto en cualquier momento y que puedo retirarme del mismo cuando así lo decida, sin que esto acarree perjuicio alguno para mi persona.

Entiendo que una copia de esta ficha de consentimiento me será entregado, y que puedo pedir información sobre los resultados de este estudio cuando éste haya concluido.

Nombre del participante
Cargo *Rector*



Firma del participante

Nombre del investigador : Anahi Criban

Firma del investigador

Annexe 4: Rector's interview



Annexe 5: Consent letter Coordinator



UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN, CIENCIA Y TECNOLOGÍA
Pedagogía De Los Idiomas Nacionales Y Extranjeros con Mención
Inglés

Acepto participar voluntariamente en esta investigación, conducida por Anahi Lucely Criban Mina estudiante de la carrera de Pedagogía De Los Idiomas Nacionales Y Extranjeros de la Universidad Técnica del Norte. He sido informado (a) de que la meta de este estudio es analizar el impacto del uso de historias tradicionales afroecuatorianas del Valle del Chota como recurso pedagógico para mejorar la comprensión lectora en inglés de los estudiantes de segundo de bachillerato.

Me han indicado también que tendré que responder cuestionarios y preguntas en una entrevista, lo cual tomará aproximadamente de 15 a 20 minutos.

Reconozco que la información que yo provea en el curso de esta investigación es estrictamente confidencial y no será usada para ningún otro propósito fuera de los de este estudio sin mi consentimiento. He sido informado de que puedo hacer preguntas sobre el proyecto en cualquier momento y que puedo retirarme del mismo cuando así lo decida, sin que eso acarree perjuicio alguno para mi persona.

Entiendo que una copia de esta ficha de consentimiento me será entregado, y que puedo pedir información sobre los resultados de este estudio cuando éste haya concluido.


Nombre del participante
Cargo *Docente*


Firma del participante

Nombre del investigador : Anahi Criban

Firma del investigador

Annex 6: Coordinator's interview





UNIVERSIDAD TÉCNICA DEL NORTE
FACULTAD DE EDUCACIÓN, CIENCIA Y TECNOLOGÍA
Pedagogía De Los Idiomas Nacionales Y Extranjeros con Mención Inglés

Acepto participar voluntariamente en esta investigación, conducida por Anahi Lucely Criban Mina estudiante de la carrera de Pedagogía De Los Idiomas Nacionales Y Extranjeros de la Universidad Técnica del Norte. He sido informado (a) de que la meta de este estudio es analizar el impacto del uso de historias tradicionales afroecuatorianas del Valle del Chota como recurso pedagógico para mejorar la comprensión lectora en inglés de los estudiantes de segundo de bachillerato.

Me han indicado también que tendré que responder cuestionarios y preguntas en una entrevista, lo cual tomará aproximadamente de 15 a 20 minutos.

Reconozco que la información que yo provea en el curso de esta investigación es estrictamente confidencial y no será usada para ningún otro propósito fuera de los de este estudio sin mi consentimiento. He sido informado de que puedo hacer preguntas sobre el proyecto en cualquier momento y que puedo retirarme del mismo cuando así lo decida, sin que esto acarree perjuicio alguno para mi persona.

Entiendo que una copia de esta ficha de consentimiento me será entregado, y que puedo pedir información sobre los resultados de este estudio cuando éste haya concluido.

Noima Bastidas
Nombre del participante
Cargo *Docente de Inglés*

[Firma manuscrita]
Firma del participante

Nombre del investigador : Anahi Criban

Firma del investigador

Annexe 8: Student's questionnaire



Annexe 9: Student's questionnaire



Annexe 10: Student's questionnaire



Annex 11. Proposal Socialization Certificate



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



Oficio Nro. UTN-FECYT-D-2026-0054-O
Ibarra, 09 de febrero de 2026

PARA: MSc. Wilmer Revelo
RECTOR DE LA UNIDAD EDUCATIVA DEL MILENIO DE SAN GABRIEL DE PIQUICHO

ASUNTO: Trabajo de integración curricular Srta. Anahí Lucely Cribán Mina

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 ANAHÍ LUCELY CRIBÁN MINA, 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: "TRADITIONAL AFRO – ECUADORIAN STORIES FROM CHOTA VALLEY TO IMPROVE READING COMPREHENSION AT SOPHOMORE STUDENTS".

Por su favorable atención, le agradezco.

Atentamente,
CIENCIA Y TÉCNICA AL SERVICIO DEL PUEBLO



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

JLRR/M.Báez



Annex 12. Evidence of Proposal Socialization

