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Católica del Ecuador**
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ESMERALDAS

ESCUELA DE EDUCACIÓN

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

RESEARCH REPORT

**CONTRIBUTION OF AFRO-ECUADORIAN CULTURE AND VALUES INTO
THE ENGLISH TEACHING-LEARNING PROCESS**

INFORME DE INVESTIGACIÓN

**CONTRIBUCIÓN DE LA CULTURA Y LOS VALORES AFROECUATORIANOS AL
PROCESO DE ENSEÑANZA-APRENDIZAJE DEL INGLÉS**

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AUTHOR:

FÁTIMA LISBETH QUINTERO SÁNCHEZ

ADVISOR:

PHD. HAYDEE RAMIREZ

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TRIBUNAL DE GRADUACIÓN

Tema: Contribution of Afro-Ecuadorian culture and values into the English language teaching-learning process.

Autor: Fátima Lisbeth Quintero Sánchez

PhD. Haydeé Ramirez Lozada

f. _____

Asesor

Mgt. Marjorie Perlaza Rodriguez

f. _____

Lectora 1

Mgt. José Suarez Lezcano

f. _____

Lectora 2

Mgt. Marjorie Perlaza Rodriguez

f. _____

Coordinadora de Carrera

Mgt. José Iván Jijón Motato

f. _____

Secretario General PUCESE

Esmeraldas, Ecuador, 2024



STATEMENT BY THE AUTHOR

I, Fatima Lisbeth Quintero Sánchez, affirm that the investigation in the present report research is totally unique, authentic, and personal.

The content of this research is a limited legal and academic responsibility of the author and PUCE Esmeraldas.

Fátima Lisbeth Quintero Sánchez
080332596-8



CERTIFICADO DEL DIRECTOR

Yo, PhD. Haydeé Ramírez Lozada, en calidad de directora de esta tesis, certifico haber revisado que el trabajo cumple los requisitos de calidad, originalidad y presentación exigibles y que se han incorporado las sugerencias del Tribunal al trabajo de grado.

PhD. Haydeé Ramírez Lozada
1755930375



DEDICATION

I would like to thank God for bringing me on this path of teaching of English. I would like to thank him because with his help I have managed to overcome every obstacle and difficulty since the beginning of my academic studies.

My parents are also the protagonists of this achievement, and I thank them because they have not spent their money on things for themselves, to provide me with a quality education since I was very young. And thanks to them, I have never lost heart, even though sometimes I have been discouraged, they have always given me strength and have taught me the value of effort in every opportunity I have in life. It is because of them that I have made it this far. I would also like to thank my godfather Hidian Torres, my friends from Movimiento de los Focolares, who have always been there supporting my family and taking care of my studies.

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ABSTRACT

To propose an Ethno-Cultural strategy based on Afro-Ecuadorian culture and values to improve English Language Learning in College Horizons IV Program, in Esmeraldas – Ecuador, a mixed investigation was carried with a population of 70 students and a purposive sample of 28 students. The method used were deductive-inductive, ethnographic, analytical-synthetic and hermeneutics. The techniques used were a survey with a questionnaire is the main instrument and a focus group following a question guide. The results indicated students ‘lack of deep and detailed understanding about Afro-Ecuadorian cultural knowledge. Additionally, it was confirmed the absence of the inclusion of Afro-Ecuadorian culture in schools, that acts as a significant barrier to students’ development. Furthermore, it was revealed a high level of importance towards the preservation of Afro-Ecuadorian culture. It was expressed desire for having cultural experiences to improve language and intercultural skills, even students suggested activities which were latter effectively including in an Ethno-Educative strategy based on Afro-Ecuadorian cultural knowledge and values.

Keywords: English language teaching-learning process, ethno-education, Afro-Ecuadorian culture, strategy.



RESUMEN

Con el fin de proponer una estrategia Etnocultural basada en la cultura y valores afroecuatorianos para mejorar el Aprendizaje del Idioma en el Programa College Horizons IV, en Esmeraldas - Ecuador, se realizó una investigación mixta con una población de 70 estudiantes y una muestra intencional de 28 estudiantes. El método utilizado fue deductivo-inductivo, etnográfico, analítico-sintético y hermenéutico. Las técnicas utilizadas fueron una encuesta con un cuestionario como instrumento principal y un grupo focal siguiendo una guía de preguntas. Los resultados indicaron la falta de comprensión profunda y detallada de los estudiantes sobre el conocimiento cultural afroecuatoriano. Además, se confirmó la ausencia de la inclusión de la cultura afroecuatoriana en las escuelas, que actúa como una barrera significativa para el desarrollo de los estudiantes. Además, se reveló un alto nivel de importancia hacia la preservación de la cultura afroecuatoriana. Se expresó el deseo de tener experiencias culturales para mejorar las habilidades lingüísticas e interculturales, incluso los estudiantes sugirieron actividades que fueron efectivamente incluidas en una estrategia Etnoeducativa basada en el conocimiento y los valores culturales afroecuatorianos.

Palabras clave: Proceso de enseñanza-aprendizaje del idioma inglés, etnoeducación, cultura afroecuatoriana, estrategia.



INTRODUCTION

Theme presentation

When we refer to education, its clear goal is always the integral development of people. Building this integral personal development involves the care and coordination of each manifestation of being. In recent decades, the context in which the learning process takes place has been identified as a relevant factor, and within this context, the influence of a given culture is clearly perceived. In this regard, Vygotsky (1978) in his Cultural-Historical Approach emphasizes the culturally created dimensions of human life, which are in the internalization of cognitive processes, when an individual shares with his community the understanding of shared experience.

Common customs, values and knowledge come from oral traditions and daily life interaction. It is established that the formation of ethnic cultural values is important for the quality of students' personality and for the integral development. As has been demonstrated in history, children learn in their first steps involving cultural processes while knowledge comes naturally through dialogues, listening to stories, moral situations, games, in general daily life activities.

Cultural beauty could not be noticed if there is no intention. Oral tradition and cultural knowledge allow individuals to grow mentally, spiritually, and morally and it brings important benefits to society's sustainability. Considering those aspects, Ethno-Education appears, a broad term that enables people to develop values, in which each one recognizes personal and collective differences, and gives people opportunities to have full participation in society. It also means educating for inclusion, progress in the fights that minorities faced for a long time, as inequality, racism, and hegemony. Also, in an educational context, Ethno-Education acts as a special field for empowering students, being accepted and appreciated, the level of learners' performance will be higher. Moreover, culture is often mentioned as the reflection of a language because language can be understood by covering linguistic features. Most of the people increase their ways of thinking and their intellectual abilities (Rivers, 1981).



The ethno-cultural content of education is based on foundations of popular pedagogy, cultural studies, philosophy, the theory of socio-cultural activities, ethnopsychology, ethnology and other related branches enriching modern pedagogical experience (Salavatova, 2019, pág. 1). As Esmeraldas city is in majority an Afro Ecuatorian town, it is important to apply strategies in the educative context, to improve the integrative pedagogical for teaching English.

The coast region marks the initial settlement of enslaved Black individuals and remains the core of Afro-Ecuadorian heritage. In Esmeraldas, enslaved Africans discovered a tranquil coastal setting and tropical climate reminiscent of their homeland. Through a blend of these natural elements and the distinctive characteristics of their environment, they cultivated a new culture that has become integral to Ecuadorian identity. Certainly, Esmeraldas population is 70% afro-Ecuadorian and their gastronomy, music as marimba, way of living, way of interrelating and language are important for Ecuador identity (Dorsey, 2020).

Esmeraldas's culture is so rich for its historical-cultural onset and the future that they have been building, as a fight for their integral development. But also, it is a community with many deficiencies in the educative process, in which there is not enough care about Afro culture. For that reason, educative authorities in Esmeraldas must include ethno-education in which Afro-Ecuadorian culture is exalted and valued.

Problem statement

In this sense, the implementation of Ethno-Cultural content of education requires a multicultural and multinational system of training and education taking a closer look at Esmeraldas, a predominantly Afro-Ecuadorian city, it becomes apparent that the curricular content in English classes lacks representation of Afro-Ecuadorian culture. It is forgotten opportunities for cultural experiences that allow students to have a full recognition of their identities, and thus, unnoticed, there exists a notable fragmentation and a concerning loss of interculturality within society. This is compounded by a pervasive lack of awareness regarding the significance of Afro-Ecuadorian culture and its inherent values.



By highlighting where the inequity lies, it is possible to reflect on the overall differences in educational quality and outcomes between different regions. Thus, some regions benefit better than others, and there is a disregard for the minorities found in the coastal region and it is shown in students' performance. In this sense, academic and cultural education should go hand in hand with ethnic or cultural education, so that cultural values and cultural empowerment are also affected. Other cause of the affectation comes from the lack of content, methodologies and strategies based on Afro-Ecuadorian culture which brings students weak identity, marginalization, stress, demotivation, and low self-esteem. Many of students' difficulties in the English language have roots in that cause. Adding the low recognition of how our community culture is. All of those problematic leads in students' low performance in the English classes, which is also seen in the no interest about a foreign language and the low self-esteem because the Afro-Ecuadorian condition of marginalization.

For the reasons mentioned, the question arises:

Which strategy based on Afro-Ecuadorian culture may contribute to improve the English language learning in students from College Horizons IV Program?

Justification

The loss and fragmentation of interculturality, inequality, and the lack of importance towards ethno-education in Ecuador and in Esmeraldas, are factors to consider so that teachers are aware of what is missing in the educational community and can make a change. And specially in English classes there is not a predisposition and motivation to learn about others 'cultural aspects and language. Therefore, it is necessary to foster English classes that encourage ethnic and cultural values to decrease inequality in education and empower students to appropriate their culture and be exemplary. All of this will contribute to English language learning, motivating and empowering learners to develop awareness of their culture while embracing communication skills in the target language. Through this research, a strategy is proposed to promote Ethno-Education and the inclusion of culture to improve the English language learning process.



Objectives

General Objective

To propose an ethno-cultural strategy based on Afro-Ecuadorian culture and values in order to improve College Horizons IV Program students' English language learning.

Specific objectives

1. To determine College Horizons IV Program students' Knowledge about Afro-Ecuadorian culture.
2. To analyze the level of importance given by College Horizons IV program students about the Afro-Ecuadorian preservation.
3. To plan actions, procedures and activities directed to the inclusion of Afro-Ecuadorian culture and values into the English class of College Horizons IV Program.



CHAPTER I

THEORETICAL FRAMEWORK

1.1. Scientific Theoretical foundation

1.1.1. Culture

Culture, defined in its broadest sense, is the totality of a society's distinctive ideas, beliefs, values, and knowledge. It exhibits the ways humans interpret their environments (Serrat, 2010, pág. 3). It is a branch related to social science disciplines; it often concentrates on how culture as a social phenomenon construct ideology, nationality, ethnicity, social class and gender. It can be identified by social beings and their distinctive ideas, beliefs, values, and knowledge.

Culture is a dynamic process of different systems or dimensions. Adaskou, Britten, et al. (1990) outline four dimensions:

Their artistic dimension comes first. It encompasses media, music, literature, and film. Their sociological one is the second. It covers topics such as interpersonal relationships, customs, material conditions, family structure and dynamics, and more. Their semantic dimension is the third. It involves conditions, perceptions, and mental processes as part of the entire conceptualization system. Their pragmatic or sociolinguistic dimension is the last one. It includes the background information, social skills, paralinguistic abilities, and language teaching code required for effective communication.

Being immersed in a culture it is complex to identify the dimensions of each cultural feature, and even more complex to evaluate all of them. It is necessary to direct the analysis towards the aesthetic dimension, since in the context of the development of the research, these are the predominant and propitious characteristics to contribute to ethno-cultural education.



1.1.2. Cultural diversity

Modern societies are increasingly confronted with minorities groups demanding recognition of their identity and accommodations of cultural differences (Kymlicka, 1995) .

It seems to be difficult to have a real cultural accommodation in the educative curriculum when there is a lot of diversity even more without the proper recognition of our identity and especially cultural identity. Since identification makes us feel a sense of belonging and be interested in any activity for the community. This is the hard challenge of multiculturalism. The thesis is that our identity is partly shaped by recognition or its absence, a person or group of people can suffer real damage, real distortion, if the people or society stound them mirror back to them confining or demeaning or contemptible picture of themselves (Taylor, 1994).

In Ecuador, the census defines five main ethnic groups: Afro-Ecuadorian, Indigenous, White, Mestizo, and Montubio. Mostly mestizos, defined as descendants of Europeans and indigenous people, constitute 71.9% of the Ecuadorian population according to the current census (2010). Ecuador also has fourteen different indigenous groups, established in various parts of the country. Ecuadorians who identify themselves as indigenous constitute 7.0% of the population. On the other hand, the Montubios represent 7.4% of the total population. In addition, the minority population of Afro-Ecuadorians, who live mainly in the provinces of Esmeraldas and Guayas, make up 7.2% of the Ecuadorian population. The Afro-Ecuadorian population originated in 1553, when a group of 23 Africans escaped from a stranded ship and settled with indigenous groups to form an autonomous community. From then on, more runaway slaves joined them (Secretaría de Habitad y Asentamientos Humanos, 2015).

Due to the diverse nature of Ecuador, in education it is important to talk about the urgent need of real multiculturalism. As well as stand out that within multiculturalism purpose is where ethno-cultural education takes place.

1.1.2.1. Afro-Ecuadorian culture

Afro culture in general has always been characterized by a constant cultural deconstruction and construction due to the scenario of enslavement. In Ecuador, the presence of the Afro people began in 1534, when Quito was founded by the Spaniards, and in the XVI



century, when there was a boom in the slave trade. Despite the enslavement and colonization suffered by colonizers, they developed techniques of adaptation and recreation of their cultural identity, which is what today we call Afro-Ecuadorian culture (Objetivos de Desarrollo del Milenio, 2007).

Afro-Ecuadorian people maintained their African culture influence and create a hybrid culture expressed for example in Marimba, one of the most representative music of Esmeraldas. Visitor and vacationers describe this culture as warm because the hospitality of the people, with beautiful beaches, delicious sea food and many activities to do in the nature.

The marimba indexed Afro-Ecuadorian culture across artistic domains as well; Esmeraldeñan literature, both oral poetry in the form of décimas as well as several novels written by two generations of costeño authors, place the marimba in a central location, metaphorically and spatially, in their depictions of black life in the province (Ritter , 1999). Afro-Ecuadorian culture is reach in arts but also with a surprising history, and every fight Afro-Ecuadorians have passed through is manifested in cultural expressions as music.

1.1.3 Vygotsky´s main theories

1.1.3.1 Sociocultural theory

One of the strong theories that grounded education and continues to be in force, asserts that cultural and historical features build students identity, development and learning as one itself. Since the historical cultural approach, it has been assumed that the child's mind waits for intellectual development in the proper moment and conditions going through all natural brain stages. It shows that children are complete, and all are capable to develop and learn effectively. "Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological)" (Vygotsky, 1978, pág. 57). This applies to all the higher functions of humans as voluntary attention, to logical memory, and to the formation of concepts. originated as actual relationships between individuals.

Human learning is largely a social process formed through the interaction and the experience lived. In this way, the language is the mediator between individual and social processes, because using the language, the ethnic and cultural values are transmitted as a part



of the learning process. Vygotsky's sociocultural theory places great emphasis on the role of language in cognitive development. According to Vygotsky (1978), language not only serves as a means of communication but also plays a crucial role in shaping and organizing one's thinking processes.

Vygotsky (1978), believed that language and thought are intricately connected. He proposed that language initially develops as a tool for communication with others, but eventually becomes an internal mental tool that helps individuals regulate and control their own thinking. Through language, children learn to label and categorize objects, express their thoughts and feelings, and engage in problem-solving. As children interact with others and engage in dialogue, they develop their thinking abilities and internalize language as an instrument for cognitive development (Vygotsky, 1986).

For that reason, it is a meaningful impact for learners to keep developing their native language and start learning a foreign language, including and standing out the cultural knowledge they have grown with as tales, songs, folklore, poems, songs, recipes, and so on.

Sociocultural theory emphasizes the influence of cultural and historical factors on human development. Culture provides the social norms, values, and practices that shape individuals' thinking, behavior, and understanding of the world. Historical factors, such as the cultural heritage and accumulated knowledge of a society, also influence individuals' development by providing a framework of shared experiences and ideas. And in that interrelation and communication are placed some cognitive processes interiorized by practicing a language. That advantage of the mystery of learning can be taken and adapted to accurate foreign language learning success.

1.1.3.2 Zone of Proximal Development

This theory is very known socio-cultural theory for learning and development interest as Vygotsky found the key to children develop knowledge of skills. It is defined as the gap between the current developmental level assessed through independent problem-solving and the potential developmental level determined through problem-solving with adult guidance or collaboration with a more proficient peer. Some of the principal elements for developing a zone of proximal development are the environmental tools and adult or peer facilitation;



this is sustained with the idea of interrelation, context, and culture as important determinants for learning and development.

Through collaborative work children internalize new concepts, psychological tools, and skills in a better way in meaningful learning experiences and problem-solving tasks (Vygotsky, L. S., 1978). Learning is a social process and learning is embedded in the cultural context given. In this sense, to have a successful educational process of any subject, even a foreign language, it is necessary to consider culture for scaffolding learning experiences.

1.1.4. Identity and identification

Identity is a fundamental aspect of human existence and refers to the unique characteristics, qualities, beliefs, and experiences that define an individual or a group. It encompasses various dimensions, including personal, cultural, social, and even digital aspects. The concept of identity shapes our sense of self and influences how we perceive and interact with the world around us. In this sense, cultural identity is a significant dimension of identity that can be shaped by nationality, ethnicity, religion, language, and other cultural affiliations.

“Similarly, identities are constructed through difference: "it can only be constructed through the relationship with the Other, the relationship with what it is not, with what it lacks, with what has been called its constitutive outside. (...)" (Hall, 2003, pág. 18). Identities are constructed by the interaction with the community, sharing similarities through identification, but also it is shaped by the interrelation with outside identities to mark differences and to have full recognition of the self-identity or identification.

Identification is formed when individuals acknowledge shared origins or traits with others or an ideal, leading to the development of solidarity and loyalty. However, this identification is not absolute and relies on certain conditions, including the availability of material and symbolic resources. Ultimately, identification is dependent on circumstances and is subject to change (Hall, 2003).



1.1.5. Ethno-cultural education

The present term is a theory recently presented in educational communities in a conscious way and has been developed different perspectives. For instance:

In the Colombian Ethno-Educational Bulletin No. 1, it is stated as the process through which the members belonging to certain community, internalize, construct knowledge and values, enabling them to function effectively in their surroundings and interact with other human groups (Ministerio de educación de Colombia, 1992).

Ethno-culture is treated as the culture of an ethnos, which finds its expression in a certain ethnic identity of material and spiritual values that are manifested in moral and ethical norms, style of life, social facilities, kitchen, clothing, housing, etiquette, religion, language, folklore, and psychological warehouse (Zenkova, 2012, cited by Carvalho and Chernobrovkin, 2019).

In the same way, within this the Ethno-cultural education arises as a complex social and pedagogical phenomenon, and the fundamental foundation comes, as in popular pedagogy, from the theory of ethnos, ethno-psychology, philosophy, culture, social and cultural activities, and other frontier branches of scientific knowledge. Ethno-cultural education just introduces the knowledge of native culture, folklore, social behavior, spiritual and moral values into the educational process. Furthermore, children will be interested in popular culture to create friendly relationship with people from different nationalities (Zakharova, 2010).

Ethnocultural education can involve a wide range of practices, including curriculum development, teacher training, and community engagement. Its goal is to create a more inclusive and culturally responsive learning environment that benefits all students. It is emphasized that the most significant contribution of ethno-educational experiences lies in the recognition and appreciation of the ethnic and cultural diversity of its students and communities, as a starting point for the development of new learning and for the affirmation of its identity; also, that life in the educational centers promotes intercultural relations of respect and fraternity in a local and subregional socio-geographical context, characterized by multiculturalism (UNESCO, 2008, pág. 8).



1.1.5.1 Ethno-cultural strategies

According to Valero et al. (2017), ethno-cultural strategies allow the creation and reproduction of knowledge in a collective and collaborative way, and through these continuous improvements, in pedagogical practice linked to the cultural environment (Cassiani et al., 2021). Ethno-cultural Strategies are practices that give life to traditions, cultivate, and preserve the culture of an ethnic group, in the way that the context provides a setting-source of learning. These practices open opportunities to interpret, understand, learn, and build the meaning of complex experiences, and the participants will be able to develop values and socialize and respect their history.

Learning strategies...a) are conscious, teachable, intentional, self-chosen, and self-regulated thoughts and actions for learning the target culture and language; b) have several interlocking purposes: improving performance on immediate tasks, developing specific skills, and improving autonomy and long-term proficiency; c) support cognitive, emotional (affective), social, motivational, and metastrategic regulation (e.g., planning, organizing, monitoring, and evaluating) of learning (Oxford, 2017b); and d) are flexibly and creatively combined into strategy clusters (strategies used simultaneously) and strategy chains (strategies used in sequence) to meet the learner's needs and fit the context and the task (Oxford & Gkonou, 2018).

Chamot (2018) suggests using different strategies instructions for a better result, due to the consideration student's different needs in culture, socioeconomic, personality, motivation, target language proficiency level and educational background.

1.1.5.2. Ethno-cultural strategies in English learning

When developing communicative skills “in order to truly communicate effectively, the students of a foreign language need both linguistic and intercultural competence” (Neff & Rucynski 2013, p. 13). Language is strongly intertwined with culture; certain expressions can be interpreted differently according to the cultural settings. It is important to develop intercultural competences to foster a clear and meaningful communication in a diversity of culture.



Although culture has been a part of language teaching for a long time, its position has changed over time. It is outlined four main reasons why culture has been and continues to be important in language learning. The first has to do with the learner's motivation, as familiarizing oneself with the nation where the target language is spoken, and its speakers may inspire learners. The second argument relates to language acquisition and communication skills; students who possess cultural knowledge are better able to converse and find resources in the target language. The third aspect is raising students' general knowledge since studying cultural subjects in English class will raise students' general knowledge and cognitive growth. The final aspect is intercultural competence, which includes understanding and learning about different cultures (Lund, 2014).

1.1.6. Communicative Language Teaching

The prevailing theoretical framework among educators currently is "communicative language teaching". There are two primary tenets of communicative language teaching: (1) The goal of second-language education is to develop learners' communicative competence (more so than formal accuracy), and (2) communication is both a goal and means for developing language (Saunders et al. , 2013, pág. 1). According to this viewpoint, learning a second language is a social process in which, like learning a first language, language evolves primarily as a result of meaningful and motivated engagement with people. The emphasis is primarily on language use than language knowledge.

Even if English is learned as a foreign language, the vision of English for communicative purposes is strong nowadays, and it is taken for instruction because it is not so important the knowledge about language, instead, it is better instructing students to use the language in their life, so they have the opportunity to access the global information, for exchanging in professional environments, academic, and professional contexts..

1.1.7 The College Horizons Program

The College Horizons program at the Pontificia Universidad Católica del Ecuador Esmeraldas Campus, was inaugurated on March 8th, 2022. In the IV edition, 85 students are benefited and received partial or full scholarships depending on their socioeconomic situation. For two and a half years the students receive classes, training, and workshops to



learn English, as well as participate in socio-cultural activities that emphasize the culture and customs of the American people.

This program is sponsored by the Embassy of the United States of America and implemented at PUCESE. This is the fourth consecutive edition of the program in Esmeraldas. The College Horizons program is designed to provide English language skills to outstanding young students of indigenous and Afro-Ecuadorian descent, of limited resources, who receive a full scholarship to cover their studies (Pontificia Universidad Católica del Ecuador Sede Esmeraldas, 2022).

1.2 Antecedents

Vasilyeva and Sinagstullin (2018) developed research in Russia entitled Regional and ethnocultural specifics for developing intercultural and lingua-cultural competences: the pedagogical strategy. This article was devoted to the realization of the ethnocultural component in the educational process of educational organizations in the Republic of Bashkortostan. They conclude that students need to develop intercultural competence not to lose their own culture and go beyond it, understanding language values takes part as a competence that increases the effectiveness of the pedagogical process. Implementing ethnocultural characteristics to the students' educational process open new ways for excellent results in learning as full intellectual, social, and moral development, and the development of pedagogical creativity to professional success.

Schenker and Munro (2016) developed a research entitled "... but you are not German." – Afro-German culture and literature in the German language classroom in 2016. They realized Afro-Germans have been a minority whose culture and literature have been included in German classes but marginally. The article advocates for incorporating Afro-German culture into German classes. It provides a concise overview of Afro-German history and proposes a sample class unit on Afro-German poetry. Additionally, the article presents an extensive list of Afro-German texts and texts about Afro-Germans in Germany, suitable for different proficiency levels in German. It aims to equip instructors with relevant background information and suggests diverse texts across various genres to facilitate the inclusion of Afro-German experiences in language learning.



Karam (2017) did an investigation in Iraq entitled Teaching Culture Strategies in EFL Classroom in which it was developed a bibliographic review, revealing that EFL teaching must work for better understanding of an insight of the native language culture as students can get the necessary linguistic, intellectual, and communicative skills to reflect about enhancing their society, present their culture in the target language and to express themselves. Then students can also appreciate both languages. It is important for teachers to include cultural components in EFL teaching to maximize students' learning.

Goryaevna, et al. (2019) worked in enhancing an Implementation of Ethno-Lingua Didactics Approach in The Teaching of a Foreign Language. They justified the loss of national language, customs, history and culture, and the necessity for implementing ethnocultural component for forming the intercultural competence. The methods used were analysis of the inclusion of regional cultural competences into German language teaching, an experiment to ensure the efficacy and the development of an electronic teaching guide with an ethnical component for developing the intercultural competence. As a result, the effectiveness of the didactic model of an electronic teaching guide called Holidays was experimentally in Kalmykia and Germany, for developing intercultural competence.

An investigation about Afro-Colombian Ethno-education: concepts, obstacles, patriarchy, and sexism, was carried out by Meneses (2016). Through an exhaustive bibliographic review, it was found that in the educational field there is a lack of clarity about the importance of ethnic and cultural diversity in the school, and therefore, that affects the possibility of the implementation of ethno-pedagogical processes. Then, as a solution to social problems such as racism, classism, and machismo, which mainly affect indigenous and Afro-Colombians as minorities, it is proposed to start making a change by implementing conscious ethno-education.

An investigation done by Ferrero (2015), entitled Ethno-Education in la Guajira, Colombia: Shaping Indigenous Subjectivities Within Modernity, Neoliberal Multiculturalism, and the Indigenous Struggle. It was developed ethnographic research in a Colombian Wayuu community. It determined that ethno-education for ethnic minorities as Wayuu ethnic is a relevant mechanism of resistance, based on their fight to preserve their



ethnic identity, seek self-determination, and gain the necessary knowledge to adapt to an intercultural context. As a result, ethno-education gave students the opportunity to draw their desires, decisions, meanings, and possibilities for their life. Also place challenges in which they struggle for self-determination under an unequal context.

A Research was carried out by Delgado, et al. (2016) about The Ethno-educational and Bilingual Processes of the Nasa Indigenous Students at the Angelina Gullumus High School and the Search of Cultural Identity through English Lessons. After observations, interview and documentary review, the results showed, subtractive bilingualism because ethno-educational processes lack reinforcement in both schools and society. Additionally, the study revealed that English instruction neglects the promotion of students' cultural identity. As a solution, the proposal suggests the introduction of an English booklet to enhance cultural identity through the English language.

Sánchez (2018) carried out an investigation about Ethno-Education and Intercultural Practices for Other Knowledge in la Guajira, Colombia. They demonstrate that the action of educating must be contextualized by the cultural field where it will be developed, with experience that allows the knowledge of their identities, inclusive dialogue, and respect for differences. All educational processes must be based on ethno-education with origin within the ethnic communities and with ancestral practices will help to learners' recognition of their identity. Also, they conclude that the objective of the intercultural school is to educate for good living and to the appropriation of cultural knowledge, practices, and world.

Vera (2017) published research entitled “Dinámicas de la negritud y africanidad, Construcciones de la Afrodescendencia en Ecuador”, where it was addressed the political, legislative and identity positioning of ethno-education and its place in the curriculum. She highlighted the condition of exclusion and marginalization of Afro-Ecuadorians, due to their social and racial properties, recognized the value of ethno-education in strengthening Afro-Ecuadorian identity, and promoted the committed collaboration of teachers and teacher directors as educational actors.

On the other hand Solís (2019) carried out an investigation entitled “Estrategias de enseñanza etnoeducativas en la recuperación de la identidad cultural del pueblo afro



ecuatoriano en la unidad educativa Valle del Chota” where it was investigated the recovery of the cultural identity of the Afro-Ecuadorian community, developing ethno-educational tactics in a student. It was found that although teachers maintain classic methodologies in education, they also transmit various of their own knowledge orally, in the form of rites, practices, classic medicinal points and coming from the collective memory of the ethnic groups, structured in an analysis strategy.

An investigation developed by Murillo in 2021 in Esmeraldas, Ecuador, about Local Culture and Context in English Language Teaching, it aimed at including local culture and context in English Language Teaching at Don Bosco School. It was used a survey in which revealed a lack in the inclusion of local culture and context situations in the English Language teaching-learning process. Through those techniques, it was determined that there is a lack of inclusion of local culture in the English teaching and learning process. Also, it was found that incorporating and blending the local context and culture into the educational environment relies on the views of both teachers and students. This approach, viewed as significant by them, enables them to embrace a global language identity through their cultural experiences, ultimately leading to successful learning outcomes.



CHAPTER II

MATERIALS AND METHODS

2.1 Context

This research was carried out in Esmeraldas, Ecuador, at “College Horizons IV” Program, located at the Pontificia Universidad Católica del Ecuador Sede Esmeraldas. The main sponsor of College Horizon Program is the Embassy of the United States. Therefore, it welcomes a variety of students with different origins, cultures, and high school institutions. Currently, this diverse group are cursing he B2 level in the morning or afternoon sessions, two courses per session.

2.2 Type of Investigation

The investigation followed a mixed approach, which according to Tegan (2023) it integrates aspects of both quantitative and qualitative research methodologies to address the author’s research inquiry. Utilizing mixed methods can offer a more comprehensive understanding compared to solely relying on either quantitative or qualitative approaches, as it incorporates the advantages of both methodologies. This research followed a mixed methodological approach, quantitative and qualitative since the data was collected based on numerical measurement, as well as the analysis, and interpretation of the evidence.



The scope was descriptive. This scope aims to define the attributes, qualities, and identities of individuals, collectives, communities, procedures, items, or any other subject under examination (Hernandez Sampieri, 2017). This research described the current student's English language level, also the perceptions of students about inclusion of afro-Ecuadorian content and the proposal of ethno-educative strategies based on afro-Ecuadorian content for decreasing students' distractions and weaknesses.

The research design employed in this study was non-experimental, meaning it did not involve deliberately manipulating independent variables to observe their impact on other variables (Hernández, et al., 2014).

2.3 Population and Sample

The population was made up of about 80 students at the Program College Horizons IV from different institutions and cultural origins. The sample was purposive and consisted of 28 students from two groups, one in the morning session and another in the afternoon session. The whole program presents most Afro-Ecuadorian students and shows interest for cultural aspects and contents.

2.4 Variables

Dependent Variable: English Language Teaching Learning Process.

Independent Variable: An Ethno-Educative strategy based on the Afro-Ecuadorian Culture and Values.

Operationalization of the Variables (Appendix 1)

2.5 Methods

Deductive-inductive

Deductive and inductive phases were done, this research analyzed and integrated the results. The findings from the deductive phase confirmed the initial theories or hypotheses,



while the findings from the inductive phase provided deeper context or additional perspectives. This integration helps provide a more comprehensive understanding of the research question.

Ethnographic

The ethnographic method was used to study and understand the culture, behavior, practices, and perspectives of a specific group of people or a community. Ethnography involves immersing the researcher in the natural setting of the subjects being studied, often over an extended period, to gain deep insights into their lives and experiences.

Analytical-synthetic method

The analysis method means to draw conclusions according to the causes of the effects and the synthesis allowed us to infer the effects of the causes. It means that this method deals with the relation between the problem and the consequences given (Ritchey, 1991).

Hermeneutical method

Hermeneutics is a method of interpretation in which some characteristics are found: It searches understanding rather than explanation, it also includes the location, the origin and the language that influence the interpretation, and the understanding and interpretation does not end because a meaning can have diverse opinions (Kinsella, 2006).

2.6. Techniques

The techniques used were a survey and a focus group.

For the survey, a questionnaire was used. It was applied to College Horizons' students virtually to be able to reach the specific objectives, in which it was necessary to know students' opinions about the inclusion of Ethno-Educative strategies based on Afro-Ecuadorian culture and values. Therefore, the focus group allowed as to know more deeply about students' interest in ethno-education, and why-when-how the Afro-Ecuadorian culture and values should be included. In addition, the bibliographic review built a theoretical framework to demonstrate the importance and relevance of ethno-education in the Afro-Ecuadorian culture.



2.7 Instruments

The survey was a questionnaire with 8 closed questions with 5 literals mainly following the Likert scale made up with google forms application. This survey gave some perspectives of college horizons 'students about Afro-Culture content and values must be included in Esmeraldas 'institutions. (Appendix 2)

The focus group was developed following a structured questions guide (Appendix 3).

2.8. Data processing

The data was processed and analyzed in the following way: the collected outcomes of the survey were processed automatically through google forms software, then the data were taken to table and figures presented using tables, figures and statistical charts with the tools provided of the excel software. The Excel software, commonly employed for such research tasks, was utilized for this purpose.



CHAPTER III

RESULTS

It was revealed (Table 1) that 37,71% of College Horizons 'students agreed with the fact that they knew in depth and detail Afro-Ecuadorian cultural knowledge, although 32,14% of students neither agreed nor disagreed.

Table 1

Student's Knowledge related to Afro-Ecuadorian culture

Students Knowledge related Afro-Ecuadorian culture			Statiscal Descriptive Summary	
Frequency Scale	Quantity	%	Media	20
Totally disagree	6	21,4	Standard deviation	14
Disagree	2	7,1		
Neither agree nor disagree	9	32,1		
Agree	10	35,7		
Totally agree	1	3,5		
TOTAL	28	100		

Source: Survey

Furthermore, we found that 60.71% of responders are mainly familiar with gastronomy, 25% are familiar with music (Table 2).

Table 2

Students' Afro-Ecuadorian familiar themes

Afro-Ecuadorian themes that students are most familiar with			Statiscal Descriptive Summary	
Frequency Scale	Quantity	%	Media	33
Gastronomy	17	60,7	Standard deviation	24
Music	7	25,0		
Communication	4	14,2		
TOTAL	28	100		

Source: Survey



In addition, it is shown (Table 3) that 39.29% of respondents think that in the educative institutions Afro-Ecuadorian culture is not considered, although, 28.57% have a neutral opinion.

Table 3

There is inclusion of Afro-Ecuadorian culture in Educational Institutions.

In educational institutions, there is an inclusion of Afro-Ecuadorian culture in the teaching of English		
Frequency Scale	Quantity	%
Totally disagree	1	3,5
Disagree	11	39,2
Neither agree nor disagree	8	28,5
Agree	1	3,5
Totally agree	7	25,0
TOTAL	28	100

<i>Statiscal Descriptive Summary</i>	
Media	20
Standard deviation	16

Source: Survey

In relation to the fact that Afro-Ecuadorian cultural themes could contribute to the English teaching-learning process (Table 4), the 39.29% of responders agree with that. In addition, the 28.57% neither agree nor disagree.

Table 4

Contribution of Afro-Ecuadorian cultural themes.

The inclusion of the Afro-cultural themes could contribute positively to the English language teaching and learning process.		
Frequency Scale	Quantity	%
Totally disagree	7	25,0
Disagree	1	3,5
Neither agree nor disagree	8	28,5
Agree	11	39,2
Totally agree	1	3,5
TOTAL	28	100

<i>Statiscal Descriptive Summary</i>	
Media	20
Standard deviation	16

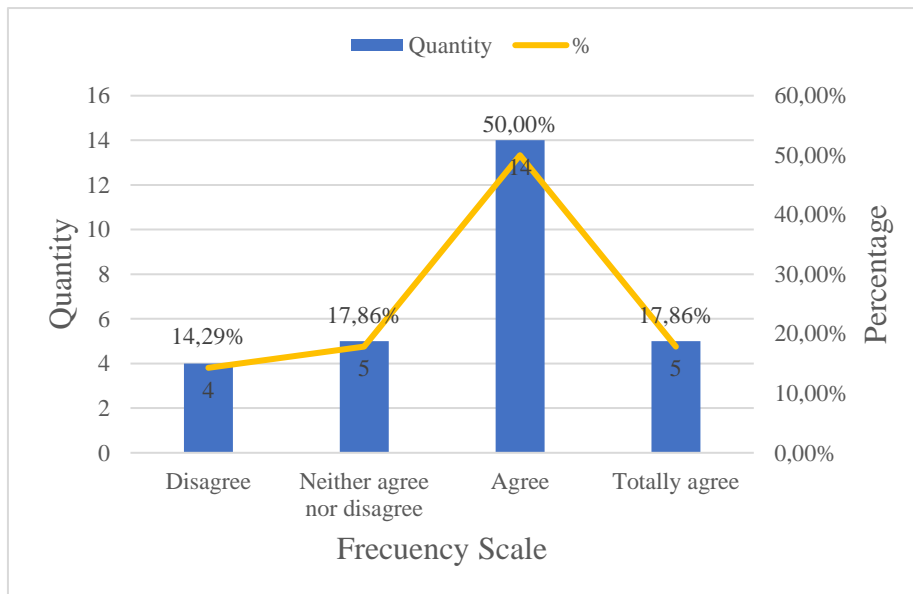
Source: Survey



Furthermore, the 50% of responders agree with the fact that they would like to include Afro-Ecuadorian content and values within their foreign language classes, 17.86% totally agree and 17.86% neither agree nor disagree. (Figure 1)

Figure 1

Afro-Ecuadorian cultural content and values inclusion in the foreign language classes.



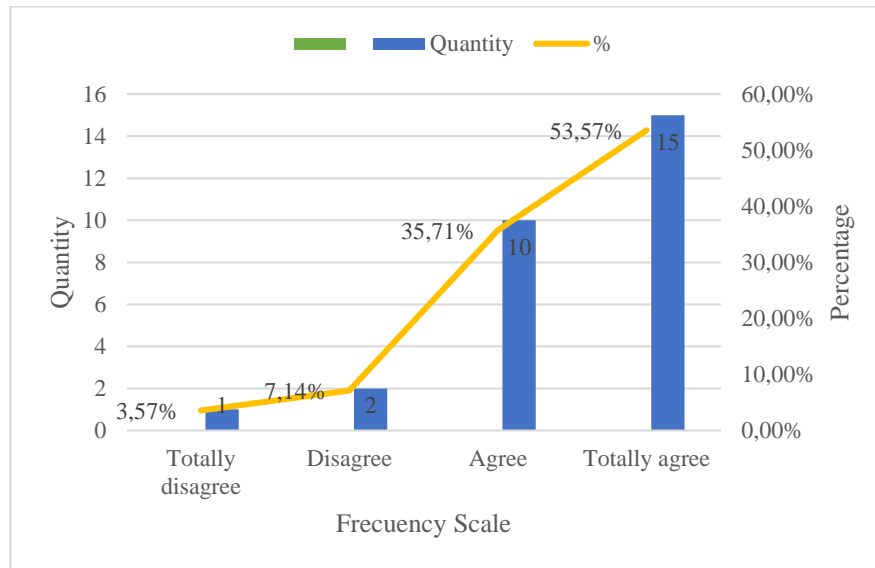
Source: Survey

In relation to the themes that responders would like to include in their foreign language classes (Figure 2), 39.29% indicated music, 35.71% selected history and 17.86% gastronomy.



Figure 2

Themes that students would like to include in their foreign language classes.

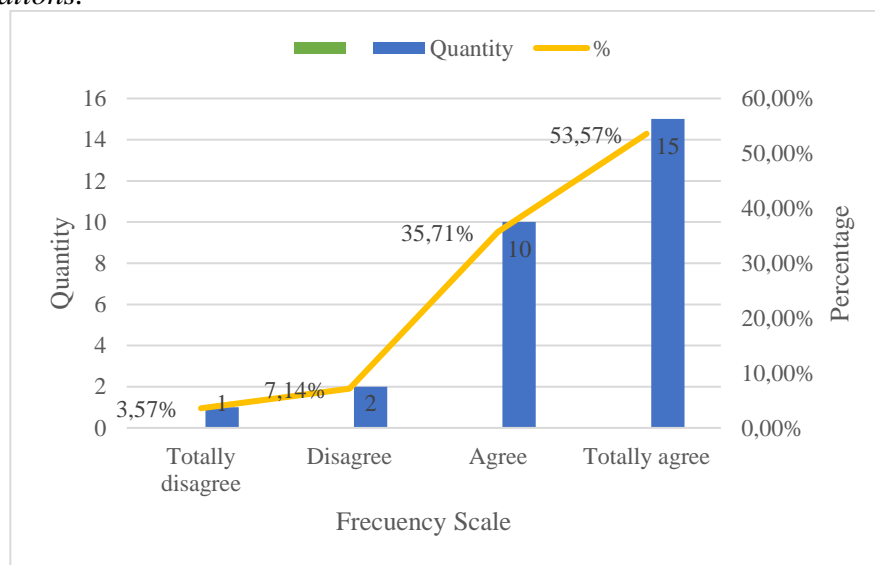


Source: Survey

About the importance of Afro-Ecuadorian culture important for learning and preservation for future generations (Figure 3), 53.57% of the responders indicated they totally agree with that fact, 35.71% indicated they agree and just 7.14% disagree.

Figure 3

The Afro-Ecuadorian culture is very important for learning and preservation for future generations.



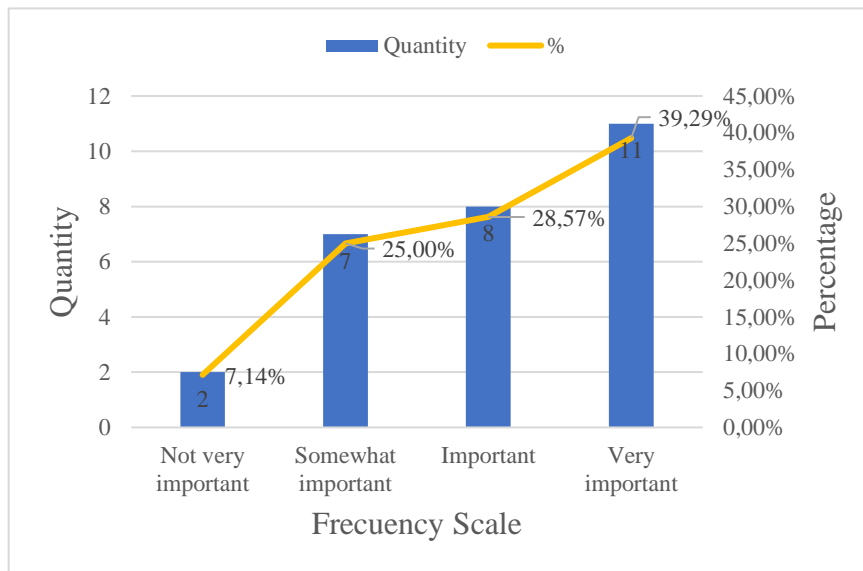
Source: Survey



Referring to the importance in the inclusion of elements of the Afro-Ecuadorian culture in the foreign language classes (Figure 4), 39.29% of responders said it is very important,

Figure 4

It is important to include elements of the Afro-Ecuadorian culture in your foreign language classes.



Source: Survey

Focus group results

28.57% said it is important and 25% indicated it is somewhat important.

Based on the focus group technique conducted with the participants from the morning session in the College Horizons program, valuable information and proposals focused on students' interests were collected. This was possible as participants responded openly and with interest regarding the topic of their own culture.

In response to the initial question, participants revealed a limited depth of knowledge regarding Afro culture. They identified factors such as the influence of technological advances, the loss of Afro-Ecuadorian culture, the appropriation of foreign cultures, and a lack of emphasis on their own culture in educational institutions as significant determinants.



Participants expressed unfamiliarity with Afro-Ecuadorian literature but exhibited greater familiarity and interest in music, attire, and cuisine.

The term "Ethno-Education" was unfamiliar to participants; however, they considered it is essential and expressed a desire for the inclusion of Afro-Ecuadorian cultural knowledge in their learning process. They believed this inclusion would help them appreciate their heritage and preserve their culture.

Participants also commented on the potential inclusion of ethno-educational strategies in their English language learning process. While some argued that intertwining these two knowledge domains might be complex, they acknowledged the potential benefits. On the contrary some others found it beneficial, including the ability to share their culture with the English-speaking world and learn cultural values. Some participants felt that learning Afro-Ecuadorian culture in English, including vocabulary, could be helpful. The majority indicated that Ethno-Educational strategies focused on Afro culture would enhance their English language communication skills, allowing them to use the language to discuss and spread awareness of their own culture globally. Consequently, all participants expressed a desire for their teachers to apply ethno-educational strategies specific to their culture.

Furthermore, participants believed that the inclusion of Afro-Ecuadorian topics in their English classes would enhance their motivation. They perceived that the use of an ethno-educational strategy would help them develop intercultural skills for coexistence and inclusion. Some suggested activities they would like to see included were an intercultural festival describing various important aspects, presentations on iconic Afro-Ecuadorian figures and writers, summaries of stories and legends, translation and analysis of Afro-Ecuadorian urban tales to improve vocabulary, teaching Afro folklore (such as marimba, bombo, and traditional dances) in English, dramatization of Afro-Ecuadorian legends in English, and personification of authors or historical figures from Afro culture.



**AN ETHNO-EDUCATIONAL STRATEGY BASED ON THE
AFRO-ECUADORIAN CULTURE TO IMPROVE THE ENGLISH
LANGUAGE TEACHING-LEARNING
INTRODUCTION**

The following Ethno-educational strategy is proposed for the partial inclusion of the Afro-Ecuadorian culture in English language teaching in Esmeraldas, in which students need to have ethno-educative opportunities for its preservation and the improvement of the learning process. As Esmeraldas city is made up mainly of Afro-Ecuadorian people, this strategy is presented with some important content about this community. Moreover, this tool can be useful for students that do not feel any interest in the English culture or language, because it can help them to feel connected through the representation in the Afro-Ecuadorian themes with the English language and its importance. Taking in consideration the results of the research, among the cultural manifestations that would motivate the students in the English classes are music, history, and gastronomy.

This strategy can be applied as extra activities, reinforcement, or within the annual planning when the topics can be related. The context in which it is apply will determine the content of each activity, although, these activities are flexible and adaptable to different context and ages. The strategy will has a basic structure, which is: objectives, preparation, development, and evaluation. And the methodology that is proposed to be implemented along with the proposals is communicative, since it is intended that the students communicate each topic or characteristic of their culture in the target language.

PART I. TRADITIONAL MUSIC

OBJECTIVES

GENERAL OBJECTIVE:

To improve students' English language learning through their traditional music.

SPECIFIC OBJECTIVES:



To motivate students for learning about the Afro-Ecuadorian music and musical instruments.

To use the topic of Afro-Ecuadorian music in communicative activities.

PREPARATION

ACTIVITY 1- INTRODUCTION TO MY MUSIC

The teacher will start through some audiovisual material in which it is aimed that students listen to different rhythms within traditional music as Agua Abajo, Andarele, Bambuco, Bunde, Mapalé, Arrullo, Chigualos, Alabaos and so on; this in order to brainstorm the different styles in Afro Ecuadorian music and the instruments used to perform it. Then teacher will encourage students to express what they feel or perceived about those styles in Afro-Ecuadorian music.

It will develop a collaborative work, the groups with a reasonable amount of students, they could be made up of 4 or 5 students. Each group must select a different traditional music style from a list provided by the teacher, then it must be developed research about: the context in which it is performed, in which event or cultural tradition, the principal instruments with their characteristics, and some historical or interesting facts founded. The results of the research will be condensed in a description of the details of the chosen music style.

DEVELOPMENT

Activity 2 – I KNOW ABOUT MY MUSIC

With the information obtained students will create a flyer summarizing the information and explore the traditional instruments to prepare a performance of the style chosen. At this point will be needed real traditional instruments to students have real contact with the material. They must divide the different information to have a presentation in the next activity.

EVALUATION

Activity 3 – MUSIC AND CULTURAL TRADITIONS



Students will describe and represent a cultural tradition event in which they must performance of a traditional musical group, in which on top of a track they must play an Afro Ecuadorian music style they have chosen. This activity is just to students feel motivating about trying in their own knowledge and abilities. Finally, they will describe relevant information about the style chosen, the instruments use, instruments 'materials and their utility. in case the traditional instruments are not available, they can develop handicrafts representative of the original instruments.

PART II. ABOUT MY HISTORY

OBJECTIVES

GENERAL OBJECTIVE:

To improve students' English language learning through their history.

SPECIFIC OBJECTIVES:

To motive students for learning about the Afro-Ecuadorian history.

To use the topic of Afro-Ecuadorian history in communicative activities.

To generate activeness and empowerment in students.

PREPARATION

ACTIVITY 1 – INTERVIEW

Students will contact a person who has knowledge of their ancestors' history and background. Students will ask questions to the selected interviewee about the doubts they have related with their culture origin, the activity can be developed in the target language but translating the question to the mother tongue of the interviewee. The information shared must be recorded or written in notes.

DEVELOPMENT

ACTIVITY 2 – PREPARATION FOR A REPRESENTATION



With the narratives obtained, the students will have a round table discussion in which they will share their data and will finalize a single, more accurate narrative, all of this in the target language. They will organize a play or dramatization, choosing their narrator and other characters. They will prepare costumes, scenery (they can be projected images) and musical effects. And then they will rehearse the play. As an important point, the play should have a message in which they reflect on the struggle of their people and the importance of knowing their history.

EVALUATION

ACTIVITY 3- THIS IS MY HISTORY

As a result of the other activities the students will represent their history to the teachers and the educational community with all the elements previously prepared as the costumes and scenery to raise awareness and appreciation of the Afro-Ecuadorian culture. It is seeking that students speak freely and get fun showing their creativity.

PART III. ELABORATION OF TYPICAL DISHES

OBJECTIVES

GENERAL OBJECTIVE:

To improve students' English language learning through their typical dishes.

SPECIFIC OBJECTIVES:

To motivate students for learning about the Afro-Ecuadorian typical cuisine.

To use the topic of Afro-Ecuadorian typical dishes in communicative activities.

To care and preserve student's cultural heritage.

PREPARATION

ACTIVITY 1- INTERVIEW



Students will form working groups and then choose a traditional dish. They will create questions in their mother tongue and interview their relatives about its preparation and what ingredients should be used. With the information collected they will create a handmade document in English as a recipe for their traditional dish in a very creative way.

DEVELOPMENT

ACTIVITY 2 – PREPARATION OF A TYPICAL DISH

The students, with the help of their parents, will make the dish at home, using their grandparents' recipe. During the preparation they should take pictures at each step and print the pictures to hang them on a poster. They also will prepare for an oral presentation about the preparation of the dish, the ingredients it has, and why they like that food.

EVALUATION

ACTIVITY 3 - FAIR OF TYPICAL DISHES

They will create a stand of their typical dish that will be visited by many students and teachers. Each stand must expose their dish in English and while demonstrating their process with the pictures taken. Finally, they will give the visitors a taste and a copy of the recipe, thus spreading the Afro-Ecuadorian culture through the English language.

At the end the teacher can collect all the recipes and make a recipe book that can be useful for next classes or groups or even foreign visitor who want to learn about Afro-Ecuadorian cuisine.

PART IV. MY TALES AND LEGENDS

OBJECTIVES

GENERAL OBJECTIVE:

To improve students' English language learning through their tales and legends.



SPECIFIC OBJECTIVES:

To motivate students for learning about the Afro-Ecuadorian tales and legends.

To use the topic of Afro-Ecuadorian tales and legends in communicative activities.

PREPARATION

ACTIVITY 1- INTERVIEW

Before the lesson, students will be provided with a sheet of paper with the questions guide to interview their grandparents about one tale they were told when they were children. Students can translate the questions and interview them in Spanish.

Questions:

Do you know any traditional tale from Esmeraldas?

Who used to storytelling you that tale?

Do you know the author of the tale?

Could you relate me the tale?

Did you like the tale when you were a child? Why?

DEVELOPMENT

ACTIVITY 2 – TRANSCRIPTION OF A TALE INTO ENGLISH

Then with the help of the teacher and a dictionary, students are going to translate the story to the English. If the tale is long, they must sum up to 700 words.

After, students are going to analyze the tale and identify the cultural values present there, and they will create a short description of the tale including an introduction to the tale, the author's name, the interviewee's name, the tale, and finally a reflection of the cultural values presented and what is the importance of the afro-Ecuadorian tales.

EVALUATION

ACTIVITY 3 – NARRATIVE OF THE TALES



The students will collect all the stories in a book, which they will promote and present to the educational community. The book will have Afro-Ecuadorian stories and legends in Spanish with their respective English translation, a description and reflection about Afro-Ecuadorian tales. In class students will share the important information about the tale and them with their own words narrate their tale to the whole class.

CHAPTER IV

DISCUSSION

When determining College Horizons IV program students' Knowledge about Afro-Ecuadorian culture, it was revealed a similar percentage of students who agreed (37,71%) with the students who were neutral (32,14%). It is interpreted as they have a limited depth of knowledge regarding Afro culture, and some of them were not sure about the level of knowledge they have, which was also corroborated with the focal group. It was also identified that one of the most concrete causes that affect them is the no inclusion of the Afro-Ecuadorian culture in the educational institutions, affirmed in the two instruments applied. This leads to the conclusion, that students do not experiment opportunities in which they perceive and share their culture as an important element. As it, in Meneses (2016) and Murillo (2021) is identifying a lack of clarity about the importance of cultural inclusion in the schools, which is observed in the lack of inclusion of local culture in the educational process. Both affirm that affects to the educational process of minorities.

The lack of knowledge of Afro-Ecuadorian culture caused by the lack of opportunities of inclusion of the local culture are translated, in a longer period, to loss and no preservation of the culture of this ethnic group. This happens also in Goryaevna and others (2019), which perceive the loss of the culture, customs, history, and national languages.



In the analysis of the level of importance in College Horizons IV program, referring the Afro-Ecuadorian preservation, the majority of answer were positive (53.57%) meanwhile in the survey as in the focal group. In despite of its importance, students expressed they consider there is a loss of the culture, and it is not taken into consideration is educational institutions, either in the English language classes. Therefore, they realize and express the need of real inclusion of Afro-Ecuadorian culture in their process of integral education. It is inferred they care about the importance of the inclusion of their own culture but in their educational context there is not enough care about that. As presented also in the antecedent of Murillo (2021) in which it is found that in Esmeralda's city there is a lack of inclusion of local culture in the English teaching and learning process.

Most of students express a desire of obtaining a learning process in which is included Afro-Ecuadorian cultural knowledge to help them in many things. It was shared that it will help them to be motivated, develop intercultural skills, and enhance their English language communication skills allowing them to use the language to discuss and spread awareness of their own culture globally. Vygotsky (1978) in his Cultural-Historical theory highlight the importance of culture and social interrelation in the development of learning. In the immersion of certain cultural characteristics is where some mental skills are developed as the organization of thoughts through the language use.

This is aligned what sustained Ferrero (2015) and Karam (2017), in which express that Ethno-Education fight to preserve the ethnic identity, gain cultural knowledge, develop intercultural competences, as well as linguistic, intellectual, and communicative skills.

In the design of the Ethno-Educative strategies based on Afro-Ecuadorian cultural content for Esmeraldas's context, it has been known some



activities that students would like to have in their foreign language classes. Some suggested activities they would like to see included were an intercultural festival describing various important aspects, presentations on iconic Afro-Ecuadorian figures and writers, summaries of stories and legends, translation and analysis of Afro-Ecuadorian urban tales to improve vocabulary, teaching Afro folklore (such as marimba, bombo, and traditional dances) in English, dramatization of Afro-Ecuadorian legends in English, and personification of authors or historical figures from Afro culture. Those ideas were design in the proposal of Ethno-Educative strategies based on the Afro-Ecuadorian people in which the activities follow a structure of preparation, development, and results. These strategies comes as alternatives to give students a zone of proximal development in which is involve problem-solving activities that must be applied under a good guidance as suggested in Vygotsky (1978). It was design under a communicative approach presented in Saunders(2013) with the aim of improve communicative skills through activities of interrelation in the target language since it is a great difficulty found in Esmeralda's context. Furthermore, the proposal aims to motivate students, engage them in the English class, generate active and participatory students, develop intercultural and social skills, cause appreciation and identification with their own culture and preserve Afro-Ecuadorian culture. In Sánchez (2018) and Delgado, Gómez y Liz (2016) study defended the importance of the reinforcement of the mother tongue culture to promote cultural identity through an English booklet.

This was successfully reached in Vasilyeva and Sinagstullin (2018) research, in which the inclusion of Ethno-Education increased effectiveness of the pedagogical process studied. As the main it was sought with the design of the strategy to impact in the preservation and care of the Afro-Ecuadorian education for educational uses principally for English classes. As in Solís (2019) in which the development of Ethno-Educational tactics was an



important fact to the preservation of the Afro-Ecuadorian culture and to enhance cultural identity of students. As well, Sánchez (2018) agree with the idea of educating for the recognition and valorization of the cultural identity.

CHAPTER V

CONCLUSIONS

It was possible in this research to discover significant findings and knowledge. Regarding the level of knowledge of Afro-Ecuadorian culture among students in the College Horizons IV program. Their knowledge about Afro-Ecuadorian culture was uncertain, indicating a lack of deep and detailed understanding. The survey results, supported by the focal group findings, highlighted the limited depth of knowledge across various aspects of Afro-Ecuadorian culture, including lifestyle, music, gastronomy, history, legends, and literature.

Another major finding identified was the absence of Afro-Ecuadorian culture in educational institutions. This lack of inclusion was perceived by students as a significant barrier to gain a comprehensive understanding of their own culture. Additionally, technological advances and exposure to foreign language cultures were recognized as factors influencing the students' limited knowledge of Afro-Ecuadorian culture.



The study also went deeper into the students' attitudes towards the preservation of Afro-Ecuadorian culture and its importance. Most of respondents expressed agreement on the importance of preserving their culture, expressing a desire for greater inclusion of their culture in their educational experience and mostly in their English classes. It was successfully obtained that the students voiced cares about the loss of their cultural heritage, especially in the context of English language classes, where the integration of Afro-Ecuadorian content is notably lacking.

They emphasized the need for the inclusion of Afro-Ecuadorian cultural knowledge in their education, recognizing its potential to enhance their communication skills, develop intercultural competences, and preserve their cultural identity. This finding aligns with previous research supporting the idea that Ethno-Education contributes to linguistic, intellectual, and communicative skills development while preserving cultural identity.

Students proposed various activities, such as intercultural festivals, presentations on Afro-Ecuadorian personalities, translation and analysis of urban tales, and dramatizations of legends. These ideas were integrated into a proposed set of ethno-educative strategies, emphasizing a communicative approach to enhance language skills while fostering cultural appreciation and identity. In this sense this study sought to implement Ethno-Education to bridge the knowledge gap, preserve cultural heritage, and motivate students in the learning process with a proposal of Ethno-Educative strategies that provide practical Afro-Ecuadorian cultural integrative activities culture into foreign language classes, promoting a holistic and culturally inclusive educational experience for College Horizons IV program students in Esmeraldas.



CHAPTER VI

RECOMMENDATIONS

- Continued research is needed in all the educational institution to explore the specific ways in which Afro-Ecuadorian culture and values can be effectively integrated into English language teaching and learning materials, curriculum, and pedagogy.
- Educators should seek opportunities to engage with community members as collaborators, consultants, and guest speakers, and to involve learners in meaningful cultural experience.
- Promotion of Afro-Ecuadorian culture into teaching and learning in educational institutions is essential to reach an integral development of students.



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APENDIX 1

Operationalization of the variables

Objective: To propose ethno-cultural strategies based in Afro-Ecuadorian culture and values to improve English

Language Learning in College Horizons IV Program.

Objectives	Variables	Conceptual definition	Operational definition	Dimensions	Indicators	Techniques	Item	core
<p>To determine College Horizons IV program students' Knowledge about Afro-Ecuadorian culture.</p> <p>To analyze the level of importance in College Horizons IV program students referring the Afro-Ecuadorian preservation.</p> <p>To design ethno-educative strategies based on Afro-Ecuadorian activities for Esmeraldas's context.</p>	<p>DEPENDENT</p> <p>English Language Teaching and Learning Process.</p> <p>INDEPENDENT</p> <p>Ethno-Educative strategy based on the Afro-Ecuadorian Culture and Values.</p>	<p>English language learning nowadays is the result of meaningful and motivated interaction with others focusing on language in practice instead of in knowledge.</p> <p>Set of techniques or activities in which is included ethics content as possible alternative for English language learning effective process.</p>	<p>English language learning will be measured through self-assessment in communicative competences taking into consideration the four main skills through the application of a survey.</p> <p>The strategies will be planned, created and adapted considering previous studies results and cultural learning strategies techniques.</p>	<p>Listening</p> <p>Speaking</p> <p>Writing</p> <p>Reading</p> <p>Aesthetic</p> <p>Sociolinguistic</p>	<p>Listening comprehension</p> <p>Free talk</p> <p>Write sentences or paragraphs.</p> <p>Reading Comprehension</p> <p>Cinema</p> <p>Literatura</p> <p>Music</p> <p>Media</p> <p>Social paralinguistic skills</p> <p>language teaching</p>	<p>Survey</p> <p>Focus group</p>		



APENDIX 2

SURVEY FOR COLLEGE HORIZONS STUDENTS

OBJECTIVES:

To determine College Horizons IV program students' Knowledge about Afro-Ecuadorian culture.

To analyze the level of importance College Horizons IV program students referring the Afro-Ecuadorian preservation.

This survey has investigative purposes, and the responses must be anonymous. Please answer sincerely about your own experience. Thanks a lot.

1. Do you consider that you know in depth and detail the knowledge related to the Afro-Ecuadorian culture? (¿Considera usted que conoce con profundidad y detalle los conocimientos relacionados a la cultura Afroecuatoriana?)

Totally disagree

Disagree

Neither agree nor disagree

Agree

Totally agree

2. Which themes of the Afro-Ecuadorian culture are you most familiar with? (¿Con qué ramas de la cultura afroecuatoriana se encuentra más familiarizado?)

History

Gastronomy

Music

Values

Communication



3. Do you think that the Afro-Ecuadorian culture is considered in the teaching of the English language in the educative institutions? (¿Cree que la cultura Afroecuatoriana es tomada en cuenta en la enseñanza del idioma inglés en las instituciones educativas?)

Strongly disagree

Disagree

Neither agree nor disagree

Agree

Strongly agree

4. Do you think that the inclusion of the Afro-cultural themes could contribute positively to the English language teaching and learning process? (¿Cree que la inclusión de temas de la cultura Afroecuatoriana podría aportar positivamente en el proceso de enseñanza y aprendizaje del idioma inglés?)

Strongly Disagree

Disagree

Neither agree nor disagree

Agree

Strongly agree

5. Would you like the Afro-Ecuadorian cultural content and values to be included in your foreign language classes? (¿Le gustaría que se incluyan contenidos y valores culturales Afroecuatorianos en sus clases de lengua extranjera?)

Strongly Disagree

Disagree

Neither agree nor disagree

Agree



Strongly agree

6. What topics of the Afro-Ecuadorian culture would you like to include in your foreign language classes? (¿Cuáles temas de la cultura afroecuatoriana le gustaría incluir en sus clases de lengua extranjera?)

History

Gastronomy

Music

Values

Communication

7. Do you think that the Afro-Ecuadorian culture is very important for learning and preservation for future generations? (¿Cree que la cultura Afroecuatoriana es muy importante en el aprendizaje y para su preservación para futuras generaciones?)

Strongly Disagree

Disagree

Neither agree nor disagree

Agree

Strongly agree

8. How important is it to you to include elements of the Afro-Ecuadorian culture in your foreign language classes? (¿Cuán importante es para usted que se incluyan elementos de la cultura afroecuatoriana en sus clases de lengua extranjera?)

Not important

Not very important

Somewhat important

Important



__Very important

APENDIX 3

FOCAL GROUP INSTRUMENT

- Do you consider that you know in depth and detail the knowledge related to Afro-Ecuadorian culture? Why?
- With what knowledge of your culture do you feel most familiar?
- Do you know about Ethno-education? What do you know?
- Do you think it is important to include knowledge and values of Afro-Ecuadorian culture (ethno-education) in your learning process? Why?
- Would you like more Afro-cultural content to be taken into account in the learning process?
- Do you think that the inclusion of ethno-educational strategies would benefit your English language learning process? How?
- Do you think that dealing with topics such as music or gastronomy (ethnoeducation) in English classes would motivate you?
- Do you think that including ethnoeducational strategies in your learning process would help you develop intercultural skills of coexistence and inclusion?
- Do you think that including ethnoeducational strategies in English classes would help you improve your communication skills?
- Would you like the teacher to apply ethno-educational strategies focused on Afro culture?
- What kind of activities would you like to apply in relation to ethno-education?



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