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TEMA

**STRATEGIES TO INTRODUCE ECUADORIAN MONTUBIAN CULTURE
THROUGH TASK-BASED TEACHING FOR A2 UNDERGRADUATE LEARNERS**

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DEDICATION

This methodological proposal is dedicated to my parents for their example of perseverance in the face of adversity and their unconditional support at all times, especially during my undergraduate and graduate education. To my siblings, who are the people that inspire me to be an exemplary professional and a good human being every day, and who have been my strength in achieving the goals I have set in life. Finally, this research is also dedicated to the friendships forged during this master's program, the tutor, and the participants who were an indispensable part of the completion of this final work.

Roberto David Alarcón Rodas

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Roberto David Alarcón Rodas

ABSTRACT

This methodological proposal implemented strategies to introduce Ecuadorian Montubian culture into the English language curriculum for A2 undergraduate learners at the University of Guayaquil through Task-Based Teaching. It addressed the challenge of incorporating cultural identity, which was largely missing from educational materials, thereby hindering the effective implementation of the Communicative Approach. The research aimed to bridge this gap by proposing a system of complementary resources based on Task-Based Language Teaching (TBLT), focusing on enhancing cultural understanding and language proficiency through the inclusion of Montubian heritage in language tasks. Conducted within the Faculty of Administration, the study employed a mixed-methods approach, including a quasi-experimental design, surveys, semi-structured interviews, pre- and post-tests, and focus groups. It involved 127 A2 students, with a subset of Montubian-identifying students providing valuable insights into their cultural practices. The results demonstrated that TBLT significantly improved students' language skills, cultural knowledge, and intercultural awareness. Interactive tasks centered around Montubian culture, such as gastronomy, music, and dance, were particularly effective in engaging students and enhancing their learning experience. The study concluded that integrating Montubian culture into the curriculum successfully bridged the cultural and language gap. However, further refinement and broader testing of the resources are needed to ensure their effectiveness. The proposal for integrating Montubian culture through TBLT on the Moodle platform showed significant educational benefits but also highlighted challenges such as limited participation and technical issues. Future research should focus on refining these materials and expanding their application to improve educational outcomes and address these challenges more effectively.

Keywords: Cultural identity, Teaching strategies, Second language instruction, cultural diversity, intercultural education

RESUMEN

Esta propuesta metodológica implementó estrategias para presentar la cultura montubia ecuatoriana en el currículo de inglés para estudiantes de nivel A2 en la Universidad de Guayaquil mediante la Enseñanza Basada en Tareas (TBLT). Se abordó el desafío de integrar una identidad cultural, que había estado en gran medida ausente en los materiales educativos, obstaculizando la implementación efectiva del Enfoque Comunicativo. La investigación buscó cerrar esta brecha con un sistema de recursos complementarios basados en TBLT, con el objetivo de mejorar la comprensión cultural y la competencia lingüística mediante la inclusión del patrimonio montubio en las tareas de aprendizaje. El estudio, realizado en la Facultad de Administración, empleó un enfoque de métodos mixtos que incluyó diseño cuasi-experimental, encuestas, entrevistas semi-estructuradas, pruebas previas y posteriores, y grupos focales. Participaron 127 estudiantes de nivel A2, incluyendo un subconjunto de montubios que ofreció valiosas perspectivas sobre sus prácticas culturales. Los resultados mostraron que TBLT mejoró significativamente las habilidades lingüísticas, el conocimiento cultural y la conciencia intercultural. Las tareas interactivas centradas en la cultura montubia, como la gastronomía, la música y la danza, fueron especialmente efectivas para involucrar a los estudiantes. El estudio concluyó que la integración de la cultura montubia en el currículo cerró con éxito la brecha cultural y lingüística, aunque se necesita mayor refinación y pruebas más amplias para asegurar su efectividad. La propuesta en la plataforma Moodle mostró beneficios educativos significativos, pero también reveló desafíos como la participación limitada y problemas técnicos. La investigación futura debe centrarse en mejorar estos materiales y ampliar su aplicación para mejorar los resultados educativos y abordar estos desafíos de manera más efectiva.

Palabras clave: Identidad cultural, Estrategia de enseñanza, Enseñanza de una lengua extranjera, Diversidad cultural, Educación intercultural.

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Introduction

In language learning, including culture is essential to preserve a country's identity and to ensure that learners are exposed to cultural diversity within their educational context. Ecuador's Constitution recognizes its diverse population, promoting inclusive development by emphasizing cultural diversity and social inclusion (Felicio, 2020). Ecuador is home to a diverse range of cultures, including the Montubian culture, identified by its language, customs, and traditions. Within educational institutions, language learners should be exposed to this culture because it enhances language skills and fosters a deeper connection to Ecuadorian society. Jackson (2022) notes that Task-Based Teaching is effective for language learning but requires local adaptation. This approach balances teacher and student perspectives, fostering a deeper connection to Montubian heritage and real-life situations. However, at the University of Guayaquil, some students prefer to identify more closely with their national reality, often identifying as "mestizo." According to Felicio (2020), the 2010 national census reported that 7% of the Ecuadorian population self-identified as Indigenous, 7.1% as Afro-descendant, 7.4% as Montubian, 72% as Mestizo, 6.1% as White, and 0.4% as other. The 2022 Census revealed shifts in these demographics, with the Indigenous population increasing to 7.7%, Afro-descendants decreasing to 4.8%, Montubians rising slightly to 7.7%, Mestizos increasing significantly to 77.5%, Whites decreasing to 2.2%, and those identifying as "other" dropping to 0.1% (Censo Ecuador, 2022). Despite these demographic changes, the curriculum at the University of Guayaquil does not fully reflect the country's cultural diversity, particularly in intercultural education within English modules. Compounding this issue, the Counseling Department lacks records of students enrolled based on cultural identity, maintaining only data on enrollment by academic period and gender in 2022. This absence of data hinders the ability to tailor educational content to reflect the diverse cultural backgrounds of the student body. The teaching of intercultural education and English as a Foreign Language at the University of Guayaquil does not sufficiently address Ecuador's cultural variety. English modules are offered across all faculties, with most students entering at A1 or A2 proficiency levels. However, these modules lack significant integration of Ecuadorian cultural elements, such as Montubian culture, leaving students disconnected from their own identities. For many, particularly those identifying as "mestizo," the foreign-focused content in these English courses creates a sense of disconnection from their national reality. This gap is worsened by a teaching approach that emphasizes isolated grammar and vocabulary rather than fostering communicative competence and cultural awareness through task-based, interactive learning.

The structure of the English program at the University of Guayaquil follows a modular format revised in 2022, with students progressing through four proficiency levels. Modules 1 and 2 cover A2 content and are delivered through a Flipped Classroom model, incorporating online platforms like English Discoveries. While this approach aims to modernize language instruction, several challenges persist due to the short module duration (8 weeks) and large class sizes (45-60 students), limiting opportunities for in-depth language development. Most students, particularly from public high schools, come from low to medium-low socio-economic backgrounds and enter the program with limited English proficiency, typically at the A1 or A2 level. This is largely due to the inadequate quality of English instruction in Ecuadorian public schools. In contrast, students primarily from private high schools or language academies, begin the program with B1 or B2 proficiency. Furthermore, these are mixed classrooms with foreign students, mostly from Venezuela, alongside students from various cities across Ecuador, especially with the shift to online classes. These factors present further complexity in achieving the program's learning objectives within the compressed timeframe.

From the perspective of teachers, these challenges highlight broader issues in language education, where cultural identity is often overlooked in favor of grammar and vocabulary. At the University of Guayaquil, the English curriculum continues to prioritize these areas over more interactive, task-based learning methods, limiting students' ability to engage with the language in meaningful ways. This imbalance hinders students' development of productive skills, particularly writing and speaking, as lesson plans emphasize rote exercises and memorization over critical thinking and communicative activities. Moreover, the lack of integration of Ecuadorian cultural elements, especially Montubian culture, leaves students feeling disconnected from the material, which often revolves around foreign contexts rather than local ones. As a result, students excel in receptive skills like reading and listening but struggle with productive skills due to limited opportunities for authentic language use. This disconnect points to the need for a more culturally relevant and communicative approach, such as Task-Based Language Teaching, to bridge the gap between language proficiency and cultural identity.

To address this gap, educators can adopt a task-based teaching approach that integrates cultural identity and language learning. As Jackson (2022) points out, the goal of Task-Based Teaching is to transform classrooms whether face-to-face or virtual into environments that encourage rich, meaningful input and foster collaborative interaction. By embracing task-based learning and incorporating Ecuadorian cultural elements, educators can offer students an educational

experience that enhances not only their language proficiency but also their personal and cultural engagement. However, at the University of Guayaquil, despite the use of the Flipped Classroom model, the short modules and large class sizes continue to limit the potential for cultural and communicative engagement. This research focuses on addressing the lack of cultural integration within the English language modules at the University of Guayaquil, particularly in relation to Montubian culture.

Introducing the statement of the problem, English as a second language acquisition for A2 undergraduate students in Ecuadorian public education should not only focus on English language proficiency but also integrates some elements of Ecuadorian Montubian culture into lessons to create a more engaging, meaningful and awareness classroom environment. Despite this need, there is a permanent absence of the Montubian culture in the materials written for use in Ecuadorian settings; therefore, this lack of visibility impedes the successful implementation of the Communicative Approach and its connection with the goal of cultural integration. Consequently, the research question of this proposal is: How can Task-Based Language Teaching effectively integrate Ecuadorian Montubian culture in the English language program offered to A2 undergraduate learners at the University of Guayaquil?

This proposal of “Strategies to Introduce Ecuadorian Montubian Culture through Task-Based Teaching for A2 Undergraduate Learners” is explicitly framed within the established research lines of pedagogy, didactics, and management of education, as well as with the research topics pedagogical innovations, both established by Universidad Bolivariana del Ecuador. This proposal aligns with the field of pedagogy by focusing on the design and implementation of effective teaching strategies. It seeks to explore and develop pedagogical methods that facilitate the introduction of Ecuadorian Montubian culture to A2 undergraduate learners of English. Didactics is also related to this proposal because it deals with the practical aspect of teaching. This does not only delve into what to teach Ecuadorian Montubian culture and language but also how to teach it effectively through Task-Based Teaching. Finally, this proposal seeks to introduce an innovative approach to language teaching by integrating cultural content into lessons. The use of Task-Based Language Teaching methods is itself an innovative pedagogical approach.

The object of this research comprises the strategies to introduce the Ecuadorian Montubian Culture through Task-Based Teaching for A2 Undergraduate Learners.

The aim of this research is to propose a system of complementary resources based on Task-Based Language Teaching (TBLT) to introduce the Ecuadorian Montubian Culture in A2

undergraduate learners.

The specific research objectives of this proposal are:

- To describe the relevance of the Ecuadorian Montubian Culture in the Ecuadorian identity.
- To diagnose the current situation regarding the introduction of the Ecuadorian Montubian Culture into the English language classroom.
- To design the components that will integrate the strategies to introduce Ecuadorian Montubian Culture through Task-Based Language Teaching for A2 Undergraduate learners.

Regarding variables of this research, on the one hand, Ecuadorian Montubian Culture is the independent variable. On the other hand, the dependent variable is A2 undergraduate learners. This research will employ a mixed-method approach to determine the effectiveness of Task-Based Teaching in enhancing cultural understanding, language proficiency, and the significance of cultural identity among A2 undergraduate learners. This approach to research allows the researcher to build on the relationship and strength that exists between quantitative and qualitative research approaches. In this proposal, the first stage will be to know the number of students who identify as Montubian people.

This quantitative research will be carried out through a survey asking 2 questions. The first question will be with multiple choices about cultural identity, and if they choose the option “others”, they must write their answers. The second stage will be an interview only to the students who identified as Montubian people; this stage will be done before A2 English level pre-test. This interview is classified by variable and dimensions. There will be 4 questions in each dimension of the independent variable. The independent variable has two dimensions whereas the dependent variable only has one dimension. This dimension will have two questions. This qualitative research will be done with a minimum of 2 and a maximum of 4 students. The third stage, A2 English level pre-post tests, will be carried out to those students who identified as Montubian people on Moodle platform to measure the impact of the knowledge acquired about Montubian culture, as well as their English proficiency. Finally, the fourth stage, in this qualitative research, a focus group will be done, asking 2 questions by each variable and dimension to the students who identified as Montubian people. Each variable has one dimension. This stage will be done after A2 English level post-tests.

For the quantitative phase of the research, the primary instrument will be a structured survey

designed to gather data on the cultural identity of A2 undergraduate learners, with a specific focus on those identified as Montubian people. The survey will consist of multiple-choice questions to quantify the distribution of cultural identities within the sample. In cases where respondents select the "others" option, an open-ended question will prompt them to provide detailed responses with the purpose of identifying other national and foreign cultural identities not specifically mentioned in Censo Ecuador 2022. This quantitative instrument aims to establish a basic understanding of the cultural backgrounds of A2 undergraduate students.

In the qualitative phase, a semi-structured interview will serve as the primary instrument for exploring the experiences and perspectives of A2 undergraduate learners who identify as Montubian. This qualitative instrument will be deployed prior to the A2 English level pre-test and will comprise four open-ended questions by each dimension in the independent variable. The independent variable has two dimensions. The dependent variable has one dimension which will have two open-ended questions. These questions will be designed to elicit in-depth responses about their cultural background, experiences, and perceptions. The interview, with a targeted sample size of a minimum of two and a maximum of four students, will provide rich, context-specific insights into the cultural nuances and challenges faced by Montubian individuals within the learning context. This qualitative approach aims to complement the quantitative data by offering a detailed understanding of the cultural dynamics at play among the targeted subgroups.

Within this research, the main beneficiaries of this research are A2 English proficiency learners enrolled in English Module 2 at the Faculty of Administration, University of Guayaquil. Each course comprises approximately 45-60 students, mostly aged between 18 and 25. Of these students, a small number identified as Montubian people through the survey. The inclusion of Montubian cultural content in English instruction aims to support these students by creating a more culturally relevant and engaging learning environment. Moreover, the approach benefits the entire class by fostering intercultural understanding and allowing students to compare and contrast cultural perspectives, which contributes to their overall language acquisition and cultural competence.

This research was conducted at the University of Guayaquil, the largest and oldest public university in Guayaquil, with one of the highest student populations in Ecuador. The university's main campus is located at Cdla. Universitaria, Av. Delta S/N and Av. Kennedy. In addition to its main campus, it has six university extensions in various parts of the country and

comprises eighteen faculties. Each faculty has its own Department of English, overseen by the Academic Vice-Rectorate, which is responsible for the English programs. The focus of this study is on integrating Ecuadorian Montubian culture into English language instruction within this extensive academic framework.

On September 19, 2022, the University of Guayaquil replaced the “LEAP: Learn English and Progress” program with the “Modular English Plan UG 2022,” reducing the number of modules from seven to four. This new system applies to all faculties, allowing students to enroll in these English modules during regular or extraordinary registrations. The first two modules cover A2 English proficiency content, with each module lasting 8 weeks and requiring 4 hours of instruction per week. The program uses a Flipped Classroom model that integrates online and face-to-face learning. Despite this modern approach, the curriculum still lacks a strong focus on cultural identity, particularly Montubian culture, which leaves students concentrating more on passing the course than fully engaging with content that reflects their cultural realities.

In terms of the English staff, there are currently 18 English teachers. Few hold a C1 English competence level; most have B2 proficiency. These teachers are also involved in various administrative duties alongside their teaching hours. This proposal aims to provide diverse Montubian-centered teaching resources adaptable to other cultures, enhancing lesson plans and the overall teaching experience. Incorporating Montubian culture promotes cultural sensitivity among teachers, fostering a more inclusive learning environment, and can lead to increased student engagement, making the learning experience more enjoyable and effective.

According to “Guía Metodológica del Plan Modular de Inglés UG”, in the section of “how to implement Flipped Learning in English language teaching?”, a flipped lesson plan includes pre-class and in-class activities. Pre-class activities refer to self-study, watching instructional videos, and preparation, setting the stage for in-class activities. Teachers gather insights into students’ challenges and misconceptions through online quizzes or discussion forums before class. This approach, known as “Just-in-Time Teaching (JITT)”, enables tailored in class activities to address specific needs.

In the in-class phase, students apply their learning, participate in discussions, and build on existing knowledge. Activities encourage extensive speaking and the use of the target language in various situations. The University of Guayaquil employs the English platform English Discoveries, along with synchronous classes on Zoom and asynchronous classes on Moodle (Universidad de Guayaquil, 2023).

This methodological proposal has significant practical implications for language teachers, curriculum developers, researchers, and A2 undergraduate learners. By integrating Montubian culture into language learning, it enhances cultural understanding, language proficiency, and cultural identity. This approach offers valuable insights and innovative teaching strategies, fostering a deeper connection to Ecuadorian culture. Teachers can adopt effective methods for teaching culture and language simultaneously, curriculum developers can enhance educational resources with Montubian culture content, and researchers gain a better understanding of this integrated approach. Learners benefit from a more engaging and meaningful classroom environment, acquiring skills beyond language proficiency to embrace their cultural heritage. This proposal is essential on a professional level, addressing the necessity of preparing A2 undergraduate students for effective language acquisition while embracing their cultural identity in today's globalized world. In the methodological field, it introduces innovative strategies, emphasizing Task-Based Teaching, bridging the gap between language proficiency and cultural awareness. In terms of technology, it adapts to the changing educational situation because it uses Moodle digital platform. Finally, regarding social needs, it fulfills students' desire to identify with their culture, fostering pride, belonging, cultural diversity, and understanding.

This methodological proposal is structured into chapters focusing on distinct aspects. The first chapter delves into the theoretical framework, focusing on Intercultural Communicative Competence (ICC) as research background; the characteristics and geographical settings of Montubian Culture, the legal framework and the Montubian people's history in Ecuador, as well as Task-based Teaching as part of independent variable. The profile of A2 undergraduate learners will also be discussed as a dependent variable.

The second chapter outlines the methodology for investigation and diagnosis, incorporating four phases using both quantitative and qualitative research. Montubian students, identified in the first phase survey, serve as the primary information source about the impact of cultural identity to implement a complementary resource within the classroom. They will participate in pre-and post-tests on Montubian culture knowledge, interviews, and focus groups. The activities and tests will be carried out through the Moodle platform.

The final chapter presents and validates the proposal, displaying a complementary resource system based on Task-Based Language Teaching (TBLT) for introducing Ecuadorian Montubian Culture to A2 undergraduate learners. The results and impact of the proposal on students who identified as Montubian people in module 2 will also be discussed.

Chapter 1: Theoretical Framework

This study considered the Intercultural Communicative Competence (ICC) as research background, in the international and national context. In the international context, one of the research contexts is in a private university in Colombia and the other is in Brazil. In the national context, there is a study carried out in the provinces of Manabí and Santo Domingo de los Tsáchilas which involves teachers from four state universities in Ecuador. Besides, the CRADLE project, established in 1994, English Language Curriculum and Prioritized Curriculum for the English subject by Ministry of Education were also discussed. As theoretical framework, characteristics of Montubian people, Montubian Cultural Identity, and others aspects of this culture; Task-Based Teaching and Profile of A2 Undergraduate Learners were also included.

1.1 Intercultural Communicative Competence (ICC)

Pinzón (2020) suggests that language teachers should be aware of the cultural backgrounds of their students and incorporate intercultural competence into language teaching. In his study, he introduces a research question about the role of authentic materials and tasks based on cultural topics in developing intercultural competences in English students at a private university in Tunja, Colombia. He states that teachers should create tasks that integrate language skills and cultural content to promote holistic language teaching. Besides, despite the importance of teaching culture, some educational systems focus more on grammar and test scores, neglecting the cultural aspect. This author defines intercultural competence as the ability to communicate effectively and appropriately in intercultural situations. This involves skills, knowledge, and attitudes towards other cultures. This private university offers three mandatory levels of English and students must pass a proficiency test based on the language department's syllabus to graduate.

This study planned activities over a month and a half to answer its research question, adapting tasks from Alonso and Fernández's taxonomy of intercultural activities based on Byram's Intercultural Communicative Competence (ICC) model. It also considered EFL materials development models and the use of authentic materials for beginner students. The classes are diverse with students from different backgrounds and medium socioeconomic status, ranging in age from twenty to twenty-six. To collect data, the author involved two surveys, and oral semi-structured interview, and teacher's field notes (Pinzón, 2020).

In his data collected, Pinzón (2020) showed that the use of authentic materials and tasks based on cultural aspects helped students develop behaviours and attitudes towards interculturality.

Students realized the lack of knowledge about their own culture and appreciated learning new things about it in an English language class. They began to see different perspectives before judging others, developing empathy and understanding of diverse viewpoints. Students showed respect for different cultures and points of view, expressing a desire to investigate and understand different cultures, and they recognized the importance of their own culture and learned to appreciate it more.

Galante (2015) discusses the importance of Intercultural Communicative Competence (ICC) in language learning, particularly in the context of English language teaching (ELT) in Brazil. English is a popular language in Brazil for economic and social reasons, and its instruction is compulsory in many state schools. However, the National Curriculum Parameters fail to emphasize the development of interculturality and the relationship between language, culture, and identity. This study introduces the role of culture in communicative competence, presents a model of intercultural competence for language learning, and discusses identity in ELT, proposing three educational projects for English classrooms. In Brazil, where English is widely used as a lingua franca, learners need to develop an understanding of speakers of English from many different countries.

Learning about dominant cultures such as American and British is not enough for communicative competence because it limits certain cultures as representative of an entire country. Instead, learners should be exposed to a diverse range of cultures and linguistic backgrounds to develop ICC. Teaching methods like Communicative Language Teaching (CLT), Task-Based Learning (TBL), and the Audiolingual Method are important. Nevertheless, it emphasizes that understanding people's identities and the sociocultural context are also crucial for Intercultural Communicative Competence (ICC). Byram's model emphasizes key dimensions such as cultural relativism, critical awareness, empathy, curiosity, and cultural identity. Besides, critical pedagogy involves using language to question different perspectives and to create and change knowledge through social relations of cultures, race, ethnicity, gender, and identities. To promote intercultural dialogues, the author suggests implementing projects that invite students to reflect on the beliefs, values, and issues of people from diverse linguistic and cultural contexts. She proposes three sample video projects that can engage students in applying Byram's five knowledges of ICC in the English classroom while expressing their identities (Galante, 2015).

In the national context, a research study was conducted in Ecuadorian universities to investigate how English as a Foreign Language (EFL) teachers deal with Intercultural Communicative

Competence (IC) in the classroom, in the provinces of Manabí and Santo Domingo de los Tsáchilas. The study aimed to identify both good practices and weaknesses in addressing IC and proposed measures for improvement. The research question was focused on understanding the teaching practices related to IC. This study involved 68 EFL teachers from four state universities in Ecuador, teaching in different disciplines. Besides, the data collection instruments included a survey, semi-structured interviews, and content data analysis (Fernández-Agüero & Cedeño, 2019).

This study showed that although teachers understood how important intercultural competence (IC) was, there were significant areas where they could improve in how they deal with different cultures. Teachers worked on intercultural attitude slightly more regularly than other dimensions, but the focus was mainly on the target culture (C2), with the students' own culture (C1) and other cultures being secondary. The students' C1 was somewhat neglected, with a majority of teachers not frequently discussing how C1 could be perceived by speakers of the target language or contrasting C1 with the target culture. Some teachers never addressed cultures other than the target culture. Many teachers did not frequently explore the connotations and implications of events and documents from the target culture with their students. Teachers often did not explore areas of misunderstanding between C1 and C2 or discuss the origin of stereotypes from the target culture. There was a lack of emphasis on using C1 as a starting point for comparing cultures, which may hinder the development of IC. Textbooks tended to focus on the culture of English-speaking countries, particularly the US, overlooking other cultures. In this academic paper, C1 corresponds to the culture of the majority of these students, which come from the sociocultural environments of Montubios and Tsáchilas, and occasionally from other Ecuadorian ethnic groups. C2 is equivalent to the cultures commonly associated to the regions and countries where English is spoken as a first language. Cultures of regions other than English-speaking countries would be C3 (Fernández-Agüero & Cedeño, 2019).

Finally, Fernández-Agüero and Cedeño (2019) suggest that teachers should help students understand different cultures by shifting their thinking from focusing on just one culture to being open to and interested in many cultures. They should expose students to conceptual and experiential content from a variety of cultures and contexts. Teachers should also critically analyse textbooks and select culturally grounded activities that engage students in intercultural reflection.

Since 1992, Ecuador's Ministry of Education and the British Council have collaborated to enhance English teaching by establishing the Department of Foreign Languages and

implementing the CRADLE curriculum reform, which introduced the "Our World Through English" textbook series. Although the language objectives in "Our World Through English 4" include aspects of Ecuadorian culture, the focus is primarily on Indigenous culture, such as activities related to the traditional dance "Corpus Christi." However, the textbooks include very few topics about the culture of the Ecuadorian coast (CRADLE, 1999).

In 2016, Ecuador's Ministry of Education implemented an English Language Curriculum for students from 2nd to 10th grade in "Educación General Básica" and 1st to 3rd in "Bachillerato General Unificado." Designed for non-native English speakers, the curriculum embraces Ecuador's cultural diversity, using a learner-centered approach based on Communicative Language Teaching, CLIL, and international standards. It is organized around five threads: Oral Communication, Reading, Writing, Language through the Arts, and Communication and Cultural Awareness, all aligned with the CEFR. The Communication and Cultural Awareness thread emphasizes intercultural understanding, social competence, and values like tolerance and respect, aiming to develop socially responsible global citizens who appreciate diversity while maintaining a strong national identity (Ministerio de Educación, 2016).

Due to the COVID-19 pandemic, educational institutions had to adjust their pedagogical plans to ensure continued learning across different modalities. For the 2020-2021 academic year, the Ministry of Education provided a prioritized English curriculum focusing on essential skills from modules 1 to 6. This curriculum guides the development of micro-curricular plans for students in "Educación General Básica" (EGB) and "Bachillerato General Unificado" (BGU), encouraging them to engage with socio-cultural aspects, explore other cultures and languages, and understand the importance of diversity in building an intercultural society (Ministerio de Educación, 2020).

1.2 Ecuadorian Montubian Culture

1.2.1 Characteristics of the Montubian People

1.2.1.1 Montubio or Montuvio. The term "criollo" first meant African people born in America but later included Spaniards born there. "Cholo" came to describe the children of mestizos and indigenous people, and in Paraguay, "montañés" referred to Hispanic-Guarani mixtures. These words, originally negative, now describe coastal people who farm and raise livestock, or anyone who identifies with this heritage, no matter where they live. Ecuador's 2008 Constitution recognized "montubio" people, leading more people, especially in Manabí province, to identify with being montubio. In addition, the terms "montubio" and "montuvio" have similar origins but different meanings. "Montuvio" is more about urbanization and the

coast, describing a mixed-race peasant in low-lying areas. On the other hand, "montubio" refers to a mixed-race peasant from coastal areas, with a rural identity and rustic manners. However, the term "montuvio" has been used in a way that distorts its original meaning, linking it more with urban areas and causing confusion about its cultural identity. José de la Cuadra looks at the "montubio" concept in literature, seeing it as part of Ecuadorian identity. While he does not give a clear definition, he describes the personality and characteristics of the montubio, relating it to the economic struggles of the late 19th and early 20th centuries in Latin America. De la Cuadra and other writers of his time see the montubio as a distinct ethnic group with its own cultural identity, showing how different cultures come together in it and making it an important part of Ecuador's coastal identity (Molina Cedeño, 2023).

Historically, "montuvio" was used for people in the countryside along Ecuador's coast, showing its significance in local identity. The change from "v" to "b" in the spelling happened around the 1940s, but "montuvio" continued to be used, even appearing in dictionaries and literature. The "Academia Ecuatoriana de la Lengua" includes "montubio" as meaning "coastal peasant" used in Ecuador and Peru. Even though "montuvio" is the original spelling, the use of "montubio" is backed by records in the Corpus of Contemporary Spanish (CREA), showing its cultural and linguistic importance. It goes beyond just historical or current analysis, connecting to elements like mountains, rivers, history, and local traditions (Academia Ecuatoriana de la Lengua, 2016).

1.2.1.2 Traits Related to the Montubian Culture. For Montubian people, the machete is a vital tool. They use it to clear jungle paths, open cocoa pods, and, historically, for defense. Learning to handle a machete is a key skill they acquire from a young age because it is both useful and dangerous. In Manabí, there are three types of machetes: the "vizcaíno," the "guarizama," and the "corvo", which is also called the Ecuadorian red saber. Montubians are also skilled horse riders, using horses for work and leisure. They often ride across their land and enjoy horse racing, with one of the most famous tracks in Tosagua. A Montubian is someone born and raised in the countryside or on a farm, deeply connected to the land. Even if they are educated, they usually have experience living in rural areas and managing farms. Their houses in the countryside are typically built from guadua cane, which keeps them cool in the summer (Universidad San Francisco de Quito, 2014).

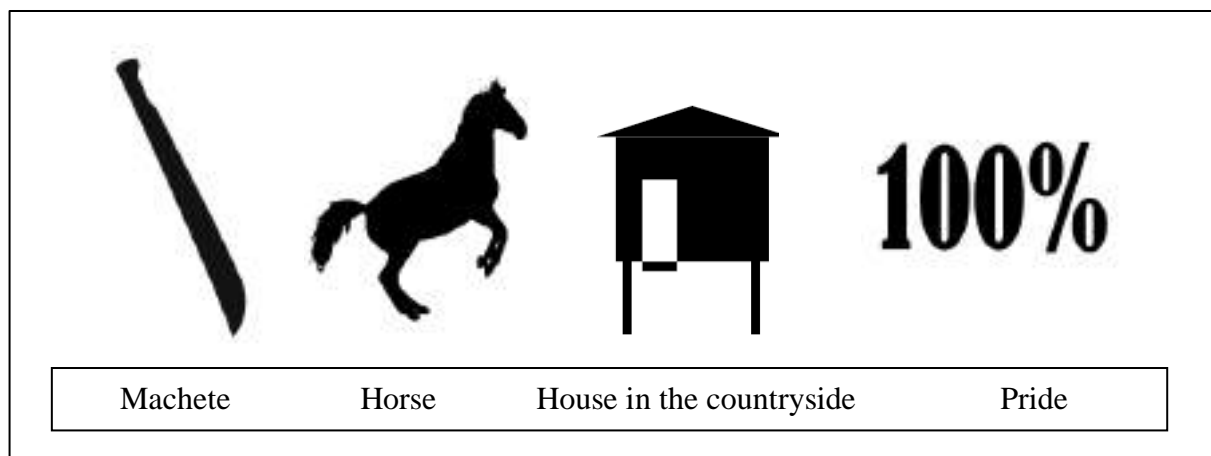
This house is raised about 1.45 meters off the ground, which provides space underneath for storage or resting areas with hammocks, and it also serves as a place for keeping chickens. The walls feature 2 or 3 main window openings and an entrance door on the main balcony. The roof

is supported either by wooden lattices or made of toquilla straw and “bijao” leaves, though these have been gradually replaced with tin or zinc roofs. The wooden floor occasionally makes noise at night due to the natural twisting of the boards caused by changes in temperature and exposure to sunlight (Nivela et al., 2021).

Montubian takes great pride in many things. They are proud of their land, where they were born, their work, the produce from their lands, their happy community, the beauty of Montubian women, and their hospitality. Montubian people cherish their birthplace and are proud of their diverse heritage, knowing their history well. Oral tradition is highly valued by Montubian people, ensuring they always have a story to share, highlighting their intelligence, bravery, and value (Universidad San Francisco de Quito, 2014).

Figure 1

Characteristics of the Montubian people



Note. Adapted from Montubio with Manabita Claw (p. 3), by Universidad San Francisco de Quito, 2014, *Revista Enfoque* 19.

1.2.2 The Montubian Cultural Identity.

1.2.2.1 Montubian Gastronomy. In Montubian cooking, a mix of Indigenous, Spanish, and African influences in their best-loved dishes can be appreciated. They got refried foods and dairy from the Spanish, and a love for bold spices from African cuisine. They also kept Indigenous foods like breadfruit, corn, yucca, and peanuts, and they make dishes with river fish and wrap them in leaves for cooking. Now, their main ingredients are rice, yucca, green plantain, and corn, which they use to make things like corn tortillas, yucca fritters, and sweet potato cake. Ecuadorian Montubian people enjoy fruits like caimito, cauje, zapote, breadfruit, mamey, pechiche, and avocado. They also hunt deer, peccary, agouti, and pacas for food. During midnight parties, they serve chicken stew or sweetened chicken broth, along with chicha

made from corn flour or chontilla. Another tradition of the Montubian people is the use of Tongas, which originated in Manabí. Tongas are banana leaves wrapped around rice, served with a flavorful dish like steamed fish, dried chicken, or meat. This meal used to be the main dish taken to workers in the fields. Today, in some towns, Tongas are still used as part of the tourism experience (Nivela et al., 2021).

1.2.2.2 Montubian Music: “Amorfino”. The Encyclopaedia of Ecuadorian Music defines the “Amorfino” as a dance and music style of the mestizos during colonial times in Ecuador. This genre was first documented in 1712 in a report by the Spanish visitor Valdez Ocampo, who heard the song “La Iguana” performed at a social event in his honour in the coastal region of Ecuador, which was part of a genre known as “Amorfino”. According to this “Amorfino” “La “Iguana”, Montubian music is everything for these people. They grow up with it, express their feelings through it, and even want it to be part of their final farewell (Ganchozo, 2017).

The “Amorfino” is a form of poetry, originated in Spain in the 15th century and is similar to a proverb. This was later brought to the Americas, serving as a cultural bridge between Spain and its colonies. Originally called “song” or “popular poetry”, the “Amorfino” reflects the Spanish spirit and was a means of expression for early communities in America. In addition, among the Montubian community, the “Amorfino” holds a particular significance, deeply connected with their cultural identity. This type of poetry is used as a form of “conquest”, expressing deep emotions and thoughts. It is not just about love, but can also be humorous and clever, with verses often carrying double meanings. The “Amorfinos” reflect the Montubian’s connection to nature and their philosophy, passing down through generations as a treasured tradition (Ayala, 2023).

1.2.2.3 Festivals and Celebrations: “The Montubian Rodeo”. The Montubian rodeo holds a significant place in Montubian culture, especially along the Ecuadorian coast. It is more than just a competition; it is a display of skill and courage. Montubian riders demonstrate their ability to tame and control horses, engaging in a contest of strength and skill with these powerful animals. The rodeo is a vibrant and thrilling spectacle, attracting many tourists who admire the riders’ abilities and the beauty of the horses. This traditional event is an integral part of Ecuador’s cultural heritage, reflecting the Montubian way of life. It teaches values such as bravery, teamwork, and respect for nature and animals. The rodeo shows the deep connection between the Montubian people and their environment, highlighting their skills in horsemanship and their appreciation for the land. It serves as a reminder of the community’s resilience and

heritage, passed down through generations. This event is a symbol of pride for the Montubian people, displaying their unique culture and way of life to the world (Ayala, 2023).

1.2.2.4 Montubian Dance: The “Moño” Dance. The “moño” dance comes from Manabí, Ecuador, and is based on European dances from when Spain ruled America. The dancers wear outfits like those of the Spanish, but they also use items like machetes and straw hats to show Montubian farm life. In the “moño” dance, dancers try to gently “know down” their partners by grabbing their ankles, but the partners avoid it playfully. They dance to music in a certain rhythm and key, with phrases that are common in Montubian culture. The song “Celos” is often danced to the “moño”. Its lyrics are poetic and have double meanings, similar to other traditional Montubian songs. The music and lyrics of “Celos” seem to have been created together to fit the dance. The original sheet music of “Celos” is kept safe by Wilman Ordoñez, helping to preserve the musical and dance traditions of Montubia culture (Clavijo, 2017).

1.2.2.5 Traditional Dressing. The traditional clothing of Montubian men varies depending on their activities and location. However, there are key items that are crucial for identifying them. The hat and machete are essential elements of their clothing, as they distinguish them from others. When they work in agriculture or livestock activities, they often wear light shirts, with rolled-up sleeves and not fully buttoned, to protect themselves from the heat of the sun on the Ecuadorian coast. In addition, they wear straw hats. For Montubian women, the main piece of their clothing is a colorful skirt embroidered with traditional patterns such as citrus fruits, corn, cocoa, coffee, cheese, cottage cheese, and butter, representing products from the region. They can also wear prints of animals like cows, pigs, and chickens, as well as objects like machete and washboards. To protect themselves from the heat, they wear light fabric blouses and complete their outfit with a straw hat from toquilla palm on their hair (El Diario, 2017).

1.2.2.6 Typical Games of Montubian Culture. Traditional games on Ecuador's coast capture the childhood experiences and celebrations of these communities. One popular game, “El Palo Encebado,” involves a greasy pole with a basket of sweets and prizes at the top. Climbers try to reach the basket but often slip, providing entertainment for spectators. Another game, “Ollas Encantadas,” features a piñata that blindfolded participants try to break with a stick, especially during patron saint festivals in Montubian culture. Hopscotch and spinning tops are also traditional games that evoke nostalgia but have become less common due to technology. Lastly, “El Chanco Encebado” is similar to “El Palo Encebado,” but the grease is applied to a pig that runs away from hunters. This game tests skill, strategy, and endurance

(Nivela et al., 2021).

1.2.3 Geographical Settings of the Montubian Culture

The Ecuadorian Montubian people mainly live along the coast. This section explored where Montubian communities are concentrated and how migration affect their traditional way of life. The following table shows the distribution and demographic characteristics of Montubian Population in Ecuador according to the 2010 Census.

Table 1

Distribution and Demographic Characteristics of Ecuadorian Montubian Population (2010 Census)

Category	Region	Percentage
Montubian Population Distribution	Los Ríos, Guayas, and Manabí	88.4%
	Pichincha	3.2%
	Other Provinces	Less than 8.4%
Montubian Population by Area	Rural Areas	60%
	Urban Areas	40%
Rural Montubian Population	Guayas	47.8%
	Los Ríos	47.8%
	Manabí	65.2%
Urban Montubian Population	Santo Domingo de los Tsáchilas	72.2%
	Pichincha	69.9%
	Los Ríos, Guayas, and Manabí	Not specified

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

According to 2010 Census, most Montubian people in Ecuador lived along the coast, with about 88.4% in Los Ríos, Guayas, and Manabí provinces. Pichincha had only 3.2%, and the other provinces together had less than 8.4%. Besides, 60% of Montubian people lived in rural areas, while 40% lived in cities. Guayas, Los Ríos, and Manabí provinces had the most rural Montubio populations, with 47.8%, 47.8%, and 65.2% respectively. In urban areas, Santo Domingo de

los Tsáchilas and Pichincha had the highest percentages of Montubios, at 72.2% and 69.9% respectively, followed by Guayas, Los Ríos, and Manabí (Instituto Nacional de Estadística y Censos (INEC), 2011).

The following table shows the distribution and demographic characteristics of Montubian Population in Ecuador according to the 2022 Census.

Table 2

Distribution and Demographic Characteristics of Ecuadorian Montubian Population (2022 Census)

Category	Details	Percentage	Population
Total Montubian Population (2022)		7.7%	1,305,000
Gender Distribution	Men	51.2%	
	Women	48.8%	
Montubian Population by Region	Manabí	41%	
	Manabí, Guayas and Los Rios	93.6%	
Living in Rural Areas		62%	803,739
Living in Urban Areas		38%	501,261
Rural Montubian Population by Province	Los Ríos	60%	
	Manabí	67%	
	Guayas	62%	
Urban Montubian Population by Province	Santo Domingo de los Tsáchilas	67%	
	Pichincha	62%	
	Guayas, Manabí, Los Rios	Not specified	

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

According to the final national results of Ecuador 2022 Census, the Montubian population in Ecuador was 1,305,000, making up 7.7% of the country's total population. Of this group, 51.2% were men and 48.8% were women. Most Montubian people (93.6%) lived in the provinces of Manabí, Guayas, and Los Ríos, with Manabí alone accounting for 41% of the total.

Furthermore, 62% of Montubian people resided in rural areas, particularly in Manabí (67%), Guayas (62%), and Los Ríos (60%), while 38% lived in urban areas, with the highest concentrations in Santo Domingo de los Tsáchilas (67%) and Pichincha (62%) (Instituto Nacional de Estadística y Censos (INEC), 2022).

The following table demonstrates emigration rates and migration dynamics of Montubian Population according to the 2010 Census.

Table 3

Emigration Rates and Migration Dynamics of Montubian Population (2010 Census)

Category	Details	Percentage	Population	Rate (per 1,000 inhabitants)
Total				
Montubian Population (2010)		100%	1,070,728	
Emigrating				
Montubian Population		38.4%	411,156	
Provinces with High Emigration Rates	Santo Domingo de los Tsáchilas, Napo, Zamora Chinchipe, Bolívar, Carchi			596 - 775
Provinces with Low Emigration Rates	Non-delimited Areas, Los Ríos, Guayas, Santa Elena, El Oro			≤ 215

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

According to these data, 38.4% of the Montubian population, or 411,156 people, emigrated from their home provinces. The highest emigration rates were in Santo Domingo de los Tsáchilas, Napo, Zamora Chinchipe, Bolívar, and Carchi, with 596 to 775 emigrants per 1,000

inhabitants. In contrast, provinces like Los Ríos, Guayas, Santa Elena, El Oro, and non-delimited areas had much lower emigration rates, with fewer than 215 emigrants per 1,000 inhabitants (Instituto Nacional de Estadística y Censos (INEC), 2011).

Ecuador 2022 Census does not provide emigration rates by cultural identity. However, the census website notes that Azuay, Santa Elena, and Cotopaxi have seen the highest population growth due to internal migration, while Esmeraldas, Loja, and Guayas have experienced the most people moving away. Besides, internal migration dynamics have shifted since 2010, with provinces like Cotopaxi, Imbabura, and Manabí, once losing population, now becoming more attractive to migrants (Instituto Nacional de Estadística y Censos (INEC), 2022).

Montubian people often leave their communities due to several challenges. Discrimination is a key reason, as they face mistreatment for their culture, language, and beliefs. Limited access to healthcare in remote areas is another issue. While education is improving, good schools are still lacking in rural Montubian areas, forcing families to move to cities for better opportunities. Moreover, jobs for Montubians are also hard to find and not well paid (Consejo Nacional de la Igualdad de Pueblos y Nacionalidades, 2019).

Globalization has weakened the cultural identity of the Montubian people due to a lack of clear plans to protect it. This has made it difficult for them to preserve their traditions, such as dances, songs, and food, and fewer Montubians continue these practices today. Globalization has also led to the loss of traditional clothing, and the scarcity of good jobs has forced many Montubians to adapt to new ways of life, further eroding their cultural identity (Espinoza Mosquera, 2020).

1.2.4 Legal Framework to Support the Montubian Culture

1.2.4.1 Chapter Four: Rights of Communities, People, and Nationalities of Ecuador. The current Constitution of Ecuador recognizes the rights of the Montubian people, who have identified themselves as such since Presidential Decree No. 1394 March 30, 2001. The Montubian are a community with common beliefs, traditions, customs, norms, and ways of speaking (Consejo Nacional de la Igualdad de Pueblos y Nacionalidades, 2019).

In the article 56 of Ecuador's Constitution, found in Chapter Four discussing the rights of the different communities and nationalities, states that Indigenous communities, Afro-Ecuadorian people, Montubian people, and communes are integral parts of the Ecuadorian state, which is unique and indivisible. Furthermore, in the article 59 of Ecuador's Constitution recognizes the collective rights of the Montubian people to ensure their overall, sustainable human development process, along with policies and strategies for their advancement and their ways of communal management, rooted in an understanding of their situation and a respect for their

culture, identity, and unique perspective, all in accordance with the law (Constitución de la República del Ecuador, 2008).

1.2.5 The Montubian People through the Ecuadorian History

Eloy Alfaro was crucial to the revolution, but the Montubian people also played a key role. They left their agricultural work to fight for a better future, joining the struggle for Ecuadorian independence in 1820 and later revolutions. Montubians fought against Spanish rule and took part in important events like the 1895 revolution led by Alfaro, as well as conflicts led by Luis Vargas Torres, Carlos Concha, and the Alfaro brothers. Their contributions, preserved through oral tradition, have been vital to Ecuadorian history, even if often underestimated. Their bravery and sacrifice in battles such as the 1884 conflict in Los Ríos, the 1845 uprising against Juan José Flores, and the 1895 revolution have made a lasting impact on the country's history (Yanes, 2013).

1.3 Task-Based Teaching

1.3.1 Definition of Task-Based Language Teaching (TBLT)

Task-Based Language Teaching (TBLT), which began in the mid-1980s, has become a popular global language teaching method. It is now integral to language teacher training and is used in educational institutions worldwide. TBLT focuses on real-life language needs and provides a structure for teaching and assessment practices. It uses tasks to facilitate language learning through real social interactions and is backed by research showing its effectiveness over traditional methods. TBLT emphasizes personalized language teaching, making it popular with adults and teachers. It aligns with modern educational ideas like bilingual education and helps learners manage different learning styles. In conclusion, TBLT offers a robust, flexible, and research-backed approach to language teaching (Jackson, 2022).

1.3.2 Definitions of Tasks

The importance of distinguishing between target tasks, which represent real-world objectives, and pedagogic tasks, is derived for instructional purposes. Pedagogic tasks involve learners using language to achieve specific aims, prioritizing meaningful language engagement. This approach aligns with contemporary learning theories that highlight active practice, the importance of meaning in communication, and clear objectives. When implementing tasks, it is essential to differentiate between the initial task design and its dynamic implementation during the learning process, a concept known as the task-in-process. This process underscores the importance of flexibility and responsiveness in instructional practice. Teachers and students may adjust tasks during instruction, a concept captured in the terms “retask” and “detask.” The

distinctions between written and oral tasks, as well as monologic and dialogic tasks, contribute to our understanding of task-based language teaching (Jackson, 2022).

1.3.3 Components of the TBL Framework

The Task-Based Learning (TBL) framework comprises three main components: Pre-task, Task cycle, and Language focus. In the Pre-task phase, the teacher introduces the topic and task to the class, emphasizing key vocabulary and helping students understand the task instructions. Students may listen to recordings of others performing similar tasks to prepare. During the task cycle, students work in pairs or small groups to complete the task, whereas the teacher sees from a distance. Following the task, students engage in planning, preparing to report to the class orally or in writing about their process and findings. Some groups then show their reports to the class, facilitating a comparison of results. In the language focus component, students analyse specific features of the text or recording transcript related to the task in the analysis phase. The teacher then conducts practice sessions to reinforce new words, phrases, and patterns discovered during the analysis, either during or after the analysis process. This structured framework encourages active student engagement, collaboration, and language use in authentic contexts, promoting effective language learning and skill development (Willis, 2021).

1.3.4 Six Task Types

Willis (2021) identifies six task types that can be useful in language learning such as listing, ordering and sorting, comparing, problem-solving, sharing personal experiences, and creative tasks. Listing tasks involve brainstorming and fact-finding, leading to a completed list or draft mind map. Ordering and sorting tasks entail sequencing, rating, categorizing, and classifying objects. Comparing tasks involve analyzing similar information from different sources to identify similarities and differences. Problem-solving tasks present challenges that require intellectual and reasoning skills. Sharing personal experiences tasks encourage learners to discuss their experiences, whereas creative tasks involve pairs or groups of learners in freer creative work, incorporating multiple task types. These tasks emphasize organizational skills and teamwork, with outcomes potentially reaching a wider audience.

1.3.5 Strategies to Promote Language Skills through TBLT

1.3.5.1 Text-based tasks. Text-based tasks require learners to understand the text to achieve their goals, involving reading, listening, or viewing with a communicative purpose. Tasks can be part of a reading or listening activity or based on the text itself. Reading and listening require different processing abilities. When reading, learners often read word by word, leading to slow reading and difficulty interpreting the overall meaning. To become efficient

readers, learners should develop habits such as grouping words into phrases and recognizing key words and phrases for better comprehension. Listening to spoken language requires processing words grouped in phrases with stressed key words. Learners need to practice recognizing these units of meaning to become efficient listeners. Teachers should encourage learners to listen for key words and clues to meaning rather than expecting perfect understanding every time (Willis, 2021).

Willis (2012) emphasizes that recognizing patterns in texts is essential for enhancing reading and listening skills. By identifying repeated patterns and key phrases, learners can better organize information and develop effective strategies to gather relevant information through text-based tasks. In the language focus phase, students analyze language forms and meanings, fostering greater independence in their learning.

Willis (2021) highlights the significance of textbooks in language teaching, providing crucial materials for both teachers and students. Adapting textbooks for Task-Based Learning (TBL) can improve teaching by aligning class activities with learning goals and enhancing student interaction and motivation. Writing and speaking tasks should have clear purposes and audiences to facilitate effective communication, while teachers balance language exposure and practice by using mini task cycles. Supplementing textbooks with additional resources introduce diverse styles and text types, making language learning more engaging.

1.3.5.2 Accessing spontaneous speech with recorded materials

Recording interviews as a task-based activity provides students with a unique opportunity to engage in real-life communication and enhance their language skills. According to Willis (2021), text-based tasks, such as listening and reading, require learners to comprehend the text to achieve specific communicative goals. When interviews are applied, students must listen attentively to the recorded spoken language and extract its meaning. This method resembles listening tasks, where learners practice identifying key words and phrases, improving their listening skills.

The recording and transcription phases of the interview task align with Willis' (2021) concept of recognizing patterns in texts to boost comprehension. By transcribing sections of the interview, students can identify repeated phrases and language structures, enhancing their understanding of authentic language use. This analysis promotes more efficient listening and reading, as students learn to group words into meaningful phrases.

Incorporating interviews into Task-Based Learning (TBL) fosters adaptability and creativity in the classroom. As Willis (2021) suggests, enriching traditional curricula with TBL elements,

such as interviews, enhances student interaction and motivation. Allowing students to control the interview process and analyze conversations creates a dynamic, student-centered learning experience. This method not only improves listening and speaking skills but also encourages independent learning, as students engage with language in meaningful, real-world contexts.

1.3.5.3 The TBLT framework: language focus

Willis (2021) highlights that language focus activities in the classroom encourage students to reflect on and analyze the language they have already encountered, rather than relying solely on teacher explanations. Through tasks like comparing forms and meanings across words, students engage in the learning process, developing a deeper understanding of how language functions in context. This active participation allows learners to take control of their own learning, improving their ability to analyze language.

Willis (2021) also stresses the importance of focusing on specific language aspects such as word formation, functions, or thematic concepts. By doing so, learners become more aware of patterns and meanings, helping them recognize similar forms in future texts. This reflective process not only strengthens their understanding of language but also builds their confidence to explore it independently. Teachers are encouraged to give students time to think, collaborate, and share ideas, enriching the overall learning experience.

Furthermore, Willis (2021) introduces the concept of a pedagogic corpus, a collection of texts and recordings used in the classroom that students can analyze. Teachers are advised to keep records of these materials, which form a valuable resource for future language activities. By using technology, teachers can organize these materials into a computer file, track word usage, and compare it with standard frequency lists. This approach promotes the use of authentic, contextualized language and encourages independent learning, helping students apply their knowledge beyond the classroom.

1.3.5.4 The TBLT framework for beginners

When teaching beginners, it is essential to focus on the language after tasks. Once learners gain some experience using the language, they can start recognizing its patterns. At this stage, focusing on specific language forms helps solidify their understanding. Beginners often work with familiar words at first. By listening to the teacher's explanations and participating in tasks, students expand their vocabulary with useful phrases like *All right?* or *Is that right?* Listening and reading transcripts of tasks help them connect meaning with language form. For example, they can underline responses or practice repeating key phrases, strengthening their grasp of the language. Finally, classroom language can be introduced gradually as students express their

needs, such as asking for clarifications or checking answers. Social language, like greetings and apologies, can also be taught in natural classroom interactions, helping learners become more comfortable using the language in everyday situations. As their confidence grows, the focus can expand to grammar, using previous tasks and examples to systematize their learning (Willis, 2021).

1.3.5.5 Implementing TBL: Practical considerations

Willis (2021) states that incorporating Task-Based Learning (TBL) into language teaching encourages students to actively use their language skills, enhancing both comprehension and communication abilities. A typical TBL framework consists of three stages: pre-task, task cycle, and language focus. During the pre-task, learners make predictions about the text or audio they will engage with, fostering collaboration and discussion among peers. After completing the task, withholding answers initially prompts further dialogue and critical thinking, allowing students to revisit the text to clarify uncertainties.

Willis (2021) also states that to supplement traditional textbook materials with TBL, educators can introduce engaging activities based on personal experiences or memory challenges. For instance, teachers might use visuals to ask students to recall specific details from a story, making it a fun educational exercise. Besides, after reading or listening, students can create comprehension questions, encouraging teamwork and deeper engagement with the material. This collaborative approach makes learning more interactive.

Willis (2021) emphasizes that effective writing activities within TBL should have clear purposes and audiences. Learners could work in groups to brainstorm and sequence ideas for writing projects, ensuring they share their work for peer review. This promotes a sense of belonging and involvement among learners.

Finally, Willis (2021) argues that TBL creates a supportive learning environment where teachers guide students in their exploration, transforming the classroom into an interactive space that prioritizes student agency and engagement.

1.3.6 The Main Advantages and Potential of TBLT

Task-Based Learning (TBL) stimulates language use and offers diverse learning opportunities, encouraging learners to use their existing skills and fostering a desire to improve proficiency. Tasks based on texts and recordings provide exposure to language in use, aiding natural acquisition. Implementing TBL requires a sensitive approach to managing the learning environment, reassessing existing beliefs about teaching and learning. Teachers must understand and apply TBL principles to create ideal conditions for language learning. The

biggest challenge for newcomers is having the confidence to let learners take charge of their learning process, a fundamental aspect of TBL (Willis, 2021).

Task-Based Language Teaching (TBLT) can transform classrooms into collaborative environments, promoting a balanced approach to second language acquisition with active student engagement. It encourages implicit learning and social interactions, contributing to language competence. Implementing TBLT requires comprehensive consideration of factors like needs analysis, task selection, materials development, teacher training, and program evaluation. Despite its complexity, it offers a deeper understanding of classroom dynamics and enhances language learning outcomes (Jackson, 2022).

1.4 Profile of A2 undergraduate learners

1.4.1 The Common European Framework of Reference

The Common European Framework of Reference for Languages (CEFR), established in the 1990s, is a detailed guide divided into nine sections. It structures language proficiency in terms of communication activities, linguistic and general competences, and communication strategies. It also discusses the importance and characteristics of language education assessment. In addition, CEFR was created to standardize language learning, teaching, and evaluation. It was first introduced online in 1996 and officially established in 2001. It has since been translated into 40 languages and used worldwide to guide the development of curriculum, teaching techniques, and assessment methods. A key feature of the CEFR is its language-neutral design, encouraging the exchange and integration of ideas among different language and educational settings (Piccardo, 2020).

1.4.2 Exploring A2 Language Proficiency

The Common European Framework of Reference provides a comprehensive assessment of learners' language skills in areas such as listening, speaking, reading, and writing. At the A2 level, learners can understand common phrases, simple messages, and can talk about personal topics using simple language. They can engage in basic conversations about everyday topics, share feelings, actions, and needs, and manage simple tasks like ordering things or following directions. A2 basic users can also summarize simple texts, ask for opinions, suggest ideas, and understand responses. In conversations, they can use simple words or gestures to show they are listening and understand. They can express their own needs and wants and try to find solutions when there are disagreements. This level of proficiency allows learners to navigate basic social interactions and everyday tasks, fostering their confidence and independence in using the language (Council of Europe, 2020).

1.4.3 Expanded Qualitative Features of Spoken Language, including Phonology

Basic A2 users, as described by Council of Europe (2020), can communicate simple information using basic sentence patterns and memorized phrases. They can use some structures correctly but often make basic errors. They can be understood in short sentences, though pauses and reformulations are common. They can ask and answer questions but may struggle to maintain a conversation independently. Their pronunciation is generally clear, but may be influenced by other languages they speak, requiring occasional repetition for understanding.

To sum up, A2 users can communicate basic information and participate in simple interactions, but their accuracy, fluency, and ability to sustain a conversation independently may be limited (Council of Europe, 2020).

1.4.4 The User or Learner's Competences

Regarding the importance of sociocultural knowledge, intercultural awareness, and intercultural skills in language learning, effective communication is built on past experiences and a range of skills. Sociocultural knowledge involves understanding the society and culture of the language-speaking community, including everyday life, social norms, values, beliefs, body language, and attitudes towards politics, religion, and the arts. Intercultural awareness recognizes similarities and differences between one's own culture and the target community, appreciating cultural diversity and enhancing understanding through knowledge of other cultures. Intercultural skills include relating one's own culture to foreign cultures, demonstrating cultural sensitivity, using strategies to interact with people from other cultures, and acting as a cultural bridge. These skills are essential for effective communication and cultural understanding (Council of Europe, Council for Cultural Co-operation, Education Committee, Modern Languages Division, 2001). This chapter has explored the importance of Intercultural Communicative Competence (ICC) either in the international or Ecuadorian context. The characteristics of Montubian culture, its cultural identity, and the relevance of integrating into language teaching through task-based approach have been discussed. In addition, task-based language teaching (TBLT) has been analyzed in detail, including its components, task types, and strategies to promote language skills, and its advantages and potential. Finally, the profile of A2 undergraduate learners according to the Common European Framework of Reference for Languages has been also mentioned.

Chapter 2: Research Methodology and Diagnostic

This chapter outlined the research methodology and diagnostic processes used in this study, focusing on the strategies to introduce Ecuadorian Montubian culture through Task-Based Language Teaching for A2 undergraduate learners. It details a mixed-methods approach, and a quasi-experimental design with nonequivalent groups, including surveys, interviews, pre- and post-tests, and a focus group. The chapter also covered the operationalization of variables, validation of instruments, sampling, data analysis, and ethical considerations, along with the initial diagnostic findings.

2.1 Research Approach

The methodological proposal titled “Strategies to Introduce Ecuadorian Montubian Culture through Task-Based Teaching for A2 Undergraduate Learners” employed a mixed-method approach, combining both quantitative and qualitative research methods. According to George (2023), mixed methods research provides a more comprehensive understanding of a research question by increasing generalizability, offering richer contextualization, and enhancing the credibility of research findings. This approach integrates quantitative data from surveys and pre/post-tests with qualitative data from semi-structured interviews and focus groups.

This mixed-method approach is particularly advantageous for this study. It allows for a thorough exploration of the effectiveness of Task-Based Teaching in enhancing cultural understanding, language proficiency, and cultural identity among A2 undergraduate learners. By combining quantitative and qualitative data, the research gains a holistic view of the intervention's impact. This integration not only strengthens the credibility and generalizability of the findings but also offers a deeper understanding of how Montubian culture can be effectively incorporated into the language learning curriculum.

2.2 Research Method

The research employed a quasi-experimental design, specifically using the nonequivalent groups design. Thomas (2024) mentions that this design involves selecting existing groups that appear similar, with one group receiving the treatment while the other does not. In this study, A2 undergraduate students enrolled in the English Module 2 at the Faculty of Administration, University of Guayaquil, who identified as Montubian people, received the Task-Based Teaching intervention.

To complement the quasi-experimental design, qualitative methods such as semi-structured interviews and focus groups were implemented. Semi-structured interviews with Montubian students provided in-depth insights into their cultural backgrounds and learning experiences,

capturing nuances that quantitative data alone could not reveal. In addition, a focus group conducted after the post-test offered collective insights into the cultural dynamics and experiences of Montubian students, enhancing the understanding of the intervention's impact on this specific subgroup.

2.3 Variables and Matrix Operationalization

The independent variable of this study is Ecuadorian Montubian Culture. Ecuadorian Montubian people are a mixed-race group with roots in rural farming communities. They mainly live in the coastal provinces of Guayas, Los Ríos, El Oro, and Manabí, with smaller populations in other regions. They are known for being hardworking, proud of their regional heritage, and passionate about rural life. They have unique customs and cultural traits. Especially, they are very good at farming, have a strong and resilient spirit, and are skilled at horse taming (Casa de la Cultura Ecuatoriana, 2020).

Dependent variable of this methodological proposal is A2 undergraduate learners. The Common European Framework of Reference for Languages (CEFR) is a system that defines and explains different levels of speaking, writing, and understanding languages like English. Learners at the A2 level can understand common sentences and expressions related to personal and familiar topics, communicate in straightforward, routine tasks, and describe simple aspects of their past and environment (British Council, 2024).

Table 4*Operationalization of Matrix of Independent Variable*

Independent Variable	Conceptual Definition	Dimensions	Indicators	Scales
Ecuadorian Montubian culture	Ecuadorian Montubian people are a mixed-race group with roots in rural farming communities. They mainly live in the coastal provinces of Guayas, Los Ríos, El Oro, and Manabí, with smaller populations in other regions. They are known for being hardworking, proud of their regional heritage, and passionate about rural life. They have unique customs and cultural traits (Casa de la Cultura Ecuatoriana, 2020).	Characteristics of Montubian People	Use of traditional tools. Importance of the horse and Montubian rodeo. Connection to the land and rural lifestyle. Pride in cultural heritage and oral traditions.	Interval scale (0-10) Nominal scale Open-ended question
		Cultural Identity	Montubian gastronomy. Montubian music. Montubian dance. Typical games of Montubian culture.	Likert Scale (1-4) 1 Strongly disagree, 2 disagree, 3 agree, 4 strongly agree.
		Task-Based Language Teaching	Engagement and interaction. Task types and relevance. Achievement of learning outcomes.	

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Table 5*Operationalization of Matrix of Dependent Variable*

Dependent Variable	Conceptual Definition	Dimensions	Indicators	Scales
A2 undergraduate learners	The Common European Framework of Reference for Languages (CEFR) is a system that defines and explains different levels of speaking, writing, and understanding languages like English. Learners at the A2 level can understand common sentences and expressions related to personal and familiar topics, communicate in straightforward, routine tasks, and describe simple aspects of their past and environment (British Council, 2024).	A2 Language Proficiency	Text adaptation with embedded questions. Listening for key information. Descriptive paragraph writing. Oral presentation.	Interval Scale (0-10) Open-ended questions
		Sociocultural Knowledge	Understanding of social norms and practices. Awareness of cultural traditions and values.	
		Intercultural Awareness	Ability to reflect on cultural differences and similarities. Sensitivity to cultural diversity.	

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

2.4 Description of the instruments

This section details the data collection instruments used in the study, carefully selected to align with the research objectives and assess the effectiveness of Task-Based Language Teaching (TBLT) in integrating Ecuadorian Montubian culture among A2 learners at the University of Guayaquil.

2.4.1 Survey about Cultural Identity of Undergraduate Students Taking English 2 Module in the Faculty of Administration

The first instrument used was a survey titled "Cultural Identity of Undergraduate Students Taking English 2 Module in the Faculty of Administration" (Appendix 10). Adapted from the 2022 Ecuador Census, it focused on identifying Montubian students to support the proposal for teaching Ecuadorian Montubian culture through task-based language teaching for A2 students. The survey collected demographic details like email, phone number, teacher's name, class code, and schedule. Students were asked to identify their cultural background, with options including Mestizo, Montubian, Indigenous, Afro-Ecuadorian, White, Foreigner, or Others.

Bhandari (2023) says that a survey is a way to collect and analyze information from a group of people, often using a questionnaire. Closed-ended questions offer a set of options for respondents to choose from and are useful for collecting data on categories or numbers, especially nominal variables like race or ethnicity, where categories cannot be ranked.

2.4.2 In-depth interview with students who identified as Montubian in the survey about cultural identification

The second instrument was an in-depth interview for students who identified as Montubian (Appendix 11). This qualitative tool explored Montubian culture (independent variable) and sociocultural knowledge among A2 students (dependent variable). The interview focused on two dimensions: Characteristics of Montubian People and Cultural Identity. It used descriptive coding for questions about traditional tools, horses, rodeos, rural lifestyle, and cultural pride, and thematic analysis for Montubian gastronomy, music, dance, and traditional games. Sociocultural knowledge was assessed through questions about social norms and cultural traditions.

An interview is a way to gather information by asking questions. Semi-structured interviews are a mix of planned and flexible questioning. These interviews are often open-ended, letting the conversation flow naturally, but they stick to a general theme to keep things organized. This makes them a good balance between structure and freedom (George, 2023).

2.4.3 Pre and post tests using Likert and Intervale Scales

The third instrument included two pre-tests and post-tests to measure the impact of introducing Montubian culture through Task-Based Language Teaching (TBLT) for A2 learners. The tests used a Likert scale (1-4) to assess Engagement and Interaction, Task Types and Relevance, and Achievement of Learning Outcomes (post-test only) (Appendix 12). Students rated their motivation, interaction, engagement, relevance, variety, applicability, and achievement related to Montubian culture activities from 1 (Strongly disagree) to 4 (Strongly agree).

A Likert scale is a way to measure how people feel about something, like their opinions or attitudes. It includes a statement or question followed by a set of answers, and people choose the answer that best matches how they feel. Likert scales are good for understanding how much people agree or disagree because they offer a range of options (Bhandari & Nikolopoulou, 2023).

The second pre-test and post-test used an interval scale with questions graded out of 10 (Appendix 13) to evaluate specific knowledge areas of Montubian culture. It included questions on traditional tools, rural lifestyle, horses and rodeos, cultural pride, gastronomy, music, dance, and traditional games. Students gave detailed responses to measure their knowledge and understanding before and after the intervention. According to Bhandari (2023), levels of measurement, or scales of measurement, show how accurately variables are measured. The interval level of measurement enables the classification, ranking, and determination of equal distances between adjacent data points. However, it lacks a true zero point, which means that zero does not signify the absence of the attribute being measured.

2.4.4 Focus Group with students who identified as Montubian in the cultural identification survey

The fourth instrument was a focus group with Montubian-identifying students (Appendix 14). This qualitative tool gathered insights on introducing Montubian culture through Task-Based Language Teaching (TBLT). It explored two dimensions: Characteristics of Montubian People and Intercultural Awareness. The dimension Characteristics comprised engagement, interaction, task relevance, and students' cultural identity, asking for suggestions on improving cultural presentation while the dimension Intercultural awareness assessed reflection on cultural differences and sensitivity to diversity, asking students to compare Montubian culture with others and describe changes in their perception of cultural diversity.

A focus group is a gathering where a group of people discusses a specific topic under the guidance of a moderator. While focus groups offer detailed and unfiltered feedback, their small

size limits their external validity, and researchers must be cautious not to selectively choose responses that confirm their hypotheses (George, 2023).

2.5 Validation of Instruments

The proposed methodological approach was thoroughly evaluated and validated to assess its effectiveness on language and cultural awareness (Appendix 15). This process included both formative and summative evaluations and expert judgment for rigorous validation. Experts reviewed the concept and variable matrices, and validated the study's instruments, offering feedback to refine and ensure the proposal's alignment with recognized language learning theories and educational practices.

2.6 Population, Sample, and Sampling

The population for this study comprised 127 A2 undergraduate learners enrolled in English Module 2 at the Faculty of Administration, University of Guayaquil. To ensure a comprehensive approach to participant selection, both purposive and convenience sampling techniques were used. Purposive sampling was initially used to identify students who self-identified as Montubian.

Purposive sampling selects the best cases for a study to gather relevant data, focusing on cases that provide a lot of valuable information. It is commonly used in qualitative research and relies on researchers' knowledge to choose participants who provide desired information (Mweshi & Sakyi, 2020).

Convenience sampling was used to select students who identified as Montubian in a survey adapted from Censo Ecuador 2022. While six students from the four courses of English module 2 identified as Montubian, two were both available and willing to participate, so they were only included in this study. This approach ensured practical feasibility by focusing on those who were easily accessible. Commonly used in social sciences and education, convenience sampling involves choosing participants based on accessibility rather than random selection, making it a practical choice for exploring broad perspectives on attitudes and opinions (Nikolopoulou, 2023).

Table 6*Population and Sample*

Course Code	Population (Number of Students)	Sample (Students who identified as Montubian)
TUR-SIN-2-48	48	1
TUR-SIN-2-60	40	2
TUR-SMA-2-66	20	2
TUR-SVE-2-59	19	1
Total	127	6

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

2.7 Data Analysis and the Ethical Considerations

Quantitative data from surveys and pre-post tests were analyzed using Excel, where tables, graphs, and descriptive statistics (mean, median, standard deviation, and range) summarized responses from Likert and interval scales. This analysis highlighted changes in students' attitudes, perceptions, and knowledge of Montubian culture, evaluating TBLT's effectiveness in improving cultural understanding and language skills. Qualitative data from Zoom interviews and focus groups were transcribed from MP3 recordings and organized in Excel. Thematic coding was used to categorize responses and identify patterns in Montubian cultural practices and perspectives.

Ethical considerations were central to this study, ensuring participants' rights and privacy. All A2 students gave informed consent, understanding the study's purpose and their right to withdraw. Their confidentiality was protected by anonymizing and securely storing data. To ensure data quality and accuracy, reliable surveys, tests, and observations were used, with preprocessing to correct errors and biases. Privacy and security complied with data protection regulations, and permissions were secured from English Module 2 teachers. The methodology followed ethical and educational principles, with transparency and honesty in data interpretation to avoid bias. Evidence of necessary permissions is included in Appendixes 4 and 5, reinforcing the study's ethical integrity.

2.8 Findings: Initial Diagnose

The first instrument of the study focused on the cultural identity of undergraduate students taking the English 2 module in the Faculty of Administration. This section presents the data collected through the survey and compares it with national census data 2022 to contextualize

the findings and justify the need for the proposed methodological intervention.

2.8.1 Survey results

The survey collected responses from 127 students, with the following distribution of cultural identification:

Table 7

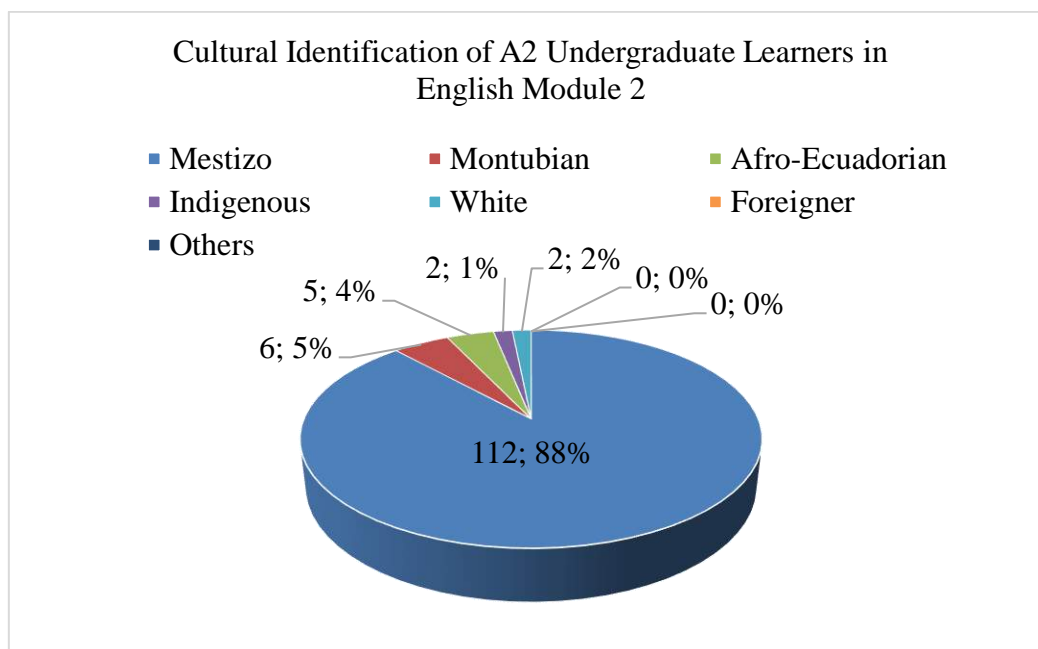
Cultural Identification of A2 Undergraduate Learners in English Module 2

Cultural Identification	Number of Students	Percentage
Mestizo	112	88.19%
Montubian	6	4.72%
Afro-Ecuadorian	5	3.94%
Indigenous	2	1.57%
White	2	1.57%
Foreigner/ Others	0	0.00%
Total	127	100%

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Figure 2

Cultural Identification of A2 Undergraduate Learners in English Module 2.



Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

2.8.2 Description of Findings

The survey results indicate that a significant majority of the students identify as Mestizo

(88.19%), followed by smaller percentages of Montubian (4.72%), Afro-Ecuadorian (3.94%), Indigenous (1.57%), and White (1.57%). There were no respondents identifying as Foreigner or Others.

2.8.3 Comparative Analysis with National Census Data

To contextualize these findings, it is useful to compare them with national census data from 2010 and 2022, as presented by Felicio (2020) and Censo Ecuador (2022).

Table 8

National Census and Survey Data

Cultural Identification	Census 2010 (%)	Census 2022 (%)	Survey (%)
Mestizo	72.0%	77.5%	88.19%
Montubian	7.4%	7.7%	4.72%
Afro-Ecuadorian	7.1%	4.8%	3.94%
Indigenous	7.0%	7.7%	1.57%
White	6.1%	2.2%	1.57%
Others	0.4%	0.1%	0%

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The survey results showed notable differences compared to national census data. Students identifying as Mestizo in the survey (88.19%) were higher than national figures from 2010 and 2022 (72.0% and 77.5%). Montubian students (4.72%) were less represented compared to the national percentage (7.4% in 2010 and 7.7% in 2022). Afro-Ecuadorian identification (3.94%) aligned closely with the 2022 census (4.8%) but was lower than in 2010 (7.1%). Indigenous and White identifications (both 1.57%) were significantly lower than national averages for both years.

2.8.4 Quantitative Pre-Test Likert Scale results

The second instrument was a quantitative pre-test using a Likert Scale. It assessed Engagement and Interaction, and Task Types and Relevance. Two students who identified as Montubian in the Censo 2022 survey provided their responses via Google Forms. The scale used was: 1 (Strongly Disagree), 2 (Disagree), 3 (Agree), and 4 (Strongly Agree).

Table 9

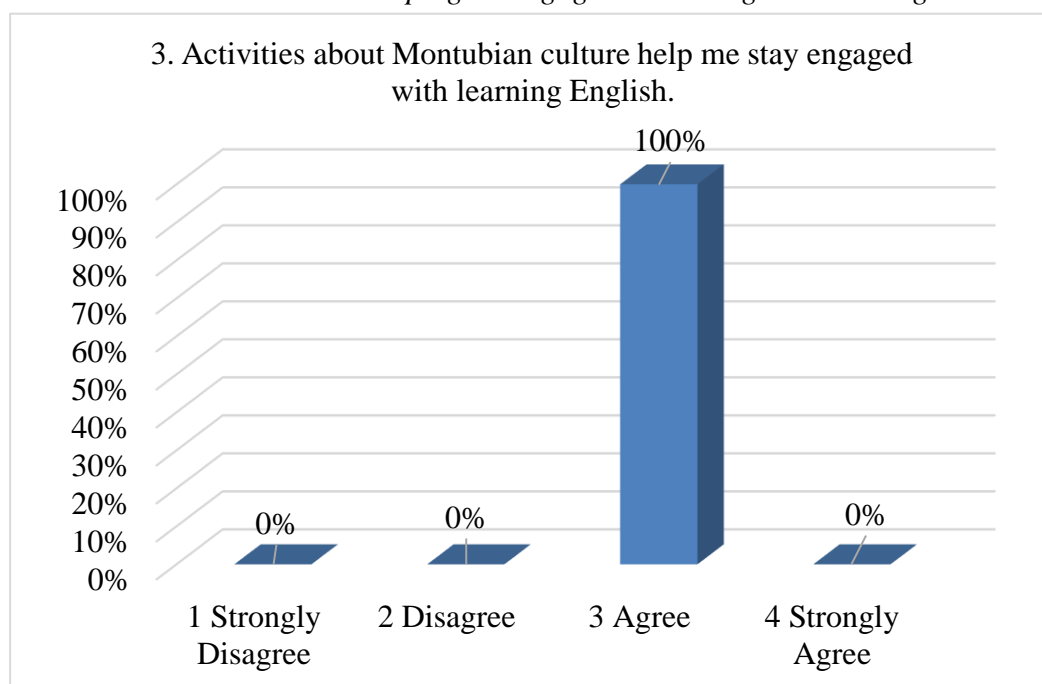
Quantitative Pre-Test Likert Scale. Indicator: Engagement and Interaction

Questions	1 Strongly Disagree	2 Disagree	3 Agree	4 Strongly Agree
1. I feel motivated to participate in activities related to Montubian culture.	0%	0%	100%	0%
2. Tasks based on Montubian culture encourage interaction between my classmates and me.	0%	0%	50%	50%
3. Activities about Montubian culture help me stay engaged with learning English.	0%	0%	100%	0%

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Figure 3

Activities about Montubian Culture helping to Engagement in English Learning



Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The Pre-Test Likert Scale results for Engagement and Interaction showed strong positive feedback. All participants felt motivated by Montubian culture activities and believed these

activities helped them stay engaged in learning English. In addition, tasks based on Montubian culture encouraged interaction among classmates, with 50% agreeing and 50% strongly agreeing.

Table 10

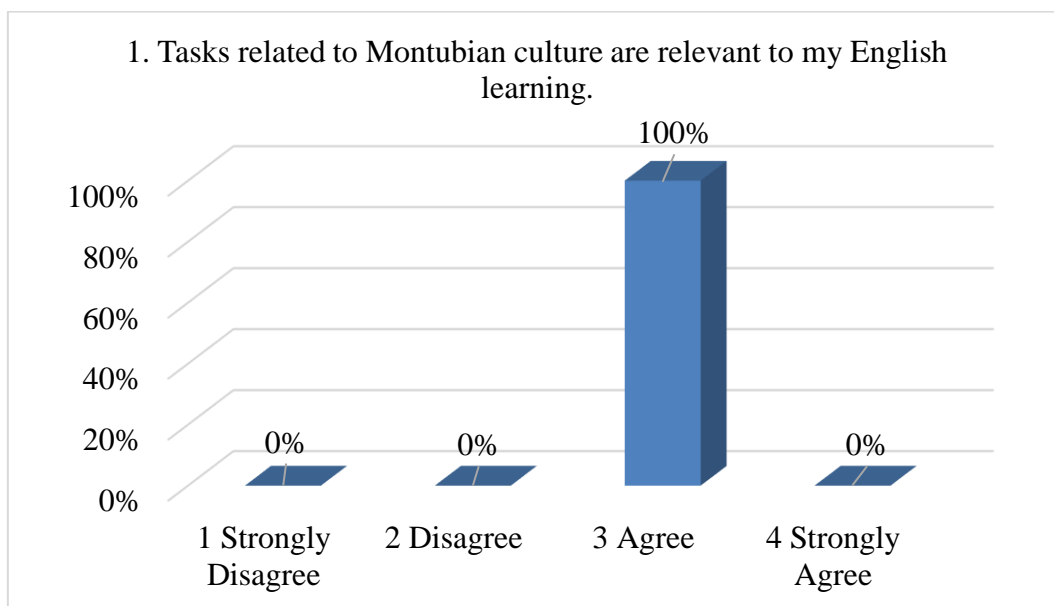
Quantitative Pre-Test Likert Scale. Indicator: Task Types and Relevance

Questions	1 Strongly Disagree	2 Disagree	3 Agree	4 Strongly Agree
1. Tasks related to Montubian culture are relevant to my English learning.	0%	0%	100%	0%
2. Activities about Montubian culture are varied and keep my interest.	0%	0%	50%	50%
3. I consider tasks related to Montubian culture to be applicable to real-life situations.	0%	0%	100%	0%

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Figure 4

Tasks related to Montubian culture are relevant to English Learning



Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The Pre-Test Likert Scale results for Task Types and Relevance showed strong positive responses. All participants found Montubian culture tasks relevant to their English learning and applicable to real life. Moreover, 50% agreed and 50% strongly agreed that these activities are varied and keep their interest.

2.8.5 Quantitative Pre-Test Intervale Scale results

The third instrument was a quantitative pre-test using an Interval Scale, conducted on milaulas.com, which offers free Moodle access. Two learners participated in the quiz, answering eight questions listed in Appendix 13. Each question was scored out of 10, with scores categorized as follows: 0-3 (Needs Improvement), 4-6 (Satisfactory), 7-9 (Good), and 10 (Excellent).

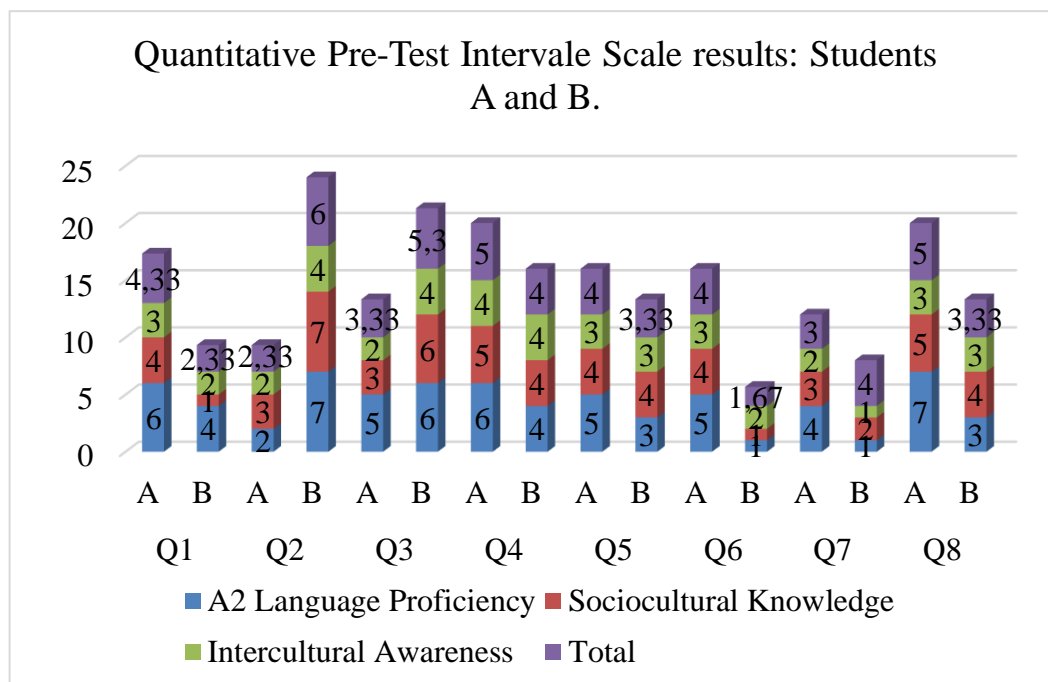
Table 11*Quantitative Pre-Test Intervale Scale results: Students A and B.*

Questions	Student	A2 Language Proficiency	Sociocultural Knowledge	Intercultural Awareness	Total
Q1	A	6,00	4,00	3,00	4,33
	B	4,00	1,00	2,00	2,33
Q2	A	2,00	3,00	2,00	2,33
	B	7,00	7,00	4,00	6,00
Q3	A	5,00	3,00	2,00	3,33
	B	6,00	6,00	4,00	5,30
Q4	A	6,00	5,00	4,00	5,00
	B	4,00	4,00	4,00	4,00
Q5	A	5,00	4,00	3,00	4,00
	B	3,00	4,00	3,00	3,33
Q6	A	5,00	4,00	3,00	4,00
	B	1,00	1,00	2,00	1,67
Q7	A	4,00	3,00	2,00	3,00
	B	1,00	2,00	1,00	4,00
Q8	A	7,00	5,00	3,00	5,00
	B	3,00	4,00	3,00	3,33

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Figure 5

Quantitative Pre-Test Intervale Scale results: Students A and B.



Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Student A generally excelled in A2 Language Proficiency but showed only basic understanding in Sociocultural Knowledge and minimal Intercultural Awareness. Student B performed better in some areas of Sociocultural Knowledge and Intercultural Awareness but was inconsistent, with lower scores in A2 Language Proficiency. Both students had limited proficiency in Sociocultural Knowledge and Intercultural Awareness, never scoring above 7.

Overall results from the initial diagnosis revealed a significant gap in the representation of Montubian students, emphasizing the need to incorporate Montubian culture into the English curriculum. The pre-test feedback was positive, showing that students found Montubian culture-related tasks both engaging and relevant. Despite this, both students demonstrated a limited understanding of Montubian culture, highlighting the need for our proposal to improve both cultural and language learning through targeted integration.

Chapter 3: Presentation and Validation of the Proposal

In this chapter, the designed methodology was carried out, beginning with the implementation of the proposal to introduce Ecuadorian Montubian culture through Task-Based Teaching for A2 undergraduate learners. The focus was on analyzing the data obtained from the two participating students who identified as Montubian people and accepted to be part of the research, through activities conducted on the Moodle platform milaulas.com, and on providing a comprehensive discussion of the results in relation to the research question.

3.1 Validation of the proposal

The proposal titled "Strategies to Introduce Ecuadorian Montubian Culture through Task-Based Language Teaching for A2 Undergraduate Learners" was validated using both theoretical and empirical methods. The validation process relied on the systematization of experiences, which provided critical insights into the design and implementation of the proposal. This approach documented participant feedback and activity scores from Milaulas.com, along with reflections on intercultural awareness, ensuring a thorough understanding of its effectiveness and areas for improvement.

The theoretical validation confirmed the proposal's alignment with A2 English proficiency standards and intercultural learning theories. Concepts like Intercultural Communicative Competence (ICC) and Task-Based Language Teaching (TBLT) were integrated to enhance sociocultural knowledge and intercultural awareness, supporting effective communication in multicultural contexts.

The empirical validation involved implementing the proposal on Milaulas.com, which hosted the Moodle platform due to its free service and suitability for the study's small-scale implementation with two participants. Six activities and two questionnaires were designed to improve A2 language proficiency, with a special focus on intercultural awareness. Initial Zoom interviews with Montubian students helped shape culturally authentic course content. The tasks fostered active engagement in line with the TBLT framework, promoting practical language use and cultural appreciation.

A key aspect of the validation process was the promotion of Montubian cultural identity. The proposal aimed to enhance both language skills and a deeper understanding of Montubian culture, as reflected in student feedback indicating increased cultural awareness. The use of familiar digital platforms like Milaulas.com further confirmed the proposal's feasibility and effectiveness, making it adaptable to various educational settings.

Overall, the validation confirmed that the proposal promotes A2 English proficiency while

fostering intercultural awareness and appreciation of Montubian culture.

3.2 Theoretical foundations

This proposal is grounded in Intercultural Communicative Competence (ICC) and Task-Based Language Teaching (TBLT), ensuring alignment with A2 English proficiency standards while fostering cultural awareness, particularly of Ecuadorian Montubian culture.

The first pillar, ICC, emphasizes effective communication across cultures. Pinzón (2020) defines ICC as the skills, knowledge, and attitudes necessary for successful intercultural interactions. This proposal integrated authentic Montubian cultural materials, including traditions, gastronomy, and festivals, to improve learners' language skills and deepen their understanding of the target culture. Fernández-Agüero and Cedeño (2019) stress the importance of embracing cultural diversity, which this proposal addressed by using Montubian content to encourage reflection on both Montubian and other cultures. This helped students enhance their English while appreciating cultural diversity.

The second pillar, TBLT, focuses on learning through meaningful tasks. According to Willis (2021), TBLT involves phases such as the Pre-task, Task cycle, and Language focus. The proposal included tasks like comparing cultural elements and sharing personal experiences, promoting practical language use essential for A2 proficiency.

In addition to ICC and TBLT, the proposal addressed learner competences in sociocultural knowledge and intercultural skills. The Council of Europe (2001) defines sociocultural knowledge as understanding the social norms of the target community. By incorporating Montubian cultural content, learners engaged with these elements and developed an appreciation for cultural diversity. Intercultural awareness, or recognizing similarities and differences between cultures, was fostered through tasks that encouraged students to reflect on both Montubian culture and their own experiences.

Finally, the proposal ensured ethical representation of Montubian culture, using carefully selected materials and adapting tasks based on student feedback to maintain cultural relevance.

3.3 Characteristics of the Proposal

This proposal was defined by several elements that enhance its effectiveness and adaptability. The proposal's most prominent characteristic is its attention to cultural diversity, with a specific focus on promoting Ecuadorian Montubian culture. By immersing learners in the rich traditions of Montubian life, including gastronomy, music, and festivals which creates an inclusive learning environment that deeply appreciates Ecuador's cultural heritage. This cultural focus enriches language learning by not only enhancing students' linguistic skills but also fostering a

profound understanding and appreciation of local traditions. Through immersive, task-based activities, students gain both intercultural awareness and a deeper connection to Ecuador's diverse cultural landscape.

Another key feature is its adaptability. The proposal was designed to be implemented in diverse educational settings, allowing for modifications based on the needs of different learners or institutions. This flexibility ensures that the content remains relevant and engaging, regardless of the context, and supports both language development and cultural understanding across various learning environments.

Flexibility is also a crucial element. The tasks within the proposal accommodate different learning styles and preferences, offering a range of activities that cater to individual interests. Whether students are more inclined toward exploring Montubian gastronomy, music, or traditional practices, the proposal ensures a personalized and motivating learning experience that keeps learners engaged.

In addition, the reflective nature of the proposal further enriches the learning process. Students are encouraged to continuously reflect on their experiences, comparing Montubian culture with their own and assessing their progress. This reflection fosters a deeper connection to both the language and the cultural content, making the learning experience more meaningful and memorable.

The proposal is also dynamic, continually evolving to meet the changing needs of students. By offering interactive, hands-on tasks that combine language learning with cultural exploration, it keeps the learning process lively and engaging, ensuring that students remain motivated and active participants in their educational journey.

Finally, the proposal is transformative in its approach to language learning. By integrating authentic cultural tasks into the curriculum, it goes beyond traditional methods, providing students with practical, hands-on activities that make language acquisition more relevant. This transformative experience prepares learners not only with improved language proficiency but also with the intercultural competence needed to navigate a multicultural world effectively.

3.4 Purposes or objectives of the proposal

The general objective of this proposal was to develop and implement a comprehensive system of complementary resources based on Task-Based Language Teaching (TBLT) to introduce Ecuadorian Montubian Culture to A2 undergraduate learners. This approach aimed to enrich students' understanding of Montubian cultural elements while enhancing their language skills through practical and engaging tasks.

The specific objectives of this proposal were:

- To design and integrate Task-Based Language Teaching components that effectively incorporate aspects of Ecuadorian Montubian culture. These components were adapted to meet the learning needs and cultural interests of A2 undergraduate students, ensuring that the content was both relevant and educationally effective.
- To create interactive and practical activities within a Moodle-based platform that facilitate student engagement with Montubian cultural elements. These activities covered various cultural aspects, such as gastronomy, music, and traditional practices, providing students with hands-on experiences that enhanced their learning.
- To evaluate the effectiveness of these resources in improving students' intercultural awareness and sociocultural knowledge while supporting their A2 language proficiency. This was achieved through targeted feedback and reflection opportunities, allowing for ongoing assessment and refinement of the educational materials.

3.5 Structure and dynamics of the components of the proposal.

The proposal for introducing Ecuadorian Montubian Culture through Task-Based Language Teaching (TBLT) was structured on the website milaulas.com, a free-access Moodle platform, with sections addressing various language skills and cultural components. The course started with an introduction section where learners were welcomed and informed about the course objectives. It outlined the research aim of proposing a system of complementary resources based on TBLT to introduce Montubian Culture to A2 undergraduate learners. The introduction confirmed that the proposal was conducted with the necessary permissions and explained that the beneficiaries were Montubian-identifying students enrolled in English Module 2 at the Faculty of Administration, University of Guayaquil.

The course was structured around the Task-Based Learning (TBL) framework, which consists of three key components: Pre-task, Task cycle, and Language focus. In the Pre-task phase, the topic and task were introduced, with an emphasis on key vocabulary needed to successfully complete the main activities. Due to limited participation, students worked independently during the Task cycle, engaging with tasks that integrated language learning with cultural exploration.

In the Language focus component, instead of traditional language analysis, students focused on reflecting upon and analyzing cultural aspects and their connection to the language they were learning. This allowed students to reinforce both linguistic skills and deepen their understanding

of intercultural awareness and sociocultural knowledge, which were particularly emphasized in the writing and speaking tasks. These tasks required learners to express their personal reflections on Montubian culture, encouraging them to draw on their cultural insights while improving their language proficiency.

Regarding the proposal's dynamics, these were designed to ensure a comprehensive learning experience, incorporating various task types and structured activities that targeted specific language skills. Each section built upon the previous one, combining diverse resources and activities that fostered a balance of reading, listening, writing, and speaking, all while integrating aspects of Montubian culture. The course design was also inspired by the six task types identified by Willis (2021), such as comparing and sharing personal experiences. However, due to limited participation, students worked independently rather than in pairs or groups.

The dynamics of the proposal on the Moodle platform were as follows:

- a) Pre-Test Engagement: The second section included a pre-test with an eight-question questionnaire about Montubian culture to assess students' initial knowledge.
- b) Reading Skill Development: In the third section, students engaged in pre-reading activities and read PDFs on Montubian gastronomy and traditional tools, followed by comprehension questions.
- c) Listening Skill Enhancement: In the fourth section, students matched Montubian terms with definitions before listening to MP3 files on Montubian music and dance, followed by related questions.
- d) Writing Skill Application: In the fifth section, students had to write descriptive and reflective paragraphs after reading a PDF on Montubian houses and rural life.
- e) Speaking Skill Practice: In the sixth section, students read about Montubian pride and traditions and recorded a video presentation reflecting on their personal experiences and Montubian culture.
- f) Post-Test and Feedback: The final section included a post-test identical to the pre-test, along with a focus group discussion for students to provide feedback on their learning experience and suggest improvements.

A rubric was created to evaluate writing and speaking skills, focusing on A2 Language Proficiency, Sociocultural Knowledge, and Intercultural Awareness. The Moodle platform allowed students to access resources and complete activities without needing to upload files, ensuring a seamless user experience. In addition, continuous feedback and flexible engagement

opportunities supported a dynamic learning environment, allowing the proposal to adapt and evolve based on student needs and task outcomes.

3.6 Description of the methodological requirements

A virtual course titled "Strategies to Introduce Ecuadorian Montubian Culture through Task-Based Teaching for A2 Undergraduate Learners" was developed as part of this methodological proposal on the website milaulas.com, which is a free Moodle service. To create a free Moodle platform on MilAulas, the steps involved visiting the MilAulas website, filling out a form, and receiving login credentials via email. Once logged in, the site administrator created the virtual course, enrolled users, and designed the course structure just like on the Moodle platform. The course website, "robertoalarconrod.milaulas.com," was created and managed by the researcher, who also served as the course instructor. Participants were registered as learners, and the course content was carefully designed to develop both cultural understanding and language skills.

The course followed the Task-Based Learning (TBL) framework, incorporating three stages: Pre-task, Task Cycle, and Language Focus. Each stage was designed to promote cultural reflection and enhance intercultural awareness while developing language proficiency. The two task types employed in the course were comparing and sharing personal experiences, encouraging students to deeply engage with Montubian culture through authentic and meaningful tasks.

During the Pre-task stage, the teacher introduced the topic and facilitated vocabulary exploration to prepare students for the main task. Pre-reading and pre-listening activities were included, highlighting useful words and concepts, and preparing students for the main task. In the Task Cycle, students worked individually due to time constraints, though the ideal format would involve pair or group work. Students submitted written reports and recorded videos reflecting on their experiences with the tasks. For instance, in the writing and speaking activities, participants compared Montubian culture with other cultures, identifying similarities and differences. This allowed for both language development and intercultural reflection. In the Language Focus stage, students examined key linguistic features from the task. For example, after listening to the audio files on Montubian music and dance, students answered open questions that required the use of key words and concepts from the lesson, reinforcing both cultural understanding and language skills.

The course included various sections and activities designed to develop reading, listening, writing, and speaking skills, all of which were created by the researcher using authentic materials from internet sources and interview with participants, focus on both enhancing

language proficiency and deepening sociocultural knowledge. Through this approach, learners were able to engage with cultural content while improving their English language skills.

To facilitate content organization, sections, activities, and resources were created on this virtual course. The first section introduced the course with a collage of images representing Ecuadorian Montubian Culture, accompanied by a written welcome and introduction, setting the context and goals. The following section featured a pre-test designed to assess participants' prior knowledge of Ecuadorian Montubian Culture, using a Moodle quiz consisting of eight open-ended questions covering topics such as Montubian Gastronomy, Traditional Tools, Music, Dance, Houses, connection to rural life, and pride in cultural heritage.

Subsequent sections focused on developing learners' reading, listening, writing, and speaking skills. In the reading and listening section, included one pre-reading and one pre-listening task, followed by their main activities, and all the contents included pictures about the topic to be learnt. Besides, the course design used two types of tasks: comparing and sharing personal experiences.

For the reading section, a "Drag and Drop into text" quiz was used to match the five Montubian terms with their definitions, along with images regarding Montubian Gastronomy and Traditional tools. This pre-reading activity, which was a comparing task, encouraged students to analyze specific cultural elements, making comparisons and drawing connections between different aspects of Montubian culture. Moreover, two PDF files were included in this section about the topic above mentioned. The main reading task involved answering five questions, and a simple direct grading approach was used to evaluate sociocultural knowledge.

The listening section featured audio files on Montubian music and dance, recorded by the researcher. Students completed a pre-listening task using a drag-and-drop quiz, where they matched definitions with images. The main activity involved answering four questions, with a focus on assessing their understanding of the cultural content. Simple direct grading was also considered to evaluate the sociocultural knowledge.

In the writing section, participants featured a task in which participants were asked to describe Montubian houses and reflect on the cultural significance of rural living. A PDF file titled "Montubian Houses and Their Connection to Rural Life" was provided as a resource, with instructions displayed upon clicking "Agregar Entrega" (Add Submission) to submit responses as online text entries. This activity required two paragraphs, a descriptive one about Montubian houses, detailing their materials, structure, and cultural significance, and a reflective paragraph on the importance of rural living for the Montubian people, encouraging participants to share

personal experiences and compare it with city life. The grading criteria focused on A2 Language Proficiency, Sociocultural Knowledge, and Intercultural Awareness, with each aspect scored out of 10 points, assessing paragraph organization, cultural understanding, and depth of reflection. Grading method was used to evaluate the Writing activity.

In the speaking section, participants were asked to record a video sharing personal experiences related to Montubian pride and traditions. A PDF file titled "Pride and Traditions in Montubian Culture" was provided, with instructions accessible by clicking "Agregar Entrega" (Add Submission). The task required participants to present a 1 to 3-minute video discussing Montubian pride and traditions, drawing from personal experiences and comparing them to the reading, with a focus on their own anecdotes. The video link was then shared on MilAulas website. Evaluation was based on A2 Language Proficiency, Sociocultural Knowledge, and Intercultural Awareness, each graded on a scale of 10 points. For example, A2 Language Proficiency was assessed on the clarity and coherence of the presentation, with effective use of vocabulary and grammar. Sociocultural Knowledge was judged based on the accuracy and depth of information about Montubian cultural heritage, such as the role of horses, rodeos, and traditional games. Intercultural Awareness evaluated the participant's understanding and comparison of Montubian cultural practices with other cultures, highlighting their relevance in modern society. This sharing personal experience task provided students with the opportunity to engage in open-ended reflection and discussion because participants compared them with their own cultural background or observations from the reading. All the submission types were online text not file submissions.

The final section included a post-test identical to the pre-test, designed to measure participants' progress and understanding of Ecuadorian Montubian Culture. Throughout the course, activities were designed to engage students with cultural content while enhancing their English language skills.

Finally, given the limited time and the virtual nature of the course, some adjustments were necessary, such as having students work individually rather than in pairs or groups, as typically suggested in TBLT frameworks. Nevertheless, the course design maintained the integrity of Task-Based Learning by ensuring that students were actively engaged in authentic tasks that mirrored real-life cultural exchanges, enhancing both their linguistic competence and cultural awareness.

3.7 Description of the Budget or Financial Analysis

The budget for this study was quite modest, as the researcher primarily relied on personal

resources and independently sourced materials. This study was conducted without incurring direct financial costs, using free online tools and resources available to the researcher. A comprehensive description of the budget is found in Appendix 16.

3.8 Results and Discussion

The results were obtained through the mixed methods approach employed in this study. The analysis included data from interview with two students who were integral to the research, activities conducted on the Milaulas.com website using its free-access Moodle platform, and results from pre and posttests, Likert Scale and Interval Scale assessments, and focus group discussion. The interview and focus group were carried out on Zoom. The findings were discussed in relation to the research question, providing a comprehensive understanding of the effectiveness and impact of the proposed activities in introducing Ecuadorian Montubian culture to these participants.

3.8.1 Results of the Proposal

Before implementing the activities on the website milaulas.com, which has a free-access Moodle, it was necessary to have an interview on Zoom to two students who identified as Montubian in the survey adapted from Censo 2022 and accepted to be part of this study, enrolled in English Module 2. With this interview was possible to improve and deepen the concepts about Montubian Culture which is not found on any bibliographical references. The following table summarize the relevant information given by the two learners (See Appendix 17 for more detailed thematic code).

Table 12

Thematic Code: Interview to students who were part of the study

Theme	Code	Extract (Interviewee Quote)
Traditional Tools	Use of Guaraña	“The guaraña is being used to work the fields.” (P1)
	Use of Machete	“Every Montubio has a machete. Montubios always use machetes.” (P2)
Horse and Montubian Rodeo	Ride Horse	“A Montubian person who doesn't know how to ride a horse isn't really Montubian.” (P1)
	Montubian Rodeo	“Montubian rodeo defines them because they have that tradition of riding horses, being horsemen. So that’s what they do.” (P2)

Connection to the Land and Rural Lifestyle	Guadua Houses	“The most well-known are the houses made from Guadua, followed by brick houses.” (P1)
	Guadua Houses	“Montubian people have their little guadua houses because they need to stay cool; they keep that tradition of having guadua houses.” (P2)
Cultural Pride	Rural Pride	“Someone who is Montubian and born in the countryside wouldn’t change it for anything.” (P1)
	Greeting Tradition	“One way they show their pride is when you pass by, and they see you, they say hello, even if it’s from a distance. But here in the city, it’s not like that.” (P2)
Montubian Gastronomy	Fried Pork and Duck Stew	“Fried Pork (<i>Fritada</i>), Duck Stew (<i>Seco de Pato</i>).” (P1)
	Bollo with Local Fish, the chicken Stew, Duck Stew, Rice and Chicken	“The bollo is made with fish from the countryside, because they fish them themselves. Then there’s the chicken stew (<i>seco de gallina</i>), duck stew (<i>seco de pato</i>), rice and chicken (<i>arroz con pollo</i>).” (P2)
Montubian Music	The “ganaderos”	“The “ <i>ganaderos</i> ”, it is a music and a genre.” (P1)
	San Juanitos, Cumbias, Rocola	“ <i>San Juanitos</i> , cumbias. They also listen to rocola music.” (P2)
Montubian Dance	Decline of Traditional Dances	“Traditional dances aren’t performed much anymore.” (P1)
	Loss of Traditional Dance Practices	“In the countryside, the custom of dances like the Moño dance with the hat and machete is being lost. Only sometimes during events like Inti Raymi, I

		think they still do those dances, but only in schools.” (P2)
	Sack Race, and Spoon Race	“The sack race, the spoon race.” (P1)
Traditional Montubian Games	Greased Pole, Sack Race, Marbles, Spinning Tops	“The greased pole, the sack race. Playing marbles are being lost, but spinning tops still are played.” (P2)
Montubian Social Practices	Community Organization for Festivals Unity and Bartering in Rural Communities	“Of course, there are associations. When it’s festival time, the committee from there... every precinct has a committee.” (P1) “In the countryside, people have always been united, and they’ve always lived by bartering, exchanging things.” (P2)
Montubian Cultural Values	Greeting as a Cultural Value Respect in Rural Life	“The main cultural value is greeting. Wherever you go, you greet.” (P1) “Of course, the main thing in my life, something I expect, is respect. Respect, because in the countryside, people are very respectful, and parents are very strict, which is very different from life here in the city.” (P2)

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The analysis revealed that Montubian identity was deeply rooted in traditional practices. Tools like the guaraña and machete reflected their agricultural commitment, while horse riding and rodeos were central to their culture. Guadua houses symbolized tradition and practicality in rural life, and their cultural pride was evident in greeting traditions that differed from urban

customs. Montubian cuisine included dishes like fried pork, duck stew, and bollo with local fish, while their music spanned genres such as Ganaderos, Cumbia, Rocola, and San Juanitos. Although traditional dances like the Moño were declining, they were preserved during special events and in schools. Popular games included the greased pole, spoon race, and sack race, though marbles were becoming less common. Community organization was crucial for festivals, and practices like unity and bartering sustained their rural lifestyle, with respect and greeting being central to their social interactions.

The following results are based on the research question: How can Task-Based Language Teaching effectively integrate Ecuadorian Montubian culture in the English language program offered to A2 undergraduate learners at the University of Guayaquil?

The Post-Test Liker Scale carried out on Google Forms is the first result to be shown. The following table presents the achievement of learning outcomes indicator's results, being the second premise the most relevant for the study.

Table 13

Quantitative Post-Test Likert Scale. Indicator: Achievement of Learning Outcomes.

Questions	1 Strongly Disagree	2 Disagree	3 Agree	4 Strongly Agree
1. Activities about Montubian culture have improved my understanding of English.	0%	0%	100%	0%
2. I feel that I have achieved my learning objectives by participating in tasks about Montubian culture.	0%	0%	0%	100%
3. My ability to communicate in English has improved thanks to tasks about Montubian culture.	0%	0%	50%	50%

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The indicator "Achievement of Learning Outcomes" was introduced during the implementation phase of the proposal and was not included in the pre-test, as it directly related to the research question. The second question was considered in this result because it was crucial for understanding the impact of Task-Based Language Teaching on integrating Montubian culture into the curriculum. This result showed overwhelmingly positive feedback, with 100% of participants strongly agreeing that they had achieved their learning objectives by participating in tasks related to Montubian culture.

Table 14

Pre-Test and Post-Test Descriptive Statistics: Engagement and Interaction, Task Types and Relevance Indicators

N	Indicator	Question	Minimum	Maximum	Mean	Standard Deviation
2	Engagement and Interaction	3. Activities about Montubian Culture helping to Engagement in English Learning	3	3	3	0
	Task Types and Relevance	1. Tasks related to Montubian culture are relevant to English Learning.	3	3	3	0

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The pre- and post-test results for both participants showed consistent agreement in two key indicators. For Engagement and Interaction, both participants agreed that activities related to Montubian culture helped with engagement in English learning, with a minimum, maximum,

and mean of 3, and a standard deviation of 0. Similarly, for Task Types and Relevance, participants agreed that tasks related to Montubian culture were relevant to English learning, with identical descriptive statistics. These results indicated that participants consistently recognized the value of Montubian culture-based activities, without any variation in their responses.

Table 15

Pre-Test Intervale Scale Descriptive Statistics

Criteria	Minimum	Maximum	Mean	Standard Deviation
A2 Language Proficiency	1	7	4,3125	1,922455
Sociocultural Knowledge	1	7	3,75	1,612451
Intercultural Awareness	1	4	2,8125	0,910585

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

For A2 Language Proficiency, scores ranged from 1 to 7, with a mean of 4.31 and a standard deviation of 1.92. This suggests that the average presentation clarity and coherence were moderate, with some variation in vocabulary and grammar usage. For Sociocultural Knowledge, scores ranged from 1 to 7, with a mean of 3.75 and a standard deviation of 1.61, indicating that participants had a generally basic understanding of Montubian cultural heritage, though with considerable variation. Intercultural Awareness had scores from 1 to 4, with a mean of 2.81 and a standard deviation of 0.91, reflecting a basic understanding of Montubian cultural practices, with less variation in responses. Each criterion was graded based on responses from both participants and their eight answers.

Table 16

Receptive Skills activities Descriptive Statistics

N	Receptive Skills	Minimum	Maximum	Mean	Standard Deviation
2	Pre-Reading	10	10	10	0
2	Reading	10	10	10	0

2	Pre-Listening	10	10	10	0
2	Listening	10	10	10	0

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

These results showed that both participants achieved perfect scores, with a minimum and maximum score of 10, a mean of 10, and a standard deviation of 0. This indicated that all participants performed excellently in these areas, with no variation in their results.

Table 17

Quantitative Writing Activity results: Students A and B

Student	A2 Language Proficiency	Sociocultural Knowledge	Intercultural Awareness	Total
A	8,00	9,00	8,00	8,33
B	6,00	8,00	7,00	7,00

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Table 18

Writing Activity Descriptive Statistics

Criteria	Minimum	Maximum	Mean	Standard Deviation
A2 Language Proficiency	6	8	7,00	1,414213
Sociocultural Knowledge	8	9	8,50	0,707106
Intercultural Awareness	7	8	7,50	0,707106

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

This table shows that the A2 Language Proficiency scores ranged from 6 to 8, with a mean of

7 and a standard deviation of 1.41, indicating some variation in writing organization and minor issues with vocabulary and grammar. For Sociocultural Knowledge, the scores were more consistent, ranging from 8 to 9, with a mean of 8.5 and a lower standard deviation of 0.71, reflecting that those participants had good to very good knowledge and provided clear descriptions. Intercultural Awareness scores ranged from 7 to 8, with a mean of 7.5 and a standard deviation of 0.71, suggesting that while reflections and comparisons were clear, there were some differences in the depth of analysis between participants.

Table 19

Quantitative Speaking Activity results: Students A and B

Student	A2 Language Proficiency	Sociocultural Knowledge	Intercultural Awareness	Total
A	8,00	9,00	8,00	8,33
B	7,00	8,00	9,00	8,00

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Table 20

Speaking Activity Descriptive Statistics

Criteria	Minimum	Maximum	Mean	Standard Deviation
A2 Language Proficiency	7	8	7,50	0,707106
Sociocultural Knowledge	8	9	8,50	0,707106
Intercultural Awareness	8	9	8,50	0,707106

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The speaking activity results show that A2 Language Proficiency scores ranged from 7 to 8, with a mean of 7.5, indicating that most presentations were clear, though some had minor issues with flow, vocabulary, and grammar. For Sociocultural Knowledge, scores ranged from 8 to 9, with a mean of 8.5, reflecting a solid to good understanding of Montubian cultural heritage,

including topics like the importance of the horse, rodeo, and traditional games. Similarly, for Intercultural Awareness, scores also ranged from 8 to 9, with a mean of 8.5, showing that most participants could effectively compare Montubian cultural practices with others and reflect on their significance. Overall, students performed well, especially in demonstrating cultural knowledge and awareness.

Table 21

Quantitative Post-Test Intervale Scale results: Students A and B.

Questions	Student	A2			Total
		Language Proficiency	Sociocultural Knowledge	Intercultural Awareness	
Q1	A	7,00	9,00	8,00	8,00
	B	6,00	7,00	7,00	6,67
Q2	A	7,00	9,00	8,00	8,00
	B	7,00	8,00	8,00	7,67
Q3	A	7,00	9,00	8,00	8,00
	B	6,00	7,00	7,00	6,67
Q4	A	7,00	9,00	8,00	8,00
	B	7,00	8,00	8,00	7,67
Q5	A	7,00	9,00	8,00	8,00
	B	6,00	7,00	7,00	6,67
Q6	A	7,00	9,00	8,00	8,00
	B	7,00	8,00	8,00	7,67
Q7	A	7,00	9,00	8,00	8,00
	B	7,00	8,00	8,00	7,67
Q8	A	7,00	9,00	8,00	8,00
	B	6,00	7,00	7,00	6,67

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Table 22*Post-Test Intervale Scale Descriptive Statistics*

Criteria	Minimum	Maximum	Mean	Standard Deviation
A2 Language Proficiency	6	7	6,75	0,447213
Sociocultural Knowledge	7	9	8,25	0,856348
Intercultural Awareness	7	8	7,75	0,447213

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

The post-test data shows consistent student performance across three key areas. For A2 Language Proficiency, scores averaged 6.75, indicating fair to good writing with minor issues. Sociocultural Knowledge scored an average of 8.25, reflecting a good to very good understanding. Intercultural Awareness had an average of 7.75, indicating clear reflections and consistent comparisons.

Comparing pre and post-test results reveals substantial improvement. A2 Language Proficiency, initially ranging from 1 to 7 (average 4.31), increased to a consistent range of 6 to 7, showing clearer writing skills. Sociocultural Knowledge saw scores rise from an average of 3.75 to 8.25, reflecting a more solid grasp of Montubian culture. Intercultural Awareness scores improved from an average of 2.81 to 7.75, showing deeper reflections.

Overall, these improvements highlight a significant enhancement in students' proficiency, cultural knowledge, and intercultural awareness.

Table 23*Thematic Code: Focus Group to students who were part of the study*

Theme	Code	Extract (Focus Group Quote)
Impact on Cultural Identity	Lack of Familiarity with Montubian Culture	“Responding to the first question, I believe that if we have a bit more information about Montubian culture, our values, our idiosyncrasies, where we come from, we will be able to participate more and gain more knowledge about our traditions and

		<p>customs through many practices. Since we do not know it well, and we are also very rooted in the cultures of other countries due to technology.” (P1)</p>
	Cultural Identity Development	<p>“Well, I think there are some points to consider, for example, the strengthening of cultural identity, the perception and respect for diversity, and active participation and commitment, right, because we always learn about the traditions and customs of each student, and they can develop a sense of belonging. Regarding active participation, this refers to working on group projects, which can make them feel more motivated, right? And then, the development of social and cognitive skills, well, they learn to develop critical thinking about their culture and environment.” (P2)</p>
Task Relevance and Suggestions	Need for Broader Cultural Representation	<p>“I also consider that in the second question, other cultural aspects should be added, such as music, festivals, and traditional food, so that people can get to know them. As I mentioned in the first question, people feel very rooted in the cultures of other countries and their roots, and many people also have ancestry from other cultures and ethnicities.” (P1)</p>
	Active Learning Development	<p>“I think it's through personal connection, active learning, and skill development because it allows students to connect personally with their cultural heritage and environment. There, they can go deeper, right? And they don't just receive information, but also apply it in their texts while studying, developing critical skills like research, teamwork, and problem-solving, right?” (P2)</p>

Comparative Reflection on Cultural Adaptation	<p>“When comparing Montubian culture with other cultures, one can see many similarities as well as many differences. Additionally, observing how these cultures have modernized and adapted to globalization has also generated significant reflection for us as students.” (P1)</p>	
Comparison of Cultures	Cultural Similarities	<p>“So, I think that there are other cultures with similarities, considering points like community values, cultural expressions, language and dialect, and clothing, right? In terms of community values, we can have similarities with others, and we need to emphasize the importance of family and community. Regarding cultural expressions in Montubian culture, they have their own forms of expression, right? Among these are the “Amorfinos” and rodeos, which can be compared to the folkloric traditions of other customs, like those in Guayas, right? Now, in terms of language, they have their own idioms, like I mentioned with “Amorfinos”, which they speak and can differ significantly. As for clothing, they are characterized by the 'toquilla' straw hat, boots, right, and sometimes a machete that accompanies them. That’s what I could say.” (P2)</p>
Perception of Cultural Diversity	Enhanced Pride in Cultural Identity	<p>“And how participating in this has changed our perception, or my perception, is that I feel increasingly proud of being Ecuadorian, of my roots, where I come from. It makes me appreciate my ethnicity and culture more, and I thank God that I was born here and have this ethnicity and culture, with all that it entails, including its disadvantages and advantages.” (P1)</p>

Expanded Perspectives	<p>“Well, I think there is an expansion of horizons, active commitment, right? And empathy, above all, right? Because by comparing and contrasting Montubian culture with other cultures, they have likely already developed a broader perspective, right? More appreciation, empathy, right? For people from other communities, it’s possible that they feel more connected, more supportive, and perhaps more actively committed to getting involved in promoting and celebrating cultural diversity in their community. That’s what I think.”</p> <p>(P2)</p>
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Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Feedback from focus groups highlighted that students feel a stronger connection to Montubian culture, supporting their identity and belonging. They suggested incorporating more cultural elements, like music and food, to make learning engaging. By comparing Montubian culture with others, students noted both commonalities and distinct traits, which broadened their perspectives and boosted pride. This understanding also encouraged empathy and a commitment to celebrating diversity.

3.8.2 Discussion

The findings of this study align with previous research, particularly in how Task-Based Language Teaching (TBLT) and authentic materials can enhance students' cultural awareness and intercultural competence. In Fernández-Agüero and Cedeño's (2019) study, they found that teachers often emphasized English-speaking cultures (C2) over students' own cultures (C1), with 39.4% frequently asking students to explore English cultures and only 29.6% encouraging reflections on Ecuadorian values. In contrast, the current study showed a more balanced approach, focusing on integrating Montubian culture (C1), with students consistently recognizing the relevance of Montubian culture to their English learning. The post-test results revealed that 100% of participants strongly agreed that tasks related to Montubian culture contributed to achieving learning objectives, which differs from Fernández-Agüero and Cedeño's findings, where teachers rarely prioritized local cultures.

Similarly, Pinzón's (2020) study found that using authentic materials fostered a deeper understanding of both home and foreign cultures. The present study corroborates this, as students demonstrated an increased appreciation for their Montubian heritage, evidenced by their improved Sociocultural Knowledge scores, which increased from a mean of 3.75 in the pre-test to 8.25 in the post-test. This parallels Pinzón's findings in the category "Appraising Home Culture," where students developed a greater awareness of their own culture and challenged stereotypes. Moreover, the post-test results for Intercultural Awareness in this study (mean 7.75) mirror Pinzón's outcomes in the category "Thinking from Other Perspectives," where students cultivated empathy and an understanding of different cultures.

However, Fernández-Agüero and Cedeño highlighted a gap in teachers addressing misunderstandings and stereotypes between Ecuadorians and English speakers, with only 16.3% regularly exploring the origins of stereotypes. In contrast, the focus group in the current study revealed that students were actively reflecting on Montubian culture's unique traits, thus fostering a deeper connection with their identity and promoting intercultural understanding. The improvement in students' A2 Language Proficiency, with scores rising from a mean of 4.31 to 6.75, further suggests that culturally relevant tasks not only enhanced cultural awareness but also positively impacted their language skills.

3.9 Limitations of the Study

The study faced several limitations that may have influenced the results. Firstly, the study's findings may be limited due to its focus on a specific group of A2 undergraduate learners who identified as Montubian people. This demographic, selected through purposive sampling, may not fully represent the broader student population. Consequently, the insights gained may not be universally applicable across different educational contexts, student backgrounds, or cultural settings.

Secondly, the research was constrained by the length of the English module, which lasted for only eight weeks, including two weeks dedicated to exams. Participants were unavailable to engage in research activities during the exam weeks, leading to limited participation. Out of the six students identified as Montubian people, only two were able to assist throughout all stages of the study. This reduced the amount of data collected and may have impacted the comprehensiveness of the findings.

Thirdly, the research has limitations due to its timing. As teaching methods and cultural views change over time, the strategies used in this study may not always remain effective or relevant. Therefore, the results may need to be reviewed in the future to keep up with new trends in

language teaching and cultural education, which will require ongoing research to ensure the approach stays up to date.

Lastly, technical difficulties with the website MilAulas.com added another limitation. While the platform worked well on laptops and desktop computers, participants experienced issues when accessing the course on smartphones. Moreover, the platform exposed students to advertisements, which may have affected the perception of the course's professionalism. These technical challenges and the presence of advertisements may have hindered participants' ability to fully engage with the course content, potentially impacting the overall learning experience.

Conclusions

This study proposed some strategies for introducing Ecuadorian Montubian culture through Task-Based Language Teaching (TBLT) for A2 undergraduate students. The research aimed to improve both students' intercultural awareness and their language skills through specifically designed resources and interactive activities. This research led to several main conclusions, listed here:

1. **Development of a resource system:** The primary aim of this research was successfully achieved by designing and developing a comprehensive system of complementary resources that effectively integrates Montubian culture within a TBLT framework. This structured approach has facilitated the incorporation of cultural elements into language tasks, thereby enhancing students' language proficiency while fostering a deeper understanding of Montubian heritage. The resources included culturally relevant multimedia materials and interactive tasks tailored to the needs of A2 learners, ensuring that the educational content is both engaging and effective.
2. **Relevance of Montubian Culture:** The findings confirmed that Montubian culture is a vital aspect of Ecuadorian identity, reinforcing the necessity of including it in the English language curriculum. This inclusion enriches students' cultural knowledge and promotes a more inclusive understanding of national diversity, reflecting Ecuador's multicultural nature. By acknowledging and celebrating Montubian culture, the curriculum not only enhances students' language skills but also prepares them to engage with diverse cultural perspectives.
3. **Diagnosis of Current Curriculum Gaps:** The study revealed significant gaps in the existing curriculum regarding the inclusion of Montubian cultural content. This highlights the urgent need for targeted strategies and resources that effectively incorporate Montubian culture into language instruction. The findings emphasize that without these targeted resources, students may miss out on a comprehensive education that acknowledges their cultural heritage. Future efforts should focus on developing specific materials and refining existing resources to address these gaps, ensuring that all learners receive a well-rounded education that values and incorporates their cultural backgrounds.

Recommendations

Based on the conclusions drawn from the research, the following recommendations are proposed to enhance the integration of Montubian cultural elements into language instruction. These recommendations aim to address the identified gaps, reinforce the relevance of cultural content, and further develop effective resources that support language acquisition and cultural awareness among students.

1. **Enhance Resource Development:** Building on the success of the comprehensive resource system, it is recommended that educators and curriculum designers continue to create and refine multimedia materials and interactive tasks that integrate Montubian culture. This should include diverse formats such as videos, audios, PDFS that immerse students in cultural contexts. Regular feedback from students and teachers can guide the ongoing development of these resources, ensuring they remain engaging and effective in enhancing both language proficiency and cultural understanding among A2 learners.
2. **Integrate Montubian Culture into Curriculum:** To address the confirmed relevance of Montubian culture in Ecuadorian identity, it is crucial to incorporate this cultural content systematically within the English language curriculum. Curriculum developers should create specific guidelines and frameworks that promote the integration of Montubian cultural elements. This could involve thematic units focused on Montubian history, traditions, and daily life, fostering a more inclusive educational environment that values the rich cultural diversity of Ecuador.
3. **Target Curriculum Gaps:** Given the identified gaps in the existing curriculum regarding Montubian cultural content, future initiatives should focus on conducting a thorough needs analysis of current teaching practices. This analysis will inform the development of targeted strategies and resources that effectively fill these gaps. Engaging stakeholders, including students, parents, and community members, in this process will provide valuable insights and ensure that all A2 learners receive a comprehensive education that acknowledges and celebrates their cultural heritage.

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Appendix 7

Diagnostic Data

Survey Data about Cultural Identification of A2 Undergraduate Learners in English Module 2 at the University of Guayaquil, Faculty of Administration

Cultural Identification	Course Code: TUR-SIN-2-48	Course Code: TUR-SIN-2-60	Course Code: TUR-SMA-2-66	Course Code: TUR-SVE-2-59	Total	Percentage
Mestizo	43	35	17	17	112	88.19%
Montubian	1	2	2	1	6	4.72%
Afro - Ecuadorian	2	2	0	1	5	3.94%
Indigenous	2	0	0	0	2	1.57%
White	0	1	1	0	2	1.57%
Foreigner	0	0	0	0	0	0.00%
Others	0	0	0	0	0	0.00%
Total	48	40	20	19	127	100%

Pre-Test Likert Scale Data about Indicator: Engagement and Interaction to students who identified as Montubian People in the survey adapted from Censo 2022.

Student	1. I feel motivated to participate in activities related to Montubian culture.	2. Tasks based on Montubian culture encourage interaction between my classmates and me.	3. Activities about Montubian culture help me stay engaged with learning English.
A	3 Agree	4 Strongly Agree	3 Agree
B	3 Agree	3 Agree	3 Agree

Pre-Test Likert Scale Data about Indicator: Task Types and Relevance to students who identified as Montubian People in the survey adapted from Censo 2022.

Student	1. Tasks related to Montubian culture are relevant to my English learning.	2. Activities about Montubian culture are varied and keep my interest.	3. I consider tasks related to Montubian culture to be applicable to real-life situations.
A	3 Agree	4 Strongly Agree	3 Agree
B	3 Agree	3 Agree	3 Agree

Pre-Test Intervale Scale Data: Questionary done on milaulas.com, Moodle access to students who identified as Montubian People in the survey adapted from Censo 2022.

Students	Q1 /10	Q2 /10	Q3 /10	Q4 /10	Q5 /10	Q6 /10	Q7 /10	Q8 /10	Grade /80
Student A	4,33	2,33	3,33	5,00	4,00	4,00	3,00	5,00	30,99
Student B	2,33	6,00	5,30	4,00	3,33	1,67	1,33	3,33	27,29
Average	3,33	4,17	4,32	4,50	3,67	2,84	2,17	4,17	29,14

Note. Data was downloaded as Excel format on milaulas.com, Moodle.

Appendix 8

Lesson Plans for the Proposal

Activities for A2 Undergraduate Learners: Introducing Ecuadorian Montubian Culture through Task-Based Teaching

Dimension: A2 Language Proficiency

Indicators (Strategies):

- 1) Pre-Reading activity
- 2) Text Adaptation with Embedded Questions (Reading skill)
- 3) Pre- Listening activity
- 4) Listening for Key Information (Listening skill)
- 5) Descriptive Paragraph Writing (Writing skill)
- 6) Oral Presentation (Speaking skill)

Activity 1: Montubian Terms and Definitions (Pre-Reading)

Objective: To introduce students to key Montubian terms that will be used in the reading text about Montubian gastronomy and traditional tools.

Instructions:

1. Match the Terms: There is a list of Montubian-specific terms and their definitions. Match each term with its correct definition.

Materials:

Moodle's Drag and Drop feature

Montubian Terms: Chicha, Yucca, Tonga, Machete, Corvo

Definitions:

- 1) A traditional drink made from corn flour or chontilla.
- 2) A starchy root vegetable used in cooking.
- 3) Banana leaves wrapped around rice and other ingredients.
- 4) A large knife used for cutting plants and opening cocoa pods.
- 5) The Ecuadorian red saber.

Activity Instructions:

1. Drag each Montubian term to its corresponding definition.
2. Review and correct the answers as needed.

Evaluation:

1. Accuracy in matching each Montubian term with its definition.
2. Understanding of Montubian cultural terms.

Score out of 10 points. 2 points by each correct answer.

Activity 2: Text Adaptation with Embedded Questions (Reading Skill)

Activity: Read an adapted text about Montubian gastronomy and tools.

Instructions:

1. Read the following text about Montubian gastronomy and traditional tools.
2. Answer the following questions.

Montubian Gastronomy

Montubian food is a rich blend of Indigenous, Spanish, and African influences. From the Spanish, Montubian cuisine adopted fried foods and dairy, while African cooking introduced a fondness for strong spices. Indigenous ingredients like breadfruit, corn, yucca, and peanuts remain integral to their diet. Traditional cooking methods include wrapping river fish in leaves for cooking.

Today, the main ingredients in Montubian cooking are rice, yucca, green plantain, and corn. These are used to prepare dishes such as corn tortillas, yucca fritters, and sweet potato cake. Montubian people also enjoy a variety of fruits, including caimito, cauje, zapote, breadfruit, mamey, pechiche, and avocado. They hunt animals like deer and peccary for food.

Popular dishes include Fried Pork (Fritada), Duck Stew (Seco de Pato), and chicken stew (Seco de Gallina). The bollo, a traditional dish made with local freshwater fish like guanchiche, lama, boca chica, and budo, is another favorite. In addition, Montubian cuisine features humitas, corn cakes, and rice with chicken (Arroz con Pollo).

During midnight parties, Montubians serve chicken stew or sweet chicken broth, often accompanied by chicha, a traditional drink made from corn flour or chontilla. Another important tradition is Tongas, which are banana leaves wrapped around rice and served with flavorful options like steamed fish, dried chicken, or meat. Tongas were historically used by workers in the fields and are now also featured in tourism.

Traditional tools

The machete is the most important tool for Montubian people, especially for men, although women also use it. It is used for cutting plants in the jungle, opening cocoa pods, and even for protection. Every Montubio has a machete because it defines them as Montubios. They use it not just for work but also for everyday tasks, like cutting something or dealing with obstacles in the countryside. Montubian people learn to use the machete when they are young, and it is essential to know how to handle it safely, as it can be both useful and dangerous.

In Manabi, three types of machetes are commonly used: the "vizcaíno," the "guarizama," and

the "corvo," also known as the Ecuadorian red saber. Recently, another tool, the guaraña, has been used more frequently for working the fields. Despite this, the machete remains the primary tool, deeply ingrained in Montubian culture and daily life.

Questions:

1. What cultures mix together in Montubian food?
2. What are the main ingredients in Montubian cooking?
3. Name two traditional Montubian dishes and their main ingredients.
4. What traditional tool do Montubian people use, and what is it used for?
5. What do Montubian people use the machete for?
6. What are the three types of machetes used by Montubian people in Manabi?

Evaluation:

- Accuracy and precision in answering the embedded questions.
- Score out of 10 points.

Activity 3: Montubian Terms and Definitions (Pre-Listening)

Objective: To introduce students to key Montubian terms that will be used in the listening about Montubian music and dance.

Instructions:

1. Match the Terms: There is a list of Montubian-specific terms and their definitions. Match each term with its correct definition.

Materials:

Moodle's Drag and Drop feature or a simple matching exercise.

Montubian Terms: Amofino, La Iguana, Moño Dance, Celos, Wilman Ordoñez

Definitions:

- 1) A type of Montubian music and poetry with origins dating back to colonial times. It combines elements of Spanish poetry and is used to express emotions, share wisdom, and reflect cultural identity.
- 2) The name of a song heard by a Spanish visitor in 1712, marking one of the earliest written references to "Amorfino."
- 3) A traditional Montubian dance from Manabí, Ecuador, which incorporates European influences and uses items like machetes and straw hats to represent Montubian farm life.
- 4) A song commonly associated with the "moño" dance. Its poetic lyrics with double meanings are integral to the dance and help preserve Montubian musical and dance traditions.
- 5) An individual who has preserved the original sheet music of the song "Celos," contributing

to the preservation of Montubian musical and dance traditions.

Activity Instructions:

1. Drag each Montubian term to its corresponding definition.
2. Review and correct the answers as needed.

Evaluation:

1. Accuracy in matching each Montubian term with its definition.
2. Understanding of Montubian cultural terms.

Score out of 10 points. 2 points by each correct answer.

Activity 4: Listening for Key Information (Listening Skill)

Activity: Listen to an audio about Montubian music and dance, specifically the "Amorfino" and a traditional Montubian dance.

Instructions:

1. Listen to the audio about the "Amorfino" and a traditional Montubian dance.
2. Take notes on the key points mentioned in the audio.
3. Answer the questions based on the information from the audio.

Transcript

Montubian Music: "Amorfino" and Other Genres

"Amorfino" is a special type of music and dance for the Montubian people in Ecuador. It originated long ago, during colonial times. The first recorded mention of "Amorfino" was in 1712, when a Spanish visitor heard a song called "La Iguana" at a party in the coastal region of Ecuador.

For the Montubian people, "Amorfino" is more than just music. They grow up listening to it, use it to share their feelings, and even want it played at their funerals. "Amorfino" is a kind of poetry that originated in Spain in the 15th century. Similar to a proverb, it was brought to America, bridging Spanish and American cultures.

"Amorfino" is vital to Montubian cultural identity. It is used to express emotions, make jokes, and share wisdom, with verses that often have double meanings and reflect the Montubian connection to nature. "Amorfinos" are passed down from generation to generation, preserving this valued tradition.

In addition to "Amorfino," Montubian people enjoy other music genres. They listen to "ganaderos" music, a genre associated with their lifestyle. San Juanitos and cumbias are also popular, with cumbia being especially beloved. When cumbias are played, Montubian people often dance with great enthusiasm. Another favorite is rocola music, which is widely enjoyed

in their communities.

Montubian Dance: The "Moño" Dance

The "moño" dance originates from Manabí, Ecuador, and is based on European dances from the period of Spanish rule in America. Dancers wear clothing reminiscent of the Spanish influence, but they also incorporate items like machetes and straw hats to reflect Montubian farm life.

In the "moño" dance, dancers engage in playful interactions, where they try to gently knock down their partners by grabbing their ankles, while the partners avoid it with lighthearted agility. The dance is performed to music with a distinctive rhythm and phrases that are deeply rooted in Montubian culture. The song "Celos" is often associated with the "moño" dance. Its lyrics are poetic, with double meanings, similar to other traditional Montubian songs. The music and lyrics of "Celos" were specifically crafted to complement the dance.

However, traditional dances like the "moño" are not performed as frequently as they once were. In the countryside, the custom of dancing the "moño" with a hat and machete is gradually being lost. These dances are now mostly seen during special events like Inti Raymi or in school performances, rather than as a regular part of community life. The original sheet music of "Celos," preserved by Wilman Ordoñez, serves as a safeguard for maintaining the musical and dance traditions of Montubian culture, even as these practices become less common.

Questions:

1. What is "Amorfino" and when was it first written about?
2. Why is "Amorfino" important to the Montubian people?
3. What do dancers wear and use in the "moño" dance to show Montubian farm life?
4. What is the song "Celos" about, and why is it important for the "moño" dance?

Evaluation:

- Accuracy in answering the questions based on the audio information.
- Score out of 10 points.

Activity 5: Descriptive and Reflection Paragraph Writing (Writing Skill)

Activity: Write one descriptive and one reflection paragraph about Montubian houses and their connection to the rural lifestyle.

Instructions:

1. Read the following text about Montubian houses and their rural lifestyle.
2. Write two paragraphs. The first paragraph is a descriptive and the second paragraph is a reflection.

3. The descriptive paragraph is about the characteristics of Montubian houses and their connection to the rural lifestyle. Include details such as the materials used, the structure of the house, and its cultural significance.

4. The reflection paragraph, which is the most relevant, express your own point of view about the importance of living in rural areas for the Montubian people. Give your own experience and compare it with living in the city.

Montubian Houses and Their Connection to Rural Life

A Montubian is a person born and raised in the countryside, typically living on a farm with animals and crops. Even those who are educated often maintain a strong connection to rural areas, frequently spending time working the land or managing farms. This lifestyle instills in Montubian people a strong sense of organization and leadership, passed down from parents who also worked on the land.

Montubian houses in the countryside are traditionally made of guadua cane, a material that keeps the homes cool during the hot summer months. These houses are typically elevated about 1.45 meters off the ground, with the space underneath used for storage, resting areas with hammocks, or keeping chickens. The walls feature two or three main windows and an entrance door leading to the main balcony. Roofs are supported by wooden lattices or made of toquilla straw and "bijao" leaves, although today, many roofs have been replaced with tin or zinc. The wooden floors often make noise at night as the boards twist due to changes in temperature and sunlight.

However, traditional guadua houses are becoming increasingly rare. Many of these homes, built from guadua wood, are now falling apart and need to be replaced because they can no longer hold up. While it is still possible to build new guadua houses, and they last for a while if well-constructed, these structures are less common than they once were.

In the countryside, it's now unusual to find houses that have been modernized with materials like cement or brick. Many Montubian people prefer to keep their guadua houses because they provide a cool, refreshing environment—something especially important in rural areas where access to air conditioning may be limited or unaffordable. The guadua house, with its thatched roof, offers natural cooling and has long been part of the Montubian way of life. For these reasons, many in the countryside continue to live in guadua houses, valuing the freshness and comfort they provide over modern conveniences.

Evaluation:

- Proper use of grammar and vocabulary.

- Clarity and coherence in the description.
- Comprehensive knowledge.
- Meaningful discussion and reflection.
- Score out of 10 points.

Assessment Criteria:

Criteria	Excellent	Good	Satisfactory	Needs Improvement
A2 Language Proficiency	Exceptionally well-organized paragraph with clear progression, appropriate vocabulary, and effective grammar.	Well-organized paragraph with mostly appropriate vocabulary and grammar.	Organized paragraph, minor issues with progression and clarity, somewhat appropriate vocabulary and grammar.	Lacks organization and clarity, inappropriate vocabulary and grammar.
Sociocultural Knowledge	Deep and comprehensive knowledge, detailed descriptions, relevant examples.	Good knowledge, clear descriptions, some relevant examples.	Basic knowledge, descriptions may lack depth and relevance.	Limited knowledge, superficial descriptions, few or no relevant examples.
Intercultural Awareness	Insightful reflections, meaningful comparisons, relevance discussions.	Thoughtful reflections, some comparisons, discussion of relevance.	Basic reflections, may lack depth in comparisons and relevance discussions.	Minimal or superficial reflections, little or no comparisons or relevance discussions.
Score (out of 10 points)	10	9-7	6-4	3-0

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Activity 6: Oral Presentation (Speaking Skills)

Activity: Oral presentation about Montubian cultural heritage, including the importance of the horse and rodeo, and traditional games.

Instructions:

1. Read the following text about Pride and traditions in Montubian culture.
2. Record 1 video presenting about Pride and traditions in Montubian culture according to your own experience, comparing it with the Reading. The most relevant is your own information more than Reading.
3. This video is between 1 and 3 minutes, being the most important your own anecdote. Share the video link on the Moodle platform.

Pride and Traditions in Montubian Culture

Montubian people take immense pride in their land, where they were born, their work, the produce from their farms, their tight-knit communities, the beauty of Montubian women, and their renowned hospitality. They cherish their birthplace and hold their history close to their hearts. Montubian people love to share stories that highlight their intelligence, bravery, and strong values.

Festivals and Celebrations: The Montubian Rodeo

The Montubian rodeo is a cornerstone of Montubian culture, particularly on the Ecuadorian coast. It is more than just a competition; it is a display of skill and courage. Montubian riders, known for their expertise in taming and controlling horses, showcase these abilities during the rodeo. The event is a vibrant and exciting spectacle that draws tourists who come to admire the riders and their horses. The rodeo is a vital part of Ecuador's cultural fabric, teaching values such as bravery, teamwork, and respect for nature and animals. It symbolizes the deep connection between Montubian people and their environment, representing a legacy of pride and heritage passed down through generations.

Horses hold a special place in Montubian culture. As expressed by Montubian individuals, "A Montubian person who does not know how to ride a horse is not really Montubian". The rodeo defines them because it reflects their tradition of horsemanship. While Montubian people may not engage in folkloric dances, they continue to honor their traditions by riding horses and participating in rodeos. During celebrations, such as Children's Day and Father's Day, they dance to traditional music like pasacalles and San Juanitos, keeping their cultural expressions

alive. Despite the changes brought by urbanization, those born in the countryside remain Montubian at heart, retaining their connection to the land and their customs, even if they move to the city.

Traditional Games of Montubian Culture

Traditional games are an essential part of Montubian culture, reflecting the childhood experiences and communal celebrations of coastal communities in Ecuador. Some of the popular games include:

- El Palo Encebado: A thick pole is greased with animal fat to make it slippery. A basket filled with sweets, money, and prizes is placed at the top. Climbers attempt to reach the basket, often slipping and causing laughter among the spectators.
- Ollas Encantadas: Participants, blindfolded, try to break a small piñata with a stick. This game is commonly played during festivals.
- Hopscotch and Spinning Tops: These games are traditional reminders of Montubian childhood. Although they are less common now due to the influence of technology, spinning tops still maintain their popularity.
- El Chanco Encebado: Similar to El Palo Encebado, but the challenge involves catching a greased pig. This game requires skill, planning, and physical endurance.
- Sack Race and Spoon Race: These races are still favorites during festivals, providing entertainment and embodying the communal spirit of Montubian celebrations.

The traditional games and communal activities reflect the close-knit nature of Montubian communities. In the countryside, people have always been united, living by bartering and supporting each other. The sense of community is strong, with people often forming small groups to help each other out. This cooperative spirit is evident in how they live, work, and celebrate together.

Cultural Values: Respect and Friendship

Montubian culture places a strong emphasis on respect and friendship. Greeting others is a deeply ingrained practice, whether in the countryside or when meeting someone new. Montubian people are known for their friendliness, often extending a warm welcome to strangers. In the countryside, life is more peaceful, with lower rates of theft and a stronger sense of community.

Respect for family is paramount, and parents in Montubian communities are typically strict. Unlike in urban areas, where children might talk back to their parents, in the countryside, there is a clear expectation of respect. Even among strangers, Montubian people are quick to seek

friendship, often inviting new acquaintances into their homes. This focus on respect and friendship is a defining feature of Montubian life, shaping their interactions and community bonds.

Evaluation:

- Clarity and fluency in the oral presentation.
- Proper use of vocabulary and grammar.
- Organized and well-structured presentation.
- Comprehensive knowledge.
- Meaningful discussion and reflection
- Score out of 10 points.

Assessment Criteria:

Criteria	Excellent	Good	Satisfactory	Needs Improvement
A2 Language Proficiency	The presentation is exceptionally clear and coherent, with a logical flow of ideas. Uses appropriate vocabulary and grammar effectively.	The presentation is clear and coherent, with a logical flow of ideas. Uses mostly appropriate vocabulary and grammar.	The presentation is mostly clear, though there may be minor issues with coherence. Uses somewhat appropriate vocabulary and grammar.	The presentation lacks clarity and coherence. Uses inappropriate vocabulary and grammar.
Sociocultural Knowledge	Provides accurate, detailed information about Montubian cultural	Provides accurate information about Montubian cultural heritage, the	Provides mostly accurate information about Montubian cultural	Provides inaccurate or superficial information about Montubian cultural

	heritage, the importance of the horse and rodeo, and traditional games, demonstrating a deep understanding.	importance of the horse and rodeo, and traditional games, demonstrating a good understanding.	heritage, the importance of the horse and rodeo, and traditional games, demonstrating a basic understanding.	heritage, the importance of the horse and rodeo, and traditional games, demonstrating a limited understanding.
Intercultural Awareness	Shows a profound appreciation and understanding of Montubian cultural practices, comparing them effectively with other cultures, and reflecting on their importance in contemporary society.	Shows a good understanding of Montubian cultural practices, makes some comparisons with other cultures, and reflects on their importance.	Shows a basic understanding of Montubian cultural practices, but may lack depth in comparisons and reflections on their importance.	Shows little understanding of Montubian cultural practices and fails to make meaningful comparisons or reflections.
Score (out of 10 points)	10	9-7	6-4	3-0

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Listening Transcript

Montubian Music: "Amorfino" and Other Genres

"Amorfino" is a special type of music and dance for the Montubian people in Ecuador. It originated long ago, during colonial times. The first recorded mention of "Amorfino" was in 1712, when a Spanish visitor heard a song called "La Iguala" at a party in the coastal region of Ecuador. For the Montubian people, "Amorfino" is more than just music. They grow up listening to it, use it to share their feelings, and even want it played at their funerals. "Amorfino" is a kind of poetry that originated in Spain in the 15th century. Similar to a proverb, it was brought to America, bridging Spanish and American cultures.

"Amorfino" is vital to Montubian cultural identity. It is used to express emotions, make jokes, and share wisdom, with verses that often have double meanings and reflect the Montubian connection to nature. "Amorfinos" are passed down from generation to generation, preserving this valued tradition.

In addition to "Amorfino," Montubian people enjoy other music genres. They listen to "ganaderos" music, a genre associated with their lifestyle. San Juanitos and cumbias are also popular, with cumbia being especially beloved. When cumbias are played, Montubian people often dance with great enthusiasm. Another favorite is rocola music, which is widely enjoyed in their communities.

Montubian Dance: The "Moño" Dance

The "moño" dance originates from Manabí, Ecuador, and is based on European dances from the period of Spanish rule in America. Dancers wear clothing reminiscent of the Spanish influence, but they also incorporate items like machetes and straw hats to reflect Montubian farm life.

In the "moño" dance, dancers engage in playful interactions, where they try to gently knock down their partners by grabbing their ankles, while the partners avoid it with lighthearted agility. The dance is performed to music with a distinctive rhythm and phrases that are deeply rooted in Montubian culture. The song "Celos" is often associated with the "moño" dance. Its lyrics are poetic, with double meanings, similar to other traditional Montubian songs. The music and lyrics of "Celos" were specifically crafted to complement the dance.

However, traditional dances like the "moño" are not performed as frequently as they once were. In the countryside, the custom of dancing the "moño" with a hat and machete is gradually being lost. These dances are now mostly seen during special events like Inti Raymi or in school performances, rather than as a regular part of community life. The original sheet music of "Celos," preserved by Wilman Ordoñez, serves as a safeguard for maintaining the musical and dance traditions of Montubian culture, even as these practices become less common.

Questions:

1. What is "Amorfino" and when was it first written about?
2. Why is "Amorfino" important to the Montubian people?
3. What do dancers wear and use in the "moño" dance to show Montubian farm life?
4. What is the song "Celos" about, and why is it important for the "moño" dance?

 Montubian Dance	16/8/2024 10:50	Archivo MP3	1.062 KB
 Montubian Music	16/8/2024 10:49	Archivo MP3	1.052 KB

Schedule for Methodological Proposal

Activity	Description	Start Date	End Date
1. Research and collection of information on Montubian culture.	Identify and gather relevant resources on Montubian culture to create content suitable for A2 learners, focusing on cultural topics that will support language development.	June 1, 2024	July 31, 2024
2. Administer pre-test on Montubian culture knowledge.	Conduct a pre-test in the virtual classroom to assess students' existing knowledge of Montubian culture. This helps establish a baseline for cultural understanding.	July 15, 2024	July 31, 2024
3. Conduct student interviews on cultural identity.	Interview students who identify as Montubian based on survey responses to gather authentic cultural perspectives that will inform content design.	August 1, 2024	August 10, 2024
4. Design virtual classroom and develop course content.	Using collected information and interview insights, design a virtual classroom on Moodle with multimedia content, reading materials, and tasks that integrate Montubian culture.	August 11, 2024	August 15, 2024
5. Implement course activities and monitor student engagement.	Allow students to complete course activities at their own pace while you monitor engagement and provide support. Grade submissions regularly to track progress.	August 16, 2024	October 1, 2024

6. Conduct focus group for course evaluation.	After course completion, hold a focus group with students to gather feedback on the content, engagement, and cultural relevance, and identify areas for improvement.	October 1, 2024	October 4, 2024
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Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE.

Appendix 10

Instrument 1: Survey

Cultural Identity of Undergraduate Students Taking English 2 Module in the Faculty of Administration.

The methodological proposal is about strategies for presenting Ecuadorian Montubian culture through task-based language teaching for A2-level undergraduate students.

The objective of this survey is to gather information about the cultural identity of undergraduate students taking English 2 module in the Faculty of Administration, with a specific focus on those identified as Montubian people. This survey is adapted from the 2022 Ecuador Census.

E-mail:

Telephone number:

Teacher's name:

Class code/ Section:

Class schedule:

1) How do you culturally identify as Ecuadorian? Choose only ONE option.

- a) Mestizo b) Montubian c) Indigenous d) Afro-Ecuadorian
e) White f) Foreigner g) Others

2) If you selected "Others," please indicate the cultural identity to which you consider yourself belonging.

Others: _____

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE. Adapted from Censo Ecuador 2022.

Appendix 11

Instrument 2: In-depth interview

Interview with students who identified as Montubian in the cultural identification survey (Qualitative).

Independent Variable: Ecuadorian Montubian Culture

Dimension: Characteristics of Montubian People

Indicators: Traits related to Montubian culture

Scale: Descriptive coding/open-ended questions

1. Use of traditional tools

Could you give examples of other traditional tools, besides the machete, and explain how they are used in the daily activities of the Montubian people?

2. Importance of the horse and Montubian rodeo

How are the horse and the Montubian rodeo important in Montubian culture? Could you describe some traditions or events related to them?

3. Connection to the land and rural lifestyle

What characteristics do the houses in the countryside have in Montubian culture, and how do these reflect their connection to the land and rural lifestyle?

4. Pride in cultural heritage and oral traditions

In what ways is pride in cultural heritage and oral traditions manifested within the Montubian community? Could you share some specific stories or examples?

Dimension: Cultural Identity

Indicators: Gastronomy, music, dance, and traditional games of the Montubian people

Scale: Thematic analysis/open-ended questions

1. Montubian Gastronomy

Could you describe some lesser-known traditional Montubian dishes?

2. Montubian Music

Besides the “Amorfino,” are there other musical styles or traditional songs that are important to Montubian culture? Could you talk about their significance within this culture?

3. Traditional Dances of the Montubian People

Apart from the “moño” dance, what other traditional dances are part of Montubian culture, and in what contexts are they performed?

4. Traditional Games of the Montubian People

Can you mention and describe some traditional Montubian games that are practiced during

festivals or community gatherings and are not so well known?

Dependent Variable: University students with A2 level English proficiency

Dimension: Sociocultural Knowledge

Indicators: Understanding of social norms and practices, awareness of cultural traditions and values.

Scale: Open-ended questions

1. Understanding of social norms and practices

Can you describe some social norms or practices that are important in Montubian culture and how they are lived out in the community?

2. Awareness of cultural traditions and values

What Montubian cultural traditions or values do you consider most important, and how have you experienced or seen them in your daily life?

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE.

Appendix 12

Instrument 3: Pre-Test/ Post-Test Likert Scale

Independent Variable: Ecuadorian Montubian Culture

Dimension: Task-Based Language Teaching

Indicators: Engagement and Interaction, Task Types and Relevance, Achievement of Learning Outcomes

Scale: Likert Scale (0-4)

Ranges: 1 Strongly disagree, 2 Disagree, 3 Agree, 5 Strongly agree

Indicator: Engagement and Interaction

1. I feel motivated to participate in activities related to Montubian culture.
2. Tasks based on Montubian culture encourage interaction between my classmates and me.
3. Activities about Montubian culture help me stay engaged in learning English.

Indicator: Task Types and Relevance

1. Tasks related to Montubian culture are relevant to my English learning.
2. Activities about Montubian culture are varied and keep my interest.
3. I find that tasks related to Montubian culture are applicable to real-life situations.

Indicator: Achievement of Learning Outcomes

1. Activities about Montubian culture have improved my understanding of English.
2. I feel that I have achieved my learning objectives by participating in tasks about Montubian culture.
3. My ability to communicate in English has improved thanks to tasks about Montubian culture.

Likert Scale:

1. Strongly disagree
2. Disagree
3. Agree
4. Strongly agree

Appendix 13

Instrument 4: Pre-Test/ Post-Test Intervale Scale

Instructions for the Test

1. Read each question carefully.
2. Answer each question as accurately as possible.
3. Each question will be graded out of 10.

Test Format

Indicator	Question	Grade (0-10)
Use of traditional tools	1. What traditional tools are used in Montubian culture?	
Connection to the land and rural lifestyle	2. Describe the Montubian connection to the land and their rural lifestyle, and their traditional dressing	
Importance of the horse and Montubian rodeo	3. What is the importance of the horse and the rodeo in Montubian culture?	
Pride in cultural heritage and oral traditions	4. Explain Montubian pride in their cultural heritage and oral traditions.	
Montubian gastronomy	5. Describe some typical dishes of Montubian gastronomy.	
Montubian music	6. Mention and describe a musical style or traditional song from Montubian culture.	
Montubian dance	7. Describe a typical dance from Montubian culture.	
Traditional games of Montubian culture	8. Mention some traditional games of Montubian culture.	

Assessment Criteria

Criteria	Excellent	Good	Satisfactory	Needs Improvement
A2 Language Proficiency	The presentation is exceptionally clear and coherent, with a logical flow of ideas. Uses appropriate vocabulary and grammar effectively.	The presentation is clear and coherent, with a logical flow of ideas. Uses mostly appropriate vocabulary and grammar.	The presentation is mostly clear, though there may be minor issues with coherence. Uses somewhat appropriate vocabulary and grammar.	The presentation lacks clarity and coherence. Uses inappropriate vocabulary and grammar.
Sociocultural Knowledge	Provides accurate, detailed information about Montubian cultural heritage, the importance of the horse and rodeo, and traditional games, demonstrating a deep understanding.	Provides accurate information about Montubian cultural heritage, the importance of the horse and rodeo, and traditional games, demonstrating a good understanding.	Provides mostly accurate information about Montubian cultural heritage, the importance of the horse and rodeo, and traditional games, demonstrating a basic understanding.	Provides inaccurate or superficial information about Montubian cultural heritage, the importance of the horse and rodeo, and traditional games, demonstrating a limited understanding.

Intercultural Awareness	Shows a profound appreciation and understanding of Montubian cultural practices, comparing them effectively with other cultures, and reflecting on their importance in contemporary society.	Shows a good understanding of Montubian cultural practices, makes some comparisons with other cultures, and reflects on their importance.	Shows a basic understanding of Montubian cultural practices, but may lack depth in comparisons and reflections on their importance.	Shows little understanding of Montubian cultural practices and fails to make meaningful comparisons or reflections.
Score (out of 10 points)	10	9-7	6-4	3-0

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE.

Appendix 14

Instrument 5: Focus group

Focus Group with students who identified as Montubian in the cultural identification survey (Qualitative)

Independent Variable: Ecuadorian Montubian Culture

Dimension: Characteristics of Montubian People

Indicators: Engagement and Interaction, Task Types and Relevance

Scale: Open-ended questions

1. Engagement and Interaction: Impact of Implementation

How do you think the integration of Montubian culture through task-based teaching has influenced your cultural identity and appreciation of Montubian culture?

2. Task Types and Relevance: Relevance and Suggestions

How meaningful do you consider these tasks to be for your understanding of Montubian culture, and what suggestions do you have for improving the presentation of this culture in future teaching activities?

Dependent Variable: University students with A2 level English proficiency

Dimension: Intercultural Awareness

Indicators: Ability to reflect on cultural differences and similarities, Sensitivity to cultural diversity

Scale: Open-ended questions

1. Ability to reflect on cultural differences and similarities

How would you describe your experience comparing and contrasting Montubian culture with other cultures during the task-based teaching (TBLT) activities in the English classroom? What similarities and differences did you find most relevant?

2. Sensitivity to cultural diversity

After participating in activities designed to introduce Montubian culture, how has your perception and sensitivity toward cultural diversity in Ecuador changed?

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE.

Appendix 16

Description of the Budget

Item	Description	Cost	Justification
Design and Development of Teaching Materials	Researching Montubian culture and creating authentic content	\$0	Research and content creation were done independently using free online resources.
Interview with Participants	Conducting and transcribing interviews with Montubian participants	\$0	No cost incurred as the interviews were conducted by the researcher. Free Zoom was used.
Moodle Platform Access	Using the Moodle platform for course implementation	\$0	Free access to the Moodle platform was obtained through milaulas.com.
Technological Resources	Internet access for research and platform use	\$0	Internet costs were covered by the researcher as a personal expense.
Miscellaneous	Any additional unforeseen expenses	\$0	No unforeseen costs were encountered during the research.

Note. Elaborated by Ing. Roberto Alarcón Rodas, MAE

Appendix 17

Thematic Code: Interview to students who identified as Montubian People in the survey adapted from Censo 2022.

CODE	EXTRACT	THEME
Use of Guaraña	Right now, the guaraña is being used to work the fields. (P1)	Traditional Tools
Use of Machete	Well, we all know that every Montubio has a machete. I mean, you have to specify that it's mainly the men. Sure, women also use machetes. They do use machetes. When the men use them, it's more obvious; Montubios always use machetes. They don't have any other work tool besides the machete, because that's what characterizes them as Montubios. Their machete is used for doing things, cutting something, or even when going somewhere. Sometimes they go to different parts of the countryside, cut something, or encounter something along the way like a thorn; that's their main tool, it defines them. (P2)	

Ride Horse	Yes, it is used, it's the favorite. The horse is everywhere. A Montubian person who doesn't know how to ride a horse isn't really Montubian. (P1)	Horse and Montubian Rodeo
Montubian Rodeo	This would be... I mean, yes, the rodeo Montubio defines them because they have that tradition of riding horses, being horsemen. So that's what they do. I don't think Montubios have another tradition besides riding horses, because they don't do folkloric dances. The only traditions they have during their celebrations are dancing to pasacalles, San Juanitos, maybe. during festivals, for example, on Children's Day, Father's Day; one of their traditions is to dance to those songs because they don't do folkloric dances. In some events, they have rodeos, and that's where they celebrate with these festivities. That's what they do. (P2)	

<p>Guadua Houses</p>	<p>The most well-known are the guadua houses, followed by brick houses. There are few left. There are few left. They are falling apart; they were made of wood. Guadua wood. These houses have been around for years, and now they need to take them down because they can't hold up anymore. If you want to build a new one, you build a new one. And it lasts for a while. If it's new. (P1)</p>	<p>Connection to the Land and Rural Lifestyle</p>
<p>Guadua Houses</p>	<p>In the countryside, it's strange to find houses that have improved, let's say. Sometimes Montubian people have their little guadua houses because they need to stay cool; they keep that tradition of having guadua houses. For the freshness because, for example, in the countryside, some people don't have access to or can't afford air conditioning or anything like that, so building a cement or brick house would just make it hotter. For example, if they're in their guadua house</p>	

	<p>with a thatched roof, it keeps things cool, gives them a sense of freshness. the freshness, and they don't really care for anything else because people in the countryside have always lived that way. (P2)</p>	
Rural Pride	<p>Of course, someone who is Montubian and born in the countryside wouldn't change it for anything. Even if they move to the city, they remain Montubian. (P1)</p>	Cultural Pride
Greeting Tradition	<p>Among Montubios, for example, people from the countryside recognize each other like that. For example, one way they show their pride is when you pass by, and they see you, they say hello, even if it's from a distance. But here in the city, it's not like that. Here, people don't do that. Some people even say, "Oh, they're from the countryside," but the people from the countryside are different. They may not have the means to get ahead, but their way of being defines</p>	

	<p>them, and they are proudly that way because they are very respectful people, very fun. It's fun to go to parties in the countryside, everything is joyful, going out is enjoyable; it's a source of pride. (P2)</p>	
<p>Fried Pork and Duck Stew</p>	<p>Fried Pork (Fritada), Duck Stew (Seco de Pato). (P1)</p>	<p>Montubian Gastronomy</p>
<p>Bollo with Local Fish, the chicken Stew, Duck Stew, Rice and Chicken</p>	<p>Well, there's the... bollo. Because... The bollo is made with fish from the countryside, because they fish them themselves. The fish bollo with local fish. From freshwater, of course. For example, there's the guanchiche, the lama, boca chica, budo. They use those fish to make the bollo. Then there's the chicken stew (seco de gallina), duck stew (seco de pato), rice and chicken (arroz con pollo). The duck stew (seco de pato) is delicious because people in the countryside raise ducks, I don't know how they call them, maybe wild ducks, something like that, and they also make... They</p>	

	also make humitas, corn cakes. There are different types of food. (P2)	
The “ganaderos”	The “ganaderos”, it’s music as a genre. (P1)	Montubian Music
San Juanitos, Cumbias, Rocola	San Juanitos, cumbias. They also listen to rocola music. I don’t know what that’s called, but that’s the kind of music they usually listen to. Rocola and cumbia. Oh, my! If you play some cumbias, they’ll dance like crazy. (P2)	
Decline of Traditional Dances	Traditional dances aren’t performed much anymore. (P1)	Montubian Dance
Loss of Traditional Dance Practices	In the countryside, the custom of dances like the Moño dance with the hat and machete is being lost. They don’t do those dances anymore. Only sometimes during events like Inti Raymi, I think they still do those dances, but only in schools. But no, those dances are no longer practiced regularly. (P2)	
Sack Race, and Spoon Race	The sack race, the spoon race. (P1)	Traditional Montubian Games
Greased Pole, Sack Race, Marbles, Spinning	The greased pole, the sack race. They get into a sack	

Tops	<p>and run, fall, and get back up. Then there's the spinning top game; the one that keeps spinning the longest wins. I don't know what else.</p> <p>Playing marbles are being lost, but spinning tops still are played. (P2)</p>	
Community Organization for Festivals	<p>Of course, there are associations. When it's festival time, the committee from there... Of course, every precinct has a committee. (P1)</p>	Montubian Social Practices
Unity and Bartering in Rural Communities	<p>Well, the truth is that in the countryside, people have always been united, and they've always lived by bartering, exchanging things. And, I mean, they always have that, like, that small group of people that forms a community, whether it's for helping each other. And for that kind of help, the village always stays united, they all live together, they do things together, they support each other mutually. And when it comes to food, through bartering, if you want something, I'll lend you</p>	

	<p>something else, and so on. But yes, they've always lived well together. (P2)</p>	
Greeting as a Cultural Value	<p>The main cultural value is greeting. Wherever you go, you greet. You respect the family. There's little theft there. It's more peaceful. (P1)</p>	Montubian Cultural Values
Respect in Rural Life	<p>Of course, the main thing in my life, something I expect, is respect. Respect, because in the countryside, people are very respectful, and parents are very strict, which is very different from life here in the city. Because, I mean, here children can talk back to their parents, they answer back, they get mad at their parents, but in the countryside, it's very different because if you get mad at your parent, your parent gets even madder at you. You better not get mad at them because, oh God, it was terrible. Of course, even if they don't know you, there are strangers who say hello, how are you, and they're always friendly. They seek</p>	

	friendship, and then, they invite you over. That's what it's about—friendship and respect. (P2)	
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