

# CAPTURING CAÑARI CULTURE IN PRIMOK SUPPLEMENTAL MATERIALS IN CAÑAR, ECUADOR

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*May 1, 2023*



PRIMOK

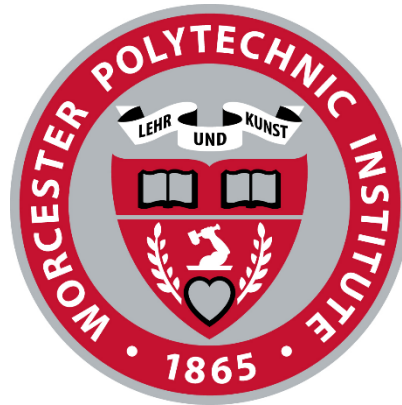


**WPI**

**Cuenca, Ecuador  
Project Site**

**Professor Robert Kinicki  
Professor Gary Pollice**

# CAPTURING CAÑARI CULTURE IN PRIMOK SUPPLEMENTAL MATERIALS IN CAÑAR, ECUADOR



An Interactive Qualifying Project Proposal:  
Submitted to the Faculty of  
WORCESTER POLYTECHNIC INSTITUTE  
In partial fulfillment of the requirements for the  
Degree of Bachelor of Science by

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*1 May 2023*

Cuenca, Ecuador Project Center

Proposal Submitted to:

Programa Inclusivo Multicultural Originario Kañari  
Professor Robert Kinicki  
Professor Gary Pollice

*This report represents the work of four WPI undergraduate students submitted to the faculty as evidence of a degree requirement. WPI routinely publishes these reports on its web site without editorial or peer review. For more information about the projects program at WPI, please see: <http://www.wpi.edu/Academics/Projects>*

## **Abstract**

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This project, completed in collaboration with Programa Inclusivo Multicultural Originario Kañari (PRIMOK) in Cañar, Ecuador, aimed to further the organization's vision of providing accessible English education to improve students' job prospects. The team interviewed local cultural experts to gather Indigenous legends, then translated and adapted them into booklets for PRIMOK classrooms. The inclusion of these booklets in the curriculum created an environment where students could learn more about their own cultures while bettering their English skills. The team recommended that PRIMOK should make more of the booklets in the future to include other Ecuadorian legends. PRIMOK will continue working with the Cañari Ministry of Culture to publish the booklets for use in other schools in Cañar.

## **Resumen**

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Este proyecto, completado en colaboración con el Programa Inclusivo Multicultural Originario Kañari (PRIMOK) en Cañar, Ecuador, tenía como objetivo promover la visión de la organización de proporcionar educación en inglés accesible para mejorar las perspectivas de trabajo de los estudiantes. El equipo entrevistó a expertos culturales locales para reunir leyendas indígenas, luego las tradujo y adaptó en libritos para las aulas PRIMOK. La inclusión de estos libritos en el plan de estudios creó un ambiente donde los estudiantes podían aprender más sobre sus propias culturas mientras mejoraban sus habilidades en inglés. El equipo recomendó que PRIMOK hiciera más de los libritos en el futuro para incluir otras leyendas ecuatorianas. PRIMOK continuará trabajando con el Ministerio de Cultura de Cañari para publicar los libritos para su uso en otras escuelas de Cañar.

## **Acknowledgements**

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This project would not have been possible with just the team's efforts alone. Therefore, we would like to dedicate this section to the people who have helped our team on our journey.

Most importantly, we would like to thank our Sponsor, Programa Inclusivo Multicultural Originario Kañari (PRIMOK), and all of their staff. Namely, we would like to thank Antonio Araujo Flores Jr., Antonio Araujo Suarez Sr. and Paula Sigüencia. Without their hospitality and guidance, we would have never been able to navigate Cañar or find such knowledgeable interviewees.

We would also like to thank the WPI faculty who have helped us achieve more than we thought we could: Our advisors, Gary Pollice and Robert Kinicki, and our ID2050 Professor, Courtney Kurlanska, for all of their guidance and help throughout our project.

Next, we would like to thank our interviewees, Taita Antonio Quinde, Dr. Wilson Gonzáles, Lcdo. Hernán Rodríguez, Paul (our docent at Museo Etnográfico) and our tour guide at Ingapirca for their expertise on Cañari culture. Without their vast wealth of knowledge, we would have been clueless.

Finally, we extend our thanks to the Ecuadorian interprovincial bus system for bringing us to and from Cañar.

## **Reconocimientos**

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Este proyecto no hubiera sido posible solo con los esfuerzos del equipo. Por ese razón, nos gustaría dedicar esta sección a las personas que han ayudado al equipo en nuestro camino. Lo que es más importante, nos gustaría agradecer a nuestro patrocinador, Programa Inclusivo Multicultural Originario Kañari (PRIMOK) y todo su personal. Es decir, nos gustaría agradecer a Antonio Araujo Flores Jr., Antonio Araujo Suárez Sr. y Paula Sigüencia. Sin su hospitalidad y su dirección, nunca habiéramos podido navegar Cañar o encontrar entrevistados tan informados.

También nos gustaría agradecer a la facultad del Worcester Polytechnic Institute que nos ha ayudado a lograr más de lo que pensábamos era posible: nuestros profesores, Gary Pollice y Robert Kinicki, y también nuestra profesora de la clase ID2050, Courtney Kurlanska, por toda su dirección y ayuda a lo largo de nuestro proyecto.

A continuación, queremos agradecer a nuestros entrevistados, Taita Antonio Quinde, Doctor Wilson Gonzáles, Licenciado Hernán Rodríguez, nuestro docente del Museo Etnográfico (Paúl) y nuestra guía en las ruinas del Ingapirca. Sin su experiencia en la cultura Cañari y riqueza de conocimientos, no habiéramos tenido dirección en nuestro proyecto.

Finalmente, extendemos nuestro agradecimiento al sistema de buses interprovinciales de Ecuador por mantenernos seguros durante nuestros viajes hacia y desde Cañar.

## Executive Summary

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### Context

#### **Motivation**

English is a global language. Due to its prominence, countries have adjusted language requirements in school curricula to require English education. In Ecuador, the Ministry of Education (MoE), has mandated English education nationwide (Macías & Villafuerte, 2020). As a result, curricula developers have shifted their approach to exclude lessons on Indigenous history (Aguirre, 2019). Due to this shift, cultural stories and traditions are losing prominence with the younger generations. Organizations such as Programa Inclusivo Multicultural Originario Kañari (PRIMOK) have emerged to promote both English education and a sense of cultural pride.

#### **PRIMOK**

Founded in 2021, PRIMOK strives to provide English education to students in Cañar, Ecuador. Through English education, PRIMOK strives to diversify students' skills and expand their future opportunities in and out of Cañar (Suárez, 2023). PRIMOK provides over 100 students of Indigenous and Mestizo (racial and cultural mixture) heritage. Since these students range from ages six to seventeen, PRIMOK has broken its curricula into four main levels based on English proficiency.

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*“Uno de los objetivos nuestros declarados es permitir especialmente a los niños que no tienen posibilidades económicas.”*

*– Antonio Araujo Suarez Sr. (PRIMOK Founder)*

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PRIMOK relies on volunteer English teachers. These teachers are typically foreigners without formal experience in education, so much of the PRIMOK curricula is based on preexisting online resources. As a result, many activities and exercises do not represent the student demographics.

### Methods

The goal of this project was to design and implement culturally relevant supplemental materials that were scalable per the PRIMOK English learning levels. Specifically, the team determined that creating a booklet about a Cañari legend would fulfill PRIMOK's needs. To achieve this, the team broke the goal into four objectives.

1. Determine relevant content for each learning level.
2. Understand student motivation to learn English.
3. Research and compile Indigenous legends.
4. Develop legend booklets and evaluate the classroom impact of incorporating legends in the curriculum.

To determine relevant content, the team analyzed the resources and content PRIMOK used to develop a checklist of requirements for each of the four main levels. The significant points of the checklist included specific vocabulary words to incorporate into the stories, the type of verb tenses the students knew, and the average sentence length.

To understand student motivation, the team conducted over 20 unstructured student interviews and two interviews with the PRIMOK administration to better understand *why* PRIMOK students want to learn English. The team also conducted participant observation in the classrooms to better understand PRIMOK's nontraditional approach to English education.

To research the Cañari culture and collect legends, the team conducted five interviews with Indigenous community leaders and cultural experts. See Figure E.1 for a complete list of interviewees.

At Museo Pumapungo, the team analyzed two books about the history of the Cañaris and two



**Figure E.1**

*Table of interviewees*

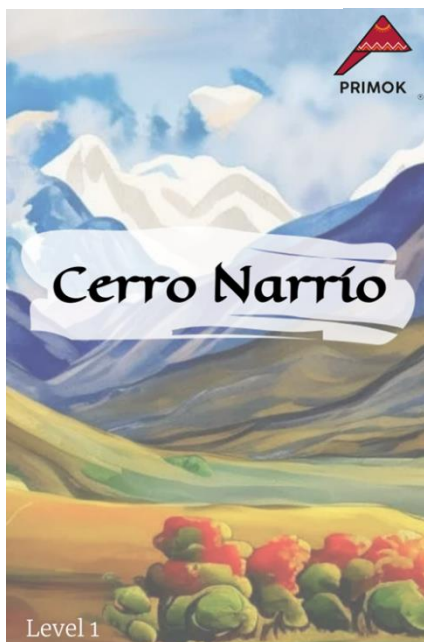
Interviewee	Date Conducted	Interview Location
Interviewee A	March 23, 2023	Museo Etnográfico y Arqueológico de Guantug (Quilloac, Cañar)
Doctor Wilson Gonzales	March 23, 2023	Cañar, Cañar
Interviewee C	March 24, 2023	Ingapirca Archeological Complex (Ingapirca, Cañar)
Hernán Rodríguez	March 30, 2023	Museo Pumapungo (San Blas, Cuenca)
Licenciado Antonio Quinde	March 31, 2023	Quilloac, Cañar

books about local Indigenous legends. Since several cultural sites are near Cañar, the team traveled to *Cerro Narrío*, *Ingapirca*, and *Laguna Culebrillas* to collect additional information and take pictures.

After collecting the information from all the sources, the team translated and analyzed the data. The team selected three legends (*Cerro Narrío*, the *Cañari Origin story*, and *Laguna Culebrillas*) to create legend booklets. Using Google Slides, the team created a book template for Level 4. See Figure E.2 for a sample of a booklet cover. The team created the illustrations with a free online [AI illustration generator](#) by using the pictures taken by the team as the base images (AI Art Generator, Photo to Painting App). Once the team completed a book for Level 4, they

**Figure E.2**

*Cover of Cerro Narrío booklet*



worked to scale backward to Level 1 using the levels checklist created in Objective 1.

The team conducted participant observation with the *Cerro Narrío* booklet and implemented the book into all four PRIMOK levels. In this activity, the students read the books aloud and answered comprehension and discussion questions.

## Results

### ***Current PRIMOK content helped determine the differences between learning levels.***

There is a PRIMOK workbook for each learning level. These workbooks include a review of content taught in the previous level before providing reading and writing exercises. The team identified the key differences in each learning level, including words and verb tenses.

### ***There is an absence of culturally relevant content in the PRIMOK curriculum.***

When examining the PRIMOK workbooks for each level, the team noted that most activities involved the names or stories of people from the United State or Europe. For example, names used in an exercise teaching about family trees were Graham, Ethel, and Sylvie—all British names students struggle to pronounce.

### ***The presence of a teacher's aide in the classroom changes the learning environment.***

During the initial classroom observations, classrooms included a volunteer English teacher and a multilingual teacher's aide. English teachers do not need to speak Spanish, so the role of the teacher's aide is to assist students with instructions in Spanish. There were instances when classes only have an English teacher because there were not enough teacher's aides to staff each class. The team noticed that students struggled with in-class exercises and that exercises took longer to complete without an aide in the classroom.

### ***Students see English playing a significant role in their lives.***

After completing more than 20 unstructured student interviews and two interviews with Antonio Araujo Suarez Sr., the team determined a common theme among the students: students



attended PRIMOK classes because they believed learning English would help with their future careers. Many of the students aspired to be lawyers, dentists, nurses, and scientists. Similarly, Mr. Suarez agreed—he founded PRIMOK to expand the opportunities available for students.

**There are many legends that PRIMOK can use to help teach English in a culturally significant way.**

The team compiled nine legends from the five interviews, four observations of cultural sites, and analysis of four books related to the Cañaris. Of these legends, six were Cañari legends and three were legends from other Indigenous cultures in Ecuador. See Figure E.3 for a complete list of the legends collected.

**Older generations want to preserve their legends.**

A common trend with the interviewees was that the older generations want to preserve their legends. According to Taita Antonio Quinde, a

**Figure E.3**

*List of Indigenous legends collected.*

Legend	Source		
	Wilson González	Antonio Quinde	Museo Pumapungo
*Cañari Origin Story	X		
*Cerro Narrío	X	X	
The Girl with a Conflict		X	
*The Culebrillas Lagoon	X	X	X
Señorita Morete			X
Story of a Tiger			X
The Game of the Apus			X
The Boy from Cuchacum		X	
The Moon and the Potoo Bird			X

\* = The stories that the team adapted into books for PRIMOK

well-respected Indigenous community leader, legends are essential because each story has a message or teaches about morals.

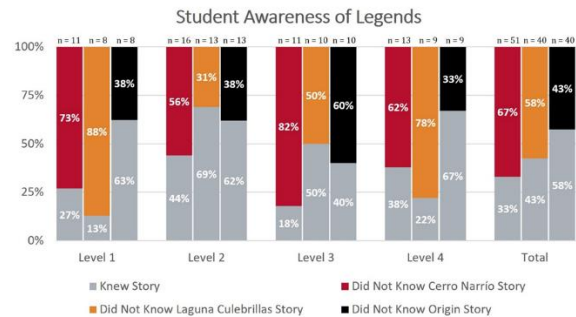
**Cañari children are not aware of some of their own cultural legends.**

Though the team developed three different legend booklets, they could only utilize and assess the *Cerro Narrío* booklet. At the start of the in-class *Cerro Narrío* activity, the team asked the students if they knew or heard of the legend. Though the

team did not assess the *Cañari Origin Story* booklet nor the *Laguna Culebrillas* booklet, they still collected data about student awareness of the legends during a Saturday session. Figure E.4 depicts the resulting data.

**Figure E.4**

*Student responses when asked about knowledge of legend.*



Based on the data, Level 2 had the most preexisting knowledge of the legends while Level 3 had the least. The students generally knew the most about the *Cañari Origin Story* and the least about *Cerro Narrío*. The data collected occurred on two different days, so more students were present when asked about *Cerro Narrío* than the other two legends.

**The students felt connected to the legend booklets.**

During the reading comprehension activity, several students were excited when they saw the page about Taita Antonio Quinde. Several students in Levels 1, 3, and 4 pointed out to their classmates and the team that they were related to or neighbors of Taita Antonio Quinde.

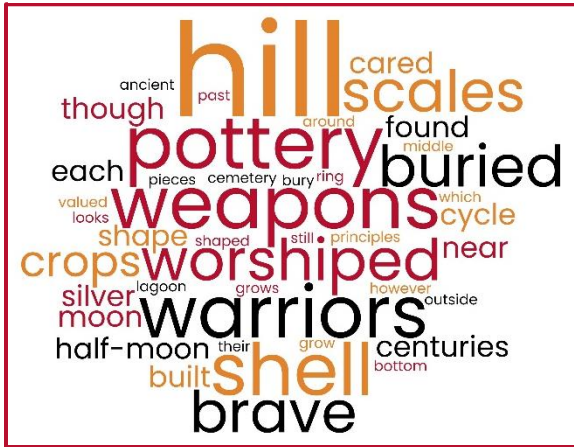
Additionally, some students shared different details about the legends.

**The students are reluctant to participate.**

During the initial sponsor meeting, the PRIMOK director warned the team that the students were very timid by nature. The team experienced this firsthand during the participant observation. Many of the students did not participate unless called on by the teacher. The team found that students wanted to learn English, but they were afraid of failure. As a result, they spoke quietly in

**Figure E.5**

Words from *Cerro Narrío* indicated as difficult by students (all levels)



class or stopped participating if they answered a question incorrectly.

***Many students have trouble with difficult words.***

After completing the in-class reading of *Cerro Narrío* and comprehension questions, the team asked students to indicate (circle or highlight any words they did not know or struggled to understand in their booklets. Later, the team created a word cloud (Figure E.5) to better visualize the data on the difficult words.

***There should be a separation between class activity vs. group activity.***

For Levels 1, 3, and 4, the team conducted the in-class activity as a whole class—meaning the students read aloud and answered questions in one group. In Level 2, the team adapted their approach to working with smaller groups. Level 2 was a larger class, and the classroom layout already had students split into groups of five to eight students. The switch to groups yielded higher participation rates from the students.

***Teachers should introduce the booklets into the level curriculum at the appropriate time.***

While conducting the in-class activity, the team noticed that students needed help with some concepts even though that content is a topic that is part of the curriculum at the level the student was attending. The class had yet to reach that point in the workbook and curriculum. Due to the

limitations of this project, the team did not have enough time to research more into this issue.

**Recommendations**

Based on the project's results, the team presented PRIMOK with three recommendations on how PRIMOK could continue the project's efforts.

1. **Continue creating additional legend booklets.** The team recommends that PRIMOK create more legend booklets in the future using the other legends the team collected but did not have time to adapt into booklets. PRIMOK should also continue collecting Indigenous legends so that a greater variety of legends are in the booklets.
2. **Include legends from other provinces in Ecuador.** The team recommends that PRIMOK should expand the cultural diversity of the legends in the booklets since there are students from outside of Cañar in the program. This would allow those students to feel included, and the other students would be able to learn more about different Ecuadorian legends.
3. **Utilize small groups in the classroom.** The team recommends that PRIMOK consider using small groups of students when conducting classroom activities. The team noticed that students had the opportunity to participate more when they were in a smaller group setting.

**Conclusion**

Through alternative forms of English education, PRIMOK has continuously strived to improve the English knowledge of its students while preparing them for future job prospects. While working with PRIMOK, we were able to observe PRIMOK classrooms, conduct several interviews with knowledgeable members of the Cañari community to collect Indigenous legends, design not one, but three legend booklets, and implement the *Cerro Narrío* booklet in the PRIMOK classrooms. Currently, PRIMOK is working with the Ministry of Culture to publish the booklets to use in other schools across Cañar. The schools will use the

booklets to incorporate impactful cultural English learning methods into their curricula. Overall, the team found that introducing cultural materials into PRIMOK classrooms created an environment

where students could learn more about their culture while improving their English knowledge.

## Resumen Ejecutivo

### Contexto

#### Motivación

El inglés es un idioma mundial. Debido a su prominencia, países han ajustado los requisitos de idioma en los currículos escolares para exigir la educación en inglés. En Ecuador, el Ministerio de Educación (MoE), ha ordenado la educación en inglés a nivel nacional (Macías & Villafuerte, 2020). Como resultado, los desarrolladores de planes de estudios han cambiado su enfoque para excluir lecciones sobre historia indígena (Aguirre, 2019). Debido a este cambio, las historias y tradiciones culturales están perdiendo su prominencia entre las generaciones más jóvenes. Para promover tanto la educación en inglés como un sentido de orgullo cultural, organizaciones como Programa Inclusivo Multicultural Originario Cañari (PRIMOK) han emergido.

#### PRIMOK

Fundado en 2021, PRIMOK se esfuerza por brindar educación en inglés a los estudiantes en Cañar, Ecuador. PRIMOK le ofrece educación a más de 100 estudiantes de herencia indígena y mestizo (mezcla racial y cultural). A través de la educación en inglés, PRIMOK se esfuerza por diversificar las oportunidades de los estudiantes y ampliarlos para sus futuros ambos dentro y fuera de Cañar (Suárez, 2023). Dado que estos estudiantes van entre seis a diecisiete años de edad, PRIMOK ha dividido su programa en cuatro niveles principales basados en el dominio del inglés.

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*“Uno de los objetivos nuestros declarados es permitir especialmente a los niños que no tienen posibilidades económicas.”*

*– Antonio Araujo Suarez Sr. (PRIMOK Founder)*

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PRIMOK cuenta con profesores voluntarios de inglés voluntarios, y estos son profesores no son de Ecuador. Algunos de ellos tampoco tienen formación formal en la educación. Un gran parte del currículo de PRIMOK se basa en recursos encontrados en el Internet. Como resultado, muchas actividades y ejercicios no son representativos de la demografía estudiantil.

#### Métodos

El objetivo de este proyecto era diseñar e implementar materiales complementarios culturalmente relevantes que fueran escalables según los niveles de inglés de PRIMOK. Específicamente, el equipo determinó que la creación de unos libritos sobre unas leyendas Cañaris satisfaría las necesidades de PRIMOK. Para lograr esto, el equipo dividió la meta en cuatro objetivos.

1. Determinar el contenido relevante para cada nivel de inglés.
2. Comprender la motivación de los estudiantes para aprender inglés.
3. Investigar y recopilar las leyendas indígenas.
4. Desarrollar libritos de leyendas y evaluar su impacto en el aula en el currículo de PRIMOK.

Para determinar el contenido relevante, el equipo realizó un análisis de los recursos y el contenido que PRIMOK usó para desarrollar una lista de verificación de requisitos para cada uno de los cuatro niveles principales. Los puntos importantes de la lista de verificación incluyeron palabras específicas de vocabulario para incorporar en las historias, el tipo de tiempos verbales los estudiantes saben, y la longitud media de la frase. El equipo también realizó una observación participante en las aulas para comprender mejor el enfoque no tradicional de PRIMOK para la educación en inglés. Para comprender la motivación de los estudiantes, el equipo realizó más de 20 entrevistas no estructuradas a estudiantes, así como dos entrevistas con la

administración PRIMOK para desarrollar una comprensión más profunda de por qué Los estudiantes de PRIMOK quieren aprender inglés.

Para investigar la cultura Cañari y recopilar leyendas, el equipo realizó cinco entrevistas con líderes de comunidades indígenas y expertos culturales. Consulte la Figura E.6 para obtener una lista completa de los entrevistados.

**Figura E.6**

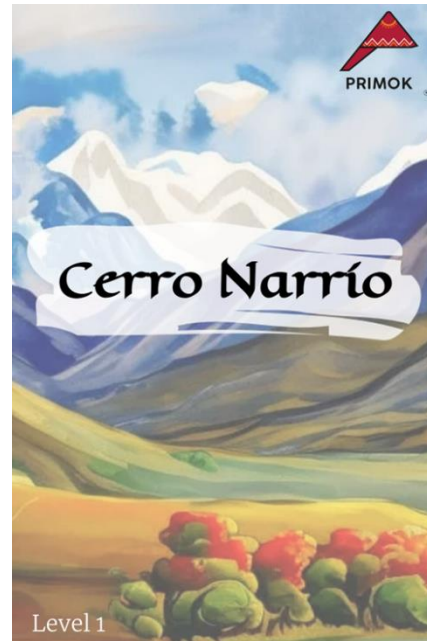
*Lista de entrevistados.*

Interviewee	Date Conducted	Interview Location
Interviewee A	March 23, 2023	Museo Etnográfico y Arqueológico de Guantug (Quilloac, Cañar)
Doctor Wilson Gonzales	March 23, 2023	Cañar, Cañar
Interviewee C	March 24, 2023	Ingapirca Archeological Complex (Ingapirca, Cañar)
Hernán Rodríguez	March 30, 2023	Museo Pumapungo (San Blas, Cuenca)
Licenciado Antonio Quinde	March 31, 2023	Quilloac, Cañar

En el Museo Pumapungo, el equipo analizó dos libros sobre la historia de los Cañaris y dos libros sobre leyendas indígenas locales. Desde hay varios sitios culturales cerca de Cañar, el equipo viajó a Cerro Narrío, Ingapirca, y Laguna Culebrillas para recopilar información adicional y tomar fotografías. Después de recopilar la información de todas las fuentes, el equipo tradujo y analizó los datos. El equipo seleccionó tres de estas leyendas (*Cerro Narrío*, *Origen de los Cañaris*, y *Laguna Culebrillas*) para crear libritos de leyendas. Con Google Slides, el equipo creó una plantilla de libro para el Nivel 4. Figura E.7 es un ejemplo de la cubierta del librito. El equipo creó las ilustraciones con un sitio web gratuito [Generador de ilustraciones](#) de IA utilizando las imágenes tomadas por el equipo como imágenes base (AI Art Generator, Photo to Painting App). Una vez que el equipo completó un libro para el Nivel 4, trabajaron para escalar hacia atrás al Nivel 1 usando la lista de verificación de niveles creada en el Objetivo 1. Con el librito de *Cerro Narrío*, el equipo llevó a cabo la observación participante e implementó el libro en los cuatro niveles de PRIMOK. En esta actividad, los estudiantes leen los libros en voz alta y respondió preguntas de comprensión y discusión.

**Figura E.7**

*Cubierta del librito de Cerro Narrío*



## Resultados

***El contenido actual de PRIMOK ayudó a determinar las diferencias entre los niveles de inglés.***

Hay un libro de trabajo PRIMOK para cada nivel de inglés. Estos libros de trabajo incluyen una revisión de contenido enseñado en el nivel anterior antes de proporcionar ejercicios de lectura y escritura. A través del análisis de contenido y la observación participante, el equipo identificó las diferencias clave entre cada nivel de aprendizaje. Específicamente, esto incluía lo que palabras y tiempos verbales cada librito de leyendas debe utilizar.

***Hay una ausencia de contenido culturalmente relevante. en el currículo PRIMOK.***

Al examinar los libros de trabajo de PRIMOK para cada nivel, el equipo notó que la mayoría de las actividades involucraron los nombres o historias de personas de los Estados Unidos. Por ejemplo, los nombres utilizados en un ejercicio de enseñanza sobre árboles genealógicos fueron Graham, Ethel y Sylvie, todos nombres británicos, eso los estudiantes luchan por pronunciar.



**La presencia de un asistente de maestro en el salón de clases cambia el ambiente de aprendizaje.**

Durante las observaciones iniciales en el aula, el equipo encontró que las aulas incluían un maestro de inglés voluntario y un ayudante de maestro multilingüe. Los profesores de inglés no necesitan hablar español, por lo que el rol del asistente del profesor es ayudar a los estudiantes proporcionando instrucciones en español. Sin embargo, hay instancias cuando las clases solo tienen un profesor de inglés porque no hay suficientes ayudantes a cada clase. El equipo notó que los estudiantes tenían problemas con los ejercicios en clase y que les tomaba más tiempo completarlos sin ayuda en el aula.

**Los estudiantes ven que el inglés juega un parte importante en sus vidas.**

Después de completar más de 20 entrevistas desestructuradas con estudiantes y dos entrevistas con Antonio Araujo Suarez Sr., el equipo determinó un tema común entre los estudiantes: los estudiantes asistieron a clases de PRIMOK porque creían que aprender inglés les ayudaría en sus futuras carreras. Muchos de los estudiantes aspiraban a ser abogados, dentistas, enfermeros y científicos. De manera similar, el Sr. Suárez estuvo de acuerdo: fundó PRIMOK para ampliar las oportunidades disponibles para los estudiantes.

**Hay muchas leyendas que pueden usarse para ayudar a enseñar inglés de una manera culturalmente significativa.**

De las cinco entrevistas, cuatro observaciones de sitios culturales y un análisis de cuatro libros relacionados con los Cañaris, el equipo recopiló un total de nueve leyendas. De estas leyendas, seis eran leyendas Cañari y tres eran leyendas de otras culturas indígenas del Ecuador. Consulte la Figura E.8 para obtener una lista completa de las leyendas recopiladas.

**Las generaciones mayores quieren preservar sus leyendas.**

Una tendencia común entre los entrevistados fue que las generaciones mayores quieren preservar sus leyendas. Según Don Antonio Quinde, un líder comunitario indígena muy respetado, las leyendas

**Figura E.8**

Lista de leyendas indígenas recopiladas.

Legend	Source		
	Wilson González	Antonio Quinde	Museo Pumapungo
*Cañari Origin Story	X		
*Cerro Narrío	X	X	
The Girl with a Conflict		X	
*The Culebrillas Lagoon	X	X	X
Señorita Morete			X
Story of a Tiger			X
The Game of the Apus			X
The Boy from Cuchacum		X	
The Moon and the Potoo Bird			X

\* = The stories that the team adapted into books for PRIMOK

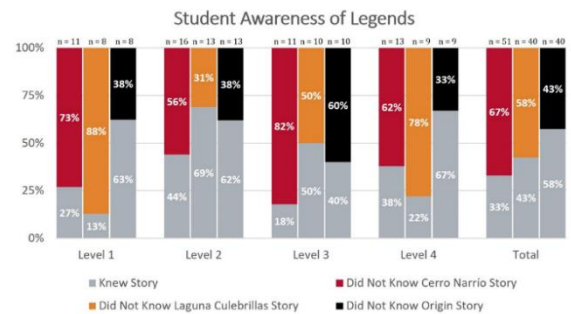
son importante porque cada historia tiene un mensaje o enseña sobre la moral.

**Los niños Cañaris no son conscientes de algunas de sus propio leyendas culturales.**

Aunque el equipo desarrolló tres diferentes libritos de leyendas, el los solo fueron capaces de utilizar y evaluar el librito de *Cerro Narrío*. Al comienzo de la clase *Cerro Narrío* actividad, el equipo preguntó a los estudiantes si conocían o habían oído hablar de la leyenda. Aunque el equipo no evaluó los libritos del *Origen* ni el *Laguna Culebrillas*, todavía recopilaron datos sobre el conocimiento de los estudiantes de las leyendas durante una sesión del sábado. La Figura E.9 muestra los datos resultantes.

**Figura E.9**

Respuestas de los estudiantes cuando se les preguntó sobre el conocimiento de la leyenda.



Según los datos, el Nivel 2 tenía el conocimiento más preexistente de las leyendas. mientras que el Nivel 3 tuvo la menor cantidad. En general, los estudiantes sabían más sobre la historia del origen de la caña y lo menos sobre *Cerro Narrío*. Los datos



recopilados ocurrieron en dos días diferentes, por lo que había más estudiantes presentes cuando se les preguntó sobre *Cerro Narrío* en comparación con las otras dos leyendas.

**Los estudiantes son reacios a participar.**

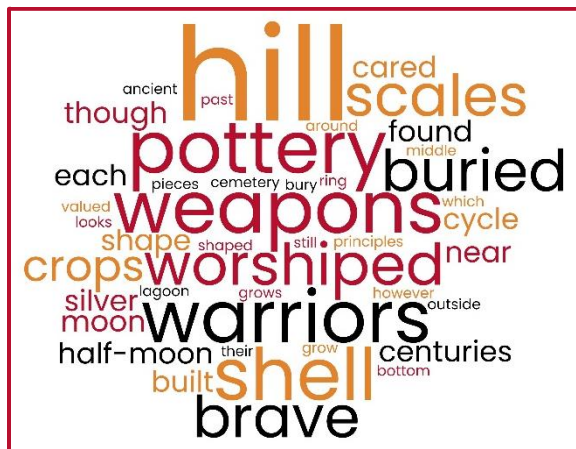
Durante la reunión inicial de patrocinadores, el director de PRIMOK advirtió al equipo que los estudiantes son muy tímidos. El equipo experimentado esto de primera mano durante la observación participante. Muchos de los estudiantes no participaron a menos que llamado por el profesor. El equipo descubrió que los estudiantes querían aprender inglés, pero tenían miedo al fracaso. Como resultado, ellos hablaron en voz baja en clase o dejó de participar si respondieron una pregunta incorrectamente.

**Muchos estudiantes tienen problemas con las palabras difíciles.**

Después de completar la lectura en clase de *Cerro Narrío* y preguntas de comprensión, el equipo pidió a los estudiantes que indicaran (encierran en un círculo o resalten) en sus libritos cualquier palabras que no sabe o le costó entender. Posteriormente, el equipo creó una nube de palabras (Figura E.10) para visualizar mejor los datos sobre las palabras difíciles.

**Figure E.10**

Palabras de Cerro Narrío señaladas como difíciles por los estudiantes (todos los niveles)



**Debe haber una separación entre la actividad de clase y la actividad de grupo.**

Para los niveles 1, 3 y 4, el equipo realizó la actividad en clase como una clase completa—lo que significa que los estudiantes leen en voz alta y respondió preguntas en uno grande grupo. Sin embargo, en Nivel 2, el equipo adaptó su enfoque para trabajar con grupos más pequeños. El nivel 2 era una clase más grande que los otros niveles, y el diseño del aula ya tenía a los estudiantes divididos en grupos de cinco a ocho estudiantes. Como resultado, el cambiar a grupos produjo tasas de participación más altas de los estudiantes.

**Los profesores deben introducir los libritos en el currículo de nivel en el momento adecuado.**

Mientras realizaba la actividad en clase, el equipo notó que los estudiantes luchando con algunos conceptos a pesar de que ese contenido es un tema que forma parte del plan de estudios en el nivel al que asistía el estudiante. Esto fue porque en la clase tenía no todavía alcanzó ese punto en el libro de trabajo y el currículo. Debido a las limitaciones de este proyecto, el equipo no tuvo suficiente tiempo para investigar más sobre este tema.

**Recomendaciones**

Con base en los resultados del proyecto, el equipo le presentó a PRIMOK tres recomendaciones sobre cómo PRIMOK podría continuar con los esfuerzos del proyecto.

**Continúe creando libritos de leyendas adicionales.**

El equipo recomienda que PRIMOK cree más libritos de leyendas en el futuro usando las otras leyendas eso el equipo recogió, pero no tuvo tiempo de adaptarse en libritos. PRIMOK también debe continuar recopilando leyendas indígenas para que haya una mayor variedad de leyendas en los libritos.

**Incluye leyendas de otras provincias del Ecuador.**

El equipo recomienda que PRIMOK amplíe la diversidad cultural de las leyendas en los libritos ya que hay estudiantes que no son de Cañar en el

programa. Esto permitiría que esos estudiantes se sintieran incluidos y los demás estudiantes pudieran aprender más sobre diferentes leyendas ecuatorianas.

***Utilizar pequeños grupos en el salón de clases.***

El equipo recomienda que PRIMOK debe considerar el uso de pequeños grupos de estudiantes al realizar actividades del aula. El equipo notó que los estudiantes tenían la oportunidad de participar más cuando estaban en un grupo configuración más pequeño.

**Conclusiones**

A través de formas alternativas de educación en inglés, PRIMOK se ha esforzado continuamente por mejorar el conocimiento del inglés de sus estudiantes mientras los prepara para futuras

perspectivas laborales. Mientras trabajábamos con PRIMOK, pudimos observar las aulas, realizar varias entrevistas con miembros bien conocidos en la comunidad Cañari para recopilar leyendas indígenas, diseñar ni una, ni dos, pero tres libritos de leyendas, e implementar el *Cerro Narrío* librito en las aulas de PRIMOK. Actualmente, PRIMOK está trabajando con el Ministerio de Cultura para editar los libritos para que se pueden usar en otras escuelas de Cañar en el futuro. Las escuelas utilizarán los libritos para incorporar actividades culturales impactantes para aprender inglés en sus planes de estudios. En general, el equipo descubrió que la introducción de materiales culturales en los aulas de PRIMOK creaba un entorno en el que los estudiantes poder aprender más sobre su propia cultura mientras también mejorando su conocimiento del idioma inglés.

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## Authorship Table

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<sup>1</sup> Emma Bass (EB), Russell Kam (RK), Taina Quiñones (TQ), Aunika Yasui (AY)

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## **1.0 Introduction**

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Since English is the most widely used global language, English proficiency is critical to the hospitality and tourism industries (Nishanthi, 2018; Ethnologue, 2022). In Ecuador, the tourism industry provides nearly 409,000 Ecuadorians with jobs and makes up approximately 5% of the country's gross domestic product (GDP) (González Lara, 2022).

Therefore, Ecuador has emphasized English in schools since the 1950s when the Ecuadorian Ministry of Education (MoE) mandated the teaching of English in upper education, which then expanded into all schools in the late 1970s (Macías & Villafuerte, 2020). However, through the numerous national educational changes, curriculum writers pivoted away from teaching Indigenous history in the classroom (Aguirre, 2019). Specifically, when instruction focuses on English, the MoE must take precautions to safeguard Indigenous languages and cultures (Moseley, 2010). In rural regions like Cañar, Ecuador, the need to balance English education and the preservation of Indigenous languages is most relevant. Cañar is a province in the Andes in the southern half of the country (see Figure 1.1). Its population mainly consists of Indigenous people who speak Spanish and Kichwa, and many citizens value continuing their ancestral dress customs, as well as agricultural and weaving practices (Jokisch, 2002; Pacini-Ketchabaw et al., 2021). The territory has a significant agricultural influence, with its main crops consisting of corn, grains, potatoes, and other root vegetables. Farmers also raise livestock to provide meat, milk, and cheese; many families earn their living through the milking industry (Pacini-Ketchabaw et al., 2021). Though Cañar is the second smallest province in the country, it is considered Ecuador's archeological and cultural capital, as the most dominant pre-Hispanic Indigenous group settled in this area. Many of their sacred and cultural sites still exist

**Figure 1.1**

*Map of modern-day Cañar province.*



today. Much of the Cañari culture revolves around oral traditions, which helped preserve their cultural identity even after new ethnic groups emerged such as the Mestizos, Afro-Ecuadorians, Montubios. The Cañaris hope to develop their tourism industry by showcasing their rich history. To assist this development, they need to improve the next generation's English proficiency.

Founded in 2021, Programa Inclusivo Multicultural Originario Kañari (PRIMOK) is an organization that promotes English education in Cañar, Ecuador. With five core board members and a group of volunteer teachers, PRIMOK provides accessible English instruction to over 100 students of Indigenous and Mestizo (racial and cultural mixture) heritage. PRIMOK provides scholarships to help subsidize the costs of attending classes. For most students, the cost is only \$30 for 12 sessions. These students range from six to

seventeen years old. With such a wide age range, PRIMOK breaks its education system into four main levels—each with a specific learning objective.

While working with PRIMOK, the team created three booklets based on Cañari legends and implemented one of them in all four of the learning levels. The organization hopes that by the end of their time in the program, students can learn enough conversational English to help them find jobs to help provide for their families and themselves. The team's role in PRIMOK's vision for their students' futures was to design and create the legend booklets in English to help students develop a deeper appreciation for their culture, while simultaneously teaching them the language. Weaving cultural aspects into the preexisting PRIMOK curriculum will help improve inclusion and representation in the classroom, while also promoting positive interactions between students and instructors (Banks & Banks, 2019). PRIMOK founder Antonio Araujo has expressed his desire to expand the cultural materials created through this project to surrounding schools (Suarez, 2023).

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*Si, tenemos que coordinar para que ustedes puedan hacer su lanzamiento de los libros.*

*También invitar al departamento de la cultura para que esto sea, no tan interno, pero se conozca para todo el pueblo.*

*-Antonio Araujo Suarez Sr. (PRIMOK Founder)*

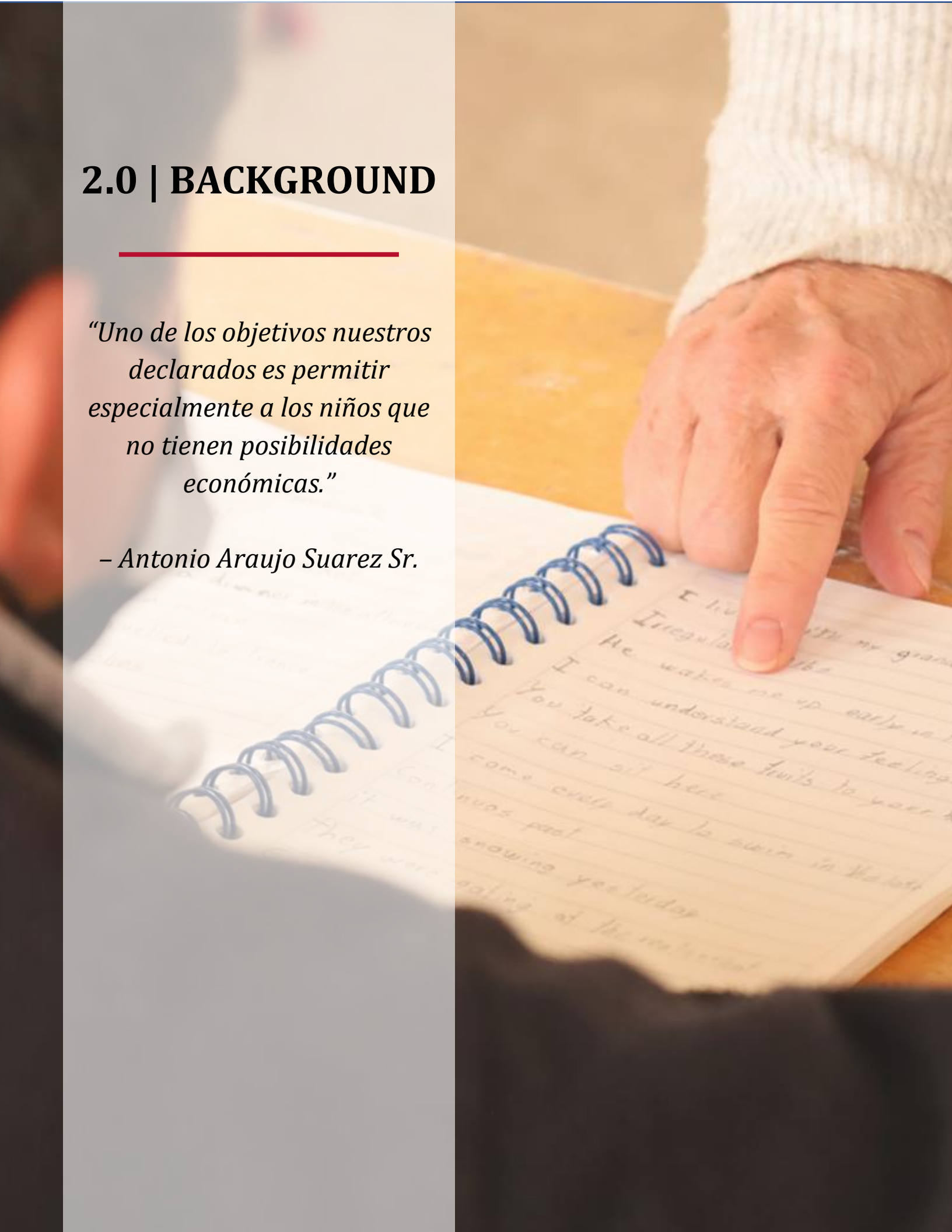
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## 2.0 | BACKGROUND

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*“Uno de los objetivos nuestros declarados es permitir especialmente a los niños que no tienen posibilidades económicas.”*

*– Antonio Araujo Suarez Sr.*

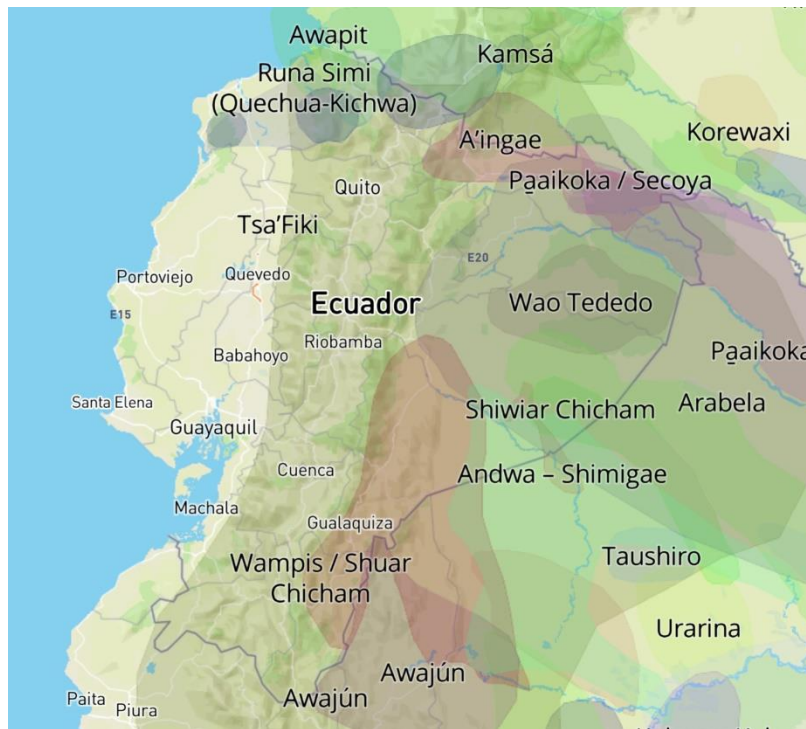


## 2.0 Background

This chapter describes the various changes that occurred throughout the history of Ecuador—starting with the cultural and linguistic diversity within the country pre-colonization and leading to the many distinct ethnic identities that formed due to the introduction of foreign populations. Section 2.3 details how these changes led to the influence of the English language over Ecuadorian school curricula, and the role that oral tradition plays in preserving the cultural identity of the Cañaris in Cañar. Introducing dominant languages—such as English and Spanish—threatens Ecuador's linguistic diversity and its 13 Indigenous languages (Moseley, 2010; Simons, 2019) (see Figure 2.1).

### Figure 2.1

*Map of Indigenous languages in present day Ecuador where each color represents the area where a different Indigenous language is spoken.*



*Note: Data derived from the Native Land Digital online database (Native Land Digital).*



## 2.1 History of Ecuadorian Culture and Language

Ecuador is a “multiethnic society that emerged from contact among the numerous Indigenous communities that inhabited the region for millennia” (Nagar et al., 2021). The Cañaris created one of the first recognized native settlements in Ecuador.

### 2.1.1 Pre-Inca Conquest

The Cañaris are an Indigenous group with a history dating back to 4000 BCE. From then until 1463 CE, the Cañaris fortified their borders to protect themselves from anyone who tried to enter without permission. With a territory that once extended from the Pacific Coast to the northern border of modern-day Peru, surrounding nations revered the Cañaris as fearless and rebellious leaders (González, 2023; Suarez, 2023). Figure 2.2 shows an accurate size of the former Cañari territory.

#### Figure 2.2

Map of Cañar’s former territory.



Note: Data derived from interviews with Dr. Wilson González and Sr. Antonio Suarez (González, 2023; Suarez, 2023)

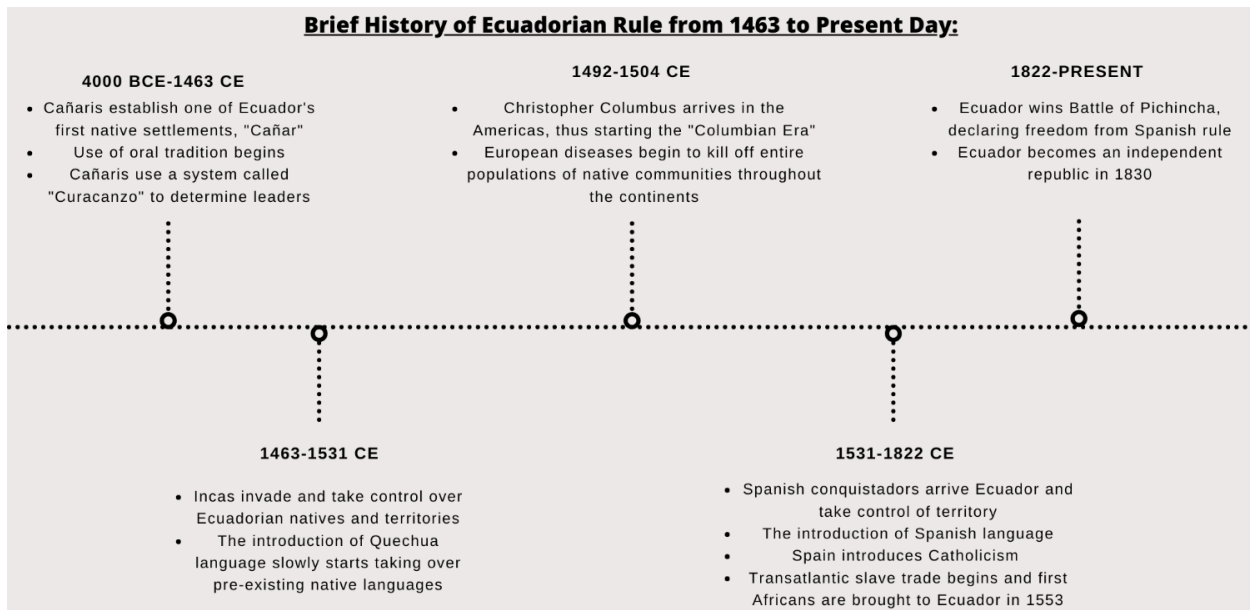
The Cañaris developed their own language, religion, architecture, cultural customs, and agricultural practices for millennia. Though there is much dispute over the origin of the Cañaris, every generation relied on oral tradition to pass down their customs, traditions, and legends regarding the culture they established in Ecuador (Vásquez & Patricio, 2016). However, as foreign forces moved into Cañar, the Cañaris were simultaneously displaced and stripped of their cultural and linguistic individuality—a common theme throughout the rest of the native populations in Ecuador also subjected to foreign invasion.

### **2.1.2 Inca Conquest**

In 1463 CE, after decades of fierce battles, the Incas finally succeeded in infiltrating the Cañari territory. As the Incas expanded their territories further west and south in South America, the language of Quechua, modernly referred to as Kichwa, became the dominant language of Ecuador and its people until the Spanish invasion in 1531 CE. Eventually, the Cañari language died as the Incan influence overtook the land (Urigüen, 2009). Evidence of the language remains in the colloquial Kichwa and Spanish spoken in modern-day Cañar (Howard et al., 2010). Other languages also survived through Kichwa, represented through the nine varieties of Kichwa spoken in Ecuador “...such as Imbabura, Calderón, Salasaca, and others” (Goldberg et al., 2022). Before the arrival of the Incas, Ecuador housed over thirty Indigenous languages (King & Haboudd, 2007). Figure 2.3 shows the history of Ecuador, from the founding of the Cañari civilization until today, and how Ecuador’s original languages morphed and assimilated into its now 13 official languages.

**Figure 2.3**

*Brief History Timeline of Ecuadorian Languages from 1463 CE to Present Day*



*Note:* Data derived from (Goldberg et al., 2007; Johnson, 2007; and King, 2013).

**2.1.3 Spanish Conquest**

The Incas reigned over Ecuador from 1463 CE until 1531 CE, when the Spanish arrived, and they captured and executed the last Incan ruler, Atahualpa. From this point forward, introduction of the Spanish language began. The arrival of Columbus in 1492, and later the Spanish in 1531, brought an onslaught of diseases, killing entire populations of Indigenous peoples, along with their languages (Newson, 1995). This brutal invasion coupled with European diseases resulted in heavy loss of Indigenous life, culture, and language. Indigenous groups such as the Cañari struggled to keep their languages alive through decades of occupation and rule by invaders.

**2.2 Creolization and Formation of Modern Ecuadorian Identity**

Creolization is the process by which several languages combine over a short time to allow communication between people who do not share a common language (White, 2020).

Creolization not only relates to language but also incorporates the fusion of cultures. The introduction of new cultures and languages from Europe and Africa to Ecuador results from centuries of conquest and invasion. Before the Spanish arrived in 1531, “Ecuador was home to many rich Indigenous cultures that followed their [own] cultural practices and rituals” (Howard et al., 2010). As Christopher Columbus and his forces invaded the Americas in the late 1490s, they introduced African and European populations which caused a drastic demographic change in the cultural and ethnic variations in the continents. The largest foreign population brought to the Americas came from Africa via the transatlantic slave trade. As years passed and native peoples began to decline, one of the only forms of survival was mixing races to preserve languages and cultural variances (Johnson, 2007). New national identities emerged directly from the rapid 16th-century changes outlined in Figure 2.4.

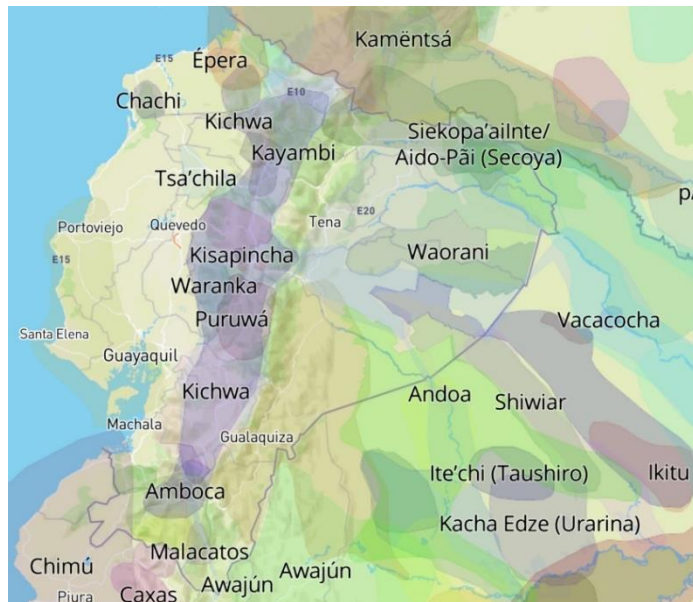
Many distinct identities formed as Ecuador and its people learned to navigate their ever-changing lives and customs. Terms such as *mestizaje* (the act of racial and cultural mixture) and *blanqueamiento* (having an orientation towards whiteness) emerged to provide forms of self-identification. In the 2010 Ecuadorian census, there were five major recognized ethnic groups: Afro-Ecuadorian, Indigenous, Blanco, Mestizo, and Montubio. The existence of three distinct continental ancestral populations (African, European and Indigenous) in Ecuador created similarities between the five ethnic groups. However, these five terms have proven themselves to be inadequate when describing the diversity within Ecuador. This error exists with the separation of the Mestizos and Montubios categories. Mestizos are “...descendants of Europeans and Indigenous Americans,” whereas Montubios are “...thought to descend from Indigenous groups who...admixed [sic] with Spanish

settlers” (Nagar et al., 2021). Though Spain is part of Europe, Mestizos and Montubios are separate categories according to the Ecuadorian census. Despite overlapping descriptions on paper, “Ecuadorians view nationality as proximity to specific regions of Ecuador rather than ancestral descent” (Nagar et al., 2021).

There is a lack of accurate census data regarding the languages spoken in Ecuador—specifically with the population identifying as Indigenous. This is largely due to a lack of

#### Figure 2.4

Map of Indigenous territories in Ecuador where each color represents the territory of a different Indigenous group.



trust in the census and the Indigenous population's rejection of the national census (Moseley, 2010). Contributing factors to this distrust are the exploitation of native lands and unequal access to essential services (*Indigenous World*).

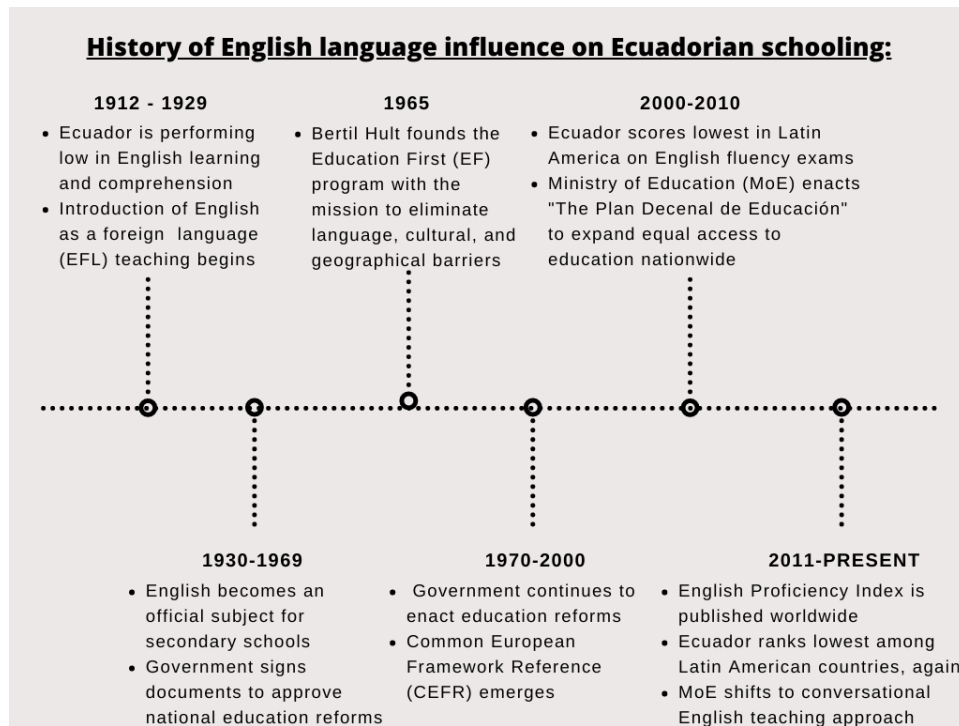
*Note:* Data derived from the Native Land Digital online database (Native Land Digital).

### 2.3 Introduction of English to Ecuador

In 1912, Ecuadorian school systems introduced English as a foreign language (EFL) to its curricula (Macías & Villafuerte, 2020), and the first few trial years solely taught English in higher education. However, Macías & Villafuerte comment, "...the main problem detected for EFL instruction during this period was the lack of qualified teachers." (2020, pp. 79). Between 1930 and 1969, English teaching in schools moved from an elective course to a government-issued mandate nationwide in schools K-12. Figure 2.5 demonstrates the influence of the English language on Ecuadorian schooling throughout the twentieth century.

**Figure 2.5**

*A Twentieth to twenty-first century timeline of the English language's influence on Ecuadorian schooling.*



*Note:* Data derived from (Baldauf & Kaplan, 2007; De Angelis, 2022; and Macías & Villafuerte, 2020).

Despite implementing the EFL teaching programs nationwide, Ecuador performed poorly in English fluency and comprehension exams (De Angelis, 2022). Experts agree that the lack of quality teacher training and access to native English speakers largely contributed to the low score outcomes. At the beginning of the twenty-first century and with the emergence of the English Proficiency Index, the Ecuadorian MoE switched its approach to English teaching.

### ***2.3.1 The English Proficiency Index and How it Has Influenced Ecuadorian Curricula***

Swedish businessman Bertil Hult founded the Education First (EF) program in 1965 with the mission to eliminate language, cultural, and geographical barriers (Cabardo et al., 2014). Since then, the organization has expanded to address the growing global use of the English language. Four hundred sixty schools and offices worldwide utilize the educational tools provided by the EF program. The English Proficiency Index (EPI) is one of the tools developed by EF and used by 111 countries to rank their English usage skills annually.

The EF EPI emerged in 2011 as an attempt to rank participating countries worldwide on their English language skills (De Angelis, 2022). In 2011, the EF EPI ranked Ecuador 37th out of 44 participating countries. As the 2010s progressed, Ecuador consistently produced some of the lowest scores, and according to the 2017, 2018, and 2019 editions of the English Proficiency Index rating, Ecuador ranked amongst the lowest twenty countries. As a result, the Ecuadorian MoE switched their approach to English teaching in the classroom, first requiring English language teaching as part of the curriculum for grades K-12 in both public and private schooling. Thus far, this method has improved the country's rankings from the 93rd percentile to the 74th in just three years (EF EPI, 2022). Along with the constant updates from the MoE, programs emerged



throughout Ecuador to help teach English to K-12 students and combat the notoriously low EPI scores.

#### **2.4 The Role of Folklore, Myth, and Legend in Cultural Identity**

Folklore, myths, and legends are all aspects of a culture. Folklore—a fusion of knowledge and art—is the “verbal art” of bequeathing a community’s lore through generations (Ben-Amos, 1971). These primarily oral traditions preserve the cultural identity and uniqueness rather than the history of a group of people (Bird, 2002; Cajete, 2017). These stories not only keep Indigenous culture alive, but they also strengthen the social bonds within a community.

Legends are traditional stories that elders typically pass down through generations within a culture, act as a cultural identity marker, and often help explain the unknown (Bird, 2002). Legends reflect the values and beliefs of a community (Tangherlini, 1990). The natural state of a legend is “face-to-face” interactions as legends often pass from storytellers to other community members orally (Dégh, 1991). This cyclical process depends on seeing, imitating, hearing, and remembering as community elders share their cultural knowledge with community “youth listeners” (Metting, 1994; Cajete, 2017).

Language and culture depend on each other. As a result, the loss of language between generations can cause the loss of these myths and legends (Kuo & Lai, 2006). With the introduction of dominant languages such as English into school curricula, it is essential to address cultural sustainability by incorporating cultural elements into curricula (Barfield & Uzarski, 2009). One method of including culture is sharing folklore, myths, and legends in the classroom (Barfield & Uzarski, 2009). Educating students about legends, folklore, and myths teaches them to celebrate their cultural heritage (Lévi-Strauss, 1979;

Medal, 2022). Sharing these stories in the classroom also helps develop a child's ethical character, ability to think creatively, and fluency. Most importantly, sharing these stories connects the past with the future (Cajete, 2017). Though not traditionally written, the documentation of these myths and legends can help the students further their education while preserving their cultural heritage (Metting, 1994).

## **2.5 Alternatives to Traditional Learning**

Conventional means of teaching English begin to lose their value when moving towards a focus on conversational English. Traditional English curriculums center their efforts around “formalism, memorization, and repetition” (Pérez et al., 2016). These principles work when trying to emphasize writing to students who speak English. The MoE has already adopted a traditional English teaching style with limited success. As a result, English teaching approaches leave a gap in conversational English education for students.

Many alternative or independent education systems put a heavy emphasis on active pedagogy. Active pedagogy is a system where “students are active in their own learning, and the classroom becomes a problem-solving environment rather than a one-way delivery or teacher-centered” (Van De Bogart, 2016). More traditional schools have tried to emulate or integrate this philosophy into their curriculums to improve student retention and performance. Examples of active pedagogy are learner-centered curriculums and the Sheltered Instruction Observation Protocol (SIOP) Model, both common in bilingual classrooms in the United States (see Appendix A). The learner-centered curriculum hopes to improve student performance and retention by making lessons more relevant to their lives. If the students find the lessons more applicable to their lives, they will gain interest and thus learn more efficiently (Nunan, 1988).

Other international ESL schools have successfully used nontraditional means to capture their students' attention. English teachers in Hong Kong showed their students various popular films and taught regular lectures to supplement their learning. The study in Hong Kong found that movies, coupled with discussion, helped improve the students' pronunciation and retention of the lesson material because they were listening to native speakers (Qiang et al., 2007). Similarly, a study in 2016 showed the effectiveness of digital storytelling and various other forms of digital media in enriching students' education (Widodo, 2016). While these two studies may be too specific to apply to all ESL classes, the common trend is that activities used in the classroom enrich the students' experience and improve their retention.

Another approach uses picture books in the classroom. Studies show that picture book usage in a learning environment increases the learner's outlook toward learning English and increases their confidence in the language (Yang, 2019). In one study, 23% of students reported that reading picture books increased their knowledge of English vocabulary (Lee, 2015). Picture books are an excellent way to learn new vocabulary as the photos supplement the words on the page. Picture books are also a resource that can scale up the number of words and difficulty of sentences in accordance with many learning levels. The type of photo present in the book impacts how the learner relates to the book and reality. Studies show that photographs or more realistic drawings are more impactful than cartoon-style images or line drawings (Strouse et al., 2018).

## **2.6 Stakeholders**

PRIMOK is an organization with five board members and various volunteers to promote English education in Cañar, Ecuador. PRIMOK hosts English classes led by

permanent teachers who retired in Cuenca, volunteer teachers who are residents of Cuenca, and occasionally a few additional volunteer teachers who travel from other countries around the world to teach PRIMOK classes for short periods of time (see Figure 2.6 for a visual of a PRIMOK classroom). Over 100 students participate in the PRIMOK program, most of which are primarily of Indigenous or Mestizo heritage. The students range from six to seventeen years old. Each classroom consists of six to sixteen students, an English teacher, and a Spanish-speaking instructional assistant or teacher's aide. The small class sizes make lessons more personal for the students.

**Figure 2.6**

*Image of PRIMOK Level 3 Classroom.*



The PRIMOK curriculum breaks down learning outcomes into four distinct levels with specific goals. Each tier grows in complexity: the first level focuses on teaching adjectives and verbs, the second level focuses on using comparative superlatives in a sentence, and the third and fourth levels focus on having conversations. All four levels

teach varying levels of vocabulary. PRIMOK focuses its education on conversational English since community-based tourism and gastronomy are integral to Cañar's economy. Many tourists who visit Cañar mainly speak English, but they find that there are few English speakers in Cañar. PRIMOK's education will help expand their students' opportunities outside of Cañar by giving them the tools to succeed in higher education and in their future careers—regardless of the industry. PRIMOK's current focus is to provide materials for its classes that relate to the students and improve their conversational English.

Following the alternative pedagogy principles, PRIMOK hopes to create engaging materials that preserve Cañari culture. For this project, the team opted to prototype small children's books for each PRIMOK level. The complexity and content corresponded to each of the levels. These booklets incorporated Cañari folklore and general folklore about the region of Cañar. The team used folklore as it was intended, "not only to entertain and enlighten but to piece generations together" (Metting, 1994). In implementing folklore, the team hoped to remedy an increasingly disconnected younger generation.

When working on the project, the team was cognizant of each stakeholder and their respective interests. The stakeholders consisted of the PRIMOK administration, teachers, students, and parents. PRIMOK administrators have invested money and large amounts of time year-round to initiate and maintain the program. PRIMOK volunteer teachers dedicate their time traveling to Cañar a couple of times per week to teach their classes. The teachers get the satisfaction of teaching the next generation of global citizens through English education. The students dedicate their free time after school and Saturday mornings to attend these additional classes. Finally, the parents of the students spend \$30 USD for 12 weeks of classes. The average monthly income in Ecuador is \$1,360 USD a month, so this

registration fee is significant to the parents. Additionally, some of the parents drive their children to and from class, which adds another time investment to the parents' commitment to this program. From their monetary and other miscellaneous investments, the parents want their children to learn English so that it can improve their access to jobs and educational opportunities.

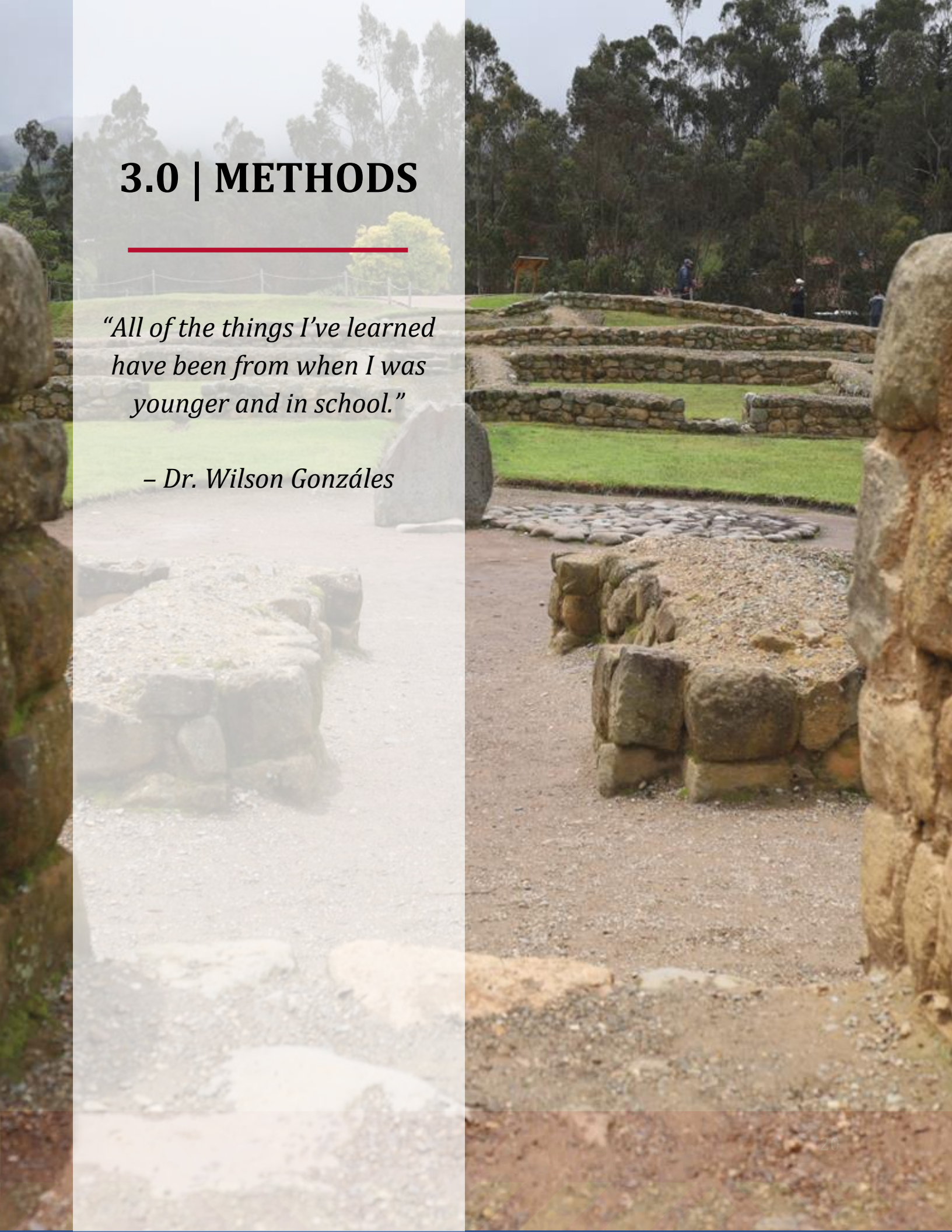


## 3.0 | METHODS

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*“All of the things I’ve learned  
have been from when I was  
younger and in school.”*

*– Dr. Wilson Gonzáles*





### 3.0 Methods

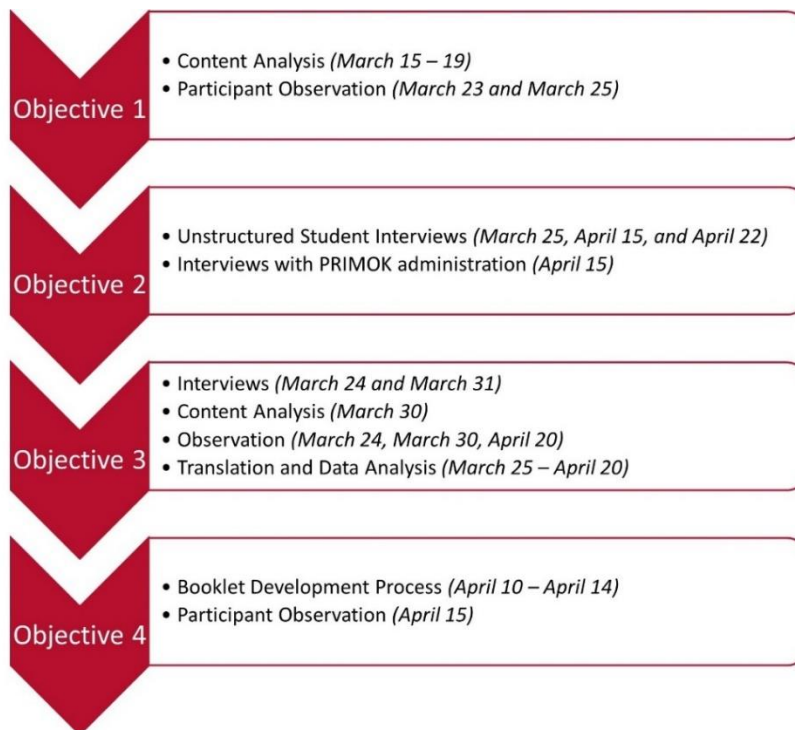
The goal of this project was to design and implement culturally relevant supplemental materials that were scalable within the PRIMOK English learning levels. The team broke the project goal into four objectives:

1. Determine relevant content for each PRIMOK learning level.
2. Understand student motivation to learn English.
3. Research and compile Indigenous folklore.
4. Evaluate the classroom impact of cultural materials.

This chapter details the methodology developed by the team to collect and analyze the data and how the team designed storybooks for the PRIMOK students. Figure 3.1 outlines the visits for Cañar.

**Figure 3.1**

*Timeline of methods execution.*



### **3.1 Objective 1: Determine relevant content for each PRIMOK learning level**

The team aimed to develop a holistic understanding of the learning environment and current practices at PRIMOK through content analysis and participant observation. The goal of the objective was to determine the content and topics taught at each PRIMOK level. The stakeholders that the team kept in mind during this objective were the PRIMOK students and the PRIMOK administration—which includes the founders of the organization and their permanent teachers.

#### **3.1.1 Content Analysis**

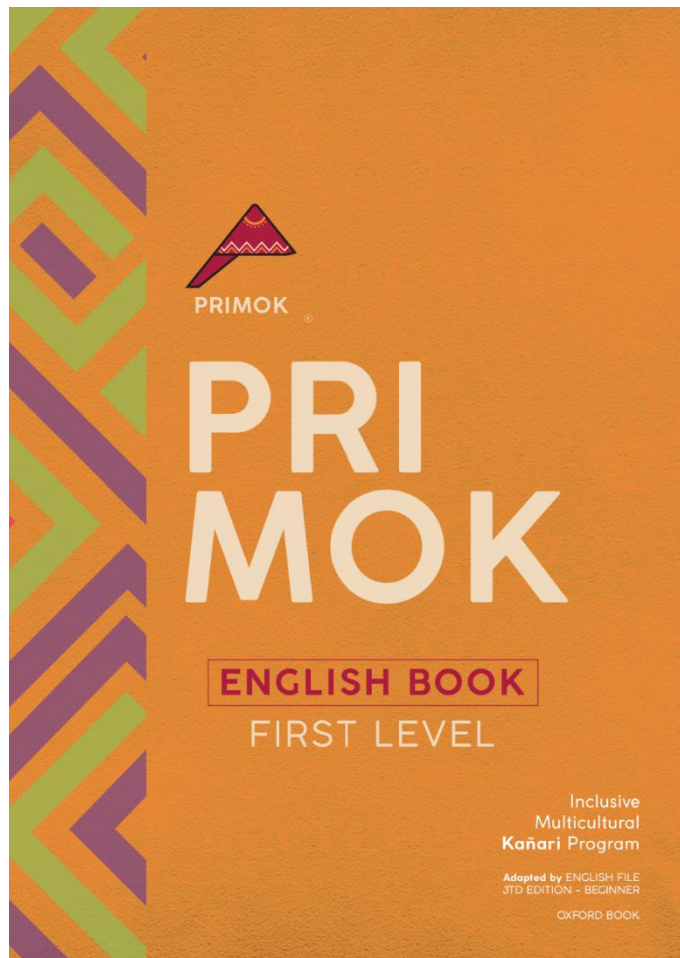
The PRIMOK staff granted the team access to their existing online printable resources, allowing the team to analyze the content and learn about the division of teachable content between learning levels. This online reservoir of resources included lesson plans, workbooks for each class, vocabulary worksheets, and assessments. The team first skimmed the content to review the overall approach to language learning PRIMOK uses.

The PRIMOK curriculum utilizes workbooks scaled to each learning level (see Figure 3.2 for a photo of the cover of the Level 1 workbook). Each student gets their own workbook, which includes reading and writing activities for the student to complete in class. The team focused their attention on analyzing these workbooks. Specifically, the team studied the sentence length and structure in written passages in the current PRIMOK curriculum workbooks and short stories used in previous lesson plans. The team counted the number of words in each sentence and found the minimum, maximum, and average number of words in the given passage. The team considered this data because it provided a baseline for the length of sentences that each level was comfortable with using.

Using the level workbooks, the team created a checklist of specific vocabulary, verbs, and sentence structures for each level to guide the writing of the legend booklets. The PRIMOK administration verified the checklist to ensure the team included correct themes and topics at each level. Refer to Appendix B for the complete checklist.

**Figure 3.2**

*Image of PRIMOK workbook cover*



**3.1.2 Participant Observation**

Team members traveled to Cañar five times throughout the project to focus on fieldwork. Since PRIMOK classes only occur on Tuesdays, Thursdays, and Saturdays, it was necessary for the team to plan their visits around this schedule to optimize the time spent

observing the classrooms. The team initially elected to observe the classes since it is essential for confirming collected data and plays a critical role in understanding the social assets in a classroom setting (Beebe, 2014; Allen et al., 2013). The first observation occurred after the analysis of PRIMOK resources, so the team could have context for each level and confirm their levels checklist (see Figure 3.3).

The group planned to conduct “fly on the wall” observations in each of the seven classrooms. However, after discussing with the PRIMOK administration, the team switched to mainly conducting participant observation to develop a more robust understanding of PRIMOK’s nontraditional approach to English education.

Participant observation occurred in at least one classroom of each skill level to compare their similarities and differences. Splitting into groups of one or two people proved more efficient in completing all observations. The team developed an observation guide (Refer to Appendix C.2 for the guide; Refer to Appendix D for observation notes) to take notes on different activities as well as specific words or phrases used in class and during activities. Prompts in the observation guide included activities geared towards conversational English, activities geared towards grammar, time spent per activity, common words and phrases used in class, and the use of Spanish and Kichwa by students. The team also noted how both students and teachers interacted with the observers. During the classes, the team participated in games run by the teachers, helped teach vocab words, and overall assisted in the classroom. See Figure 3.3 and Figure 3.4 for visuals of PRIMOK students playing games in class.

**Figure 3.3**

*PRIMOK students in Level 2 playing a board game during class.*



**Figure 3.4**

*Russell participates in an in-class game.*



During the team's first Thursday visit to Cañar on March 23rd, there were two classes in session: Level 2 and Sub-level 3. The sessions lasted from 3 pm to 5 pm, with a 15-minute break at 4 pm. Half of the team conducted participant observation, and the other half conducted a "fly on the wall" observation. The pairs swapped classrooms during the 15-minute break for the team to have both participant observations and "fly on the wall" observations for each class. This strategy enabled the team to compare the different types of observation and their resulting data. During the team's next classroom visit two days later, on Saturday March 25th, the team focused on only using participant observation.

The participant observation in the classrooms and the content analysis of PRIMOK resources allowed the team to supplement the information obtained during the investigation and develop a deeper understanding of learning goals and objectives at each PRIMOK level. The team coded the data collected from the observation guides to find common themes, and then analyzed the data. The team used this data to verify the content checklist created earlier in the project, as well as brainstorm the best ways to incorporate cultural content into the classroom.

### **3.2 Objective 2: Understand student motivation to learn English.**

To further understand why the PRIMOK students want to learn English, the team interviewed PRIMOK students and PRIMOK's founder, Señor Antonio Arujo Suarez Sr.

#### ***3.2.1 Unstructured Student Interviews***

The team conducted unstructured interviews with the students. These interviews occurred during breaks between classes and free time in class, usually when the students finished their assignments early. These short interviews asked students about their use of English outside the classroom, their future aspirations, and general questions about their



PRIMOK experience. Appendix E.2 contains the complete question set the team utilized. These interviews, which the team conducted mainly in English, helped the team understand the students' perspectives and why they wanted to learn English. Due to the cultural tendencies for students to be more reserved, the team opted to wait until part way through the Saturday session to begin asking students these questions.

### **3.2.2 Interviews with PRIMOK Administration**

The team interviewed the PRIMOK administration to understand their motivation behind starting the program. Antonio Araujo Suarez Sr., the principal founder, worked in education for over forty years prior to founding PRIMOK in 2021. Sr. Suarez seemed to have a grand vision for the future of Cañar, so the team chose to interview him to better understand his dream. This interview was unstructured and happened during the visit to Laguna Culebrillas (see Table 3.1). The interview was a recorded conversation between two of the team members and Sr. Suarez. The questions the team asked focused on Sr. Suarez's experience in education, vision for PRIMOK and knowledge of Laguna Culebrillas. Refer to Appendix F for the full transcript of this interview.

### **3.3 Objective 3: Research and compile Indigenous legends**

The third objective was to research, translate, and compile Cañari folklore. The team gathered stories about Cañari culture through interviews with five experts in Cañari culture and Indigenous community leaders (see Table 3.1). The group visited various ethnographic museums and cultural sites to supplement the data collected during interviews to learn more about the local community and culture. After collecting stories, the team translated the content to English and modified it to fit within each PRIMOK English learning level.



### 3.3.1 Interviews

To interview community members, the team traveled to Cañar to conduct in-person interviews. These semi-structured interviews, approximately an hour in duration, collected

**Table 3.1**

*Table of interviews the team conducted.*

Interviewee	Date Conducted	Interview Location
Interviewee A	March 23, 2023	Museo Etnográfico y Arqueológico de Quantug (Quilloac, Cañar)
Doctor Wilson Gonzales	March 23, 2023	Cañar, Cañar
Interviewee C	March 24, 2023	Ingapirca Archeological Complex (Ingapirca, Cañar)
Hernán Rodriguez	March 30, 2023	Museo Pumapungo (San Blas, Cuenca)
Licenciado Antonio Quinde	March 31, 2023	Quilloac, Cañar

local folklore and legends. The team selected semi-structured interviews due to their conversational structure with an overarching theme or purpose (Rossman & Rallis, 2017). The semi-structured interview technique allowed the team to ask specific questions to guide the conversation while allowing the interviewee to talk about subjects not directly answered to an interview question (Berg & Lune, 2012). Before starting the discussion, the team used an oral consent form (refer to Appendix G.1) to gain permission to record the interview and assist in the transcribing and translating processes.

The PRIMOK administration helped the team choose the interviewees based on their relation to Cañari culture and expertise. The team interviewed Doctor Wilson Gonzáles and Licenciado Antonio Quinde. Dr. Gonzáles is of Mestizo heritage and is currently a lawyer. He was formerly a professor of history at the Central University of Cañar. His knowledge focuses on the origin of the Cañari and their militarism. Licenciado

Antonio Quinde is another retired history professor and a revered leader within the Cañar Indigenous community (as of 2023). His expertise is Indigenous attire, Cañari points of interest, and oral tradition.

The team spent most of the time in the interviews listening and only asking questions when necessary to clarify or prod the interviewee in a direction that kept the conversation on track. Refer to Appendix G.2 for these interview questions. After conducting interviews, the team transcribed the data using the audio recording and notes taken (See Appendix H). Interview notes included information about the story—primarily clarification on spelling—and non-verbal cues from the interviewee. Once the team transcribed the legend, they translated it into English and sent it to PRIMOK administrators to review the translation and provide feedback to the team.

Though interviews provided essential information for the project, there were limitations. One limitation of the interviews was the language barrier between the team and the interviewees. The interviewees only spoke Spanish and Kichwa. The language differences resulted in critical phrases without direct translation to English. A second limitation of the interviews was the accuracy of the information collected. At times, the interviewers heard the same legend from different interviewees; however, each interviewee knew the story from an external source, so details from the same story varied. A third limitation was the time available to spend in Cañar. Since the team only spent a total of seven days conducting fieldwork in Cañar, they prioritized interviewing community members over visiting museums and historical sites.

### **3.3.2 Content Analysis**

After conducting the first set of interviews and observations in Cañar, the team visited the Museo Pumapungo in Cuenca to have a conversation with the librarian, Licenciado Hernán Rodríguez Girón, to gather more information on Indigenous legends. Lcdo. Rodríguez pointed the team to several books that contained Indigenous legends and history about the Cañaris.

### **3.3.3 Observations**

The team observed culturally significant sites to supplement the data collected during interviews and provide images for the booklets. The team acquired a list of locations from PRIMOK, that included Ingapirca, Baños del Inca, Museo Arqueológico y Etnográfico de Guantug, Cerro Narrío, and Laguna Culebrillas.

At Ingapirca, the team had access to a tour guide, so the team recorded audio of the tour and took notes on the information provided (Refer to Appendix I.1). They also observed the museum adjacent to the site. This museum displayed artifacts from Ingapirca as well as additional history about the Cañaris and their interactions with the Incas.

At Museo Arqueológico y Etnográfico de Guantug, the team worked with a docent at the museum to find specific stories relevant to the Cañari culture. The team took notes of the information provided by the museum employee about relevant exhibits (Refer to Appendix I.2). They also photographed important cultural artifacts.

At Laguna Culebrillas, the team hiked around the lagoon and observed several *paredones*—or manmade caves near the lagoon—that served as resting spots for travelers.

The team reviewed appropriate websites before their visits to use as context rather than as the source of information for the booklets. Information from guides and museum

docents clarified details either lost in translation or variations in the same story and provided additional historical context for the project.

One limitation of these observations was that the team could not visit all the cultural sites. This limitation was due to interview scheduling and transportation issues to and from the sites. Many of these sites, such as Laguna Culebrillas, are at least an hour outside of the town of Cañar and the only access to them is via dirt roads. In locations such as these, buses cannot take visitors.

### ***3.3.4 Translation and Data Analysis***

After each interview, the team reviewed the audio recordings and notes taken. This review happened after returning to Cuenca as the team dedicated their time in Cañar to active fieldwork. When coding, the team focused on compiling the information to retell the legend from the data collected through all sources. After gathering information from the interviews, the team translated each story before choosing three stories to use in the legend booklet. The team then verified the accuracy of their translations by working with the PRIMOK administration to check the team's work. Refer to Table 4.1 for a complete list of stories collected.

## **3.4 Objective 4: Develop legend booklets and evaluate their classroom impact in the PRIMOK curriculum**

The fourth objective was essential to not only create the legend booklets, but also to understand the success of these new materials in each PRIMOK learning level.

### ***3.4.1 Booklet and Lesson Plan Development Process***

Once the team transcribed and translated the legends, they met with the PRIMOK administration, and with their guidance, selected three legends to turn into booklets. Next, the team created a template for the booklets. The team selected the free online Google

Slides application to create the booklets since PRIMOK uses Google applications for most of their content. The booklets were set to the standard A4 paper size, and the team chose to create folded booklets for the students.

The team compiled all the information about the selected legends (see Appendix B), then modified the information to flow more like a story. The team used the checklist created earlier in the project to scale the stories to all the learning levels. The team determined that the most effective way to scale the booklets was to simplify the story by cutting non-critical details and shortening sentences. Once the team broke down the text for each level into small paragraphs, they moved the information over to the booklet template.

The team discussed using real images in the booklets, but ultimately determined that the use of illustrations would be more feasible within the project timeframe. To create the illustrations, the team used a free online [AI illustration generator](#) (AI Art Generator, Photo to Painting App”). They selected an art style they thought would be interesting to the students and used team photos during their visits to Cañar as base images. Figure 3.5 shows the art style the team opted to use. Figure 3.6 shows the process for adding a base image and changing the amount of influence it has over the final illustration. After writing a short text prompt and clicking the “create” button, the AI illustration will load in middle of the screen (see Figure 3.7).

Figure 3.5

Screenshot of the Night Café AI when selecting an art style.

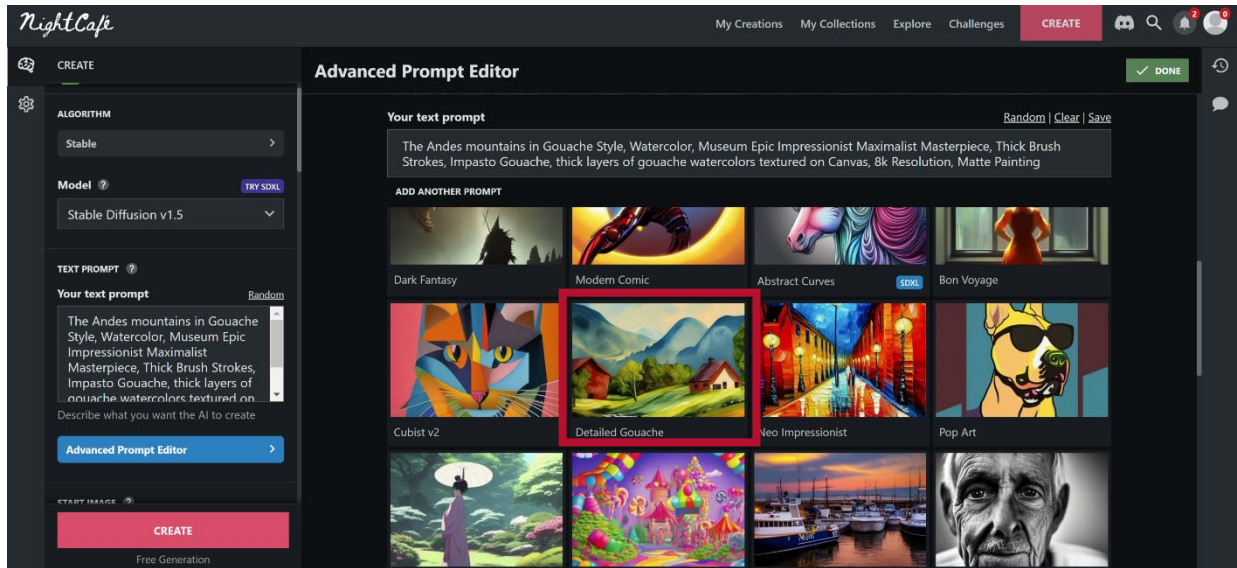


Figure 3.6

Screenshot of adding a base image to Night Café and changing the “noise” or influence over the final illustration.

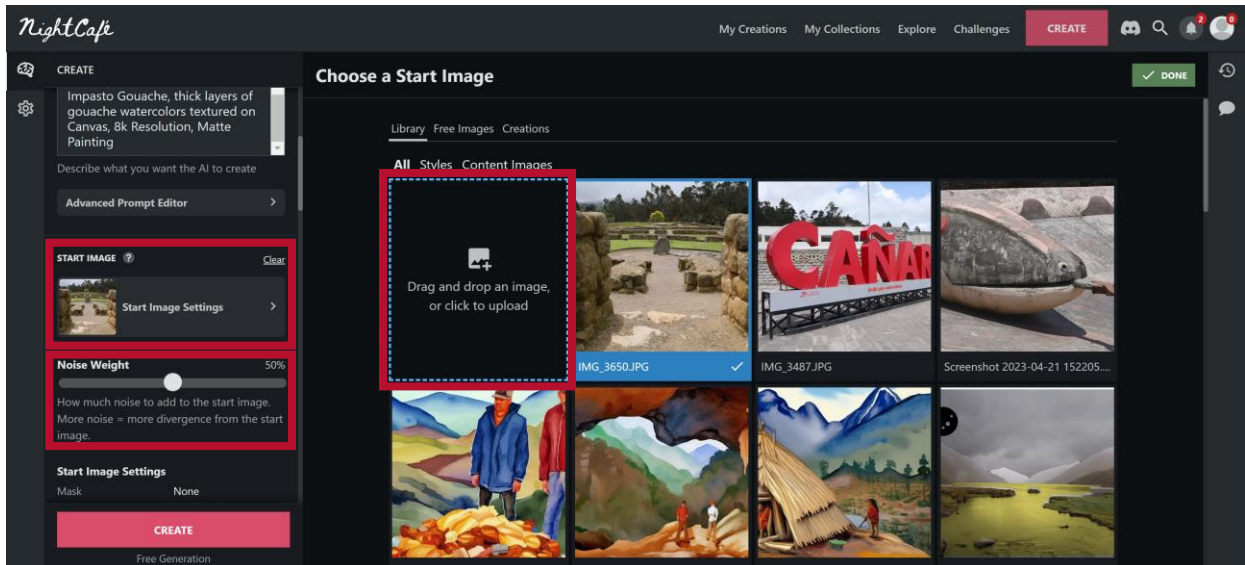
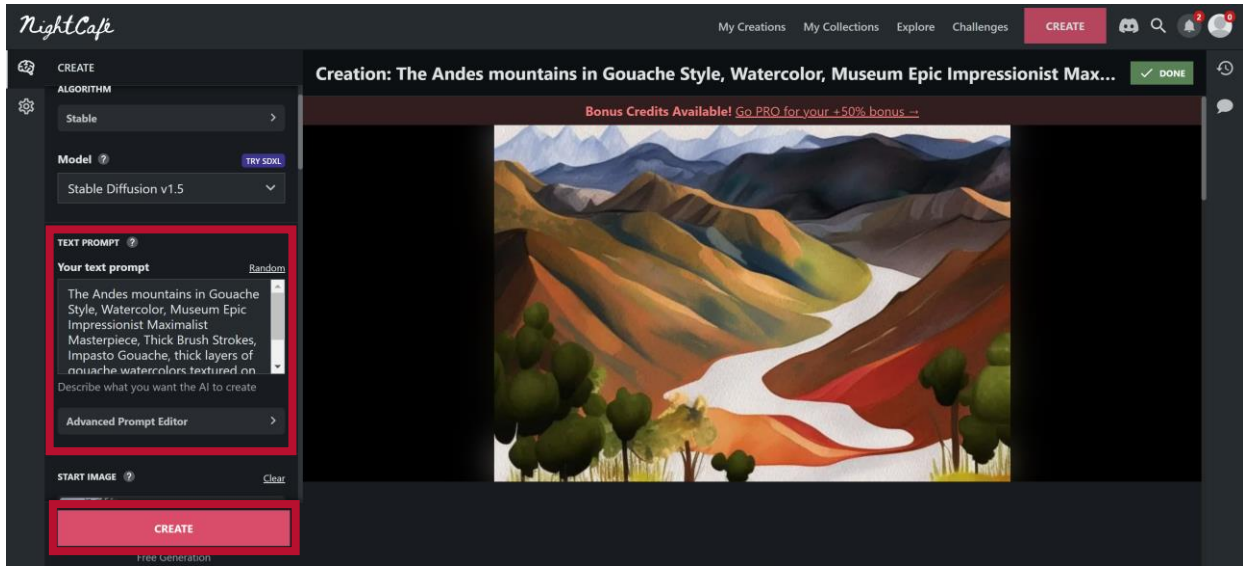


Figure 3.7

Screenshot of adding a text prompt to Night Café and generating the final illustration.



The team created a vocabulary list for more complex words or abstract concepts and placed this list at the end of the booklets along with comprehension questions and discussion questions. On the last page of the booklets, the team included a page citing the source of the information. This page included an image of either Dr. Gonzáles or Don Antonio, the interviewees who provided the stories, as well as a small paragraph about their contributions to the Cañari community.

In addition to the three booklets, the team designed an in-class activity for the teachers to use with the legend booklets in the PRIMOK classes. Based on conversations with the PRIMOK administration and information collected through content analysis and previous observation, the team designed a simple in-class activity focused on practicing conversational English. Initially, the team thought that this activity would include older students reading their version of the story to younger students and conducting a discussion after reading the story. However, after conducting classroom observations during the first



visit, the team restructured this lesson plan because the higher levels had different break times than the lower levels. The team determined that having students read aloud would best help them improve their reading literacy (De Ramírez & Shapiro, 2007). The team considered using a popcorn reading style where the team randomly called on students to read a sentence from the booklet. The team realized this method would not work with themselves running the class since they did not know all the students' names. Instead of popcorn reading, the team opted to use Round Robin reading where the order of reading was determined by the seating arrangement of the students.

This method allowed a more significant portion of the class to participate in reading the story. Comprehension questions followed the reading. This activity helped develop a more in-depth understanding of the students' comprehension since each student participated. Based on the team's prior classroom observations, similar students would raise their hands to answer questions during each activity. Due to this, the team called on students regardless of if they had their hands raised.

### ***3.4.2 Participant Observation***

During the team's visit to Cañar on April 15th, the team focused on observing the classroom impact of their booklet and in-class activity. Prior to their arrival, the team asked permission from the PRIMOK administration and volunteer teachers to run the team's activity during class. For this in-class activity, the team utilized the first booklet they developed. The team started with Level 4 and scaled down to Level 1. The team chose this order since Level 4 knows more English, so it would be easier for the team to run the lesson plan and answer questions.

In each observation, there were three team members each with a different role: one oversaw the activity, one in charge of taking notes, and one in charge of taking pictures. Specifically, the note-taker followed along with the reading and marked words the students struggled with and recorded the time to complete the activity. The note-taker also noted what comprehension questions the students' experienced difficulties with and their overall opinion of the booklet and lesson. Refer to Appendix K for additional information regarding the observation guide, and Appendix L for the team's notes.

After the activity, the team individually conducted short discussions with small groups of students. The team members asked the students to indicate any confusing or difficult words by circling or highlighting them in their booklets. Then, the team members asked the students about their opinions of the booklet. These questions focused on whether they enjoyed the booklet and if the reading was too difficult or too easy.

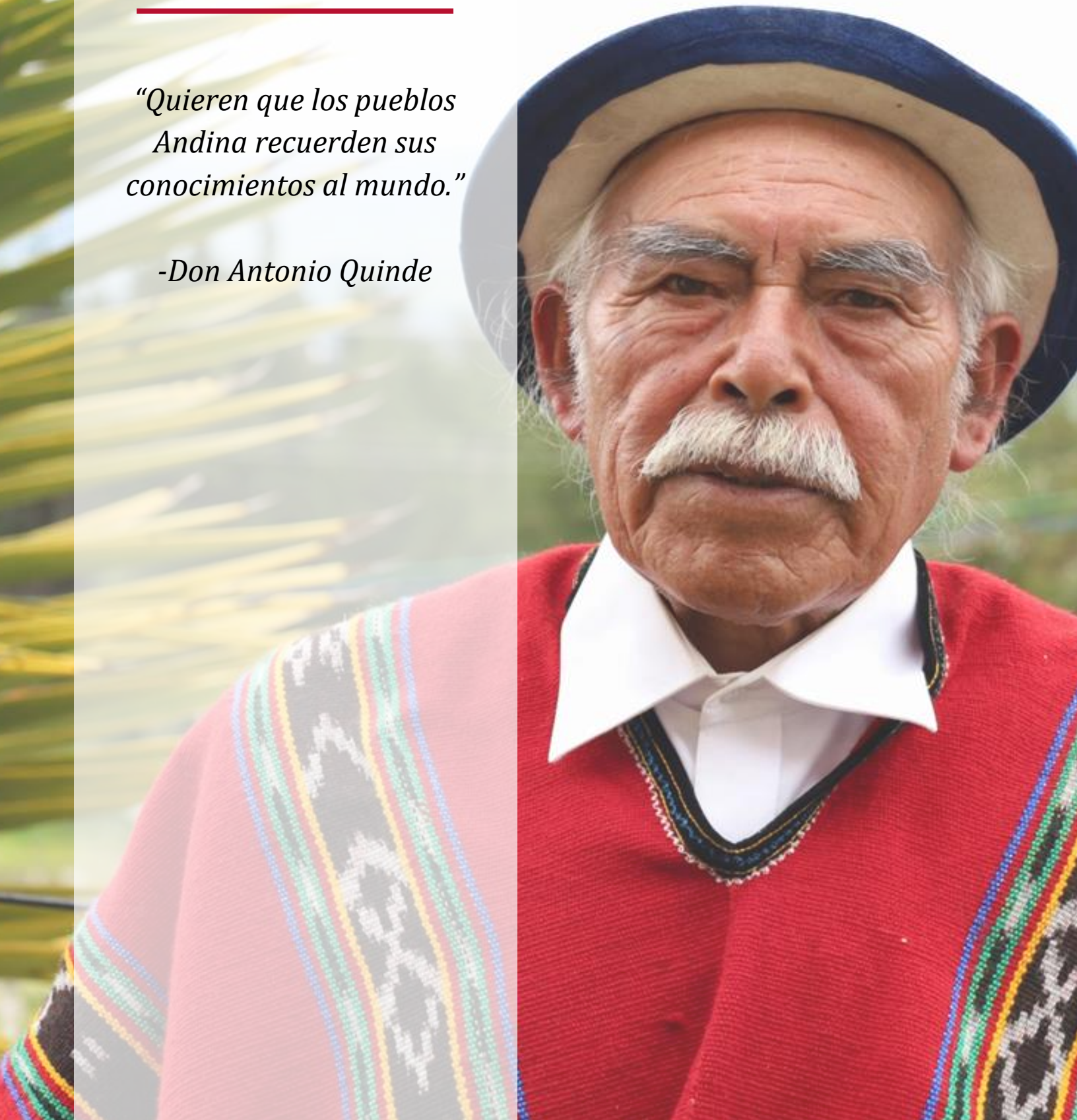
After the team completed all of their methods, they compiled all of their information and consolidated it into specific findings based on each of the objectives.

## 4.0 | RESULTS

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*“Quieren que los pueblos  
Andina recuerden sus  
conocimientos al mundo.”*

*-Don Antonio Quinde*



## 4.0 Results

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This chapter details the team’s findings while implementing their methods, including findings from content analysis, classroom observations, interviews, and cultural sites, as well as the evaluation of the final deliverables.

### 4.1 Content Analysis Findings

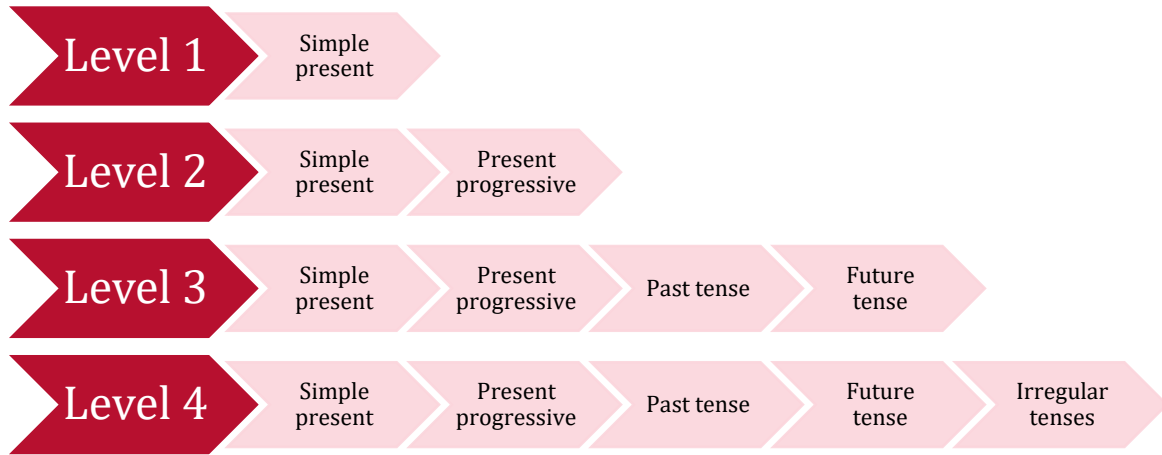
To evaluate PRIMOK’s current content and curriculum, the team conducted an analysis of the organization’s current resources (refer to section 3.1.1). Through this analysis, the team took a closer look at the types of content that PRIMOK included in different class readings, activities, and lessons.

#### ***4.1.1 Finding #1: Current PRIMOK content helped determine the differences between learning levels.***

PRIMOK has four main learning levels, and each level has a specific workbook. Each workbook starts with a review of the previous level’s key vocabulary, verbs, phrases, and grammar, and then transitions into the lessons and activities for the new content. See Figure 4.1 for more information. While analyzing these workbooks, the team began to understand the differences between the levels. For example, for verb tenses, the team found that Level 1 only dealt with the simple present, Level 2 added present progressive, Level 3 introduced past and future tense, and Level 4 taught several irregular tenses. Before advancing to the next level, students must review content learned in previous levels, as well as take a cumulative comprehension exam. Since each level builds on the last, the expectation is that students retain and continue applying the information learned in previous levels. Through this analysis, the team created a checklist (see Appendix B) that guided the creation of the final booklets for the classrooms.

**Figure 4.1**

*The progression of verb tense acquisition throughout PRIMOK learning levels.*



**4.1.2 Finding #2: There is an absence of culturally relevant content in the PRIMOK curriculum.**

Another finding was that a large portion of the content in PRIMOK’s curriculum is not culturally relevant. While examining curriculum materials, the team found that many short stories the students read in the classroom are not relatable to Ecuadorian student’s experiences. One such example is *The Monkey’s Paw*, which is a horror story written by an English author set in 1902 London. The director of PRIMOK stated that many of the stories that they use are about the “routine[s] of one person from the US, or [about] some touristic place in the US.” These types of stories are not representative of the demographics that make up the student body.

Another example that demonstrates how the curriculum is not culturally relevant is the names in the classroom activities. For instance, in Level 4, one activity required the students to look at a family tree with names and answer questions about how different people were related to each other (see Figure 4.2). The names in the activity were British, with many of them being hard to pronounce, such as Graham, Sylvie, and Ethel.



Figure 4.2

Image of PRIMOK workbook activity.

**Family tree**

**Task 1 - Fill in the sentences with the correct words.**  
I am Daisy.

- 1) Jason is my .....
- 2) Mark is my .....
- 3) Sophie is my .....
- 4) Julia is my .....
- 5) Graham is my .....
- 6) Sylvie is my .....
- 7) Cindy is my .....
- 8) David is my .....
- 9) Ethel is my .....
- 10) Bobby is my .....

**Task 2 - Fill in the sentences with the correct words.**  
I am Maggie.

- 1) Jason is my .....
- 2) David is my .....
- 3) Sophie is my .....
- 4) Julia is my .....
- 5) Ethel is my .....
- 6) Sylvie is my .....
- 7) James is my .....
- 8) Graham is my .....
- 9) Peter is my .....

**Task 3 - Fill in the sentences with the correct words.**  
I am Oliver.

- 1) Anne is my .....
- 2) David is my .....
- 3) Sarah is my .....
- 4) Daisy is my .....
- 5) Cindy is my .....
- 6) Bobby is my .....
- 7) Mark is my .....
- 8) Graham is my .....
- 9) Sylvie is my .....

**Task 4 - Fill in the sentences with the correct words.**  
I am Mark.

- 1) Sarah is my .....
- 2) Bobby is my .....
- 3) Graham is my .....
- 4) Sylvie is my .....
- 5) Anne is my .....
- 6) David is my .....
- 7) Oliver is my .....
- 8) Daisy is my .....
- 9) Cindy is my .....

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## 4.2 Initial Participant Observation Findings

To further understand both the PRIMOK students and the curriculum, the team conducted participant observations in the classroom. These participant observations allowed the team to develop activities for the classroom to increase student engagement.

### 4.2.1 Finding #3: *The presence of a teacher's aide in the classroom changes the learning environment.*

Through participant observation, the team noticed a significant difference in student engagement between classrooms. Namely, there were differences in student engagement between classes with teacher aides and those without an aide present. The most important

requirement to be a PRIMOK teacher is to be fluent in English. Consequently, the teachers tend to be people from the United States or Canada who retired in Ecuador and volunteer at PRIMOK on the weekends.

The teacher aides tend to be a much more diverse group of younger volunteers from around the world whose expertise is in Spanish. The teacher aides double as translators and assistants to the lecture. The team noticed that having both a teacher and teacher aide in the classroom helped to break down the language barrier and give the students more perspective. Despite the aides' expertise in Spanish, students in classes with aides seemed to spend more time speaking in English since they were able to ask clarifying questions to the aides. The team also found that in classrooms that had teacher aides, the students seemed more comfortable and participated more.

#### **4.3 Findings from PRIMOK Student/Administration Interviews**

Throughout the team's five visits to Cañar, the team visited the school four times and conducted twenty-one student interviews. These interviews gave insight into PRIMOK's impact on the students' lives. The team also interviewed Antonio Araujo Suarez Sr., the principal founder of PRIMOK. This interview allowed the team to understand his purpose behind creating PRIMOK, and his goals for the future of the program. The team found that the students viewed English playing a significant role in their lives and future careers and noted the students' appreciation for their ability to participate in this program.

##### ***4.3.1 Finding #4: Students see English playing a significant role in their lives.***

During the twenty-one student interviews, the team asked the students how they saw English playing a role in their lives. Many students responded with their goals of visiting the United States and speaking English with family members. Others mentioned

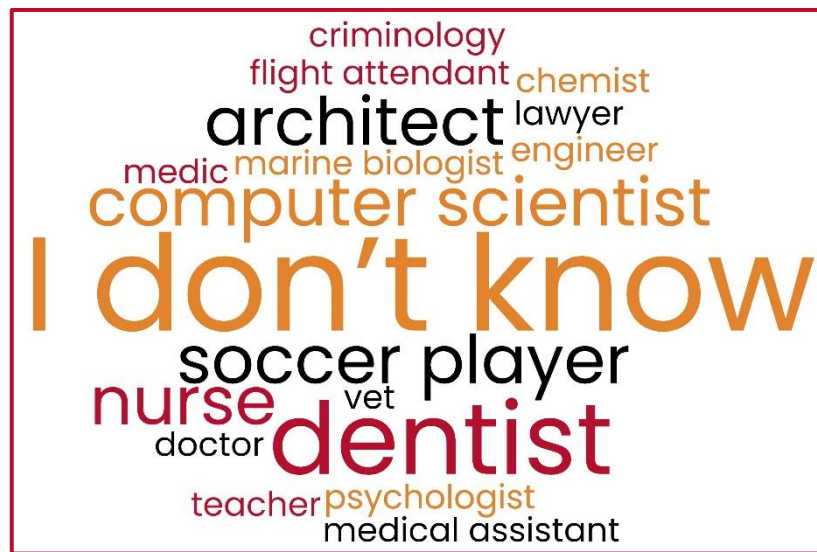


that they wanted to learn English to help them gain more skills for their future careers. When the team asked which careers the students saw themselves working in, job titles such as “dentist,” “architect,” and “nurse” were the most popular (see Figure 4.3). See Appendix M for the student interview transcripts.

When the team interviewed Sr. Suarez, he explained his vision: “[We] use this

**Figure 4.3**

*Word cloud of students’ career aspirations.*



program to increase economic opportunities for the students who don't have access to them.” During the interview, the team asked Sr. Suarez if he knew of any Cañari legends, to which he responded that he did not. Yet, he followed this statement by reiterating the importance of these legends to the community. Sr. Suarez mentioned that since the students and staff reacted positively to the first legend booklet implementation, he is excited to see PRIMOK's direction as they continue to incorporate the other legend stories collected into their curriculum. See Table 4.1 for a complete list of legend stories gathered throughout the project.

#### **4.4 Findings from Expert Interviews/Observations of Cultural Sites**

The team conducted two formal interviews, four observations, and content analysis. After completing this process, the team collected a total of nine legends (see Table 4.1). These legends share the morals of the community with younger generations. In addition, the team found that a common perception among the older generation who knew these legends was that the younger generation did not know of these legends.

##### ***4.4.1 Finding #5: There are many legends that PRIMOK can use to help teach English in a culturally significant way.***

Of the nine legends collected, six were about Cañari culture while the remaining three were of other Indigenous cultures from neighboring provinces. During the two semi-structured interviews, the team gathered information mostly about the story of *Cerro Narrío*, *Laguna Culebrillas*, and the *Cañari Origin Story*. Lcdo. Rodríguez gave the team books that contained the remaining stories during a visit to the library at *Museo Pumapungo* in Cuenca.

Through visits to the *Museo Arqueológico Y Etnográfico De Guantung* and *Ingapirca*, the team acquired additional information about the cultural significance of *Cerro Narrío*. At

**Figure 4.4**  
*Image of Cañari ruins at Ingapirca.*



Ingapirca, the team walked through the Cañari and Inca ruins while learning about the Cañari lunar calendar and agricultural practices. During a hike around Laguna Culebrillas, the team found additional information on signs surrounding the lagoon. These visits also served as an opportunity to take pictures of these cultural sites to use in the booklet development process. Figure 4.4 is an example of an image taken and used in the book development process.

**Table 4.1**

*Table of legends collected by the team.*

Legend	Source		
	Wilson González	Antonio Quinde	Museo Pumapungo
*Cañari Origin Story	X		
*Cerro Narrío	X	X	
The Girl with a Conflict		X	
*The Culebrillas Lagoon	X	X	X
Señorita Morete			X
Story of a Tiger			X
The Game of the Apus			X
The Boy from Cuchacum		X	
The Moon and the Potoo Bird			X
* = The stories that the team adapted into books for PRIMOK			

During the visit to Museo Pumapungo, Lcdo. Rodríguez provided the team with four books, each with information about the history of Cañar and the Cañaris. The first two books, *Lenguas Vivas: Mitos y leyendas de los pueblos originarios de foresta tropical del*

*Ecuador*, and *Ecuador Chinchasuyupi Quichua Runacunapac Ñaupá Rimai: Literatura Indígena en los Andes del Sur del Ecuador*, each presented stories about legends commonly known throughout the entirety of Ecuador. These books provided detailed accounts in both Kichwa and Spanish, as well as whimsical illustrations to help guide readers through each story. The third book, *Los Kañaris: Pasado, memorias y continuidades*, mainly detailed four topics: ancient Cañari agricultural practices, the encounter with the Incas, the invasion of the Spanish forces, and how the Cañaris intermixed their customs into foreign cultures to preserve their identities. The fourth book, *Mitos y leyendas de las provincias Azuay, Cañar y Morona Santiago*, provided the team with key stories about the legends of the mountains. This book, geared toward children, details how each mountain experiences happiness, sadness, and jealousy.

From these four books, the team was able to find five legends (Refer to Appendix J for summaries and information about these legends). These books helped the team gain context about Cañari history before the Inca conquest as well as provide information for the legend booklets.

#### **4.4.2 Finding #6: Older generations want to preserve their legends.**

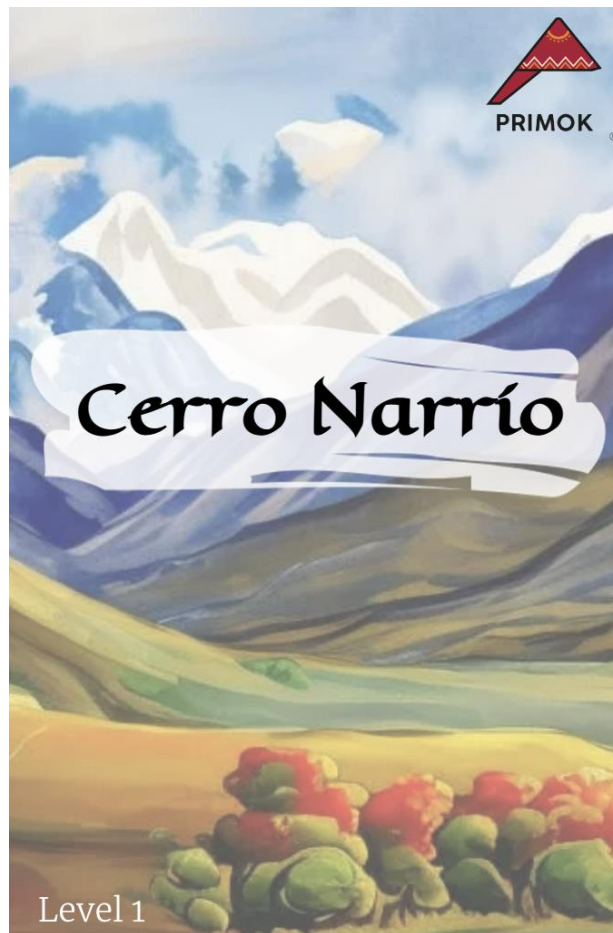
Through interviews, the team collected three different Cañari legends. Both interviewees were older members of the community who emphasized the need to educate the youth on Cañar's Indigenous history to preserve their knowledge and traditions. Each story presented an underlying set of moral lessons which educate young children on concepts such as decision-making, consent, and telling the truth. The legends also encompass various aspects of Cañar's history, such as the different ethnic groups that

resided in the province and their various cultural and religious practices. During the two interviews, the team collected the story of *Cerro Narrío*.

*Cerro Narrío* is a legend about the sacred hill near the PRIMOK school building. Antonio Quinde, a revered community leader in Cañar, gave this story to the team. During this interview, Sr. Quinde emphasized the cultural and religious importance of the hill to the Cañaris. Due to the importance of this legend to the community, the team chose to incorporate it into the first booklet they developed. Figure 4.5 depicts the title page for Level 1. Refer to Appendix J.1 for additional information about *Cerro Narrío*.

**Figure 4.5**

*Image of legend booklet cover.*

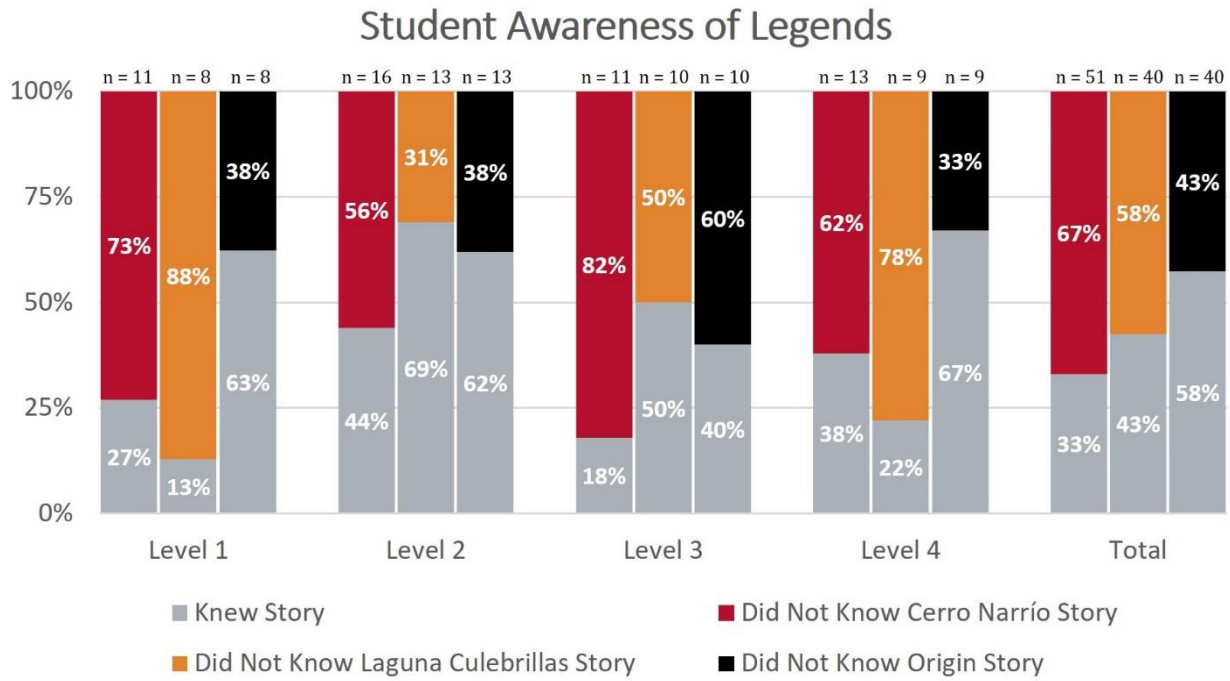


**4.4.3 Finding #7: Cañari children are not aware of some of their own cultural legends.**

During the interviews and cultural site observations, each interviewee, tour guide and docent educated the team on the town's Indigenous history and the legends they learned in their youth. Each interviewee learned about the legends through family members or as part of their school curriculum. However, as national curricula changed in Ecuadorian schools between the twentieth and twenty-first centuries, curricula developers neglected to include lessons on Indigenous history (Aguirre, 2019). Because of this, the five experts that that team talked to stated that the younger generations of students were unaware of Cañar's cultural legends. To address this issue, PRIMOK asked the team to create booklets centered around the cultural history and legends of Cañar to reintroduce the importance of preserving cultural stories. During the team's evaluation of the booklets, they asked students to raise their hands if they knew the story of *Cerro Narrío*, *Laguna Culebrillas*, and the *Cañari Origin Story*. In total, the team polled fifty-one students across the four levels and found that only one-third of them had previous knowledge of the legend. Figure 4.6 below shows the percentage breakdown, by grade level, of students' previous knowledge of the stories.

**Figure 4.6**

Percentage of each PRIMOK class of students who knew each of the three legends.



#### 4.5 Classroom Evaluation Findings

After conducting the booklet in-class activity in each of the four levels of classes for the *Cerro Narrío* legend, the team found that, in general, the students had a basic understanding of the story and thought the activity was interesting. The team conducted the same lesson plan in each class but found that the time it took to complete the activity varied with each level. The lesson typically took 15 to 20 minutes for both reading the story out loud and completing the comprehension questions. Level 2 took longer (approximately 35 minutes) to complete the lesson since each group read and worked at a different pace. This is largely because the class size was much larger, and the team shifted the lesson plan to have students work in smaller groups.



**4.5.1 Finding #8: The students felt connected to the legend booklets.**

It is important to note the students' reactions to the *Cerro Narrío*. When the students saw the page about Taita Antonio Quinde, many students were very excited to see someone they recognize in the booklets. In Level 4, two students—Apu and Inti—pointed at the picture of Taita Antonio Quinde and announced to the class that that was their grandpa. In Level 3, another student proudly told all the other students that Taita Antonio Quinde was her neighbor. In Level 1, a student—Atik—told a team member that he knew Taita Don Antonio Quinde.

Some students knew variations of the *Cerro Narrío* story. In the discussion groups with the students after the reading comprehension activity, some students told the team new details about the story. One example was the addition of the three spirit dogs that guarded the bodies and artifacts from Apu and Inti.

**4.5.2 Finding #9: The students are reluctant to participate.**

Before visiting the classrooms, PRIMOK informed the team that the students were timid and to keep that characteristic in mind when planning classroom activities. The team often witnessed teachers trying to play a game based on the previous lesson, and some students would not participate. See Appendix O for further notes during the classroom observations.

Similarly, the team noticed a trend where the students often feared failure. Some students would participate frequently, but after answering incorrectly, they would not participate for the rest of the day. A common issue that the team noted at the beginning of the *Cerro Narrío* booklet reading activity was that students would not repeat the vocabulary in the glossary after the teacher asked them to repeat the word. Teachers often

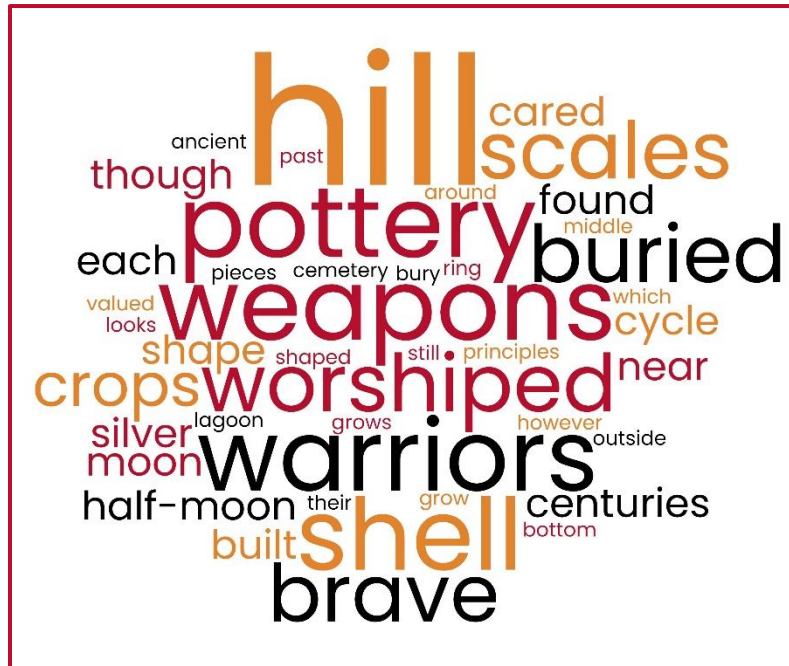
prompted the students several times to repeat a word or phrase until students spoke up. Consequently, the team decided to switch their plan of working with the whole class to working with smaller groups for the later comprehension questions with the hope that the group size would be less intimidating for the students. The team found that this change mitigated the students' fears because when in an environment with less people, the students participated more.

**4.5.3 Finding #10: Many students have trouble with difficult words.**

Based on the students' responses to the comprehension questions, the team found that students at each level were able to understand the story. However, there were a few words that the students struggled with pronouncing or understanding. After the students read the story of *Cerro Narrío* and answered the comprehension questions, the team asked the students if there were any words they did not know. The team had the students circle or underline these words in their copies of the booklets. In general, the students had difficulty with the same words. The team went through every booklet and created a list of all the difficult words indicated by students, excluding words already in the vocabulary list. To help visualize the data, the team created a word cloud (see Figure 4.7) where the largest words are those that students most frequently indicated as difficult. The word cloud includes words that all four levels found difficult to understand.

**Figure 4.7**

Word cloud of words identified as difficult in the Cerro Narrío book across all four levels.



**4.5.4 Finding #11: There should be a separation between class activity vs. group activity.**

The team found that the classroom booklet activity must adapt to the different levels and class sizes. With Level 1, Level 3, and Level 4, reading out loud as a class worked well. However, with larger class sizes, like the Level 2 class, having the students read out loud and completing the questions in smaller groups worked better. Additionally, at the lower levels, the team found smaller groups more effective because the lower-level groups needed more assistance understanding the more abstract concepts in the story. For example, the students struggled with the concept of the lagoon giving life to the hill. As a result, smaller groups allowed the students to help each other at their own pace and focus solely on the booklets. Teachers and teacher aides were able to then rotate through the groups and give the students the attention and help they needed.

**4.5.5 Finding #12: Teachers should introduce the booklets into the level curriculum at the appropriate time.**

In the *Cerro Narrío* booklet implementation, the team wrongfully assumed that the content of the workbooks was representative of the true English proficiency of that level's class at the time of the implementation. For instance, the team used the words "though and "however" which the class would cover in a later lesson of the Level 2 curriculum. Since the booklet implementation was one month after PRIMOK's first class of the term, the students had not studied much of their curriculum yet. While the legend booklet was adequate for a student who had completed Level 2, the current Level 2 students had not finished enough of the course to grasp all the content within the booklet. Therefore, the *Cerro Narrío* booklet should have been either simplified or read much later in the school year to account for the actual English proficiency of the students.

However, the team was heavily limited by their brief time in Ecuador, so the team used their findings to create seven recommendations for PRIMOK so that they could continue the team's work in the future.

## 5.0 | RECOMMENDATIONS

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*“It makes me happy that students have opportunities to learn about their culture.”*

*-Lcda. Rosario Santander*



## 5.0 Recommendations and Conclusion

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This chapter explains the deliverables that the team created and presented to PRIMOK during their time in Ecuador. It also describes the recommendations that the team identified as most important for PRIMOK as well as teams that may work with them in the future.

### 5.1 Deliverables

At the end of their project, the team presented three deliverables to PRIMOK:

1. Booklets of three separate legends that the team scaled for the four learning levels (see Appendix N)
2. A lesson plan for PRIMOK teachers to use in conjunction with the booklets (see Appendix O)
3. A booklet template on Google Slides so that PRIMOK can add to or modify the booklets in the future (see Appendix P)

Throughout the team's time in Ecuador, they were able to create booklets for *Cerro Narrío*, the *Cañari Origin Story*, and *Laguna Culebrillas* through a process of several rounds of editing. Through this iterative process, the team developed their final products while making changes based on data collected during the classroom evaluation of the *Cerro Narrío* booklet. The team expanded the vocabulary list at the back of the booklets to include the most difficult words as indicated by the students, as well as changed the definitions of the words to be in Spanish. This data also helped the team expand the glossary of the upper-level booklets (Levels 3 and 4) by including words that the team defined in the lower-level booklets (Levels 1 and 2).

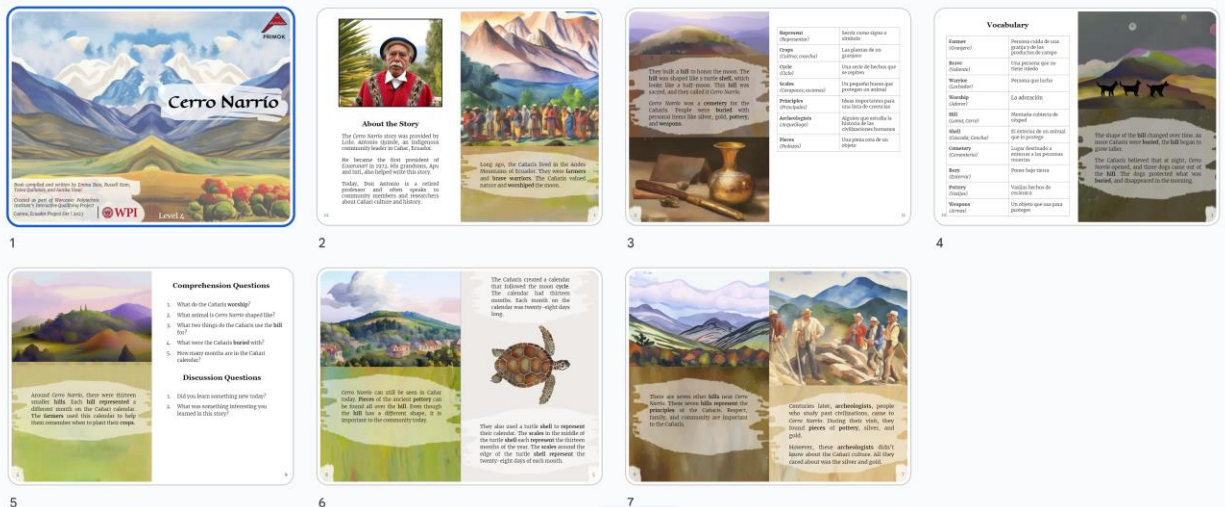


The lesson plan is an additional document that the teachers can use in conjunction with the booklets and can refer to in the future. The document outlines how to run through the read-out-loud and comprehension question activities. It also highlights the approximate time required for the teachers to run the activity and recommendations from the team based on their in-class observations. For the complete lesson plan document, refer to Appendix O.

When developing the booklets, the team created a template for future legend booklets. This template, which the team designed for A4 paper, works with folded books or books with bindings. The team originally created the template on Google Slides but transferred it to Adobe Illustrator at the end of the project since this is the program used by PRIMOK to make their workbooks. Figure 5.1 displays the layout of the *Cerro Narrío* booklet in Google Slides.

**Figure 5.1**

*Screenshot of Google Slide book template.*





## **5.2 Recommendations**

Due to the limited amount of time that we spent in Ecuador and with our sponsor, our team has identified seven recommendations for both PRIMOK as well other work that may occur in the future.

1. *PRIMOK should continue creating additional legend booklets with the legends that our team collected but did not end up using due to time constraints.* Our team collected an additional six legends that we were not able to incorporate into a physical booklet for the classroom. Based on how well the students at PRIMOK received the booklets we created, we predict that additional legend booklets created by PRIMOK's administration will continue to improve the curricula for each of the levels.
2. *PRIMOK should consider including legends that are not specifically from Cañar in future legend booklets.* Many of the legends we learned about at Museo Pumapungo were not specific to just Cañar, and since not all students enrolled in PRIMOK live in or are from Cañar, we believe it would be a good idea to consider highlighting legends of neighboring towns to make those students feel represented as well. Incorporating Cañari legends as well as legends from other places in Ecuador would allow the PRIMOK students to learn more about legends from all around their country.
3. *PRIMOK should utilize smaller groups of students when conducting classroom activities.* During the classroom implementation of the *Cerro Narrío* booklet, as well as in our initial participant observations of the PRIMOK classrooms, we noticed that the students worked better when they were in smaller groups. This method would be most effective for the levels that have larger amounts of students, as the smaller

group setting would give the students more opportunities to participate within their own group.

4. *We recommend that future work should consider conducting interviews with parents of PRIMOK students.* We believe that this will help administrators and teachers understand more about the motivations behind why the parents send their children to learn English at PRIMOK.
5. *Future work should consider developing a classroom activity where students interview their parents to learn about legends and present their findings in class.* We believe the addition of this activity will expand students' knowledge of local legends and highlight variations in legends. This activity also provides students opportunities to practice their translation skills and conversational English in the classroom while sharing their findings.
6. *Future work should include interviews with a wider range of Cañari community members.* Interviewing more community members would not only allow for cross checking of legends but also further engage the students. PRIMOK may be able to gather more Cañari history and legends by interviewing more community members as well.
7. *Future research should include trying to gain access to Judy Blankenship's cultural archive about Cañar.* Judy Blankenship is an anthropologist, photographer, and writer that our team discovered through our research during our project. Blankenship conducted extensive research about Cañar, but the team was unable to access it and did not have time to further investigate the subject. We believe that her work would be very useful to supplement future research.

### **5.3 Final Conclusions**

Through alternative forms of English education, PRIMOK has continuously strived to improve the English knowledge of its students while preparing them for future job prospects. While working with PRIMOK, we were able to observe PRIMOK classrooms, conduct several interviews with knowledgeable members of the Cañari community to collect Indigenous legends, design not one, but three legend booklets, and assess the *Cerro Narrío* booklet in the PRIMOK classrooms. Currently, PRIMOK is working with the Cañari Ministry of Culture to publish the booklets so that teachers can use the books in other schools across Cañar in the future. At the team's final presentation, representatives from PRIMOK's parent-teacher association (Comité Central de Padres de familia de PRIMOK) announced that they plan to petition for the use of these books across the province of Cañar. Figure 5.2 shows the team with PRIMOK students. The schools will use the booklets to incorporate impactful cultural methods of learning English into their curricula. Overall, the team found that introducing cultural materials into PRIMOK classrooms created an environment where students can learn more about their own culture while also bettering their knowledge of the English language.

**Figure 5.2**

*Image of the team with PRIMOK students who read the translated books and interviewees Taita Antonio Quinde (left) and Dr. Wilson Gonzáles (right).*



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# APPENDICES

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*“Una cosita más.”*

*-Dr. Wilson González*



## **Appendix A Multilingualism and English as a Second Language Teaching**

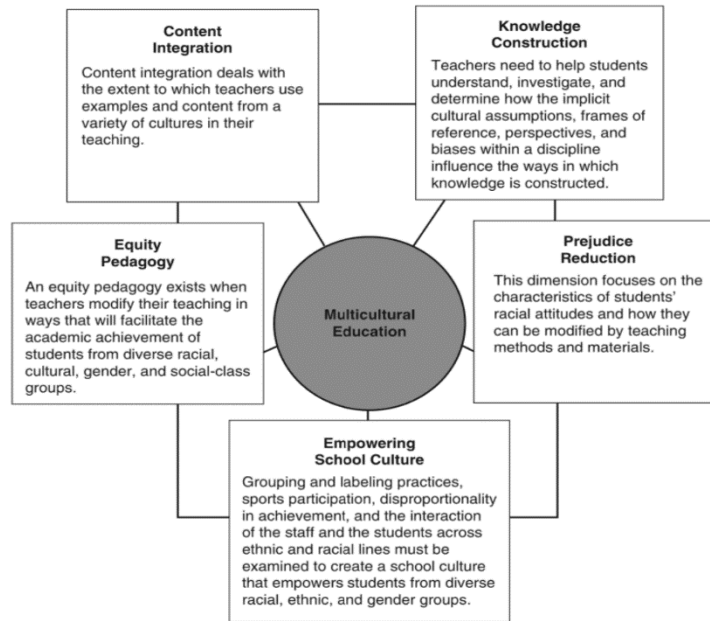
### **Methods**

Multilingualism is a skill that allows communication with more people and positively impacts cognitive functions. Frequently switching between languages increases cognitive flexibility and results in higher scores on cognitive flexibility and processing functions tests (Maluch, J. T., et al., 2015). Bilingualism also positively impacts metalinguistic awareness—or the ability to process or think abstractly about language (Cenoz, 2003). This ability allows the learner to connect common themes and structures between languages. Fluency in two languages is beneficial for developing vocabulary in a new language since the learner has a “larger linguistic reservoir” to pull from (Maluch, J. T., et al., 2015). A study in the Basque Country in Spain proved that bilingual students had significant advantages in learning a third language (Maluch, J. T., et al., 2015). For these reasons, bilingualism and dual language programs have increased in popularity globally.

English Language Learners (ELL) is the broad term for any student over five years of age learning English (Developing ELL Programs: Glossary, 2020). English as a Second Language (ESL) is a program with a unique curriculum focused on ELL students’ English. It is not a requirement that ESL instructors be bilingual since instruction in the classroom is in English. However, it is critical they can support students despite the potential language barrier (Developing ELL Programs: Glossary, 2020). Bilingual or dual language education provides students with two-way language immersion. This method mixes native English-speaking students with ELL students to prevent the harmful effects of segregated classrooms.



## A.1 Multicultural Education



Multicultural education promotes inclusion in the classroom (Banks, 1993; Banks & Banks, 2019). The success of multicultural education depends on several aspects, including content integration, knowledge construction, equity pedagogy, empowering school culture, and prejudice (Banks, 1993). Since multicultural education utilizes the culture of the students in the curriculum, teachers must understand that culture to develop inclusive lesson plans (Banks & Banks, 2019). Tourism-based (transmission approach) is one approach teachers use to develop a basic cultural understanding (Banks, 1993). However, this is not the most effective method as it leads to cultural essentialism—the development of harmful cultural stereotypes and generalizations (Banks & Banks, 2019). The teacher’s ability to understand the culture of the students is crucial since negative interactions between students and teachers have a more significant adverse effect on students that are culturally different from their teachers (Grant & Sleeter, 2011).

One of the core components of multicultural education is content integration—or the ability of classroom content to reflect the culture of the students of the class (Banks, 1993; Banks & Banks, 2019). Content integration weaves cultural aspects into the preexisting curriculum to improve inclusion and representation in the classroom (Banks, 1993). This includes incorporating culture into supplemental materials and classroom activities, as seen in the learner-centered curriculum and the SIOP model discussed in later sections of this chapter. Communicating cultural values to young children is a part of every society (Rettig, 1995). Teaching multiculturalism in the classroom is crucial because it fosters an environment to understand cultural differences. Positive interactions between students and instructors promote higher academic achievement (Allen et al., 2013). In contexts where people speak multiple languages, children must learn these differences early in their educational journey (Goldberg et al., 2022).

## **A.2 Learner-Centered Curriculum**

The learner-centered curriculum, or student-centered curriculum, follows the theory of social constructivism (Brouwer et al., 2019). Social constructivism is the need for social collaboration in learning (Brouwer et al., 2019). Like traditional curricula, the learner-centered curriculum has three stages: planning, implementation, and evaluation. However, the difference between these two styles is the collaborative effort between students and instructors to determine the relevant content and how it is taught (Nunan, 1988). The learner-centered curriculum begins with collecting information about the students to set class objectives and goals. Data collected could include age, educational background, and current proficiency level. This collaboration between students and instructors helps improve students' creativity and motivation (Cullen et al., 2012).

Communicative language emphasized in a learner-centered curriculum focuses on teaching functional language by utilizing in-class activities to develop language skills used in day-to-day situations (Nunan, 2012).

The learner-centered curriculum utilizes supplemental materials (Nunan, 1988). Seventy-three percent of teachers produce their own materials (Nunan, 1988). To validate supplemental materials, they must relate to the cultural background and needs of the students (Nunan, 1988). Books and worksheets are traditional examples of supplemental materials used in classrooms; however, alternative materials can promote interaction and student engagement.

### ***A.2.1 The SIOP Model***

The Sheltered Instruction Observation Protocol (SIOP) Model is a lesson planning and delivery system developed in the 1990s to increase students' academic language proficiency and student achievement in ESL, dual language, and bilingual classrooms (Echevarria et al., 2008; Echevarria et al., 2011). This method of language instruction weaves English instruction with another subject area. SIOP lessons emphasize student engagement and interaction between both the students and the instructor as well as between students. The instructors explicitly teach students functional language skills. SIOP instructors consider students' needs, cultural backgrounds, and learning styles when developing lesson plans.

One of the critical features of instruction with the SIOP Model is ensuring English is comprehensible, which instructors achieve through visual aids, modeling, demonstrations, graphic organizers, vocabulary previews, adapted texts, cooperative learning, peer tutoring, and native language support (Echevarria et al., 2008). Instructors make specific

connections between content and students' experiences and prior knowledge to help grow the students' vocabulary base. SIOP lessons provide a variety of methods besides standardized testing for students to demonstrate their understanding, including group projects, oral reports, written reports, and pictorial, hands-on, or performance-based assessments (Echevarria et al., 2008). Like a learner-centered curriculum, the SIOP model emphasizes the need for student engagement (Paris & Combs, 2006). Another critical element of SIOP lessons is supplemental materials that support academic text. These materials include reading text, graphs, illustrations, and computer-based resources. The purpose of these additional materials is to assist learning through other means besides a textbook (Echevarria et al., 2008).

## Appendix B PRIMOK Levels Relevant Content Checklist

### Level 1

- Use verbs from the Level 1 verb list (see PRIMOK Google Drive) (126)
- Use animals (dog, iguana, cow, fish, horse, bird, cat, bear, insect, turtle, chicken, llama, pig, sheep, rabbit)
- Use colors (ROYGBP, white, black)
- Use shapes from the Level 1 noun list
- Use *subject/verb/object* sentence structures
- Incorporate introductions (names, age, where from)
- Sentences are, on average, 9 to 11 words long
- Total passage length 11 to 27 sentences long
- Negative statements
- Possible topics: weather, days of the week, months

### Level 2

- Use 3rd person
- Use present tense/present progressive
- Subject/object pronouns
- To be
- Contractions
- Simple present

- **Prepositions of place (in, on, next to, under, behind, in front of, between**
- Can and can't
- **Comparative and superlative adjectives (there is a list of adjectives pg 42, 43)**
- Present continuous
- **Sentences are 3-12 words (avg 7ish)**
- **Continue using level 1 verbs, vocab**

### **Level 3**

- Use parts of speech (noun, verb, adj, pronouns, prepositions, adverbs...)
- **Use preterit past tense**
- Use present simple tense
- Use present continuous tense
- Use simple past tense
- Use future tense
- Use of time
- **Use idioms**
- Use of technology
- **Use of feelings (like/love/hate/enjoy)**
- **Use of pronouns (object, possessive)**
- Use of adjectives (comparative and superlative)
- Use of verbs (modal, phrasal, compound)
- Use of adverbs (manner, place, time, duration, frequency, and degree)

- **Sentence length avg. per section: 7-15 words**
- Total sentences per section: avg. 21 sentences

#### **Level 4**

- **Vocab** includes: Jobs, Subjects, Furniture, Common Electronics
- **Tenses** (including interrogative, negative, and irregular verbs): Simple Past Tense, Past Progressive, Future Tense (going to be included)
- Compound Words
- Modal Verbs
- Telling the Time
- Suffixes and Prefixes
- **Phrasal/Idioms**
- **Sentence range from 3 to 15 words long (in the workbook)**
- **Sentence length from Monkey Paw is 4 to 22 words (average of 9 to 15)**



## **Appendix C Observation Supplemental Materials – PRIMOK Classes**

### **C.1 Teacher Consent Form - English**

We are a team from Worcester Polytechnic Institute (WPI) in Worcester, Massachusetts, and we are working with Programa Inclusivo Multicultural Originario Kañari (PRIMOK) to collect folklore and design booklets for PRIMOK students. Currently, we are conducting classroom observations to gain a better understanding of PRIMOK classroom culture and function.

Your participation in this observation is completely voluntary, and you may withdraw at any time. Information will remain anonymous unless you would like to be credited. There will not be names or identifying information in any of the project reports or publications without your permission. PRIMOK will only use this information to improve its classes.

If interested, a copy of our results can be provided through an internet link at the end of this project. Your participation is greatly appreciated. Thank you!

Please email [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu) with any questions or concerns.

### C.2 Observation Guide

<b>Name of Observers:</b>	<b>PRIMOK Class Level Being Observed:</b>
<b>Date:</b>	<b>Location:</b>
<b>Start Time:</b>	<b>End Time:</b>

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
<b>How many students are in the class?</b>	<i>Note classroom layout. Are students in groups, rows, etc.?</i>
<b>How much time is spent on conversational English?</b>	<i>Note types of activities and time spent per activity.</i>
<b>How much time is spent on English grammar?</b>	<i>Note types of activities and time spent per activity.</i>

<b>List of Cultural References:</b>	<i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i>
<b>Notes on Student Name Pronunciation:</b>	<i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student's name.</i>
<b>Use of Spanish/Kichwa by Students:</b>	<i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i>

<b>Student/Teacher Interactions:</b>	<i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i>
<b>How did the teachers interact with the observers?</b>	<i>What activities did they involve the observers in? Did they talk with the observers during the class? Did they ask the observers to help with translation?</i>
<b>How did the students interact with the observers?</b>	<i>Note what language they spoke in, their demeanor, and what activities or aspects they needed help with.</i>

<b>Additional Notes</b>	<i>Any notes that do not fit into a predetermined category. Make sure to take note of all observations.</i>
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### C.3 Teacher Consent Form – Spanish

#### (Formulario de Consentimiento)

Somos un equipo de Worcester Polytechnic Institute (WPI) en Worcester, Massachusetts, y estamos trabajando con el Programa Inclusivo Multicultural Originario Kañari (PRIMOK) para recopilar libros de folclore y además diseñar libros de cuentos para los estudiantes de PRIMOK. Actualmente, estamos llevando a cabo observaciones de las clases para obtener una mejor comprensión de la cultura y función de las clases de PRIMOK.

Su participación en esta observación es completamente voluntaria, y puede retirarse en cualquier momento. Sus respuestas seguirán siendo anónimas a menos que desee ser acreditado. No habrá nombres o información de identificación en ninguno de los informes o publicaciones del proyecto sin su permiso. PRIMOK sólo utilizará esta información para crear materiales complementarios para sus clases.

Si está interesado, se puede proporcionar una copia de nuestros resultados a través de un enlace de Internet al final de este proyecto. Su participación es muy apreciada. ¡Gracias!

Si tiene algunas preguntas o dudas, por favor enviarnos un correo electrónico a [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu).

## Appendix D Observation Guide Notes – Initial Classroom Observations

### D.1 Sublevel 3

<b>Name of Observer(s):</b> All	<b>PRIMOK Class Level Being Observed:</b> Sublevel 3
<b>Date:</b> 3/23 and 3/25	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 15:20 (TQ & RK), 16:15 (EB & AY)	<b>End Time:</b> 16:00 (TQ & RK), 17:00 (EB & AY)

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
<b>Notes Section</b>	<b>For Team Reference Only</b>
<p><b>How many students are in the class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• 6 students</li> <li>• Estella was the teacher</li> <li>• Two tables of students, 3 at each table</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• 6 students (3 students at each table)</li> <li>• Estella was the teacher</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• 6 students (4 girls, 2 boys)</li> <li>• Two sections of 4 tables grouped together, facing the white board</li> </ul> <p>AY Observations (3/25)</p> <ul style="list-style-type: none"> <li>• 12 students                             <ul style="list-style-type: none"> <li>○ 6 female and 6 male</li> </ul> </li> <li>• Tables in 2 groups of 6</li> </ul>	<p><i>Note classroom layout. Are students in groups, rows, etc.?</i></p>



<p><b>How much time is spent on conversational English?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"><li>• Matched animals to drawings</li><li>• Played an interactive game where they identified verbs, colors, and animals<ul style="list-style-type: none"><li>◦ Both English to Spanish and Spanish to English</li></ul></li></ul> <p>RK Observations</p> <ul style="list-style-type: none"><li>• Estella gave about 80% of her instructions in English and the children understood. Only ever clarified in Spanish.</li><li>• Learning animal names</li><li>• Played a board game with vocab on each tile</li><li>• Played matching game with animals and names</li></ul> <p>TQ Observations</p> <ul style="list-style-type: none"><li>• Drawing animals on the white board, Dice game (chutes and ladders style game) to teach numbers, animals, and verbs learned that week and the week prior</li></ul> <p>AY Observations</p> <ul style="list-style-type: none"><li>• Many activities involved the students repeating words out loud or answering questions out loud.</li></ul>	<p><i>Note types of activities and time spent per activity.</i></p>
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<p><b>How much time is spent on English grammar?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• No time spent on grammar</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• No grammar and only vocab</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• No grammar, only vocab</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
<p><b>How was student participation during class?</b></p> <ul style="list-style-type: none"> <li>• Kids were less shy</li> <li>• A little rowdy</li> <li>• Good participation</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Students have virtually no attention span so participation was sparse.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Students were very wiggly (youngest class age, ranging between 6 and 8)</li> <li>• Students were extremely engaged in the drawing activity</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Nearly all actively participated</li> </ul>	<p><i>Were students engaged? Were their activities that they preferred? How many students participated?</i></p>

<p><b>What topics and themes were covered?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"><li>• Animals<ul style="list-style-type: none"><li>◦ Giraffe, duck, whale, guinea pig, snake, spider, elephant, donkey, parrot, lion, mouse, zebra, sheep</li></ul></li><li>• Colors</li><li>• Verbs<ul style="list-style-type: none"><li>◦ Repeat, draw, understand, listen, pay attention</li></ul></li></ul> <p>RK Observations</p> <ul style="list-style-type: none"><li>• Learning animal names</li><li>• Played a board game with vocab on each tile</li><li>• Played matching game with animals and names</li></ul> <p>TQ Observations</p> <ul style="list-style-type: none"><li>• Learned four new animals (whale, snake, mouse, parrot)</li></ul> <p>AY Observations</p> <ul style="list-style-type: none"><li>• Verbs, animals, nature, weather</li></ul>	<p><i>Note verbs, phrases, concepts that were repeated during lessons.</i></p>
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<p><b>List of Cultural References:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Cuy was part of their animal vocab and whales. I have heard that whale watching is popular in Ecuadorian summer.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• They loved when “guinea pig” came up, as well as “parrot” which some called “guacamaya”</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul>	<p><i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i></p>
<p><b>Notes on Student Name Pronunciation:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Names were pronounced correctly</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Student names were pronounced correctly, some were given nicknames as terms of endearment</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Names pronounced correctly</li> </ul>	<p><i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student’s name.</i></p>
<p><b>Use of Spanish/Kichwa by Students:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Students talk with each other in Spanish</li> </ul> <p>TQ Observations</p>	<p><i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i></p>

<ul style="list-style-type: none"> <li>• Mostly Spanish but some English mixed in</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Students often spoke to each other in Spanish</li> </ul>	
<p><b>Student/Teacher Interactions:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Assistant teacher needs to translate a good amount since the students forget</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Generally positive</li> <li>• Good balance between English and Spanish</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Balance of English and Spanish instructions. If the students did not understand the English, the teacher switched to Spanish to explain.</li> </ul>	<p><i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i></p>

**D.2 Level 1**

<b>Name of Observer(s):</b> All	<b>PRIMOK Class Level Being Observed:</b> Level 1
<b>Date:</b> 3/25	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 8:30 (EB & TQ),	<b>End Time:</b> 10:00 (EB & TQ),

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
Notes Section	For Team Reference Only
<p><b>How many students are in the class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• 8 students</li> <li>• Desks were in an arc with a whiteboard at the front</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• 8 students (7 boys, 1 girl)</li> <li>• Desks were in a “U” shape facing the front of the classroom</li> </ul>	<p><i>Note classroom layout. Are students in groups, rows, etc.?</i></p>
<p><b>How much time is spent on conversational English?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Game about colors (I-spy)</li> <li>• Number game</li> <li>• Went around reading sentences in English with fill-in-the-blanks</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Activities: Balloon counting game, iSpy, deck of cards game for verb review oral review, flash cards for verb review, loser of the game had to go the class next door</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>

<p>and ask them questions in English and report back to the class what their answers were</p> <ul style="list-style-type: none"> <li>• Review of colors and natural elements, spelling numbers, adding and subtracting, reading sentences aloud</li> </ul>	
<p><b>How much time is spent on English grammar?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Learned about verbs</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Learned about adding and subtracting using verbal commands</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
<p><b>How was student participation during class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Students seem shy, but participate             <ul style="list-style-type: none"> <li>◦ Soft spoken</li> </ul> </li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Students participate but go quiet once they answer incorrectly</li> </ul>	<p><i>Were students engaged? Were their activities that they preferred? How many students participated?</i></p>
<p><b>What topics and themes were covered?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Colors             <ul style="list-style-type: none"> <li>◦ White, blue, green, yellow, purple, orange, red</li> </ul> </li> <li>• Numbers</li> <li>• Plus and minus</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Numbers, addition, subtraction, spelling numbers</li> <li>• Colors</li> </ul>	<p><i>Note verbs, phrases, concepts that were repeated during lessons.</i></p>



<p><b>List of Cultural References:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• In some activities, there were mentions of places in Ecuador</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Mentions of places in Ecuador, not much after that</li> </ul>	<p><i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i></p>
<p><b>Notes on Student Name Pronunciation:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Names pronounced correctly</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• All names pronounced correctly and referenced often to promote class participation</li> </ul>	<p><i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student's name.</i></p>
<p><b>Use of Spanish/Kichwa by Students:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Talked amongst themselves</li> <li>• Sometimes would ask questions in Spanish</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Mostly in Spanish but some occurs in English</li> </ul>	<p><i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i></p>
<p><b>Student/Teacher Interactions:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Teacher says things in English, then repeat in Spanish if the students are confused</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Generally positive</li> </ul>	<p><i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i></p>

**D.3 Level 2**

<b>Name of Observer(s):</b> All	<b>PRIMOK Class Level Being Observed:</b> Level 2
<b>Date:</b> 3/23 and 3/25 (RK)	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 15:20 (EB), 16:15 (TQ & RK), (RK)	<b>End Time:</b> 16:00 (EB), 17:00 (TQ & RK)

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
<b>Notes Section</b>	<b>For Team Reference Only</b>
<p><b>How many students are in the class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Clara was the instructor</li> <li>• 6 students</li> <li>• Grouped around a table</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• Clara was the instructor that day with Antonio Jr. as an assistant</li> <li>• Grouped around one larger table</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Elisa was the instructor and there was a male assistant who I do not know</li> <li>• I got lost and ended up going to level 2 instead of level 1</li> <li>• ~14 students with much more girls than boys</li> </ul> <p>TQ Observations (3/23/23)</p> <ul style="list-style-type: none"> <li>• 6 students (5 girls, 1 boy), ranging from ages 9-13 years old</li> </ul>	<p><i>Note classroom layout. Are students in groups, rows, etc.?</i></p>

<ul style="list-style-type: none"> <li>• Classroom layout in the shape of a circle</li> </ul>	
<p><b>How much time is spent on conversational English?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Played a board game to identify verbs (verb was said in English, and the Spanish verb was the answer)</li> <li>• Played for the whole class</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• The students were learning how to apply adjectives to words. Their adjective choices were rather informal and about everyday topics and actions</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• They are practicing describing people.</li> <li>• It was a game that involved the whole class because of how high participation was. They were all practicing a little bit of conversational English</li> </ul> <p>TQ Observations (3/23/23)</p> <ul style="list-style-type: none"> <li>• Conducting review of words learned in past sessions</li> <li>• Translating from English to Spanish, then from Spanish to English</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>

<p><b>How much time is spent on English grammar?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• No time spent on grammar</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• The closest this class ever got to teaching grammar was on the placement of adjectives in relation to verbs. They also briefly touched on some irregular verbs.</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Sometimes one of the teachers will correct their sentence structure but their primary concern is getting the students to talk and use the adjectives.</li> </ul> <p>TQ Observations (3/23/23)</p> <ul style="list-style-type: none"> <li>• Board games for review of verbs in English</li> <li>• Fill in the blank</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
<p><b>How was student participation during class?</b></p> <ul style="list-style-type: none"> <li>• All students seemed to be engaged → participating</li> <li>• Some seem more shy but still participate</li> <li>• Game keeps them engaged</li> <li>• Students checked their verb lists in books to clarify</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• Very engaged, the students were laughing and bantering with others and with the teachers.</li> </ul>	<p><i>Were students engaged? Were their activities that they preferred? How many students participated?</i></p>

<ul style="list-style-type: none"> <li>• Some of the students are shy but they are talking to their close friends about the activity</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Students seem to be somewhat cliquey but they found the activity engaging enough to come together as a team and talk to each other.</li> <li>• They seem very comfortable practicing with their friends but there is a barrier to participation if it involves students outside of their clique.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Students were engaged the entire time and often consulted one another for help with activities</li> <li>• All students participated</li> </ul>	
<p><b>What topics and themes were covered?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Verbs</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• Verbs and a few adjectives.</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Adjectives relating to people.</li> </ul> <p>TQ Observations (3/23/23)</p> <ul style="list-style-type: none"> <li>• Review of common verbs</li> </ul>	<p><i>Note verbs, phrases, concepts that were repeated during lessons.</i></p>

<p><b>List of Cultural References:</b>                  EB Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Sentences used to describe new verbs included some names or references to Ecuador</li> </ul>	<p><i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i></p>
<p><b>Notes on Student Name Pronunciation:</b>                  EB Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• Students were addressed by name with good pronunciation (As far as I could understand)</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Student name pronunciation was good.</li> </ul> <p>TQ Observations (3/23/23)</p> <ul style="list-style-type: none"> <li>• Names were pronounced well</li> </ul>	<p><i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student's name.</i></p>
<p><b>Use of Spanish/Kichwa by Students:</b>                  EB Observations</p> <ul style="list-style-type: none"> <li>• Students talk amongst themselves in Spanish and ask clarifying questions</li> </ul> <p>RK Observations (3/23)</p>	<p><i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i></p>

<ul style="list-style-type: none"> <li>• Students were talking amongst themselves in Spanish. I could not recognize any Kichwa</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Instructions were given in English first, followed by Spanish if students did not understand</li> </ul>	
<p><b>Student/Teacher Interactions:</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Teacher did a really good job at giving examples</li> <li>• Positive interactions</li> </ul> <p>RK Observations (3/23)</p> <ul style="list-style-type: none"> <li>• Students and teachers are very comfortable and relaxed with each other. They banter amongst themselves and tell personal stories.</li> </ul> <p>RK Observations (3/25)</p> <ul style="list-style-type: none"> <li>• Elisa created a very comfortable classroom environment. Students were joking and laughing while playing the games.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Generally positive and students are very engaged</li> </ul>	<p><i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i></p>



**D.4 Level 3**

<b>Name of Observer(s):</b> All	<b>PRIMOK Class Level Being Observed:</b> Level 3
<b>Date:</b> 3/25	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 9:00 AM (RK), 10:15 (EB & AY),	<b>End Time:</b> 10:00 AM (RK), 11:15 (EB & AY),

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
<b>Notes Section</b>	<b>For Team Reference Only</b>
<p><b>How many students are in the class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• 12 students (7 girls, 6 boys)</li> <li>• Arc of desks with whiteboard at the front</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Somewhere between 15 and 10 students.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• 13 students             <ul style="list-style-type: none"> <li>◦ 6 male, 7 female</li> </ul> </li> </ul>	<p><i>Note classroom layout. Are students in groups, rows, etc.?</i></p>
<p><b>How much time is spent on conversational English?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Not much, students mostly working in their workbooks for the whole class time</li> </ul> <p>RK Observations</p>	<p><i>Note types of activities and time spent per activity.</i></p>

<ul style="list-style-type: none"> <li>• This was by far the most disorganized class and as a result the classroom defaulted to a very strict approach. The classroom activities were heavily based on the workbook problem sets. The students did not speak with each other often.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Not much speaking in class. The students played pictionary, but only the same few students answered out loud.</li> </ul>	
<p><b>How much time is spent on English grammar?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Students worked in their workbooks</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• The classroom activity was about phrasing questions and using the present progressive. So the activities were at least partially grammar related.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Most of the class was spent working on the workbooks. The students completed various activities relating to different jobs.</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
<p><b>How was student participation during class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Not all students pay attention</li> <li>• One student took a lot of volunteer opportunities away from other students since the teacher would only call on him</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Little to none.</li> <li>• Many students spent the class time on their phones.</li> </ul>	<p><i>Were students engaged? Were their activities that they preferred? How many students participated?</i></p>

<ul style="list-style-type: none"> <li>• Two students are much more advanced than the others. However, only one of them felt comfortable helping others. Students tended to ask me for help more than the teacher.</li> <li>• Teacher knew close to no Spanish</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Only the same students participated out loud. The class was structured so they students were working in pairs or individually on activities in the workbook. After, they did a pictorial game, but hardly anyone said the answer out loud.</li> </ul>	
<p><b>What topics and themes were covered?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Jobs, food, home words, body parts, weather</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Phrasing of questions and changing verbs to the present progressive.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Jobs, how to change sentences to questions, objects in a house</li> </ul>	<p><i>Note verbs, phrases, concepts that were repeated during lessons.</i></p>
<p><b>List of Cultural References:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul>	<p><i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i></p>

<p><b>Notes on Student Name Pronunciation:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>Names were not used at all</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>Consistent mispronunciation of Spanish words.</li> <li>I only recall two instances of students being referred to by name.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>Teacher did not use the student names</li> </ul>	<p><i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student's name.</i></p>
<p><b>Use of Spanish/Kichwa by Students:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>Students would talk to each other in Spanish, asked each other for help</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>Students spoke to each other in Spanish to share answers or ask for help.</li> </ul>	<p><i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i></p>
<p><b>Student/Teacher Interactions:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>Not much, students would occasionally ask the teacher for help</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>The teacher went around to help students, but those interactions were primarily in broken Spanish or English. There was no teacher aide in this classroom.</li> </ul>	<p><i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i></p>

**D.5 Level 4**

<b>Name of Observer(s):</b> All	<b>PRIMOK Class Level Being Observed:</b> Level 4
<b>Date:</b> 3/25	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 8:39 AM (AY, RK), 10:15 AM (TQ), 11:30 AM (EB)	<b>End Time:</b> 9:10 AM (RK), 10:00 AM (AY), 11: 15 AM (TQ), 12:30 PM (EB)

<b>Focus of Observation:</b> Learn about classroom culture and the PRIMOK levels.	
<b>Notes Section</b>	<b>For Team Reference Only</b>
<p><b>How many students are in the class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• 12 students</li> <li>• Arc desk layout with whiteboard at the front</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• 12 students, 7 girls and 5 boys</li> <li>• Classroom layout in the shape of a “U”, 3 on one side, 6 in the middle, and 3 on the opposite side</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• 12 students             <ul style="list-style-type: none"> <li>○ 7 female and 5 male</li> </ul> </li> <li>• “C” shape desk layout</li> </ul>	<p><i>Note classroom layout. Are students in groups, rows, etc.?</i></p>

<p><b>How much time is spent on conversational English?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Most of the class</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Was in this class for an extremely small amount of time. But students started the day on introductions and a discussion about their favorites in different categories.</li> <li>• They then transitioned to a grammar activity but I had to leave.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Most of the class is conducted in English, but the sponsor, Antonio Jr. was also in the class             <ul style="list-style-type: none"> <li>○ Sometimes interjected to provide instruction in Spanish if students were talking over their English teacher or not listening while their English teacher was giving instructions</li> </ul> </li> <li>• Activities:             <ul style="list-style-type: none"> <li>○ Jeopardy with 'Adjectives, Nouns, Adverbs, Word Order, and Prepositions' as the categories (~15 minutes)</li> <li>○ Review of 'Present Simple' and 'Present Progressive' (~3 minutes)</li> <li>○ Learning 'Preterite Past Tense' and 'Simple Past Tense' (~10 minutes)</li> <li>○ Learning difference between Affirmative and Negative words, as well as Contractions (</li> <li>○ Formatting Questions</li> </ul> </li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Read out loud activities → students read their HW assignment outloud             <ul style="list-style-type: none"> <li>○ Hard to hear many students</li> </ul> </li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
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<p><b>How much time is spent on English grammar?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Worked on verb tenses             <ul style="list-style-type: none"> <li>◦ Simple present to negative, simple past, irregular verbs, how to turn sentences into questions</li> </ul> </li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• From the brief time that I observed, they spent about 50% on speaking about passion topics and the other half about grammar.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Most of class time is dedicated to learning or reviewing English grammar, nearly 70% of class time observed was spent either on review, writing sentences, or learning new topics</li> <li>• Activities included lecture on past tense styles, jeopardy for review, and breaking down sentence structures.</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• HW assignment was to write several sentences about the students in the class.</li> <li>• Page 9 of workbook covered grammar.</li> </ul>	<p><i>Note types of activities and time spent per activity.</i></p>
<p><b>How was student participation during class?</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Students participated</li> <li>• Students payed more attention to the assistant teacher</li> <li>• Asked questions about spelling</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• There was student participation but it was not very open or common. Students were somewhat comfortable with their teacher</li> </ul>	<p><i>Were students engaged? Were their activities that they preferred? How many students participated?</i></p>



<p>that day. However, this was one of the first weeks.</p> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Students were quiet when called upon but often spoke to their neighbors during English instruction</li> <li>• When Spanish instruction began, students paid more attention since it was the PRIMOK founder speaking to them</li> <li>• Students were not disrespectful, but only spoke to one another when confused on an English instruction</li> <li>• Teacher often calls on students to participate, seems to be most effective method for this class</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Students were called on randomly in class. They often spoke quietly.</li> </ul>	
<p><b>What topics and themes were covered?</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Family words</li> <li>• Verb tenses</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Students spoke in English about their aspirations and favorite types of different things. Then they transitioned to grammar.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Past tense, prepositions, adverbs, adjectives, affirmative and negative statements, contractions, word order</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• The students worked on a review of prepositions and adverbs.</li> </ul>	<p><i>Note verbs, phrases, concepts that were repeated during lessons.</i></p>

<p><b>List of Cultural References:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Some references to their favorite foods when they were introducing themselves. Otherwise, I was there for too little time to get a good read of the classroom.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• A few common Ecuadorian names were used in the Jeopardy game. Other than that, not many were referenced</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• N/A</li> </ul>	<p><i>References made towards Ecuadorian culture, Cañar, or Kichwa. Note other cultural references as well.</i></p>
<p><b>Notes on Student Name Pronunciation:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"> <li>• Teacher attempted to pronounce names</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• Leah made an active effort to learn the students' names. However, there were a few mistakes.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Teacher asked me what my name was (Taina) and called it “unusual” in front of the class</li> <li>• Teacher struggled with pronunciation of Kichwa names, but continued to make an effort to pronounce them correctly after a mistake</li> </ul>	<p><i>Names can have cultural significance. Note mispronunciations, nicknames, or accent of the teacher when saying a student’s name.</i></p>

<ul style="list-style-type: none"> <li>• Students seem hesitant to correct teacher if she mixes up their names or mispronounces them</li> <li>• Teacher often realizes her own mistakes and apologizes</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• The teacher struggled to write and pronounce their names, so the students had to write them on the board during the activity.</li> </ul>	
<p><b>Use of Spanish/Kichwa by Students:</b> EB Observations</p> <ul style="list-style-type: none"> <li>• Talked with each other in Spanish</li> </ul> <p>RK Observations</p> <ul style="list-style-type: none"> <li>• The students were talking to each other in what I assume to be Spanish. However, they were talking very quietly. I know at least 3 of the students know Kichwa.</li> </ul> <p>TQ Observations</p> <ul style="list-style-type: none"> <li>• Often spoke to one another in Spanish for clarification after instructions were given</li> <li>• A few students (2 total) sometimes spoke to one another in Kichwa to make connections with words they learned in their school they attend during the week (escuela Quilloac), though not often</li> <li>• Teacher often encourages use of English only, but will use small Spanish phrases when she notices students are really struggling with English vocabulary, though not often (occurred 4 times total during the hour and 15-minute session)</li> </ul> <p>AY Observations</p> <ul style="list-style-type: none"> <li>• Students often spoke to each other in Spanish.</li> </ul>	<p><i>How much student interaction is there in Spanish/Kichwa? Are there more student-student or student-teacher interactions in these languages? Does the teacher support the use of other languages?</i></p>

<p><b>Student/Teacher Interactions:</b></p> <p>EB Observations</p> <ul style="list-style-type: none"><li>• Students interacted more with the assistant teacher</li></ul> <p>RK Observations</p> <ul style="list-style-type: none"><li>• Students whispered amongst each other in small groups.</li></ul> <p>TQ Observations</p> <ul style="list-style-type: none"><li>• Students often spoke to myself or the Spanish instructor more often than with their English teacher</li><li>• There is some usage of Kichwa, but only by 2 students</li><li>• Interactions are primarily: 1) Spanish, 2) English, 3) Kichwa</li></ul> <p>AY Observations</p> <ul style="list-style-type: none"><li>• Students often spoke to the teacher aide in Spanish.</li></ul>	<p><i>Are interactions between instructors and students generally positive? Are interactions primarily in English? Spanish? Is there any use of Kichwa?</i></p>
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## **Appendix E Interview Resources - Students**

### **E.1 Consent Form**

We are a team from Worcester Polytechnic Institute (WPI) in Worcester, Massachusetts, and we are working with Programa Inclusivo Multicultural Originario Kañari (PRIMOK) to collect folklore and design booklets for you and your fellow students. Currently, we are conducting interviews to learn more about you and your experience with English and at PRIMOK. The interview will take about 10-20 minutes.

Your participation in this interview is completely voluntary, and you may withdraw at any time. Your answers will remain anonymous unless you would like us to credit you. There will not be names or identifying information in any of the project reports or publications without your permission. PRIMOK will only use this information to create supplemental materials for their classes. The interviews will be recorded unless otherwise requested.

If interested, a copy of our results can be provided through an internet link at the end of this project. Your participation is greatly appreciated. Thank you!

Please email [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu) with any questions or concerns.

### **E.2 Unstructured Student Interview Questions**

*Note – Student Interview questions were asked in English*

1. Tell us about yourself.
  - a. How old are you?
  - b. What PRIMOK level are you in?
  - c. How long have you been attending PRIMOK classes?
2. Why do you want to learn English?

3. What do you want to be when you grow up?
4. Do you enjoy PRIMOK classes?
5. Do you speak English outside of your PRIMOK classes?
6. Do you know any legends or stories from Cañar?

## **Appendix F PRIMOK Administration Transcript**

*Interview with PRIMOK's founder, Antonio Araujo Suarez, originally conducted in Spanish by Russell Kam and Taina Quiñones.*

### **F.1 Interview Transcript – English**

**Russell:** What is your dream for the students at PRIMOK?

**Antonio:** One of our main objectives with creating this [PRIMOK] is to allow students to gain access to economic opportunities, especially our students who don't have access to that on their own. English is a basic necessity, yet we don't have many opportunities here in our *cantón* [town of Cañar] to improve our English skills. Even basic education is very limited here when it comes to teaching or learning English. It is difficult to advance our knowledge of the language. One of our [PRIMOK] goals for this project [with WPI] is for students to discover many things. It is very difficult to learn English here. Very difficult indeed. And even worse, in situations where we find ourselves in the presence of foreigners like yourselves, the language [English] feels foreign [unfamiliar]. And when we don't know the language, we can't relate to customs and other things that you experience. But I believe that now our students have familiarized themselves with you all [WPI students]

**Russell:** Our team collected other legends, but they're not Cañari. We believe that they'll still be important to implement into the program [PRIMOK] since there are students that go here [PRIMOK] that aren't from Cañar [the *cantón*] but are still of Indigenous descent. Do you know students that go here that aren't Cañari?

**Antonio:** You mean students that go here?

**Russell:** Correct

**Antonio:** I don't believe so. Because, when speaking about Cañaris, we're not just talking about Cañar, Cañar. Like Antonio Quinde said, all of what is modern-day Loja, Azuay, Cañar and Morona was once all Cañari territory. Therefore, the legends you've collected technically still cover the ancient Cañari territory. We even extend into Riobamba.

**Taina:** And is that towards the west?

**Antonio:** It is toward the north of the country. Where we currently are is the *cantón* Cañar, which we know as *Hatún Cañar*. However, the specific Cañari community is vast; extending from Tome Bamba and extending until Cuenca, the whole area of land once belonged to the Cañaris. Therefore, it's possible that you collect a legend(s) from other regions of the country, but what you'll discover is that those stories may just be from a small portion of the overall Cañari territory.

**Russell:** This is good information because [Professor Pollice] asked us if we had evidence that Cañar [*cantón*] is like really *just* Cañari [people].

**Antonio:** And how has this experience been for you all? Because looking at this first draft of the book, I am very impressed by the work, it turned out very well.

**Taina and Russell:** Thank you very much.

**Antonio:** It's beautiful. And we'd also like to expand your knowledge on Culebrillas by bring you there ourselves.

**Taina:** Of course, we also have collected 9 stories in total, one from Culebrillas, another about the macaws [origin story], this one from Narrío, and we also have some others about the *Apus*, and others.

**Russell:** There were two others from Antonio Quinde alone



**Taina:** Yes, there was a story he told us about a girl who married young. When she turned 15, her parents set up an arranged marriage for her.

**Antonio:** Oh yes, in those times they had arranged marriages.

**Antonio:** Have you all visited Culebrillas yet?

**Taina:** Not yet, but we've gotten to visit Ingapirca

**Antonio:** You should visit Culebrillas to get pictures for your next book

**Russell:** For our books, we've been using an artificial intelligence software called Night Cafe to help turn our pictures into illustrations. We upload our pictures to the software and it converts it to an illustration, almost watercolor styled.

**Antonio:** How nice! You all are much more advanced with technology than I am.

**Taina:** Thank you, also we would like to visit Culebrillas, but with the limited time we have it may not be possible.

**Russell:** We are still in the process of finishing our final paper as well.

**Antonio:** It's possible to make the trip into one day. This way, apart from the pictures you'll be able to take, you'll get to experience what it feels like to be there in person.

**Taina:** It may be possible to visit there when we're up here [Cañar] again next Saturday when our full team is here. We can go to classes until 11am and then go to Culebrillas afterwards with you.

**Russell:** Also, is it possible to quote you in our paper?

**Antonio:** Of course, that is fine.

**Taina:** Also, we will be doing our final presentation in 2 weeks on our project with PRIMOK, and here you'll be able to see the full list of the legends we collected as well.

**Antonio:** Thank you, just remind me about this again so that I can coordinate with our community members and those you interviewed, as well as speak with the Ministry of Culture over here so they can also be in attendance.

**Taina:** Yes, of course

**Antonio:** This way we can coordinate a date for your official book launch. We'd like to invite the Ministry of Culture so that this book isn't just an internal [PRIMOK] project, but can also become available to our entire community. Therefore, just let me know how many books you plan on making/which stories you end up choosing, etc. It might be good to bring the first drafts as well.

**Taina:** Okay, will do, thank you. ... Also, do you know any other legends yourself?

**Antonio:** Legends from Cañar, no. But if I may make a recommendation for your project, is to continue in the direction you're heading in.

**Taina:** I believe that next year there will be another group of students from our school coming to work here and continue on with what we've started.

**Russell:** Our school typically does 2 consecutive terms (quarters) here in Ecuador, typically from January to May. Therefore, there will definitely be more opportunities to expand this project next year and years to come.

**Antonio:** The important thing to me is that you guys were our first. You set the standard far beyond our expectations. You are the example that we will compare every group to moving forward. And what a job well done. We're already thinking of what more we can do moving forward once you all leave.

**Taina:** Thank you very much. I also believe that we can see if our school would be willing to make a donation to print the books for the school in the future projects. Since this was the first time working with you as a sponsor, we had to print the books using our own money.

**Antonio:** Everything has turned out well so far. I have another son in Cuenca that I'd like to consider adding to next year's project for the gastronomy aspect of our program. Follow me and I'll show you.

## **F.2 Interview Transcript – Spanish**

**Russell:** ¿Cuál es su sueño para los niños puedan mejorar su inteligencia de inglés?

**Antonio:** Uno de los objetivos nuestros de crear este [PRIMOK] es permitir especialmente a los niños que no tienen posibilidades económicas. Inglés es básico y acá en nuestro cantón no tenemos oportunidades de poder mejorar el inglés. La educación básica es muy limitada con el inglés. No les permite poder avanzar más. A Través del inglés, ellos pueden descubrir muchas cosas. Para uno, se la hecho difícil el inglés, muy difícil el inglés. Y peor le puso relacionarse con personas como ustedes, y los vemos extraños por el idioma. Y una vez que no conocemos el idioma, no podemos relacionarlos con ustedes y con los costumbres y otras cosas. Y pienso que los niños que están acá ya se familiarizan con ustedes.

**Russell:** Nosotros tenemos otras leyendas de los Indígenas de Ecuador, pero ellos no son Cañaris, y nosotros éramos pensando que las otras leyendas sería importante por que hay niños aquí que no son Cañari pero son Indígena. ¿Tú conoces si hay niños Indígenas que no son Cañari [aquí]?

**Antonio:** ¿Que están asistiendo acá?

**Russell:** Si

**Antonio:** Casi que no. Por que, si hablamos de los Cañaris, como ya les habla dicho Antonio Quinde, todo lo que es ahorita Loja, Azuay, Cañar, Morona es una sola, es una territoria Cañari antigua. Entonces abarca mucho el cantón Cañari. Nosotros nos vamos casi hasta Riobamba

**Taina:** ¿Y eso es por el oeste?

**Antonio:** Es por el norte. Lo que tenemos es el cantón como Cañar por el nombre, Hatun Cañar. Pero, la comunidad Cañari mismo es mucho; esta Tomebamba y esta por allá de Cuenca, toda era zona Cañari. Entonces, se puede sacar o resaltarlos tipos de leyendas pero que lo que hablamos es de el cantón, como partecita de territorio Cañari.

**Russell:** This is good information because [Professor Pollice] asked us if we had evidence that Cañar is like really just Cañari [people].

**Antonio:** ¿Y cómo les está el tiempo para ustedes? Porque viendo [el libro], me impresionó y está muy bueno.

**Taina y Russell:** Muchas gracias.

**Antonio:** Muy bonito. Y quisiéramos aprovechar más esa sabiduría ustedes para llevarles a Culebrillas o algo así.

**Taina:** Si, tenemos 9 historias en total, una de Culebrillas, otro de los guacamayas, este de Narrío, y tenemos algunos de los Apus, las historias sobre las montañas, y cosas así

**Russell:** Hay dos de Don Antonio Quinde

**Taina:** Si, había una de una niña que era 15 años y sus padres le hicieron una boda arreglada

**Antonio:** Si, ellos arreglaron matrimonios antes

**Taina:** Si, esa era una historia que nos dijo Antonio [Quinde]

**Antonio:** ¿Y ustedes ya fueron visitado Culebrillas?

**Taina:** No todavía, pero ya hemos visitado Ingapirca

**Antonio:** Es necesario visitar Culebrillas porque necesitan las fotografías

**Russell:** Para nuestros libros, hay una programa de inteligencia artificial, y nosotros enviar nuestros fotografías y la programa puede dibujar o pintar los fotos para los libros

**Antonio:** Que lindo. Ustedes si están muy avanzados en esto [la tecnología]

**Taina:** Si, queremos visitar a Culebrillas pero con el tiempo que tenemos, no se si es posible

**Russell:** Nosotros tenemos que escribir nuestra papel

**Antonio:** En un día si se puede visitarlo, para que aparte de las fotografías que ustedes pueden tomar, vivan la experiencia un poco también, porque es bueno

**Taina:** Es posible que el sábado próximo, cuando Emma está aquí, hacemos las clases al mismo tiempo y después de los 11am nos visitamos a Culebrillas con usted

**Russell:** ¿Es posible si nosotros, como se dice “quote”?

**Taina:** ¿Usar sus palabras en nuestro papel?

**Antonio:** Claro, está bien

**Taina:** Y vamos a hacer una presentación en 2 semanas de nuestros libros para ustedes pueden ver todas las historias de las 9 leyendas que recopilamos

**Antonio:** Ya, y eso está de ponernos de acuerdo, pero con tiempo me avisan para un poco coordinar acá, hablar con los miembros en la casa de la cultura acá

**Taina:** Si, claro

**Antonio:** Si, tenemos que coordinar para que ustedes puedan hacer su lanzamiento de los libros. También invitar al departamento de la cultura para que esto sea, no tan interno,

pero se conozca para todo el pueblo. Entonces sería importante para ustedes tienen cuantos libros que van a salir, cuantas historias, todos los borradores y fijar fecha.

**Taina:** Okay, está bien, gracias... ¿Y usted conoce otras leyendas?

**Antonio:** Leyendas propias, no. Pero si puedo hacer una recomendación para su proyecto, es continuar este trabajo

**Taina:** Creo que, por el año próximo, va a ser otro grupo de 4 estudiantes de nuestra escuela que va a seguir en nuestro proyecto

**Russell:** También hay dos semestres que nuestra escuela envía estudiantes para Ecuador. Desde enero a marzo y de marzo hasta mayo. Si hay más oportunidades para este proyecto en el próximo año.

**Antonio:** Lo importante para mí es que ustedes son como la muestra, y esta muestra está muy bien. Ya estamos pensando en lo que más podríamos hacer acá porque eso es importante.

**Taina:** Muchas gracias. Y también creo que nuestra escuela en el futuro puede pagar para los imprimidos de los libros porque ahora nosotros estamos pagando por ellos

**Antonio:** Todo va muy muy muy bien. Tengo otro hijo en Cuenca, y él quiere hacer un proyecto en el futuro para la gastronomía. Venga para puede mostrarles.

## **Appendix G Interview Resources – Cultural Experts**

### **G.1 Consent Form - English**

We are a team from Worcester Polytechnic Institute (WPI) in Worcester, Massachusetts, and we are working with Programa Inclusivo Multicultural Originario Kañari (PRIMOK) to collect folklore and design booklets for PRIMOK students. Currently, we are conducting interviews to collect these stories. The interview will take about an hour of your time.

Your participation in this interview is completely voluntary, and you may withdraw at any time. Your answers will remain anonymous unless you would like us to credit you. There will not be names or identifying information in any of the project reports or publications without your permission. PRIMOK will only use this information to create supplemental materials for their class. The interviews will be recorded unless otherwise requested.

If interested, a copy of our results can be provided through an internet link at the end of this project. Your participation is greatly appreciated. Thank you!

Please email [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu) with any questions or concerns.

### **G.2 Sample Interview Questions - English**

1. Tell us about yourself.
  - a. What is your age range?
  - b. Have you lived in Cañar your whole life?
    - i. Where in Cañar are you from?
    - ii. Where did you grow up?
    - iii. Where do you currently live?

- iv. Is your family also from Cañar?
- c. What languages do you speak?
- 2. Can you tell us about a local story or legend?
  - a. Where does it take place?
    - i. Can you clarify the spelling of \_\_\_\_\_?
  - b. Who are the main characters?
    - i. Can you clarify the spelling of \_\_\_\_\_?
  - c. How did you learn about this story?
  - d. Do you have any drawings of this story?
- 3. Do you think that the younger generations know about this legend?
  - a. Why/why not?

### **G.3 Consent Form – Spanish**

#### **(Formulario de Consentimiento)**

Somos un equipo de Worcester Polytechnic Institute (WPI) en Worcester, Massachusetts, y estamos trabajando con el Programa Inclusivo Multicultural Originario Kañari (PRIMOK) para recopilar libros de folclore y además diseñar libros de cuentos para estudiantes de PRIMOK. Actualmente, estamos llevando a cabo entrevistas para recoger estas historias. Esta entrevista tomará una hora de su tiempo.

Su participación en esta entrevista es completamente voluntaria, y puede retirarse en cualquier momento. Sus respuestas seguirán siendo anónimas a menos que desee ser acreditado. No habrá nombres o información de identificación en ninguno de los informes o publicaciones del proyecto sin su permiso. PRIMOK sólo utilizará esta información para



crear materiales complementarios para sus clases. Las entrevistas serán grabadas a menos que se solicite lo contrario.

Si está interesado, se puede proporcionar una copia de nuestros resultados a través de un enlace de Internet al final de este proyecto. Su participación es muy apreciada. ¡Gracias!

Si tiene algunas preguntas o dudas, por favor enviarnos un correo electrónico a [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu).

#### **G.4 Sample Interview Questions – Spanish**

##### **(Preguntas de Entrevista)**

1. ¿Puede decirnos sobre usted?
  - a. ¿Cuál es su rango de edad?
  - b. ¿Ha vivido en Cañar toda su vida?
    - i. ¿De dónde es en Cañar?
    - ii. ¿Dónde nació en Cañar?
    - iii. ¿Dónde creció?
    - iv. ¿Dónde vive actualmente?
    - v. ¿Su familia también es de Cañar?
  - c. ¿Qué idiomas habla?
2. ¿Puede contarnos sobre una historia o leyenda local?
  - a. ¿Dónde toma lugar?
    - i. ¿Puede deletrear esta palabra?
  - b. ¿Quiénes son los personajes principales de la historia?
    - i. ¿Puede deletrear esta palabra?
  - c. ¿Cómo aprendió sobre esta historia?

3. ¿Tiene alguna ilustración que representa la leyenda?
4. ¿Cree que las generaciones más jóvenes conocen esta historia/leyenda?
  - a. ¿Por qué? / ¿Por qué no?

## Appendix H Cultural Expert Interview Transcripts

### H.1 Dr. Wilson Gonzáles (3/23)

*Note – Interview originally conducted in Spanish. Transcript was adapted to notes to make it more readable, as the interview was two hours*

- The origin of the word “Cañar” → Can- = snake [serpent], -ar = macaw
- The Cañaris believe they are descendants of the serpents and the macaws
- Where did the Cañaris come from? There are 2 theories:
  - From Central America (Panama)
  - From the east, over the Atlantic Ocean, first stopping in Brazil then traveling through the Amazon
- They say the Cañaris came 3000 years before Christ
  - Archeologists came to study in two places: [Cerro] Narrío and Cashaloma
  - From here they were able to determine that the Cañari came 3000 years before Christ
- Cañaris established themselves in Cañar and Azuay
  - They founded 2 cities → Tome Bamba [Tumipamba] and Hatun Cañar [The Great Cañar]
  - Hatun = Kichwa word for “Big/Grand/Great”
- Cañar used to be much bigger
  - It extended from Loja to Guayas [Guayaquil], up until the Pacific Ocean
- Cañar is not funded externally
  - It’s our own people, the modern day Cañaris that fund the town
- The Cañaris had their own language, this is important

- There are still Cañari words that exist
  - “Nar” is Cañari [the language]
- “Nar- -rio” = Castellano [Spanish] for “Nar River”
- “Nar” signifies a territory, a location
- The Cañari language “disappeared” [dissolved into Kichwa] because the Incas came from Peru, erased the Cañari language and introduced Kichwa
- Kichwa is not native to Ecuador, it is foreign
  - It came from Peru and Bolivia from the Incas
- The Incas from Peru honored the sun [they honored the sun as their God]
  - The Cañaris honored the moon as their God
  - The Cañaris wanted nothing to do with the Inca’s sun God, they wished only to worship the moon
- The Cañaris had their own land/territory that no one could enter without their permission
  - For example, the [Puruhaes](#) that lived in Chimborazo [in Rio Bamba] could not pass through Cañar
  - The Cañari would wait [in the trees] with spears
  - People could only enter/pass through Cañar if granted permission
  - The Peruvians [Incas] could not enter for these reasons
- The Cañari had their own religion, territory, and nation [statehood]
  - For these reasons they established themselves as a nation/state, not a mere tribe

- They had their own population, religion, customs, and territories throughout the southern region of Ecuador
- The Cañaris were a rebellious bunch
  - They enjoyed war
  - In Germany they're referred to as the "Brave Cañaris"
  - For this reason, it was not easy for the Incas to arrive in Cañar
  - The Cañaris told them to go back to where they came from
  - The Incas tried for many years with no luck on getting into Cañar
- Now, let's look at this small book I have here (Russell has a picture of the book title and the pages he was showing us)
- The Cañaris were rebellious
  - For this reason the Incas from Peru stripped this land from the Cañaris
  - They separated them from their families
  - The Cañaris spread to Peru, Argentina, and Bolivia
  - Today there are still Cañaris who live in these countries
  - Allow me to read this, "14:00 hours (2pm): with Father Juan Martin, we went to the [soccer] stadium [in Peru], to see the game between the Cañari league and the Convento [league from Peru]. The Father told me that sometimes the games end in fistfights, but only when the Cañaris lost. This signifies their rebellious nature"
- The Cañaris brought their customs with them to Argentina
  - The city in Argentina where they established themselves is called "Mendoza"
  - They brought over a Cañari dance called "[Tucuman](#)"

- In Mendoza, they call the dance the “Dance of the Cañaris”
- In Peru, there is a Cañari marketplace
  - The Cañaris have maintained their culture over the years
- One other thing: The dress of the Cañari
  - The women: They wore *polleras* (skirts) made of very thick wool from the waist down to their feet due to the cold climate
  - How do you distinguish the skirts of the Cañaris vs Peruvians
    - The Cañari skirts are bordered with roses
- The Cañaris were excellent warriors
  - For 6 months of the year the Cañari focused on agriculture/farming and animals
  - For the other 6 months of the year they prepared for war
  - For this reason, there is a place in Ecuador called “Matanzas”
  - Why “Matanzas”?
    - It was a large battle, gruesome and bloody
    - They killed off one person after the next
    - It is not well heard of
- It is said that there was a grand/great city near Matanzas that was built by the Cañaris
  - This city was called “Cimientos” (Foundations)
  - What are Cimientos?
    - The foundations of houses
    - They resist weight/force

- The Cañaris built their buildings with this structure
  - The city was ultimately destroyed
- “Otro cosita importante”
  - The Cañaris lived in the province of Cañar
  - The capital today is Azogues, but it used to be called Hatun Cañar [modern day Cañar, Cañar]
  - Here is a key distinction:
    - Cañaris [descendents of the original indigenous Cañaris]
    - Cañarejos [people who were born in Cañar, Cañar]
    - Cañarenses [those born in the province of Cañar, but born outside of Cañar, Cañar]
- Typical Dress/Attire
  - Always used clothes of different colors
  - Atahualpa conquered the Cañaris and became their leader
  - When the Spanish came and killed Atahualpa, the Cañaris felt sorrow/grief
  - They began to wear black to honor and grieve their fallen leader
  - Both men and women today still dress in darker colors as a symbol of mourning
- They knew how to create figurines out of stone, stone arches, and stone weapons
  - They also used copper, silver, and gold for their weaponry
  - Because of this, there are mines called the Mines of Malal (in Santa Barbara) which were silver mines that the Spanish explored/exploited for over 300 years

- The Spaniards took all the silver from the mines and abandoned them
  - They are still abandoned today
- Curaca Cañar [boss/chief of the Cañaris]
  - They wore this sign/symbol (Russell has a picture on his phone)
  - Here is a snake [on the front]
  - Here is the macaw [bird they thought they descended from] and it is on the back
  - This is a stone that has had an existence for over 2000 years before Christ
    - These things [relics] are in the charge of Banco de Austro (tea)
  - “Curaca Cañar” a reading from the book:
    - “A black stone from the river that comes from one of the ceremonial centers in the lower part of Cañar, it is the parish of Caroa and the times before the Incas arrived. The stones are 20 centimeters high and 12 centimeters wide. On it is carved 2 snakes, a macaw, a jaguar, and a mango, there are also bracelets”
- Food
  - Potatoes, corn, and *chicha* [drink made of fermented corn]
- There is an organization of the Indigenous Nations of South America that encompasses Peru, Columbia, Chile, Argentina, and Bolivia. They use K in Kañari, as well as the Russians
- The Snake Lagoon
  - It is called “The Sacred Lagoon of Culebrillas [Snakes]”
  - That lagoon was considered a god/goddess for the Cañaris



- The river takes the shape and movement of a serpent [snake]
- It was proved that the Cañaris believed in snakes
- The river was manmade by the Cañari, it is not a naturally shaped/formed river
- The Inca Baths
  - They are located in Coyoctor
  - The tanks and vessels are made of stone
  - There are small rocks that divide the areas
  - These, too, were made by Cañaris
  - These were made to bathe, cool off, and then go to fires
- Ingapirca
  - It is a religious fortress made to honor the sun
  - Ingapirca [here he calls it a “castle”] was built by the Cañaris and the Incas
  - There is no other place like this in the entirety of Ecuador; Ingapirca is the only one
- In Socarte there is a Cañar cemetery
  - “Socarte” is a Cañari word, and there is no translation into Castilian [Spanish]
  - We don’t know what the word means to this day; the translation has been lost over time
  - Socarte lies in the General Morales parish, just north of Cañar
- In [Cerro] Narrío there are many archaeological findings
  - You can find many marvelous relics there
  - Things include small fragments of ceramics and gold

- The Legend of the Universal [worldwide] Flood
  - The Cañaris said that there was once a universal flood caused by a tremendous rain [similar to that of the flood in the Christian Bible]
  - 2 Cañari brothers survived, and to survive they climbed a mountain
  - They did not have any food
  - The place where they ended up finding shelter was where they found 2 macaws
  - The 2 birds had the body of a macaw, but the head of a woman
  - The two brothers left to find food
  - When they returned, they found food cooked into a meal and supplies gathered
  - The two brothers hid to see what was bringing them supplies
  - To their surprise, they found the 2 macaws bringing supplies and food for the brothers to survive
- The Cañaris traveled on a path called Guaca-Ñan
  - This translates into “Camino de Llanto” (loosely translated to “The Path of Tears”)
- “I care very deeply about my town”
  - He has so much pride in being from Cañar
  - “We’ve even had 2 presidents of the Republic”
    - Doctor Manuel Maria Borrero (Cañarejo)
    - Doctor Andres Fernández Cordova (Cañarejo)
  - Habiadores tenemos, habiadores mimichos

- The Cañari language has been lost
  - The Cañar flag used to be red with a macaw and a serpent [snake] on it
  - The Cañari followed their own calendar which followed the moon cycle
- Today's generations do not know these stories
  - There are very few that care to learn about their history
  - "All of the things I've learned have been from when I was younger and in school"
  - I love learning about my culture and my history
  - He also blames technology for students not wanting to learn about their cultural roots

## **H.2 Taita Antonio Quinde (3/31)**

*Note – Sections of this interview were omitted due to the length of the interview. Portions of the interview about the legends were translated, and can be found in Appendix J.*

Ya, muy bien eh...bueno, yo sido uno de los dirigentes aquí especialmente en la provincia de Cañar y también a nivel nacional en el Ecuador. Empecé trabajar yo por los pueblos y nacionalidades de Cañaris, del Ecuador desde 1968. Entonces llega la '64, donde que dio la primera reforma agraria en el Ecuador. Entonces la primera reforma agraria en el Ecuador se dio en 1964 con un militar y entonces a la inicial la reforma agraria en el Ecuador, todos los pueblos y nacionalidades y tratamos a organizar para reclamar nuestra tierra. Entonces, yo le dentre, edad de 22 años para ser dirigente o amblito. Entonces potra razón, entonces más o menos en 1964-65, vinieron los voluntarios del Cuerpo de Paz acá al Ecuador y a América Latina. Y entonces por la razón a mí me invitaron del Cuerpo de Paz a

que vaya a los Estados Unidos. Entonces yo me fue para enseñar la Kichwa a los voluntarios norteamericanos para que puedan tener alguna idea en Kichwa porque aquí en América Latina, muchos pueblos somos Kichwas. Entonces por tal razón estaba yo en Estados Unidos [California] cuatro meses enseñando Kichwa a los voluntarios del Cuerpo de Paz. Entonces, conozco un poco sobre la historia de nuestra y recorrido algunos países y casi todo América Latina. Igual aquí en el Ecuador, recorrido casi todas las provincias del Ecuador. Entonces estaba en oriente en la costa, en la sierra, norte, en la sur. Entonces organizando a mi pueblo. Entonces, por tal razón, sabían invitar algunas instituciones, algunos un eje para que yo participen en algunos encuentros con los ciertos grupos campesinos también cómo, por ejemplo, Perú, Bolivia, Panamá y Argentina. Degustado en muchos Encuentros. Entonces, por tal razón, igual soy una parte de la cultura Cañari y tratado de investigar de la cultura Cañari y actualmente estoy continuando investigación durante 5 años. Entonces me encuentro muchas novedades y muchas cosas que uno a pesar a ser parte de este pueblo—nacionalidad Cañari no estado muy claro en el asunto, pero estoy avanzando. Y entonces, por lo tanto, tengo algunos pequeños conocimientos de los mitos de los Cañaris y entonces me hablo acá el señor para que contraria algunos mitos. Entonces, tengo creo que nada más que 3 mitos. Entonces, quiero contar como es nuestra cultura, como se norma a la nuestra cultura, mientras cuales son los costumbres y tradiciones de los pueblos y nacionalidades de América. Entonces, tengo bastante información de las culturas mayas, aztecas, y las culturas de Argentina, de Bolivia, los Aymaras, los Kichwas. Entonces tengo bastante conocimiento.

Entonces, voy a contar sobre un problema de una chica. Porqué vero, en la cultura Cañari, las normas nuestras es que debe casar una persona edad de 30-35 años. No muchachos. Entonces eso es un mito. Ya. Entontes veremos, una chica de aquí en esta comunidad de Quilloac, había casado muy muchacha—edad de 15 años. ¡No sabía lavar la ropa, no sabía ni cocinar, no sabía hilar, no sabía! Entonces, en la suegra, era bastante exigente. Entonces, cómo no sabía nada, exigía mucho que tiene aprender el arte, tiene que aprender lavar. Entonces cuando no aprendió casi nada, exigió la suegra, que vaya a pastar los borregos, vacas, y chanchas. La chica pasaba sufriendo mucho porque no sabía nada y la suegra inclusive mandaba elaborando y guanco para que trata de hilar. Pero regresaba la por tarde ya con los animales pastando y no hacía nada tenía el guanco, el ala, lo mismo. Entonces mucho molestaba. Así pasaba pastando en el cerro, llorando por **Huandoloma**, por **Jatún Rumbe**, por **Yuna Runa**. Pasaba muy amargada, llorando, **sufrieto**, ya. Igual de esos, aparece el espíritu del cerro que nosotros decimos *Urkuyaya*. Aparece y un sector que se llama **Jatún Runa**. Aparece, dicen a la chica, “vamos conmigo, yo te voy a ayudar, no voy a hacer nada, yo voy a ayudar. Los borregos de los granados van a estar aquí y yo cuidaría. Entonces se pone a lado de **es piedra** grande que se llama **Jatun Runa**.” Allí estaba, durante 8 días, dentro a dentro, la chica, el *Urkuyaya*—el espíritu del cerro, y enseñó todo: Cómo se **cocina**, cómo se preparar la comida, cómo se debe hilar, cómo debe cultivar sus vuestas, entonces trataba a enseñar todo. Entonces la chica aprendió rapidísimo. Entonces, luego de 8 días, dice “ya estas preparado, ándate de la casa. Y lleva de sus animales y vaya, pero con estas condiciones:” Primer lugar, desde aquí del Jatun Runa hasta velar a loma en frente, cuidado, te vas a volver a ver atrás. Entonces, además daba dos mazorcas—una mazorca de jima [o el maíz jima] y una mazorca de maíz

morocho. Entonces dio dos papas, dos ocas, un puñado de habas, un puñado de arveja. Entonces indicaba, “llevas en la casa. Pide la llave a la suegra, limpies el cuarto, y las papas y las ocas y los mellocos se pone en cada rincón.” Entonces, en cambio, los granos, el maíz, ponga en una tinaja nueva y una **hoya** nueva. E igual a hacer el aba, la alverja, igual, pero ponga en una canasta nueva. Así dijo. Entonces, la chica **cargada** de todo a las naciones y vino a la casa, acá a **Quilloac**. Pidió la llave a la suegra y trato de limpiar la cuarta, trato de conseguir las hoyas y las tinajas que nosotros decimos y coloco papas y la oca, el melloco en todos rincones. Echo la llave y abrió después de 3 días. Entonces, después de 3 días, encontró un choque de maíz, choque aba, unos montones de papas, en cada uno de los rincones. Entonces ella se hizo sumamente rica. Entonces, sabia hilar, ya empezó a ser este **poncho**. Entones esto es de tejana de sobrio.

El Narrío es una colina alta. Algunos entendieron esta materia dicen que no es artificial, pero para mí, es artificial [el Narrío]. Entonces es fácil de observar. A lado sus del Narrío, he han cortado la tierra para amontonar. Claro a lo mejor como una pequeña loma. Pero en esta loma, abrigaron toda la tierra que se llama la Pokungi y para formar la tortuga. El Narrío es tortuga. Entonces, es muy visible. Mas o menos hasta la década de 1970, yo le vi entonces los brazos y las piernas. Lo que estaba dibujado en señalado con la tierra. Yo lo vi. Pero tortuga completa. Entonces, el aula, los Cañaris adoraban al Narrío ¿Por qué? Porque el casco de tortuga es símbolo de la luna. El dios de los Cañaris era la luna. La luna en nuestra cosmovisión trata de intermitir en ciertos momentos y ciertas enfermedades. Entonces trata de intermitir la luna. Por lo tanto, dios de los Cañaris era la luna. Y entonces, el casco de tortuga es como la **media** luna. Por lo tanto, adoraban el Narrío. Los Cañaris

para que la tortuga vaya, revirara vaya, también estar en agua construir una laguna. En todo lo que es la ciudadela Ángel María Iglesia era laguna. Era una laguna grande. Era una laguna porque hicieron **sacar** la laguna. Los Cañaris adoraban el Narrío, adoraban la luna. Entonces con la idea que el Narrío es dios lunar, se enteraron en el Narrío. Los Cañaris se casan en la mayor parte de Hatun Cañar. Enterraron allí, era como cementerio. Tenían los cadáveres allí y junto los cadáveres encontraron armas, encontraban vasijas, encontraban oro, encontraban plata. Entonces, de acuerdo de la dirigencia encontraban las tumbas. Por ejemplo, gente común tenían pocas cosas, pero gente ya curacas en cambio ya tienen muchos objetos de plata, objetos de oro, y piedras y fina. Entonces enterraron allí y adoraban como dios lunar. Luego de eso, había construido crece pequeñas lomas al frente del Narrío. *[Separate idea, off track here]* Entonces estaba la empresa eléctrica allí esta uno, donde esta las casas de tercera edad entonces esta la otra. La otra esta junto al parque de Guanto. Acá arriba están en esta ciudadela no sé qué esta enseñando allí está la loma. Lo restos votaron las monjas dominicanas para ser en la escuela en este parte. Yo me di pindia y me fue a hablar con estas monjas que no voten las lomas, pero no me hicieron el caso. Y ningunos si dieron cuenta porque aquí [el Narrío] estaba investigando el famoso antropólogo Max Uhle que es de Alemania y el John Mora que es del Estados Unidos. El otro señor no me recuerdo ahorita el nombre. Muchos grandes antropólogos estaban en el Narrío varias veces porque Max Uhle estaba dos veces, John Mora estaba tres veces. Pero no investigaron el conocimiento, la filosofía de los Cañaris. Lo que a mí me parece, ellos vinieron es únicamente a ver el oro y la plata. Y no observaron todo este lo que estoy acabando de decir entre toda la cosmovisión, toda la filosofía de los Cañaris. Si only conte trece lomas cuando ya empezó a votar las lomas en las monjas, si only conte era tres lomas

al frente del Narrío. Entonces había mejor derecho una laguna. Había los dos ríos que bordeaba el Narrío. Uno se llama Shami Shan. Y el otro se llama Quilloac. Entonces yo me admiro que no existía una investigación el Cuencano cierto el Jaime Padrón. Él también estado aquí en el Narrío. Nadie creó Cuenca y cuál era el verdadero sentido del Narrío. Para mí, el Narrío fue el calendario lunar de los Cañaris. Porque crecen los trece meses lunares porque los Cañaris no contaban los treinta días. Solo contaban veinticuatro días. El dos-cuatro días de la luna tiene no se encontraban cuenta. Por eso ellos formaron el calendario de trece meses un año. En cambio, el calendario actual son doce meses un año. Estas lomas pequeñas que hasta ahora existe era conjunto de representación del calendario lunar. Ningunos **tratados** de comprender y observar en qué sentido tiene esas lomas De estoy describiendo los. Si. Incluso por ejemplo el Narrío fue aprovechado de la tienda de Guanto. Los mayores salían al Narrío para evitar a los pellones al trabajo y a la cosecha. Entonces eso es que yo tengo mi observación. Que muchos investigadores se han españoles, norteamericanos, de otros países desarrollados no vinieron para investigar Si no que ha vinieron para recoger el oro y la plata de los pueblos y las nacionales y nada más. Entonces esto es mi critica. Entonces eso algo es porque aquí hay una loma que se llama Pokaloma. Y el Pokaloma está a si mismo tiene un conjunto de lomas. Tiene siete lomas. ¿Por qué será eso? En concepción, estas siete lomas representan los siete principios de los Cañaris. El numero **en par** de los Cañaris era saldado: 1, 3, 5, 9, 11. Eran **sagrados**. Entonces eso nadie logro a entender cuál es la filosofía de los pueblos de nacionalidad Cañari. Entonces esta loma ya me encontré, yo me descubrí, que tiene siete lomas. Los siete principios son estos: la unidad, la reciprocidad, la solidaridad, la identidad, la religiosidad, y la complementariedad. Esos son los siete principios de los



Cañaris. Entonces nosotros practican esos siete principios. Vivimos dentro de esa filosofía. Por eso las comunidades antes que la invasión española es que todos los terrenos eran de todos. Todos vivíamos unidos como una sola familia. Todos participaban en trabajo del vecino, del amigo. Entonces hacíamos vengas veinte, treinta, cuarenta, hasta cien personas. Y nunca comíamos solos. En toda la producción repartida. ¿En qué sentido? El sentido a través de la fiesta. Se realizaban cada año una fiesta dejamos en año cuatro fiestas: Inti Raymi, Killa Raymi, Qhapac Raymi, y Pawkar Raymi. Entonces eran esas fiestas. Una aportaba a una cosa, otra aportaba a otra cosa. Es decir: uno daba maíz, otro daban papa, otro daban cuy, otro daban arveja. De esta manera hacia la fiesta. No se gastaba una sola persona. Eso lo siete principios de los Cañaris. Por eso casi toda la cultura Andina manejan estos siete principios. Esto es la razón pues. Debía ver muchos sitios arqueológicos en este sentido a nivel de América Latina. Todos los pueblos eran comunitarios. Todos los pueblos eran solidarios. Eso es los principios filosos de los Cañaris y de la cultura Andina. Nosotros no vivimos en forma individual si no en forma colectiva. Esto es lo que practicamos. A pesar de que a través de reforma agraria se debido la tierra, pero en dentro de comunidad todos tratamos de unirnos. Todos tratamos de ayudar. Por ejemplo, yo me recuerdo aquí robo una yunta de mi cornado así unos años atrás entonces gritaron a una persona “ayuda” y enseguida reunimos trescientos, cuatrocientos personas. Esa práctica de debemos utilizar el ciudadano actualmente que esta lograba de esta situación de asesinatos, robos, y las ciudades grandes Quito, Guayaquil, entonces nosotros imos hechos respirar aquí y la comunidad a través de esta unidad. Aquí no entran nadie. Entonces eso es la filosofía de los pueblos y de las nacionalidades de América. Yo siempre digo a las autoridades de Cañar, a las otras autoridades de cualquier

parte, “¿porque no se organizan con los barrios?” A través de esa organización de los barrios y la conexión con la policía.

## **Appendix I Cultural Site Recording Transcripts**

### **I.1 Ingapirca**

Los Cañaris son de Ecuador y los Incas desde Peru. Los Cañaris tiene aproximadamente 1200 años descentramiento en Azuay y Cañar y los Incas del año 1470-1500 y algo más. También se da la llegada de los españoles en 1530 y adelante y había una separación de las culturas que se encuentran en Ingapirca. Ingapirca es un nombre Quechua [Kichwa] que quiere decir la pared de los Incas. Veremos acá los que son 2 templos que los Incas hicieron y los Cañaris también. El primero, en el primero parte es un templo para la luna de los Cañaris. La segunda parte que veremos en el frente es un templo del sol por los Incas.

Aquí tenemos acá los que es la parte Cañari, primero como les decía es una parte muy antigua del Azuay. Lo que veremos aquí es mayormente la piedra del río que fue utilizado por los Cañaris, sobre las piedras del río que son cimientos estaba el adobe y bahareque como la réplica que vemos acá. Esa no es una casa original es una copia nadamas que se ha tomado, se ha hecho, para indicar cómo fueron las casa en Ingapirca. Entonces acá se vengó silos que fueron lugares de almacenamiento de granos en esa casa del maíz, hasta ahora, uno de los granos más importantes. Acá en el centro, el círculo de piedras se ve una tumba de los Cañaris, la cual fue descubierto en el año 1970, luego de ser declarado patrimonio del Ecuador [Ingapirca]; se dan excavaciones, limpiezas y se ven encontrando muchos alimentos acá. Entonces la tumba pertenecía una sacerdotisa Cañari, según el ajuar funerario que tenía, más de 70 piezas entre cobre, bronce, cerámica y el espón desde la costa, que no era de los Cañaris obviamente, pero por el proceso del intercambio de productos entre la Sierra y la Costa llego también acá a la Sierra. Las personas allí es una tumba colectiva, una de 11 personas, se descarta que han sidos sacrificados porque la

época era diferente. Están en una posición fetal, como todos entierros prehispánicos. ¿Por qué estaría en posiciones fetales? El nacimiento, ¿no? Las valdivias si estaban en una vasija y, pero también en una posición fetal. Los Cañaris, Incas y otras culturas en la tierra, pero también en una posición [sic] fetal representa justamente el renacimiento como volver al inicio. La tierra era considerada la Pacha Mama, la Madre, la más sagrada e importante y por esa razón entonces era la consideración o la forma de enterramiento de pociones [sic] fetales, ¿no? No solos encontraron así los Cañaris, si no todas las culturas antes de la época colonial de los 1530 y adelante se cambió obviamente el idioma, se cambia la religión, se cambia la forma de enterramiento que son costumbres y tradiciones que fueron totalmente diferentes por un cambiando en actualidad que todos sabemos y hemos cojido todas las costumbres ya de españoles. Junta a la tumba la piedra grande señala la tumba, como hacer una cruz o una lápida en la actualidad. El parte alto esa es un templo de la luna a los Cañaris. Ahora llegan las Inca desde el Perú, pero ellos ya tienen una técnica diferente de construcción, y ellos le dan forma a la piedra para trabajar, desde que está aquel grupo así adelante *[the set of buildings she was pointing at]* todo eso que vamos a ver de los Incas de piedras trabajada ya...es una diferencia bastante grande incluso la época Inca que es más nueva que la época de los Cañaris. *Chicha* fue una bebida típica en todo los Andes *[Cañaris, Incas, whoever else was living in Ecuador at the time]*. El maíz era uno de los granos más importantes considerados incluso sagrados. Acá mismo se encontraron grandes vasijas de barro, eran para la fermentación. La fermentación es de 15 de 20 días o más para hacer el alcohol, entonces todo lo dependería los días de la fermentación en la chicha. Así acá en el bastante vemos el camino de los Incas, conocido también con el nombre del *Qhapac-Ñan* que es un nombre Quechua [Kichwa] que quiere decir “el camino de los Cañaris”

## I.2 Museo Etnográfico Bolívar Quezada

*Note - Transcript was partially adapted to notes to make it more readable*

- “El quipero es una persona que se le veía aquí por los cosechos y las sombrillas”
- “Mas o menos implica esa la foto que ustedes estaban revisando—allí el bocinero, una foto que representa muchos años atrás, por ejemplo, hay un indígena que está sentado durmiendo, hay un *rukuyaya* como que está saltando con el mascara, *ruku-* es una palabra Kichwa que se quiere decir “viejo” en español”
- “Aquí está el cantón Cañar, con sus parroquias nosotros estamos aquí, en Cañar, Cañar”
- Yungas son personas de Guayaturce tiene otros tipos de vestimientos por su clima
- “Trueque” es el paso que los personas traer los productos de acá e intercambiar
- En Ingapirca hay una comunidad que se llama Sisid, es una representación antigua de su vestimiento
- Bocinero → person playing the long-horned instrument
- *Rucuyaya* → person with the mask jumping in the painting
- Canton Cañar → there are both hot and cold parts, depending on where you are in the canton
- *Sisid* → comunidad cerca de Ingapirca
  - Depiction in the museum: husband and wife
  - Wife → spinning animal fur into a spool
  - Husband: using a machine to turn spool into fabric
  - Many people in Cañar (entire) wear black and red/darker colors

- *Pacay* → comunidad de musica
  - Una comunidad “muy singular”
  - Had jobs in mines
  - Personas originalmente asiaticas
  - Different clothing because of warmer climate
- Man with Horse →
  - Abrigado
  - Caminaba descalzas (barefoot)
  - Antiguamente la gente caminaba o tome caballos/burros para transportarles
- *Quilloac* → comunidad más importante
  - There is a nearby school that teaches Kichwa to students in an effort to preserve their main native language
  - Depiction in Museum: Haciendas; a man with a whip showing authority over the natives of the area
  - At that time, natives were considered *peores/esclavos*
  - The man with the whip was called “Señor Capataza”
- “Este es el museo arqueológico Cañar mismo
- Este en cambio representa que era la cultura Cañari
- La cultura Cañari se dividía en 3 etapas que es Narrío, Tacashalpa y Cashalom
- La cultura Cañari era aproximadamente los 4000 años de existencia
- La ceramica casi 3500 años
- Lo que ustedes están viendo acá es una representación como antiguamente les enterraban ... es una especie de la tierra

- Lo que pasa es que tenemos una creencia que cuando las personas morían pensaba que iría vivir en otro mundo entonces siempre ponían con los cadáveres todos sus cosas y objetos personales para que supuestamente pueden sobrevivir
- Over there is a cranium (skeleton head), and top of the cranium there is a crown, which signifies that person's place in society (the hierarchy) at the time → "alto cargo."
  - No ordinary person would have worn that crown during the time
- There were a few teeth found at the site of the cranium as well
- There were rock instruments (tools) that were used in three different ways
  - Agriculture
  - Make ceramics
  - Weaponry
- [Cerro] Narrío es un "montículo" que era considerada el cementerio de los Cañaris
- It's possible that if you visit [Cerro] Narrío you may find pieces of ceramics
- What happened is that for many years there was no control over the area so people would go and climb up there all the time
- Entonces lo que tenemos aquí son sacados de [Cerro] Narrío
- Now that there is control over the area that can't happen anymore
- Las épocas de semana santa decían que los días más propis para encontrar en tierra

## **Appendix J Indigenous Legends**

### **J.1 Cerro Narrío**

*Note –The team transcribed and translated the Cerro Narrío summary from an interview with Taita Antonio Quinde.*

Narrío is a tall column, and some that understand this matter say that it's not artificial, but for me, it is artificial. Narrío—it is easy to observe. Next to Narrío, they have cut earth to pile up. Of course, maybe like a little hill. But in this hill, they sheltered all the land that is called Pokungi and the land to form the turtle. Narrío is the turtle. It is very visible. More or less during the 1960s, I could see his arms and legs. What was drawn then with the earth. I saw it. But the complete turtle. The Cañari worshiped Narrío because the shell of the turtle is symbolic of the moon. Therefore, the god of the Cañaris was the moon. And so, the shell of the turtle is like the half-moon. Therefore, they worshiped Narrío. In order for the turtle to revive and also be in the water, the Cañaris built a lagoon. In all of what is the fortress Angel María Iglesia was lagoon. It was a large lagoon. It was a lagoon because they dug out the lagoon. It was a large lagoon. The Cañaris worshiped Narrío, they worshiped the moon. With the idea that Narrío is the lunar god, they found out in Narrío. The Cañari marry in most of Hatun Cañar. They were also buried there, so it was like a cemetery. They had the corpses there and together with the corpses they found weapons, vessels, gold, and silver. Then, in accordance with the leadership, they found the tombs. For example, people commonly had few things but people who were already chiefs had many objects of silver, gold, and stones. They were buried there and then worshiped as a moon god. After that, several small hills were built at the head of Narrío. There was the electric company on one, and the homes of the third age were another. The other is next to the park of Guanto. Up



here in this city I don't know what they are teaching about the hill. The rest voted for the Dominican nuns to be in school in this part. I went to talk to these nuns that didn't vote the hills but they made the case. And none of them realized because here was Narrío, which was being investigated by the famous anthropologist Maxuli who is from Germany and Zamora who is from the United States. The other man I don't remember his name at the moment. Many great anthropologists were in Narrío several times because Maxuli was twice, Zamora was three times. But they did not investigate the knowledge, the philosophy of the Cañaris. I only counted thirteen hills when I started voting the hills in the nuns. There were three hills in front of Narrío. More to the right there was a lagoon. There were two rivers that bordered Narrío. One was named Shaun-y-Shaun. The other was named Quidoua. I admired then that there was no investigation. The Cuencano Jaime Padron was also here in Narrío. Then no one created Cuenca and what was the true meaning of Narrío. For me, Narrío was the lunar calendar of the Cañaris. Because the thirteen lunar months grow because the Cañaris did not count the thirty days. They only counted twenty-four days. They were not aware of the two–four days of the moon. That is why they formed a calendar of thirteen months a year. Instead, the current calendar is twelve months a year. So, these small hills that still exist were a set representation of the lunar calendar. So no one tried to understand and observe in what sense these hills that I am describing have. For example, Narrío was taken advantage of the *cienda de Guanto*. Then the farm managers went out to Narrío to avoid the *pellones* to work and harvest. So that is what I have of my observation. Many investigators such as Spanish, North American, and from other developed countries did not come to investigate, but to collect gold and silver from the towns and cities and nothing else. So, this is my criticism. There is also something here

there is a hill called Pokaloma, and the Pokaloma itself has a set of hills. It has seven hills. Why is that? These seven hills represented the seven principles of the Cañaris. The odd number of the Cañaris was settled. 1, 3, 5, 9, 11. They were settled. Then nobody managed to understand the philosophy of the nationality of the Cañaris. Then this hill that I already found, I discovered it had seven hills. The seven principles are these: Unity, reciprocity, solidarity, identity, religiosity, and complementarity. Those are the seven principles of the Cañaris. So, we practice these seven principles. We live within that philosophy. That is why in the communities before the Spanish invasion, all the land belonged to everyone. They all lived together as one family.

## **J.2 Laguna Culebrillas**

*Note – The team transcribed the Laguna Culebrillas summary from student interviews as well as Los Kañaris: Pasado, memorias y continuidades, a book found at Museo Pumapungo.*

Laguna Culebrillas is a Cañari legend about a sacred flat highland above the town of El Tambo in the Cañar province. The Cañaris inhabited the surrounding lands and were known to be noble and rebellious. They built beautiful monuments which were the ire of their neighbors. They held festivals in honor of Tayta Sol and Pachamama. When the Incas invaded, they allied themselves with the Cañaris because they respected their nobility and the beauty of their territory. The Incas were excellent architects as well, so they cooperated to make other beautiful monuments like Ingapirca. One day, a messenger arrived at the Culebrillas holy site and warned the Cañaris and Incas of the Spanish invasion. The Spanish's reputation caused the alliance to become worried. The Cañaris and Incas buried their treasure and buried some of their wisemen below Culebrillas. Together, the treasure and knowledge of the wisemen were priceless. Then, they created aqueducts and water

channels to flood the flatland creating a lake. The Lake has a river flowing out of it that looks like a snake (a holy animal to the Cañaris). The natives say that at night the gold causes the lake to glow and sometimes, the wisemen can still be heard debating. Some of the students told us that some people believe that there is a Snake named Leoquina who eats greedy people who try and find the treasure.

### **J.3 The Cañari Origin Story**

*Note – The team sourced the Cañari Origin Story summary from an interview with Dr. Wilson Gonzáles.*

The Cañaris said that there was once a universal flood caused by a tremendous rain [similar to that of the flood in the Christian Bible]. Two Cañari brothers survived by climbing a mountain. They did not have any food and the place where they ended up finding shelter was where they found 2 macaws. The 2 birds had the body of a macaw, but the head of a woman. The two brothers left to find food. When they returned, they found food cooked into a meal and supplies gathered. The two brothers hid to see what was bringing them supplies. To their surprise, they found the 2 macaws bringing supplies and food for the brothers to survive. Later they came to marry these “Guacamayas” which is partially why Cañaris believe themselves to be the descendants of both serpents and Guacamayas.

### **J.4 The Girl with a Conflict**

*Note – The team transcribed the Girl with a Conflict from an interview with Taita Antonio Quinde.*

In this legend, a Cañari girl from the community of *Quilloac* marries at the young age of 15. This was rare in her culture since most women married in their 30s—after they

learned how to cook, clean, and spin wool. The girl's father-in-law was not happy about her lack of knowledge. The girl was also unhappy. One day, she was visited by the spirit of the mountain known as *Urkuayaya* and his companion *Jatonrun*. This spirit took the girl for eight days and taught her all the skills a woman should know prior to marriage. Upon her return, the *Urkuayaya* told the girl that she must clean a room in her house and place a variety of native crops and grains in this room as repayment for his assistance. The girl completed this task and was no longer mistreated by her father-in-law. The message of this story was that many girls make the error of marrying too soon.

### **J.5 The Boy who Ran**

*Note – The team transcribed the Boy who Ran from an interview with Taita Antonio Quinde.*

In this legend, there is a Cañari boy from *Cuchacum*. This boy was very clever and quick. There was a wolf that directed the boy towards a hill. The boy was ready to run, and he didn't care if there were people behind him to help. He always was bullying the wolf. The boy disappears because he couldn't ask for help. The message is that boys can't use vulgar language or say things without reason.

### **J.6 The Game of the Apus**

*Note – The team sourced the The game of the Apus story from a book Lcdo. Rodriguez gave the team at Museo Pumapungo. The book was: Los Kañaris: Pasado, memorias y continuidades.*

The Game of the Apus details the character and soul of some of the hills (Apus refers to the spirits within the hills) in Cañar. The Cañaris believe that each of the mountains has wills, passions and personalities just like humans. When the clouds and fog rest upon the Apus that means they are moody and angry whereas when there is clear weather the Apus are

calm. This story is about the relationship between Cojitambo Hill, formerly known as Curitambo, and the Abuga Hill. These hills are particularly mischievous, and they throw animals and other objects at each other. Their antics are even worse when it is cloudy as the Cañaris cannot see where and when the Apus and throwing objects. The Cañaris believe that when there are objects and animals that are out of place, it is the mischief of these two Apus. However, sometimes the two Apus are in good spirits, and they throw gold and rainbows at each other. After they throw gold at each other, a rainbow forms in between the hills.

### **J.7 Story of a Tiger**

*Note – The team sourced the Story of a Tiger from a book Lcdo. Rodriguez gave the team at Museo Pumapungo. The book was: Ecuador Chinchasuyupi Quichua Runacunapac Ñaupá Rimai: Literatura Indígena en los Andes del Sur del Ecuador.*

The following story is not a Cañari legend but a Zápara legend. The story begins by detailing a village where the young stayed in the village and the adults searched for food for the day. Upon returning home, the adults discovered missing children. The adults decided to leave the elderly at the village. The elderly discovered that the children were being eaten by a tiger-like creature, however the elderly were powerless to stop the creature.

Eventually, the adults allocated more capable and healthy adults to protect the village. The moral of the story is to not neglect your children.

### **J.8 Señorita Morete**

*Note – The team sourced Señorita Morete from a book Lcdo. Rodriguez gave the team at Museo Pumapungo. The book was: Ecuador Chinchasuyupi Quichua Runacunapac Ñaupá Rimai: Literatura Indígena en los Andes del Sur del Ecuador.*

Señorita Morete is an Andoa story while Morete is a place so Señorita Morete can be interpreted as a spirit of the forest of wilderness. The wording in this legend was vague and slightly poetic so it will be in prose below. Señorita Morete dictates that she resides in the jungle and that her hair is long, and everyone will continue to love her for the rest of time. She then says that she calls people to the jungle where they talk and agrees that they know each other, however, the people can never truly see her. She then gloats that she is loved and envied by the young and beautiful as she is even more beautiful. She then states that she must stay awake at night but still loves her way of life.

### **J.9 The Moon and the Potoo Bird**

*Note – The team sourced The Moon and the Potoo Bird was sourced from a book Lcdo.*

*Rodriguez gave the team at Museo Pumapungo. The book was: Ecuador Chinchasuyupi*

*Quichua Runacunapac Ñaupá Rimai: Literatura Indígena en los Andes del Sur del Ecuador.*

The final story is a Shiwiari story titled the Moon and the Potoo bird detailing how heaven and earth separated. Long before our common era, there was a beautiful woman named Auju (Potoo Bird) married to a man named Nandu (moon). They lived in the jungle where Nandu would hunt and while Auju would tend to her garden and orchard. One day Nandu went hunting and came home expecting to eat with his wife. However, when he got home, he was welcomed with second rate unripe fruit. He questioned his wife, Auju, who denied any suspicious activity. This trend of suspicious activity continued until Nandu decided to spy on his wife. He saw that Auju was coveting the best food and hiding her appetite by sewing her deceptively large mouth shut after every meal. Nandu confronted his wife who denied everything again. Sick of lies, Nandu left his wife to climb the

Chakrandi Liana to escape to heaven (Chankrandi translates to monkey ladder and Liana translates to vine). About halfway up the ladder Nandu looks down to see Aju following him, so he asks his friend, the squirrel, to cut the vine. Aju falls back to earth and still wonders what she did that was so wrong. The heavens used to be a place where people could heal their wounds or even be revived but now the link between heaven and earth has been cut off. Also, the Potoo bird, became known as the laziest bird because of its nocturnal nature. Nandu now is the moon that exists in the night sky.

## **Appendix K Observation Guide for Classroom Evaluation of Materials**

### **Created for PRIMOK Students**

#### **K.1 Consent Form - English**

We are a team from Worcester Polytechnic Institute (WPI) in Worcester, Massachusetts, and we are working with Programa Inclusivo Multicultural Originario Kañari (PRIMOK) to collect folklore and design booklets for PRIMOK students. Currently, we are conducting classroom observations to gain student and teacher feedback about Version 1 of our legend booklets.

Your participation in this observation is completely voluntary, and you may withdraw at any time. Information will remain anonymous unless you would like to be credited. There will not be names or identifying information in any of the project reports or publications without your permission. PRIMOK will only use this information to improve its classes.

If interested, a copy of our results can be provided through an internet link at the end of this project. Your participation is greatly appreciated. Thank you!

Please email [gr-canar-teaching-d23@wpi.edu](mailto:gr-canar-teaching-d23@wpi.edu) with any questions or concerns.



**K.2 Observation Guide**

<b>Name of Observers:</b>	<b>PRIMOK Class Level Being Observed:</b>
<b>Date:</b>	<b>Location:</b>
<b>Start Time:</b>	<b>End Time:</b>

<b>Focus of Observation:</b> Gauge classroom impact of the booklet and lesson plan created.	
<b>Did the students have trouble with reading/pronouncing any words?</b>	<i>Ask the students if they struggled with any words, phrases, or concepts.</i>
<b>How long did it take for the group of students to read the story?</b>	<i>Try to record the time taken for each group. Note: this number could vary due to the variety of ability and ages of the students.</i>

<p><b>Did the students understand the story?</b></p>	<p><i>Ask them a few prepared comprehension questions (Refer to Appendix N for full list) after they are done reading. Note what questions they struggle with.</i></p>
<p><b>Did the students already know about the legend?</b></p>	<p><i>Ask the students if they already know the legend. Where did they hear it from before?</i></p>
<p><b>Did the students enjoy the story/activity?</b></p>	<p><i>Ask the students if they enjoyed the story and the activity.</i></p>

<b>Additional Notes</b>	<i>Any notes that do not fit into a predetermined category. Make sure to record all observations.</i>
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### **K.3 Consent Form – Spanish**

#### **(Formulario de Consentimiento)**

Somos un equipo de Worcester Polytechnic Institute (WPI) en Worcester, Massachusetts, y estamos trabajando con el Programa Inclusivo Multicultural Originario Cañari (PRIMOK) para recopilar libros de folclore y además diseñar libros de cuentos para los estudiantes de PRIMOK. Actualmente, estamos llevando a cabo observaciones de las clases para obtener una mejor comprensión de la cultura y función de las clases de PRIMOK.

Su participación en esta observación es completamente voluntaria, y puede retirarse en cualquier momento. Sus respuestas seguirán siendo anónimas a menos que desee ser acreditado. No habrá nombres o información de identificación en ninguno de los informes o publicaciones del proyecto sin su permiso. PRIMOK sólo utilizará esta información para crear materiales complementarios para sus clases.

Si está interesado, se puede proporcionar una copia de nuestros resultados a través de un enlace de Internet al final de este proyecto. Su participación es muy apreciada. ¡Gracias!

Si tiene algunas preguntas o dudas, por favor enviarnos un correo electrónico a

gr-canar-teaching-d23@wpi.edu.

## Appendix L Observation Guide Notes – Legend Booklet Evaluation

### L.1 Level 1

<b>Name of Observers:</b> Russell Kam	<b>PRIMOK Class Level Being Observed:</b> 1
<b>Date:</b> 4/15/23	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 9:45 AM	<b>End Time:</b> 10:05 AM

<b>Focus of Observation:</b> Gauge classroom impact of the booklet and lesson plan created.	
<p><b>Did the students have trouble with reading/pronouncing any words?</b></p> <p>The students consistently struggled with English pronunciation, although it did not impair their comprehension</p>	<p><i>Ask the students if they struggled with any words, phrases, or concepts.</i></p>
<p><b>How long did it take for the group of students to read the story?</b></p> <p>Less than 15 minutes</p>	<p><i>Try to record the time taken for each group.</i></p> <p><i>Note: this number could vary due to the variety of ability and ages of the students.</i></p>

<p><b>Did the students understand the story?</b></p> <p>Students seemed to understand the overarching story but did struggle with vocabulary again. Although their comprehension was better than level 2's</p>	<p><i>Ask them a few prepared comprehension questions (Refer to Appendix N for full list) after they are done reading. Note what questions they struggle with.</i></p>
<p><b>Did the students already know about the legend?</b></p> <p>3/11 knew the legend.</p> <p>This level tends to consist of extremely young students and extremely old students who joined late. One of the students was 17 and one of the other students who knew the story is Taita Antonio Quinde's neighbor.</p>	<p><i>Ask the students if they already know the legend. Where did they hear it from before?</i></p>
<p><b>Did the students enjoy the story/activity?</b></p> <p>When asked, more than 50% percent of the students told us they enjoyed the story.</p>	<p><i>Ask the students if they enjoyed the story and the activity.</i></p>

<p><b>Additional Notes</b></p> <p>The students struggled with a lot of words, and we were very quick to help them out. However, they struggled less than level 2 which was surprising.</p> <p>The words below are the ones which they asked most frequently:</p> <p>Brave, Grows, Bury, Months, Weapons, Moon, Worship, Warriors, Represent, Pottery, Pieces</p>	<p><i>Any notes that do not fit into a predetermined category. Make sure to record all observations.</i></p>
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**L.2 Level 2**

<p><b>Name of Observers:</b> Russell Kam</p>	<p><b>PRIMOK Class Level Being Observed:</b> 2</p>
<p><b>Date:</b> 4/15/23</p>	<p><b>Location:</b> PRIMOK School</p>
<p><b>Start Time:</b> 8:50 AM</p>	<p><b>End Time:</b> 9:30 AM</p>

<p><b>Focus of Observation:</b> Gauge classroom impact of the booklet and lesson plan created.</p>	
<p><b>Did the students have trouble with reading/pronouncing any words?</b></p> <p>The students consistently struggled with English pronunciation. It might have affected their comprehension but at the very least, they recognized the words they were reading.</p>	<p><i>Ask the students if they struggled with any words, phrases, or concepts.</i></p>

<p><b>How long did it take for the group of students to read the story?</b></p> <p>Less than 35 minutes</p>	<p><i>Try to record the time taken for each group.</i></p> <p><i>Note: this number could vary due to the variety of ability and ages of the students.</i></p>
<p><b>Did the students understand the story?</b></p> <p>The students seemed to understand the overarching story, however, when asked for details, they would often just point to bolded words before truly thinking about the question.</p> <p>This is the level that had the poorest understanding of the book. Although their lack of understanding tended to be focused on the vocabulary.</p>	<p><i>Ask them a few prepared comprehension questions (Refer to Appendix N for full list) after they are done reading. Note what questions they struggle with.</i></p>



<p><b>Did the students already know about the legend?</b></p> <p>7/16 knew the legend</p> <p>Maybe their familiarity with the legend was what gave the impression of a greater comprehension, while in reality, they were just reciting things they already knew.</p>	<p><i>Ask the students if they already know the legend. Where did they hear it from before?</i></p>
<p><b>Did the students enjoy the story/activity?</b></p> <p>Through focus groups, more than 60% percent of the students told us they enjoyed the story.</p>	<p><i>Ask the students if they enjoyed the story and the activity.</i></p>

<p><b>Additional Notes</b></p> <p>This class struggled with the booklet the most. In fact, this one needs to be scaled down even further.</p> <p>The words below are the ones which they asked most frequently:</p> <p>Warriors, Hill, Shell, Half-moon, Bury, Pottery, Around, Crops, Cycle, Principles, Though</p>	<p><i>Any notes that do not fit into a predetermined category. Make sure to record all observations.</i></p>
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**L.3 Level 3**

<p><b>Name of Observers:</b> Russell Kam</p>	<p><b>PRIMOK Class Level Being Observed:</b> 3</p>
<p><b>Date:</b> 4/15/23</p>	<p><b>Location:</b> PRIMOK School</p>
<p><b>Start Time:</b> 9:30 AM</p>	<p><b>End Time:</b> 9:45 AM</p>

<p><b>Focus of Observation:</b> Gauge classroom impact of the booklet and lesson plan created.</p>	
<p><b>Did the students have trouble with reading/pronouncing any words?</b></p> <p>Children could pronounce hard words when teachers said the word however, they would quickly forget how to pronounce these words. Double L's are once again an issue. Students were quietest so it was hardest to gauge pronunciation here.</p>	<p><i>Ask the students if they struggled with any words, phrases, or concepts.</i></p>

<p><b>How long did it take for the group of students to read the story?</b></p> <p>Less than 15 minutes</p>	<p><i>Try to record the time taken for each group.</i></p> <p><i>Note: this number could vary due to the variety of ability and ages of the students.</i></p>
<p><b>Did the students understand the story?</b></p> <p>The students understood the story quite well, except the concept of a living turtle which no level seemed to grasp.</p>	<p><i>Ask them a few prepared comprehension questions (Refer to Appendix N for full list) after they are done reading. Note what questions they struggle with.</i></p>

<p><b>Did the students already know about the legend?</b></p> <p>2/11 knew the legend</p> <p>Interestingly enough they had quite high rates of comprehension.</p>	<p><i>Ask the students if they already know the legend. Where did they hear it from before?</i></p>
<p><b>Did the students enjoy the story/activity?</b></p> <p>A few of the students told us they enjoyed the story</p>	<p><i>Ask the students if they enjoyed the story and the activity.</i></p>

<p><b>Additional Notes</b></p> <p>A few students in this class were very clever and with prompting could deduce any of the words. However, the majority of kids in this class seemed to be very shy and very afraid of failure. They preferred to just ask us.</p> <p>The words below are the ones which they asked most frequently:</p> <p>Brave, Warriors, Valued, Shaped, Hill, Crops, Each, Scales, Cared, Researchers, Half-moon, Pottery, Worshiped, Buried, Shell</p>	<p><i>Any notes that do not fit into a predetermined category. Make sure to record all observations.</i></p>
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**L.4 Level 4**

<b>Name of Observer:</b> Russell Kam	<b>PRIMOK Class Level Being Observed:</b> 4
<b>Date:</b> 4/15/23	<b>Location:</b> PRIMOK School
<b>Start Time:</b> 8:30 AM	<b>End Time:</b> 8:50 AM

<p><b>Focus of Observation:</b> Gauge classroom impact of the booklet and lesson plan created.</p>	
<p><b>Did the students have trouble with reading/pronouncing any words?</b></p> <p>Children could pronounce hard words when teachers said the word however, they would quickly forget how to pronounce these words.</p>	<p><i>Ask the students if they struggled with any words, phrases, or concepts.</i></p>

<p><b>How long did it take for the group of students to read the story?</b></p> <p>15 minutes</p>	<p><i>Try to record the time taken for each group.</i></p> <p><i>Note: this number could vary due to the variety of ability and ages of the students.</i></p>
<p><b>Did the students understand the story?</b></p> <p>The students understood the story quite well. This is the closest the students got to understanding the abstract concept of a living turtle. However, this was not due to their English proficiency but because of their familiarity with the story.</p>	<p><i>Ask them a few prepared comprehension questions (Refer to Appendix N for full list) after they are done reading. Note what questions they struggle with.</i></p>

<p><b>Did the students already know about the legend?</b></p> <p>5/13 knew</p> <p>This was the class with the most students who knew Taita Antonio Quinde. So, a few of the students knew the story very well and some did not know it at all.</p>	<p><i>Ask the students if they already know the legend. Where did they hear it from before?</i></p>
<p><b>Did the students enjoy the story/activity?</b></p> <p>This was the class with the most students that had deep familiarity with Don Antonio Quinde and the legend. As a result, they were also the most enthusiastic. Maybe 70% of the students raised their hands to tell us they enjoyed the story.</p>	<p><i>Ask the students if they enjoyed the story and the activity.</i></p>
<p><b>Additional Notes</b></p> <p>Many students could figure out most words with some brief prompting or they could see similarity in Latin roots. However, the words below were particularly hard:</p> <p>Brave, Warriors, Valued, Worshiped, Hill, Buried, Silver, Pottery, Weapons, Grow, Lagoon, Near, Bottom, Each, Middle, Ring, Outside, Principles, Their, Crops, Moon, Scales, Shell, Centuries, Past, Pieces, However, Cared, Ancient, Though, Shape, Found</p>	<p><i>Any notes that do not fit into a predetermined category. Make sure to record all observations.</i></p>

## **Appendix M Student Interview Transcripts**

*Note - Interviews were originally conducted bilingually in English and Spanish by Taina Quiñones with five students in PRIMOK's Level 2 class. Students are only identified by their first names for privacy reasons.*

### **M.1 Student Interview 1 - English**

**Taina:** "Do you guys like PRIMOK?"

**Natalia:** "Yeah"

**Taina:** "Are you only here on Saturdays, or are you also here during the week?"

**Natalia:** "Just Saturdays"

**Taina:** "How often do you use English outside of school?"

**Natalia:** \*misunderstood question\* "Eh, 3 months"

**Taina:** "Okay, 3 months."

**Natalia:** "I've only learned for 1 cycle [at PRIMOK]"

**Taina:** "Do you use English outside of school?"

**Natalia:** "No"

**Taina:** \*turns to other students\* "What about you, do you use English outside of school?"

**Lupita:** "Yeah"

**Domenica:** "Yes, but not a lot"

**Leidy:** "Yes, with my aunt"

**Natalia:** "English is different at school than here"

**Lupita:** "They are British. Our teachers speak British and their accents sound different from the teachers here."

**Taina:** "They're British and not American?"



**Natalia:** "It's very different. It's more difficult to understand them than the [teachers] here."

**Taina:** "So, is it more difficult or less than your regular school?"

**Natalia:** "From regular school, it is more difficult"

**Lupita, Doménica, Leidy y Luis:** "More difficult"

**Taina:** "Why, because they have a different accent?"

**Luis:** "Yes, ah ha"

**Lupita:** "It is also difficult to understand them because they speak very fast"

**Taina:** "Do they speak very fast there, at school?"

**Lupita:** "Yeah"

**Luis:** "Yeah"

**Taina:** "How old are you?"

**Natalia:** "17"

**Leidy:** "16"

**Luis:** "10"

**Leidy:** "10"

**Domenica:** "13"

**Taina:** "And you are in Level 2 [at PRIMOK], have you been studying here for 3 months?"

**Domenica, Luis:** "Yes"

**Natalia:** "Yes, the first cycle. Now we are in the second [cycle]"

**Taina:** "And why do you want to learn English?"

**Natalia:** "Because I like it"

**Taina:** "Do you like it, too?"

**Luis:** "Yes"

**Lupita:** "Yes, I also like to talk to foreigners [visitors that come to PRIMOK]"

**Taina:** "And do you want to travel to the United States someday?"

**Lupita:** "Yes, I already went to the United States"

**Natalia:** "I want to go to the United States"

**Taina:** "Have you [Leidy] visited the United States yet?"

**Leidy:** "Yes, 4 times."

**Taina:** "Four times? Where to?"

**Leidy:** "New York, I went to Queens, Minneapolis, and Colorado"

**Taina:** "Wow! I live near New York, I'm from Connecticut, it's a state near New York. And you [Lupita]? Do you say you want to visit the United States or have you already visited?"

**Lupita:** "I want to visit."

**Taina:** "Oh yeah? And where, do you know?"

**Lupita:** "I don't know, I just know that I want to visit. Maybe Florida"

**Taina:** "Yes, Florida is very beautiful, but there is a lot of rain. It is like the weather here."

**Luis:** "Oh no"

**Taina:** "It's okay, Luis. And you [Doménica], why do you want to learn English?"

**Domenica:** "Because it's interesting"

**Taina:** "And you [Lupita]?"

**Lupita:** "I want to visit my aunt who lives in the United States"

**Taina:** "And does she speak English?"

**Lupita:** "Yes, but she speaks very little Spanish compared to my family"

**Taina:** "And do you know what jobs you want to do when you grow up?"

**Natalia:** "I want to study"

**Lupita:** "Do you want to study at the 'U' [university]?"

**Natalia:** "Yes, in the university for dentistry"

**Leidy:** "Psychology"

**Luis:** "Mmmm I don't know"

**Taina:** "Okay, you are only 10 years old. You still have time"

**Lupita:** "I want to be a teacher"

**Domenica:** "Architect"

**Taina:** "Wow, very good."

**Natalia:** "There is a month left in school before going to the U"

**Taina:** "And where do you want to study?"

**Natalia:** "In Azogues"

**Taina:** "And do you have to take a test before going?"

**Natalia:** "Yes, to apply to Cuenca [University of Cuenca] or other public universities"

**Taina:** "Oh, very good. And do you like PRIMOK?"

**Natalia, Leidy, Lupita, Domenica:** "Yes"

**Luis:** "More or less. It's more school and homework that I have to do."

**Taina:** "I understand. And do you speak English outside of your classes?"

**Natalia:** "No, because it is hard"

**Lupita:** "Sometimes with my aunt"

**Domenica:** "With my cousin"

**Taina:** "And do you know some stories or legends of Cañar?"

**Natalia:** "Mmm si"

**Lupita:** "Si"

**Natalia:** "Let me think, what would they be?"

**Lupita and Luis:** "The macaws, *Culebrillas*, *Narrío*, the castle of Ingapirca, *Quitu*"

**Luis:** "I think there are more, but I don't remember"

**Taina:** "And did you know about *Narrío*?"

**Natalia:** "Mmm more or less"

**Taina:** "That people were buried there, etc."

**Natalia and Lupita:** "Aha, yes. But the turtle part, no."

**Taina:** "\*turning to author page of Antonio Quinde\* Sr. Antonio Quinde, he told us that it was a sacred mountain"

**Lupita:** "And that's why they made the turtle shape"

**Taina:** "Mhmm very good. And where did you learn these stories from?"

**Natalia:** "At school"

**Domenica:** "Me, from my grandmother"

**Taina:** "And does she speak other languages?"

**Domenica:** "Kichwa"

**Lupita:** "Aha, Kichwa"

**Taina:** "And at school [Natalia], which school did you learn this from?"

**Natalia:** "At primary [elementary] school"

**Taina:** "Ah okay."

**Taina:** “Sr. Antonio is a very interesting person. He told us about a lot about Cañari history. And what we [WPI students] are doing here is a project writing these myths for you, like the origin story and all those other ones you listed...he told us a story about a girl who was 15 years old and there was a wedding for her.”

**Natalia:** “Like a quinceañera?”

**Taina:** “Yes, she was 15 years old, but it was not a party. Her parents arranged only a wedding for her, but she was only 15 years old.”

**Natalia:** “Ah yes, the fifteen years”

**Lupita:** “Ahh I know it. The Cañaris had married between brothers [relatives]”

**Natalia:** “They sold their children for territory”

**Luis:** “Aha, territory or for money”

**Natalia:** “How sad”

**Taina:** “And what about the macaws story? It was about two brothers who survived a flood, yes?”

**Natalia:** “Yes, and they fell in love with the two macaws”

**Taina:** “Very good. What else is there?”

**Lupita:** “Ehh, the *Culebrillas* story?”

**Taina:** “I don’t know that one. What is it about?”

**Lupita:** “It is a myth that they built a snake lagoon”

**Domenica:** “Also below the lagoon is a snake with gold. Once a man had entered to try to find the gold, but the snake ate him.”

**Taina:** “So, under the lagoon, is there gold?”

**Natalia, Lupita, Leidy:** “No, there is a snake that has gold”

**Taina:** "Oh, okay. A real snake or a mythical one?"

**Natalia:** "No one knows"

**Taina:** "There was another story about the mountains..."

**Lupita:** "Ah, yes, they fell in love"

**Taina:** "Yes, what was that one called?"

**Luis:** "I think that is *Cotopaxi* and *Tungurahua*"

**Natalia:** "No, I think it was others"

**Taina:** "Oh, okay. And what does the *Kari* and *Warmi Atar* mean? It was a story that we read ourselves"

**Domenica:** "I think those words are Kichwa. '*Warmi*' is female, so '*Kari*' would be male"

**Natalia:** "Yes, it would mean man"

**Taina:** "Well, then '*Atar*' would be a mountain?"

**Domenica:** "Yes, it means mountain"

**Taina:** "Oh, okay, very good. And the *Tayta Buerán*?"

**Dominica, Luis, Lupita:** "Oh yes, yes, yes, I remember"

**Natalia:** "Yes, that was what I was trying to remember"

**Taina:** "And the other one, was it *Mama Zhinzhona*?"

**Natalia and Lupita:** "Yes, and they fell in love"

**Taina:** "Oh yes, very good"

**Natalia:** "I also think there was another about a lady who was tired, and then she stopped to rest, and when she woke up, she was pregnant by a snake"

**Taina:** "Oh no! And what did she do?"

**Natalia and Lupita:** "She had the child"

**Taina:** “Oh, okay. And was it a half-human and half-snake?”

**Natalia:** “Yes, there is also another version of the story where she also gets pregnant with a rainbow”

**Luis:** “Oh yeah! I remember that!”

**Natalia:** “There was also a troll that was at the end of the rainbow with gold. And if you found it, you could keep the gold, but the gold has never been found.”

**Taina:** “Oh, what a shame”

**Taina:** “And do you know the story of May 3<sup>rd</sup>?”

**Lupita:** “I think, but I don’t remember”

**Taina:** “That there is a mountain where every year the Cañaris bathe in a lake or lagoon”

**Lupita and Dominica:** “Ahh yes, yes, yes, they think that this bath will grow their hair”

**Taina:** “Yes, very good”

**Natalia:** “Oh wow, I didn't know that. So now I know that I should bathe there on May 3<sup>rd</sup> so that my hair grows”

## **M.2 Student Interview – Spanish**

**Taina:** “¿A ustedes les gusta PRIMOK?”

**Natalia:** “Sí”

**Taina:** “¿Solo están aquí los sábados, o también están aquí entre la semana?”

**Natalia:** “Sólo los sábados”

**Taina:** “¿Con qué frecuencia usas el inglés fuera de la escuela?”

**Natalia:** \*pregunta mal entendida\* “Eh, 3 meses”

**Taina:** “Vale, 3 meses.”

**Natalia:** “Solo he aprendido durante 1 ciclo [en PRIMOK]”

**Taina:** “¿Usas el inglés fuera de la escuela?”

**Natalia:** "No"

**Taina:** \*se vuelve hacia otros estudiantes\* “¿Y tú, usas el inglés fuera de la escuela?”

**Lupita:** “Sí”

**Doménica:** “Sí, pero no mucho”

**Leidy:** “Sí, con mi tía”

**Natalia:** “Es diferente el inglés en la escuela que aquí”

**Lupita:** “Es Britanico. Nuestras profes hablan Britanico y sus acentos suenan diferente de los profes aquí”

**Taina:** “¿Britanico y no Americano?”

**Natalia:** “Es muy diferente. Es más, difícil entenderles a ellos que a los de aquí”

**Taina:** “Entonces ¿es más difícil o menos desde el colegio?”

**Natalia:** “Desde el colegio es más difícil”

**Lupita, Doménica, Leidy y Luis:** “Más difícil”

**Taina:** “¿Porque tienen acento diferente?”

**Luis:** “Sí, aha”

**Lupita:** “Es difícil entenderlos porque ellos hablan muy rápido”

**Taina:** “¿Ellos hablan muy rápido allí, en la escuela?”

**Lupita y Luis:** “Sí”

**Taina:** “Cuántos años tienen ustedes?”

**Natalia:** “17”

**Leidy:** "16"



**Luis:** “10”

**Leidy:** “10”

**Doménica:** “13”

**Taina:** “Y ustedes están en el Nivel 2 [en PRIMOK], y ¿ya han estado 3 meses estudiando aquí?”

**Doménica, Luis:** “Si”

**Natalia:** “Si, el primer ciclo. Ahora estamos en el segundo [ciclo]”

**Taina:** “¿Y porque quieren aprender inglés?”

**Natalia:** “Por qué me gusta”

**Taina:** “¿Te gustas?”

**Luis:** “Si”

**Lupita:** “Si, me gusta también para hablar con los extranjeros”

**Taina:** “Y ¿quieren viajar a los Estados Unidos?”

**Lupita:** “Si, ya me fui a los Estados Unidos”

**Natalia:** “Quiero ir a los Estados Unidos”

**Taina:** “¿Ya han visitado los Estados Unidos?”

**Leidy:** “Si, 4 veces.”

**Taina:** “¿Cuatro veces? ¿Adonde?”

**Leidy:** “Nueva York, me fui a Queens, Minneapolis, y Colorado”

**Taina:** “¡Wow! Yo vivo cerca de Nueva York, soy de Connecticut, es un estado cerca de Nueva York. ¿Y usted [Lupita]? Usted dice que quiere visitar a los Estados Unidos o ya ha visitado?”

**Lupita:** “Quiero visitar.”

**Taina:** “¿Oh, sí? Y donde, ¿sabes?”

**Lupita:** “No sé, solo sé que quiero visitar. Quizás Florida”

**Taina:** “Si, la Florida es muy bella, pero hay mucha lluvia, es como aquí.”

**Luis:** "Oh, no"

**Taina:** “Esta bien, Luis. ¿Y usted [Doménica], porque quiere aprender inglés?”

**Doménica:** “Por qué es interesante”

**Taina:** “¿Y tú [Lupita]?”

**Lupita:** “Es que quiero visitar a mi tía que vive allá en los Estados Unidos”

**Taina:** “¿Y ella habla inglés?”

**Lupita:** “Si, pero ella habla muy poco español que nosotros”

**Taina:** “¿Y saben ustedes cuales trabajos quieren hacer?”

**Natalia:** “Quiero estudiar”

**Lupita:** “¿Quieres estudiar en la ‘U’ [universidad]?”

**Natalia:** “Si, en la universidad para odontología”

**Leidy:** "Psicología"

**Luis:** “Mmmm, no sé”

**Taina:** “Esta bien es que usted solo tiene 10 años. Todavía tiene tiempo”

**Lupita:** “Quiero ser maestra”

**Doménica:** “Arquitectura”

**Taina:** “Wow muy bien.”

**Natalia:** “Falta un mes en la escuela antes que ir a la U”

**Taina:** “¿Y dónde quieres estudiar?”

**Natalia:** “En Azogues”

**Taina:** “¿Y tienes que hacer un examen antes de ir?”

**Natalia:** “Si, para postular a Cuenca [Universidad de Cuenca] u otras universidades públicas”

**Taina:** “Ay muy bien. ¿Y les gustan PRIMOK, honestamente?”

**Natalia, Leidy, Lupita, Doménica:** "Si"

**Luis:** “Más o menos. Es más escuela y tarea que tengo que hacer”

**Taina:** “Esta bien. Y ¿hablan inglés fuera de sus clases?”

**Natalia:** “No porque nos dé pena”

**Lupita:** “Mas o menos con mi tía”

**Doménica:** “Con mi prima”

**Taina:** “Y ¿ustedes saben algunos cuentos o leyendas de Cañar?”

**Natalia:** “Mmm si”

**Lupita:** "Si"

**Natalia:** “¿Que nomás sería?”

**Lupita y Luis:** “Las guacamayas, *Culebrillas*, *Narrío*, el castillo de Ingapirca, *Quitú*”

**Luis:** “Creo que hay más pero no recuerdo”

**Taina:** “¿Y ustedes sabían sobre el *Narrío*?”

**Natalia:** “Mmm más o menos”

**Taina:** “Que enterraban los personas, etc.”

**Natalia y Lupita:** “Aha, eso sí. Pero la parte de la tortuga, no”

**Taina:** “El Señor Antonio Quinde, él nos dijo que era una montaña sagrada”

**Lupita:** “Y por eso hicieron la forma de tortuga”

**Taina:** “Mhmm muy bien. Y ¿dónde aprendieron estas cuentas?”

**Natalia:** “En la escuela”

**Doménica:** “Yo de mi abuelita”

**Taina:** “¿Y ella habla otros idiomas?”

**Doménica:** “La Kichwa”

**Lupita:** “Ajá, la Kichwa”

**Taina:** “Y en la escuela [Natalia], ¿qué escuela aprendí esto?”

**Natalia:** “En la escuela primaria”

**Taina:** “Ah bien.”

**Taina:** “El Sr. Antonio es un hombre muy chévere. Nos dijo sobre mucha historia Cañari. Y lo que nosotros [estudiantes de WPI] estamos haciendo es un proyecto escribiendo estos mitos para ustedes, como las guacamayas y todos esos...él nos dijo una historia sobre una chica que había 15 años y había una boda para ella”

**Natalia:** “¿Como una quinceañera?”

**Taina:** “Si, era 15 años, pero no era una fiesta, sólo había una boda para ella. Que sus padres arreglaron una boda para ella, pero ella solo era 15 años de edad.”

**Natalia:** “Ah si, los quince años”

**Lupita:** “Ahh yo sé. Los Cañaris habían casados entre hermanos [relatives]”

**Natalia:** “Les vendían a los hijos por peserlos”

**Luis:** “Ajá, para dinero, o por gerencia”

**Natalia:** “Que triste”

**Taina:** “Y ¿qué tal las guacamayas? ¿Era sobre dos hermanos que sobrevivieron un diluvio, ¿sí?”

**Natalia:** “Si, y se enamoraron con los dos guacamayas”

**Taina:** “Muy bien. ¿Qué más hay?”

**Lupita:** “Ehh, ¿el *Culebrillas*?”

**Taina:** “No sé eso. ¿Qué es?”

**Lupita:** “Era un mito que metieron una serpiente”

**Doménica:** “Que abajo de esa laguna hay una serpiente que tiene oro y un señor había entrado, pero la serpiente se lo comió”

**Taina:** “Entonces debajo de la laguna, ¿hay oro?”

**Natalia, Lupita, Leidy:** “No, hay una serpiente que tiene oro”

**Taina:** “Ah, okay. ¿Una serpiente real o imaginaria?”

**Natalia:** “No sé”

**Taina:** “También había una historia de las montañas...”

**Lupita:** “Ah, sí, que se enamoraron”

**Taina:** “Si, ¿cuál fue eso?”

**Luis:** “Creo que eso es el *Cotopaxi* y el *Tungurahua*”

**Natalia:** “No, creo que eran otros”

**Taina:** “Oh okay. ¿Y qué significa el *Kari* y *Warmi Atar*? Era una historia que nos leemos”

**Doménica:** “Creo que esas palabras son Kichwas. ‘*Warmi*’ es mujer, entonces ‘*Kari*’ sería hombre”

**Natalia:** “Si, sería hombre”

**Taina:** “Pues, entonces ‘*Atar*’ sería montaña”

**Doménica:** “Si, es montaña”

**Taina:** “Ay okay muy bien. ¿Y el *Tayta Buerán*?”

**Doménica, Luis, Lupita:** “Ah sí, sí, sí, me acuerdo”

**Natalia:** “Si, eso era lo que estaba tratando de recordar”

**Taina:** “Y la otra, ¿era *Mama Zhinzhona*?”

**Natalia y Lupita:** “Si, y ellos se enamoraron”

**Taina:** “Ah si, muy bien”

**Natalia:** “También creo que había otra sobre una señora que había cansada y entonces ella paró para descansar, y cuando despertó había embarazada por una culebra”

**Taina:** “¡Ay no! ¿Y qué hizo ella?”

**Natalia y Lupita:** “Tuvo el hijo”

**Taina:** “Ah okay. ¿Y era mitad humano y mitad culebra?”

**Natalia:** “A veces también se embarazará con un arcoíris”

**Luis:** “¡Ah si! Recuerdo”

**Natalia:** “También era un duendo que era al fin del arcoíris con oro. Y se le encuentras, puede quedarte con el oro, pero el oro nunca se ha encontrado”

**Taina:** “Ay que pena”

**Taina:** “¿Y conocen la historia del 3 de mayo?”

**Lupita:** “Creo, pero no me recuerdo”

**Taina:** “Que hay una montaña que cada año los indígenas, los Cañaris, se bañan en un lago o laguna”

**Lupita y Doménica:** “Ahh si, si, si, que ellos creen que ese baño va a crecer su pelo”

**Taina:** “Si, muy bien”

**Natalia:** “Oh wow no sabía eso. Entonces tengo que irme el 3 de mayo para que crece mi pelo”

## **Appendix N Legend Booklet Links**

### **N.1 Cerro Narrío**

#### ***N.1.1 Level 1***

Level 1 Cerro Narrío Book.pdf

#### ***N.1.2 Level 2***

Level 2 Cerro Narrío Book.pdf

#### ***N.1.3 Level 3***

Level 3 Cerro Narrío Book.pdf

#### ***N.1.4 Level 4***

Level 4 Cerro Narrío Book.pdf

### **N.2 Laguna Culebrillas**

#### ***N.2.1 Level 1***

Level 1 Laguna Culebrillas Book.pdf

#### ***N.2.2 Level 2***

Level 2 Laguna Culebrillas Book.pdf

#### ***N.2.3 Level 3***

Level 3 Laguna Culebrillas Book.pdf

#### ***N.2.4 Level 4***

Level 4 Laguna Culebrillas Book.pdf

### **N.3 The Cañari Origin Story**

#### ***N.3.1 Level 1***

Level 1 Origin Story Book.pdf

***N.3.2 Level 2***

Level 2 Origin Story Book.pdf

***N.3.3 Level 3***

Level 3 Origin Story Book.pdf

***N.3.4 Level 4***

Level 4 Origin Story Book.pdf



## Appendix O Lesson Plan

Required Time:	25 - 30 minutes
Required Materials:	Legend booklets, pencil, paper
Required Set-up	Students work in small groups

### Process

1. Move students into small groups of 4-6 students.
2. Hand out legend booklets for students. Students can share booklets if needed.
3. In the small groups, have students each read a page aloud. During the reading, the teacher and teacher's aide should walk around to assist the groups.
4. After reading the book, bring the groups back together.
5. Read the comprehension questions out loud and have students answer in English.
6. Read the discussion questions out loud and have a couple of students share their responses with the rest of the class.

### Alternative Process: Student Evaluation

1. Repeat steps 1 through 4.
2. Read the comprehension questions out loud to students and have students work individually to write the answers on a piece of paper. The teacher can grade these during breaks and return them to the students.
3. After answering all the questions, have the teacher collect the responses.
4. Repeat step 6 above.

## **Appendix P Booklet Template**

Legend Book Template.pdf