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**Balancing Preservation and Opportunity: Waorani Perspectives
on English Language Education Amidst Cultural and Linguistic
Changes**

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Language Education Amidst Cultural and Linguistic Changes**

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DEDICATORIA

A mi familia, por su apoyo incondicional, especialmente a mis padres, hermanas y hermanos, quienes han sido mi mayor fuente de fuerza y perseverancia.

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RESUMEN

Este estudio examina la opinión de la comunidad Waorani de Guiyero de la Amazonia ecuatoriana sobre la enseñanza del inglés, especialmente cuando se enfrentan al reto de mantener viva su lengua nativa, el Wao Terero, en medio del creciente uso del español y el inglés. A través de entrevistas con padres y miembros de la comunidad Waorani, esta investigación explora cómo ven el inglés tanto como una amenaza potencial para su lengua como una herramienta para el crecimiento económico, especialmente en el turismo. Los resultados muestran que, aunque los Waorani valoran el inglés por su potencial para abrir oportunidades laborales, creen firmemente que el Wao Terero debe seguir siendo un elemento central de su cultura e identidad. Abogan por un enfoque que empiece por el Wao Terero, seguido de otras lenguas. El estudio también pone de relieve algunos problemas, como la escasez de recursos bilingües y la falta de comprensión cultural en las escuelas, lo que refuerza la necesidad de una educación que respete su cultura y su lengua. Esta investigación ofrece ideas sobre el equilibrio entre la preservación de la lengua y los beneficios del aprendizaje del inglés, sugiriendo formas de apoyar los objetivos de los Waorani de fortalecer su cultura y crecimiento sostenible.

Palabras clave: Preservación de la lengua indígena, Cambio de idioma, Educación en inglés, Comunidad Waorani, Educación bilingüe, Multilingüismo en comunidades indígenas, Amazonía ecuatoriana, Perspectivas indígenas sobre el idioma.

ABSTRACT

This study looks at how the Waorani community of Guiyero in the Ecuadorian Amazon views English language education, especially as they face challenges in keeping their native language, Wao Terero, alive amid the growing use of Spanish and English. Through interviews with Waorani parents and community members, this research explores how they see English as both a potential threat to their language and a tool for economic growth, particularly in tourism. Findings show that while the Waorani value English for its potential to open job opportunities, they strongly feel that Wao Terero should remain central to their culture and identity. They advocate for an approach that begins with Wao Terero, followed by other languages. The study also highlights challenges, such as limited bilingual resources and a lack of cultural understanding in schools, reinforcing the need for education that respects their culture and language. This research offers insights into the balance of language preservation and the benefits of learning English, suggesting ways to support the Waorani goals of cultural strength and sustainable growth.

Key words: Indigenous Language Preservation, Language Shift, English Language Education, Waorani Community, Bilingual Education, Multilingualism in Indigenous Communities, Ecuadorian Amazon, Indigenous Perspectives on Language.

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INTRODUCTION

Language is fundamental to cultural identity, carrying unique worldviews, traditions, and communal knowledge across generations. This is especially true for indigenous communities, where language ties people to ancestral lands, spirituality, and cultural memory. However, many indigenous languages face severe threats, with sociopolitical, economic, and cultural pressures pushing them towards extinction. The Waorani of the Ecuadorian Amazon, a small yet resilient community, confront these challenges as they strive to preserve Wao Terero, their native language. Increasingly, Wao Terero is overshadowed by Spanish, Ecuador's official language, and the global spread of English. This study examines how Waorani community members perceive English language education amid language loss, exploring their desire to protect Wao Terero alongside the potential benefits of English.

The expansion of dominant languages, particularly English, raises questions about the future of linguistic diversity. English is often described as a "killer language," potentially marginalizing or replacing indigenous languages (Crystal, 2000). However, English can also serve as a tool for empowerment, offering access to economic opportunities, knowledge, and social mobility (Pennycook, 2017). The Waorani, alongside several other indigenous nations, thus view English with complexity: while it provides ways to engage with the wider world, it also threatens their native language and cultural heritage. Understanding the role of English in Waorani education is essential for developing strategies that balance these benefits and risks. This research aims to address this duality by analyzing the Waorani community's perspectives on English education within a context of language loss.

The Waorani, or Wao in singular, inhabit forests in the Ecuadorian Amazon, in the Orellana, Napo, and Pastaza provinces. The community has traditionally maintained a semi-nomadic lifestyle, closely tied to the forest through hunting, fishing, and small-scale agriculture (Rival, 2002). Their language, Wao Terero, is central to their identity, embodying ecological knowledge, cultural history, and values. However, globalization, national integration, and resource extraction—particularly oil exploration—have significantly disrupted Waorani life (Kimerling, 2006). These pressures have increased Waorani exposure to Spanish and, more recently, to English, creating tensions between preserving Wao Terero and adjusting to a multilingual environment. Although Ecuador's language policies recognize indigenous languages as co-official in their regions, practical support for Bilingual Education is limited (King & Haboud, 2014). Insufficient resources and limited educator training often result in Waorani students learning in predominantly Spanish settings, with minimal reinforcement of their mother tongue. This gap raises concerns about Wao Terero's persistence, emphasizing the need for educational policies that genuinely support bilingual and multilingual frameworks.

This study posits and seeks to answer the question: Given ongoing concerns of language loss among indigenous communities, what purpose do Waorani people ascribe to English language education? This research addresses an important unresolved question in understanding how indigenous communities view English language education within the broader challenge of language preservation. While substantial literature exists on English as a global language, few studies address indigenous perspectives, especially those of Amazonian communities. By examining Waorani views, this study aims to provide insights that could

inform more culturally sensitive and effective educational policies for indigenous groups facing similar linguistic challenges.

The study has both immediate and long-term goals. In the short term, it seeks to provide a detailed account of the Waorani perceptions of English education, especially concerning language and cultural preservation. Over time, this research aims to contribute to a broader understanding of how English fits into the educational needs of Waorani students. Capturing the perspectives of Waorani parents and community members enables a comprehensive view of how language learning preferences align with Waorani cultural values. Ultimately, these findings could support educational policies that address indigenous communities' multilingual needs without compromising their linguistic heritage.

To meet these objectives, this research adopts a qualitative approach, employing semi-structured interviews with Waorani individuals from the community of Guiyero. Six participants, men and women with children in the local school, were interviewed to gather balanced perspectives. Semi-structured interviews were chosen for their flexibility, allowing participants to share their thoughts on English education and Wao Terero preservation openly (Kallio et al., 2016). Each interview lasted between 30 and 40 minutes, covering topics related to language learning, cultural identity, and education. The study design prioritizes respect for Waorani culture, with ethical considerations including informed consent and language support, ensuring a transparent, community-centered research process.

This study is organized as follows: The literature review examines research on language endangerment, the dual role of English in indigenous contexts, and bilingual

education models for language preservation are explored, providing a theoretical foundation for understanding language dynamics in indigenous communities. The research design and methodology section outlines data collection and analysis methods, detailing the interview process, ethical considerations, and coding techniques used to identify themes within the qualitative data. The results and analysis section presents key findings from the interviews, organized into themes reflecting participants' views on language prioritization, educational challenges, and the role of English in their lives. Finally, the conclusion and recommendations summarize the insights and offer recommendations for educational policy and further research, emphasizing the need for bilingual and culturally relevant education that respects Waorani identity.

Through this structure and methodological approach, this study addresses a critical issue for the Waorani community: balancing the preservation of Wao Terero with the opportunities linked to English. Insights gained from this research are expected to assist in developing educational practices that respect Waorani identity, support language preservation, and promote socioeconomic empowerment. By examining how the Waorani perceive English education amid language loss, this study contributes valuable insights for creating educational systems that honor and sustain indigenous languages in a globalized world. The findings highlight the resilience and adaptability of the Waorani Nation, offering a model for other indigenous communities navigating similar linguistic and cultural challenges.

LITERATURE REVIEW

Language Loss and Endangered Languages

Language endangerment occurs when a language faces the threat of extinction, a state in which it may no longer be spoken in the foreseeable future (Jha, 2018, p. 1). Indicators of endangerment include generational shifts, where children are raised speaking a different language than their parents, diminishing the natural transmission of the native language (Hornsby & McLeod, 2022). Additionally, UNESCO (2003, p. 2) identifies critical signs of endangerment as a decline in language use across various social contexts and the interruption of passing the language to new generations, leaving the language without new speakers among adults or children. Together, these perspectives reinforce that language endangerment is a progressive process linked to reduced use and intergenerational transmission, ultimately leading to language extinction if left unaddressed. In 1996, it was estimated that 6,703 distinct languages were spoken globally. However, only around 600 of these languages were considered safe from extinction, with the remaining being at risk (Crystal, 2000, p. 5). A striking imbalance exists in language use worldwide: approximately 97% of the global population speaks only about 4% of the world's languages, while the vast majority of languages—around 96%—are spoken by a mere 3% of the population (UNESCO, 2003, p. 2). Projections suggest that by the end of the 21st century, around 90% of languages in many regions may be replaced by dominant languages.

Language shift and attrition occur when communities increasingly abandon their native language in favor of a dominant language, driven by social, economic, and political

factors. Economic pressures are a significant cause, as languages associated with employment opportunities or social mobility often replace local languages (Nettle & Romaine, 2007; Comajoan-Colomé & Coronel-Molina, 2020). Globalization intensifies this trend, spreading languages like English and Spanish, which become symbols of modernity and opportunity, while indigenous languages are marginalized (Crystal, 2000; Fishman, 2001). Additionally, government policies can exacerbate language shift by promoting dominant languages in education, media, and official domains, often neglecting or even stigmatizing minority languages (Jha, 2018). The consequences of language shift are profound, affecting not only linguistic diversity but also cultural identity (Woodbury, 1993, p. 16). As languages disappear, communities lose unique knowledge systems, including ecological, medicinal, and historical information encoded in their vocabulary and expressions (Harrison, 2007, p. 7). Language attrition also weakens cultural continuity, as younger generations disconnect from ancestral traditions and values embedded in their native language (Crystal, 2000, p. 122-124). Furthermore, the loss of linguistic diversity limits our understanding of human cognition, as each language offers unique insights into perception and categorization (Crystal, 2000; Evans, 2010). Addressing language shift and attrition requires supportive policies, education in native languages, and community-driven revitalization efforts to maintain the cultural and intellectual richness that endangered languages contribute to global heritage (Nettle & Romaine, 2007).

The loss of indigenous languages has profound cultural and cognitive impacts, stripping communities of unique worldviews, knowledge systems, and mental frameworks (Harrison, 2007). Culturally, indigenous languages encode traditions, spiritual beliefs, and ecological knowledge accumulated over centuries, often in forms that cannot be directly

translated. When these languages vanish, cultural heritage deteriorates alongside them. Harrison (2007, p. 15) points out that indigenous languages are often rich in specific knowledge about local ecosystems, medicinal plants, and environmental stewardship—knowledge that is irretrievably lost if not preserved and passed down. Cognitively, language shapes how we perceive and interact with the world; indigenous languages often contain structures that reflect distinctive ways of categorizing colors, spatial relationships, or time (Evans & Levinson, 2009; Fawcett, 2012). UNESCO (2003, p. 8) has identified various levels of language endangerment, ranging from “unsafe,” where children still learn the language but in restricted contexts, to “critically endangered,” where the language is used only by a few elder speakers. When languages reach these higher levels of endangerment, the loss becomes nearly irreversible, as communities lose the ability to pass on their unique cognitive and cultural perspectives to new generations. Crystal (2000) further emphasizes that indigenous languages provide alternative ways of thinking and organizing knowledge, enriching our understanding of human intelligence and cultural variation. Therefore, losing these languages not only affects the identity and connection of indigenous communities but also reduces the global community’s intellectual and cultural diversity, depriving humanity of resources that foster resilience, adaptation, and a fuller appreciation of human potential.

Efforts to revitalize endangered languages focus on initiatives like language documentation, educational programs, and community-driven revitalization projects. Language documentation, which includes recording native speakers, documenting grammar, developing dictionaries, as well as documenting sociocultural contexts using ethnographic tools, serves as a foundational tool for preserving linguistic knowledge (Gippert et al., 2006; Floyd, 2018). Community-based education programs, often led by indigenous groups, aim to

reintroduce native languages to younger generations. For example, in Latin America, the Maya community in Mexico has implemented bilingual education programs that combine formal schooling with traditional language practices, helping preserve Maya culture and language (England, 2002). Crystal (2002, p. 31) notes that such grassroots efforts are crucial because they empower communities to reclaim their linguistic heritage, fostering a sense of identity and pride. These initiatives not only support linguistic diversity but also encourage broader cultural resilience, as communities reconnect with ancestral traditions and knowledge systems.

The Role of English as a Global Language and Its Impact on Indigenous Languages

The global spread of English has led to its characterization as both a “killer language” and a tool for empowerment, depending on the context. As a “killer language,” English is seen as a dominant force that often leads to the decline of local languages, which are replaced as English becomes the preferred medium in education, government, and commerce (Crystal, 2000; Cummins, 2000). This phenomenon contributes to language endangerment, as communities shift toward English for economic and social opportunities, resulting in reduced transmission of native languages to younger generations. Scholars argue that the loss of linguistic diversity, accelerated by the spread of English, threatens cultural identities and knowledge systems unique to indigenous languages (Estrada & Schechter, 2018; Harrison, 2007).

Conversely, English can serve as a powerful resource, especially in post-colonial contexts or marginalized communities where it provides access to global information,

education, and employment opportunities. For instance, proficiency in English enables speakers to participate in international discourse, engage with scientific and technological developments, and advocate for their rights on a global stage (Pennycook, 2017). In this sense, English functions as a “bridge language”, offering speakers a means to gain visibility and influence beyond their local contexts. Thus, the impact of English is complex: while it poses a threat to linguistic diversity, it can also empower individuals by opening doors to global economic and communication exchange. Balancing these opposing perspectives requires language policies that support multilingualism, allowing communities to benefit from English without sacrificing their native languages.

English language education has a dual effect on indigenous language preservation, contributing to both language loss and, occasionally, revitalization. On one hand, introducing English in indigenous communities can accelerate language shift, as younger generations prioritize English for its perceived economic and social advantages. This shift often leads to reduced intergenerational transmission of indigenous languages, causing them to decline in everyday use and, eventually, become endangered (Crystal, 2000). In regions where English is linked to modernity and access to global resources, indigenous languages are often seen as less practical, further reinforcing this transition (Haboud, 2009; Harrison, 2007).

However, English education can also serve as a tool for preserving indigenous languages, especially when implemented through bilingual education models. When indigenous languages are included in the curriculum alongside English, students can gain proficiency in both, fostering bilingualism rather than replacement. For example, in some Latin American communities, bilingual programs have helped students maintain their native

language while learning English, thus supporting both linguistic preservation and global integration (Pennycook, 2017). By promoting multilingual education, schools can encourage indigenous language use at home and in formal settings, helping sustain cultural identity while also providing access to the socioeconomic benefits of English. Ultimately, the impact of English education on indigenous languages depends on whether policies prioritize bilingualism and cultural preservation or exclusively emphasize English proficiency.

In many indigenous communities, English is perceived as a language of power and opportunity, often associated with socioeconomic mobility, access to global knowledge, and increased visibility in wider society. This perception is particularly evident in regions of Latin America, where English skills are increasingly valued as tools for advancement. For instance, a study by Estrada & Schecter (2018) in a northwestern Mexican indigenous primary school highlights how local communities view English as a pathway to improved educational and employment prospects, which are seen as essential for integrating into mainstream society. However, while English is valued, there is also a risk of it overshadowing indigenous languages, leading to reduced usage among younger generations who prioritize English for its perceived utility in achieving social and economic goals (Crystal, 2000; Pennycook, 2017).

The association of English with power is also linked to its role in bridging indigenous communities with external networks, allowing for participation in national and international dialogues. Pennycook (2017) emphasizes that English can empower marginalized groups by facilitating access to resources and representation. Nevertheless, this dual role presents challenges: while English can open doors to opportunities, it may also contribute to the erosion of indigenous languages and cultures if policies do not support bilingual education

and language preservation. Balancing the benefits of English with efforts to sustain native languages remains a central issue in multilingual education for indigenous communities.

Bilingualism and Multilingualism in Indigenous Communities

Bilingual and Multilingual Education, especially in indigenous contexts, involves teaching students in both their native language and a dominant or global language, such as Spanish or English (Banks, 2008; McCarty, 2003). This approach aims not only to provide proficiency in both languages but also to support cultural continuity and prevent language erosion. In the context of language preservation, bilingual education serves as a bridge between generations, promoting intergenerational language transmission and helping students retain their cultural identity while gaining access to wider socio-economic opportunities (Harrison, 2007; Skutnabb-Kangas, 2009). The objective is to create a balanced curriculum that values both languages, encouraging indigenous children to take pride in their heritage language while recognizing the practical benefits of a global language. According to Hornberger (1997), effective bilingual programs focus on creating spaces where indigenous languages are not only used in classrooms but are integrated into various school activities, ceremonies, and local community interactions. This integrated model allows students to learn the cultural nuances embedded in their native language, which are often untranslatable and essential to understanding their community's worldview. Bilingual education, therefore, plays a vital role in supporting indigenous language preservation while preparing students to participate in a globalized world.

Several successful bilingual education programs in Latin America exemplify how indigenous communities can balance language preservation with learning a global language. One notable example is the bilingual intercultural education program (*Educación Intercultural Bilingüe*, or EIB) in Bolivia, which integrates Spanish and various indigenous languages, including Quechua, Aymara, and Guaraní. This program emerged as part of Bolivia's 2009 constitutional reform, which officially recognized 36 indigenous languages and mandated bilingual education for indigenous communities, aiming to foster inclusivity and preserve linguistic diversity (Hornberger & Coronel-Molina, 2004; López, 2017). Through the EIB, indigenous languages are taught alongside Spanish, with the goal of promoting cultural pride and equal access to resources. Research shows that students who participate in the program have improved self-esteem and cultural awareness, as well as greater academic achievement, suggesting that bilingual education can support both cognitive and social development (López, 2017). Another example is Mexico's bilingual education initiatives, particularly within the Maya community. Programs in the Yucatán region aim to teach students Maya in early grades and gradually introduce Spanish, allowing children to establish a strong foundation in their native language before adopting Spanish for broader communication. Estrada & Schecter (2018) found that this model not only supports linguistic preservation but also fosters positive cultural identity and self-worth, as children become more comfortable in their heritage language before engaging in the dominant language. Both programs demonstrate that bilingual education, when carefully designed and culturally sensitive, can achieve a meaningful balance between heritage language maintenance and global language acquisition.

Despite their benefits, bilingual education programs in indigenous communities face significant challenges. One major hurdle is the lack of adequate resources and funding, which limits the availability of quality educational materials in indigenous languages, trained teachers, and culturally relevant curricula (Crystal, 2000). Many indigenous communities struggle to access textbooks, multimedia, or digital resources in their native languages, creating an imbalance where the dominant language appears more developed and valuable. Additionally, a shortage of qualified bilingual teachers—often due to historical marginalization and limited higher education opportunities for indigenous people—hampers program effectiveness (Pennycook, 2017). Another challenge is the occasional resistance from both within and outside the community. In some cases, families may prioritize dominant languages, fearing that focusing on the heritage language could limit their children's socioeconomic prospects, while some educational authorities may view indigenous languages as non-essential, thereby undermining program goals. Furthermore, sociopolitical challenges, including insufficient governmental support or inconsistent policy enforcement, can destabilize bilingual programs. Estrada & Schecter (2018) highlight that in Mexico, varying political commitment to bilingual education has led to interruptions in funding and policy implementation, threatening the continuity of indigenous language education efforts. These challenges underscore the need for sustainable policies, community involvement, and adequate funding to ensure that bilingual education programs in indigenous settings succeed in preserving linguistic heritage while offering the benefits of global language proficiency.

Bilingual Education Policies in Ecuador: Impact on Indigenous Languages

Ecuador has a long history of Intercultural and Bilingual Education (*Educación Intercultural Bilingüe*, or EIB) policies aimed at supporting its multilingual, multicultural population, particularly indigenous communities. Initially, these efforts were driven by grassroots movements in the 1980s and 1990s, with indigenous leaders advocating for educational reform to include their languages and cultural practices. This activism led to the formal establishment of the *Dirección Nacional de Educación Intercultural Bilingüe* (DINEIB) in 1988, tasked with creating curricula and resources that honored indigenous languages alongside Spanish. The Ecuadorian Constitution of 2008 further reinforced these initiatives, declaring the state's commitment to bilingual intercultural education and recognizing indigenous languages as co-official in their regions (King & Haboud, 2014). Despite these advances, implementation has been inconsistent. While the policy framework promotes both linguistic preservation and educational inclusion, it often lacks practical support, such as trained bilingual educators and materials in indigenous languages (Haboud, 2009). As a result, indigenous students in rural Ecuador frequently encounter educational systems that do not fully reflect or support their linguistic heritage, undermining the goals of EIB and risking language shift towards Spanish.

Implementing EIB policies has proven challenging in Ecuador, especially in geographically isolated indigenous communities in the Amazon (Giambruno et al., 2024). For example, among the Waorani community, efforts to provide bilingual education have been hampered by logistical difficulties, resource limitations, and cultural tensions (Wirth, 2022). Teachers in this region often lack formal training in bilingual methodologies and, in many

cases, are non-native speakers of the indigenous languages they teach, limiting their effectiveness and rapport with local students (Contreras, 2019; Wirth & Rojas, 2020). Additionally, educational resources like textbooks and digital tools are rarely available in Amazonian languages, which contributes to the use of Spanish as the primary instructional language, even in areas where it is not the community's mother tongue. This approach not only undermines language preservation but also alienates indigenous students from their linguistic and cultural roots. A further challenge is the limited funding for EIB initiatives, which makes it difficult to sustain programs or attract qualified teachers to remote areas. Given these factors, the lack of studies focused specifically on bilingual education in Amazonian communities reflects an unmet need in both Ecuador's education policy and academic research, as few resources are directed toward understanding or resolving these unique challenges.

Ecuador's language planning and policy efforts, while ambitious, face significant obstacles in effectively supporting multilingualism and intercultural education. King and Haboud (2014) identify several issues within Ecuador's language policies, including the lack of clear, cohesive guidelines and limited enforcement of bilingual education mandates. Although the 2008 Constitution formally acknowledges the rights of indigenous communities to receive education in their native languages, the practical application of these policies often falls short. One core issue is the disparity between policy and practice; while the government commits to bilingualism on paper, resources and support systems are insufficient to fulfill these goals on the ground. This gap is exacerbated by limited institutional backing for indigenous language initiatives, which rely heavily on sporadic local or international funding rather than consistent state investment.

Furthermore, the standardization of indigenous languages, necessary for creating curricula and teaching materials, has been uneven, with some languages receiving more support than others. This inconsistency not only hampers educational continuity but also contributes to the marginalization of less widely spoken indigenous languages. Consequently, Ecuador's language planning policies, though theoretically supportive, struggle to achieve meaningful bilingualism and language preservation in practice, highlighting the need for more robust frameworks and sustained investment in indigenous language education (King & Haboud, 2014).

RESEARCH DESIGN AND METHODOLOGY

This research explores the perceptions of English as a second language among members of the Waorani community of Guiyero in the Ecuadorian Amazon, considering the broader context of intercultural bilingual education and the preservation of Wao Terero as their primary language. Data was collected through semi-structured interviews with a purposive sample of six community members—three women and three men—aged between 30 and 38, that currently had children studying at the community school. All participation was voluntary.

The study objectives and methodology were shared with community leaders and other members in a preliminary meeting. During this gathering, informed consent was formally obtained from a designated community representative (Appendix B). Additionally, each participant provided individual informed consent before the start of their interview, ensuring compliance to ethical research standards (see Appendix A).

Semi-structured interviews were used to collect participant's perceptions. This qualitative research method is widely used in qualitative research methodologies and valued for its flexibility and depth in exploring participants' perspectives (Kallio et al., 2016, p. 2). Each interview lasted approximately 30 to 40 minutes, allowing sufficient time for in-depth responses while remaining respectful of participants' availability. To conduct these semi-structured interviews, an interview guide was developed, with key themes and open-ended questions aligned with the study's objective (Appendix B). However, administration of this interview guide maintained flexibility, adjusting the sequence of questions or introducing follow-up questions based on the interviewee's responses, encouraging more spontaneous and

detailed answers. If necessary, a Spanish Wao terero translator was present during the interview. The translator was asked to intervene if the participants required translation. However, all interviews were conducted in Spanish, and a translator was ultimately not needed, as all participants were comfortable expressing their thoughts in Spanish. Before starting each interview, the researcher explained to the participant about signing the informed consent form, reiterating that their participation was anonymous and voluntary, and could be terminated at any time.

Based on recommended practices from qualitative research literature, the researcher approached each interview with techniques designed to encourage open and authentic responses. Building rapport was a priority, as establishing a trusting environment is essential for capturing genuine insights (Patton, 2016, pp. 421-425). Additionally, the researcher applied Patton's (2015, p. 158) advice to remain neutral and responsive, avoiding leading questions that might bias the participants' answers. This approach was intended to foster a conversational dynamic, where participants felt comfortable sharing their views in depth, aligning with best practices in qualitative interviewing. By adhering to these recommendations, the researcher ensured that the interview process was both rigorous and respectful of the participants' experiences and cultural context.

Each interview was audio-recorded (with participant consent) and later transcribed for detailed analysis. The researcher also relied on jotting to recall data that stood out. Jotting involves taking brief, informal notes during an interview to capture immediate impressions, key points, or non-verbal cues that might be lost in a recording. These quick notes help the researcher remember significant moments and guide follow-up questions, enriching the depth

of the data collected (Emerson, et al., 2011, pp. 19-39). Jotting is particularly useful in qualitative research as it enables the interviewer to stay engaged while recording initial insights that can be expanded upon in later analysis.

Once interviews were transcribed, qualitative data were analyzed through coding, a systematic process of categorizing text segments to identify patterns, themes, or insights (Saldaña, 2021, pp. 3-5). Coding is crucial in anthropological research as it allows researchers to organize complex narrative data into manageable units, enabling comparisons and a more detailed understanding of cultural and social phenomena (Bernard, 2017, pp.459-472). This thematic analysis method allows researchers to identify and analyze prominent themes aligned with the research questions. This approach is particularly effective in studies with a cultural focus, as it enables the researcher to explore how participants construct meaning around specific issues, such as language perceptions (Guest et al., 2011, p. 65-85). Through this iterative process, patterns begin to emerge, reflecting participants' views and cultural nuances that might otherwise be overlooked.

Contextual Background: The Waorani People and Study Community

The Waorani¹, known singularly as Wao, are an indigenous group inhabiting the Ecuadorian Amazon. Historically, they have lived in isolation, deeply connected to their ancestral lands, which cover approximately 709,339 hectares within the provinces of Orellana, Napo, and Pastaza (Wirth, 2022, pp. 5-7). This region, known for its rich biodiversity, has been crucial to the Waorani's subsistence lifestyle, which relies on hunting,

¹ Also spelled Waodani, Huaorani, Huaodani.

fishing, and small-scale agriculture. Archaeological and anthropological evidence suggests that the Waorani have inhabited these territories for centuries, fostering a unique cultural and linguistic identity (Rival, 2002, pp. 3-7). Estimates place their population at around 5,000 individuals, spread across about 54 communities, though these figures may fluctuate due to migration and interactions with other groups (Wirth, 2022, p. 8). The Waorani language, Wao Terero, is unrelated to other languages in the region, underscoring their distinct cultural heritage (Peeke, 1973; Rival, 2002; Fawcett, 2012).

The Waorani Nation's relationship with Ecuador has been complex, especially since the 1960s, when oil exploration activities started in their territory. This contact brought new economic pressures and environmental threats, challenging their traditional way of life (Scazza & Nenquimo, 2021, p. 1). Although the Ecuadorian government recognizes Waorani land rights, economic interests in the region have led to conflicts over resource extraction and land use (Kimerling, 2006; Scazza & Nenquimo, 2021). In recent years, the Waorani have taken an active role in defending their land and rights; in 2019, they achieved a landmark legal victory against the Ecuadorian government, preventing oil exploration in parts of their territory.

Education for the Waorani is understood through two essential pathways: informal education, rooted in Waorani cultural practices, and formal education, provided by the state. Informal education encompasses all aspects of the Waorani way of life and is imparted within the home and natural environment, through family interactions and spiritual and social relationships (Ortiz, 2018; Wirth & Rojas, 2020). This type of learning instills cultural knowledge and preserves traditions vital to Waorani identity. In contrast, formal education

occurs in a classroom setting, where teachers introduce academic subjects such as language, mathematics, natural sciences, social sciences, and physical education. Together, these dual educational paths shape the learning experiences of Waorani students, blending indigenous wisdom with state curricula (Ortiz, 2018, p. 12).

Efforts to integrate the Waorani into national development programs, particularly in education and healthcare, have produced mixed outcomes. Bilingual education programs, aimed at blending traditional knowledge with formal schooling, remain under-resourced, perpetuating educational and economic disparities (Contreras, 2019; Rival, 2002). As they navigate these challenges, the Waorani continue striving to protect their cultural identity while engaging with broader national and global dynamics.

The Waorani community of Guiyero is situated within the parish of Alejandro Labaka in Orellana canton, in the northern Amazon region of Ecuador. Located within oil block 16, which is administered by the state oil company Petroecuador, Guiyero lies between kilometers 32 and 45 of the Pompeya road. The community's name, derived from the Wao Terero word for mosquito, reflects the abundance of these insects in the area.

Comprised of 25 families, most of whom are sub-families from a single original family that settled here several decades ago, Guiyero has a population of 83 residents. The climate is tropical and humid, with frequent rains between April and June. The community is also located along the Tiputini River, a crucial resource for daily life, facilitating transportation for activities such as hunting, fishing, and gathering medicinal plants and other food supplies (Ortiz, 2018, p. 13).

Guiyero's school offers a primary school education with kindergarten through seventh grade receiving presential instruction and eight through ninth grades receiving hybrid presential-virtual instruction. Three teachers handle instruction across various educational levels. One teacher is responsible for preschool, preparatory education, and basic elementary education. The remaining two teachers alternate in teaching middle school during the day, and in the afternoons from 3:00 p.m. to 6:00 p.m., they provide classes to high school students. This staffing arrangement is complicated by the teachers' work schedules, which are influenced by the operational requirements of the oil company.

This unstable scheduling results in an inconsistent academic experience for students, disrupting the continuity of teacher-student relationships. Without stable, long-term interactions with their teachers, students often struggle to develop a positive connection to the educational environment. This lack of continuity and the fluctuation in teacher presence have led to diminished engagement, with students showing less interest in their academic subjects. The varying teacher availability not only impacts learning outcomes but also undermines students' sense of belonging and reciprocity within their educational community, ultimately affecting their motivation and participation (Álvarez et al., 2018; Ortiz, 2018).

RESULTS AND ANALYSIS

This section presents the findings from semi-structured interviews conducted within the Waorani community of Guiyero, providing insight into the perspectives of community members on English language education amidst concerns of language loss. Each theme highlights key aspects of how the community navigates the interaction between preserving their native language, Wao Terero, and engaging with Spanish and English for educational and economic purposes.

Educational Experiences and Language Suppression

This first theme reveals participants' experiences with educational disruption and the suppression of Wao Terero in school settings. Education was frequently described as challenging, partly due to the necessity of moving between school locations, and the unfamiliarity of the Spanish-focused curriculum. Participant A shared the difficulty of adapting to new environments:

Ay, eso ya no estudié en solo un lugar. Pasé de una escuela a la otra, de la otra a la otra comunidad. Hasta ahora no tengo definido dónde vivir.

I didn't study in just one place. I went from one school to the other, from the other to the other community. So far, I have not defined where to live [Translated by Author].
Participant A, age 32.

This experience highlights the uncertainty faced by Waorani students, who often navigate a formal education system far removed from their cultural roots. The frequent relocations can fragment their educational experience and create feelings of disconnection, making it harder for them to succeed academically and socially. Participant B shared the following: “Once I arrived here, I could not go back, because I grew up without my mother, my mother sent me to a very distant place to study.... since I was little, I suffered a lot to be with my family” (Participant B, age 36).

Y una vez llegado aquí ya no pude regresar porque yo desde pequeño crecí fuera de mi mamá, mi mamá me mandó a un lugar muy lejano para estudiardesde pequeñito sufrí bastante para estar con mi familia.

In addition to geographic instability, the enforced use of Spanish in schools represented a barrier to cultural expression. Participants recounted instances of punishment when speaking Wao Terero, a restriction that illustrates the broader institutional marginalization of indigenous identities. Participant D explained: "We had to speak only in Spanish...the teacher told us", emphasizing how the school environment often discouraged the use of their native language (Participant D, age 30). This restriction was not just a linguistic barrier but also a form of cultural dominance, as students were implicitly taught to prioritize Spanish over their own language. Such experiences create a disconnect between students' cultural identity and their educational activities, as mentioned in wider research on language suppression's impact on indigenous self-esteem and academic performance (Cummins, 2001, pp. 57-65). By limiting their ability to express themselves fully, the education system

contributed to an internalized sense of cultural inferiority, raising significant concerns about the impact of Hispanic schooling on Waorani identity.

Experiences of Punishment in the Educational System

A recurring theme in participants' narratives was the experience of punishment within the formal education system, often tied to cultural misunderstandings and academic performance. Participants recalled various forms of discipline imposed by teachers, which reflected both a disregard for Waorani cultural practices and a rigid approach to learning in an unfamiliar linguistic environment. These experiences reveal the difficulties faced by Waorani students who were expected to conform to a schooling system that neither accommodated their cultural backgrounds nor supported their linguistic needs.

Participant D recounted an incident where they were punished for not adhering to the hygiene practices expected by the school:

A veces, ¿no ves que cuando era tiempo de.....hispana.....ahí nos pegaban....si, porque no venía bañando a ver, tenía que hacer sapos.

Sometimes, it was the Hispanic time you see... they beat us there... yes, because we didn't shower before... we had to do jumping jacks" [Translated by Author].

Participant D, age 30.

This example highlights the cultural clash between Waorani customs and the norms enforced in the school setting. For the Waorani, such practices may not have held the same significance as in mainstream Ecuadorian society. The punishment for not meeting these expectations shows a lack of cultural sensitivity among school authorities, where indigenous students were penalized for behaviors that were likely unimportant in their cultural context. This disciplinary action exemplifies the inflexible enforcement of school rules without regard for the students' background, creating an environment of shame and exclusion.

Disciplinary practices also extended to academic performance, as illustrated by Participant D's memory of a teacher's approach to rewarding knowledge of the multiplication tables:

Ella nos decía [refiriéndose a su profesora], a ver estudiantes, decía, el que acaba la tarea en el aula, o el que sabe las tablas de multiplicación, puede salir a comer. Hasta hoy yo me acuerdo, esa es mi experiencia....entonces, nosotros éramos de ley teníamos que aprender rápido....por comer la colación hacíamos todo....el que no sabía, se quedaba ahí...y no comía.

She used to say [referring to a teacher], listen students, whoever finishes the work, or demonstrates that knows the multiplication tables, can go out to eat. To this day I remember, that was my experience...so, we were surely, we had to learn quickly...we did anything to go out to eat.... he who did not know, stayed there... and did not eat.
[Translated by Author].

Participant D, age 30.

This method of punishment reinforced a competitive learning environment where students who struggled academically faced deprivation. The approach did not accommodate students who might have faced language barriers or lacked foundational academic skills due to frequent school changes or early language suppression. For Waorani students, who may not have had the same academic support as their non-indigenous peers, such practices likely exacerbated feelings of inadequacy and created a stressful environment that delayed, rather than supported, their learning.

The impact of language barriers was particularly evident in Participant A's experiences with punishment, recalling the difficulties of learning in an unfamiliar language:

Y no entendía ni en español...Y peor, que era un profesor, me enseñaba abecedario. Ni sabía, ni sabía qué eran las letras. Me pegaba con una regla que, en ese tiempo, que era una regla de tabla..... me pateaban, porque yo no sabía.....tenía bajas notas, tenía miedo también de ir a la escuela.

I didn't understand not even in Spanish... And worse, it was a teacher that thought me the alphabet. I didn't even know, I did not know what letters were. He (the teacher) used to hit me with a ruler, in those times the rule was made of wood.... they kicked me, because I didn't know.... I had low grades; I was also afraid to go to school.

[Translated by Author].

Participant A, age 32.

Here, the participant's struggle with Spanish, a language not native to the Waorani, was met with physical punishment, reflecting an educational approach that prioritized assimilation and compliance over inclusive, supportive learning. The participant's fear of school due to these punishments suggests that such harsh disciplinary measures may have discouraged engagement with the educational system altogether, contributing to a sense of alienation and reluctance to attend school.

Participant B's recollection further emphasizes the strict and sometimes extreme forms of discipline faced by Waorani students. Describing the treatment they received in school, Participant B said, "The school was Hispanic, so they forced us to attend... they beat us with chalkboard erasers for not doing our homework... they kept us standing on our heads from 7:00 to 10:00 in the morning" (Participant B, age 36). The description of such intense punishment for failing to complete homework reflects an education system that enforced compliance in ways that were physically and psychologically draining. The extended period of punishment also indicates an approach aimed more at controlling indigenous students than fostering a positive, constructive learning environment.

These accounts collectively illustrate the systemic barriers faced by Waorani students in formal education. The punishments were not only a response to behaviors or academic performance but also a reflection of the larger cultural disconnect within the schooling system. Indigenous students like those in the Waorani community often enter school with different cultural and linguistic backgrounds, yet the educational system's failure to accommodate these differences resulted in punitive responses that alienated them from learning. Such experiences have broader implications for indigenous education, as they reveal

an institutionalized lack of respect and understanding for indigenous identities and languages. Rather than supporting the development of bilingual or intercultural competencies, these disciplinary practices pushed Waorani students away from their own cultural heritage and towards an education system that often felt unwelcoming and exclusionary.

Importance of the Waorani Language in Identity and Daily Life

The common theme of language's relationship to culture heard in the interviews highlights the central role of Wao Terero in shaping the daily lives and identities of the Waorani, highlighting its value as both a personal and communal asset. Unlike the formal education system, which emphasizes Spanish, the home environment is a space where Wao Terero thrives, ensuring that it remains integral to family life and cultural continuity. Participant D noted, "The little ones learn Wao at home... they just talk Wao," illustrating how language acquisition begins at home, sustained through family interactions and shared daily experiences (Participant D, age 30). This reflects the family's function as a protective cultural space, where language becomes not only a communication tool but also a conduit for passing down values, stories, and traditions across generations.

Wao Terero also holds a central position in the Waorani's social interactions, reinforcing its importance beyond the family unit. Participant F mentions:

Igual primer lugar es en Wao más importante. Después es en español. El Wao se usa en todos lados yo utilizo Wao. Todo el tiempo siempre estoy hablando mi idioma.

Speaking Wao is more important. Then it (speaking) is in Spanish. Wao is used everywhere... I use Wao... all the time I am speaking in my language. [Translated by Author].

Participant F, age 32.

This statement highlights Wao Terero's priority over other languages, particularly Spanish, and reinforces its status as the default language within the community.

In addition to its functional role, Wao Terero serves as a powerful marker of identity. Participant B explained, "The first thing [referring to the use of the Waorani language] is to identify ourselves as Waorani" (Participant B, age 36). This view reinforces the idea that Wao Terero is more than just a language; it is an emblem of the Waorani people's distinct cultural identity, providing a sense of belonging and pride. By identifying themselves through their language, Waorani speakers affirm their unique heritage. This sentiment aligns with linguistic research on identity, which suggests that indigenous languages often carry profound emotional and cultural weight, extending beyond practical communication to serve as an element of self-identity (Fishman, 2001, p. 5).

Wao Terero also functions as a social boundary within the community, reinforcing solidarity and privacy among members. Participant A emphasized the strategic role of Wao Terero, explaining that it is used "when you want to say something that you don't want other people to know" (Participant A, age 32). This selective use of the language illustrates its role as a cultural shield, allowing the Waorani to maintain communal cohesion and protect their cultural knowledge from outsiders.

The capacity to switch between languages in this way provides the Waorani with a means of preserving their cultural integrity in interactions with non-indigenous groups, underscoring the language's value as a mechanism of both connection and separation. These connections can also be identified in the following statement:

Entre ellos mismos (refiriéndose a los niños en el aula), ahora andan hablando en Wao. Pero cuando dice la profe, ahí responden tanto en español. Y entre ellos mismos ya comienzan a estar discutiendo los niños en Wao Terero, para que no escuchen la profe, dicen. O sea, tienen su idioma y saben que la profe no entiende.

Among themselves (referring to the children in the classroom), they are now talking in Wao. But when the teacher says, they respond in Spanish. And among themselves, the children are already starting to argue in Wao Terero, so that the teacher doesn't hear, they say. In other words, they have their own language and they know that the teacher doesn't understand them. [Translated by Author].

Participant D, age 30.

The collective emphasis on speaking Wao Terero within family and community spaces highlights its importance as a living symbol of Waorani heritage. Wao Terero's prevalence in everyday life reflects its deep emotional and social ties, which reinforce a shared sense of identity among the Waorani. For the community, the language represents more than just words; it encapsulates the worldview, values, and traditions of their ancestors, which continue to shape their interactions with the world around them. In this way, Wao

Terero functions as a tangible link to Waorani heritage, anchoring the community in its cultural roots even as it navigates external and internal pressures to adopt other languages.

Concerns about Language and Cultural Loss

A prevailing theme in participants' responses was the fear of Wao Terero's decline, particularly as younger generations spend time outside the community for educational purposes. The increasing use of Spanish among children and adolescents is a source of anxiety for adults, who view language loss as an existential threat to Waorani culture. Participant A conveyed this fear, stating, "I worry that the other generations... will only speak Spanish" (Participant A, age 32). This concern reflects a broader worry that as Spanish becomes more dominant, traditional knowledge and cultural practices may fade. The quote highlights the urgency felt by older generations to preserve Wao Terero as the language of cultural continuity.

Participants also expressed that cultural erosion extends beyond language to traditional practices and garments. Participant D observed that younger people "are already forgetting the customs... they are ashamed of themselves," indicating a shift in cultural values as a result of exposure to non-indigenous communities (Participant D, age 30). This shame surrounding traditional garments suggests an internalized stigma, where Waorani youth may feel pressured to conform to mainstream Ecuadorian norms, often to the detriment of their cultural heritage. Studies on language and cultural transmission in indigenous communities confirm that language loss is often accompanied by a broader shift in cultural identity, leading to the decline of traditions and social norms (Hinton & Hale, 2001). This theme highlights a

community-wide apprehension about sustaining Waorani culture in the face of modernization, pointing to the need for initiatives that support both language and cultural preservation.

The Value of English for Economic and Social Opportunities

This section delves into Waorani views on the utility of English, particularly its relevance to tourism. English proficiency is widely recognized as an asset for economic advancement, enabling Waorani individuals to tap into the tourism industry. Participant C noted:

Porque van a necesitar cuando sean grandes. Es bueno... que enseñen inglés. Es importante en turismo.....Puede ser futuro para ellos. Es importante. Van a utilizar inglés cuando sean grandes para trabajar en turismo.

Because they are going to need it when they grow up. It's good... they teach English. It's important in tourism.... It can be future for them. It's important. They are going to use English when they grow up to work in tourism. [Translated by Author].

Participant C, age 37.

The interest in English for tourism reflects a pragmatic view, where language acquisition is linked to tangible benefits rather than cultural integration.

Participant A envisioned a future empowered by English, stating, “If I spoke English... I would already have a job in tourism and my own agency. I would have something of my

own... my own company” (Participant A, age 32). This aspiration highlights the potential of English as a tool for entrepreneurial ventures in tourism, creating opportunities to control and profit from their own businesses. Similarly, Participant E emphasized the broader economic significance of English, particularly for future generations:

Veo que lo más importante es saber inglés, para poder viajar, para poder trabajar con turismo. Entonces veo que inglés es lo más importante, la base fundamental que hay que aprender....porque yo quiero que nuestros hijos al futuro hablen bien el inglés y que digamos, no pensemos mucho solo en la empresa petrolera, porque aquí yo quiero que en el futuro tengamos nuestras propias cabañas por acá y así ya no dependemos de la empresa.

I see that the most important thing is to know English, to be able to travel, to be able to work in tourism. So, I see that English is the most important thing, the fundamental basis to learn.... because I want our children to speak English well in the future and that we don't think too much only about the oil company, because I want us to have our own cabins here in the future so that we don't depend on the company. [Translated by Author].

Participant E, age 31.

This statement reflects a vision of economic diversification, where English opens doors to sustainable tourism, allowing the Waorani to move away from extractive industries that often conflict with their environmental values. For the Waorani, learning English

represents not only access to economic opportunities but also a step toward autonomy and self-reliance.

Beyond tourism, English is seen as a means of enhancing Waorani representation and advocacy on an international stage. Participant B explained that:

O sea, por ejemplo, si es que nos saldría un viaje a otro país. Al extranjero a presentar proyectos o a pedir más apoyos.

I mean, for example, if we were to travel to another country. Abroad to present projects or to ask for more support. [Translated by Author].

Participant B, age 36.

This perspective suggests that English is not only valued for economic purposes but also as a tool for cultural diplomacy, allowing the Waorani to share their heritage globally. The community's nuanced view of English aligns with research on bilingualism, which highlights that additional language skills can empower marginalized groups by expanding their communicative reach (Pennycook, 2017). For the Waorani, English represents both economic independence and a means of confronting potential misrepresentations of their culture, supporting the dual goal of preservation and empowerment.

Language Learning Order and Integration into Education

Participants advocated for a sequential approach to language learning, prioritizing Wao Terero before Spanish or English. Participant A expressed the importance of this progression, suggesting:

Primero hay que hablar bien Wao y luego se puede aprender inglés.....Entonces, hablar un poco, enseñar y hablar al mismo tiempo Wao y español. O sea, no tan bravo, así suave. Usar los dos idiomas.....Jugar con los juegos, dinámicos, poniendo Wao y así. Para que los niños vean las palabras. Identifiquen las palabras.

First you have to speak Wao well and then you can learn English....So, speak a little, teach and speak Wao and Spanish at the same time. In other words, not so hard, so soft. Use both languages.... Play games, dynamic games, putting Wao and so on. So that the children see the words. Identify the words. [Translated by Author].

Participant A, age 30.

This structured approach indicates the community's desire to establish a strong foundation in Wao Terero, viewing it as essential for maintaining cultural identity and cognitive grounding. This viewpoint aligns with educational research, which suggests that learning in one's mother tongue first strengthens linguistic and cognitive development before acquiring additional languages (Cummins, 2000).

Many participants supported integrating Wao Terero into school curricula to ensure its formal recognition. Participant E proposed the following:

Es que a veces los niños, yo veo a veces algunos ya no quieren hablar Wao, ni siquiera participar en Wao...Sería bueno que se llegara a incentivar a los jóvenes para que no se olviden en la escuela. Es fundamental aquí para que aprendan a cantar, hablar la lengua, y también escribir en números sería en Wao. Cuando yo estuve en la escuela eran Wao, profesores eran Wao, nos enseñaban números en Wao.

It's that sometimes the children, I see sometimes some of them no longer want to speak Wao, not even to participate in Wao...It would be good to encourage the young people so that they don't forget it in school. It is essential here for them to learn to sing, to speak the language, and also to write in numbers in Wao. When I was in school, they were Wao, the teachers were Wao, they taught us numbers in Wao.
[Translated by Author].

Participant E, age 31.

This emphasis on educational integration highlights the community's proactive viewpoint on language preservation, seeking institutional support for a structured bilingual education model. Participant B reinforced this view, stating the following:

Bueno, el Wao Terero también es súper importante porque...hablando de la parte educativa, es como te digo...etnomatemática, etnociencia...entonces, participa casi en

todas las materias. No es que el Wao Terero es así por hablar...el Wao Terero es como una materia importante.

Well, the Wao Terero is also very important because...speaking of education, it is, as I said...ethnomathematics, ethnoscience...so, it participates in almost all subjects. It's not that the Wao Terero is just for the sake of talking...the Wao Terero is like an important subject. [Translated by Author].

Participant B, age 36.

Research supports this approach, indicating that mother tongue-based education not only improves linguistic retention but also enhances student engagement and cultural identity (Skutnabb-Kangas, 2009). By emphasizing a phased introduction of languages, participants envision an educational framework that respects both cultural heritage and practical language skills.

Beyond prioritizing Wao Terero, participants expressed a need for consistent English language instruction to support future opportunities in tourism and other economic areas. Participant E noted, "It [English] has a fundamental use... something that we need here in this little school... that should be taught every two or three times a week... that they come to train in the English language" (Participant E, age 31). The call for regular, structured English courses reflects a community interest in English as a practical skill, especially for economic independence. However, past inconsistencies in teaching staff have created challenges, as Participant A observed, "When I was in school, the teachers changed all the time... I didn't understand anything" (Participant A, age 32). To improve learning outcomes, Participant F

recommended having a permanent English teacher, stating, “It would be good if the English teacher were here... every day... a constant teacher” (Participant F, age 32). This perspective highlights the community's desire for stable, ongoing English instruction, envisioning an educational framework that respects their cultural heritage while equipping them with valuable practical skills.

Community Role in Language Education and Teacher Requirements

The final theme that interviewees mentioned centers on the community's role in supporting language education, with a focus on teacher qualifications and empathetic teaching practices. Participants emphasized the need for organized community support, with Participant A noting a "lack of organization" among community members regarding educational resources (Participant A, age 32). This observation suggests that while there is a collective interest in language preservation, logistical challenges and community dynamics may hinder effective action. Additionally, the role of community leaders in advocating for educational resources is seen as essential, with Participant E calling for proactive measures to "bring an English teacher" for the youth (Participant E, age 31).

The desired qualities in teachers reflect a blend of linguistic skill and cultural sensitivity. Participant D emphasized that teachers should "be kind and affectionate with the children," suggesting that empathy is crucial for creating a positive learning environment (Participant D, age 30). Participants also expressed a preference for teachers who are fluent in English, with Participant E asserting that the teacher should "already have a course in English," thereby ensuring they are qualified to teach effectively (Participant E, age 31).

These requirements underscore the community's interest in high-quality education, recognizing that teacher empathy and expertise can significantly enhance student engagement and retention. Studies affirm that culturally sensitive teaching fosters a supportive atmosphere, enabling indigenous students to feel respected and motivated (Banks, 2008).

The responses of participants suggest a shared perspective that English language instruction should prioritize oral communication skills, particularly pronunciation, as an initial focus. Participant B emphasized the importance of beginning with pronunciation in early education, stating the following:

Entonces en tercero (refiriéndose a tercer grado de Educación Básica) ya directamente hablando de lenguaje y comunicación, en tercero se empieza a hacer oraciones y preguntas, y justamente ahí debería ingresar el inglés....Para que aprendan (refiriéndose a los estudiantes) a formar oraciones y hablar. Pero solamente...empezar por lo que es pronunciación. Es un medio en que yo mismo pasé por mis propias experiencias.

So, in third grade (referring to the third grade of Basic Education) and directly talking about language and communication, in third grade they start to make sentences and ask questions, and it is precisely there that English should enterso that they (referring to students) learn to form sentences and speak. But only... to start with pronunciation. It's a medium in which I myself went through my own experiences.
[Translated by Author].

Participant B, age 36.

This sentiment reflects a practical approach, where the community perceives speaking and understanding English as more immediately beneficial than writing or complex grammatical mastery.

Building on this, Participant 4 remarked, "Writing fails me... Pronunciation if I could a little bit" (Participant 4, age 28), highlighting the challenges and priorities in English acquisition. This focus aligns with experiences shared by others, such as Participant 5, who advocated for regular training opportunities, stating, "It is a fundamental use... that we need here... that every two or three times a week... they come to train in the English language" (Participant 5, age 29). These views collectively suggest a desire for structured yet accessible English instruction tailored to community needs and local resources.

CONCLUSIONS AND RECOMMENDATIONS

This study provides insight into Waorani views on English language education in Guiyero in light of concerns over language loss. It is within the broader context of the complex and often challenging history of education in Waorani communities—marked by disruptions, cultural suppression, and inadequate resources—that local people now approach English education. The findings reveal that English is perceived not merely as an additional subject but as a potential tool for economic independence, cultural advocacy, and social mobility. However, these aspirations are intertwined with an acute awareness of the risks it poses to the preservation of Wao Terero and the community's cultural identity.

A major finding is the impact of educational experiences and language suppression on Waorani identity. Participants recalled punitive measures tied to cultural and linguistic differences, illustrating an education system that prioritizes Spanish while marginalizing Wao Terero. Such experiences not only disrupt language transmission but also harm students' cultural identity and confidence. This finding points to a need for inclusive education reforms within schools that embrace indigenous languages, allowing students to learn without compromising their cultural heritage.

The importance of Wao Terero as an identity marker emerged strongly. For the Waorani, Wao Terero is more than just a means of communication—it is a symbol of pride and belonging. Many participants expressed that speaking Wao Terero reaffirms their connection to their heritage and reinforces their sense of community. This finding underscores the need to support indigenous languages as vital cultural resources that sustain communal bonds and cultural continuity.

Waorani participants also voiced concerns about language and cultural loss. As younger Waorani increasingly adopt Spanish, participants feared that Wao Terero—and the knowledge embedded within it—could disappear. This concern aligns with global patterns of language endangerment, where indigenous languages face significant pressures from dominant languages. The Waorani’s apprehension emphasizes the importance of language preservation initiatives that protect both linguistic diversity and cultural heritage for future generations.

This study’s findings also reflect participants’ pragmatic view of English as a tool for economic and social opportunities, particularly within tourism. English is seen as a means to achieve economic independence, enabling Waorani individuals to establish tourism ventures that could reduce dependency on extractive industries, such as oil. Participant C noted that English is “important in tourism...for a good future,” reflecting aspirations for a self-sustaining economy. Additionally, English is valued as a tool for international advocacy, allowing Waorani leaders to share their heritage globally. This perspective reveals the community’s strategic approach to language learning, aiming to utilize English for economic empowerment while remaining grounded in their cultural roots.

The sequential approach to language learning advocated by participants highlights their preference for prioritizing Wao Terero before Spanish or English. This sequence emphasizes the role of Wao Terero as a cognitive and cultural foundation, which they believe should be fully established before learning additional languages. By incorporating Wao Terero into school curricula, the community envisions a bilingual education model that

respects cultural heritage while providing students with practical multilingual skills. Research supports this approach, suggesting that learning in one's mother tongue enhances cognitive development and cultural engagement.

Finally, the research highlights the community's role in supporting language education and the need for dedicated, culturally sensitive teachers. Participants emphasized that effective language education requires teachers who are not only skilled but also understanding of Waorani culture. Participant D noted that teachers should "be kind and affectionate with the children," emphasizing the importance of empathy and cultural awareness in teaching. This finding underscores the need for educational strategies that incorporate community involvement, with teachers who respect and align with Waorani values, fostering a positive learning environment.

Implications and Recommendations

The results of this study hold significant insights into the perspectives of the Waorani community of Guiyero on English language education, highlighting the balance between language preservation and socioeconomic opportunities. These results align with the broader debates outlined in the introduction, where literature on language endangerment, bilingualism, and the dual role of English as both a "killer language" and a tool for empowerment provide a foundation for understanding the complexities faced by indigenous communities (Crystal, 2000; Fishman, 2001). This study affirms that English is perceived by the Waorani as a pathway to economic independence, especially in tourism, supporting global arguments that

multilingualism can empower marginalized groups while also presenting risks to linguistic diversity (Pennycook, 2017; Cummins, 2001).

An important implication of this research is the need for an educational framework that addresses both the preservation of Wao Terero and the integration of English, as well as the dominant language of this context: Spanish. This aligns with arguments in the literature advocating for mother tongue-based multilingual education (Skutnabb-Kangas, 2009), which emphasizes starting with the native language to strengthen linguistic and cultural identity before introducing additional languages. Participants' preference for prioritizing Wao Terero in early education reflects this approach, reinforcing its relevance in maintaining cultural heritage. At the same time, the community's openness to English as a tool for engaging with global opportunities demonstrates the potential for bilingual and multilingual education to serve as a bridge between local traditions and modern demands.

These findings speak directly to the debates on language policy and planning discussed in the introduction. While Ecuador's policies officially recognize indigenous languages, this study highlights the persistent gap between policy and practice (King & Haboud, 2014; Wirth & Rojas, 2020). The Waorani community's experiences reveal an urgent need for educational resources and teacher training that genuinely support bilingual education. Participants emphasized the importance of consistent and culturally sensitive teaching practices, reflecting broader concerns in the literature about the role of education in either supporting or suppressing indigenous identity (Crystal, 2000; Cummins, 2001).

Recommendations emerging from this research include the development of context-sensitive and community-led educational programs that integrate Wao Terero and English, as well as Spanish, being the dominant language. The involvement of community leaders and educators in designing such programs would ensure that they reflect local values and needs, aligning with recommendations in the literature for participatory approaches to education in indigenous contexts (Haboud, 2009). Additionally, partnerships with NGOs and governmental bodies could provide the necessary training and resources to bridge the gap between policy intentions and on-the-ground implementation.

Future Research

Further research should explore the long-term impacts of bilingual education models that prioritize indigenous languages while incorporating English for economic and advocacy purposes. Investigating community-led approaches to language preservation could also offer valuable insights for sustainable language initiatives that empower indigenous communities to maintain their cultural heritage in a globalized world.

In conclusion, this study highlights the Waorani community's resilience and forward-looking approach to language education, aiming to preserve Wao Terero while embracing English for economic opportunities. These findings emphasize the importance of educational practices that respect indigenous identity, support language preservation, and promote economic empowerment. For the Waorani, language is more than a tool; it is a symbol of cultural pride and a foundation for future self-reliance, embodying their commitment to a sustainable and culturally enriched future.

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APPENDIX A: RESEARCH PROTOCOL APPROVAL



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Versión-fecha, Ej. VE01, 05 septiembre 2022

Formulario para la presentación de Investigaciones observacionales y/o de intervención en seres humanos

A. "DATOS GENERALES DEL PROYECTO"

1. TÍTULO			
Percepción del idioma inglés como segunda lengua en la Comunidad Waorani de Guiyero, en la Provincia de Orellana, Ecuador, 2024.			
2. TIPO DE INVESTIGACIÓN			
Investigaciones Observacionales		Investigaciones de Intervención	
Estudio transversal	☐	Estudios cuasi-experimentales	☐
Estudio ecológico	☐	Ensayo de campo	☐
Reporte de casos	☐	Ensayos controlados aleatorizados sin uso de medicamentos y/o dispositivos médicos	☐
Serie de casos	☐		☐
Estudios de casos y controles	☐		☐
Estudios de cohorte	☐		☐
Otros X	☐	Estudio de caso, cualitativo, con población vulnerable	
3. TIEMPO DE EJECUCIÓN DE LA INVESTIGACIÓN			
Fecha estimada de inicio de la investigación:		20 de junio de 2024	
Fecha estimada de término de la investigación:		20 de diciembre de 2024	
Periodo de duración:		6 meses	
4. FINANCIAMIENTO DE LA INVESTIGACIÓN			
Monto total del financiamiento de la investigación:		\$500	
Fuentes de financiamiento:		Autofinanciamiento por parte de la estudiante Tomi Margarita Sugahara Zambrano	
5. DATOS DEL PATROCINADOR			
Patrocinador	Tomi Margarita Sugahara Zambrano		Cédula de ciudadanía /RUC: 1305687160
Tel. Institucional	2971700	Ext. 1360	Correo electrónico: tsugahara@usfq.edu.ec
Dirección	Quetzal S4 251 y Alfonso Lamina. Cumbayá.		
Página Web Institucional	N/A		
Órgano Ejecutor	N/A		
6. COBERTURA DE EJECUCIÓN DE LA INVESTIGACIÓN			
Local	Provincia Orellana, Cantón Orellana, Parroquia Alejandro Labaka, Comunidad Guiyero (Via Maxus, Reserva de Biosfera Yasuni)		





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7. PERSONAL DE LA INVESTIGACIÓN						
Función/Rol	Nombre completo	Cédula / Pasaporte	Formación Académica	Entidad a la que pertenece	Correo electrónico personal e institucional	Teléfono celular
Investigador principal	Tomi Sugahara	1305687160	Lic. Ecología Aplicada	USFQ	tsugahara@usfq.edu.ec tomisugahara@gmail.com	0983319535
Elija un elemento.						
Elija un elemento.						

8. INSTITUCIONES PARTICIPANTES EN LA INVESTIGACIÓN					
Nombre de la Institución	Publica/Privada	Dirección Postal	Persona de Contacto	Correo electrónico persona contacto	Teléfono persona de contacto
	Elija un elemento.				
	Elija un elemento.				
	Elija un elemento.				
	Elija un elemento.				

B. DETALLE DE LA INVESTIGACIÓN

1. RESUMEN ESTRUCTURADO
Título: Percepción del idioma inglés como segunda lengua en la Comunidad Waorani de Guiyero, en la Provincia de Orellana, Ecuador, 2024. Introducción: El presente estudio tiene como objetivo contribuir al entendimiento de la enseñanza del inglés como segunda lengua para su inserción en el diseño curricular de la comunidad Waorani de Guiyero, tomando en cuenta las percepciones de los estudiantes y otros miembros comunitarios, en el contexto de las necesidades de aprendizaje y de la educación intercultural. Tomando en cuenta que existe una tendencia general de la enseñanza del inglés en el currículo nacional e internacional y una preocupación global sobre la pérdida de lenguas indígenas en general, este estudio pretende contribuir con ciertas opiniones de miembros de una comunidad Waorani frente a sus percepciones del idioma Inglés y su percepciones de su primera lengua, el <i>Wao tawero</i>, como parte de su currículo educativo. Objetivo General: Contribuir al entendimiento de la enseñanza del inglés como segunda lengua para su inserción en el diseño curricular de la comunidad Waorani de Guiyero, tomando en cuenta las percepciones de los estudiantes y otros miembros comunitarios, en el contexto de las necesidades de aprendizaje y de educación intercultural. Métodos: Esta investigación se basa en un diseño cualitativo con enfoque de estudio de caso, ya que tiene como objetivo entender un fenómeno particular dentro de un espacio delimitado. Se utilizarán entrevistas como técnicas de recolección de datos. Resultados esperados: Este estudio pretende hacer una contribución a la comprensión empírica sobre la enseñanza de Inglés como segunda lengua en el currículo escolar y en las necesidades de aprendizaje de los alumnos Waorani, teniendo en cuenta sus perspectivas y las de sus padres, así como el contexto de pérdida de la lengua en la nación Waorani.
2. PROBLEMA DE INVESTIGACIÓN
Las formas en que los idiomas y las lenguas se utilizan y se conciben se han visto profundamente afectadas por los cambios socioeconómicos, culturales y políticos a los que se ha enfrentado la sociedad ecuatoriana, siendo esta una sociedad multiétnica y multilingüe. Las lenguas indígenas se consideran de un estatus inferior dentro de la sociedad dominante en Ecuador, y esta sociedad sigue ignorando su existencia. Estos, y otros factores relevantes, contribuyen a poner en peligro las lenguas indígenas en Ecuador (King & Haboud, 2014).





Por otro lado, algunos lingüistas aplicados sugieren que los programas de educación multilingüe que incluyen el inglés donde existe una lengua en peligro de extinción van en contra de la Convención de las Naciones Unidas sobre los Derechos del Niño (Estrada & Schecter, 2018). En este sentido, las Naciones Unidas han sido "uno de los agentes de planificación lingüística más poderosos en este tema", al recordar constantemente a los gobiernos de todo el mundo, sobre sus obligaciones en el apoyo activo a las minorías para expresar su cultura, lengua, religión y costumbres.

Se desconoce si las comunidades lingüísticas minoritarias en general están preocupadas por el peligro que corren las lenguas en sus contextos y cuáles son sus perspectivas a la hora de mantener sus diseños curriculares teniendo en cuenta aspectos importantes en la educación lingüística.

Actualmente, no existen estudios formales que recopilen la percepción de la nacionalidad Waorani sobre sus necesidades educativas en general, ni específicamente sobre el rol de la lengua nativa y de la incorporación de una segunda lengua, como lo es el idioma inglés en el currículo escolar.

3. JUSTIFICACIÓN

Teniendo en cuenta el vacío en la literatura, con respecto al papel de la enseñanza de Inglés como segunda lengua según las perspectivas de los pueblos indígenas en la Amazonía ecuatoriana, este estudio puede contribuir a la comprensión de la enseñanza de Inglés como segunda lengua y los aspectos a considerar al diseñar y desarrollar currículo oficial y recursos educativos.

4. MARCO TEÓRICO

La Constitución ecuatoriana establece que los sistemas educativos en las zonas indígenas deben utilizar su lengua nativa como lengua primaria de la educación y el español como lengua de relación intercultural. A pesar de esta declaración constitucional y del primer instrumento legislativo oficial bilingüe e intercultural de 1981, los programas educativos continúan siendo dirigidos a través del idioma español y orientados hacia la cultura hispana (King & Haboud, 2014).

En Ecuador y en muchos otros países multiétnicos y multilingües, la educación bilingüe puede clasificarse a grandes rasgos en dos tipos generales: programas para hablantes monolingües de español que enseñan inglés u otras lenguas extranjeras, y programas dirigidos a estudiantes monolingües en una lengua indígena que adquieren el español como segunda lengua. En el Currículo Educativo oficial de Ecuador, el aprendizaje de una lengua extranjera es obligatorio y en las escuelas públicas de todo el país esta lengua es el inglés.

Las formas en que los idiomas y las lenguas se utilizan y se conciben se han visto profundamente afectadas por los cambios socioeconómicos, culturales y políticos a los que se ha enfrentado la sociedad ecuatoriana, siendo esta una sociedad multiétnica y multilingüe. Las lenguas indígenas se consideran de un estatus inferior dentro de la sociedad dominante en Ecuador, y esta sociedad sigue ignorando su existencia. Estos, y otros factores relevantes, contribuyen a poner en peligro las lenguas indígenas en Ecuador (King & Haboud, 2014).

Por otro lado, algunos lingüistas aplicados sugieren que los programas de educación multilingüe que incluyen el inglés donde existe una lengua en peligro de extinción van en contra de la Convención de las Naciones Unidas sobre los Derechos del Niño (Estrada & Schecter, 2018). En este sentido, las Naciones Unidas han sido "uno de los agentes de planificación lingüística más poderosos en este tema", al recordar constantemente a los gobiernos de todo el mundo, sobre sus obligaciones en el apoyo activo a las minorías para expresar su cultura, lengua, religión y costumbres.

Este estudio se centrará en las perspectivas de una comunidad Waorani de la Amazonía ecuatoriana. La nacionalidad Waorani actualmente cuenta con unos 5.000 habitantes a nivel nacional. El *Wao tededo* es su primera lengua. En general, se deben tener en cuenta los elementos cognitivos que intervienen en la adquisición de una segunda lengua, sobre todo cuando la lengua materna no tiene un sistema escrito original. En este caso, el *Wao tededo* es una lengua oral. En la actualidad, no existe información sobre un proceso estandarizado de transferencia de la lengua *Wao tededo* como L1 a una lengua dominante como el español (L2) o el inglés. Al tomar en cuenta aspectos de transferencia de lenguas como el mencionado anteriormente, se toman en cuenta enfoques pedagógicos inclusivos y culturalmente sensibles, obligando así a educadores y especialistas a explorar métodos de enseñanza que respeten y valoren la diversidad cultural y lingüista en comunidades multilingües.



**5. OBJETIVOS DE LA INVESTIGACIÓN****1. Objetivo General**

Contribuir al entendimiento de la enseñanza del inglés como segunda lengua para su inserción en el diseño curricular de la comunidad Waorani de Guiyero, tomando en cuenta las percepciones de los estudiantes y otros miembros comunitarios, en el contexto de las necesidades de aprendizaje y de educación intercultural.

2. Objetivos Específicos

1. Determinar el valor de la enseñanza de inglés como segunda lengua desde el punto de vista de estudiantes y otros miembros comunitarios de la comunidad Waorani de Guiyero, a través de entrevistas semi-estructuradas como herramienta de recolección de datos.

2. Determinar las prioridades de enseñanza de inglés como segunda lengua desde el punto de vista de estudiantes y otros miembros comunitarios de la comunidad Waorani de Guiyero, tomando en cuenta el contexto de la educación intercultural y la preservación del *Wao terero* como primera lengua, a través de entrevistas semi-estructuradas como herramienta de recolección de datos.

6. PREGUNTA DE LA INVESTIGACIÓN O HIPÓTESIS

Dada la actual preocupación por la pérdida de la lengua entre las comunidades indígenas, ¿qué propósito atribuyen los miembros de la comunidad Waorani a la enseñanza de la lengua inglesa?

7. METODOLOGÍA

Para abordar las interrogantes de este estudio, se utilizará un diseño cualitativo con enfoque en estudio de caso. Se realizarán entrevistas semi-estructuradas, como herramienta de recolección de datos (Stacy & Furgerson, 2012).

Para esto, se entrevistarán 20 miembros de la comunidad de Guiyero, promoviendo la inclusión de participantes de diferentes edades, tanto de estudiantes como de padres de familia. Debido a la limitación de tiempo, no se podrán ampliar la muestra a más miembros de la comunidad.

El 50% de los entrevistados serán estudiantes de Bachillerato mayores de 18 años (en la comunidad de Guiyero, existen estudiantes de Bachillerato mayores a 18 años que suspendieron sus estudios por diversas razones y que, actualmente se encuentran cursando el Bachillerato) o que han culminado el Bachillerato en los últimos dos años. El otro 50% de los entrevistados serán padres de familia de la comunidad de Guiyero, que actualmente tengan estudiantes de escuela o colegio.

Las entrevistas serán semiestructuradas y en algunas de las preguntas se utilizará material visual para recabar información de los entrevistados. Los Waorani responden bien a las actividades multisensoriales, este material puede ayudar a promover el diálogo y también a recoger respuestas diversas y concretas. En caso de ser necesario, se contará con un traductor del idioma Español al *Wao terero*, para facilitar la comprensión y flujo de la entrevista.

El material visual se utilizará en preguntas que ayudarán a desarrollar una actividad de clasificación de pilas. Por ejemplo, para recoger opiniones sobre los diferentes propósitos del inglés como lengua extranjera y los niveles de importancia de los diferentes propósitos del inglés como lengua extranjera, se puede utilizar un juego de tarjetas (ilustrado). Los encuestados organizarán el conjunto de tarjetas en lo que consideren el orden de importancia.

No se entrevistarán personas de nacionalidad Waorani que no pertenezcan a la comunidad de Guiyero. Tampoco se entrevistarán personas menores de 18 años y aquellas personas que no hayan otorgado el consentimiento correspondiente a participar en el presente estudio.

Para el análisis cualitativo, se utilizará un enfoque de estudio de caso (Meyer, 2001), en el que el análisis de los datos ocurrirá consecuentemente a la recolección de datos. Una vez finalizado el trabajo de campo, se empleará una estrategia





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inductiva de análisis, en la que las transcripciones de las entrevistas y las notas de investigación se codificarán mediante una lectura "vertical" minuciosa y múltiple de los textos.

La codificación de datos se clasificará respondiendo a las diferentes variables que serán analizadas dentro de este estudio:

1. Percepciones del idioma inglés como segundo idioma
2. Experiencias personales previas con el idioma inglés
3. Perspectivas sobre la preservación y uso del *Wao terero*.
4. Uso del *Wao terero* en diferentes contextos sociales y educativos.
5. Posibles conflictos o sinergias entre el uso del inglés y del *Wao terero*.

Estas variables ayudarán a guiar el análisis de este estudio ya que permitirá explorar las áreas relevantes de la investigación, e identificar patrones y temas emergentes en los datos recolectados.

Para identificar patrones y temas emergentes, se utilizará el método de codificación axial, el cual permitirá analizar comparativamente los datos obtenidos, en un esfuerzo por redefinir, fusionar, eliminar y consolidar códigos. Al comparar los diferentes códigos, la codificación axial sirve como un medio inicial para distinguir las potenciales propiedades de una categoría general. Una vez establecidas las propiedades de una categoría, se harán afirmaciones en respuesta a las preguntas generales y variables de la investigación. Para comprobar la validez de las afirmaciones, se regresará a los datos en busca de pruebas que las confirmen o las desmientan (Erickson, 1986).

8. PROCEDIMIENTOS

La investigadora principal, con el apoyo de representantes comunitarios informará en una reunión comunitaria sobre los objetivos de este estudio y la convocatoria para reclutar participantes potenciales para el estudio. Para ello, se realizará una reunión previa con representantes comunitarios y se entregará un oficio. El oficio proporcionará información relevante sobre el estudio, incluyendo: el propósito y la relevancia del estudio, y una invitación a la participación. Las personas de la comunidad que quieran participar y ser entrevistados, se comunicarán directamente con la investigadora principal, ya que en la reunión comunitaria se proporcionará los datos de contacto necesarios. Se dará un plazo de una semana para responder a la convocatoria, a partir de la fecha de la reunión informativa antes mencionada.

La investigadora principal programará una reunión en persona en la Comunidad de Guayero, a una hora y en una fecha convenientes para el posible participante en la investigación. Durante esta reunión programada, la investigadora principal proporcionará al participante potencial un consentimiento informado y le explicará el propósito, la relevancia, los riesgos y los beneficios del estudio. La investigadora principal responderá a cualquier pregunta o duda y proporcionará tiempo suficiente para que el posible participante en la investigación tome una decisión informada. Si el posible participante en la investigación necesita más tiempo para tomar una decisión informada, se programará una nueva reunión para obtener el consentimiento informado. La investigadora principal guardará una copia del consentimiento informado firmado para sus archivos y entregará una copia firmada al participante en la investigación. Este proceso debería durar aproximadamente 15 minutos.

La investigadora principal se encargará de realizar las entrevistas a los estudiantes y padres de familia. Las entrevistas se realizarán en persona en función de la disponibilidad de los participantes en la investigación y tendrán una duración relativamente corta, de 20 a 30 minutos. Las entrevistas se grabarán en audio (si el participante en la investigación da su consentimiento) y constarán de 9 a 12 preguntas principales relativas a la experiencia y apreciación del participante en el uso del idioma *Wao terero* en la actualidad y a futuro; y en experiencias de aprendizaje y apreciaciones de uso del idioma inglés desde su comunidad.

La investigadora se encargará de transcribir los datos obtenidos a través de las entrevistas con el objetivo de analizarlos posteriormente. El proceso durará aproximadamente 3 semanas. Además, la investigadora se encargará de analizar periódicamente los datos mediante la redacción de notas analíticas y, posteriormente, mediante la codificación cualitativa una vez finalizada cada ronda de entrevistas.





Sólo la investigadora principal tendrá acceso a la información identificable. Toda la información recopilada será confidencial y no se utilizará para fines distintos del estudio de investigación.

Toda la información digital (transcripciones, grabaciones de audio, memos analíticos) se almacenará en el ordenador institucional de la investigadora principal.

La información recopilada a lo largo del estudio estará bajo la custodia de la investigadora principal y se almacenará durante un periodo de 5 años. Una vez transcurrido este plazo, los datos serán destruidos.

9. RECURSOS HUMANOS

Nombre	Rol	Funciones/ Responsabilidades
Tomi Margarita Sugahara Zambrano	Estudiante de Posgrado e investigadora principal	Levantamiento de información en campo, análisis y procesamiento de información.

10. RECURSOS MATERIALES

El presente estudio contará con los siguientes materiales:

- Protocolo de entrevistas para estudiantes.
- Protocolo de entrevistas para padres de familia.
- Grabadora de audio.
- Tarjetas de apoyo visual.

C. CONSIDERACIONES ÉTICAS

1. CONSIDERACIONES ÉTICAS Y DE GÉNERO

Aplicación de Principios Éticos

Justicia: todas las personas que cumplan con los criterios de inclusión tendrán igual oportunidad de participar en la investigación, sin distinción alguna (sexo, condición económica, etc.).

Respeto/autonomía: los sujetos de investigación podrán decidir libre y voluntariamente si desean o no participar en la investigación durante el proceso de aplicación del consentimiento informado. La investigadora respetará en todo momento la decisión tomada por el sujeto de investigación.

Riesgos

a) **Emocionales:** Los participantes en la investigación pueden experimentar ciertos niveles de incomodidad al responder a preguntas potencialmente incómodas durante las entrevistas. Los participantes no están obligados a responder a todas las preguntas y/o pueden retirarse del estudio en cualquier momento, según su propio criterio. En el peor de los casos, los participantes pueden experimentar malestar emocional al recordar experiencias negativas como las asociadas a la discriminación. Para minimizar este riesgo, el equipo de investigación programará todas las entrevistas en persona en un espacio seguro y cómodo, estará atento a las señales visuales y no indagará en momentos de angustia percibida. Además, el equipo de investigación reiterará constantemente a los participantes que no están obligados a responder a preguntas que les resulten incómodas. Si el malestar emocional prevalece, el equipo de investigación proporcionará al participante información de contacto con la clínica de salud mental de la USFQ.

b) **Físico:** Los participantes en la investigación que opten por las entrevistas en persona pueden estar potencialmente expuestos a Covid-19. Para garantizar la seguridad de todos los participantes, el equipo de investigación adoptará estrictas medidas de precaución en materia de bioseguridad. Todos los miembros del equipo de investigación estarán





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completamente vacunados, llevarán mascarilla en todo momento y mantendrán una distancia de 2 metros del participante en la investigación.

c) Confidencialidad: Siempre existe el riesgo de que la confidencialidad se vea comprometida. Para minimizar este riesgo, el equipo de investigación codificará toda la información identificable.

Beneficios

Los sujetos de investigación no recibirán un beneficio directo por su participación en esta investigación.

Aproximadamente 3 meses después de concluida la investigación, la investigadora principal entregará un informe con los resultados de la investigación a representantes de la comunidad de Guiyero. Los resultados contribuirán al desarrollo de proyectos o programas educativos formales o no formales para la escuela de Guiyero.

Seguridad y Confidencialidad de la información.

Los datos personales de los sujetos de investigación serán codificados con una secuencia única. El vínculo entre los datos identificativos de los sujetos y el código se mantendrá durante la ejecución de la investigación a fin de realizar los seguimientos correspondientes. No obstante, este vínculo se eliminará una vez concluida la octava encuesta a todos los sujetos de la investigación.

Solo los miembros del equipo de investigación tendrán acceso a la información identificativa de los sujetos de la investigación.

La información recabada se mantendrá confidencial, no se compartirá con terceros y no se usará para fines distintos a los de esta investigación.

Los documentos físicos (consentimientos informados) recabados durante la investigación serán almacenados en una carpeta. En tanto la información digital (transcripciones, grabaciones) se almacenará en un disco externo.

Los resultados de la investigación se compartirán a través de charlas o manuscritos científicos.

2. CONSENTIMIENTO INFORMADO

La investigadora principal programará una reunión en persona en la Comunidad de Guiyero, a una hora y en una fecha convenientes para el posible participante en la investigación. Durante esta reunión programada, la investigadora principal proporcionará al participante potencial un consentimiento informado y le explicará el propósito, la relevancia, los riesgos y los beneficios del estudio. La investigadora principal responderá a cualquier pregunta o duda y proporcionará tiempo suficiente para que el posible participante en la investigación tome una decisión informada. Si el posible participante en la investigación necesita más tiempo para tomar una decisión informada, se programará una nueva reunión para obtener el consentimiento informado. La investigadora principal guardará una copia del consentimiento informado firmado para sus archivos y entregará una copia firmada al participante en la investigación. Este proceso debería durar aproximadamente 15 minutos.

3. RESULTADOS ESPERADOS

Este estudio pretende hacer una contribución a la comprensión empírica sobre la enseñanza de Inglés como segunda lengua en el currículo escolar y en las necesidades de aprendizaje de los alumnos Waorani, teniendo en cuenta sus perspectivas y las de sus padres, así como el contexto de pérdida de la lengua en la nación Waorani.

4. CRONOGRAMA DE TRABAJO

Descripción de la Actividad	Junio 2024	Julio 2024	Agosto 2024	Sept. 2024	Octubre 2024	Nov. 2024	Dic. 2024
Objetivo 1. Determinar el valor de la enseñanza de inglés como segunda lengua desde el punto de vista de estudiantes y otros miembros comunitarios de la comunidad de Guiyero.							
Actividad 1.1. Preparación de fase de campo							
Actividad 1.2. Recolección de datos en campo							





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Actividad 1.3. Análisis de resultados y elaboración de informe									
Actividad 1.4. Presentación de resultados									
Objetivo 2. Determinar las prioridades de enseñanza de inglés como segunda lengua desde el punto de vista de estudiantes y otros miembros comunitarios de la comunidad de Guisano.									
Actividad 2.1. Preparación de fase de campo									
Actividad 2.2. Recolección de datos en campo									
Actividad 2.3. Análisis de resultados y elaboración de informe									
Actividad 2.4. Presentación de resultados									

D. REFERENCIAS CITADAS

- Estrada, M., & Schecter, S. R. (2018). English as a "Killer Language"? Multilingual Education in an Indigenous Primary Classroom in Northwestern Mexico. *Journal of Educational Issues*, 4(1): 147-163.
<https://doi.org/10.5296/jei.v4i1.12849>
- Erickson E. Witrock MC. Qualitative methods in research on teaching. *Handbook of research on teaching* 1986 New York Macmillan 119-161
- King, K. A. & Haboud, M. (2014). Language Planning and Policy in Ecuador. *Current Issues in Language Planning*. 3(4), 359-424. <http://dx.doi.org/10.1080/14664200208668046>
- Meyer, C. B. (2001). A case in case study methodology. *Field methods*, 13(4), 329-352.
- Stacy A. Jacob, & S. Paige Furgerson. (2012). Writing Interview Protocols and Conducting Interviews: Tips for Students New to the Field of Qualitative Research. *The Qualitative Report*.

E. DECLARACIÓN

El equipo de investigación, representado por el *Patrocinador* y el *Investigador Principal* de la investigación de forma libre y voluntaria declaran lo siguiente:

- Que el contenido, la autoría y la responsabilidad sobre los resultados de la investigación corresponden al Patrocinador y al Investigador Principal
- Que la investigación presentada al Comité de Ética de Investigación en Seres Humanos de la Universidad San Francisco de Quito USFQ (CEISH-USFQ), es una obra original y por lo tanto se asume la completa responsabilidad legal sobre la investigación.
- Que el presente proyecto no causa perjuicio alguno a los sujetos de investigación, ni al ambiente, y no transgrede normativa legal o norma ética alguna. En el caso de que la investigación requiera de permisos de otras instituciones ajenas, previo a su ejecución, el Patrocinador/Investigador Principal remitirán una copia certificada de los mismos al CEISH-USFQ.
- Que velarán por el cumplimiento de la presente investigación en los términos que aprobó el Comité de Ética de Investigación en Seres Humanos.
- Que la investigación no ha iniciado su ejecución.

Fecha: 4 de junio de 2024

Tomi Margarita Sugahara Zambrano
 Universidad San Francisco de Quito USFQ
 Correo electrónico: tsugahara@usfq.edu.ec
 Telf.: 098.331.9535



CEISH-USFQ
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*Adaptado de la "Formulario para la presentación de protocolos de investigaciones observacionales y de intervención en seres humanos (excepto ensayos clínicos)" del Ministerio de Salud Pública del Ecuador.



APPENDIX B: INFORMED CONSENT FORM



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Formulario de Consentimiento Informado Colectivo

Menkayonta nano apere kingame kekutante waomo tono

ESPAÑOL

Título de la investigación:	Percepción del idioma inglés como segunda lengua en la Comunidad Waorani de Guiyero, en la Provincia de Orellana, Ecuador, 2024.
Patrocinador:	No aplica
Investigador principal:	Tomi Sugahara

1. Introducción

Nos dirigimos a usted para invitarlo a participar en la investigación titulada: **"Percepción del idioma inglés como segunda lengua en la Comunidad Waorani de Guiyero"**.

Por favor, leer este documento detenidamente antes de decidir si quiere unirse al estudio. Si tienes preguntas, no dudes en hacerlas. Y si necesitas tiempo para decidir, puedes hablar con tu familia, amigos o médico primero.

Si usted está de acuerdo en participar, se le pedirá que firme este documento y se le entregará una copia para que la guarde.

2. Propósito

Este estudio quiere entender cómo enseñar inglés como segundo idioma en la comunidad Waorani de Guiyero. Queremos conocer lo que piensan los estudiantes y otros miembros de la comunidad sobre esto, considerando sus necesidades de aprendizaje y su educación intercultural.

3. Diseño de la Investigación

Para realizar este estudio, se necesita entrevistar a 20 miembros de la comunidad de Guiyero; de los cuales, la mitad deben ser estudiantes de bachillerato, mayores de 18 años de edad. La otra mitad serán padres de familia de la comunidad. No se entrevistarán miembros de otras comunidades cercanas.

Este estudio tendrá una duración de 6 meses en total.

4. Procedimientos de la Investigación

La investigadora principal, con el apoyo de representantes comunitarios informará en una reunión sobre los objetivos de este estudio e invitará a miembros comunitarios a participar en este estudio.

Cuando existan personas interesadas en participar, la investigadora se comunicará con cada persona interesada para ponerse de acuerdo en una hora y en una fecha para realizar la entrevista.

WAO TEDEDO

Yekado nano ate keyomo:	Engente tede gininkoidi tededo aye waa nani Kewehomo Waodani Guiyero, Provincia Orellana, Ecuador, 2024.
Godoyomo:	Yewemonamai inomo
Nee kegoda tomena:	Tomi Sugahara

1. Aninke

Mani inte kete bito imi amo ponte eñate kekimi engente tede gininkoidi tededo aye waa tede nani kewehomo Waomoni Guiyero. Wene yede ate kebai nawanga nano aa toma kepamomani yewemai aye angimi toma nano amamo ao ante bai nawanga eñente kegopamo, wiwa badamai ayomo. Impoga eyepe neete kebaimpa, goda amai tomemo gidinani inanite,geña,keka,nee/kebo okamo ino.

Ao ate bito waa ate kebaimi, yewemonte manitaa aye adoke wata pononga ente daa wente nengimi.

2. Kino keke

Mani nai kete akee godokepa eñengi beye namentadani tededo aye waa tededo ñononte kekedanipa badonte neete eñengi beye Kewehomo Waodani Guiyero, kete ente nee adani inanite aye wadani geña kewenani oyomo, tomo neente kete eñengi beye aye ate mea tedeo keki.

3. Badonte kekiyomo

Kebaimpa 20 ganka inani nani kewehomo Waodani Guiyero we keñiomo Orellana; pankadaniya nee adani emewo inomo aye nani kewehomo Guiyero, pikenani 18 wadepo inani, pankadaniya ongñenani aye onkoyenani. Wi kekimoni wayomo kewenani inanite waodani.

Mani nani akeke neempa impoga 6 apaika ganka toma.

4. Nawanga kekiyomo

In keyeyomo tano, impa oyomo kewenani anani ate adoke tedete nani kewehomo manomai kepamo beye ante ate aye goda amo kete nawanga akiñomo beye. Tomenani tedete eñente ate anani oyomo kewenani aye godomaimpa adoke yewemointa.

Mani yewemointa goda ate toma inkiño,obee badonte, tome beyenke nawanga ayomo,aye adoke goda amo ponte kebaigampa





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Antes de iniciar con la entrevista, la investigadora explicará el objetivo de este estudio y el proceso de la entrevista. La investigadora responderá a cualquier duda y proporcionará tiempo suficiente para que el entrevistado tome una decisión informada.

Si el participante necesita más tiempo para tomar una decisión informada, se programará una nueva reunión para obtener el consentimiento informado.

Las entrevistas se realizarán en persona y tendrán una duración relativamente corta, entre 20 a 30 minutos. Se harán de 9 a 12 preguntas en total y se grabará el audio para revisar la información a profundidad.

También, se contarán con imágenes u otro material visual, que permita aclarar ciertas preguntas durante la entrevista. En caso de ser necesario, se contará con un traductor del idioma Español al *Wao tarero* para ayudar durante la entrevista.

Luego de la entrevista, la investigadora escuchará los audios de cada entrevista y analizará a profundidad las respuestas de cada participante. Las respuestas se clasificarán en diferentes temas y luego se presentarán conclusiones en base a las respuestas obtenidas.

Sólo la investigadora principal tendrá acceso a la información de cada participante. Todo este proceso es confidencial y no se utilizarán los datos para otros fines que no sean de este estudio. Las respuestas a las entrevistas y los audios serán guardados cuidadosamente por la investigadora, por un tiempo máximo de 5 años. Luego de eso, se destruirán todos los datos.

Kekiyomo tano ante emenke godo ante o nao wi aine inke aye godo kekinga eyepe nawanga tanoponi in beye adoke kete aye anodo godo kete yewemonte kebaingampa waa kete manita kedi aye godoginga adoke tatodonte aye toki yewemonte tano kekuyomo. Mani abi kebai impoga ingi ante 15 go ganka.

Kekiyomo tano imaimpa tedete ate amo anga nee adani aye wempodani amo adokante eyepe bai anga aye impoga kebaimo oka 20 impo o 30 impo ganka kekuyomo aye tededano daa wente engimo (ao ate nee anga kekuyomo ponente keka bai) aye kebaimo 9 go 12 ganka godo amaimo toma.

Anomai wao te dedo tereka tono geya tomena tono ongonkekampa minito edemo eyenkeminipa ante.

In kekuyomo kebainga yewemonte nano nee tomaso nano tededi mani beye impoga 3 wegongi itede. Ayee, kekuyomo kebainga ponekate impoga in ante nano neete, imai kete bemanate apente yewemonte aye, adopoke de badonte godo kee tedete.

Adoke kekuyomotano nempa imai nao apeneñomote kee, toma neete tede ente aye godo aye wi kekinga wakoo adamai ingi ayomo kekuyomo.

Toma apeneñomo badoi (yewemoniñomo, tedete, wi ponre waa) da wente nawanga kekinga tomenomonte kekuyomo tano.

Mani añomo enikoo wantepiye akiyomo ongonko edemo abai akiyomo tanoponi aye da wente neñomo impoga adopoke go 5 wadepo. Adopoke goyontu mani poga, tatodoi imaimpa wade kete.

5. Riesgos

Emocionales: Los participantes pueden sentirse incómodos al responder preguntas delicadas durante las entrevistas. No están obligados a responder todas las preguntas y pueden dejar el estudio cuando lo deseen.

En el peor escenario, los participantes podrían sentirse incómodos al recordar experiencias negativas, como la discriminación. Para reducir este riesgo, las entrevistas se llevarán a cabo en un lugar seguro y cómodo. La investigadora estará atenta a las señales visuales y evitará profundizar en momentos de angustia.

El equipo de investigación recordará a los participantes que no tienen que responder preguntas que les hagan sentir incómodos. Si el malestar persiste, el equipo les ofrecerá información para contactar la clínica de salud mental de la USFQ.

Físicos: Los entrevistados pueden estar expuestos a contagios por Covid-19. Para proteger a todos, la investigadora se encuentra vacunada contra Covid-19. Además, usará mascarilla en todo momento, y mantendrá una distancia de 2 metros con el participante.

5. Wiwa iñomo

Tote: kedaniya kekuyomo kete nawanga aki imai eyepe kononte godokete ante nemamo ñononi impoga nano keyomotedete wi anga ampa godo keki ante tomemo awe tawengi kete ayomo emenke iñonte nama tedekimamo, nawanga nano amai.

Wiwa iñontekete, kte doo eñemainanipa wado in tote kete gawe in be manonte godo keyomo wadeke in wiwa in kepamo kekuyomo kedi ate nana waoka kee adoyomonke naanga aye eyepe, ingimpa kedi owo adi aye kekuyomo iyomonke te kontate kete.

Aye wakoo neete kekuyomo bemanate kowemaa nani kekeyomo wi ate keki impa nano amamo nano tawe ente godo kee, eyepe kekuyomo manomai kekiñomo ente kowu godogame wa kekimo kewengi beye ponekate aa USFQ.

Eñepamo: kediyomo kekuyomo nete godo tedete kee waoka inga teemo kepamo kononi Daikawo, Covid-19. Nawanga keki beye kononi impa mani kekuyomo ente nawanga tomaso nani keyomo, mani ani keyomo ente imai nani kee mante impoga te mante tome beyenke eyepeponi wa kete nawanga aki kete kononi, entegoki da





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De confidencialidad: Siempre existe riesgo de que se revele información confidencial. Para reducirlo, la investigadora creará códigos para reemplazar toda la información que pueda revelar la identidad de los participantes.

wenkadonki toma nao keyomo aye impoga 2 mañomo kepamo kikiyomo.

Naanke neete kee ; kowemaa ongo wiwa in neete kee ate ao ate kepamo wada badonte wiwa in, ifomo kekiyomo kononi iamama ate nano amamo nawanga.

6. Beneficios

Los entrevistados no recibirán un beneficio directo por su participación en esta investigación.

Sin embargo, aproximadamente 3 meses después de terminar este estudio, la investigadora se compromete a entregar un informe con los resultados, junto con una presentación a todos quienes quieran participar en una reunión final y con la presencia de un traductor del idioma Español a *Wao terero*.

6. Eñomo

Inani kedanipa kekiyomo wi enani bee mante toinga waa ate kedaniapa kekiyomo.

Maani menkayonta investigación meña go aroque awaitamo doobe yemonte baa ate nano nee investigación kera tooma yemonte ponona akekeminipa manomai anampa tomanani inanite. Anomai wao te dedo tereka tono geya tomena tono ongonkekampa minito edemo eyenkeminipa ante.

7. Seguridad y Confidencialidad

Los datos personales de los participantes se guardarán con una codificación única. Estos códigos y datos se mantendrán activos mientras se realiza este estudio. Luego, los códigos que se asignan a cada participante, se eliminarán una vez realizada la última entrevista. Solo la investigadora tendrá acceso a esta información, no se compartirá nada a otras personas.

Los documentos del Consentimiento Informado firmados por los participantes, serán guardados en una carpeta física. Por otro lado, las grabaciones de audio, transcripciones, y notas de las entrevistas se guardarán como archivos digitales en un disco externo. Todos estos documentos y archivos se eliminarán 5 años después de terminado este estudio.

7. Ayomo aye namanke

Mani nama keyomo ongo kekiyomo impa kononi adoke inke owo aye mani in kedi ate nawanga owo nemaimpa impoga ate owo kegoyomo kekiyomo de bayomo ke goyomotome beyenke. wi ate, nano owoyomo wade kebain adopoke emepoke go meadowake owo kekiyomo. Namanke inani kee kekiyomo nemaimpa imai tedeyomo ate owo kekiyomoete kepamo tomaa neemamo mani.

Mani yewemoni, ponekate kepamo añomo, enikoo impoga kekiyomo kononi adoke iente wodo impo kedi (yewemomomo ante) wete wodoyomo mai inte tominke. Mani añomo enikoo wantepiye akiyomo ongonko edemo abai akiyomo tanoponi aye da wente neñomo impoga adopoke go 5 wadepo.

8. Derechos y Opciones del Participante

Su participación en esta investigación es libre y voluntaria. Usted puede negarse a participar, su decisión de no participar no causará la pérdida de sus derechos y/o beneficios. Aún si usted decide participar, puede cambiar de opinión en cualquier momento y retirar su consentimiento sin tener que dar explicaciones.

Para anular su consentimiento, deberá comunicarse con Tomi Sugahara (Investigadora principal) a través de los números de contacto descritos al final de este documento. Deberá informar a la investigadora su decisión de retirar su consentimiento y firmar la sección de revocatoria de consentimiento informado. Si usted revoca su consentimiento, su información será destruida inmediatamente y no se utilizará para ningún fin.

8. Nemamo aye ente kepamo

Nano kepamo mani inte kekiyomo onomeka. Bito baa amaimi kepamo, ponente kedamai imaimi wi winwa nama /o bakaimpa ante. Eñomo ao ante bai amaimi kekiñomo, wado kete ponente emenke inke impoga aye emaimi ponekate nenamai godó apenente.

Wade kete ponekate, imai kebaimi ina tono Tomi Sugahara (Nee kegoda tomena) imai wodoni angi tomena tono kekiyomo ponente aye weya yewemongimi. Bito ao ante bai ponekate imaimo imai wade kebaimi kinge poni aye kedamai imaimpa emenke inke kedamai.

9. Condiciones de participación

Usted no recibirá ninguna compensación económica ni otros beneficios materiales por su participación en esta investigación. Así mismo, su participación no supondrá ningún gasto para usted.

Todos los procedimientos descritos en estos documentos serán cubiertos por los patrocinadores de la investigación.

9. Ongoñomo kepamo

Bito wi engimi emenke godó kee tigitamo aye wa inke ente kekimamo kekiyomo namanke kete, kepamo ñononamai imaimpa bito ipo.

Tomaa kepamo wado in mani kedinta godomaimpa ne keka kekiyomo.





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10. Verificación de Comprensión del Consentimiento informado

Para verificar que haya comprendido este documento y el alcance de su participación en esta investigación se realizarán una serie de preguntas. ¿Esta usted de acuerdo? Cualquier información que no esté completamente clara se le explicará nuevamente.

- ¿Comprende el propósito de esta investigación?
- ¿Entiende cómo va a participar en esta investigación?
- ¿Cuáles son los posibles riesgos de participar en esta investigación? ¿está de acuerdo con estos riesgos?
- ¿Qué beneficios recibirá por participar en esta investigación?
- ¿Cómo se protegerá su información personal?
- ¿Qué debe hacer en caso de que ya no desee continuar participando en la investigación?
- ¿A quién debe acudir en caso de requerir información?
- ¿Tiene alguna duda? ¿hay alguna palabra que no haya entendido?

10. Abaiñomo eñemai waa kedi amamo

Mani aki eñemaimoni maminta kedi aye eyepe kepamo kikiyomo kedinkoo adoke nawanga amamo ¿wa abi bito?emenke nani amamo wi eyepe ate amaimipa anaodo.

- ¿engemi manimai kee kekiyomo?
- ¿eñemi ebano kekedani ante kekiyomo?
- ¿ebano in eyepe wiwa kee kekimamo kikiyomo? ¿wa abi wiwa bayomo?
- ¿ebano we adani nano amamo namanke kee?
- ¿kini bai kekinga aye mani beye ao ante bai godominke kekamo kikiyomo?
- ¿ekani ina godo angimi keme bate ate godominke kekamo kekiyomo?
- ¿nemi emenke aa?
- ¿emenke ongo wi aa eñenamai in?

11. Información de Contacto

Si usted tiene alguna duda, quiere solicitar más información o quiere revocar su consentimiento por favor contáctese con Tomi Sugahara, a través del teléfono 098.331.9535, o envíe un correo electrónico a tsugahara@usfq.edu.ec.

Si usted dudas sobre sus derechos como participante en la investigación, contáctese con la Dra. Guinara Borja, Presidente del Comité de Ética de Investigación en Seres Humanos de la Universidad San Francisco de Quito "CEISH-USFQ", al siguiente correo electrónico: ceishusfq@usfq.edu.ec

11. Amamo neemamo

Bai ante bito emenke ponemi, godo engi amamo wi ate bai amaimi mani inte kei tomenana tono Tomi Sugahara apeninka 0983319535, godomaimi manita inte yewemonte aa tsugahara@usfq.edu.ec.

Wi ate bai kete amaimi bito nemamo keeki beye tanoponi in kekiyomo nemaimi tomena tono Dra. Guinara Borja, nee anani keda kekiyomo imai imoni nama nai ayomi Universidad San Francisco de Quito "CEISH-USFQ", manita inte kee yewemoni : ceishusfq@usfq.edu.ec

CONSENTIMIENTO

Declaro que:

1. Me han explicado claramente el propósito de esta investigación.
2. Entiendo los riesgos y beneficios de participar en esta investigación.
3. Entiendo que los investigadores adoptarán las medidas necesarias para asegurar la confidencialidad de mis datos personales.
4. Comprendo que mi participación en esta investigación es libre y voluntaria.
5. Han respondido satisfactoriamente a todas mis preguntas.
6. Me han dado tiempo suficiente para tomar una decisión.
7. Se me ha entregado una copia de este documento.

CONSENTO:

Si No

De forma libre y voluntaria participar en esta investigación

☐ ☐

Al firmar este documento usted no renuncia a ninguno de los derechos que por ley le corresponden.

WAA KEYOMO

Amopa in:

1. Apenepa nawanaponi mani beye kekiyomo
2. Eñemopa wiwa iño kepamo kekiyomo
3. Eñemopa kekiyomo ente mante nemamo nawanga kekiyomo nano nemamo
4. Eñemopa boto keyomo kekiyomo onomeka aye namanke
5. Godo amopa impoga eyepe poneñomo angi
6. Pono kee impoga eyepe poneñomo
7. Pono eñomo inta minkayonta

GODO AO ANTE KEE:

Ao Baa

Namanke godo kee aye kepamo kekiyomo

☐ ☐

Mani inte toki yewemoñede bito awe tawena mai ingimi yewemoñede manita tomemi nee kee nano amai





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Nombres y apellidos del líder comunitario Tomimi emowo aye wamegamo yewemongimi Nee Aka		Firma o huella digital del sujeto de investigación Toki yewemo onopoka Nee Aka
Cédula de identidad: Neete keta:		
Lugar y Fecha: Inomo aye inede kee:		
Nombres y apellidos del Testigo 1 (si aplica): Emowo aye wamegamo geña heka 1 (wa heka):		Firma del testigo 1 (si aplica): Toki yewemo (wa heka):
Cédula de identidad: Neete keta:		
Lugar y Fecha: Inomo aye inede:		
Nombres y apellidos del Testigo 2 (si aplica): Tomimi emowo aye wamegamo yewemongimi geña heka 2 (wa heka):		Firma del testigo 2 (si aplica): Toki yewemo2 (wa heka):
Cédula de identidad: Neete keta:		
Lugar y Fecha: Inomo aye inede:		
Nombres y apellidos del responsable de la aplicación del FCI Tomimi emowo aye wamegamo yewemongimi kepamo FCD		Firma del responsable de la aplicación del FCI Toki yewemo nee keka kepamo FCD
Cédula de identidad: Neete keta:		
Lugar y Fecha: Inomo aye inede:		

REVOCATORIA Yo _____ por el presente informo mi decisión de retirarme de la investigación descrita en este documento y solicito que mi información sea destruida inmediatamente y no pueda emplearse para ningún fin.
--

AWE TAWKEYOMO Boto.....mani inte amopa tomemo ponente aye yewemomo boto kee beye wade kekimo kinge poni aye godominke kedamai ingimo emenke inke.

Nombres y apellidos del líder comunitario Tomimi emowo aye wamegamo yewemongimi Nee Aka		Firma o huella digital del sujeto de investigación Toki yewemo onopoka Nee Aka
Cédula de identidad: Neete keta:		
Lugar y Fecha:		





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<i>Ilomo aye inede kee:</i>		
Nombres y apellidos del Testigo 1 (si aplica):		Firma del testigo 1 (si aplica):
<i>Emowo aye wemegamo geña keka 1 (wa keka):</i>		<i>Toki yewemo (wa keka):</i>
Cédula de identidad:		
<i>Neete keta:</i>		
Lugar y Fecha:		
<i>Ilomo aye inede:</i>		
Nombres y apellidos del Testigo 2 (si aplica):		Firma del testigo 2 (si aplica):
<i>Tomimi emowo aye wemegamo yewemongimi geña keka 2 (wa keka):</i>		<i>Toki yewemo2 (wa keka):</i>
Cédula de identidad		
<i>Neete keta</i>		
Lugar y Fecha:		
<i>Ilomo aye inede:</i>		
Nombres y apellidos del responsable de la aplicación del FCI		Firma del responsable de la aplicación del FCI
<i>Tomimi emowo aye wemegamo yewemongimi kepamo FCD</i>		<i>Toki yewemo nee keka kepamo FCD</i>
Cédula de identidad		
<i>Neete keta</i>		
Lugar y Fecha:		
<i>Ilomo aye inede</i>		



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APPENDIX C: INTERVIEW QUESTIONS AND PROTOCOL

Protocolo de entrevista del proyecto “Percepción del idioma inglés como segunda lengua en la Comunidad Waorani de Guiyero, en la Provincia de Orellana, Ecuador, 2024.”

Luego de pasar por el proceso del Formulario del Consentimiento Informado, y que tanto el participante como el investigador principal han firmado dicho formulario, se procede a la entrevista con el siguiente guión:

Nuevamente quisiera comentarle que el presente estudio tiene como objetivo contribuir al entendimiento de la enseñanza del inglés como segunda lengua para su inserción en el diseño curricular de la comunidad Waorani de Guiyero, tomando en cuenta las percepciones de los estudiantes y otros miembros comunitarios, en el contexto de las necesidades de aprendizaje y de la educación intercultural.

Gracias por su tiempo y por participar en este estudio. Para continuar, le haré una serie de preguntas para conocer su opinión y experiencia general sobre el uso del *Wao tededo* como lengua nativa, y el aprendizaje del idioma Inglés. Esto es para saber su opinión, no existen respuestas correctas o incorrectas. Esta entrevista durará máximo 30 minutos. Como apoyo para la recolección de datos, tomaré apuntes generales y grabaré el audio de esta entrevista. Es importante que sepa que usted puede interrumpir o dar por terminada la entrevista cuando usted lo desee. Por favor dígame qué preguntas tiene antes de empezar.

Datos personales y educación:

Q1: Cuénteme sobre usted:

- ¿Dónde y con quién vive?
- ¿Quiénes son sus padres y a qué se dedican?
- ¿Cómo describiría a su comunidad?
- ¿Qué es lo que más le gusta de su cultura?

Q2: ¿Cómo fue su experiencia en la escuela y en el colegio?

- ¿Qué temas le interesaban más?
- ¿Qué temas le resultaron más difíciles y por qué?
- ¿Cómo eran sus profesores en la escuela?
- ¿Cuánto tiempo fue a la escuela?
- ¿Qué idioma usaba más en la escuela?

El uso de Wao Terero en diferentes ámbitos

Q3: ¿Cómo es el uso del idioma Wao en su comunidad?

- ¿En qué lugares se utiliza el Wao?
- ¿Dónde y cómo aprendió usted este idioma?
- ¿Qué dificultades ha tenido o tiene al utilizar este idioma?
- ¿Qué oportunidades considera usted que tiene al utilizar Wao?
- ¿Qué cosas cambiaría en su escuela con respecto al uso del Wao?
- ¿Qué cosas mantendría en su escuela con respecto al uso del Wao?

Q4: ¿Cómo ve usted el uso del Wao en el futuro?

- ¿Qué preocupaciones tiene sobre el uso del Wao en el futuro?
- ¿Cómo se aseguraría usted que los niños de su comunidad continúen usando el idioma Wao?
- ¿Qué lenguas (idiomas) cree usted que es más importante aprender?
- ¿Cuál es el primero, y cuáles le seguirían?
- ¿Se perdería el Wao si es que aprenden otro idioma?
- ¿Puede describir qué tradiciones culturales incluyen el uso de Wao tededo en su comunidad y si cree que esas tradiciones seguirán existiendo en el futuro?

Experiencia de aprendizaje del idioma inglés en su Escuela

Q5: ¿Podría usted describir una experiencia personal que haya tenido con el aprendizaje del idioma inglés?

- ¿Cuán fácil o difícil fue esta experiencia?
- ¿Qué nivel considera que tiene? ¿Cómo de diferente sería su vida si hubiese aprendido inglés?
- ¿Qué recursos tiene la comunidad para aprender inglés?
- ¿Aprendió inglés en otro lugar fuera de su comunidad? ¿En dónde?

Q6: ¿Cómo cree que se vive la experiencia del idioma inglés en su comunidad?

- ¿Qué métodos de enseñanza cree usted que funcionarían mejor en su comunidad?

- ¿Hay alguna estrategia cultural que pueda realizarse para que la experiencia del aprendizaje del idioma tenga mayor éxito en su comunidad?
- ¿Qué tipo de profesores cree usted que son necesarios para la enseñanza de inglés?
- ¿Cómo describiría usted la experiencia con personas de habla inglesa en su comunidad?

Uso del idioma inglés en el futuro

Q7: ¿En qué ámbitos o situaciones cree que se puede utilizar la lengua inglesa?

- ¿En qué trabajos cree usted que se puede utilizar el idioma?
- ¿Qué sucedería a las personas que saben y usan el idioma?
- ¿Qué grado de éxito tendría la gente en su vida al usar este idioma?
- ¿Dónde cree usted que preferiría vivir la persona que domina este idioma?

Q8: ¿Qué importancia tiene para usted la enseñanza del inglés?

- ¿De qué manera cree que aprender inglés puede beneficiarle?
- ¿De qué manera cree usted que aprender inglés puede afectarle?
- ¿Cómo cree usted que puede mejorar la experiencia de aprender inglés en su comunidad/escuela?
- ¿Qué personas de su comunidad conoce usted que dominan el idioma?

Gracias por participar en esta entrevista. En el Formulario de Consentimiento Informado usted puede encontrar mi número de teléfono por si tiene preguntas o quisiera contarme más cosas sobre este tema. Yo lo estaré contactando a usted para contarle a usted y a la comunidad sobre los resultados de mi estudio.

Interview protocol for the project “Perception of English as a second language in the Waorani Community of Guiyero, in the Province of Orellana, Ecuador, 2024”.

After going through the Informed Consent Form process, and that both the participant and the principal investigator have signed said form, we proceed to the interview with the following script:

Again I would like to comment to you that the present study aims to contribute to the understanding of the teaching of English as a second language for its insertion in the curriculum design of the Waorani community of Guiyero, taking into account the perceptions of the students and other community members, in the context of learning needs and intercultural education.

Thank you for your time and for participating in this study. To continue, I will ask you a series of questions to get your opinion and general experience on the use of *Wao tededo* as a native language, and English language learning. This is to get your opinion, there are no right or wrong answers. This interview will last a maximum of 30 minutes. To support the data collection, I will take general notes and record the audio of this interview. It is important for you to know that you may interrupt or terminate the interview at any time. Please tell me what questions you have before we begin.

Personal details and education:

Q1: Tell me about yourself:

- Where and with whom do you live?
- Who are your parents and what do they do?

- How would you describe your community?
- What do you like most about your culture?

Q2: What was your school and college experience like?

- What subjects were you most interested in?
- What subjects did you find most difficult and why?
- What were your teachers like in school?
- How long did you go to school?
- What language did you use most in school?

The use of Wao Terero in different settings.

Q3: How is the use of Wao language in your community?

- In what places is Wao used?
- Where and how did you learn this language?
- What difficulties have you had or do you have in using this language?
- What opportunities do you feel you have in using Wao?
- What things would you change in your school regarding the use of Wao?
- What things would you keep in your school regarding the use of Wao?

Q4: How do you see the use of Wao in the future?

- What concerns do you have about the use of Wao in the future?

- How would you ensure that children in your community continue to use the Wao language?
- Which languages (languages) do you think are most important to learn?
- Which one is first, and which ones would follow?
- Would Wao be lost if they learn another language?
- Can you describe what cultural traditions include the use of Wao tededo in your community and whether you think those traditions will continue to exist in the future?

English language learning experience in your school

Q5: Can you describe a personal experience you have had with English language learning?

- How easy or difficult was this experience?
- How different would your life be if you had learned English?
- What resources does the community have for learning English?
- Did you learn English somewhere else outside of your community? Where?

Q6: How do you think the English language experience is in your community?

- What teaching methods do you think would work best in your community?
- Are there any cultural strategies that could be done to make the language learning experience more successful in your community?
- What type of teachers do you think are needed for English language instruction?
- How would you describe the experience with English speakers in your community?

Future English language use

Q7: In what settings or situations do you think English can be used?

- In what jobs do you think the language can be used?
- What would happen to people who know and use the language?
- How successful would people be in their lives using the language?
- Where do you think the person who is fluent in this language would prefer to live?

Q8: How important is English language instruction to you?

- In what ways do you think learning English can benefit you?
- In what ways do you think learning English can affect you?
- How do you think you can improve the English learning experience in your community/school?
- Who do you know in your community who is proficient in English?

Thank you for participating in this interview. On the Informed Consent Form you can find my phone number if you have questions or would like to tell me more about this topic. I will be contacting you to tell you and the community about the results of my study.