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NACIONALES Y EXTRANJEROS**

TITTLE OF THE PROJECT

Rural contexts and their possibilities to enhance the teaching and
learning of English focused on Cultural Identity development San Andres
parish

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I dedicate this thesis to my sister Alejandra Pico and my niece Isabella Naranjo, because they have been my motivation throughout this process and everything I do is for their well-being. They are the most important thing I have in this life, and that is why this work is dedicated to them.

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RESUMEN

Este trabajo titulado “Contextos rurales y sus posibilidades de mejorar la enseñanza y aprendizaje del inglés enfocado en el desarrollo de la identidad cultural de la parroquia San Andrés” que habla de cómo el lugar y el turismo de la parroquia influyen en la forma de enseñar inglés, quiere mostrar cómo es la vida de la parroquia, la economía, la cultura, el turismo, etc. y, a continuación, crear cosas que ayuden a enseñar inglés, de tal modo que aprenderlo hará que la gente se sienta más identificada con ella. Las personas que más se benefician son las de San Andrés, ya que podrán usar cosas y materiales para aprenderlos hechos a su medida. Entonces así aprender será divertido y amarán más su cultura, su tierra, etc. A través del método cualitativo y un diseño etnográfico, el trabajo recogió la información por medio de entrevistas semiestructuradas, observación participante y revisión bibliográfica. Entre los hallazgos más relevantes, se cuenta que el aprendizaje del inglés en San Andrés cuesta mucho porque su cultura de la zona queda muy alejada de la que se enseña. Esto hace que a la gente le sea muy difícil querer aprenderlo ya que no se pueden compartir la cultura y atraer a turistas.

Pero en los libros también se ha podido observar que, si se depositan cosas de la cultura y del turismo de la zona, tiene un mejor aprendizaje, de una forma más lúdica, y esto hace que la gente del lugar esté más orgullosa de ser quienes son; con lo cual es más fácil hablar el idioma y entenderlo. Finalmente, los resultados lo confirman, la enseñanza del inglés funciona en los pueblos, pero el contenido de las clases importa y se tiene que hacer que ayude a esto, dado que la adaptación de lo que se va a enseñar con su contexto es básica para ello. El equipo del Gad de San Andrés tiene que ser el primero en aprender y de esta forma la idea sería que el pueblo y las escuelas de esta parroquia trabajen sectorialmente, dado que puede ser una bonita idea para que los más jóvenes y la comunidad aprendan.

Palabras claves: Educación rural, identidad cultural, enseñanza del inglés, recursos microcurriculares, San Andres.

ABSTRACT

This paper entitled *"Rural Contexts and Their Possibilities to Enhance the Teaching and Learning of English Focused on Cultural Identity Development in San Andrés Parish,"* which talks about how the place and tourism of the parish influences the way English is taught, wants to show what parish life is like, the economy, culture, tourism, etc. and then create things that will help teach English so that learning English will make people feel more identified with it. The people who benefit the most are the people of San Andres, because they will be able to use things and materials to learn it that are tailored to them. Then learning will be fun and they will love their culture, their land, etc. more. Through the qualitative method and an ethnographic design, the work collected information through semi-structured interviews, participant observation and bibliographic review. Among the most relevant findings is that learning English in San Andres is very difficult because the culture of the area is very different from the one taught. This makes it very difficult for people to want to learn it because they cannot share the culture and attract tourists.

But in the books, it has also been observed that, if things of the culture and tourism of the area are deposited, it has a better learning, in a more playful way, and this makes the local people prouder of being who they are; with which it is easier to speak the language and understand it. Finally, the results confirm it, the teaching of English works in the villages, but the content of the classes matters and has to be made to help this, since the adaptation of what is going to be taught with its context is basic for this. The team of the Gad of San Andres has to be the first to learn and in this way the idea would be that the town and the schools of this parish work sectorial, since it can be a nice idea for the youngest and the community to learn.

Keywords: Rural education, cultural identity, English language teaching, micro-curricular resources, San Andres Parish.

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CHAPTER I.

1. REFERENTIAL FRAMEWORK

1.1 INTRODUCTION.

Teaching English in small towns presents major obstacles when school plans do not fit with local culture and customs. In San Andrés, Chimborazo, English teaching is based on the fact that it is a place rich in ancient culture, traditions, and jobs in agriculture, livestock, and tourism. But the lack of teaching methods that combine all of this with learning English has made parish residents less interested and has hurt their school performance. This study will explore local jobs, culture, and tourism in San Andrés and examine how they affect English teaching. Based on its findings, the study aims to design short lessons that make learning more relevant and help parish residents maintain their culture while learning new words. This study is being carried out in San Andrés with the help of local residents who offer their perspectives, which help to understand how English classes relate to their own area.

Adopting a qualitative approach and employing an ethnographic design, the study gathers data through semi-structured interviews, direct observation, and literature review. The analysis of these data identifies how the incorporation of socio-cultural and touristic elements into educational materials facilitates contextualized language acquisition, fostering more meaningful and relevant learning experiences for parish residents. The significance of this study lies in its contribution to enhancing English teaching in rural contexts, ensuring that educational content reflects local cultural identity. The study's relevance is grounded in the need for innovative pedagogical strategies that address the unique characteristics of communities such as San Andrés, where English instruction still faces challenges regarding contextualization.

On the topic of being doable, the research is built on books about ways to teach that focus on culture (Gay, McDonald, & Davis, 2020). It also uses good tech to collect and look at info. About help, teachers and local folks give a full view on the issue. Funds from the National University of Chimborazo and other local groups make sure the plan can pay its way. The main ones to benefit are the San Andrés parish residents, who will get new means and tools to learn English that suit their lives, making learning better. Also, teachers will find new ways to teach that meet their needs. The large group of teachers will find methods to use these tools to improve their English and keep their culture alive.

This work pulls from thoughts such as Piaget's idea on how we learn, Vygotsky's theory on social culture, and Norton's words on self in language. These ideas support the belief that learning increases when folks interact with their world and swap life stories. It explains why bringing local items into English teaching can improve learning and blend well with school tasks.

The research paper presented is structured in six parts. The first part begins by stating the problem and presenting the structure of the study. The second part lists the objectives, general and specific. The third is about the methods used, the way the data were chosen and examined. The fourth division presents the theoretical foundation of this study, prior to a review of works related to our line of research and its main teaching methods. The fifth part shares the results and discussion, and the sixth part ends with the final conclusions and suggestions of the study. This design ensures that the study flows smoothly and helps achieve results linked to the observed problem.

1.2 PROBLEM STATEMENT

In the San Andres area, how well people learn at school is linked to how what they learn relates to the real world around them. Cummins (2000) notes that adding culture to teaching English might make people keener and help them do better, especially those from rural areas. In San Andres, a school program that doesn't match the local setting, and goals or ideas that are not aligned, can make it tough for parish residents to succeed in English

Teaching in communities far from urban areas can be complex. Some of these places do not have good access to technology, and there are no adequate facilities for teaching. According to (Banks, 2006), it is said that adapting teaching to the reality in which one lives is much more effective since parish residents show more interest when going to class.

Through this research work, we intend to describe the socioeconomic, cultural and tourist reality of the parish of San Andrés. All this in order to be able to design teaching material, which motivates the teaching of English to relate to the cultural reality of the place. This idea is thought of as a solution, which offers strategies and better academic results for parish residents.

1.3 FORMULATION OF THE PROBLEM

How can the rural context of San Andres Parish be leveraged to enhance the teaching and learning of English while promoting cultural identity?

1.4 JUSTIFICATION

Teaching English in small, rural spots, like San Andrés Parish in Chimborazo, is key for good schooling in Ecuador. This study checks how to fix problems in teaching in these places, mostly the lack of ways that mix the local life and ways into lessons. Usual ways to teach English, built for big cities or the global stage, don't fit with the real lives of rural people. This makes them lose interest and not learn well. Studies by Kramsch (Slavin, 1995) show that learning a language is not just about words but also about linking with one's culture, which is often left out in common lesson plans. In this parish, the idea of unifying local customs with English classes can be a good strategy, since learning becomes more interactive and at the same time preserves the local customs of this sector. This idea is

aligned with the thinking of Cummins (2000) who mentions that integrating culture when teaching makes parish residents show interest when learning.

This paper identifies two difficulties that rural children face when learning. The first is to prepare for English and the second is to maintain their cultural identity. In this parish, many parish residents recognize that the way in which they are taught is very traditional and not at all fun. For the same reason, they feel unmotivated to learn. Adapting the work plans to the socioeconomic, cultural and tourist reality of San Andrés helps to foster the pride of belonging to that place. It is interesting to see how this degree work can contribute in different aspects. These focus on educational inclusion, where the aim is to preserve the riches of San Andrés. In addition, through this work, strategies and tools are presented that help when teaching, integrating cultural aspects and the subject to be taught.

In short, this study shows how teaching that respects culture can change and make learning deep and lasting. By mixing English lessons with keeping cultural roots, this work aims to give power to both parish residents and teachers in San Andrés Parish. It sets out a path for livelier and to-the-point learning in rural Ecuador.

1.5 Objectives

1.5.1 General Objective

- To describe the socioeconomic, cultural, and tourist facts of the San Andrés parish located in the Guano canton, Chimborazo province, for the construction of microcurricular resources focused on Cultural Identity development through the teaching and learning of English.

1.5.2 Specifics Objectives

- To identify the most relevant socioeconomic, cultural, and tourist data in the study context.
- To determine the academic potential of the information gathered in correspondence with the study target.
- To construct micro curricular resources that enable the teaching and learning of the data obtained leading to the construction of cultural identity.

CHAPTER II.

2. THEORETICAL FRAMEWORK

2.1 Vygotsky's Sociocultural

Vygotsky proposed the development of a sociocultural theory in 1978 underscores the significance of social and cultural contexts on learning. He also believes that social and cultural relationships impact the growth of the mind and the learning of a new language. It is important to understand how these phenomena affect the teaching of English in locations like rural San Andrés. The Zone of Proximal Development (ZPD) was introduced by Vygotsky (1978) which appears in relationships between a child and others talking about the area where one can practice things with help and influence from someone who knows more.

This concept emphasizes the role of interaction and collaboration in facilitating language acquisition. It is important to design learning activities that structure these experiences. For example, in rural contexts like online school in San Andrés, integrating sociocultural elements in the curriculum can enrich student engagement and provide numerous and serious learning experiences. An academic vision of language tends to decontextualize language from human activities, making it more abstract and idealized. By resorting to local cultural knowledge, educators should be able to provide a connection from that the parish residents already know to whatever new language content there is, thereby creating a richer language medium that is also friendlier and efficient (Lantolf & Poehner, 2014).

2.2 Symbolic interactionism

The idea of symbolic interactionism (Blumer, 1969) talks about how social talks and the understanding of culture signs shape who we are. How parish residents see and mix their culture's mark is key in learning English at San Andrés. Also, this view points out that people make sense through talking with others and the signs of their culture (Blumer, 1969). In school places, this thought shows that how parish residents view their culture and link it to learning a new tongue is key for good learning. At San Andrés, how parish residents feel about themselves and their culture can change how they want to learn and their way to pick up English. (Goffman, 1959).

2.3 Acculturation

Acculturation theory (Berry, 1980) helps us know how people and groups change when they face a new culture. It's key to see how parish residents at San Andrés take in parts of Anglo-Saxon culture while still keeping their own culture, as they learn English. In his idea of acculturation, Berry (1980) talks about how adapting to a new culture means keeping one's old culture while also getting used to the main culture. This view is very key in places with many cultures and in country areas, where people might find it hard to keep their own culture while also taking in new cultural ways. In San Andrés, when people learn English,

they have to handle both learning a new language and keeping their pride in their native culture. Teachers can help by making a space that honors both the parish residents' own cultures and the big world culture that comes with learning English (Berry, 1997).

2.4 Critical Theory of education

According to Freire's idea from (1970) According to Freire's ideas from 1970, teaching should help grow a student's self-awareness and free mind. It is very key to think about how English lessons can push parish residents to value their own culture in San Andres. Freire (1970) says that teaching is not just about handing out facts. It should also work to shift society, making parish residents look closely at their lives and change them. When we teach English in San Andrés, Freire's way means using it to make parish residents strong, help them know and love who they are as they pick up a world language. By pushing them to think a lot, teachers can push parish residents to find out how language, power, and culture come together. This turns English learning into a tool to lift up both the self and the community (Freire, 2000).

2.5 Norton Linguistic Identity

The idea of linguistic identity, made by Norton in (2000) looks at how identity, language, and power link to each other. It's key to look at how learning English might shape the cultural identity of parish residents in San Andrés. Norton (2000) points out that language is more than just a way to talk to each other. It also helps build who we are and where we stand in society. She says that how much people want to learn a language depends on what they think it can give them, and the kind of person they want to be. In San Andrés, learning English lets parish residents shape their social self and link up with the world. But, it's key to see that this process is shaped by the power plays in the community, and how the parish residents see themselves and their own culture (Norton, 2000). So, language teachers can help parish residents by understanding this and giving them a place where they can view themselves as able and strong learners of English. This way, people will grow. They will grow well.

2.6 Interculturality

The term interculturality, as talked about by Abdallah-Pretceille in (2006), means having a chat and swap of different ways of life. It's key to push for an intercultural way that likes and values the mix of cultures when we teach English at San Andres. In San Andrés, giving worth to all ways of living helps build respect among parish residents from various places Abdallah-Pretceille (Terecilla, 2006) thinks that learning about many cultures makes parish residents look at their own while understanding others. This grows their world view and makes it easier for them to mix with others. Teachers are key here, as they bring these cultural thoughts into their lessons. They do this by picking materials that fit and make parish residents think in new ways. This leads to a place where being different is seen as good, not an issue. This way helps parish residents learn more and grow as world citizens who can move through different cultures. (Terecilla, 2006), said teaching about different cultures

builds a peaceful society. It does this by growing talk, understanding, and care between cultures.

2.7 Constructivism

Piaget's idea of building knowledge (Bruner, 1966) says that what parish residents know and have seen shapes their learning. To help them learn English at St. Andrew's, it's key to look at how they mix their own culture into learning. Constructivism, put forth by Piaget, tells us that learners don't just get info but shape their own know-how. This idea points out how key social and cultural meet-ups are in learning. Here, learners add to what they know and their past events. For the San Andrés parish residents, their cultural setting is big in how they learn English. It sways how they learn and link new facts to what they already know (Vygotsky). Furthermore, Bruner (1966), thinks it's great to make parish residents work on problems from the real world and think hard as they learn. This is very important for learning English. Piaget's view about gaining knowledge in San Andrés is that learning English should consider the student's culture and personal life. This helps make learning more meaningful. A teacher's role is to aid parish residents in adding to what they know by providing them with real, full experiences in learning.

3. Government Policies and Programs

3.1 Language policy

Language rules (Kopeliovich, 2004) are the choices and steps that control how we use words in a certain place. It is key to look at how these rules at both the big country and small-town levels change how English is taught and how they shape the culture in small places like San Andrés in Ecuador. In places like San Andrés, rules about language say that schools must teach English. They also guide how it is taught and how people think about it. As Kaplan (Kaplan, 1997) say that to work well, these rules must look at the real social and language situation of the people. In Ecuador, the big rules push for English to connect with the world. But local rules need to fit these ideas to the real needs in rural areas. They must make sure the local way of life stays safe too. This twin aim can stop the push to the side of native or area tongues. It helps to balance the way we teach English while we also keep up the love for local ways and words. In San Andrés, fitting the rules of language use with the way the people live can improve English learning among parish residents. At the same time, it helps grow their pride in their own culture.

3.2 Project Cradle

The CRADLE project (Curriculum Reform Aimed at the Development of the Learning of English) was a plan implemented by Ecuador's Ministry of Education in the 1990s. Its purpose was to improve the teaching and learning of English throughout the nation. It introduced a method of language learning that was easy to communicate, aligned with global standards, and suitable for Ecuador (Ecuador, 1992). This project made learning more meaningful, provided teachers with new approaches to instruction, and established guidelines for the use of teaching materials. Richards (2006) notes that this communicative

approach aimed not only to enhance parish residents' linguistic skills but also to foster intercultural skills, essential in a globalized world.

Albán and Mora (2015) show that the CRADLE project transformed outdated didactic methods into active, student-center techniques by teaching many teachers new ways, establishing a course focused on speaking skills, and aligning it with international standards such as the Common European Framework of Reference for Languages (CEFR). Furthermore, Barahona (2016) mentions that although this method aided in the development of speaking skills, it was difficult to adjust the course to the reality of a country with mixed culture groups. This perspective highlights how important it is to have approaches that incorporate specially designed tools to address the underlying particular culture of education groups. The CRADLE model plan is one of the firsts in teaching English as a second Language. It demonstrates the benefits of a through set ways and aids in talking techniques. However, in regions like San Andres, the present problems force us to rethink how to incorporate parish residents' cultural components in what they are taught. Carrión (2021) states that pertaining and appreciating culture blend not only makes the school experiences enjoyable but also greatly fosters interest and deep learning in multicultural settings. Incorporating relevant local culture in instruction and the content of instruction is a way forward from what CRADLE established, which moves beyond just teaching English, but also, combating deficiency of strong bilingualism among pupils from small towns.

3.3 PDOT Definition

PDOT - The Land-Use and Development Plan - is a tool that can facilitate the human-friendly and eco-friendly growth of Ecuador. It takes into account the economic growth, environmental protection, and social equity, while preserving the identity of local cultures. PDOT must attend to the characteristics of each locality, especially to smaller areas such as San Andres, as mandated by the Ecuadorian Constitution (2008) (SENPLADES, 2013). This plan is crucial for making better roads and buildings, handling natural goods, and bringing better public help, all key things to cut down local gaps. For the improvement of infrastructure and public services, proper management of natural resources, and the provision of quality healthcare services, this plan is essential to address local disparities. Incorporating local voices in the creation of the PDOT is vital. This helps make sure that the plans are relevant to what people need. This approach tackles tough issues like a deficit of schools, inadequate service provision, and safeguarding culture (Zambrano, 2019). These issues are very important in achieving balanced development that is appropriate to the locality in rural regions away from the cities. The PDOT simultaneously develops local school systems. Rodríguez (2021), argues that incorporating school targets within the PDOT addresses the issue of accessibility and quality of schools, especially in isolated areas. Also, it serves a policy of broad cultural and linguistic integration, which responds to the attempt to incorporate diverse cultures into teaching, particularly in the English language classes. This fosters the development of skill-enhancing and culture-preserving teaching.

3.4 COOTAD

The Organic Code of Territorial Organization, Autonomy, and Decentralization (COOTAD, s.f.) is the Ecuadorian law that organizes the form and operation of rare autonomous governments. It is meant to guarantee that these governments themselves decide on policies, administration, and finances, therefore allowing them to use their resources and talents fairly (ECLAC, 2016). Like a shooting star, this rule surfaced in the Official Registry records, number not known. Something odd happened on October 19, 2010, and afterwards the COOTAD Reform Act in 2014 altered somewhat; this was noted in a huge volume called Official Registry No. One way to sound more human is to run straight.

In 2010, the National Assembly of Ecuador was somewhat out of control. While they were legislating, they could have been dreaming of unicorns. Wow! But politics is politics, right? Sometimes it seems like a circus where clowns do tricks in rabbit hats. How interesting! But honestly, they were working a lot, or so I think. Picture them arguing with strange wigs and big glasses on. How ludicrous! But in the end, they did their job—or least tried. That is how democracy works, I guess. sometimes odd, sometimes grave, but always engaging. Long live Ecuador and its somewhat mad assembly members. Providing them strange chores including planning the territory, tending of the environment, streets, and preservation (Pichincha, 2020), the COOTAD sets what the GADs can do at every level of power.

The GADs have to receive 21% of the set funds and 10% of the unusual money the government always offers them to protect their finances, the COOTAD states. This distribution tries to promote even development across the nation and empower local government (National Council of Rural Parish Governments of Ecuador [CONAGOPARE], 2018)

3.5 CONAGOPARE Definition

The National Council of Rural Parochial Governments of Ecuador (CONAGOPARE) collaborates with rural parochial governments throughout Ecuador for a comprehensive development of rural areas, as well as ensuring their representation at a national level. Furthermore, it promotes the autonomy of parochial governments through efficient implementation of community resource advocacy, project planning and execution. One key activity is to enhance citizen engagement within the decision-making processes and public policy implementation so that rural areas are properly addressed and served.

In maintaining the quality of life in rural areas, CONAGOPARE (2020) highlights the importance of education, basic health care, public infrastructure, cultural services, and most importantly, preserving heritage. On top of that, it also encourages development of eco-friendly projects that acknowledge and appreciate local cultural and regional distinctiveness. Its importance lies in its ability to mobilize resources and coordinate efforts across different levels of government, contributing to the development and strengthening of rural communities in Ecuador. This organization provides rural parishes with access to political and social participation mechanisms, resulting in a direct impact on improving infrastructure

and basic services, and promoting greater equity in the distribution of the country's resources.

3.6 CONAGOPARE Chimborazo

In Ecuador, CONAGOPARE Chimborazo serves as the provincial branch of the National Council of Rural Parochial Governments (CONAGOPARE). They work with rural parochial governments in the Chimborazo province to promote rural development, enhance the quality of life, and represent the rural population at the provincial level. Specifically, in conjunction with other organizations, CONAGOPARE Chimborazo works towards achieving San Andres and other rural parishes' access to provincial resources and fulfilling their participation in decision making at local and national levels. The focus areas of the organization comprise education, health, infrastructure, and basic services that are important to foster development in rural regions. For instance, in San Andrés, the local GAD (Gobierno Autónomo Descentralizado) is collaborating with CONAGOPARE Chimborazo towards addressing the provision of education, health care services, and development of rural infrastructure. Their goal is to overcome resource allocation inequalities, build self-reliant and sustainable local communities, and ensure that the development does not undermine the traditional values of the region. In doing so, CONAGOPARE Chimborazo restores the socio-economic status of San Andrés and other rural parishes in the province.

4. Educational Methodologies for the Development of Cultural Identity

4.1 Multiple Intelligences

In 1983, Howard (Gardner, 1993) challenged the conventional view of intelligence by introducing the Theory of Multiple Intelligences (MI) that went against the conventional intelligence deemed by IQ tests. He stated that intelligence is not a single trait that can be measured by an IQ test but rather a collection of cognitive abilities that enable people to make sense of the world in different ways. Out of these, linguistic, spatial, kinesthetic, and naturalistic intelligences are most relevant to education because they inform parish residents' ways of engaging with knowledge and developing their skills.

4.2 Linguistic Intelligence

Linguistic intelligence is the capacity to employ language effectively, either as a form of communication, in creating and interpreting various forms of communication, such as stories or writing. In Gardner's work (1983), those learners who possess verbal-linguistic intelligence show a high aptitude for reading, writing, storytelling, and other verbal abilities. Utilizing words effectively, they have a superior vocabulary relative to those of others, and also they excel various linguistic tasks they plan to accomplish.

Among them, it naturally includes a successful set of techniques that can be applied to debate, writing music and essays, and communication (Gardner, 1999). Linguistic intelligence should likewise be intimately bound to language learning as well as to literacy development within an educational context (Armstrong, 2009). This student according to Armstrong is more adept in learning than any other. They should benefit from typical practices such as reading assignments, writing papers, or classroom debates, where they can

continue to develop their skills in this area. Needless to say, teachers can offer parish residents an opportunity to develop their abilities by bringing verbal exercises (such as word games, debates as well as oral story telling/persuasive speeches), i.e., the same means of fostering linguistic intelligence can aid other functions in the curriculum; it is just that these particular functions have a strong emphasis on communication.

4.3 Spatial Intelligence

Spatial intelligence is the ability to be able to visualize, understand and manipulate spatial information. People with stronger spatial intelligence are better at mapping, city-planning, designing, driving and architecture or performing state-of-the-art tasks. They learn best through images, diagrams, and three-dimensional models. This is especially useful in geometry, engineering, and graphic design. In order to define these learners, Fleming (Felman, 1992) suggested that because they are closely linked with spatial intelligence, visual learners evidently need information to be explained in diagrams, graphs, and charts in the classroom. Deeper integration of spatial intelligence along with other domains like Linguistic, Logical, and Intrapersonal intelligence can play a vital role in developing and nurturing creative skills among parish residents. Spatially intelligent learners could particularly flourish in a setting that involves a lot of art, multimedia projects, and visualization activities. Armstrong (2009) argues that video content, as well as illustrated textbooks along with various spatial reasoning puzzles can be used by educators to enhance the style of learning among parish residents who possess a well-developed spatial intelligence and build their capabilities to approach organizational and visual information.

4.4 Kinesthetic Intelligence

Kinesthetic intelligence involves the ability to control body movements and manipulate objects skillfully. Students with skills in this study way thrive on physical activities, hands-on learning, and tactile exploration (Gardner, 1983). They are dynamic learners and discover excellent through actions such as, role playing, experiments, physically working with real world or so called, tangible materials, (Kolb, 1984) Kinesthetic learners are those who acquire original knowledge through a process of experience based on real life situations. (Dewey, 1938). For example, in a science class, kinesthetic learners can write lab experiments in their notebooks. Whereas in a history class, they may want to reenact events as they learn about them. Additionally, educators could improve the chances of success for kinesthetic learners by including dramatization, sports, and hands-on projects (Armstrong, 2017).

4.5 Naturalistic Intelligence

Naturalistic intelligence recognizes, categorizes, and analyzes elements of the natural world. People with this type of intelligence have a natural connection with the environment and are affected by the environmental destruction (Gardner, 1999). This intelligence is seen in botanists, biologists, and ecologists who study living organisms and ecosystems by careful observations and measurements (Gardner, 2006). In academics, naturalistic learners thrive in outdoor environments by engaging in field trips, ecological studies, and physical hands-on learning experiences. They are exceptional in subjects like geography, biology, and

environmental science, where their interest in nature is beneficial. Nature walks, gardening projects, and ecological simulations should be included in the curriculum to enhance the naturalistic intelligence of the budding plants, thus enabling parish residents to understand biodiversity and sustainability. (Fleming, 2001).

4.6 Active Methodology

4.6.1 Collaborative Learning

Learning together, as explained by Johnson in (1999), helps people work and build knowledge as a group. This can be key to growing one's own sense of culture while learning English in San Andres. The same authors point out that learning with friends and building up shared knowledge can be good for growing this cultural sense in English lessons in places like San Andrés. In these settings, parish residents from different cultural backgrounds meet to learn together. Each one brings their own cultural views and life stories. Working together like these fits well in San Andrés, where local ways, values, and bonds within the community are a big part of life. Working together helps people show and grow their own culture and words, making them love their local ways more. It also lets them get along better and respect those from other places, adding to how well people in the area stick together. Slavin (Slavin, 1995) says that when people learn as a team, they learn to respect each other and feel that they all have a role to play. This can bring the local culture into the wider English lessons in San Andrés.

4.6.2 Meaningful learning

Meaningful learning (Hewett & F, 1963) links new things that parish residents find out with what they knew before. This makes it easy to bring cultural parts into learning English. It lets parish residents use what they know about their own culture and add it to what they are learning in English. Learning with meaning, as told by Hewett (1963), happens when people link new know-how to things they know and how they see the world. In San Andrés, this kind of learning is key for people learning English, as it lets them join new word skills with what they know of their people and place. By bringing in local ways, old stories, and the day-to-day doings into English class, teachers can make a place to learn that fits well and pulls in people. In San Andrés, where who they are in their culture is a big part of each day, learning with meaning helps people see how their own ways and the new words they learn go together. By using what they know from their own lives and the people around them, parish residents can mix their cultural views into their way of learning new words, making their school journey feel fuller and more connected to real life. Hewett's (1963) method shows just how key it is to use what parish residents already know about their own culture. This does not just help them get better at English, but also helps them feel a deeper link to their own culture while they learn.

4.6.3 Experiential learning

The concept of learning by doing (1984) is that parish residents "learn more effectively if they see an application for what they are learning." This can be a very

comfortable way to learn English while blending naturally with the culture of San Andres. This model of Kolb's (1984) is clearly applicable to the instruction of English in small areas like San Andres. The idea is to advance the process of learning by allowing oneself to think, speak, or practice the knowledge, and to act thereupon physically. Going through this way, the learners can build a stronger cultural root through English learning. In San Andres, everyday interactions, such as working alongside English speakers, living in an English-speaking environment helps real-world English skill acquisition. Language and culture education beyond the classroom in San Andres classrooms allows parish residents to blend learning across varying contexts of potential experiences, e.g., local jobs that encourage English curriculum or literary events with a cultural twist. Language learners can see how English is used in their community through these events.

4.6.4 Discourse Theory and Identity Construction

Gee (2000) suggests Discourse Theory arguably, how language use, and interaction among people within the social and cultural contexts that they live in to shape identity. According to him, learners develop multiple identities as a result of engagement in different Discourses which in turn shape their experience, learning and success in those Discourses. In this study, parish residents were asked to take a multiple-choice grammar quiz, they received immediate feedback, they talked about what skills the test was really measuring in pairs or small groups, and it was clear that the parish residents really liked empathizing with others and seeing things from another perspective. It must be remarked that the interview allowed me to explore how teachers provide their roles and functions in class. Data collection tools include interview questions and observation checklist. It also allows them to stay connected to real people. For instance, learning an additional language doesn't only require knowing what vocabulary and structures mean. This is positive reinforcement for the parish residents' successful experience.

4.6.5 Language and Cultural Identity

Kramsch (2009) is drawing attention to the connections between language and cultural identity. There is a distinction between language as not just an exchange but as a purposive dialogue which also indicates participation in various networks of culture. Her concept of Language and Culture Theory is about how individuals through their linguistic acts build different and negotiate their identities (2009). She stated that through language learning needs to be experienced as such, it is associated to one's personal and cultural learning experiences (Kramsch, 2009). For the parish residents of San Andrés, as they learn how to speak English in a cultural context, this allows them to position the language as a way of bridging their own culture with the rest of the world. In elementary English classes, parish residents learn, both to describe their local festivals and traditional foods, as well as the history and geography of their island in English. In this manner, not only do they leave behind their own culture, but also, they compulsorily impose that their native heritage. This process generates feelings of pride and ownership with both their own as well as foreign tradition.

4.6.6 Cultural Identity as a Dynamic Process

Hall (Kaplan, 1997) says the idea that who we are sticks to us from birth isn't true. He thinks who we are is always being made by history, people around us, and what goes on in the world. His idea is that people make their own selves by using things they see in their culture, like old ways and big past events. Hall tells us that our sense of self isn't just handed to us; we keep building it as we live and take part in our world. This way of seeing things really matters in San Andrés, where parish residents join in old dances like the Taita Carnaval and Semana Santa. Parish residents can learn a new language in English class while maintaining their own identity. This vision of the self is linked with the idea that language shapes culture and therefore who we are as individuals.

4.6.7 Experiential Learning and Cultural Identity

Dewey (1938) proposed the Experiential Learning Theory which highlights on the learning through the experiences from the real world. As per Dewey, education should not be limited to getting knowledge through memorizing it or through passive means but it should be interactive and based on life situations. He puts parish residents learn the best when they affect their surroundings, building genuine knowledge through practical application. If we look at San Andrés is particularly relevant to this because it relates to cultural identity and language learning. Therefore, teachers should design lessons that employ experiential learning and student language production, leading to experimental practice on the use, research, and questioning of multiple sources. Through activities, such as visiting historical landmarks, making traditional crafts, and experiencing local food culture, teachers may offer parish residents the chance to interact with their culture through English. This follows Dewey's view that knowledge has significance, in that it relates to everyday life, being more than detached facts presented in sequence.

4.6.8 Gastronomy and Cultural Identity

In his work, Fischler (1988) examines the role of food in shaping cultural identity, suggesting that culinary traditions can be seen as carriers of identity and heritage. He describes food as being infinitely more than nourishment for the body. It is history, community and identity. By preparing, consuming and sharing traditional dishes, they stay as they are, connected to their cultural roots and their heritage remains alive. When we incorporate these very gastronomic traditions into a language learning context, like in a classroom scenario in San Andrés, parish residents are more likely to study not just the skill of the language, but also their own cultural identity. For example, when learning vocabulary referring to foods such as hornado or chicha de jora, parish residents are not only working on interdisciplinary skills, but they are also getting a window into a narrative that connects their personal history with that of different cultures and periods of history.

5. Cultural Identity

5.1 Cultural Identity Definition

When individuals recognize themselves within a certain culture, the link between the way groups construct a sense of cultural connection is the mapping of people's portrayals emergences or cultural identity Giddens (1991) It means that a person's perception of what cultural or national bunch he associates with and what values, behavioral practices and standards are with that bunch. Cultural identity in the context of San Andrés reflects how residents see themselves as they are linked to the local community in terms of its practices, beliefs and traditions. Cultural identity is an understanding of the basic problems of human social life, it refers to consider how strangers are engaged with each other. Cultural identity is a social structure of permanent elements related to existing in some way. Culture is a symbol of the soul with which a human being possesses an individual, human comparative advantage in different social systems.

To the parish residents in San Andrés, their cultural identity is not just determined by their language and heritage, it also consists of their contribution to the general community. The importance of this local environment to the student's sense of belonging is high, because of this sense of belonging, parish residents have a safe space where they can begin to understand the world and their relationship to it. In addition, it would be suggested that the educational institutions of the parish include teaching materials and thus the educators can help parish residents strengthen their cultural identity while learning a new language by embedding components of local culture in an English language program. Giddens (1991) maintains that cultural identity is fluid and occurs through social interactions, echoing well in a rural setting where community involvement greatly aids in parish residents' progress.

5.2 Culture definition

As per Edward Burnett Tylor (1871) , culture refers to the “complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. It underscores culture as a comprehensive system that conditions the practices and values of a community. In opposition to this, Clifford Geertz (1973) defines culture as a "pattern of inherited conceptions expressed in symbolic forms by the use of which men communicate, perpetuate, and develop their knowledge about and attitude towards life, highlighting the part symbols play in passing culturally”. This view is important for the emerging work in the subject as far as it indicates that it is not only essential to consider the importance of integrating the cultural aspects of the traditional society of San Andrés in teaching, but also what ‘hidden’ details within the indigenous cultural context are key to understanding the relationship with the use of ICTs. Within this context, culture is a key resource, assisting in motivational capacity building and reduction of barriers between the content they are supposed to master and themselves. Gay (2010) suggests that these constructs that educators deem central to the implementation of reasonable academic performance can often be implicit and associated with one's upbringing or specific cultural background.

5.3 Cultural Transmition

Through several generations, cultural transmission is the means by which a society or social group passes its knowledge, beliefs, values, and customs to help guarantee the continuity and conservation of its culture. Essential to society's growth and the maintenance of cultural identity is this mechanism, which might occur through formal education, socialization, imitation, and observation. Lévi-Strauss (1962) argues that cultural transmission happens through imitation and observation, therefore enabling individuals of a society to discover and embrace its customs and values.

5.4 Socioeconomic definition

The word "socioeconomic" links to both social and money-related factors that shape how groups and people grow. The Royal Spanish Academy (RAE), all it "tied to social and money factors." In schools, these things are key. They set who gets to what tools, the buildings, and the help needed for good learning. As Coleman (1966), said, gaps in these areas hit school grades because of shortfalls in basic things and chances to learn. About San Andrés parish, knowing these things is key to making English plans that meet the true needs of the people there. This work aims to push a way that blends in the life and money parts, seeing how they shape how we learn. It helps both parish residents and teachers deal with the issues of their area better.

5.5 Tourism definition

Tourism is what people do when they go and stay in new places, not their usual homes, for fun, to learn about culture, or to make money, as told by the World Tourism Organization (2020). This helps mix cultures and boosts the money and social life of local groups, a lot in small towns. Here, it gives a chance to vary ways of making money and keep old customs alive (Hernández-Ramírez, 2010). In San Andrés parish, learning English is very important. It lets them talk to people from other countries, helps grow tourist jobs in the area, and helps keep the place getting better in a good way. The WTO (2020) states that smart tourism can really make the gap between rich and poor smaller and help keep culture alive. So, this plan for our school aims to increase travel to this place by using tools that blend learning about culture and language.

5.6 Importance of cultural identity in education

Cultural identity is key in education because it shapes how parish residents feel, take part, and do in school. (Banks, 2006). When people see their culture valued and get respect, they feel more into it and do better in their studies. Putting parish residents' cultural roots and selves into the class plan and space can make a more open and helpful place to learn. Also, linking who parish residents are with their school work acts like a bridge. By putting culture into their lessons, teachers can boost how much parish residents feel they belong and their drive to learn. In places like San Andrés, using culture in English lessons brings better grades and lets parish residents value their roots. This builds a deep link between local and worldwide views (Banks, 2006) .

5.7 Factors Influencing Cultural Identity

Who we are is made by many things such as our words, ways, what we believe, habits, and how we connect with others (Hall, 1990). These bits of culture shape how we view ourselves and act in the world. Also, where we live, our past, and how we meet and talk to people shape and keep our cultural self. In San Andrés, the blend of old ways, group ties, and old words play a big part in how parish residents view their own culture. Seeing these things in school helps teachers work with parish residents' own tales, linking school tasks to their culture.

5.8 Globalization and its Impact on Cultural Identity

World ties have changed how we view our culture, bringing tough tests and great chances to keep and grow these roots (Castells, 2010). Meeting other cultures around the world can mix cultures or make them stand out. Big cultures might come in and push small local ones to the side, making them lose what makes them unique. But, it can also open ways for us to see and enjoy how our ways of life differ. In small spots like San Andrés, being part of the global stage brings English as a key to unlock world doors, but it could set back local speech and habits. To deal with this, blending local ways into English learning is vital. This two-way style aids parish residents to value their home culture and arms them with tools to thrive in the vast world. This blend helps keep a steady balance between holding on to the old and stepping into the new (Castells, 2010).

5.9 Identity pedagogy

Teaching about identity helps people know themselves better, find their value, and get to know their own culture while they are in school (Ladson-Billings, 1995). This method lets people look at and prize their own cultural roots, while also helping them learn about and care for other cultures. By using ways of teaching and tools that match their culture, identity teaching aims to boost a sense of belonging and power in parish residents, making both their education system and life go well. In San Andrés, focusing on identity in education system means choosing teaching plans that show the people's own culture and the values of their place. For instance, if teachers use old stories, history, and life habits in class, parish residents can link their lives to their learning. This aids not only in education system tasks but also in personal growth. Parish residents feel safe when they blend their culture with school goals. (Ladson-Billings, 1995).

6. Curriculum Design

6.1 Curriculum Design for English Language Teaching

The objectives, contents, methodologies and assessment must be taken into account when designing the English curriculum. This should be adjusted to the needs and characteristics of the context (Richards, 2013). This means we carefully think of what the parish residents need, how good they are at English, and what makes them special as we

make the curriculum. Additionally, the way we set up the English plan should not just look at language skills but also mix in cultural links. This makes sure the material fits well with the parish residents' own cultures. As Richards (2013) points out, the place where we use the plan really matters for its success. In rural areas like San Andrés, for instance, it's vital that the plan thinks about local culture, how well people know English, and money matters. Also, when the plan meets parish residents' cultural needs, it can make them more eager and involved in their studies. Teachers need to think about the unique parts of where their parish residents live to make a plan that is tough in studies but also cares for cultural matters.

6.2 Integration of Cultural Identity in the Curriculum

Designing an English-oriented curriculum that acknowledges its learners' cultures might assist in instilling a sense of self-confidence in children and appreciating others' habits (Bryam, 1997). Fun activities and tasks added, in addition to activities and discussions incorporated into relevant contexts, can increase the applicability and fun for learners. Incorporating our own experiences is crucial for our parish residents in smaller communities, such as in San Andrés, where their everyday lives are filled with local contexts and familiar examples. This way, they can see themselves in the curriculum, which validates their existence. When parish residents feel that they are seen and heard, it gives them a sense of worth that can boost their confidence and help them become more motivated to learn.

6.3 Curricular Issues in the Ecuadorian Context

The course plan in Ecuador now aims to boost respect for different cultures (Ministry of Education of Ecuador, 2016). This change wants to see and prize the many cultural groups in the nation. It makes sure that schools show and back this mix of cultures. These shifts are key for building a strong nation and honoring Ecuador's many local and native groups. In small places like San Andrés, adding lessons on different cultures helps people keep their own ways while they learn English too. Ecuador's school plans are made to mix people's own stories with their school work, adding to their feeling of self and togetherness as they learn. Also, these moves aim to ready parish residents with the skills to do well in a world that mixes many cultures. So, changing the school plan to bring in parts from many cultures helps with both language and culture growth in people, getting them ready to do well in mixed settings (Ecuador M. o., 2016).

6.4 Curricular Challenges in Rural Contexts

The way we teach and what we teach should fit well with what rural communities need and are like. (Aikman, 1999). We might need to deal with things like getting to resources, dealing with language issues, and mixing old local customs into how we learn. In small towns like San Andrés, teachers face special problems that need new ways to plan lessons. For example, people in these places might not have the same tools as city people, which can limit their chances to learn. Also, rural people may use native languages at home, making teaching languages even harder. By changing teaching ways and using what parish residents know from their culture, teachers can build a learning space that cares for local

languages and customs and still helps with language learning. This way, lessons fit well and answer to what rural areas need. (Aikman, 1999).

6.5 Curricular Issues in Language Teaching.

In English language teaching, the tools used, the methodology, and the integration of cultural reality are of great importance. (Byram & Risager, 1999). Ensuring that the curriculum expresses cultural diversity to all parish residents is of great importance as it provides an opportunity to explore and exchange cultural knowledge, which contributes to an understanding of interculturality. In English language teaching, it is essential to implement diverse materials, which should not only focus on assessing language skills but also on fostering parish residents' culture. When we combine all these elements, teachers are able to promote parish residents' linguistic development while simultaneously promoting their cultural identity. In this way, parish residents feel motivated to learn a language that is currently globalized, and at the same time, respect and intercultural communication skills are fostered.

6.6 Educational Policies in Ecuador and their Impact on Rural Education.

Rural education faces challenges and needs when it comes to teaching, focusing on the area of English. These needs must be addressed through national educational policies (Ecuador, Ministerio de Educación del, 2017). Implementing these policies would help develop cultural and linguistic diversity, thus playing a crucial role. Implementing these policies is of great importance as it allows parish residents to reflect their identities, along with the development of language skills. Thanks to the government's work in education, it has been possible to preserve local languages and various traditions, while allowing parish residents to learn a globalized language and thus integrate into society. (Ecuador, Ministerio de Educación del, 2017).

7. San Andres Parish

7.1 History and geographic location

From a place view, San Andres Parish sits in the rich valleys of Chimborazo. It is ringed by good farm lands where local farmers grow many food types like potatoes, corn, and grains. The parish's spot also makes it good for fun outside tasks like walking and climbing high mountains, helped by the near Chimborazo volcano that pulls brave people from everywhere. You can get to the parish using the Pan American Highway, which joins it to big towns such as Riobamba and Ambato. San Andres keeps strong links in both culture and money with these city spots, while also keeping its own special charm from the south.

The economic activities of San Andrés, a small place, are also heavily dependent on geography and, at the same time, geography also influences the place's culture. The Chimborazo volcano, for example, is a natural resource, as well as a symbol that integrates the cultural practices of the indigenous and the local peoples. Its visual role dominating the

surrounding area also makes it a choice destination for national tourism where holidaymakers who visit the arrival point will find among other things the natural structures, too. Finally, the physical nature of the geographical situation is also another factor that ensures that a distinct cultural identity is maintained by the presence of a traditional way of life and local festivals. (Ministerio de Turismo del Ecuador, 2011). In conclusion, San Andres parish is a place where geography and history intersect in a stunning way. Its history and its scenic surroundings make it a place of interest for the visitors (Gobierno Autónomo Descentralizado de San Andrés, 2020)

7.2 Relevant Socioeconomic Data

Agriculture is the most important economic sector in San Andres Parish, with 65% of the people engaged in it, according to the most significant socioeconomic indices. (Censos, 2020).

The agricultural economy of San Andrés has been under pressure in recent years from natural elements including climate change and fluctuating market prices for crops. Even though agriculture is still the major source of income, several youths have moved to cities in quest of better job options and financial independence. The migration has caused a demographic change whereby the more of the populace is now older or children. In an effort to revitalize the local agriculture economy and keep young people in the area, work is underway to encourage more environmentally friendly farming techniques like organic farming and native crop growing. Moreover, the government has started initiatives meant to enhance rural education, concentrating on learning skills that support agriculture including handicrafts and tourism-related services. (Censos, 2020).

7.3 Tourist Attractions and their Cultural Impact

The most important social indicators in San Andrés Parish suggest that agriculture, which employs 65% of the labor force, is the main economic activity. (Ministerio de Turismo del Ecuador, 2011) Recent market changes in prices of agricultural products and climate change have had major implications on the agricultural economy in San Andrés as it has suffered much sensitivity in recent years. Although the agricultural sector is a source of sustenance and everyday life, many young people nowadays move to cities looking for better financial prospects and work. The shift in the relative and absolute size of the junior and senior population has been seen as good or negative demographic dividend. (Ministerio de Turismo del Ecuador, 2011).

7.4 Challenges and Potential

The younger generation of San Andres suffers great obstacles—including sparse infrastructure, limited access to health and education, and little job opportunities—that help drive their migration to urban areas. Inadequate roads and fundamental services hamper the social and economic growth of the parish. Though not always producing a steady income, agriculture is basically what supports the local economy. (Gad San Andres, 2020)

Still, there is excellent possibility in San Andres. Visitors looking for outside activities and ecotourism could be drawn by the proximity of the Chimborazo volcano and the stunning Andean scenery. Encouraging the historical and cultural legacy of the parish might help it grow economically. Furthermore, the embrace of sustainable agricultural techniques could help local farmers to increase their diversity and revenue. The parish could be greatly changed for the better and the standard of living of its people increased by means of community initiatives concentrating on economic, education, health, and infrastructure development.

In partnership with local community organizations, the municipal administration is improving infrastructure and increasing youth access to health and education services. Furthermore, stressed are ecofriendly tourist projects that might operate as a driver for local economic development and environmental conservation. San Andrés can create a more robust economy while preserving its cultural identity by encouraging a more sustainable approach to agriculture and tourism. (Gad San Andres, 2020).

8. Cultural Elements in English Language Teaching

8.1 Teaching and Learning English in Rural Contexts

Successful learning of English in rural areas such as San Andres Parish has unique features and difficulties that must be considered in order to attain effective results. (Castillo & Ramos, 2019) By valuing and expanding on the cultural riches that parish residents bring to the classroom, this methodology seeks to establish a more inclusive and stimulating learning setting. Adapting instruction methods to rural circumstances is absolutely vital. Hernández (2017), says that teaching English in rural settings calls for the incorporation of local knowledge and real-life events as well as linguistic resources. Learning aids teachers can use include storytelling, music, and age-old practices, therefore parish residents can see the applicability of English in their everyday life. Including these components in the English curriculum in rural areas such as San Andrés, where the local language and culture are fundamental to the parish residents' identity, helps them to connect more closely with the language.

8.1.1 Integration of Cultural Identity in the Teaching Process.

To help meaningful intercultural and linguistic skills arise, the English language teaching learning process should embrace local cultural identity. (Byram, 2020). This includes developing abilities, information, and attitudes that enable respectful and successful communication and interaction across cultural frontiers. Teachers can help parish residents develop a strong sense of belonging—necessary for their general academic success—by including local cultural identity in the classroom. González (2018) shows in research that student who can link their studies to their personal culture are more eager and engaged in the learning experience. Furthermore, including cultural identity helps to span the distance between the language being taught and daily life of parish residents, hence creating a more genuine and fun learning experience.

8.1.2 Microcurricular Resources and their Role in Education.

Education depends on microcurricular resources since they enable the customization of curricular material to fit the particular circumstances and needs of pupils. (Ministerio de Educación del Ecuador, 2021). Microcurricular materials, including culturally appropriate resources, digital tools, and community-based learning projects, in addition promote engagement and incentive. Pérez (2018) stresses how vital community engagement in education is; including local knowledge and experience into the curriculum gives the parish residents a feeling of ownership and pride. Including elements of local folklore, farming, and geography in English lessons, for example, helps pupils to study the language in a setting that is interesting and pertinent.

Small curriculum materials also help to personalize learning. As Martínez and López (2020) contend, these tools enable differentiated instruction by which teachers can customize activities to meet the different interests, abilities, and needs of parish residents. In rural settings, this personalized approach solves issues including mixed level classrooms and lack of resource. Microcurricular materials also have a great flexibility in response to current educational technologies. Including digital resources like online platforms and learning apps can improve the educational experience as digital literacy grows more important. Rodríguez (2021), suggests that digital microcurricular resources enable teachers and pupils by offering varied and interactive learning possibilities. Whether through internet games, virtual field trips, or digital storytelling, these tools let parish residents engage with English in creative ways. Rural education depends on microcurricular resources since they enable more relevance, flexibility, and inclusiveness. They assist to create a more personal, interactive, and successful learning experience for people in San Andrés and comparable environments since they help to beat the obstacles presented by restricted resources.

8.1.3 Examples of Micro-curricular Resources in Education

Microcurricular resources appropriate for teaching English include activities, projects, and teaching techniques tailored to the specific needs of San Andres, as well as teaching materials. (Díaz & Hernandez, 2018). For example, local legends, music, and traditional stories, for instance, offer excellent learning opportunities because they let children interact with the language in a way closely associated with their cultural background. These materials help to make knowledge more personal and effective and therefore enhance the parish residents' relationship with the English language.

Teachers can also create community centered assignments that integrate current events such as farming techniques or environmental protection that are quite pertinent to the lives of parish residents. Teachers can motivate pupils to employ their English language knowledge in real world scenarios by planning projects that emphasize these aspects. For example, a San Andrés based study of sustainable agriculture techniques could see people researching and presenting in English on their neighborhood's agricultural techniques, therefore developing both their language and analytical skills.

Moreover, using technology as a micro-curricular resource helps those living in rural areas with sometimes restricted access to conventional educational materials. Audiovisual tools, online platforms for virtual exchange, interactive language learning apps—digital resources—can help rural parish residents get exposure to a more varied range of materials and events. Martínez and Pérez (2020), argue that in a setting where educational infrastructure may not always be modern, technology can close the educational gap in rural regions by offering many interactive and engaging ways for parish residents to study English.

Furthermore, teachers could make original listening exercises using videos from the region about the history, geography, and society of the parish. This not only supports language acquisition but also helps pupils link their learned languages with their everyday experiences, thereby building a complete learning environment. Encouragement of a sense of pride in one's culture as well as fun and engaging development of language skills result from the incorporation of local media into the curriculum, according to González and Ramírez (2019). The use of such tools shows an awareness of the context of the community and helps to establish a learning atmosphere where the cultural identity of the pupils is not only accepted but also clearly incorporated into their educational process. The idea is to create a course that is both linguistically and culturally appropriate, therefore increasing the chances of parish residents using and preserving their English language competence outside the confines of the classroom setting.

CHAPTER III.

3. METODOLOGY.

3.1 APPROACH

The research adopts a qualitative approach with the purpose of analyzing how the integration of the cultural identity of San Andres Parish influences the teaching of English as a foreign language. According to Creswell (2013), the qualitative approach allows for an in-depth exploration of participants' perceptions, experiences, and practices, providing a comprehensive understanding of the educational context. Through interviews conducted with individuals familiar with community of this parish, valuable information is sought that will contribute to the development of contextualized and culturally relevant pedagogical strategies (Merriam & Tisdell, 2016). This approach is key to capturing the complexity of educational and cultural processes that impact the learning of English in rural environments. This study is characterized as a field study, since it involves the direct collection of information in the environment where the phenomenon under investigation takes place. This approach allows obtaining real and contextualized data, essential to analyze the educational and cultural practices in San Andrés parish. According to Campoy (2010), field research is key to understanding specific situations within their natural context, which is indispensable to explore how English teaching is carried out in this community.

3.2 RESEARCH MODALITY

The method selected for this study is ethnographic, which focuses on the observation and interpretation of cultural and social practices in specific contexts. Hammersley and Atkinson (2007) emphasize that ethnography facilitates the understanding of how people interact and give meaning to their experiences within their environment. This method is relevant to analyze how the cultural identity of San Andres parish influences the process of teaching English, through techniques such as direct observation, interviews and analysis of educational resources, providing a deep and contextualized view of the phenomenon under investigation.

3.3 RESEARCH TYPE

This study will employ a descriptive and participatory action research approach. The descriptive component will focus on observing, analyzing, and documenting the variables in their natural context without interference, as described by (Brett, 1988). This ensures that key aspects such as cultural identity, socioeconomic conditions, and tourism practices are accurately represented in their real-life setting. On the other hand, participatory action research, as outlined by (Rodelo, Montero, Jay, & Martelo , 2020) serves as an initial step

toward social transformation. It aims to foster a shared understanding between the researcher and the community, enabling the co-construction of knowledge through direct experience.

3.4 POPULATION

The population of this study is composed of inhabitants of the parish of San Andrés, in the province of Chimborazo, who are an active part of the cultural identity of the community. This population includes mainly community members involved in the social and cultural development of the parish. The participation of these groups is fundamental to understand the local dynamics and to design strategies that integrate cultural identity in the teaching of English.

3.5 DATA COLLECTION TECHNIQUES AND INSTRUMENTS

For the first specific objective, which aims to identify the most relevant socioeconomic, cultural, and tourist data in the study context, the data collection technique employed was the interview. According to Terecilla (2006), interviews serve as a means of interpersonal and intergroup communication designed to exchange experiences and information through dialogue, allowing participants to express their viewpoints based on personal experiences and reasoning. A semi-structured interview was used as the primary instrument. This type of interview involves a set of predefined questions related to the research topic while providing flexibility for the interviewer to explore additional topics of interest or omit certain questions based on the interviewee's responses (Bernal, 2010). Additionally, field notes were employed to record key observations and insights during the interviews, ensuring the comprehensive documentation of participant responses.

For the second specific objective, which seeks to determine the academic potential of the information gathered in correspondence with the study target, the data collection technique utilized was bibliographic review. According to Hernández (2014), a bibliographic review involves systematically identifying, analyzing, and interpreting relevant literature to gather theoretical and empirical insights on the research topic. The bibliographic matrix served as the primary instrument for organizing and categorizing the reviewed sources, enabling the identification of essential concepts, theories, and findings related to the research objectives.

To support the design and creation of teaching materials, which were implemented toward the end of the study, a theoretical foundation was established based on the bibliographic matrix within the framework of the third objective. Focus groups will also be organized on the topics addressed. Members of San Andres will participate in these groups to evaluate the suitability of the microcurricular tools designed to strengthen cultural identity in English language teaching. The parish community supports the incorporation of neighborhood knowledge and perspectives into the educational system.

These combined data collection techniques and instruments ensured a comprehensive understanding of the socioeconomic, cultural, and educational dynamics of the parish of San Andrés, contributing to the design of effective and culturally responsive English teaching strategies.

3.6 ANALYSIS AND INTERPRETATIONS TECHNIQUES

Data analysis in this research will be carried out by means of triangulation and categorization methods. Triangulation will allow contrasting and validating the information obtained from different sources, such as interviews, observations and documentary analysis, guaranteeing the credibility and consistency of the results (Denzin, 1978). On the other hand, categorization will facilitate the organization and classification of the data collected into thematic categories, which will allow the identification of patterns and trends relevant to understanding how cultural identity influences English language teaching in San Andres Parish (Miles & Huberman, 1994). The combination of these methods of analysis will strengthen the interpretation of the data, ensuring a comprehensive and in-depth approach to the phenomena studied.

CHAPTER IV.

4. RESULTS AND DISCUSSION

4.1 Results

Guano's San Andrés, a parish of Chimborazo, abounds in history, culture, and labor. INEC 2022 data shows 13,154 in all living here. Following La Matriz, Guano's second largest parish is around. Its biggest section, which covers several districts including Chimborazo, César Naveda, El Calvario, Santa Rosa, La Cruz, Los Pinos, and La Panadería, is situated in the middle. This shows how big and varied the parish is. Covering 164 km², the San Andrés region has a population density of 80 people per km². Because the wildlife reserve of the area accounts for 39.09 % of the total area, it is a critical site for the protection of Andean species. The parish has ground set aside for urban development, resource extraction, and farming. Rising regions lacking fundamental facilities make enlarging the city difficult though.

San Andres is well linked to other cities via state and provincial roads in excellent state. Smaller roads in particular should be improved—especially when it's raining. The parish helps its members move by means of small cooperative buses and pickup trucks via transportation services. Furthermore, important for dairy production is San Andrés, which has a processing facility in San Rafael de Chuquipogio as well several small community collection centers. Although there is also a big elderly group, young people constitute the majority demographic, especially those aged from 15 to 19 years. Concerning identity, 58.3 % of the people identifies as mestizo; 40.9 % identifies as indigenous, therefore showing the cultural diversity of the parish.

At San Andrés, tradition and advancement meet to form a close-knit society with an economy dependent on commerce, livestock, and agriculture. For both residents and tourists, its history and energetic culture make it an unforgettable spot.

San Andrés is rich in flora and fauna. Among the flora, we have 24 types of plants native to the area, among which stand out some such as: chuquiragua, quishuar, almohadones, paja, sixe, mortíño, horsetail, plantain, mint, chamomile, lemon balm, and valerian. Furthermore, this parish also contains an extensive and varied fauna, which are divided into zones. The first is the fauna of the moors, rivers and streams, production areas, and forests. In these zones, the following species are found: huyaco, wolves, hummingbirds, foxes, rabbits, turtledoves, toads, birds, wild boars, blackbirds, and hawks.

This parish, full of the aforementioned riches, has people in charge of maintaining order and ensuring its development, which are: Dr. Hector Enrique Silva Gavilanes as president of the parish, Dr. Ángel Rodrigo Paca Ochog as vice president, and as main members we have Mr. Segundo Belisario Lluay Ochog, Eng. Juan Carlos Avalos Zambrano and Mr. José Heriberto Jara Duchi.

Voices and Local Knowledge

Echoes of Tradition: A Journey through the Socioeconomic, Cultural and Tourist Essence of San Andrés

A rich cultural legacy, ancient customs, and excellent tourism potential mark San Andrés Parish. Its people's traditional knowledge, religious celebrations, and artistic expressions all show their identity and strong link with history. Appreciating these elements is absolutely necessary in order to situate English language instruction in a context of content meant to build parish residents' link with their surroundings. Regarding the socioeconomic, cultural, and tourism elements of the parish, the following results help to provide a basis for significant and culturally suitable education.

A town of hardworking hands

The review of interviews done with the people of San Andrés parish highlights fundamental socioeconomic features that shape the community's workings. Since the great majority of people are committed to milk and cheese manufacturing and hence represent the most important economic axis, livestock has become the primary source of income and sustenance. Having ensured basic supplies for food, their children's education, and financial stability of households, this activity has seen striking growth engaging 95% of the population in some areas and hence beneficent impact on the quality of life of residents.

Livestock Farming and Dairy Production

San Andrés' people find sustenance in various productive sectors on which the economy is dependent. The primary economic activity, comprising about 95% of local

households, is cattle ranching. With a monthly output of 23,333 liters of milk, livestock farming is primarily geared toward dairy production. Production of cheese too matters.

Milk

Using manual and mechanical techniques, milking is done twice daily—one in the morning and one in the afternoon. Sold to small craft farms or regional coops that would pay between US\$0.50 and US\$0.35 per liter are split milk. (PDOT San Andrés, 2024)

Figure 1 Milk production



Source: López.L. (2023). Milk production [Photograph. Ministry of Agriculture and Livestock.<https://www.agricultura.gob.ec/mujeres-de-tahualag-fortalecen-su-actividad-ganadera-con-apoyo-del-mag/>

Cheese

Depending on the kind, cheese manufacturing calls for exact methods, including milk fermentation, curdling, pressing, and aging, which can take from a few days to several months. Depending on breed and age, a dairy cow can be valued at \$800 to \$1,200 at local shows, where farmers also offer extra cattle. (PDOT San Andrés, 2024)

Figure 2 Cheese production



Source: Pico.K. (2025). Cheese Production. [Photograph]. San Andres, Guano, Chimborazo.

Value chain

A dairy processing plant in the San Rafael de Chuquipogyo community aims to fortify the milk production chain and serve as a cornerstone of the dairy industry of the parish. With the aim of providing environmentally friendly, safe, and valueadded items along

maintaining a sustainable strategy and reasonable prices, this plant combines several activities including production, industrialization, logistics, and marketing.

Processed daily, the facility has an installed 15,000-liter capacity and three groups' collection points: Tualag (21 women), Madrilact (38 members) and Asoprogar (89 people). According to information from the Ministry of Agriculture and Livestock (2022), these organizations link farmers from multiple villages in the San Andrés parish. (PDOT San Andrés, 2024)

Minor species

It needs to be noted that throughout the entire parish of San Andres there is the raising of small species for self-consumption. Most domesticated species for this aim are guinea pigs, rabbits, chickens, sheep's, ducks and geese. Goose eggs, however, are sold for US \$5 and "cock and duck" eggs for US \$5. and "cock and" eggs can be bought for 0.25 cents. (PDOT San Andrés, 2024)

Guinea pigs and rabbits

Rural people make money from the guinea pigs and rabbits, which at the same time serves for self-consumption, this kind of animals need approximately 3 to four months to be raised and have good weight and be sold at high prices, it is required about \$60 per month to keep these animals according to their number of guinea pigs and rabbits which the \$60 are divided to purchase grass, bran, and drugs needed for their upbringing. (PDOT San Andrés, 2024)

Figure 3 Guinea Pigs and rabbits



Source: Pico.K (2025). Guinea Pigs and rabbits [Photograph]. San Andres, Guano,Chimborazo.

Sheep

Sheep farming in San Andrés, Guano, is a traditional activity with great economic and cultural significance. Mainly for the production of meat and wool, families have passed down this custom over many years. The decline of grazing area and the low demand for wool

have nevertheless hampered the animal's viability and moved the responsibility of their care to the aged as young people move to cities.

Sheep feed during daylight and spend the night in enclosures. Their suitability to the elevation and climate means that Romanov, Rambouillet, and Corriedale breeds are reared in the area. Sheep cost between \$120 and \$150; their wool marketing has slowed although meat sales still provide some revenue. Genetic improvement initiatives have been introduced to boost sheep production, but their efficacy will be contingent on drawing young people and modernization of management techniques. Notwithstanding the difficulties, this activity remains a fundamental component of local identity, and its sustainability depends on methods guaranteeing its ongoing nature. (PDOT San Andrés, 2024)

Figure 4 Sheep



Source: Walker, J. (2023). Sheep [Photograph]. Corner calcs. San Andrés. <https://smallfarms.cornell.edu/2023/01/introduction-to-sheep-breeds/>

Agricultural

The local economy depends significantly on agricultural output, with potatoes, barley, quinoa, and fava beans among among others most relevant; the cost of production per hectare varies; in the case of potatoes, expenses can reach US\$1,500, including seeds, fertilizers and labor. Mostly sold in local markets, some of the produce is sent to urban areas like Ambato and Riobamba.

Potatoes

Cultivated in highland locations where they do well in fresh temperatures and well-drained volcanic soil, potatoes are a basic crop in San Andrés. Selected for their size and health, seed potatoes start first the planting process. Tractors or oxen plow the ground, and then farmers plant the tubers in rows spaced around 30 cm apart. Growing takes about four months, though, so pests' control and steady watering are necessary. Covering seeds, fertilizer, and work, the cost of one hectare of potatoes runs around \$1,500. Depending on quality and season, potatoes are offered in local markets at values varying from \$0.30 to \$0.60 per kilogram. (PDOT San Andrés, 2024).

Figure 5 Potatoes



Source: Sandra. A. (2024). Potatoes. [Photograph]. Del Monte Ag. San Andres, Guano, Chimborazo. <https://delmonteag.com.ec/produccion-de-papa-en-ecuador-y-su-importancia/>

Barley

Because of their suitability for highaltitude environments and resistance to cold, barley is grown throughout the county. Preparing ground—usually including plowing and applying organic fertilizers—is first step in planting. Crops mature within five to six months; seed is sown from March through May. Although barley fields need little water, they should be checked for diseases and bugs. Including labor, seed, and fertilizer, the cost is roughly \$1,000 per hectare. Although chicha, flour, or livestock feed can be made from barley, it is first harvested and processed. Depending on demand, the selling price ranges from \$0.40 to \$0.70 per kilogram. (PDOT San Andrés, 2024).

Figure 6 Barley



Source: Adam. A. (2025). Barley. [Photograph]. Britannica. San Andres, Guano, Chimborazo. <https://www.britannica.com/plant/barley-cereal>

Quinoa

Native to the Andes, highly nutritious quinoa is grown above 2,500 meters. With medium rainfall and welldrained, sandy soil, the crop does really great. First, farmers spread down in rows pellets and plow and fertilize the ground. With little water needs, the growth cycle last about six months. Seeds and manual labor included, the average cost of producing one hectare of quinoa is \$1,200. Quinoa seeds are processed to eliminate saponins after harvesting before being marketed in markets. Quality and international demand will determine the perkilogram price, which will start from \$2 and go up to \$4. (PDOT San Andrés, 2024).

Figure 7 Quinoa



Source: Laia, S. (2023). Quinoa. [Photograph]. Bon Viveur. San Andres, Guano, Chimborazo. <https://www.bonviveur.es/gastroteca/quinoa>

Fava Beans

San Andrés uses classic agriculture techniques to grow fava beans, which are famed for their high protein level. Direct seeding in well prepared soil, usually in mixed farming systems with other crops, is part of the planting process. The crop matures within five to six months, therefore periodic pest control and irrigation needs. Mostly covering seeds and fertilizers, production expenses per hectare run around \$900. Dried fava beans are sold for inspire or replanting after being picked. Vary with demand and harvest quality, market prices run from \$1 to \$2 per kilogram. But also, stone carving, weaving, and sugar product development, the people of this area are not only committed to farming and cattle but also to these other activities. (PDOT San Andrés, 2024).

Figure 8 Fava Beans



Source: Laia, S. (2024). Fava Beans. [Photograph]. La Vanguardia. San Andres, Guano, Chimborazo. <https://www.lavanguardia.com/comer/materia-prima/20211223/6388/habas-propiedades-beneficios-valor-nutricional.html>

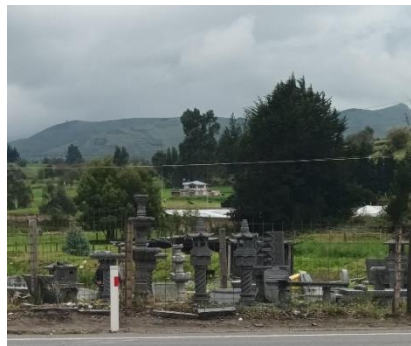
Bio-enterprises

Pulingui, a tiny community, is the bioenterprise that stands out throughout the parish based on data from the field. Pulingui's community, run by the Autonomous Women of Pulingui, which is committed to the creation of textile handicrafts, weaving garments, using as garments, using sheep wool and alpaca fiber as raw materials. Working in the alpaca fiber, in the “Casa Condor” tourism initiative, 48 women who spin, weave, and sell their alpaca fiber, in the “Casa Condor” tourism initiative, 48 women who spin, weave, and sell their alpaca fiber goods is the focus of this bioenterprise. (PDOT San Andrés, 2024).

Artisanal stone carving

Particularly in the San Pablo district, where craftsmen extract volcanic stone from local quarries, San Andres is wellknown for their experienced stone carvers. Specialized tools needed for the carving process include chisels, hammers and polishing equipment. Depending on the difficulty, a single sculpture will take anywhere from several months to a week to finish. While more sophisticated, larger pieces fetch over \$1,000; smaller ones go for some \$50. Local artists still deliver for architectural projects, private collectors, and religious institutions even with competition from industrial rock goods. (PDOT San Andrés, 2024).

Figure 9 Stone carving



Source: Pico.K (2025). Stone caving. [Photograph]. Stock Cake. San Andres, Guano, Chimborazo.

Ponchos, Scarves, and Wool Blankets

Reflecting both cultural identity and financial sustenance, some of San Andrés's most valuable textile goods are wool blankets, ponchos, and scarves. Valued for its warmth, softness, and sturdiness, these clothes are typically manufactured of alpaca and sheep wool. Shearing is the first stage of the process, which usually starts in early summer once a year. Before dyeing and being woven on traditional looms Wool is washed, carded, spun into yarn and dyed into delicate designs. For a big poncho or blanket, the weaving process might take many weeks or a few days for a scarf. Large wool blankets range from \$100 to \$400, ponchos from \$80 to \$300, and scarves from \$30 to \$80; costs depend on size and complexity. (PDOT San Andrés, 2024).

Figure 10 Ponchos



Source: Chamula, F. (2025). Ponchos, [Photograph]. Stag, San Andres, Guano, Chimborazo. <https://stagprovisions.com/products/merino-wool-blanket-poncho-antique-star>

Cochinilla and Walnut Shell Dye

With cochineal and walnut shells two of the most significant color sources, natural dyes are vital in textile manufacturing. Deep red and violet tones are produced by cochineal, which is obtained from the prickly pear cactifeeding *Dactylopius coccus* insect. Before being boiled with mordants to produce a variety of intense colors, the insects are picked by hand, dried, and ground into a fine powder. Several months are needed to produce cochineal, and highquality cochineal dye costs from \$50 to \$200 per kilogram.

On the other hand, walnut shells are applied to generate earthy brown hues. The shells are gathered and ground, then soaked in boiling water to recover the tannins needed for dyeing. Normally priced at \$10 to \$50 per kilogram, walnut shell dye is much less expensive than cochineal dye and widely used, therefore making this method costeffective. Several hours is needed to dye fabrics with walnut shells; the ultimate colors vary depending on soaking time and concentration. Natural dyes help to both protect traditional techniques and present an environmentally friendly substitute to artificial colors. (PDOT San Andrés, 2024).

Figure 11 Cochinilla and Walnut Shell Dye



Source: Gray, M. (2014). Cochinilla and Walnut. [Photograph]. Wordpress. San Andres, Guano, Chimborazo. <https://kakawdesigns.wordpress.com/2014/08/04/cochinilla/>

Small-Scale Trade and Markets

Those weekly markets in which people offer handmade products, dairy goods, and fresh produce serve to complement the local economy. Premises revenues also derive from little enterprises including grocery stores, food stalls, and bakeries. By boiling the juice until

it solidifies and molding it little mills turn panela, sugarcane-based goods, into hard blocks. One batch of panela, which sells for approximately \$1.50 per block, needs almost six hours of work.

Figure 12 Small-Scale Trade and Markets



Source: Latif, A. (2025). Small-Scale Trade and Markets. [Photograph]. J-Pal. San Andres, Guano, Chimborazo. <https://www.povertyactionlab.org/policy-insight/increasing-small-scale-farmers-access-agricultural-market>.

Panela Production

Panela, a traditional whole cane sugar, is a major product in San Andrés. The starting of the creation is sugarcane cultivation, a twelve to eighteen months process. Manually picked, the cane is crushed to get juice that is then filtered and boiled in large open cauldrons known as pailas in great open pans. The cooking time using leftover cane fiber as fuel is four to six hours. Keep the liquid moving until it attains the ideal viscosity. At last, the syrup is run into wooden molds where it will cool and harden into blocks. There are 500 grams to 1 kilogram in 50 to 100 blocks per batch. Per block costs range from \$1.50 to \$3.00, depending upon quality and need. High in nutrients and strong in flavor, panela is much valued in native Ecuadorian beverages and sweets. This handmade approach sustains many local families and preserves older knowledge. (PDOT San Andrés, 2024).

Figure 13 Panela Production



Source: Pico, K. (2025). Panela Production. [Photograph]. San Andres, Guano, Chimborazo.

Transportation and Economic Connectivity

By means of transportation infrastructure, the Guano San Andrés highway gives access to metropolitan centers thereby offering chances of financial mobility. Second roads such the San Andrés Tualag path provide assistance in moving produce. Cooperativas de transporte Guano's scheduled bus services help to synchronize parishes and offer public

transportation. Still, some rural roadways are unpaved, causing problems with logistics in rainy conditions.

Living Traditions: The Vibrant Culture of San Andrés as a Bridge to Learning

San Andrés is a church celebrated for its rich culture, which reflects its customs, events, and practices. Since they combine cultural, religious, and community attributes handed down generation to generation, the celebrations are a fundamental aspect of its nature. In addition to enticing visitors wishing to learn about the Andean roots and the particulars of this location, these events help to strengthen the people's sense of place. Among the most important activities are Holy Week, the Taita Carnival, and the Old Year and New Year celebrations, each with unique characteristics highlighting the spirituality, creativity, and unity of the community.

The Taita Carnival is San Andrés' most wellknown celebration, representing abundance and gratitude for the harvests. The event includes food, traditional dances, parades, and selection of a symbolic head representing the happiness and unification of the society.

Election of the Taita Carnival

Chosen for his leadership, this number leads the parade for Carnival and demonstrates the riches of the city. Run with the folks of the community guiding the marches that reflect the wealth of the region, this is quite a notable occurrence. Full of music and dancing, these celebrations represent a spiritual role in which the carnival taita serves as a link between the material and the divine, between nature and riches. (PDOT San Andrés, 2024).

Figure 14 Taita Carnival



Source: Gad. San Andrés. (2025). Taita Carnival. [Photograph]. Gad San Andrés. San Andrés,Guano,Chimborazo.https://www.instagram.com/p/DF3PTDPi0T/?utm_source=ig_web_copy_link&igsh=MzRIODBiNWFIZA==

Cultural and Economic Impact

Apart from reinforcing cultural identity, the fair helps the local economy as artists and vendors profit from the demand for activities, food, and costumes.

Parade of Comparsas and Floats

While elaborately adorned floats with flowers and agricultural symbols march through the streets, parading San Andrés' creative and cultural wealth, local groups in comparsas perform traditional dance to energetic music. (PDOT San Andrés, 2024).

Figure 15 Parade of Comparsas and Floats



Source: Gad. San Andres. (2025) Parade. [Photograph]. facebook. San Andres, Guano, Chimborazo. <https://www.facebook.com/gadmunicipalguano/posts/carnaval2025-la-parroquia-san-andr%C3%A9s-se-prepara-para-el-carnaval-taitacarnaval20/1050309047134725/>

Traditional Attire and Dances

The bright garments, wooden masks, and straw hats are manifestations of Andean culture. Narrative ancestral stories of balance with nature and agricultural cycles abound in traditional dances like the Sun Dance and the Deer Dance. (PDOT San Andrés, 2024).

Figure 16 Traditional Dances.



Source: Diario. L.A. (2025). Traditional Dances. [Photograph]. Diario los Andes. San Andres, Guano, Chimborazo, <https://www.diariolosandes.com.ec/el-carnaval-de-guano-regresa-con-mas-color-y-tradicion>

Music

Conversely, the parish band has been an important part of celebrations, burial, and other occasions. New 16-member generation is present replaying this custom. After a lot of work to locate financial backing, the band first became famous in their own city and released their first album in 1989. Their reputation grew over time, which let them to play in several districts and cantons of the state. (PDOT San Andrés, 2024).

Figure 17 Music



Source: Youtube. (2023). Banda musical. [Photograph]. Youtube. San Andrés, Guano, Chimborazo. <https://www.youtube.com/watch?v=rAkMVyWUWs>

Typical Gastronomy

Highlight during the carnival are dishes including hornado, empanadas de viento, and chicha de jora (a customary corn drink), which provide guests a food experience that supports tradition.

Hornado

A customary Ecuadorian roasted pork meal, hornado is slowcooked until the meat is deliciously juicy and crispy in goldenbrown skin. It's usually marinated with achiote, beer, cumin, and garlic and then roasted for a few hours in a clay oven. It is eaten with mote (hominy), llapingachos (potato pancakes), a tomatoonion salad, and avocado. (PDOT San Andrés, 2024).

Figure 18 Hornado



Source: Gad. San Andres. (2025). Hornado. [Photograph]. Viajandox. San Andres, Guano, Chimborazo. <https://ec.viajandox.com/guano/parroquia-san-andres-A3756>

Empanadas de Viento

These are named "de viento" (wind) since they puff up while frying, crunchy, deepfried cheese empanadas. Then filled with cheese, the dough is created from flour, butter, eggs, and a small amount of sugar. Fried until golden, they are dusted with confectionery sugar, which strikes a perfect mix of sweet and piquant tastes. (PDOT San Andrés, 2024).

Figure 19 Empanadas de viento



Source: Gad. San Andres. (2025). Empanadas de Viento. [Photograph]. Viajandox. San Andres, Guano, Chimborazo. <https://ec.viajandox.com/guano/parroquia-san-andres-A3756>

Chicha de Jora

Widely drunk in Andean societies, chicha de jora is a fermented corn alcohol with origins prior to Hispanic times. Made by sprouting jora corn, boiling it with water, and letting it ferment for many days. The result of the fermentation is a slightly sweet, slightly alcoholic beverage usually consumed during celebrations and group events. (PDOT San Andrés, 2024).

Figure 20 Chicha de Jora



Source: Gad. San Andres. (2025). Chicha de Jora. [Photograph]. Viajandox. San Andres, Guano, Chimborazo. <https://ec.viajandox.com/guano/parroquia-san-andres-A3756>.

Holy Week: A Celebration of Faith and Community

San Andrés' Holy Week is a deeply rooted custom that points to the community's spirituality and reverence. This indigenous festival brings religion, art, and group engagement together, so making it one of the parish's most important cultural events. Deeply ingrained in San Andrés, Holy Week is a custom that shows the piety and spiritual of the community. This spiritual festival, which brings together belief, creativity, and group involvement, transforms one of the most important cultural happenings in the parish. Important events such the Good Friday Procession, the Easter Vigil, and several devotional family contributions help to define the week. These events not only represent Christ's Passion, Death, and Resurrection but highlight the coherence and dedication of the group. (PDOT San Andrés, 2024).

Good Friday Procession

Held on Good Friday, a core event is the Way of the Cross. Actors perform the Passion of Christ in this parade marching down the streets of the town. Dressed in customary biblical dress, participants reenact several of Jesus' steps toward Calvary—the carrying of the cross, for example. Prayers and hymns help to turn the procession into a reverent and meditative affair. (PDOT San Andrés, 2024).

Figure 21 Good Friday Procession



Source: Turisec. (2023). Good Friday Procession. [Photograph]. Turisec. San Andres, Guano, Chimborazo. <https://www.turisec.com/la-semana-santa-en-ecuador-se-celebra-con-fe-cultura-y-gastronomia-aqui-un-recorrido-para-que-prepare-su-viaje/>

The Easter Vigil

At the Easter Vigil on Holy Saturday evening, the whole community assembles for a religious rite commemorating the Resurrection of Jesus. Starting with the blessing of fire and water, which represent the renewal of life and the victory of light over darkness, the event opens. Ceremonies sometimes include families bringing candles to be blessed; these are afterwards displayed at home as a sign of hope and protection. (PDOT San Andrés, 2024).

Devotional Contributions

Families decorate the church and help the processions throughout the week by means of floral displays, candles, and cash gifts. Usually ranging between \$10 and \$20, these donations are evidence of the common will of the community. (PDOT San Andrés, 2024).

Holy Water Cross Mass.

The Catholic neighborhood of St. celebrates every year May 3rd. Andrew's parish would assemble around the cross to listen to the sermon using candles, incense, bibles, rosaries, and everything representing their faith—everything representing their faith—that used to go to the hill. Before the mass, the Capuchin Friars Minor who came before it had an odd way of delivering the mass: they would light a candle, place a candle, they would place their index finger near to the wick of the candle at first of the mass and all through its course repeating: "the candle of this world you can endure, but not of hell". the candle of this world you can endure, but not of hell," referring refers to the sins committed and that every soul can be purified. (PDOT San Andrés, 2024).

The Party in Honor of San Peter and San Paul

Commemorated every June 30 40 years earlier, included several customary events in the church. Among the best was the bullfight, which rode around the roads followed by cowboys and horsemen and sourced fighting cattle from the Chuquipogyo community. The priestes closed central park roads for the event, therefore turning it into an adhoc bullring. Among the things done with cows, there was the "todo envetado," whereby a rider would lead the bull with a vein. Also taking part were village and urban bullfighters. Although it was brutal, another remarkable ritual was the "gallo compadre", in which roosters were attached from a beta and rode throughout the main streets. Arriving at the park, the rider had to remove the rooster from the rope while on horseback. Many times, the animal was

seriously hurt or killed, and its blood was splattered over the losers as a tradition. (PDOT San Andrés, 2024).

Figure 22 Party in Honor of San Peter and San Paul



Source: Los Andes. D. (2024). Party in Honor of San Peter and San Paul. [Photograph]. Diario los Andes. San Andres, Guano, Chimborazo. <https://www.diariolosandes.com.ec/461-anos-de-historia-y-un-gran-homenaje-al-patrono-de-san-andres/>

Corpus Christi.

It was made up of presents from the villagers including their crops of barley, zambo, potatoes, mellocos, etc. Given as offerings to the priest for the priest before he performed the mass, they even brought animals such roosters, hen's animals such guinea hens, rabbits, deer, and deer along. (PDOT San Andrés, 2024).

Figure 23 Corpus Christi



Source: Gomez. F. (2023). Corpus Christi. [Photograph]. Ingapalla. San Andres, Guano, Chimborazo. <https://www.ingapallaradio.com/noticia/viva-las-fiestas-del-corpus-christi-en-tisaleo>

Feast of San Andres.

Currently the feast of the Patron San Andres is observed in November, when several events are held including masses to the patron saint, artistic performances, popular games including wooden cars, exhibition of tuned vehicles, several exhibitions of tuned vehicles, various bullfights, parades of joy and sports championships. sporting titles. (PDOT San Andrés, 2024).

Christmas

With the launch of voladores on December 14 beginning at midnight, the Christmas celebration in the parish kicks off, stating the priostes are getting ready the shampoo. The distribution comes in the morning, so the people have to stay inside their homes. The novena

happens over the next few days starting in the afternoon from all the districts. The customary "Misa de Gallo" is observed in respect of the birth of Jesus at the church on Christmas Eve in a march from the main roads. (PDOT San Andrés, 2024).

Figure 24 Christmas



Source: Turismo. M. (2018). Christmas. [Photograph] Ministerio del Turismo. San Andres, Guano,Chimborazo.<https://www.turismo.gob.ec/con-pases-del-nino-y-deliciosa-gastronomia-vive-la-navidad-la-zona-centro-del-pais/>

Roads to Adventure, A Rich Blend of Nature, Culture, and History

San Andrés' tourist sector is a one-of-a-kind gem that gives guests a rare combination of history, nature, and culture and unforgettable experiences. The parish is lovely for its many points of interest, which run from beautiful natural surroundings to historical sites. The colonial church, an architectural masterpiece demonstrating the cultural history of the region, is among the main attractions of San Andrés Viewpoint, which provides stunningly panoramic views of the neighboring area. Chimborazo, the tallest volcano in Ecuador, also draws visitors who hike, take photos, and appreciate nature. Though San Andrés offers many different tourist spots, just 15% of tourists are not from the country. Local guides, who serve as translators, help one to engage with these visitors quite naturally. This highlights the need of enhancing English language communication to more effectively advertise the region's tourist sites since overseas visitors frequently depend on translation to completely explore the parish. Some of the locations here we will be able to visit are:

Chimborazo Volcano

Several of the major tourist draws of San Andrés include the Chimborazo Volcano, the highest summit in Ecuador. Rising an impressive 6,263 meters above sea level, Chimborazo attracts hikers, climbers, and sightseers. Vicuña, an endemic species of wild camelid, and several other rare species abound in the Chimborazo Wildlife Reserve. While guided tours run around \$15 per person, access to the reserve is free. More than cultural relevance to the local people, these trips allow one to explore the biodiversity of the area. From Riobamba, the closest main town, reaching Chimborazo is quite simple. Guests can reach the reserve, roughly an hour away, by hiring a private car or using a bus. Their journey from the Carrel Refuge (4,850 meters above sea level) may begin at the reserve and stretch all the way to the Whymper Refuge (5,000 meters).

For its beautiful scenery, Chimborazo draws annual thousands of visitors—from professional climbers seeking to scale its peak to casual ones simply wanting to experience them. When climate is more conducive for adventure, from June to November, the greatest time to travel is in the dry season. (PDOT San Andrés, 2024).

Figure 25 Chimborazo Volcano



Source: Castro, D. (2016). Chimborazo Volcano. [Photograph]. Magazine Bionatura. Chimborazo. <https://revistabionatura.com/chimborazo.html>

San Andrés Viewpoint

From the San Andrés Viewpoint one can see the neighboring valleys, mountains, and even Chimborazo far off. Tourists seeking to appreciate the natural beauty of the region regularly stop here. With free admission, this perspective is a great spot for frugal travelers. One can reach the viewpoint quite easily from San Andrés' town center. Travelers have the option of either walking—about 20 to 30 minutes—or a quick car trip down the local highways. The road is open to almost all of kinds of cars and the route is clearly indicated. Joining a guided tour or hiring a local taxi are good solutions for people without personal transportation. When the skies are clearer, early in the day or late in the afternoon offers the finest views of Chimborazo and the neighboring terrain. Close to the viewpoint, tourists will discover little restaurants and local food stands selling typical Ecuadorian cuisine. Among the favorite choices are llapingachos (potato patties), cuy (roasted guinea pig), and cholas, a sort of regional sweet bread. San Andrés offers a number of local eateries for those seeking more variety where after admiring the magnificent sights visitors can have a good dinner. (PDOT San Andrés, 2024).

Figure 26 San Andrés Viewpoint



Source: Pico, K (2025). San Andres View Point. San Andres, Guano, Chimborazo.

San Andrés Colonial Church

San Andrés Missions Church A historical treasure that displays the rich cultural history of the area is the San Andrés Colonial Church. De Spanish settler building 1570, the church is evidence of the colonial period. With delicate wood carvings, a wooden altar, and lovely stained-glass windows, its style is a mix of baroque and Spanish. Situated in the canton of Guano, in the middle of San Andrés, Chimborazo province, Ecuador, the church is a significant religious and cultural symbol for the people. Regular masses, celebrations, and major cultural events help to center peoples' lives around it. Though visiting the church is free, donations are encouraged to help with its upkeep and

maintenance. Open all week, the church is especially crowded during religious festivals including Fiestas de San Andrés in November. (PDOT San Andrés, 2024).

Figure 27 San Andrés Colonial Church



Source: Raymi. G. (2024). San Andrés Colonial Church. [Photograph]. GoRaymi. San Andres, Guano, Chimborazo. <https://www.goraymi.com/es-ec/chimborazo/guano/iglesias-templos/iglesia-san-andres-avbahvtyk>

Ecotourism and Adventure Tourism

Historical byways: Route of the Ice Makers and Royal Road
Historic paths on offer in San Andrés include the Route of the Ice Makers and the Royal Road. Highlighting the icemaking tradition and the old royal ways followed by native peoples, these paths guide visitors on a tour of local history. Normally, organized trips of these tracks run four to six hours and would set you back about \$20 to \$25 per individual. Travelers are encouraged to enjoy the special blend of nature and history during the journey. (PDOT San Andrés, 2024).

Figure 28 Ecotourism and Adventure Tourism



Source: San Andres. Gad. (2020). Ecotourism and Adventure Tourism. [Photograph]. Facebook. San Andres, Guano, Chimborazo. <https://www.facebook.com/ecuadorecoadventure/photos/cabalgatas-en-chimborazo-%EF%B8%8Fven-a-cabargar-con-los-mejores-ecuadorecoadventurem%C3%A1s-/10158101239372605/>

Ice Mine in Urbina

Another noteworthy feature in the parish is the Ice Mine in Urbina. Visitors can visit this historical site to find out about the conventional icemaking technologies that have been used for centuries. Visitors can go on a horseback trip to get the location; elevation is around 3,500 metres. Guided tours range in price from \$20 to \$30 depending on the extent of the services and the length of the tour. (PDOT San Andrés, 2024).

Figure 29 Ice Mine in Urbina



Source: Universo. (2020). Ice Mine in Urbina. [Photograph]. The universe. Chimborazo. <https://www.eluniverso.com/fotogalerias/en-el-pueblo-magico-de-guano-se-espera-un-credito-para-construir-un-museo-de-salvador-ushca-el-ultimo-hielero-del-chimborazo/>

Adventure Activities: Waterfall and Mud Therapy

San Andrés is also growing in popularity for adventure tours. A trip to the waterfall, where visitors may have mud treatment—an unique knowledge using the native mud for medicinal purposes—is among the most exciting things to do. The falls are close to the village; normally the admission fee is \$5 per person. For a peaceful retreat, surround by dense flora, nature lovers will find here a pristine paradise. (PDOT San Andrés, 2024).

Sanctuary of the Señor de la Caridad.

In San Andrés, Chimborazo province, Ecuador, the Sanctuary of the Señor de la Caridad is a noteworthy religious and historical site. It is situated in Guano canton. Famed for its completely hand carved stone construction, this sanctuary is a one-of-a-kind architectural wonder in the area. Father Virgilio Camacho, intending to build a place of worship that would mirror the zeal of the neighborhood, started building the sanctuary on November 23, 1916. Given the distinctive appearance of the church building formed by the local materials and the elaborate stonework, the design of the church is especially outstanding. A time-consuming procedure that spanned several years, the stone was hand carved and set together by hand. Pilgrims from many different regions of Ecuador and beyond have flocked to view the sanctuary's venerated Señor de la Caridad statue, a symbol of mercy and compassion. Regarding the people of San Andrés and the neighboring communities, the sanctuary is now a main center of faith and spirituality. Especially important during religious ceremonies is, for instance, the yearly observance of Señor de la Caridad on August 15, when many pilgrims travel to honor and take part in several rituals. The sanctuary today stands as evidence of the community's relentless faith as well as of the personal sacrifice of Father Virgilio Camacho and their own. It is still a favorite destination for pilgrims and tourists drawn to its special history, architecture, and spiritual meaning. (PDOT San Andrés, 2024).

Figure 30 Sanctuary of the Señor de la Caridad.



Source: Gad San Andres. (2021). Sanctuary of the Señor de la Caridad.[Photograph]. Facebook.Chimborazo,<https://www.facebook.com/100064669182894/posts/4425813900870797/>

The San Andres Sanctuar

For the followers of the Virgin of the Immaculate Conception and the Lord of Charity, whose feast is held in November, is the site of worship. Started in 1916, it stands at César Nevada and Virgilio Camacho streets in the front of the central park of the parish. Inside the cathedral are a tabernacle with silver engraved details, a tall silver cross, many religious pictures, and some other artifacts including the big silver monstrance. At 7 a.m., eleven a. m. off set of for Eucharist is field on Sundays at 7p.m. (PDOT San Andrés, 2024).

Figure 31 The San Andres Sanctuar



Source: Gad San Andres. (2021). The San Andres Sanctuar. [Photograph]. Facebook. San Andres,Guano,Chimborazo,https://www.facebook.com/permalink.php/?story_fbid=225368399664076&id=103390095195241.

Large Silver Monstrance

A liturgical item from the Catholic Church that shows the consecrated host during the adoration of the Blessed Sacrament. Usually of silver, the host to be placed in the center of an elaborate design with a brilliant sun is at middle (PDOT San Andrés, 2024).

Figure 32 Large Silver Monstrance



Source: Jardi. Le. (2025). Large Silver Monstrance. [Photograph]. Anticstore. Chimborazo. <https://www.anticstore.art/111991P>

Tabernacle with detailed silver engraving

The tabernacle is a little building like a chest or a shrine where the Eucharist, i.e. the consecrated hosts not eaten during the Mass, is kept. In this case, the silver has been worked with carvings or raised designs (PDOT San Andrés, 2024).

High Silver Cross

Usually seen on the altar or in a prominent location inside the church, a big cross of silver. Here we can note that it could be placed permanently as a central Christian symbol or used in processional marches. (PDOT San Andrés, 2024).

Figure 33 High Silver Cross



Source: Aidan. A. (2025). High Silver Cross. [Photograph]. Celticcross. <https://www.celticcrossonline.com/silver-celtic-cross-of-ardboe/>

Church of Lourdes of Batzacón

Located 15 minutes from Riobamba's center, this church is in Batzacón neighborhood. The local community finished this modern building composed of different architectural designs in 2014. For Catholic religious festivities in the region, it provides the main location. Notable for the use of river stone, which is found on both front walls and columns, the facade stands out. (PDOT San Andrés, 2024).

Figure 34 Church of Lourdes of Batzacón



Source: Los andes. D. (2019). Church of Lourdes of Batzacón. [Photograph]. The Riobamba newspaper,facebook. San Andres, Guano, Chimborazo. <https://www.facebook.com/DiariodeRio/posts/historiasdes%C3%A1badoiglesiasbatzac%C3%B3n-le-fe-de-coloresby-marcelo-jijon-paredesen-la/2336422086623703/>

River Stone

A naturally smooth rock created by water flow in rivers occurs. Owing to its rough and sophisticated look, it is long lasting, erosion resistant, and frequently utilized in construction for columns, facades, and paths. It too holds symbolic significance in Andean and religious architecture, since it symbolizes a link to nature and tradition (PDOT San Andrés, 2024).

Figure 35 River Stone



Source: Castro. J. (2020). River stone. [Photograph]. My Riobamba's facebook. San Andres, Guano,Chimborazo.https://www.facebook.com/permalink.php/?story_fbid=397185355007196&id=101806917878376

Chimborazo Wildlife Production Reserve

Included in the National System of Protected Areas of Ecuador (SNAP), this preserve is in Guano Canton's San Andrés Parish. Especially for its Andean camelid breeding program, it is famous worldwide for its beauty, cultural value, and biological variety. Stretching 58,560 hectares over ground ranging from 3,800 to 6,310 meters above sea level, it started on October 26, 1987 (PDOT San Andrés, 2024).

Figure 36 Chimborazo Wildlife Production Reserve



Source: Voyage. F. (2025). Chimborazo Wildlife Production Reserve. [Photograph]. ITK voyage.SanAndres,Guano,Chimborazo<https://www.itkvoyageecuador.com/ecuador/andes/nature/chimborazo-wildlife-production-reserve/>

San Andrés Mines

Five minutes from San Andrés Parish, this black stone mine was once critical for house construction and street paving. Its rocks were used in several constructions in San Andrés, including its church. Demand has fallen quite significantly, though, as a result of construction material diversification, leaving only two occasional stone carvers working in the now abandoned mine (PDOT San Andrés, 2024).

Figure 37 San Andrés Mines



Source: Vanguardia. (2023). San Andrés. [Photograph]. San Andrés Mines. <https://www.paisminero.com/mineria-colombia/26578-mineros-de-santander-gremios-y-gobierno-confrontados-por-una-reforma-que-traera-la-nueva-ley-minera>

Condor Samana Waterfall

In Andean cosmovision, the Condor Samana Waterfall is considered a hallowed place thought to have unique energy thanks to the strength of its falling waters. Within the Condor Samana Association and situated 3,400 meters above sea level, it is enclosed by abundant biodiversity, therefore providing travelers a distinctive experience of flora and fauna along the path (PDOT San Andrés, 2024).

Figure 38 Condor Samana Waterfall



Source: Petersen, J. (2025). Condor Samana Waterfall. [Photograph]. Rexby, Chimborazo. <https://www.rexby.com/theportuguesetraveler/ttd/gorgeous-waterfall-with-volcanic-views>

Tulutus Viewpoint

From the top of a beautiful hill, the Tulutus Viewpoint provides stunning panoramic vistas of San Isidro, San Andrés, and the Chimborazo volcano. Just a little walk or 15 minute drive from the parish center, the location is perfect for nature enthusiasts and hikers. Visitors have opportunities for photography, birdwatching, and quiet time in nature. Although precise visitor counts differ, particularly during holiday seasons and weekends when the weather is

good, the site draws locals and visitors alike. Along with these visitor attractions San Andres provides to its visitors, it has regional tourist circuits of its own; among them are:

Eucalyptus Tourist Route

Occurring in the countryside, this route is mostly endorsed for biking. Guests can appreciate the appealing weather of the region as well as the Andean scenery of the lower elevations. La Esperanza, Tualag, and Batzacón are the major settlements along the road. This route's most notable characteristic is the eucalyptus trees, which cover much of the path. Including brief pauses taken at the uphill section in Tualag and the church of Batzacón, the trip takes roughly three hours. The path heads back falls toward the town center compending at the Agua Santa Viewpoint runs along the BatzaconSan Santa Road right away. (PDOT San Andrés, 2024).

Figure 39 Eucalyptus Tourist Route



Source: Mora.S.(2025). Eucalyptus Tourist Route. [Photopgraph]. Wikiloc. Chimborazo.<https://es.wikiloc.com/rutas-senderismo/bosques-de-eucalipto-quebrada-la-vieja-80999267>

Vicuña Tourist Route

Combining nature, history, and culture, the Vicuña Tourist Route runs in San Andres, Guano canton. Beginning in Artesa (3,610 masl), the path climbs up to the Ice Mines (4,761 masl) where blocks of ice from the glaciers were harvested by Chimborazo's ice makers for local market sale. A sign of the history and industry of the area, this old custom is. From the Pato Cocha observation point (4,495 masl), where you can see the Chimborazo Volcano and the paramo ecosystem, the journey goes on. Living in this region are condors, Andean foxes and several high Andean avian species. Perfect for adventure enthusiasts and ecotourism, this route connects the history and biodiversity of the Andes, provides difficult paths, stunning views. To make the most of the tour, local guides are advised. (PDOT San Andrés, 2024).

Figure 40 Vicuña Tourist Route



Source: Johnston.L (2024). Vicuña Tourist Route. [Photograph]. Blueparallel. San Andres, Guano, Chimborazo, <https://www.blueparallel.com/blog/wildlife-in-ecuador/>

Magic of Height Tourist Route

It divides different parts of the paramo, running around the north side of the Chimborazo volcano. Between grasslands, plants, and cushion plants, where several species including rabbits, wolves, and the curiquingue may be observed, these paths exist. The latter's flight, according to the villages, symbolizes the riches of the people. Among other birds that live in the region's bushes are sparrows and blackbirds; the sword billed hummingbird, a species of hummingbird, also can be seen. (PDOT San Andrés, 2024).

Figure 41 Magic of Height Tourist Route



Source: Advisor.T (2025). Magic of Height Tourist Route. [Photograph]. Tripadvisor. Chimborazo. <https://www.tripadvisor.es/Attractions-g2651583-Activities-c42>

Wolves

Refers to a doglike predatory mammal from the Canidae family. Though wolves do not usually live in the paramos of Ecuador, some sightings could pertain to the Andean fox, sometimes known the "paramo wolf" for its part in the Andean ecosystem. (PDOT San Andrés, 2024).

Figure 42 Wolves



Source: Weiss, A (2021). Wolves. [Photograph]. Center of Biological Diversity. Chimborazo. <https://biologicaldiversity.org/w/news/press-releases/oregons-wolf-population-grows-to-173-but-pack-count-remains-at-22-2021-04-21/>

Curiquingue

The "milano" is another term for this Ecuadorian raptor species. Andean societies view its grand flight as representative of wealth and success. It is famous for its hunting capability and feathers. (PDOT San Andrés, 2024).

Figure 43 Curiquingue



Source: Guides D. (2021). Curiquingue. [Photograph]. Facebook. San Andres, Guano, Chimborazo. <https://www.facebook.com/DaniGuidesU/posts/elcuriquingue-nombre-cient%C3%ADfico-phalcoboenus-carunculatus-es-un-ave-s%C3%ADmbolo-de-/316422689856871/>

Sword-billed Hummingbird (also called "quinde espada")

This is the swordbilled hummingbird, also known as "quinde espada." a kind of hummingbird noted for its long, swordlike beak. Frequent in highaltitude regions, these hummingbirds can fly backward and eat flower nectar. (PDOT San Andrés, 2024)

Sparrows

Usually grey or brown small birds found everywhere from urban to rural setting. They are usually discovered in the bushes of the area. (PDOT San Andrés, 2024).

Figure 44 Sparrows



Source: Birdfact. (2025). Sparrows. [Photograph]. Birdfact. <https://birdfact.com/birds/house-sparrow>

Blackbirds

From the Turdidae family of bird kinds. Appreciated for their song in nature and their melodic song and glossy black feathers (in the male blackbird), they inhabit open habitats such grasslands or paramos. (PDOT San Andrés, 2024).

Figure 45 Blackbirds



Source: Merula T. (2021). Blackbirds. [Photograph]. RSPB. Chimborazo <https://www.rspb.org.uk/birds-and-wildlife/blackbird>

San Andrés, San José de la Silveria and Calshi Agrocommunity Tourist Route.

This way, the agricultural variety of the area can be celebrated. From Silveria, where in the past the García Moreno Road was constructed using an abandoned black stone mine, the trip starts at the old train station. Descending, you can see the vast and diverse potato, fava bean, maize, and barley fields of the Calshi society, which provide a beautiful contrast against the grand Chimborazo volcano. Casa El Molino, a historical site once used as a mill powered by a Chimborazo spring, is located one kilometer from the main road. The trip goes on to the Calshi viewpoint after one has visited this location. On horseback, the whole route consumes nearly two hours; on foot, about three. (PDOT San Andrés, 2024).

Figure 46 Agrocommunity Tourist Route



Source: Guano Gad. (2022) Agrocommunity Tourist Route. [Photograph]. World average. Chimborazo.<https://mundialmedios.com/turismo-comunitario-en-san-andres/>

Black Stone Mine

Location from where blackcolored rocks were taken. These rocks have historically been employed for developments in infrastructure including the García Moreno Road. Fascinating geological formations left behind by the mine&'s abandonment make it a site worth investigating. Rocks laden with minerals that tell the history of the natural resources of the area as well as their traditional use in building may be viewed by guests. (PDOT San Andrés, 2024).

Figure 47 Black Stone Mine



Source: Works. D (2025). Black Stone Mine. [Photograph]. Picxy. San Andres, Guano, Chimborazo.<https://www.picxy.com/photo/197936>

The Mill House

A historical water mill powered by the natural flow of Chimborazo water sources for grain grinding. Once critical to local agricultural economies, mills of this sort let villages process their crops effectively. Built of wood and stone, the design serves as evidence of former intelligence. Several of the original grinding stones and wooden devices can still be observed, therefore giving a physical link to the past. (PDOT San Andrés, 2024).

Figure 48 The Mill House



Source: Mundial.M.(2022).The mill houses. [Photograph]. World Avarage. <https://mundialmedios.com/la-ruta-de-los-molinos-una-rica-historia-para-conocer/>

Calshi Viewpoint

A beautiful scene at a viewpoint provides stunning vistas of Chimborazo and neighboring countryside. From here, guests can see the striking topography created by human interaction as well as by nature. The vantage point also offers a resting area where one can absorb the clean Andean oxygen and contemplate the region's elegance. The hues of the sky help to highlight the beauty of the landscape at sunrise and dusk, hence turning into a must-see destination for tourists. (PDOT San Andrés, 2024).

Figure 49 Calshi Viewpoint



Source: Guano, G. (2021). Calshi viewpoint. [Photograph]. Fcaebook. <https://www.facebook.com/gadmunicipalguano/posts/comunidad-de-san-francisco-de-calshi-parroquia-san-andr%C3%A9s-cant%C3%B3n-guano-vista-360/4105943359524521/>

San Andres Stone Culture Tourist Route (San Andres - San Pablo)

It lets you see the life of this old place that was built in a dark stone mine. This mine was the bread of many families in San Andres in the 50's. At that time, cobblestone was in great demand to make streets and houses in some parts of the country. It all starts in the church of the site that was assembled in 1916. It goes through its streets and stone houses and ends at the Alcatraz house. It was given that name because it looks like the prison, in the shape and use of the stones. This is the house of the Humanante Valdivieso family and dates from 1950. (PDOT San Andrés, 2024).

Figure 50 San Andres Stone Culture Tourist Route



Source: Carrillo, D (2014). San Andres Stone Culture Tourist Route. [Photograph]. Wix. <https://dieguinic1985.wixsite.com/tourist-route-sandy/comunidad-de-san-pablo>

Pacha Yacachi Tourist Route (San Andrés - Cuatro Esquinas - Pulingui)

Here you can practice horseback riding in its two options of trails, both routes show the life of the population through an account of their customs, stories and legends, also have the opportunity to meet the ice maker of Chimborazo. At the end of this tour, you can appreciate the different handicrafts made of straw and alpaca fiber in the Pulinguí handicraft center. (PDOT San Andrés, 2024).

Figure 51 Pacha Yacachi Tourist Route



Source: Adventure.T. (2024). Pacha Yacachi Tourist Route. [Photograph]. Ecuador trips. <https://ecuadoradventurestrip.com/cabalgata-al-chimborazo/>

National Symbols

Flag

Each of its colors; red, white, and green, represent the parish's bravery. Red represents the blood shed by those who fought to achieve freedom, white the purity of its inhabitants, and green the hope and its fruitful fields.

Figure 52 Flag



Source: Gad San Andrés. (2024). [Photograph]. San Andres Flag. San Andres,Guanno,Chimborazo.<https://sanandres.gob.ec/2023-2027/>

Shield

Represented by the Condor, which represents the power and authority of its inhabitants. Mount Chimborazo, loyal guardian of its parish territory, is geographically an innate part of this beautiful corner of the world. Below the snow-capped mountain, you can see the stone quarries whose carvings adorn the houses, streets, and parks of Ecuador. Also notable is the richness of the pastures and the example of the artistic agriculture that is known throughout the province and the nation. The tools of the pickaxe, the shovel, and the snail are symbols of the work and sacrifice of its people, whose self-sacrifice results in abundant agricultural production. The orange third is a manifestation of recognition for its people, and the open book embodies the science and culture demonstrated by its representatives at the national and international levels. It is accompanied by resounding musical notes, an artistic reflection of its sons, who, to the sound of their compositions, have left and will leave traces of their elegant artistic interpretation. This ensemble is protected in the background by the tricolor of green, white, and red, the colors of its parish flag, from which the laurel and olive branches open, reflecting the triumph and peace of its inhabitants. (PDOT San Andrés, 2024, pág. 18)

Figure 53 Shield



Source: Gad San Andrés. (2024). [Photograph]. San Andres Shield. <https://sanandres.gob.ec/2023-2027/>

Hymn

The parish anthem was written by Mr. Rafael Cobo Espinoza, and the composer is Dr. Víctor Hugo Terán Maya.

*Saint Andrew shines like a star
on the blue page of history;
and on the immortal throne of glory,
he holds a scepter, a crown, and a laurel.*

STANZAS

*Your invincible lineage,
a proud race like a condor in flight,
with its wing oriented toward the sky,
reached a pedestal on the summit.*

I

*Emerald in the snowy lap
of the monarch and colossus of the Andes,
your prestige in the homeland expands,
like the golden mantle of the Sun.*

19

*In your fields, effort flourishes,
and sweat turns into ears of grain,
your offspring do not live on crumbs,
because they are accustomed to tilling the land.*

*Your children are wealth and hope,
they are your cyclopean bastion,
paladins of the sacred banner,*

which waved gracefully centuries ago. (PDOT San Andrés, 2024, págs. 19,20)

Blossoming Roots: The Pillars of San Andres in the Construction of Cultural Identity.

Maybe it's because cultural identity is the core of every individual who belongs to a parish; it is the pride of being part of a location abundant in traditions, culture, and economic resources. Therefore, in the parish of San Andrés in the Guano canton, which is part of the Chimborazo province, they try to support and strengthen the link between cultural identity and the study of a new language, by means of which they can show all the riches that this lovely place has to give to locals and visitors together. Much is available from the parish located in San Andrés. This spot would be among the most popular and appealing in the region if its community could communicate this information in a language that is becoming daily worldwide.

Due to its strong ties with the cultural identity of the community, the San Andrés related information (which covers social, cultural, and tourism topics) can be employed for English language instruction. Lev (Vygotsky) Sociocultural Theory posits that interaction with the surroundings and with other people creates learning and identity. With respect to

this, economic activities like livestock, farming, and crafts are not only means of subsistence but also inherited cultural customs. When instructed in the classroom, these techniques let parish residents to engage with their cultural background. Moreover, events including Taita Carnival and Holy Week are venues where cultural identity is vividly displayed. (Norton) theory of Linguistic Identity holds that identity is mostly shaped by cultural customs and traditions since people use them to negotiate and validate their sense of belonging. Participation in these events helps parish residents to not only gain knowledge of past customs but also to voluntarily get involved in activities that fortify social cohesion and the passing of group principles. One should note that the building of cultural identity is significantly influenced by traditional food, including hornado (a traditional dish of typical Mexican cuisine), empanadas de viento (a traditional Mexican dish of typical Mexican cuisine), and chicha de jora (a traditional Mexican dish of typical Mexican cuisine). Food is, Norton notes, a means of transmitting civilization and reinforcing community bonds. Through cooking and tasting these meals, parish residents not only discover about elements and cooking techniques but also strengthen their link to the culinary customs that make up their cultural background. Moreover, consistent with Constructivism, which holds that knowledge is constructed from parish residents, experience and earlier knowledge.

Tourist routes and spots including the Chimborazo Volcano present chances for pupils to discover and value their environment concerning tourism and natural heritage. Learning is said by Vygotsky to be reinforced when parish residents directly engage with their surroundings, and by traveling these sites, they not only become familiar with geography and biodiversity but also grow a sense of pride and commitment to their natural legacy. This strategy is also connected to constructivism, since pupils generate understanding from their firsthand interactions with their environment.

Identity formation depends fundamentally on artistic and cultural forms, including music, dance, and folk games. Norton says that creative expressions are vital means of identity creation and communication. Parish residents who sing in bands, do traditional dances, or engage in folk sports not only grow their creativity but also connect with the cultural expressions that have been a feature of their community for centuries. As Vygotsky suggested in his theory, these activities also support social engagement and help one to feel accepted.

Ultimately, Vygotsky (Sociocultural), Norton (Linguistic Identity), and Constructivism support in principle teaching on the cultural, economic, and travel aspects of San Andrés. These hypotheses further the concept that learning and identity arise from interaction with meaningful experiences, cultural customs, and the environment. Including these components into instruction helps us to reinforce parish residents' cultural identity, promote knowledge, and therefore create a sense of belonging and respect for their society.

A different way to learn.

First comes education; therefore, why not start today to transform the world. The first move for parish residents to better acquired their knowledge is to stop having traditional classes as the world has been changing in recent years and learning should go hand in hand.

The rising generation require fresh approaches based on everyday life that ensure their learning. That is why in this research, a model and a story are created as instructional material, whereby pupils can learn about their cultural identity via a world language.

Moreover, from a constructivist standpoint, the model's use as a didactic tool is reasonable since it encourages active and meaningful learning. By means of actual experience, hands-on discovery of ideas and active engagement with the material, parish residents can create their own understanding. In cognitive growth, this follows the thinking of Piaget and Vygotsky, who underline the necessity of interaction and manipulation.

Conversely, since it helps knowledge to be passed in an engaging and easy manner, storytelling is a wonderful teaching resource. By storytelling, parish residents can put information into perspective, grow their creativity and improve their reading comprehension. From the perspective of pedagogy, the use of stories allows connecting with the parish residents' previous experience, which favors the construction of meanings and the retention of information.

From one point of view, using puzzles as a teaching aid is great, as it encourages learning by doing and understanding. By playing, kids not only learn, but also create their knowledge autonomously, which makes it easier for them to sort out messes, speaking of the developing brain, this habit goes hand in hand with the ideas of Piaget and Vygotsky, who highlight the usefulness of playing together and trying new things. On the other hand, Piaget emphasizes that puzzles activate logical thinking and organize knowledge. Vygotsky, on the other hand, emphasizes that teamwork helps a lot. A smarter guide or friend pushes learning in an area of close development. The choice of the model and the narrative as pedagogical methods is not haphazard but justified by theories that show their utility in the teaching learning process. Considering their varied learning styles, these aids not only improve the educational experience but also help parish residents to grow on all levels.

In the case of origami, it will be used to create a resource with rounds of questions, this is traditionally known as "piojito", through which the students are expected to develop skills in their cognitive development, therefore with the "piojito" it is expected that the beneficiaries will be able to answer questions based on the history of San Andrés told through a story, where the most important aspects of the parish are included. Ultimately, the crossword puzzle and word search will be used as a resource for students to identify the parish's most relevant resources. The last resource planned is the hangman game, where clues will be given about the parish's most iconic locations so students can identify them.

4.2 DISSCUSION

Cultural identity plays a fundamental role in the construction knowledge and the sense of belonging of the inhabitants of a parish inhabitants of a parish. According to Gee (2000), cultural identity is closely related to the way language is used by people related to the way in which language is used by people. According to thus, the results of this research indicate that English language instruction can be english language instruction can be integrated with cultural elements, socioeconomic and touristic elements of the parish of San

Andres. activities traditional activities such as agriculture and handicrafts not only represent sources of income, but also income, but also reinforce the parish residents' connection to their cultural heritage, promoting meaningful cultural heritage, promoting meaningful and contextualized learning.

Similarly, Kramsch (2009) mentions that language is not only a source for communication, but also a means to transmit cultural values to transmit cultural values. Following this line of thought of Kramsch, mentioned festivities such as Taita Carnival and Holy Week, are the main sources for the inhabitants of the are the main sources for the inhabitants of this parish to promote their cultural identity, and at the same time develop linguistic skills based on another language such as English. Teaching these types of traditions in the classroom promotes motivation and enthusiasm for classroom promotes motivation and enthusiasm for learning English, as it gets the parish residents interested in the parish residents become more interested in learning a new language language.

Another important aspect that stands out is gastronomy, which, like the others, plays an important role in the development of cultural identity. According to Fischler (1988), food is part of what identifies a parish, since it reflects its history and customs. In San Andrés, there are several typical dishes, some that stand out are hornado and chicha de jora. Through them, the teaching of English continues to be promoted, since they can learn specific vocabulary and thus reinforce the cultural identity.

Another important contribution to the construction of identity is tourism and the cultural heritage of this place, which are emblematic spaces such as the Chimborazo Volcano and its tourist routes that attract everyone. According to Dewey (1938), with his theory that learning based on experience is of great help for parish residents to learn from interaction with the environment. The immersion of these places in teaching helps for language acquisition, and in turn converses the cultural heritage of this parish.

Finally, it is important to mention that artistic and cultural expressions such as games, music and dance are a fundamental part of the construction of cultural identity. Hall (Kaplan, 1997), emphasizes that cultural identity is constructed through social interaction. Through this process not only English skills are developed, but also strengthens ties to their cultural identity.

In conclusion, it can be said that this research focuses on demonstrating that English language learning benefits the development of cultural identity, while integrating skill development. Some theories previously support these findings, saying that parish residents can develop meaningful learning by acquiring new knowledge with sociocultural reality. In this way, the teaching of English not only becomes a tool for global communication, but also a means to preserve and strengthen the cultural identity of the community.

CHAPTER V

5. CONCLUSIONS AND RECOMENDATIONS

5.1 CONCLUSION

By means of this study, vital data on the wealth of the San Andrés parish, its sociocultural, touristic, and economic richness as well as its educational potential, were gathered and analyzed. It was noted that even if these elements were a crucial part of the local identity, they are lacking in educational programs. Evaluation of the data indicated that their inclusion into English teaching not only enhances language acquisition but also deepens the parishioners' sense of belonging by rooting the material in their environment. Still, effective use of the curriculum would be hampered by the deficiency of good didactic materials and particular methodological approaches. In view of this, it is vital for educators and schools to overseas an innovative strategy to connect language learning with the local cultural and tourism inheritance. Creating contextualized resources using the appropriate techniques and working with local partners will help to secure the long-term viability of these projects. This will help to foster the maintenance and respect of cultural heritage, therefore supporting a more meaningful and inclusive education as well as improving language abilities in parishioners.

5.2 RECOMMENDATIONS

Maximizing the influence of this study depends on improving the documentation and distribution of the sociocultural and travel heritage of San Andrés parish so that the educational sector as well as cultural and administrative bodies have access to this information. Encouraged in educational facilities is the gradual incorporation of these materials into their curricula that support the use of context aware materials linking English language learning with regional identity. Furthermore, it is essential to educate teachers in creative techniques that support good teaching depending on the sociopolitical condition of the parish residents, therefore promoting active and interactive classroom approaches. Carrying out seminars, courses, and experience sharing venues will help teachers' mastery of instruction in this field increase.

Furthermore, suggested is the creation of educational materials that mirror the parish's cultural identity using instructional technologies and group techniques to increase their appeal and accessibility. Periodically appraises and changes these resources to guarantee their relevance and efficiency in the teaching learning process. Last, it is advised that cooperation be formed with local governments, schools, and charitable groups to create sustainable programs that advance contextualized learning and cultural heritage preservation. Not only will this strategy enhance the learning experiences of parish inhabitants, but it will also support the development and identity of the community as a whole.

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ANEXES

- Didactic Material 1



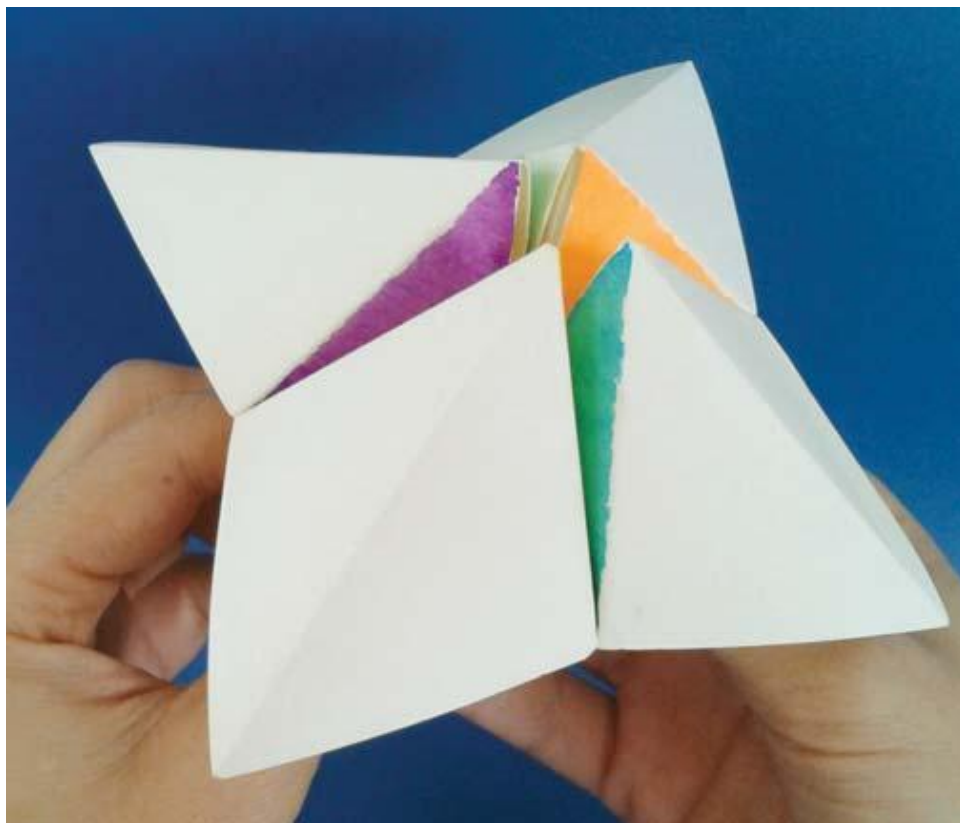
Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador.

- Puzzle



Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador

- Piojito



Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador.

• Word Search

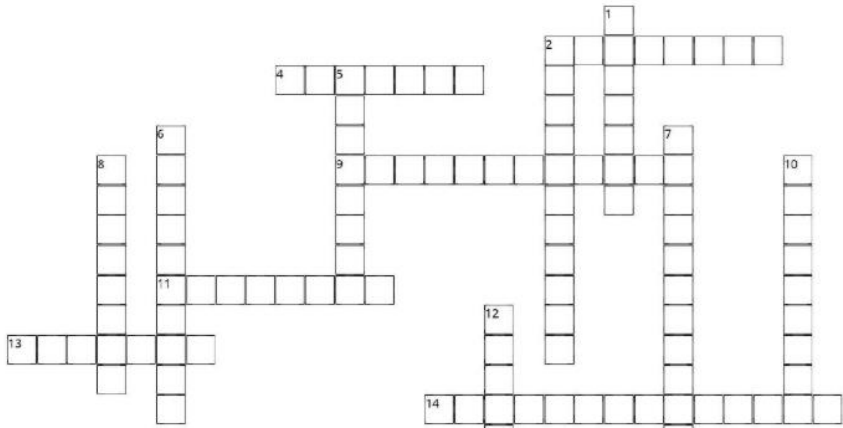
K D W W S I V M E G P U I N R D B
E N V G A C Z U R O B D E X J N Q
M O W X T B M O U R X I E J H F F
D A T T R O Z Q U X X V A S W H M
L D F V Q F O L H Q S B Q R X X L
X W X N P M U A J S E K H Y I T G
B C I J V G F V S Z P P N H C W X
N P D J J S T A A Y Y V Y G T F A
S P A Y O X K N N S C I I L M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

CAMPO CARNAVAL LECHE PAPAS

PICAPEDREROS SANANDRÉS

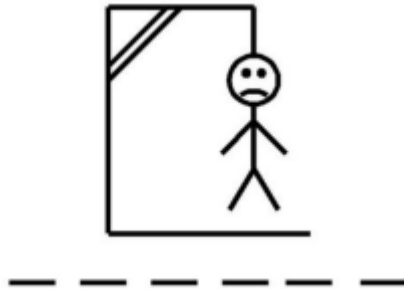
Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador.

• Crossword



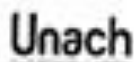
Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador.

• Hanged Man



Source: Pico.K (2025) Riobamba, Chimborazo,Ecuador.

- Minutes of agreement and commitment



UNIVERSIDAD NACIONAL DE CHIMBORAZO
CARRERA DE PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS



EICIC
Enseñanza del Inglés
para la construcción
de la Identidad Cultural



CARTA COMPROMISO PARA LA APLICACIÓN DE LOS PROYECTOS DE INVESTIGACIÓN Y VINCULACIÓN ENTRE LA CARRERA DE PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS DE LA UNIVERSIDAD NACIONAL DE CHIMBORAZO (UNACH) Y EL GOBIERNO AUTÓNOMO DESCENTRALIZADO PARROQUIAL RURAL DE SAN ANDRES

En la Parroquia San Andres Cantón Guano, a los 29 días del mes de enero del 2025, intervienen en la celebración de la presente Carta Compromiso la Mgs. Mónica Cadena Figueroa, portadora de la cédula de identidad N.º 0602935926, en calidad de Directora de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros de la Universidad Nacional de Chimborazo (UNACH), y el Dr. Héctor Enrique Silva Gavilanes, portador de la cédula de identidad N.º 0600220725, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de San Andres (GADPR San Andres). Ambas partes, actuando de manera libre y voluntaria, acuerdan suscribir la presente Carta Compromiso bajo las siguientes cláusulas:

PRIMERA. ANTECEDENTES

Universidad Nacional de Chimborazo (UNACH):

La UNACH es una institución de educación superior, autónoma, sin fines de lucro, creada mediante la Ley N.º 0098, publicada en el Registro Oficial N.º 771 del 31 de agosto de 1995. Su misión es ofrecer formación académica, humanística, tecnológica y científica de calidad, contribuyendo al desarrollo de una sociedad reflexiva y crítica. Su visión es ser una universidad inclusiva, intercultural, sostenible e innovadora, al servicio de la vida y del progreso colectivo.

Gobierno Autónomo Descentralizado Parroquial de San Andres (GADPR San Andres):

El GADPR San Andres está ubicado a 15 minutos del cantón Guano en la provincia de Chimborazo, es reconocida por su riqueza cultural y tradiciones. Su población se dedica principalmente a la ganadería y a la producción de los derivados lácteos. Además, mantiene viva la elaboración artesanal de textiles como ponchos y chalinas, utilizando telares tradicionales. Esta tradición se transmite de generación en generación y constituye un importante patrimonio cultural.

SEGUNDA. OBJETO

La presente Carta Compromiso tiene como objetivo establecer un marco de cooperación interinstitucional para la aplicación de proyectos de investigación y de vinculación que fortalezcan las competencias lingüísticas y promover la preservación de la identidad cultural en las comunidades rurales, a través de actividades académicas, de investigación y vinculación con la sociedad.

TERCERA. COMPROMISOS DE LAS PARTES

Compromisos de la UNACH:

1. Garantizar la planificación, ejecución y seguimiento de las actividades definidas en los proyectos.
2. Designar un coordinador responsable para supervisar las actividades y mantener la comunicación con el GADPR San Andrés.
3. Informar a los estudiantes y participantes sobre las actividades permitidas, asegurando su correcta implementación bajo supervisión.
4. Proporcionar un listado de estudiantes que participarán en los proyectos.
5. Generar informes periódicos y finales sobre los avances y resultados obtenidos en el marco de los proyectos.

Compromisos del GADPR San Andrés:

1. Delegar un equipo de trabajo para coordinar y apoyar la ejecución de las actividades planteadas en los proyectos.
2. Identificar informantes claves que faciliten el levantamiento de información cultural y educativa.
3. Proveer bibliografía y recursos audiovisuales que respalden las actividades de investigación y enseñanza.
4. Facilitar espacios físicos para las capacitaciones, talleres y actividades del club de alfabetización.
5. Colaborar en la logística necesaria para la recolección de información y la realización de actividades académicas.
6. Apoyar en la organización y logística de los grupos de niños y adolescentes que participarán en el club de alfabetización.
7. Fomentar la participación activa de los habitantes de la parroquia en las iniciativas.

CUARTA. DURACIÓN

Esta Carta Compromiso tendrá una vigencia de tres (3) años, desde el año 2025 hasta el 2028, con revisiones periódicas semestrales para evaluar los avances y resultados de los proyectos.

QUINTA. ADMINISTRACIÓN DE LA CARTA COMPROMISO

Ambas partes designan a los siguientes responsables para la administración y supervisión de esta Carta Compromiso:

- **Por la UNACH:** Mgs. César Augusto Narváez Vilema, Director de los proyectos de investigación y vinculación de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros.
- **Por el GADPR San Andrés:** Dr. Héctor Enrique Silva Gavilanes del GADPR San Andrés, o su delegado/a.

Los responsables deberán presentar informes de seguimiento y, al término del acuerdo, un informe final en un plazo no mayor a 20 días.

SEXTA. TERMINACIÓN

La presente Carta Compromiso podrá darse por terminada por:

1. Cumplimiento del objeto y plazo establecidos.
2. Acuerdo mutuo entre las partes.
3. Decisión unilateral de cualquiera de las partes, notificada por escrito con antelación.

SÉPTIMA. DOMICILIO Y NOTIFICACIONES

Las partes señalan como domicilios oficiales los siguientes:

- **UNACH:**

Dirección: Av. Antonio José de Sucre Km ½, camino a Guano, Riobamba – Ecuador.

Teléfono: 03-3730880 Ext. 1005.

Correo electrónico: monicacadena@unach.edu.ec

Página web: www.unach.edu.ec

- **GADPR San Andres:**

Dirección: Parroquia San Andres, Guano – Ecuador. Teléfono: 098 000 8654

Correo electrónico: sanandresguanochimborazo@yahoo.es

OCTAVA. ACEPTACIÓN Y RATIFICACIÓN

Las partes aceptan los términos establecidos en esta Carta Compromiso, garantizando su autenticidad e integridad. Este documento no genera relación laboral ni compromiso económico entre las partes.

FIRMAN EN CONSTANCIA:



Por la UNACH:
Mgs. Mónica Cadena Figueroa
Directora de la Carrera PINE



Por el GADPR San Andres:
Dr. Héctor Enrique Silva Gavilanes
Presidente GADPR San Andres

- Authorization to use photographs

Riobamba, 29 de abril del 2025

Dr.

Héctor Enrique Silva Gavilanes

Presidente del Gobierno Autónomo Descentralizado Parroquial de San Andres

Presente.-

De mis consideraciones:

Yo, **KATHERINE SOLANGE PICO BARONA** portador(a) de la cédula de ciudadanía N.º **1850697093** en calidad de estudiante de la carrera de **Pedagogía de los Idiomas Nacionales y Extranjeros** de la **Universidad Nacional de Chimborazo (UNACH)**, me dirijo a usted de manera respetuosa y atenta, con el propósito de solicitar la autorización correspondiente para el uso de fotografías publicadas en el sitio web oficial de esa entidad.

Las imágenes solicitadas serán utilizadas exclusivamente en el marco de mi proyecto de titulación, denominada " **Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development** ". Dichas fotografías se incorporarán como parte del contenido académico, el cual será también difundido en el repositorio institucional de la UNACH, con el único fin de evidenciar el proceso de recopilación de información realizado. Cabe señalar que se garantizará el respeto a los derechos de autor, efectuando las citas correspondientes y reconociendo debidamente la fuente de procedencia, conforme a las normativas vigentes.

Agradezco de antemano su atención a la presente solicitud. En espera de una respuesta favorable, me suscribo con sentimientos de consideración y estima.

Atentamente,



KATHERINE SOLANGE PICO BARONA
1850697093

Estudiante

Correo electrónico:

katherine.pico@unach.edu.ec

Firma/sello



Dr. Héctor Enrique Silva Gavilanes

- Interview

UNIVERSIDAD NACIONAL DE CHIMBORAZO



FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Guía de Entrevista

El objetivo de esta entrevista es recopilar información sobre aspectos socioeconómicos, culturales y turísticos de la parroquia San Andrés en Guano, Chimborazo, Ecuador. Esta información será utilizada para un análisis y diseño de recursos microauriculares para impulsar el desarrollo de la identidad cultural a través de la enseñanza del idioma inglés.

Rompehielo

1. ¿Puede decirme por cuánto tiempo ha vivido en San Andrés?
2. ¿Cuál es su tradición o festividad local preferida?

Aspectos demográficos

1. ¿Cuántos años tiene?
2. ¿Cuál es su ocupación?
3. ¿Con qué etnia se identifica?
4. ¿Qué nivel de educación ha completado?

Factores Socioeconómicos

5. ¿Cuáles son las principales actividades económicas en la parroquia San Andrés?
6. ¿Cuáles son los principales cultivos y actividades ganaderas que se desarrollan en la comunidad?
7. ¿Cómo influyen estas actividades en la vida de los residentes?
8. ¿Cómo han evolucionado estos sistemas productivos a lo largo del tiempo?
9. ¿Qué técnicas y prácticas agrícolas y ganaderas tradicionales se mantienen vigentes en la comunidad?
10. ¿Cómo se transmiten estos conocimientos a las nuevas generaciones?

Factores culturales

11. ¿Qué festividades o tradiciones tienen en San Andrés?
12. ¿En qué fecha se celebran?
13. ¿Cómo celebran estas festividades o tradiciones?
14. ¿Cuáles de estas tradiciones o festividades considera usted como más importantes?
15. ¿Cuáles son las comidas típicas de Gunando?
16. ¿Cuenta su localidad con artesanía?
17. ¿Cuál es su significado?
18. ¿Cómo se transmiten estas manifestaciones culturales a las generaciones más jóvenes?
19. ¿Cree usted que la cultura local ha cambiado con el paso de los años? ¿Cómo?
20. ¿Qué tipos de expresiones artístico-culturales se destacan en la parroquia? (música, danza, juegos populares, escultura, pintura)

Factores turísticos

21. ¿Cuáles son los principales atractivos turísticos de la parroquia?
22. ¿Qué actividades se pueden realizar en estos lugares?
23. ¿Existe algún tipo de estrategia publicitaria para promocionar estos lugares?
24. ¿Ha visto que personas extranjeras visitan estos lugares?
25. ¿Cómo se comunican usualmente con ellos? ¿Qué idioma usan para este fin?
26. ¿Cómo influye el turismo en la comunidad?
27. ¿Cree usted que las maravillas existentes en su parroquia podrían ser expuestas al mundo a través del inglés?

¡Gracias!

- Bibliographic Matrix

The matrix is built on the study's theoretical framework. Its purpose is to collect theoretical information that supports the research's knowledge base.

Name of the document	Author	Year	Doi/URL	Type of document	Purpose	Findings	Analysis Category