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CARRERA DE PEDAGOGÍA DE LOS IDIOMAS NACIONALES
Y EXTRANJEROS**

Title of Research Work

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English focused on Cultural Identity development; Guanando parish

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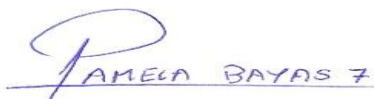
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We, the undersigned, professors appointed as members of the Degree Tribunal for the evaluation of the research work “Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development; Guanando parish”, presented by Pamela Alejandra Bayas Chicaiza, with ID number 0605092477, under the tutorship of Mgs, César Augusto Narváez Vilema; we certify that we recommend the APPROVAL of this for degree purposes. The research work has been previously evaluated, and the author has been previously evaluated, and the author has been heard; having no further observations to make.

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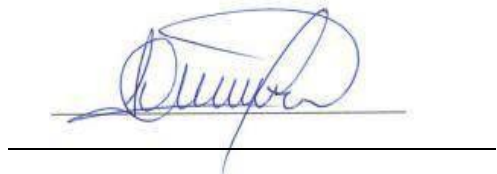
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Riobamba, 20 de mayo de 2025

Mgs. César Narváez Vilema

TUTOR

DEDICATORY

First and foremost, I would like to express my deepest gratitude to God, who has held my hand throughout these years, guiding me unwaveringly toward my dreams. His strength lifted me when I faltered and empowered me to persevere.

To my parents, the greatest treasures of my life, thank you for never leaving me alone, for simplifying complexities, for instilling strength in moments of weakness, and above all, for loving me so profoundly that you've turned my dreams into reality.

To my sister, my confidante and right hand, life without you is unimaginable. Your unwavering support, comforting embraces, and wise counsel have made this journey less arduous. You believed in me even when I doubted myself; with you by my side, fear has no place.

To my aunt and cousin, despite the distance, your encouraging words and unconditional support have always reached me, reminding me that I will never be alone.

To my dearest BTS, seven individuals who became my comfort zone, with them, nothing hurts, nothing wounds; only the feeling of my soul being filled with love and happiness remains. Thank you to the greatest loves of my life for providing the light I needed to rebuild myself. Thank you for shouting to the world that it is okay not to be okay. You are and always will be the reason I strive to pursue what my heart desires. As RM once said, "I wish there was a better word than love. I really, truly love you.

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RESUMEN

El siguiente trabajo de investigación titulado “Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development; Guanando parish” se ha llevado a cabo con el objetivo de usar el idioma inglés como herramienta mas no como finalidad. Es decir, a través de la enseñanza del inglés con materiales didácticos basados en el contenido de la parroquia, el estudiante va a desarrollar su identidad cultural a la vez que aprende el idioma. Este estudio sigue una modalidad cualitativa y está basada en dos tipos de investigación, descriptiva participación activa. Ambas cumplen con el objetivo de este trabajo, describir y mantener el contacto entre el investigador y la comunidad local. Dentro de esta línea investigativa cada objetivo se ha desarrollado de acuerdo con su respectiva técnica e instrumento. Teniendo como primer paso obtener información de los aspectos socioeconómicos, culturales y turísticos de la parroquia Guanando a través de entrevistas y como segundo determinar el potencial de esta información mediante listas de cotejo, se ha establecido una propuesta de seis materiales didácticos que se han basado en el contenido local. Una vez desarrollado, estas tres facetas, se obtiene como resultados principales que en el aspecto Socioeconómico las practicas agrícolas son el medio primordial de subsistencia humana y productos como el aguacate y la alfalfa son comercializados a su totalidad. En el aspecto cultural se puede resaltar como resultado principal la religión, ya que es una parroquia fiel creyente en la imagen del *Señor de la Buena Muerte*, razón única por la que se conllevan las fiestas tradicionales de Guanando en octubre. Y por lo que concierne al aspecto turístico, los espacios naturales como el Mirador del Arrayán o el Puente Colgante destacan en las visitas de los ciclistas. A pesar de que estos lugares no son precisamente motivo de turismo en la parroquia, los residentes de Guanando lo consideran como los mayores atractivos de la comunidad debido a que gran parte de turistas se debe a la imagen del *Señor de la Buena Muerte*. Por último, se concluye que la parroquia Santiago de Guanando posee gemas culturales que son la base de su sentido de pertenencia, específicamente El *Señor de la Buena muerte*. Esta imagen no es solo una figura religiosa, sino que se rige como un símbolo profundamente arraigado a la identidad cultural de los residentes de Guanando.

Palabras claves: Identidad Cultural, Guanando, *Señor de la Buena Muerte*, Enseñanza del Inglés.

ABSTRACT

The following research work, titled "Rural contexts and their possibilities to enhance the teaching and learning of English focused on cultural identity development; Guanando parish," was carried out with the purpose of using English language as a tool to reach broader goal, rather than as an ultimate goal itself. It means, through teaching English with didactic materials based on the content of the parish, students will develop their cultural identity while learning the language. This study follows a qualitative approach and is based on two types of research: descriptive and participatory action research. Both fulfill the objective of this work: to describe and maintain contact between the researchers and the local community. In this basis, each specific objective has been developed with a specific technique and instrument. Taking the first step to obtain information on the socioeconomic, cultural, and tourism aspects of the Guanando parish through interviews, and the second to determine the potential of this information through checklists so a proposal of six teaching materials based on local content has been established. Once these three stages are developed, the main results show the following information. From a socioeconomic perspective, agricultural practices are the primary means of human subsistence, and products such as avocado and alfalfa are fully marketed. From a cultural perspective, religion stands out as the main result, as the parish faithfully believes in the image of el *Señor de la Buena Muerte*, the significant reason for traditional festivals of Guanando in October. Regarding tourism, natural spaces such as the Mirador del Arrayán and the Puente Colgante are popular among cyclists. Although these places are not exactly a source of tourism in the parish, Guanando residents consider them the community's greatest attractions. In fact, there are a large number of tourists who come to the parish to visit the image of El *Señor de la Buena Muerte*. Finally, it is concluded that the Santiago de Guanando parish possesses cultural gems that are the basis of its sense of belonging, specifically el *Señor de la Buena Muerte*. This image is not only a religious figure but also serves as a symbol deeply rooted in the cultural identity of the residents of Guanando.

Keywords: Cultural Identity, Guanando, *Señor de la Buena Muerte*, English Teaching

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1. CHAPTER I. INTRODUCTION AND OBJECTIVES

1.1 Introduction

Feeling part of a specific group that shares similar cultural traits, such as language, traditions, customs, values, beliefs, and historical events, is known as cultural identity. This identity influences people's perception of themselves and how they relate to others from similar cultural backgrounds. Cultural Identity is constructed by values, traditions, and costumes that are transmitted through various means such as family, community, education, and media. This also goes hand in hand with language even when is a foreign language, since it can promote interdisciplinary teaching while learning from an Ecuadorian perspective. Learning English as a foreign language can promote a global communication, it can provide spaces for cultural exchanging.

Unfortunately, in rural areas teaching and learning English as a foreign language normally is implemented through materials and pedagogical approaches designed just for urban environments, without taking into considerations cultural and linguistic features of the local communities. And by imposing an external model that ignores the realities of the territory, it reflects the phenomenon called linguistic colonialism, which goes hand by hand the use of English Language as the most dominant in the world. The spread of this language through globalization has globalized education systems that cultural content has been taught like American one leading to homogenization.

For this reason, the following research focuses on developing cultural identity through the English teaching with didactic material based on the data community gathered. This will be achieved by exploring the socioeconomic, cultural, and tourism aspects of Guanando Parish in Chimborazo Province and developing micro-curricular resources. These materials will help students use English to communicate and highlight their cultural identity, without making them feel less connected to their roots. Furthermore, by including local knowledge in English language teaching, they will foster a sense of appreciation for their heritage, encourage dialogue between cultures, and give students the opportunity to showcase their traditions to the world, thus celebrating linguistic and cultural diversity.

The following investigation is going to be developed in Santiago de Guanando. It is a rural parish that belongs to the Guano canton of Chimborazo Province. It is located 30 km from the provincial capital near the Chambo River. Guanando Parish goes beyond Religious, it is characterized by its significant agricultural production center and woolen textile craftsmanship. Its specialty is the making of ponchos. Because of that the study population will consist of local authorities, community leaders, and notable individuals from various socioeconomic sectors. This diverse group will provide a comprehensive understanding of the community's needs.

In this regard, the research was fulfilled under the qualitative approach, integrating both fieldwork and bibliographic research. To achieve the first and third specific objective, relevant data on the socioeconomic, cultural, and tourism aspects of the location will be collected through bibliographic, and interviews aiming just the first objective. For the

second one, systematic literature reviews and checklists will be utilized to evaluate the relevance of the gathered information. Also, discussion workshops will be conducted with the study population to determine the practicality of the developed teaching materials when meeting the community's needs.

The importance of rural contexts and their ability to enhance the teaching and learning of English, with a particular focus on the development of cultural identity. The aim is to integrate the English language with the students' cultural context, promoting more meaningful teaching. The feasibility of this topic is guaranteed by the support of my advisor and the availability of technological and financial resources through funding provided by the thesis student. The beneficiaries will be students from rural areas, who will experience more contextualized and enriching teaching. Finally, the theoretical contribution lies in the innovation of the proposed approach, which will enrich educational theory related to the teaching of English in rural contexts, providing new perspectives on cultural integration in the learning process.

The following research work is subdivided into five chapters, the first one containing the introduction and the general and specific objectives of this research. The second one covers the theoretical framework with themes and conceptualizations that support the research work from an epistemological perspective. The next chapter contains the methodological part, in which it is specified how and through which instruments the objectives will be met. As a fourth chapter, the results and discussion take place in this research, demonstrating the main findings that have been obtained through the instruments proposed in the methodological framework according to each objective, while being supported by the theory. Last but not least, the fifth chapter ends with the conclusions and recommendations of the research work.

1.2 Objectives: General and Specific

General

- To describe the socioeconomic, cultural, and tourist facts of the Guanando 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.

Specific

- 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.

2. CHAPTER II. RESEARCH BACKGROUND AND THEORETICAL FRAMEWORK.

2.1 Research background.

The Spanish conquest of present-day Ecuador began in 1534, establishing a linguistic and cultural system that promoted Spanish as the hegemonic language in education, religion, and government. This imposition led to the progressive displacement of vernacular languages and a profound transformation of Indigenous cultural identities. Indeed, even after independence in 1822, Spanish remained the dominant language, demonstrating the persistence of colonial structures in the national education system, as Haboud (2005) observed when studying the linguistic evolution of the country.

Over time, English began to be introduced to Ecuador in the late 19th century, primarily through the media and diplomatic presence. However, it wasn't until World War II that the language began to consolidate its position as a strategic tool for accessing global knowledge and international relations. During this time, education was limited solely to private institutions, which generated a degree of inequality in social sectors (Coba 2011). From this perspective, it was observed that English was positioned as a language of prestige and modernity, reserved for certain urban elites.

Already in the last decade, Ecuadorian public education incorporated policies to democratize access to English, highlighting the implementation of the National English Program in 2011. According to Coronel (2017), these policies sought to train citizens capable of interacting in globalized contexts, although they also presented challenges related to teacher training, territorial equality, and cultural affiliation. To this day, there is still a debate about the preservation of indigenous languages and cultures. In the words of this same author, without a more critical and intercultural perspective, English language acquisition could become a new tool of exclusion.

To summarize, it is important to mention key works that will form the basis of this study: "Voices within Nonnative English Teachers: Their Self-Perceptions, Cultural Identity and Teaching Strategies" by Julian Cheng Chiang Chen; "Teaching Foreign Languages in Light of Cultural Identity" by Rosa Vargas Calderón and Katia Benavides Romero. Both have important conclusions in their studies for this investigation, for example, they highlight the importance of teaching significant content based on cultural content so students can be culturally aware enough.

2.2 THEORETICAL FRAMEWORK

2.1.1 International Organizations that foster cultural identity

2.1.1.1 UNESCO

According to the guidelines set forth by UNESCO (2022), the principle one of this international organization is focused on intercultural education that respects the cultural identity of the learner and offers everyone an education adapted to the learner's culture and above all rich in quality. Also, it proposes using curricula and didactic materials that

encourage learners to understand and value their cultural heritage while respecting their cultural identity, language and values.

2.1.1.2 Ecuadorian English Curriculum

Based on Ministerio de Educación del Ecuador (2016), the English curriculum is built around the needs of the students, those needs will be met through approaches, strategies and content that focus on the development of their language skills and cultural awareness. One of the learning strategies that the EFL curriculum prioritizes is CLIL, which involves two threads: “Language through the Arts” and “Communication and Cultural Awareness”. By exposing the students to many cultures and languages, both greatly aid in their ability to confront the socio-cultural realities of the nation with awareness and curiosity, so enhancing and reinforcing their sense of identity. EFL mentions that through activities that enhance intercultural awareness, students can get insight into how others perceive their culture and how they perceive other cultures, which helps them become more conscious of their own culture. It concerns having the capacity to establish a comprehensibly open discourse that extends outside the classroom and into the real world. In sum, through discussing their origins and learning about children abroad, students will have a more global outlook on life and an increased awareness of cultural differences.

2.1.2 Government Policies and Programs

2.1.2.1 Cradle Project

The British Council (2015) developed the Cradle Project (Curriculum Reform Aimed at the Development of the Learning of English), which is an educational indicative in Ecuador focused on improving the teaching and learning process of English as a foreign language. It was carried out by the Education Ministry of Ecuador at the end of 90s and conducted through five phases.

Phase 1 of this project consisted of designing and planning, the diagnostic test, curricular planning, and the first lectures took place. In phase 2, the implementation of pilot projects, intensive training, monitoring, and assessment of the progress. Then, in phase 3, this program had a national extension where the material distributions and training continued. The consolidation and setting are called phase 4, where the revision and TIC supporting are prioritized. Finally, phase 5 is completed by the implementation of new strategies and updated ones.

2.1.2.2 Council of Europe

The Council of Europe aims to protect and foster linguistic and cultural diversity. This objective is conducted to emphasize the relevance of language instruction in the intercultural interaction process (Council of Europe, 2022). As is well known, the Common European Framework of Reference for Languages (CEFR) establishes standards for linguistic skills and levels; however, this institution also looks for the preservation and understanding of cultures around the world. Bryan and Parmenter (2012) detail the

advantages that an intercultural language education can supply. It is curtailed that students acquire a new language by learning the culture shown in it for a deep understanding of all important elements. Without leaving aside their cultural aspects but incentivizing their interest and curiosity when negotiating meaning and making comparisons with both cultures for growth.

By considering the mentioned data, it can be beneficial for countries rich in cultural sources to adapt these ideologies in their language education. Ecuador as well is known for its biggest diversity, including diversity in cultures and traditions. The alignment of Ecuador to the guidelines provided by the CEFR is likely to have a great impact. In the context of Ecuador, incorporating intercultural and CEFR guidelines into English language education can have significant effects. Byram & Parmenter (2012) notes that intercultural competence is essential to language acquisition because it supports learners in being able to negotiate their own cultural identity and other cultures they interact with through language. By recognizing these principles in Ecuadorian English learning contexts, one can infer that students will feel more connected to their cultural heritage while also developing a level of respect for the cultures of other English using users. In this sense, learning a language is more than a communication tool but also a means to preserve and develop aspects of the local cultural identity (Little, 2007).

The Council of Europe's commitment to protecting minority languages and promoting multilingualism aligns with a similar consideration, the context of Ecuador, where the question of preserving indigenous languages or cultural identity or learning other more global languages such as English constitutes a challenge (Council of Europe, 2022). CEFR guidelines can aid Ecuadorian students to improve not only the deeper understanding of their own cultures but also the language skills, this will lead to a more hospitable society that values and respects diverse cultural heritage (Gazzola, Grin, & Häggman, 2013)

2.1.3 Theories Supporting the Teaching of Foreign Languages

2.1.3.1 Second Language Acquisition Theory

Based on Torres (2017), there are five fundamental hypotheses of Krashen about the acquisition of the Second Language. Each of them highlights the key principles that Krashen proposes

The acquisition/ Learning Hypotesis

There are two mental procedures that work in second language development, the acquisition and learning of the language. Although both processes are similar, acquisition comes to being unconsciously and learning consciously. It means that acquitting the language refers to the interaction that learners receive inside and outside the class, leading to inputting the information. Meanwhile, learning is when students are taught directly the language without exposure to meaningful experiences.

The natural Order Hypotesis

Students can typically follow a somewhat consistent sequence in gaining formal grammatical elements, particularly when their learning occurs naturally rather than through structured instruction.

The monitor Hypotesis

Students evaluate their language use through an inner Monitor that relies on acquired information. This assessment may take place either prior to or following the expression, but not simultaneously. In this study the author mentions that Krashen identifies three main requirements for the appropriate use of the professor.

- Sufficient time
- The focus of students should be on the form not on the meaning
- The user must know the rules

The input Hypotesis

The input that learners get ought to slightly exceed their existing skill set, a concept referred to by Krashen as $i + 1$. This is because the writer proposes that presenting students with fresh information can motivate them, allowing their level to rise without them even realizing it.

The Affective Filter

Learning a second language can be challenging for students, it can provoke some emotional barriers when acquiring the language. Krashen mentions that those barriers are destroyed by the motivation that students have, it facilitates the input of new information but if the motivation is low, the barriers will be higher, avoiding the learning process.

2.1.3.2 Communicative approach

Based on Torres (2017), the communicative approach emphasizes achieving specific functions within a social context through language. Communication depends on the relationship between the speaker and the listener, considering factors such as the intended message, the emotional tone, and the social dynamics between them. Torres also underscores that in order to successfully develop communicative competencies such as linguistic, socio-linguistic, discourse, and strategic, students must not only possess knowledge of the target language's forms, meanings, and functions but also apply this knowledge in negotiating meaning. This negotiation occurs through the interaction between the speaker and listener or reader and writer. For the purposes of this research, it is particularly important to emphasize sociolinguistic competence, as it focuses on the ability to adapt language use according to social contexts, relationships, and cultural norms.

Socio-Linguistic Competence

It relates to the capacity to comprehend the discourse and usage norms that are culturally specific to various languages. Regarding cultural norms of practice, the focus is

on how suitable communicative acts and utterances are in specific sociocultural contexts. Canale and Swain (1980) points out that sociolinguistic competence is essential for having an effective communication, since it allows learners to adapt their language into different interlocutors and contexts.

2.1.4 Theories Supporting the Teaching of Foreign Languages and Cultural Identity

2.1.4.1 Constructivist theory

In the analysis of constructivism that Torres (2017) does, highlights two approaches that have significantly contributed to the relationship: Vygotsky's social constructivism and Piaget's cognitive constructivism. The first focuses on social and cultural interactions in the learning process, while the latter focuses on knowledge through personal experiences. Within the framework of constructivism, students are able to construct knowledge while actively interacting with their experiences and critical reflection. When taken as a whole, these theories demonstrate how crucial social interaction and cultural environment are in determining how each person understands and learns.

Social Constructivism

- The didactic act takes places through social interaction, with the learner playing an active role in their own understanding.
- Knowledge is produced via social interactions and teamwork.
- The instructor promotes social interaction and teamwork as ways to help students learn.
- There is no reality fixed, instead of that, it is shaped by social interactions and personal perceptions. Learning and Teaching from this view involves negotiation, mutual understanding, and own reflection.

Cognitive Constructivism

- Mental functions including perception, memory, and attention are used to construct knowledge.
- The student actively solves problems and builds knowledge through thought processes. The instructor gives the student the knowledge and tools they need to build their own understanding.
- Reality might be external and objective, but knowledge about it is individually constructed by the student by their experiences.
- Learning is an individual process that incorporates mental processes including attention, perception, and memory.

2.1.4.2 Sociocultural Theory by Vygotsky

The socio-cultural theory was established by Vygotsky, supporting the idea of placing education between an individual and culture. Torres (2017) argues that Vygotsky splits the child's intellectual development into two stages: inter psychological which

happen when the child negotiated meaning with other people and intra psychological development that takes place when children's prior knowledge and recent acquired from individuals and society are used to create innovative information. Vygotsky considered that individuals grow and learn through their social and cultural experiences that they are exposed to, enhancing critical thinking.

Vygotsky had a belief in the active theory method that emphasized sociocultural communication. Sociocultural communication aid learners to gain knowledge by learning from each other and also from other individuals who are experienced such as parents, friends and teachers. Then the child internalizes and processes the information and knowledge gained from communication with other people. This dialectical process of social and individual learning makes the gained knowledge and information. The theory of Vygotsky mentions that the critical thinking skills of children improve step by step. It is said that this author considers that people learn by working through interactions and thinking by their own (Ansari & Ansari, 2016).

2.1.4.3 Culturally Responsive Pedagogy

Samuels (2018) assures that Culturally Responsive Pedagogy is a student-centered approach which focuses on teaching the content through the recognition of students' cultural background and the cultural references. The strategy aims to enhance involvement, development, and success for every student by celebrating a variety of backgrounds, recognizing and supporting cultural assets, and affirming students' experiences and their role in society. Also, it is noticed that in a classroom where culturally responsive is carried out, the interrelationship exists, meaning that students can create cultural bridges.

Culturally responsive pedagogy can significantly enhance the atmosphere of the classroom, nurture good relationships, and establish a strong foundation of trust. It discussed how these elements not only help students feel a sense of belonging, inclusion, and appreciation, but also empower them, allowing for a deeper self-awareness and a more positive perception of themselves and others; thus, motivating them to uphold their cultural identity and principles (Gay, 2010).

2.1.4.4 Place-Based Education

Miri, Engel, and Adi (2023) conceptualize Place-Based Education (PBE) as a teaching methodology that links education to the community, culture, and local environment. It looks to provide students with a deeper comprehension of academic subjects while incentivizing a sense of connection to their environment by immersing them in real-world learning experiences connected to their local context. The authors assure that this methodology turns the community into a classroom that promotes experiential, hands-on learning.

There are more meanings associated with the concept of place in PBE than only a geographical sign or context. In other words, PBE is founded on the recognition that local communities hold intergenerational knowledge, skills, and mutual support systems, like the arts, ceremonies, civil liberties, and so forth, that may counteract the generally negative

effects on local areas that are inherent in the consumer culture that is now common in a global society (Miri, Engel, & Adi, 2023).

Elements of PBE

According to Miri, Engel, and Adi (2023) there is a strong focus on the significance of place, which transcends geography to offer perspectives on education that are politically, socially, and ethically involved.

1. **Biophysical**, it describes the fundamental physical setting of a location.
2. **The psychological** element in this element describes each person's distinct experience in the actual setting.
3. **The socio-cultural**, which describes an individual as belonging to a certain culture and community that establishes and preserves a connection with location.
4. **The political-economic**, it highlights the economic and political forces that influence a location and how people see it.

These elements are connected to a more recent framework developed, which points to four distinct dimensions of PBE.

- As first dimension, “learning in place”, this is the one in where the didactic act is moved away from the classroom to an outdoor space. For example, the place can change but the the lesson plays still the same.
- Then as second dimension, “study of the place”, it involves the examination of the space and the process that happens within it.
- The third dimension, “learning from the place”, is based on the idea that an environment and its elements play a special educational role for both teachers and students.
- The last dimension refers to “learning for the sake of the place”, seeks to promote change in the area based on the other three dimensions.

Characteristics of PBE pedagogy

In addition to PBE methodology, the following features provided by Miri, Engel, & Adi (2023) evidence what PBE can offer to learners

- Students learn about broader and more extensive fields of knowledge by focusing on a specific problem in a particular setting.
- In PBE models, students create knowledge instead of consuming it as they would in a typical classroom.
- The teacher’s role shifts from the traditional methods that involve managing the content and teaching to become a facilitator. It means that the contents of the learning are determined by the students themselves, for example, add that a teacher acts as a translator, storyteller and mediator between the students and the place.
- The involving role that educator plays in the class will allow students to explore the content in which they are exposed to.
- The pedagogical approaches of PBE largely aim to look for breaking the boundaries between the classroom and the community. In fact, community members take an active role themselves in the classroom while students in turn may play an active role in the community.

2.1.4.5 Multisensory Learning

Students gain from the knowledge provided in the educational setting, which can encompass various abilities, information or experiences over a specific period. However, individuals vary in their academic capabilities as well as in their approaches to learning, which contributes to their individuality. Such variations among learners could be linked to their sensory perceptions and cognitive processing in the brain.

Perception and senses play a significant role in acquiring and remembering information, certain people grasp knowledge more effectively through listening, while others prefer visual cues, and some benefit from hands-on experiences in their learning journey. However, utilizing a blend of all three learning methods has demonstrated greater effectiveness and efficiency in education, fostering a deeper understanding of the material. Learning approaches can typically be categorized into three primary types: Visual, Auditory, and Kinesthetic Learning. (Gururaj & Laveena, 2019)

Learning Styles

Visual

An individual who learn better by using his or her visual organs is called a visual learner. It is said that the content acquired by them is meaningful recalled for long time in these kinds of students. Reminding better when the information is presented through colors, shapes and pictures, making the teaching and learning process easy in certain way (Gururaj & Laveena, 2019).

Auditory

For better learning, some people prefer their hearing senses. This kind of learner actively uses their years to improve their ability to hear the information that is being delivered to them in the form of tunes. Any classroom instruction or information delivery that takes the form of an oral presentation will always be better understood by those who learn best by hearing. (Gururaj & Laveena, 2019). Effective teaching strategies that respond to the learning needs of auditory learners are also a part of the multisensory approach.

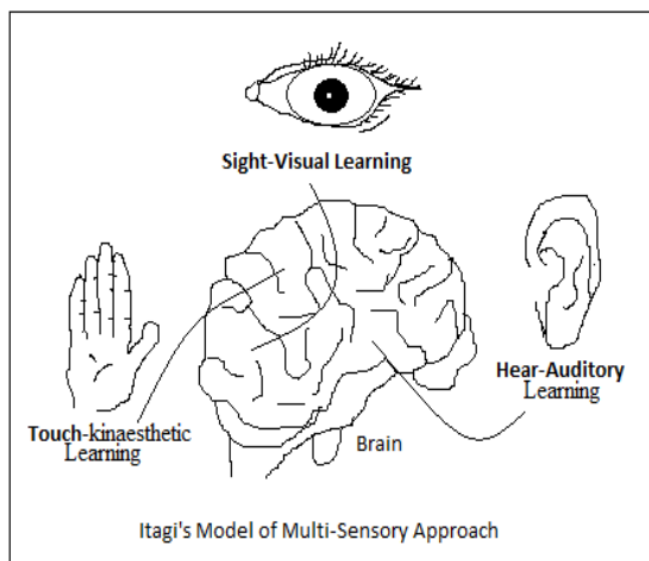
Kinesthetic

Due to their mental and physical engagement in the learning process, some people find learning enjoyable and retain information better. These people always actively participate in various learning activities to prepare their bodies for learning. When given the chance to move physically or participate in a learning environment, they always process knowledge.

So, the aim of the multi-sensory approach is to fulfil the gap in encouraging the students with kinesthetic learning style in teaching-learning process at the classroom and enhance their understanding ability to maximize their academic performance (Gururaj & Laveena, 2019).

Figure 1

Model of Multisensorial Approach



Note. Itagi and D'Mello, L. (2019). *Excellence through Multi-Sensory Approach: A Model for Classroom Teaching* [Imagen]. International Journal of Management, Technology, and Social Sciences (IJMTS).

Data acquired via sensory modalities like auditory, visual, tactile, gustatory, and olfactory inputs plays a significant role in how individuals perceive their surroundings. When a person observes an event, they gather insights through various sensory channels. If a person observes an occurrence, listens to the accompanying noise, and actively participates in the event, they will grasp it more thoroughly than if they were merely passive observers. The information processed from any situation, idea, or object through these multiple senses will strengthen retention in long-term memory.⁹

2.1.5 Methodologies for Developing Cultural Identity through English

2.1.5.1 Content Learning Integrated Learning

To Mahmoud, Abdel, and Sadeq (2018) Content and Language Integrated Learning (CLIL) is an instructional approach that supports the development of language and content concurrently. These authors mention that CLIL pedagogy is based on an integrated approach where content and language work hand in hand to create a balanced approach. Furthermore, this interdisciplinary approach not only seeks to ensure that learners master the content of a specific subject with the help of English, but also to develop critical thinking. Within this pedagogy, a truly important benefit is the cultural awareness that students acquire through the application of CLIL. To understand better Content and Language Integrated Learning, Coyle et al. (2010) propose the following framework that highlights four main aspects, content, cognition, communication, and culture.

4C Framework

- **Content:** It is not only about gaining knowledge and skills but also about having learners creating their own knowledge and understanding and developing skills. In other words, create a personalized learning environment.
- **Cognition:** The information gathered from students must be related to learning and thinking cognition. It must enable the learners to create their own interpretation of content, it must be analyzed for its linguistic demands.
- **Communication:** The language which is learned should be strongly related to a context. This language must be clear and understandable so the interaction between students will be meaningful for the educational environment.
- **Culture:** Culture is integrated as a cross-cutting axis in learning, as it acts as a component that develops students' cultural awareness, helping students value and respect other cultural realities.

By knowing that cultural awareness is an important aspect that students develop through the implementation of CLIL, Mahmoud, Abdel, and Sadeq (2018) ensure that learners access new cultural perspectives, allowing them to reflect on the traditions, values, and behaviors of a community. They also mention that it enriches their sense of belonging while also appreciating their cultural roots.

2.1.5.2 Experiential Learning

Experiential Learning or also called Vivential Learning, is an active methodology that was developed by Kolb in 1984. It is centered on learning through experience and assessing learners aligned with their previous experiences. The paradigm highlights the importance of learners' participation in all knowledge acquisition and addresses the idea of how experience supplies learning. EL is a method of teaching that enables learners to learn while Do, Reflect, Think and Apply.

The Kolb cycle is based on four stages to promote a meaningful learning experience. As the first step there is Concrete Experience, in this stage learners are exposed to a new or familiar task, allowing them to gather knowledge within direct interactions or shared experiences. Followed by this, it is found the second step Reflective Observation, students analyze critically the experiences offered. They are able to ask questions and start contrasting its prior knowledge with the new presented information, leading them to reflect on the process from different views (Kong, 2021).

Sequentially, the same authors highlight the third stage that takes place in the learning process of the learners, aiding them to construct theories or even better to obtain conclusions with broader concepts. As last stage of the Active Experimentation take advantage of what they observed and reflected in order to apply the new understanding in real life situations, also learners will become capable of generating new experiences. This leads to repeating the cycle once and again while creating new information that helps the community to be ready to face world reality

This whole process is a strong tool for bringing about positive modifications in academic education since learners can apply what they have learned in school to practical

and real issues. This kind of methodology not only gives students more authority and responsibility but also involves them directly in their learning process.

2.1.5.3 Oral History method

Horn, (2014) the oral history method proposes several benefits for learners, specifically in promoting historical skills, deepening content knowledge, and historical understanding and the understanding of historical context relating to significance and meaning of historical events. Emphasizing what Horn mention, Llewellyn and Fook, (2017) support this idea highlighting that oral history is one of the best practices for improving historical thinking and language arts inquiry, as well as for enhancing a rich sense of community, culture, and self.

Oral history method aids also used as a tool for having students strengthen local cultures while collecting or listening stories from family and community members. This procedure takes a significant scope by helping students to develop and understand their own cultural background. However, one important aspect which stands out above all is how oral history method gives bilingual learners the ability to balance their native culture with the new language and traditions, meaning that they will not lose their identity but they will learn to navigate through different languages without disappearing its essence. In other words, this helps them maintain a strong connection to their heritage while also adapting to new global contexts, making them more flexible and able to interact successfully in both their community and the broader world (Llewellyn & Fook, 2017).

2.1.5.4 Narrative-Based Learning

It is based on the use of stories to teach and convey knowledge. Through narratives, whether oral or written, students could explore diverse cultures, contexts, and perspectives. These narratives allow students not only to learn the language but also to understand the values, beliefs, and attitudes that shape those cultures. Furthermore, narrative makes learning more engaging and memorable, facilitating the internalization of vocabulary and grammatical structures (Bruner, 1991). This method moves beyond traditional lectures and textbooks by incorporating narrative stories with a beginning, middle, and ending into the learning process. By connecting facts and concepts to a narrative structure, educators can make material more accessible and memorable for students (Learning Corner, 2023).

Narrative-Based Learning (NBL) is particularly effective in integrating cultural relevance and contextualization into the learning process, offering students a deeper understanding of the social and cultural dynamics that influence language use. By embedding cultural elements into stories, NBL helps learners connect with real-world environments, making abstract concepts more tangible and relatable. Stories naturally reflect the values, traditions, and beliefs that shape different cultures, providing learners with an immersive experience. Through narratives, students can explore various cultural practices, norms, and viewpoints that influence communication and interaction within those cultures. This is especially important in language learning because language is intrinsically tied to the culture in which it is spoken. For example, in learning a new

language, understanding how idiomatic expressions or greetings vary across cultures allows learners to use language more appropriately in context.

Moreover, contextualizing learning with cultural narratives helps bridge the gap between theoretical knowledge and practical use. Learners don't just acquire vocabulary or grammatical structures but also internalize the cultural background that shapes these linguistic forms. This deeper cultural insight fosters a more holistic understanding of language as a tool for communication that is both shaped by and reflective of the communities that speak it. In diverse classrooms, the use of culturally relevant narratives enhances empathy and cross-cultural understanding. Students are exposed to perspectives they may not have encountered otherwise, enriching their global outlook and preparing them for more effective communication in multicultural settings. By engaging with narratives that are rooted in different cultural contexts, learners can better understand the subtle ways in which language and culture intertwine, ultimately improving both their linguistic proficiency and cultural competence.

Thus, NBL is not just about learning a language in isolation but about experiencing the culture that gives it meaning. This approach ensures that learners acquire not only the vocabulary and rules of a language but also the cultural literacy needed to navigate real-world interactions (Mawasi, Nagy, & Wylie, 2020).

2.1.6 Cultural identity

From a philosophical perspective, there are three versions of cultural identity. The essentialist version which points out the cultural identity as something unchanging, in other words it is an essence that everybody in a group has, and it does not change no matter the time or place (Campos, 2018). From this perspective, identity is based on a fixed cultural essence that defines a community and is not subject to historical or contextual changes. Within this version there are two views of identity, The Hispanic and religious one. The Hispanics identity, which claims that Latin American culture is fundamentally Hispanic. It is argued that indigenous influence was marginal, and that the identity of the region comes from Spanish culture. The conquest is seen as an act of evangelization and civilization, minimizing the effects of colonization on indigenous populations (Vergara del Solar & Vergara Estévez, 2005).

The Religious essentialist identity considers that Latin American cultural identity is based on Catholic tradition. Based on Larraín (2014), although there was an integration of indigenous elements, the basis of Latin American culture remains Christian, with the Catholic Church playing a central role in the construction of the collective imagination. This view emphasizes the importance of faith and religious tradition in shaping the identity of the region

In the case of historicist version, cultural identity is something flexible that can change during the time because of the people's actions. Identity is understood as the result of historical interactions, external influences and internal transformations within society. Rojo (2006) contributes another perspective within historicism, proposing that identity can be divided into three levels:

- **Singular identity**, which corresponds to each person's individual identity.

- **Particular identity**, which brings together collective identities, such as gender, social class or nation.
- **Universal identity**, which covers the traits shared by all humanity, such as language or symbolic culture.

In the context of regional identity, Vergara del Solar and Gundermann (2012) argue that cultural identity does not develop homogeneously within a nation-state but is fragmented into regional identities. These identities may conflict or complement each other, depending on the historical and political dynamics of each region. This perspective values the variety found within nations and highlights the role of local context shape cultural identity.

And as a third version, discursive one defines cultural identity as a fairytale or a story which is built through what is said and done. It is not an essence or an immutable historical fact, but rather a narrative construction that emerges from language and discourse. In this perspective, identity is defined based on how people and communities represent themselves and are represented in public discourse. Taking into discussion this version, different views appear highlighting that people do not have a fixed identity but rather adopt different positions within social discourses. Identity is continually transformed as discourses change, meaning that there is no permanent cultural essence, but rather a series of constantly evolving narratives. Geertz (2003) reinforces this perspective by defining cultural identity within a semiotic framework. For him, culture is a web of meanings built by human beings through language and social practices. Cultural identity, then, is not a rigid structure, but a system of meanings in constant reinterpretation.

From a sociological perspective, identity must be understood as a social field, where different sub-identities compete to establish their hegemony. In the case of regional identity, various groups within a community negotiate their place in the cultural structure, leading to constant conflicts and reconfigurations. Building on this, Niklas Luhmann in Vergara del Solar and Gundermann (2012) expands the concept by applying systems theory to cultural identity. He suggests that identity is a complex system in which some identities emerge at certain times, while others remain latent. Regional identity, therefore, is not static; it evolves in response to historical events and sociocultural dynamics. Together, these perspectives highlight the fluid and dynamic nature of identity, shaped by ongoing negotiations and transformations within a larger social and cultural context.

After analyzing different versions and perspectives from different authors, the concept of cultural identity refers to a sense of belonging to a social group that has several distinctive cultural traits and characteristics that set it apart from others and for which it is also valued, appreciated, and judged

2.1.7 Components of Cultural Identity

2.1.7.1 Ethnicity

Ethnicity is a way people identify with a social group and feel a sense of belonging, based on shared ancestry, traditions, and community ties. It has two closely related meanings: on a personal level, it refers to an individual's connection to a larger group through common cultural practices and a sense of shared history, much like the older concept of "tribe." On a broader level, ethnicity functions as a social and political structure, shaping interactions between different groups within societies, nations, and global communities. Unlike the fixed idea of a tribe, this perspective highlights how ethnic identities are formed and redefined through relationships and social contexts. In both senses, ethnicity is a dynamic process that blends individual identity with collective meaning (Shneiderman & Amburgey, 2023).

2.1.7.2 Language

Human beings are part of the society and their cultural framework, using language as the first tool to express themselves. This system can be written, spoken or signed so it is used for a variety of purposes (Roberts & Crystal, 2024).

Anthropologists see language as a key part of culture, which includes all aspects of human life shaped by society. Culture, as defined by anthropologist Sir Edward Tylor, includes behaviors like what people eat and when, which are culturally learned rather than biologically necessary. While the ability to learn language is innate, individuals acquire their language as part of the culture they grow up in, making language and society closely connected. Language is passed down culturally, and children learn it mostly by hearing and absorbing words from their environment, rather than formal teaching. Through language, humans can share knowledge, skills, and ideas, which has allowed cultures to evolve and spread.

2.1.7.3 Religion

Human beings have had a vital need to explain what they do not understand and therefore transcend themselves. This is where the first divinities appear: Mother Earth, the Sun God, the God of Heaven, or the Goddess of Love, and the list is endless. Currently, there are 4,200 religions in the world, and recent studies even show that there are higher numbers. Religion is not only defined as the belief in a divinity, but also as a set of beliefs, practices, values, and behaviors that would not be possible without a community of believers. This is expressed through concrete narratives such as books, symbols, rituals, and sacred figures that tell stories about the creation of the universe or human life, which give answers to who we are and what role we play in the world. A crucial element of religion is the shared practice of faith. Naturally, there are private ways of praying, but the practice is generally done in a group. Religious ceremonies include songs, prayers, dances,

and rituals that ensure unity among the faithful and produce the individual's perception of being part of a collective.

2.1.7.3.1 Popular Religiosity

Within the Catholic religion, there are different ways of expressing it, one of which is popular religiosity. It is associated with festive expressions expressed in the collective. It takes place intending to celebrate different kinds of festivities such as patron saint festivals, pilgrimages, the worship or veneration of saints, and Catholic liturgical images. These practices are not only expressions of faith but also strengthen cultural identity. For example, processions honoring saints reflect an adaptation of the Catholic liturgy to local traditions, creating a form of living religious life tailored to the needs and contexts of the communities. According to Ladázuri (2012) rituals that accompany these expressions, carry out with them a series of signs and symbols that go beyond the visible religious manifestations, it speaks to us of cultural and identity related processes.

The popular religiosity refers to the way it is celebrated in the communities and experimented with the catholic beliefs. It is popular because it belongs to people, specifically to the ones whose continent is Latin American. Also, it points out what is characteristic of the town, what belongs to or originates from it, and what comes from ordinary people. In Latin America, popular religious religion is part of the cultural identity of its inhabitants. Gumucio (2023) affirms this, mentioning that this form of religion does not necessarily respond to official dogmas, but to a cultural logic where faith, history, and daily life are intertwined.

In words of Pope Francis mentions the importance of popular religiosity since the faithful people have known how to express the faith in their language, they are able to manifest the deepest feeling of sorrow, doubt, joy, failure and gratitude through different forms of devotion (Moraga, 2018).

2.1.7.4 Customs and Traditions

Traditions are an inherent part of cultural identity. These involve aspects directly related to the vernacular. Traditions have become part of the cultural wealth of each country, but when viewed globally, they also become part of the wealth of humanity. These are considered the customs of the inhabitants of a town or nation, those that remain as an ancestral legacy, which both characterize and differentiate them from other cultures, being passed down from generation to generation (Marroquín, 2022).

Customs are defined as a repetitive tendency or habit that is frequently practiced when performing different actions in daily life. These are practices that are carried out daily in different communities, directly relating to the daily idiosyncrasies of society. According to UNESCO (2003), customs are rituals and festive events, helping to mark the changes of season, the periods of agricultural work, and the stages of human life. Furthermore, their importance lies in reaffirming the identity of those who practice them, as they are closely linked to the worldview, history, and memory of communities.

Corroborating this information, the 2003 Convention favors specific social practices that are closely related to a community and help strengthen its sense of identity and connection with history.

2.1.7.5 History

The root of cultural identity within a nation lies, then, in its own historical history. In other words, it resides in the events that have shaped the evolution of that region, its population, and its culture. Approaching history as the basis of national identity inevitably leads us to recognize that the past influences the present and the future, creating a bond that unites and gives meaning over time. Each nation forms its own historical trajectory, affirming that history provides an organized perspective on a nation's past, which shapes its character vis-vis others. In this way, the analysis of national history brings us closer to what a nation represents: its traditions, customs, institutions, values, ideology, etc., establishing the connection between the individual and their community from two perspectives. On the one hand, the objective nature of a shared legacy would allow individuals to understand who they are, where they come from and what their collective project for the future is, while on the other hand, emotions would also be awakened by the evocation of national symbols and through a "we" that represents a set of shared stories (Mendieta, 1957).

2.1.7.6 Art

2.1.7.6.1 Painted Mural

Mural artworks have played a fundamental role as visual testimonies of different civilizations throughout time. This artistic form, the first created by humankind, offers us a glimpse into the past that facilitates our understanding of human progress. Mural artworks are considered a significant tool for expressing a group's cultural identity, as well as the inventiveness of those who create them. Masterpieces represented in murals are fundamental cultural transmitters for generations. Given their relevance and fragility, a highly dynamic field of scientific and technical study has emerged to develop conservation and restoration methods that are increasingly respectful of these pieces (UNESCO, 2024).

2.1.7.7 Music and Dancing

According to UNESCO (2003) in its article “Artes del espectáculo (como la música tradicional, la danza y el teatro)” mentions the importance of music and dance as cultural expressions that reflect the human creativity in many areas of intangible cultural heritage.

Music can be considered one of the most global entertainment arts and is present in all cultures, frequently integrated into various forms of entertainment and intangible

cultural heritage, such as rituals, festivities, and oral traditions. It manifests itself in a wide range of situations, whether divine or mundane, classical or contemporary, and is closely linked to both work and leisure. Furthermore, it has an economic and political dimension: it can narrate the history of a community, celebrate a prominent leader, or influence certain commercial transactions. Music is featured at multiple events, such as weddings, funerals, initiations, ceremonies festivals, and various recreational activities, fulfilling many other social functions.

Although dancing can be simply described as a series of organized body movements, often accompanied by music. Beyond its physical dimension, the rhythmic movements, steps, and gestures of dance generally convey an emotion or feeling, or reflect a specific event or habitual action, as seen in religious dances and those recreating moments of hunting, combat, or sexual activity.

2.1.7.8 Handcrafts

The UNESCO (2003) emphasizes safeguarding traditional craft techniques used by ancestral communities, as these crafts are a heritage that few people make and therefore must be protected. The manifestations of traditional crafts are extremely varied: tools, clothing, jewelry, attire and accessories for celebrations and the performing arts, containers and storage items, objects for transportation or protection against inclement weather, decorative arts and ceremonial items, musical instruments and household utensils, as well as toys for both recreation and learning (UNESCO, 2003). Many of these items, such as those designed for festivals, are temporary, while others may become a heritage passed down from one generation to the next. The skills required to make these handcrafted objects are as diverse as the objects themselves, ranging from meticulous and detailed work, such as paper votive offerings, to more robust tasks such as creating a sturdy basket or a weighted blanket.

Many craft customs preserve "mysteries of the craft" that cannot be shared with outsiders. Therefore, if family members or community members are not interested in acquiring this knowledge, it may become extinct, since disseminating it to outsiders would jeopardize the tradition. Classic craftsmanship must be passed on to future generations so that it continues to be used in communities, both as a means of livelihood and as a manifestation of creativity and cultural identity (UNESCO, 2003).

2.1.7.9 Worldview

From an anthropological perspective, Restrepo (1998) mentions that there are five elements that make up the worldview.

Integrated System of the Universe: The worldview not only encompasses the tangible, but that is also, it ranges from celestial bodies and nature to the intangible, such

as beliefs, spirituality, and thought. The universe is connected to human beings; nothing exists in isolation.

Major Warps: The word "warp" refers to the threads that come together to form a fabric. These fabrics represent the invisible laws and connections that give meaning to existence.

Language and Understanding: One of the most important factors of communication is language and understanding; both help explain the world and share knowledge with others. Divinity: In the world, there are facts or situations that cannot be understood through science, so human beings fall into the need to believe in the sacred and divine. Thanks to divinity, humankind makes sense of the rational and the irrational.

By understanding these five aspects, the author summarizes them in the way we understand the universe and a person's place in it. It helps us see how the world, nature, people, and the sacred are connected, forming a vast web where each thread represents an idea, experience, or belief. It also helps us understand and name what surrounds us, whether divine or rational. Vargas (2016) supports the conceptualization of worldview, mentioning that it means the way of being and thinking of individuals who belong to a specific people and culture. These come to fruition according to the number of events that occur during a human's life cycle, in other words, from birth to death.

2.1.8 Levels of Identity

- Personal identity or an individual's conception of self. Often called self-concept, this level captures who a person thinks that he/she is.
- Enacted identity or how an identity is expressed in language and communication.
- Relational identity or identities in reference to each other.
- Communal identity or identities as defined by collectivities (Joseph, 2004)

2.1.9 External factors influencing cultural identity

2.1.9.1 Culture

The anthropologist Adam Kuper has based his studies on social anthropology, specifically on the concept of Culture. Led to writing a book called "Culture: The Anthropologists' Account" This study narrates the origin of the word Culture which dates back in Europe to the century XVIII. Culture was initially related to the ideas of civilization, refinement, and progress, where philosophers of the Enlightenment period used the term culture for describing intellectual and art achievements of elite societies. This view was hierarchical, suggesting some societies were more advanced than others. It is said that at this age, European researchers used to connect education, mortality, and art with culture instead of daily social practices (Kuper, 2000).

Moving to the 19th century, anthropology discipline became a formal field, where scholars such as Edward Tylor reconceptualize the word culture from a more inclusive and general perspective. He describes Culture as an entire structure that encompasses knowledge, belief, art, morals, law, and customs. This pronounced a change from the European view, extending the definition to immerse all human societies in the culture expression. Nevertheless, some anthropologists followed by Tylor established cultures within a developed framework, meaning that people go through progress from primitive to civilized. In other words, this evolutionary model proposed has Western societies representing the peak of cultural growth meanwhile non-Western societies were the main characters of less advanced stages. That said Kuper challenges this statement, arguing it incentivizes a European-focused and colonial mindset leaving aside the recognition of the diversity and complexity of different human societies.

Supporting this idea in the early 20th century Franz Boaz, with the help of his students Ruth Benedict and Margaret Mead rejected the single universal trajectory that cultures involved. This led the concept of Cultural relativism, which underscores the uniqueness of each culture and the relevance of interpreting it based on its own context. Boasin focused on looking for ethnographic details to consolidate that culture development cones to be related to historical and environmental factors not just a fixed evolutionary path. This view was pioneering since it questioned the racism and imperial thoughts that ranked cultures as superior and inferior. However, this intention to become a concept of culture was not enough for Kuper because of the lack of consideration for how culture changes, conflicts, or are influenced by outside factors.

By the middle of 20th century unconventional approaches to culture appeared particularly in America. On one hand, Clifford Geertz presents symbolic and interpretative anthropology, this one based on defining culture as a system of symbols and meanings in simple words a web of significance that human beings use to interpret their surroundings. On the other hand, from British side Edmund Leach and Max Gluckman regrets the idea that culture is unchanging or homogeneous, they centered on conflict, power struggles, and historical changes as important aspects in shaping culture. In the case of Leach, it supports that culture is not fixed but always changes due to social and political forces and Gluckman looked at how culture practices often arise from conflicts and contradictions in societies. At this point, Kuper agrees with these two scholars, mentioning that the essence of culture is what changes, not what is static.

After having different perspectives about how culture can be defined from many anthropologists, UNESCO declare in the World Conference on Cultural Policies carried out in Mexico in 1982, that culture is the group of distinctive spiritual, material, intellectual, and emotional traits that differentiate a society or a social group.

2.1.9.2 Socioeconomic

Most of the time economics is associated with graphic numbers, calculations and statistics, but its main goal of study is humans and the decisions they make for their well-being. Therefore, this social science studies means that people use them to satisfy their needs through the available resources they have, which are usually limited.

By knowing this, it is assumed that the economic stability of people is also measured by external factors such as social structure, culture, rules and institutions. All of them can influence the economy or vice versa. Because of that there is a specific discipline which studies the connection between economic activity and social elements; Socioeconomic. It does not only examine aspects related to economic material such as the consumption and production of goods and services but also take into account the impact of public policies and cultural values on economic processes. Some of the most relevant principles of socioeconomic aspect are:

- The economy is related to social and cultural elements.
- Justice is sought in the distribution of resources.
- The involvement of all social strata in economic progress is encouraged.
- In economic decision-making, ethics and social responsibility are fundamental.

Socioeconomic in rural areas

The residents of rural communities based their economic stability on primary economic activities. Thanks to Agricultural Activities, and Diversification of Activities, people can get economic input that benefits them not only improving their quality of life but also accessing basic services.

1. Agricultural Activities

Prehistory is divided into three major stages. Due to the needs of this study, it will focus only on the era called Neolithic, which is based on agricultural activities. This takes place eight thousand years BC with the discovery of agriculture and livestock, with men and women being the first people to cultivate the land and domesticate animals. Leaving aside being nomadic, the inhabitants are characterized in small towns, becoming sedentary and taking care of crops and flocks as they can live adequately in community. Furthermore, these settlers settled in strategic places where water and fertile land could not be lacking since both were essential for the animals and crops that were about to be harvested. At this point the first plants that were cultivated were cereals such as wheat or legumes such as chickpeas and among domesticated animals were dogs, sheep, goats and pigs.

Agriculture constitutes the essential foundation of many rural economies, ensuring food security, employment, subsistence, export earnings, and economic growth (Paratian, 2013). For having a sustainable agriculture is important to care of the well-being of the land. Conscious management of natural resources and the preservation of biodiversity are essential elements of contemporary agriculture.

Types of agriculture

Traditional Agriculture: The land is worked based on empirical knowledge and ancestral or empirical practices and lacks the use of technology. Production depends on the physical capabilities of the farmer, so the yield and optimization of resources is low.

Updated Agriculture: It is characterized by the use of science and technology, increasing the quantity and quality of products. This cultivation model was created to respond to the needs of markets that produce on a large scale.

2. Small Livestock Breeding

Raising animals such as rabbits, goats, quail, bees, guinea pigs, chickens, and others is an activity that minority farmers can employ to support their daily work cultivating the land (Asociación Pro Cordillera San Rafael, 2019). If it is carried out in an organized manner, with available resources and with family participation, it can generate economic benefits and become a significant source of food. Smaller animals also offer farmers a way to save money, diversify production, and generate cash income.

To optimize the way animals are routinely cared for on the farm, there are simple techniques that can increase their productivity.

2.1.9.3 Tourism

According to the World Tourism Organization (2023), tourism is not only a cultural and economic activity but also a social one, involving the temporary movement of people to different locations. This organization also mentions that tourism contributes to the appreciation of heritage, cultural identity, and sustainable development. For Boullón (2006), tourism can create economic stability but also meaningful experiences that connect people with the traditions, spaces, and local histories of a community.

This important aspect of a community is not static but is divided into three types based on the authors mentioned above:

Natural: Ecotourism, or nature tourism, focuses on the interaction that visitors have with the natural environment, such as rivers, forests, mountains, wildlife, and landscapes. Caballos Lascuráin (1996) states that enjoying, studying, and appreciating natural attractions contributes to conservation and, above all, to the economy of local areas. At the same time, it encourages respect for biodiversity.

Cultural: Cultural tourism refers to the appreciation of a community's intangible and tangible heritage, such as its history, crafts, architecture, gastronomy, and lifestyles. Richards (1996) asserts that cultural tourism promotes understanding between different cultures and, at the same time, strengthens local identity, making its residents proud of what they possess. This type of tourism is especially important in rural areas, as tourists are open to years of tradition and cultural legacy.

Religious: In this type of tourism, compared to the rest, the main reason for visiting is visitors' faith, interest, and devotion to spiritual heritage. This includes honorary festivals, pilgrimages, visits to temples, prayers to sacred images, or miraculous sites. Based on Vukonić (1996), religious tourism is one of the oldest, as religious rituals and architecture are part of the religious heritage of the people.

2.1.10 Cultural heritage

Significant value is what different aspects of heritage have, and they must be preserved so that future generations can learn about them. These are connected to a country, a lifestyle, or a tradition. This heritage can be represented through tangible

objects, such as buildings, but also intangible objects, such as stories or songs. Together, all these objects become elements that form part of cultural heritage (UNESCO, 2003).

The term "cultural heritage" has transformed considerably over time, giving rise not only to collections of physical objects but also to traditions, customs, and expressions. These include the performing arts, rituals, crafts, and knowledge about nature. In fact, UNESCO (2003) emphasizes the importance of intangible heritage, stating that intangible heritage does not reside holistically in the cultural manifestation itself, but rather in the richness of its knowledge and skills that can be transmitted across generations. Furthermore, all these expressions contribute to forging a sense of individual and collective identity, providing a space to connect the past with the present and the future.

The existence of cultural heritage depends on its community roots, meaning that people keep it alive and share its traditions with younger people. Only that which is considered by the community's residents as unique and belonging is recognized as heritage.

2.1.11 Linguistic Identity

The study of Bonny Norton about Language and Identity looked for getting to know how language learning is strongly connected with the sense of belonging of the students. Norton, (2013) argues that language is not only a system of grammatical rules, but also a social practice in which is built and negotiated identities. This happened because of the experiences, history, and desires that learners carry with them, these aspects shape and influence their participation both in community and in classroom settings.

Norton, (2013) define identity as the way that individuals perceive themselves in reference to the world. How their relationships develop during the time and space, as well as their future possibilities. Wee (2023) supports the statement of Norton mentioning that it is not about having a static essence but adapting a performative positions depending the situation and roles. Linguistic Identity is built through conscious and unconscious decisions about how and which language use with whom.

2.1.12 The relationship between language, culture, and identity

The relationship between language, culture, and identity is deeply intertwined and multidimensional. Kim (2003) explains that language is more than a means of communication, it is a cultural system that shapes how individuals perceive themselves and interact with others. Through language, people internalize the values, beliefs, and social norms of their communities. Particularly in second language learning, this can lead to complex identity negotiations, as learners must adapt to new cultural frameworks while trying to maintain a sense of belonging. Continuing with this perspective, Kramsh (1998) points out that language not only serves to communicate ideas but also to embody values, beliefs, social practices and knowledge. A good example is the fact that many indigenous languages in Latin America have multiple words used to describe community relationships or natural phenomena that can only be understood through their own language. They encapsulate deep-rooted meanings that neither English nor Spanish convey.

Hamidi (2023) delves into how the linguistic practices of daily life in multilingual environments are essential for having a dynamic identity. According to this author,

speakers who surround themselves with different languages develop a general self; in other words, it generates a flexible identity adapted to the cultural and linguistic codes of different social environments. However, this fluidity can lead to internal conflicts regarding a sense of belonging and legitimacy. Finally, Parajuli (2021) explains in his article how language influences the formation of people's cultural identity within a society. The author suggests the continuous transmission of traditions, cultural histories, thoughts, and behaviors for the preservation of both language and culture.

2.1.13 Teaching English as Foreign Language in Rural Areas of Ecuador

The teaching of English as a foreign language in Ecuador represents a national challenge aimed at improving both the academic and professional living conditions of students (Ministerio de Educación del Ecuador, 2016). However, the reality faced by rural areas differs significantly from the established goals, as the teaching and learning process in these contexts is limited. This stands in stark contrast to what urban areas already have: access to resources, specialized teachers, and technology.

Rural schools in Ecuador lack adequate didactic materials for teaching English. According to López Obregón and Rodas Auquilla (2022), English textbooks do not reflect the rural reality; in other words, their content is not based on what rural students do or experience in their daily lives, but rather on information related to urban settings. This reveals a deep shortage of resources such as supplementary books, audiovisual materials, language labs, and illustrated flashcards, which seriously restrict the pedagogical process.

The British Council (2015) states that learning a foreign language requires materials that stimulate language skills, preferably through dynamic and multisensory methods. However, in rural areas, English teaching tends to be reduced to copying words and simple translations due to the lack of adequate materials (Moya, 2020).

Contextualizing teaching materials is another major challenge. Texts often present urban settings such as airports, shopping malls, or international restaurants, which bear no relation to everyday rural life. This cultural disconnect causes students to feel unconnected to the content, which diminishes their interest and motivation to learn English (Villafuerte Holguín & Romero, 2017). However, some rural teachers have developed creative strategies to overcome the lack of formal materials. They create homemade resources such as handmade flashcards, role-plays based on agricultural activities, local songs translated into English, and school projects where students describe their communities using simple vocabulary (Villafuerte Holguín & Romero, 2017). These initiatives allow English to be learned in a way that is closer to students' real lives, fostering more meaningful learning.

2.1.14 Integrating Local Culture in Teaching English as Foreign Language Ecuador

Integrating local culture into English language teaching in Ecuador is not only a strategic pedagogy, but a necessary response to the social realities and cultural geographies of Ecuadorian learners in rural and indigenous areas. Most audiovisual materials used by English teachers are based on urban realities; they focus solely on shopping malls or international festivals.

In contrast, incorporating traditional festivals, history, agricultural life, and natural landscapes of a community fosters a connection between the student and the language. As Vargas, Calderón, and Benavides (2020) explain, contextualized learning generates meaningful experiences that link language with space, the mind, and personal history. When learners learn about local legends, traditional gastronomy, or religious customs, they will not only learn the language but will also feel respected and proud of their community.

To this end, Baeum (2021) highlights the importance of designing decolonial and situated teaching materials, specifically for Latin American students and classrooms. This author argues that the English language teaching and learning process should not prioritize classes or privilege foreign information, as this devalues local culture. She also mentions that integrating local culture into English teaching means that students do not have to choose between preserving their cultural identity or acquiring the language but rather empowers them to do both.

2.1.15 Didactic material

Anything that educators utilize to support learner engagement is regarded as instructional material. It helps clarify language definitions and structures, making it possible for students to interact with a subject or serve as the foundation for a complete activity. Numerous educational resources are employed to clarify language definitions and structures, motivate students to explore a subject, or serve as the groundwork for a comprehensive activity. These tools and assets aid in enhancing educational experience in a holistic and organized teaching environment, encouraging sensory engagement to foster comprehension of ideas, capabilities, and competencies, along with the development of perspectives and principles (Fernández & León, 2016).

2.1.15.1 Principles of Effective Didactic Materials Design

- Resources must create an impact and assist students in feeling comfortable.
- Resources must aid students in building self-assurance and should introduce learners to language in genuine contexts.
- Learners should see the material being taught as applicable and beneficial.
- Resources need to be promoted and require personal engagement from learners and allow learners to utilize the target language for effective communication.
- Learners need to be prepared to understand the concepts being shared.
- Learners' focus should be directed towards the key language elements in the material.
- Resources should acknowledge that the benefits of teaching may take time to appear and recognize that students have varying learning preferences.
- Resources should consider that students possess different emotional attitudes towards learning.
- Resources must allow for a quiet period at the start of the learning process and enhance learning potential by fostering cognitive, aesthetic, and emotional engagement, stimulating both hemispheres of the brain.

- Resources should avoid excessive dependence on structured practice and create chances for feedback on outcomes.
(Fernández & León, 2016)

2.1.16 Visual and Hands-On tools

Learning English in rural and indigenous situations can be greatly improved by utilizing visual and practical resources. The micro curricular resources for teaching English facilitates the acquisition of the language and promote the enhancement of languages skills. Also, it depends on the way the didactic material is used. There are visual and auditory micro curricular resources that look for approaching and exposing students to the real world.

As Vygotsky mentions within its social constructivism, the construction of knowledge in individuals is not solely based on theory but also on the understanding that arises from environment-self interactions. These material resources adhere to that principle. According to Baum (2021), posters, flashcards and infographics presenting daily life activities and local festivities as resources that can connect students with their real-world context while they learn the language, making English learning based on the needs of students. Furthermore, these resources can be useful and effective for teaching vocabulary and as supplementary materials to enhance language skills. These resources often are used through activities like role-plays or discussions.

Part of developing cultural identity involves learning about local stories, legends, and traditional songs, and what better way to know, narrate, or interpret them than in English. Authors like Boum (2023) propose these as micro-aural resources with the aim of connecting students with the language and, at the same time, culture. Integrating videos and documentaries thus enriches the learning experience by bridging language proficiency with cultural appreciation and understanding (Özkul, 2019).

Incorporating local relevant information into language instruction helps increase students' motivation, engagement, and receptivity to learning by demonstrating to them how the language is used in everyday situations within their own cultural context. Direct interaction with the learners' surroundings will support their engagement with the material and help them expand their knowledge, according to Kolb (1984). Also, these kinds of resources aid students to enhance different skills such as reflection, comprehension, and critical thinking while they analyze activities and create experiences. Finally, using these micro curricular materials in writing essays, generating instructional guides, and narrating personal experiences, students can also practice the skills of the language.

3. CHAPTER III. METHODOLOGY.

3.1 Research Design

The following research work follows a qualitative modality and is based on two types of research, descriptive and participatory action research. Both accomplish the objective of this study by describing and having a relationship between the researcher and the local community, where the significance of community input plays an important role in

the investigation. Guiding the study through these levels of research, the data collection techniques and instruments take place according to each objective. For gathering information on socioeconomic, cultural, and tourist aspects as the first objective mentioned, an interview and bibliographic matrix was conducted to the residents and authorities of Guanando parish. These techniques aim to obtain information and classify it through its own instruments a semi-structured interview and a matrix. As the second objective referred to, two techniques will also develop a systematic literature review and a checklist since both will allow the researcher to determine the academic potential of the information acquired. After developing these two objectives, the third one proposes a bibliographic review and theoretical foundation to guide the design and production of micro-curricular resources, while thematic analysis sheets help assess their feasibility. To evaluate their usefulness and effectiveness, a group discussion is conducted, linking the insights gathered to refine the resources.

3.2 Level or type of research

The type of investigation of this study is descriptive and participatory action research. The focus of descriptive research is on answering the nature of facts by describing specific details, meaning that socioeconomic, cultural, and tourist aspects of this investigation will be explained specifically without neglecting important data that can support the cultural identity construction. Meanwhile, the focus of participatory action research is directly related to the perspective of this study since Rodelo, Montero, and Vanegas (2021) indicate that this type of research tends to understand the study population's circumstances and promote the implementing practices.

Participatory action research involves the direct participation of the community because of a particular problematic. Through cycles of action and reflection, micro curricular resources can be created and evaluated (Kemmis & McTaggart, 1998). Emphasizing active involvement and collaboration with the local community in the research process ensures that the developed materials are relevant and responsive to community needs. By considering community perceptions, this approach enhances the validity of research outcomes and underscores the significance of community input. In this context, this approach will be useful for this research due to the face-to-face contact when conducting the interview guide to the Guanando Parish residents.

3.3 Data collection techniques and instruments

For developing the following research, different techniques and instruments will be conducted in order to collect relevant data.

Firstly, the first objective can be fulfilled through the use of two techniques with its following instruments. Regarding the first technique, interviews will be carried out to obtain information about the socioeconomic, cultural and tourism facts which are presented in the parish by an interview guide. It is important to mention that the interviews will be conducted in Spanish because of the non-English speakers' population. Following the same

intention, a bibliographic review will be managed through the help of a bibliographic matrix. This structured table will allow the investigator to classify the found data in a detailed manner (Smith & Johnson, 2020)

To achieve the second objective, a systematic literature review will be conducted to gain a deep understanding of what is already known about the topic. This review will help explore existing research on cultural identity development and English language teaching and learning. So that the process for this technique will involve the next steps which Chicaiza (2021) highlights as important:

1. The selection of databases to rely on.
2. To determine the keywords to be used
3. The selection of the population based on scientific data.
4. To filter the data in order to eliminate those who will not be useful for the study.
5. To select the potential date that will contribute to the study.

Subsequently, a checklist will be designed to assess the usefulness of the gathered information for cultural identity development, as emphasized by (Medina, 2023). These authors highlight that checklists establish criteria to verify the validity of information and ensure it meets the necessary requirements to achieve research goals.

Finally, to achieve the third objective, a bibliographic review, a checklist and discussion groups will be conducted. A bibliographic matrix will be used to establish a theoretical foundation for designing and producing micro-curricular resources by the end of the research. On the other hand, thematic analysis sheets along with a checklist will be used for assessing the feasibility of the resource under development, and to know the usefulness or effectiveness of the microcurricular resources for developing cultural identity while teaching English, a group discussion between researchers and commoners from Guanando parish will be developed.

3.4 Study population

The population of the study encompasses the local leaders and some distinguished residents of the parish. Those representatives stand out among the agricultural and livestock farming communities of Guanando Parish, where cultural heritage, natural beauty, and historical significance remain vibrant in every corner. Additionally, this place perfectly aligns with the objectives of this research due to its need to improve the teaching of English as a foreign language and the development of a strong cultural identity. Another important aspect of the study population is how beneficial the deep insights they provide to this research will be, establishing the bases for constructing effective microcurricular resources for learning English as a foreign language (Gobierno Autónomo Descentralizado Municipal del Cantón Guano, 2024).

3.5 Sample size

Since the population of this study is small, it is not necessary to select a sample.

3.6 Research Approach

This study adopts a qualitative approach. As Sampieri, Collado, and Baptista (2014) mention, this modality is based on exploring and comprehending social issues from diverse perspectives and complexities of certain individuals. This approach not only enhances understanding but also aims to contribute valuable insights to the investigation. Regarding cultural identity oppression and appropriation as problematic, this approach accomplishes with its purpose. Since it tends to explore and collect data from Guanando Parish, Chimborazo Province.

3.7 Research modality

This study is not only conceived to be bibliographic but also field due to the different needs that this research work possesses. Based on Sampieri, Fernández and Baptista (2014), bibliographic modality consists of review, analysis and synthesis of documents, prior research and second sources, with the aim of building the theoretical framework so the study can be supported. In this case, it allows to contextualize the socioeconomic aspects, cultural and, tourist of the Santiago de Guanando Parish through academic sources and digital ones.

On the other hand, field modality implies collecting information directly from the space where the investigation is taking place. This modality allows the researcher to know, from residents' voices, perceptions, needs, and specific realities of the context. Murguira (2019) preserves the idea that field work offers prime data which are essential for understanding the facts from a situated and authentic perspective. In this research, interviews will be applied to gather direct information from the residents of Guanando.

Once gathered information, it is important to mention that this data will be analyzed and interpreted through the Content Analysis Technique. It will allow you to examine and classify the information obtained after the interview. Identifying relevant categories relating to socioeconomic, cultural, and tourist aspects. This technique proposed by Bardin (2002) is supported by a category matrix as instrument, which facilitates the systematic organization of data and interpretation aligning with objectives.

4. CHAPTER IV. RESULTS AND DISCUSSION

4.1 Discovering the Beautiful Insights of Santiago de Guanando

Behind this beautiful Parish, is found a history that reflects centuries of tradition, faith, and resistance. The origins of Santiago de Guanando date to 1572, when Judge Francisco de Cardenas and his commissioner Antonio Clavijo started the foundations of what soon became the Parish. In the colonial era, in 1606 there was already a little community with a church that had a thatched roof, two bells, and the sacred image of James the Apostol. It was attended by Franciscan, who oversaw the spiritual needs of the residents.

One of the meaningful events in the religious history of Guanando was the arrival of *El Señor de la Buena Muerte* in 1711, a devotional image that was commissioned by Fray

Domingo Mejia in the city of Ibarra. According to the local legends, people from Ambato attempted to move the image to their city but the sacred figure used to become heavy. This spiritual occurrence was interpreted as a signal of permanence in Guanando. Over time, this religious figure turned into a faith center in the town, being recognized for performing miracles and revitalizing the spiritual link of the residents. During the growth of the parish, there were also religious leaders such as Doctor Juan Antonio Carrasco in 1752, and doctrinarians who carried out the sacraments, baptisms, marriages, and burials.
















The arrival of the republican era in 1845 marked a turning point in the history of Guanando since it came to be part of the Guano canton, opening doors to a process of socioeconomic development. The Parish stood out because of land fertility, becoming the largest producer of corn and fruits in the region. Additionally, it obtained national and international recognition due to the exportation of cochinitilla, a natural dye used to elaborate handcrafts like ponchos. Nevertheless, this productive growth also faced some challenges, due to the volcanic eruptions of the Tungurahua volcano and other natural disasters that strongly damaged agricultural production, affecting not only the products but also the animals with the ash. Closely linked to this productive development is the natural environment of Santiago de Guanando, its diversity not only sustains local life but also strengthens the cultural and ecological identity of the parish.

Flora

The flora of the place includes adapted species to the latitude, humidity, and low temperatures of mountain weather. One of the most representative is the *Arrayán*, symbol of protection to the community and gives its name to the *Puente del Arrayán*, a touristic place. It is also found the Aliso tree, it helps to the regeneration of the land, specifically useful after the volcanic eruptions. The *Guarango*, for its part, is valued for its ancient medicinal properties, used to treat infections and digestive problems. In addition, there are abundant cryptogam and phanerogam plants that beautify the environment and contribute to maintaining the ecosystem's balance.

Figure 2

Fauna of Guanando

<p><i>Guarango</i></p> 	<p><i>Aliso</i></p> 	<p><i>Arrayán</i></p> 	<p><i>Guaba</i></p> 	<p><i>Molle</i></p> 
<p><i>Nogal</i></p> 	<p><i>Tuna</i></p> 	<p><i>Totora</i></p> 	<p><i>Cabuya Negra</i></p> 	<p><i>Cabuya Blanca</i></p> 
<p><i>Chamana</i></p> 	<p><i>Chilca</i></p> 	<p><i>Achupalla</i></p> 	<p><i>Romero</i></p> 	<p><i>Marco</i></p> 



Note. Table created by the author is based on data from the Gobierno Autonomo Descentralizado Parroquial de Santiago de Guanando (2019).

Fauna

The fauna is also diverse. One of the most notable species is the White Heron, a solitary, carnivorous bird of the Andean wetlands, which feeds primarily on fish from the Chambo River. Small animals such as toads, mice, and other creatures popularly known as "raspberries" are also present. Although harmless, they often cause scares or nuisances by stealing eggs or inhabiting homes near the river. Both the flora and fauna are essential elements that reflect the community's identity and way of life.

Figure 3

Flora of Guanando

<i>Raposa Común</i> 	<i>Guarro</i> 	<i>Huiracchuro</i> 	<i>Garza Blanca</i> 	<i>Gorrión</i> 
<i>Perdiz</i> 	<i>Torcaza</i> 	<i>Toad</i> 	<i>Paloma Collerota</i> 	<i>Tortola Orejuda</i> 
<i>Golondrina</i> 	<i>Mirlo</i> 	<i>Colibri</i> 		

Note. Table created by the author is based on data from the Gobierno Autónomo Descentralizado Parroquial de Santiago de Guanando (2019).

In the past, the territory of the parish extended from Peñas de Santo Domingo to the ravines of Sabaniag and Pilate, located in Cotaló Parish, Tungurahua province. From north to south, it ran from Quebrada Seca to the old road from Ilapo to Quero, and from east to west, from the Chambo River to the bridgeway that connected Riobamba with Ambato. Currently, Santiago de Guanando borders the province of Tungurahua, Pelileo canton, to the north; the parish of La Providencia, to the south; the Chambo River, to the east; and the canton of Quero and the parishes of Santa Fe de Galán, San José de Chazo, and La Providencia, to the west. The parish covers an area of 155.48 km², representing 3.4% of the canton of Guano and 0.24% of the province of Chimborazo. It is located 45 minutes from Riobamba via the Penipe road, at an altitude of 2,349 meters above sea level.

This vast and diverse land leads to three main communities that belong to the Parish: Guanando (main settlement), Cahuají Bajo, and Guzo Grande. These differ primarily in their climate. The parish seat and Guzo Grande have a montane climate, while Cahuají Bajo has a high montane climate. Each of these communities is characterized by its socioeconomic activities. In the parish seat, alfalfa seed production stands out, in Guzo Grande, the cultivation of high-quality fruit plants, and in Cahuají Bajo, large-scale corn and squash production, in addition to chicken and milk production. It is difficult to specify how many people oversees these jobs cause the population of the parish vary continuously. According to the 2010 national census, the parish had 341 inhabitants, of whom 54% were men and 46% were women. By 2020, the population had increased to 646, reaching a total of 773 if unregistered inhabitants are included. Beyond these demographic quantities,

Santiago de Guanando also expresses its identity through symbolic elements that reflect its values and natural surroundings. The flag of the parish is composed of the colors light blue and white, the first one represents the clarity of the sky and the transparency of the Chambo River. While the second one shows the peace, tranquility, and purity of the beautiful valley. Preserving and developing Santiago de Guanando would not be possible without strong local leadership. The parish government, headed by Mr. Segundo Desiderio Díaz Barreto along with council members and commission presidents, plays a key role in maintaining order and guiding growth.

The following pages present the results of the socioeconomic, cultural, and touristic aspects of the Santiago de Guanando parish. Moreover, the gathered information reveals its great potential to be integrated into educational content and represented through didactic resources that highlight the richness of this rural community.

4.1.1 From a Dependent Economy to Empowerment

4.1.1.1 Agriculture: Main Produced Products

Santiago de Guanando is one of the most resilient Parish in the Canton Guano, it has been historically pointed out cause of the strength on Tungurahua Volcano. The eruptions destroyed crops, covered soil with ash and forced several families to migrate to other areas looking for better life conditions. The inhabitants still remember how they used to walk through darkness, stumbling with animals and seeing burning stones streaked across the sky.

However, in the middle of diversity resilience emerged. Most of the people who migrate came back to their land and learned to build a life with effort and autonomy. Activities such as agriculture, sugarcane, and handicrafts came out as local economy pillars, guided by ancestral memory and work job.

Now a days, agricultural production is not only the main source of livelihood, but also an identity reflection, inherited knowledge, and respect. Farmers from Guanando apply ancestral techniques which promote linking with land. Between them highlight the use of guinea pig manure as organic fertilizer, it feeds the soils without damaging, also the observation of moon cycles helps to decide the perfect time to harvest and sow. These practices, transmitted generation by generation, allow ecological balance and ensure the quality of the products. Thanks to the connection between history, culture, and nature, Santiago de Guanando proudly harvest a variety of agricultural products that support the economy of the community.

Avocado

Although avocado plant is harvested in Santiago de Guanando comes from Patate, it has adopted successfully local soils conditions. Its production process starts between 2 and 4 years of harvested, reaching a 25% yield. By the age of 6, its production increase 50%, and it comes to its maximum potential around 10 years.

The avocado harvest is done during a period that varies between five or six months, so it is ready to be commercialized. Because of the excellent quality of avocados, companies such as La Favorita established a long-term export agreement with Mr. Ezequiel, a trusted producer from Guzo Grande community. His dedication and knowledge to sustainable agricultural practices have positioned him as key figure in maintaining the quality and reliability of avocados.

Figure 4

Avocado Plant



Note Photograph of avocado plant received through personal communication from Ezequiel, February 02, 2025

Alfalfa

Alfalfa seed is a fundamental input for livestock, traditionally it was used as a store to feed the cattle. However, in Santiago de Guanando Parish, the crop is not oriented to farming cause of the lack of animals. In this place, the seed has acquired worth due to the usage of human consumption, thanks to the high germination rate, its little size and its light brown color.

One of the principal benefits is that it can be harvested during the whole year, which allows constant supply to the market. Now a days, around 20 farmers are actively dedicated to its production and commercialization, ensuring a stable distribution and high quality. Its price maintains \$8 per pound, which reflects high demand and the meaningful meaning that it has in the agricultural sector.

Beyond its commercial importance, the alfalfa plays a key role in sustainable agriculture, improving the soil structure, reducing soil erosion and contributing to biodiversity. Its capacity of adaptability to diverse weather conditions reinforces its worth as a resilient crop and compatible with regenerative farming practices.

Figure 5

Alfalfa plant



Note. MariLu. (2024). Semilla alfalfa [Fotografía]. Blog Agrícola21. <https://agricola21.com/>

Corn

Corn Plant harvested which people consume refers to the one that is sown and reserved by farmers to their personal usage, either familiar consumption or derivate products elaboration. This type of crop is not straight to sale, but it looks for ensuring domestic establishment who produce it. By contrast, seasonal corn is planted and harvested in specific times of the year, depending on the wheatear conditions and the agricultural cycle. Its availability in the market is based on the seasons, it can influence its price and demand. Currently, a duck of corn is commercialized to \$50, showing the production costs, market conditions and product accessibility. In this farming activity, 30 products participate as responsible of harvested, planted and commercialization, carrying out a crucial role in the establishment both local and international

Figure 6

Corn Plant



Note. Encyclopedia Britannica. (2025, April 14). *Corn plant (Zea mays)* [Photograph]. Encyclopedia Britannica. <https://www.britannica.com/plant/corn-plant>

Amaranth

Amaranth is an ancient crop that has been an integral part of traditional agriculture in Santiago de Guanando. In this parish, amaranth is grown alongside other short-cycle crops such as corn and alfalfa, taking advantage of the region's favorable agroecological conditions. According to the Guanando Development and Territorial Planning Plan (PDOT), approximately 41% of the parish's land use is dedicated to short-cycle crops, including amaranth. This reflects the importance of amaranth in the local economy and its role in community food security. Amaranth cultivation in Santiago de Guanando is not only an agricultural practice, but also an expression of the parish's cultural identity and economic sustainability. Its production and consumption reflect the deep connection between the community and its natural environment.

Figure 7

Amaranth Plant



Note. El Universo. (2024). The amaranth plant a significant product of Guanando parish. [Photograph]. El Universo. <https://www.eluniverso.com/larevista/salud/como-es-la-planta-de-amaranto-y-para-que-sirve-nota/>

4.1.1.2 Animal husbandry

The cochineal

One of the main products once Guanando had to maintain the economy was the cochineal, an insect which lives in the prickly pear cactus. It was highly valued by producing a natural red dye, commonly used to dye ponchos and types of clothing. Thanks to this product, Guanando managed to access the national market and receive recognition. However, this source of income was no longer duration due to the volcanic eruptions and the ash that covered the community. This situation causes instability to

continue with the production of cochineal in the soils of Guanando. Nowadays, the production of this insect has gradually disappeared, so natural ink has been replaced by industrialized dyes and chemicals.

Figure 8

The cochineal becoming a dryer



Note. Fruit Today. (2022). Cochinilla algodonosa [Fotografía]. Fruit Today Magazine. <https://fruittoday.com/que-sabes-sobre-la-cochinilla-algodonosa/>

Poultry farming

The practice of raising domestic birds such as chickens for their meat and eggs has become an economic source for that parish. In Guanando there is a Business of Poultry Farming whose main head is Nahin Mazon. He started this company as an initiative to support the financial sustainability of his family since they just arrived from Quito. After undergoing several processes for almost ten years, the company currently is known as Avimac, and it is distributed based on orders from national buyers. The product's marketing value is \$2.60, but it varies depending on market supply and demand, or even the upcoming season, such as holidays like Christmas or Carnival.

None of this would be possible without the proper standards and conditions under which the chickens are raised. Ms. Nahin Mazon ensures compliance with agricultural quality requirements, in addition to good agricultural practices and biosecurity standards for both the poultry farm and the environment they inhabit. With great effort, he has also imported machinery from China in order to produce balance feed, allowing for better nutritional control and increased efficiency in poultry production.

Figure 9

Poultry Farming Brand of Guanando



Note. Photograph of poultry farm brand of Guanando through personal communication from Nahin Mazon, March 05, 2025

Figure 10

Poultry Feed Production



Note. Photograph of poultry feed production received through personal communication from Nahin Mazon, March 05, 2025

Figure 11

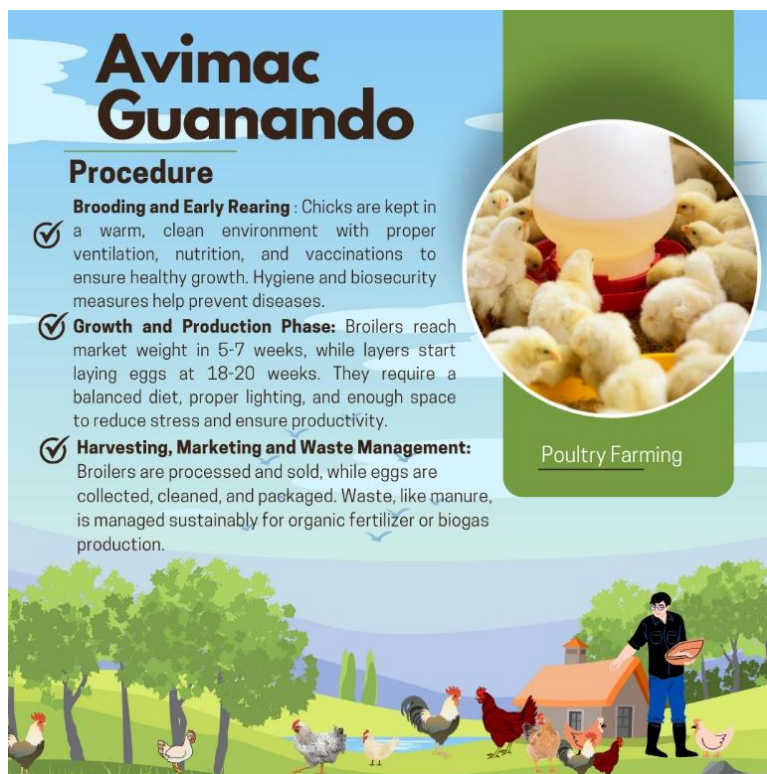
Chicken Farm Careless



Note. Photograph of chicken farm received through personal communication from Nahin Mazon, March 05, 2025

Figure 12

Poultry Farming Avimac Procedure



Note. Visual representation of Poultry Farming Avimac procedures. Own design created in Canva

This product is so widely sold in Guanando and in the outskirts that residents of the parish mention that the eggs' flavor is Creole and natural, with no chemicals or fishy taste. Often, the eggs are blessed before being sold, due to the faith that the residents have in the *Señor de la Buena Muerte*.

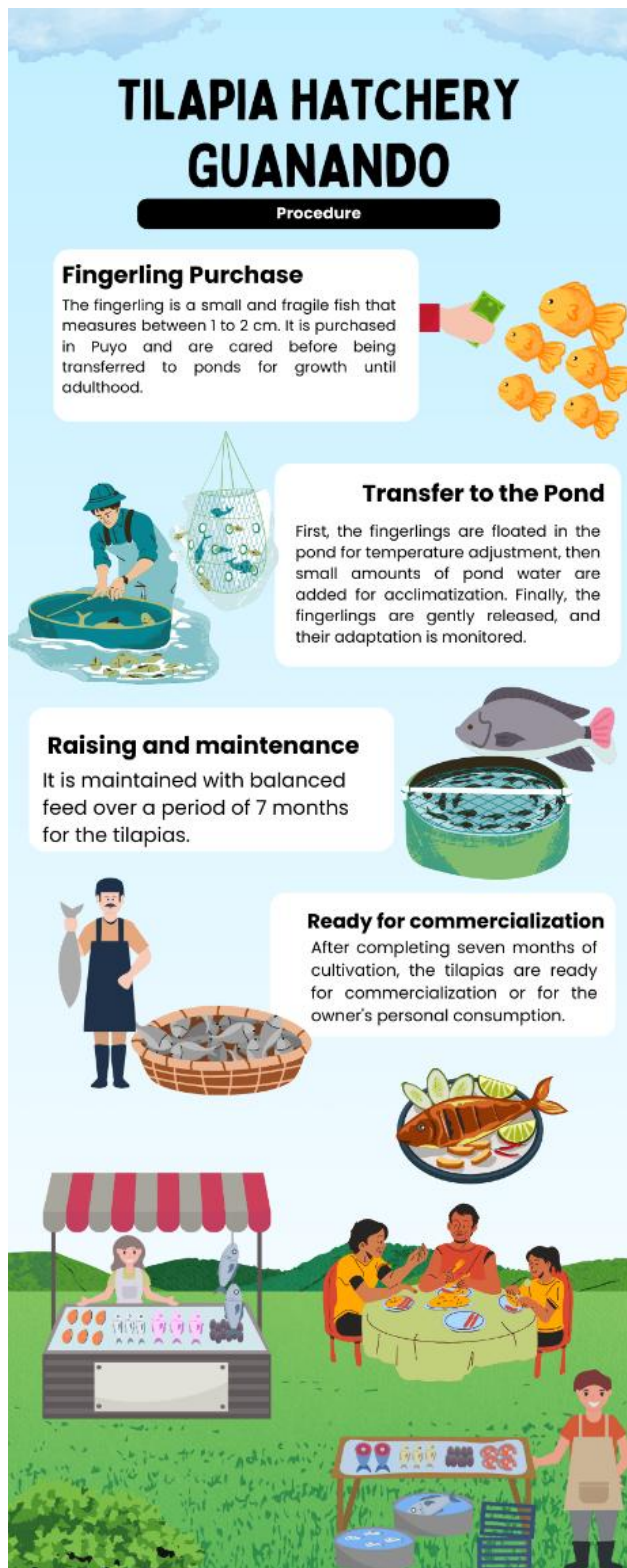
Tilapia Hatchery

In Santiago de Guanando, the Tilapia hatchery has consolidated as an activity which is constantly growing, supporting significantly the local economy development. This advancement is attributed to the temperate climate of the parish that provides ideal conditions for the healthy growth of fish. Thanks to this natural characteristic the tilapia achieves to develop in good quality, it has encouraged inhabitants to attempt through this practice as an economical input alternative.

Nowadays, there are two producers that lead this activity in the area. They raise Tilapias in adapted ponds, giving them continuous carelessness during a period of approximately 7 months, until they reach its commercial shape. Once ready, tilapias are commercialized with a price of \$5 per pound, being distributors both surroundings and city markets. The right choice of the product is due to the freshness, taste and recognition of the local effort by offering quality food.

To understand better the process of growing tilapias, the following image presents it a imagery way.

Figure 13
Tilapia Hatchery Procedure



Note. Visual representation of Tilapia Hatchery Procedure. Own design created in Canva

Figure 14

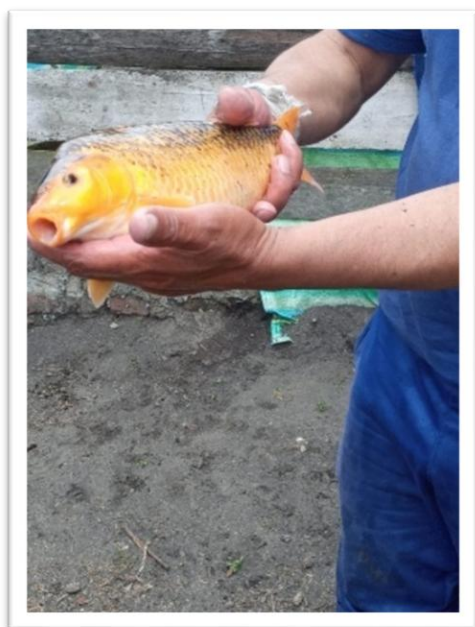
Tilapia Breeder



Note. Photograph of Tilapia breeder received through personal communication from Ezequiel, April 09, 2025

Figure 15

Recently Caught Tilapia



Note. Photograph of Recently Caught Tilapia received through personal communication from Ezequiel, April 09, 2025

Figure 16

Tilapia Pond Fountain



Note. Photograph of Tilapia Pond Fountain received through personal communication from Ezequiel, April 09, 2025

4.1.1.2.1 Enterprises

Official Bussiness Women Group

In the parish, a group of women have found in the local products a opportunity to generate and promote sustainable development. Encouraging by the amount of amaranth, lemon and avocado in the community, these entrepreneurs have made sense to this innovative initiative which consists of artisanal liquor, natural ice cream, and recycled candles prepared with ingredients belonging to Guanando.

This will not be possible without the ongoing support and training provided by el Gobierno Autonomo Descentralizado Parroquial (GADP). Also, the entrepreneurs have been invited to participate in diverse entrepreneurship fairs inside and outside the parish, as well as patron festivities in October month. Her experience has become an example of community organization, female empowerment and responsible use of local sources.

Figure 17

Entrepreneur Fair



Note. Photograph of Entrepreneur Fair through personal communication from Viviana Ocaña, April 09, 2025

Figure 18

Recycled Candles



Note. Photograph of Recycled Candles personal communication from Viviana Ocaña, April 09, 2025

Amaranth and Lemon Liquor

These products are elaborated twice a month depending on the orders received, and currently those are sold for \$3 per each bottle of 350 grams. Despite the great reception of these products, they do not have their own brand since they are legal matters that require time.

Figure 19

Procedure of Amaranth Liqueur



Note. Photograph of Procedure of Amaranth Liquor through personal communication from Viviana Ocaña, April 09, 202

Figure 20

Amaranth Liquor Preparation



Note. Visual representation of Amaranth Liquor Preparation. Own design created in Canva

Figure 21

Procedure of Lemon Liqueur



Note. Photograph of Procedure of Lemon Liqueur through personal communication from Viviana Ocaña, April 09, 2025

Figure 22

Lemon Liqueur Preparation



Note. Visual representation of Lemon Liqueur Preparation. Own design created in Canva

Avocado Ice-cream

The flavor of the ice cream is based on the ripe avocados the community has. Due to the abundant produce, the enterprising women spend hours gathering to make these delicious treats. Despite the arduous work, this ice cream sells for just 50 cents.

Figure 23

Residents Together Preparing the Avocado Ice-Cream



Note. Photograph of Avocado Ice-cream Preparation through personal communication from Viviana Ocaña, April 09, 2025

Figure 24

Avocado Ice Cream Preparation



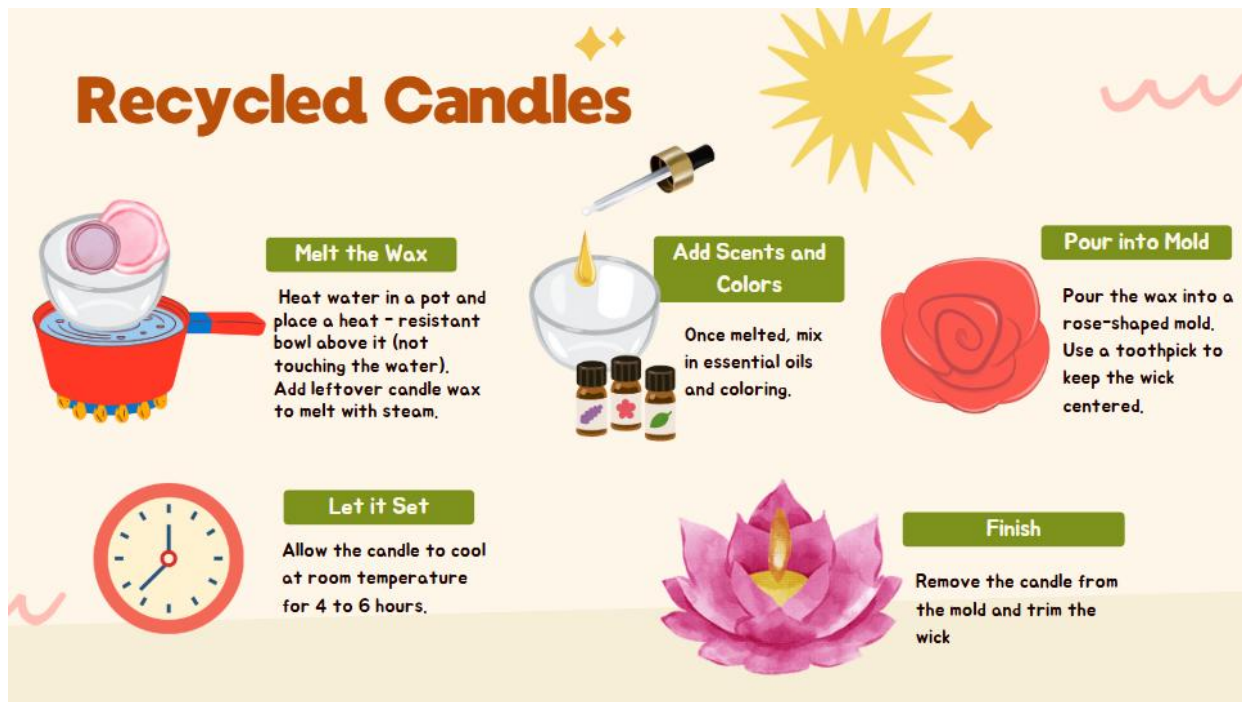
Note. Visual representation of Avocado Ice Cream Procedure. Own design created in Canva

Recycled Candles

Guanando is a catholic parish in such a way amount number of candles are collocated in the candlestick of the church for praying and talk with God. Once candles accomplish their function, the church keeper gives candles remains to the entrepreneurs to create a new one, so it can be done in a different shape or form.

Figure 25

Recycled Candles Preparation



Note. Visual representation of Recycled Candles Procedure. Own design created in Canva

4.1.2 Exploring the Cultural Heart of Guanando

Main Characters of Santiago de Guanando

The following figures are notable parish figures who have contributed to the growth and local culture of Guanando. Father Gonzalo Ortiz is remembered by parish residents as a noble and just soul who evangelized the people with love, upholding the sacred Catholic religion with his acts of unmeasured love for all. He is credited with the deep-rooted faith that residents have in *El Señor de la Buena Muerte*, since he, as a father, guided the residents to pray and believe in the divinity of God. He was followed by his brother, Dr. Carlos Ortiz, a philosopher whose writings highlighted the beauty of his parish, Guanando. His knowledge was so great that he brought pride to the community by being part of the Ecuadorian House of Culture, publishing books there where he spoke about Guanando's past, what life was like and what it looked like back then. For Guanando, these two brothers are remembered as pillars of the parish's spiritual and cultural identity, whose legacy lives on in the memory and hearts of its people.

Gonzalo Ortiz Arellano

Gonzalo Elias Ortiz Arellano spent his early years of schooling, up to fourth grade, at the Quis Quis school in Santiago de Guanando. Leaving his homeland to continue his studies, he traveled to Cuenca to attend the major seminary at 22. At 27, he completed secondary school, and at 28, he began his novitiate in Riobamba. At 34, he entered the major seminary in Cuenca and was ordained a priest in Riobamba on March 9, 1952. His first Mass was celebrated in Riobamba, the second in the humble land of Guanando, and the third at La Providencia Parish. That same year, until 1955, he moved to Rome to continue his complementary studies, earning a licentiate in dogmatic theology. At 37, he obtained his licentiate in sacred scripture. From 1955 to 1957, he was a professor at the major seminar in Cuenca, teaching Sacred Scripture. At the age of 46, he became the senior parish priest in the city of Ambato.

Figure 26

Father Gonzalo Ortiz



Note. Blogger.com. (2010). Character of Guanando in the local history [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>

Carlos Ortiz Arellano

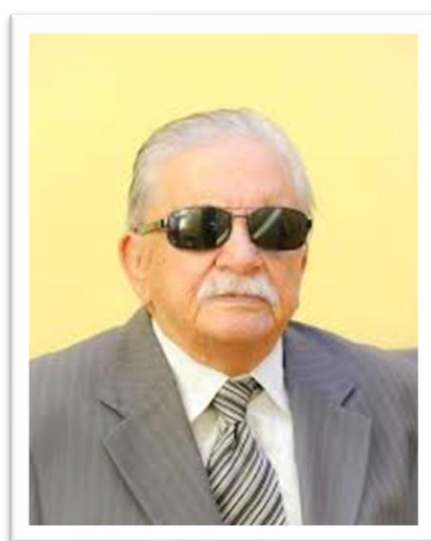
Carlos Ortiz Arellano was born in Guanando on February 24, 1936, to a peasant family. He attended the only school in the parish, and due to a lack of teachers, Carlos had to take the same grade twice. Influenced by his brothers, he completed his secondary education at a religious seminary located in the parish of San José de Yanuncay, Cuenca. To continue his academic career, Carlos studied Philosophy and Literature at the University of Cuenca, as it was the only faculty with morning classes. The following year, with no turning back, Carlos began his doctoral studies, graduating with a PhD in Philosophy and Literature.

As a language lover, he specialized in linguistics, the same knowledge that led him to join large institutions such as the Casa de la Cultura Núcleo de Chimborazo and the

National Academy of History. After a long life as a researcher, philosopher, and linguist, articles and books emerged from his pen. But above all, his great love for his hometown, *El gran amor a su tierra* (The Great Love for His Land), led him to write biographies and histories of the Sultana of the Andes, among which stand out: *Ecuador: Society and Language* (1979), *Selected Pages* (1988), *Pedro Vicente Maldonado* (1998), *A Love Story*, *Isabel Gamesón (Godín)* (2000), and *The Ancient Town of Riobamba* (2005), among others, which have been part of his contribution to the wonderful history of Riobamba.

Figure 27

Dr. Carlos Ortiz



Note. Blogger.com. (2010). The character of Guanando in the local history [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>

4.1.2.1 Religion

Church of *El Señor de la Buena Muerte*

As is well known, the Spanish conquest began with the discovery of America on October 12, 1992. The conquest brought with it customs, traditions, and religious beliefs that were imposed on the settlers, especially religion. This was based on the existence of a single supreme God, on prayer, and on the church. The Catholic Church was the sacred temple for European communities, while the indigenous cultures that inhabited these lands believed in Pachama, where the sun was their god, and the inhabitants lived their lives based on its dictates. But all this changed with the influence of the Catholic religion on the villages. Very soon, the Spanish built Gothic-style churches and forced the indigenous people to listen to the word of God.

In Santiago de Guanando, the first and only church dates back to 1606. Even though the Spanish influence dominated the parish, the church was not Gothic in style but a small, thatched hut with two bells. Due to Spanish rule, a Franciscan priest served the church, and soon after, other priests arrived. They ensured that the indigenous people

served the king, living according to the customs of Hispanic tradition. At the beginning of the 18th century, the church and its parishioners dedicated their faith to the El Señor de la Buena Muerte, as soon as it was installed in the parish as the patron saint. Unfortunately, on January 27 in 1968, the church burned down without any explanation. From that moment on, the church was gradually renovated with the help of community residents. It is said that the designed and built the church was made by themselves due to the lack of resources and institutions.

Figure 28

The transition of the Church of El Señor de la Buena Muerte



2011

First Version of the Church

The front features a two-tiered bell tower, topped by a dome with a metal cross and a small viewing window. The smooth, symmetrical columns provide a classic, simple look.

2019

Second Version of the Church

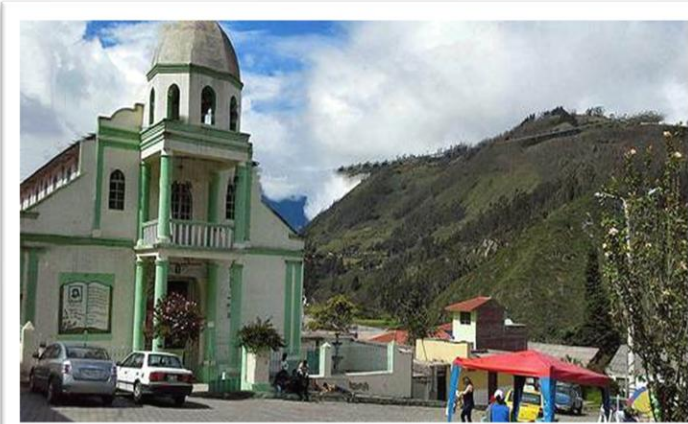
Its structure is based more on the popular Andean eclectic style. It combines basic colonial elements with its own adaptations.



2025

The Present Day Church

The symmetrical design, a covered porch with columns, rounded windows with arches. These characteristics highlight the neocolonial aesthetic often present in numerous countryside churches throughout Ecuador.



Note. Bayas, P. (2025). Transformation of the Church of El *Señor de la Buena Muerte* (2011–2025) [Timeline with photographs]. Unpublished document.

Image of El *Señor de la Buena Muerte*

The first version, based on historical records, maintains that the image was commissioned by the local community. According to the inventory compiled by Fray Domingo Mejía in 1711, a "very devout Holy Christ" already existed in the church, purchased at the community's expense for 15 pesos. This record also mentions the later formation of the Brotherhood of El *Señor de la Buena Muerte*, reflecting the deep devotion the image has enjoyed for nearly three centuries. While the second version indicates that the image was sculpted in Ibarra and brought to Guanando in that same year, suggesting that its origins may have been linked to the artistic workshops of that city, rather than a direct commission from the parish community.

Despite the difference in origin, one attributes it to a community commission and the other to an external work originating in Ibarra. Both versions agree that the image has been in Guanando since 1711, marking the beginning of a long tradition of veneration.

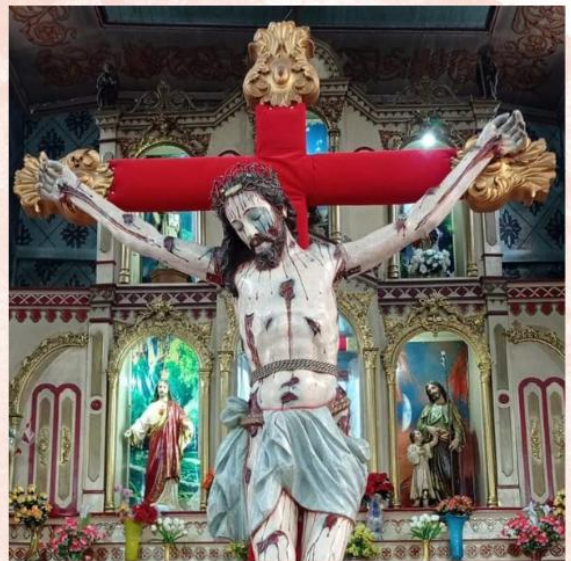
- **Structure:** Wood, red, polychrome.
- **Dimensions:** 1.69 centimeters high by 147 centimeters wide, 24 centimeters thick.
- **Image Description:** It is a Christ crucified, with three nails and a crown of thorns, somewhat exaggerated wounds and lacerations, characteristic of the works of the artist José Olmos (Pampite). The head is tilted to the right side, the current reddish-white color, and the canvas hinges.
- **State of Conservation:** Cedar wood support, mostly in good condition; the work is currently complete.
- **Protective Layer:** White, with classic preparation (animal glue plus calcium carbonate). Overall, in good condition. The feet and hinges are the fragile areas with a lack of adhesion to the support due to the handling they have undergone.
- **Paint Layer:** Oily, with good cohesion and adhesion. Original layer polished to a shine with sheep's bladder.

Figure 29

Image of El Señor de la Buena



El Señor de la Buena Muerte



Note. Visual representation of El Señor de la Buena Muerte image. Own design created in Canva

Story of El Señor de la Buena Muerte

Deep in the Ecuadorian Andes, in the parish of Guanando, is kept an image that has been a symbol of faith, resilience and miracle for more than three centuries: The Lord of Good Death. It all began in 1711, when Friar Domingo Mejía, in making an inventory of the church, left note of a “Holy Christ, very devout, who is in charge on our shore”. That same year, the image had been sculptured in Ibarra and reached Guanando at a cost of 15 pesos. Since then, the faithful venerated her with such devotion that the Brotherhood of the *Señor de la Buena Muerte* was soon formed, an organization that would sail through her care and worship. The image was placed near the pulpit, with the arms and waist securely tied, and there it remained for generations. It became the center of the spiritual life of the people. But it was in the earthquake of August 5, 1948, when his story became legend. On that day, a strong earthquake with the epicenter at Pelileo shook the region and provoked the collapse of the temple of Guanando. Inside the building were two people, who incredibly emerged unharmed. The inhabitants, shocked but believing, did not hesitate to attribute the miracle to the protection of *El Señor de la Buena Muerte*.

What they found next was even more shocking. The image, which used to be tied up, appeared a meter away from its usual spot, without nails or bindings. His arms were glued to his thighs, as if he was trying to protect himself. The community found no logical explanation, but faith did have a clear answer: The Lord did not want to leave, he wanted to remain the protector of Guanando. Over time, there were attempts to transfer the image to other cities, such as Ambato. However, those who tried to move her said she became strangely heavy, as if she was clinging to her ground. For the Guananda people, that was another proof that their Lord belonged to them and that their will was to stay.

To this day, faith continues to live. Every Sunday at 11am, a special Mass is celebrated in his honour. People from different parts of the country get to venerate him. On completion of the ceremony, many ask permission to enter the crystal box where the image is located, with the desire to touch its feet or hands, and receive its blessing. Some families even pass their young children through the ground the priest walks on, hoping they will grow up healthy and protected by his grace. In the past, The Lord of Good Death used to participate in the processions of Riobamba, especially on Holy Tuesday, accompanying the Lord of the Great Event. However, with the passage of time, climate and public treatment the materials of the image began to deteriorate. For this reason, the inhabitants of Guanando made a firm decision: not to remove it from their temple again, to protect it and preserve their legacy.

Figure 30

Painting of El Señor de la Buena Muerte Miracle



Note. Bayas, P. (2025) Painting that represent the miracle of *El Señor de la Buena Muerte* [Photograph]. Self-produced.

4.1.2.2 Traditional festivities

October, Celebration in Honored of *El Señor de la Buena Muerte*

One of the most traditional festivities come to be in October, it is the month when residents of Guanando celebrates religiously the image of *El Señor de la Buena Muerte*. It takes place in the third week of the month, leading to spare no expense and commemorating though parades, dancing, concerts, traditional games and a few more things. Firstly, as a common religious parish is organized five days of novena before beginning the major celebration which has a length of four days. To initiate the party of each day, Guanando has implemented the traditional *albazo*. This costume is about waking up the habitants of the parish at 4am with village bands, playing national and *chichera* songs. The people who gets up accompany the band behind them in order to start with the celebration of the first *priosters*.

To start with the first day, Saturday. The *priostes* of this day come to be the residents of Riobamba. For the second day which is Sunday, who are in charge of it are the *Priostes* from the town, most of them from Cahuaji Bajo. Then, on Monday the third day, the *priostes* are devotees from Guano. And as the fourth day, a mass and walk are held by the devotees of Guano.

<i>Priostes</i>	Day
-----------------	-----

<i>Priostes Asociación de Guanandeños Residentes en Riobamba</i>	Saturday
<i>Moradores de la Parroquia y Socios del Sistema de Riego</i>	Sunday
<i>Romeriantes de Ambato, Alausí, y Guamote</i>	Monday
<i>Devotos de Ambato y Residentes de Cahuaji Bajo</i>	Tuesday

All the priostes highlight their day, presenting castles, mad cows and village bulls, one better than the other, to pay homage to *El Señor de la Buena Muerte*. As is customary in these festivities, dances are offered such as the *Danzantes de Pujili*. Normally the following activities are carried out by each prioste depending on the day, in this case, there will be a kind of example of the schedule that Guanando priostes residing in Riobamba carry out.

Activity	Time
Guanandeño Albazo through the Streets of Guzo, Guanando, and La Providencia.	4 am
Arrival of the Music Band	10: 30 am
Traditional Game	1 pm
Entrance of Flowers, Chamizas, and Parades.	4 pm
Celebratory Mass	6 pm
Serenade to <i>El Señor de la Buena Muerte</i>	7 pm
Burning of Chamiza and Fireworks Display	7:30 pm

Figure 31
Albazo Guanandeño



Note. Photograph of Albazo Guanandeño through personal communication from Nahin Mazon, March 05, 2025

Figure 32
Music Band



Note. Photograph of Albazo Guanandeño through personal communication from Nahin Mazon, March 05, 2025

Figure 33

Entrance of Dancing with Flowers



Note. Photograph of Entrance of Dancing with Flowers through personal communication from Nahin Mazon, March 05, 2025

Figure 34

Offerings in honor to El Señor de la Buena Muerte



Note. Photograph of Offerings in honor to El Señor de la Buena Muerte through personal communication from Nahin Mazon, March 05, 2025

Figure 35

Parade in Honored to El Señor de la Buena Muerte



Note. Photograph of Parade after Honored Mass to *El Señor de la Buena Muerte* through personal communication from Nahin Mazon, March 05, 2025

Figure 36

Celebratory Mass



Note. Photograph of Celebratory Mass of *El Señor de la Buena Muerte* through personal communication from Nahin Mazon, March 05, 2025

Figure 37

Blessing of El Señor de la Buena Muerte



Note. Blogger.com. (2010). Residents receive the blessing of El Señor de la Buena Muerte [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>

Figure 38

Serenade to El Señor de la Buena Muerte



Note. Blogger.com. (2010). Serenade to El Señor de la Buena Muerte [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>

Figure 39

Burning of Chamiza and Fireworks Display



Note. Blogger.com. (2010). [Photograph]. Burning of Chamiza and Fireworks Display
Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>.

November, *el Animero de Guanando*

Figure 40

Animero de Guanando, guardian of souls



Note. Photograph of El Animero de Guanando walking in the main street through personal communication from Nahin Mazon, March 05, 2025

In the Christian religion, death is a path to eternal rest with God. However, not all souls who leave earthly space are fortunate enough to go to heaven; some wander in the land of the living and others spend their penances in the purgatory. For those souls who do not have eternal rest, there is the Animero, a secular mediator between life and death whose objective is to remember and pray for souls. In the Santiago de Guanando parish, this religious tradition has been carried out for more than 50 years, becoming a cultural and religious heritage. The main characters of this tradition for more than 10 years have been the Mazon family, especially Mr. Nain, representative of this family. Nain has carried out this work full of faith and love for God for 13 years. Based on the tradition, it is a requirement to do it for 7 years, but due to the lack of people with the desire to do this work, Nain continued without any complaint.

Normally this religious process takes place in the month of the dead, November. Not firstly mentioning that for being Animero, the person is blessed in a mass, and then it is given a clear explanation about the real situation when facing the world of souls. For many people, the world of souls may be an irrational belief full of fear and darkness, but for the person who is about to become an Animero, it is a spiritual plane where souls in need of prayer live to reach the kingdom of heaven. Sometimes, these spirits may try to get the Animero's attention, being rebellious or annoying while the ritual act is taking place.

As a human being, sensitivity and fear are always present, but faith and love for God accompany the Animero throughout the journey. All these kinds of things and supernatural events are told by the old Animero who will guide the new one. After that the person is ready to develop this ritual, beginning the tour through the streets of the parish with a very particular outfit which includes the following elements:

Figure 41
The white dawn



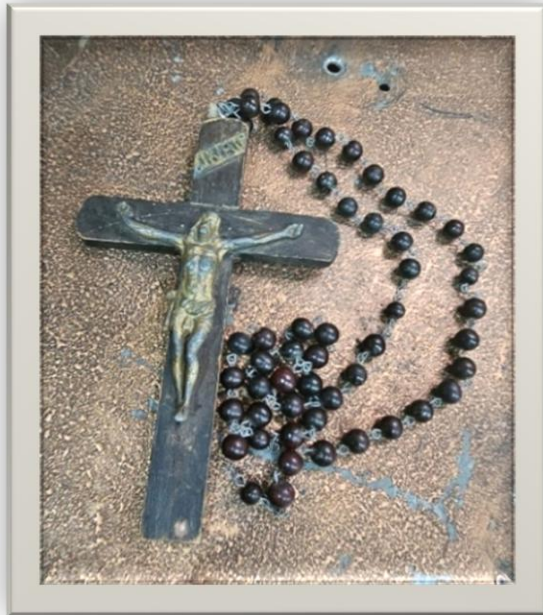
Dawn

It means peace and
sweetness in heaven.

Note. Bayas, P. (2025) Drawn of El Animero [Photograph]. Self-produced.

Figure 42

The black-beaded rosary



Rosary

The crucifix represents Christ's victory over death and sin.

Note. Bayas, P. (2025) Rosary of El Animero [Photograph]. Self-produced.

Figure 43

The brass bell with a white woolen cord



Bell

While ringing the bell, people notice the arrival of the Animero

Note. Bayas, P. (2025) Bell of El Animero [Photograph]. Self-produced.

Figure 44

The Braided Whip



Whip

It helps the Animero to organize the souls that are bothering him

Note. Bayas, P. (2025) Whip of El Animero [Photograph]. Self-produced.

Figure 45

The Wooden Tray



Tray

Alms that people give for the end-of-month mass for the souls.

Note. Bayas, P. (2025) Tray of El Animero [Photograph]. Self-produced.

Figure 46
The Human skul



Skrull

A curious fact about this tradition is that the skull in many cases belongs to a deceased relative. The Animero says that the skull provides protection to his family or appears to him in dangerous situations in his daily life.

Note. Bayas, P. (2025) Skrull of El Animero [Photograph]. Self-produced.

Having asked for permission to the cementery, this clothing is dressed stealthily and with respect for the dyed bodies present. In the case of Guanando, the parade goes from the new cementery to the old one, praying on each path of the cemetery the round begins. While going around each corner of the parish, ringing the bell three times in each corner in order to guide the souls, the *animero* sings the following stanza out loud so that people wake up and begin to pray.

“Recordad almas dormidas
De ese profundo sueño
Rezaran un padre nuestro y un Ave María
Por el descanso de las benditas almas
Y por amor a dios”

Because of the time that the ritual is performed at 12 pm, people get up to give alms on the tray where the skull is located, signifying death. During this little trip around Guanando, the Animero sometimes witnessed supernatural experiences where he feels pushed, hears conversations, and even sings along with them. To avoid such encounters, especially with those rebellious souls, the Animero gives three lashes behind him to calm them down. Finally, this ritual comes to an end when the Animero makes a journey throughout the entire parish, thus returning the souls to where he originally gathered them from.

February, Carnival Festivities

Carnival is a traditional celebration that takes place between the months of February and March. This can be a party with different meanings in the case of mestizos and Catholics, it represents the beginning of Lent in April. Being a joyful and colorful party, Latin culture has adopted it as a custom to celebrate parades and festivals. In the case of the Parish of Guanando, residents have taken advantage of the Chambo beach and have adopted as a tradition to play and dance with the family on its shores. It is such a joyful moment that younger people create activities, collocating a big stick in the middle of the river so they can pass through it. The person who fell gives jars of beer to the whole player as a punishment. After whole this festivity the main party is carried out at night with a verbena, it consists of dancing and drinking alcohol while Banda de Pueblo plays traditional music.

Figure 47

People Celebrating Carnival



Note. Infocentro Guanando. (2019). Culcural Agendas of Carnival Festivities [Photograph]. Infoturismo Guanando. <https://chimborazoguanando.wixsite.com/infocentro-guanando/agendas-culturales>

April, Lent and Holy Week

For Guanando, Lent and Holy Week are special and very important times because their culture is based on the Catholic religion. And it is not surprising since the patron saint of the parish is the *Señor de la Buena Muerte*. This image recalls one of the saddest moments of the Christian faith, Good Friday when Jesus, son of God, dies crucified on the cross. Because of this sacred image, people live Lent and Holy Week in the best way possible, that is, respecting the designs ordered by the Catholic Church and fulfilling the sayings that adults used to tell. For example, on Holy Thursday and Good Friday, you don't listen to loud music, you don't stomp, and the strangest thing is not to take a shower because you could turn into a fish. All these beliefs or sayings are still practiced by the

adults of the parish, and they try to encourage a little more seriousness and respect with which this Catholic time is lived.

May, Parroquialización de Santiago de Guanando

Each town has a history that reinforces the identity of its inhabitants and gives meaning to their permanence in the community. The Guano canton, over time, has formed various parishes in response to the needs of its authorities and the processes of territorial transformation. In 1845, Santiago de Guanando was incorporated into the Guano canton, beginning a process of consolidation. Sixteen years later, in 1861, it obtained its civil recognition as the Parish of Santiago de Guanando, thus affirming its identity within the cantonal jurisdiction. Since then, the community celebrates its Parishization every May 29 of the following year. To carry out this celebration, the parish GAD organizes three main events, which are the Civic Parade and the Solemn Session.

Figure 48

Important Dates of Guanando



Note.

Gobierno Parroquial de Guanando. (s.f.). Nuestra historia.

<https://gadguanando.gob.ec/historia>

Thanksgiving Mass	Guanando is a culturally religious parish, so thanking the patron saint of the community, the Lord of Good Death, is necessary before starting the program.
Civic Parade	As is tradition, civic bands are present in the parade that goes around the parish. Here, provincial, cantonal and parish authorities, organizations and citizens participate.
Formal session	The central point of this session is to make known the actions carried out, the signing of agreements, projections or commitments between the 3 levels of government.

Figure 49

Entrance of Authorities



Note. Blogger.com. (2010). Entrance of the Authorities to the main Event [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>.

Figure 50

Civic Parade



Note. Blogger.com. (2010). Civic Parade [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>.

Figure 51

Performance of Civic Parades



Note. Blogger.com. (2010). Performance of Civic Bands [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>.

Figure 52

Formal Session



Note. Blogger.com. (2010). Formal Session within Authorities [Photograph]. Blogger.com. <https://guanando.blogspot.com/2010/02/personajes.html>.

Musical Heritage

Music is part of the cultural identity; it transcends the memory and heart of people as a trait of childhood and adolescence. In the parish of Guanando, residents remember singing short verses to their community when they attended school. The only school that took place in the parish was called Quisquis and Junín, which began to take shape with the

help of the first teacher, Mr. Timoteo Bonilla. Encouraging respect and love for the community, teachers like Dr. Carlos Ortiz Arellano made their students sing the following song at the beginning of classes, which talks about each corner of the parish.

Figure 53

Lyrics of the Hymn to Guanando

Guanando tierra mía tierra donde yo nací Yo te canto en este día Y te cantare sin fin	El río al pasar te canta Su verdor te da el maizal Y suena en cada garganta Un himno de amor filial
Eres un pueblo pequeño Un olvidado rincón Pero eres todo mi ensueño Mi cariño mi ilusión	Oh! Guanando te juramos Por tu progreso luchar Mientras nosotros vivamos Tu nombre no morirá

Note. Gobierno Autonomo Descentralizado Parroquial de Santiago de Guanando (2019). Stanzas of the Hymn to Guanando [Unpublished lyrics from internal document]. PDyOT.

4.1.2.3 Popular Games

Los cocos

This game is a traditional Carnival activity, typically played during the Day of the Dead (Finados). It involves two hand-sized steel balls and a large circle drawn on the ground with smaller steel balls in the center. Players stand at a set distance and take turns throwing their balls, aiming to knock the smaller balls out of the circle. The goal is to get the steel balls as close to the center as possible. The closest balls win the money that was bet, adding a competitive and festive spirit to the game.

Figure 54
Los Cocos Game



Note. Visual representation of *People playing* Los Cocos Game. Own design created in Canva

Palo encebado

This game is played in Carnival close to Chambo beach. The game involves a tall wooden pole that is greased with oil, making it very slippery. At the top of the pole, prizes such as food, money, or other gifts are placed. Participants, often young men or children, attempt to climb the pole and reach the top to claim the rewards. The slippery nature of the pole makes it a challenging and often humorous spectacle, with many falling or struggling to climb, adding excitement and fun to the community event.

Figure 55

Palo Encebado Game



Note. Visual representation of *People playing Palo Encebado*. Own design created in Canva

4.1.2.4 Gastronomy

Guanando's traditional dishes are divided into three main dishes. These dishes, while classics of Ecuadorian culture, are also part of small parishes like this one. There are no specific seasonings that make these dishes more flavorful; eating domestic animals is part of the Andean tradition. According to Guanando residents, guinea pig with potatoes is prepared in several ways; however, the most common are in the oven and in a pot. Both require time and prior seasoning, but the pot, which lasts at least four to five hours, requires even more time. Therefore, it is only prepared this way on special occasions like Carnival, when the family gathers and eats together. In the case of Creole Chicken Broth, the elders of this community boil it for hours, depending on the bird's nutritional value. Accompanied by herbs and a good piece of game, this dish is eagerly awaited by tourists during the October festivities. Finally, beans with cheese are still considered an Andean

dish, and indigenous people ate it to gain strength. In Guanando, families consume it when they have guests at home. Since many families live close to each other, it only takes a few minutes for them to go to the small restaurants and toast their guests.

Figure 56

Traditional Dishes of Guanando



Note. Visual representation of the Traditional Food of Guanando. Own design created in Canva

Traditional Beverages

The house specialty is based on two well-known beverages in Ecuadorian cuisine: chicha. Since Guanando produces amaranth, they have taken advantage of this product and developed two different flavors: Chicha de Jora and Chicha de Amaranto. Both food and beverages are sold every Sunday, usually after Mass at noon. These dishes are consumed by residents or visitors to the parish. The management saw that consuming these delicacies was part of the community's culture and built three spaces in front of the church. This was intended to allow tourists and residents to enjoy a meal inside or outside these establishments. Each one specializes in different dishes, but these are the most popular.

Regarding beverages, residents say that every Sunday, cyclists passing through Guanando take a break at these small restaurants to refresh themselves and usually continue their ride. These young athletes pass through Guanando at 10 am.

Figure 57

Traditional Drinks of Guanando



Note. Visual representation of *Traditional Food of Guanando*. Own design created in Canva

4.1.2.5 Handicrafts

Ponchos

In the early days when Guanando was beginning to become part of a canton, many residents dedicated themselves to making ponchos, leaving this craft as a legacy for future generations. However, due to migration caused by volcanic eruptions, many residents of Guanando and its surrounding communities left their homes for the city or other distant places.

As a result, only one person remains in the heights of Guzo Grande, near the riverbanks, who continues to manually craft wool ponchos, preserving the heritage passed down from their parents. Although at first glance it may seem like an easy task, making a poncho requires a significant amount of time.

The first step involves preparing the wool into yarn skeins, which are dyed with natural colors provided from nodal seed, it just produces brown color. To ensure that the color remains on the thread, it is boiled, and the next day is verified if it is ready while washing with soap and water.

Then taken to the loom for weaving, a process that takes more than eight hours. On the following day, the poncho undergoes a process called *perchado*, where the fibers are brushed to bring out the texture of the wool.

This process is not always worth by customers since they do not want to pay \$120 of hand-ponchos, for that reason the only one resident who makes this job, take the time to do ponchos according to national and international orders.

Figure 58

Handmade Wool Poncho



Note. Visual representation of Handmade Wool Poncho. Own design created in Canva

4.1.2.6 Artistic representations

The mural was painted by the local municipality and showcases the main features of the traditional festivities of Guanando. It highlights important cultural and natural symbols such as the Tungurahua volcano, *El Señor de la Buena Muerte*, the town church, and the majestic Chimborazo snow-capped mountain. Each element reflects the identity, faith, and connection to the land that characterizes the celebrations of this community.

Figure 59

Representative Mural Painted



Note. Bayas, P. (2025) Mural Painted by the Minister at the entrance of Guanando [Photograph]. Self-produced

4.1.3 Unveiling Hidden Gems Around Guanando Parish

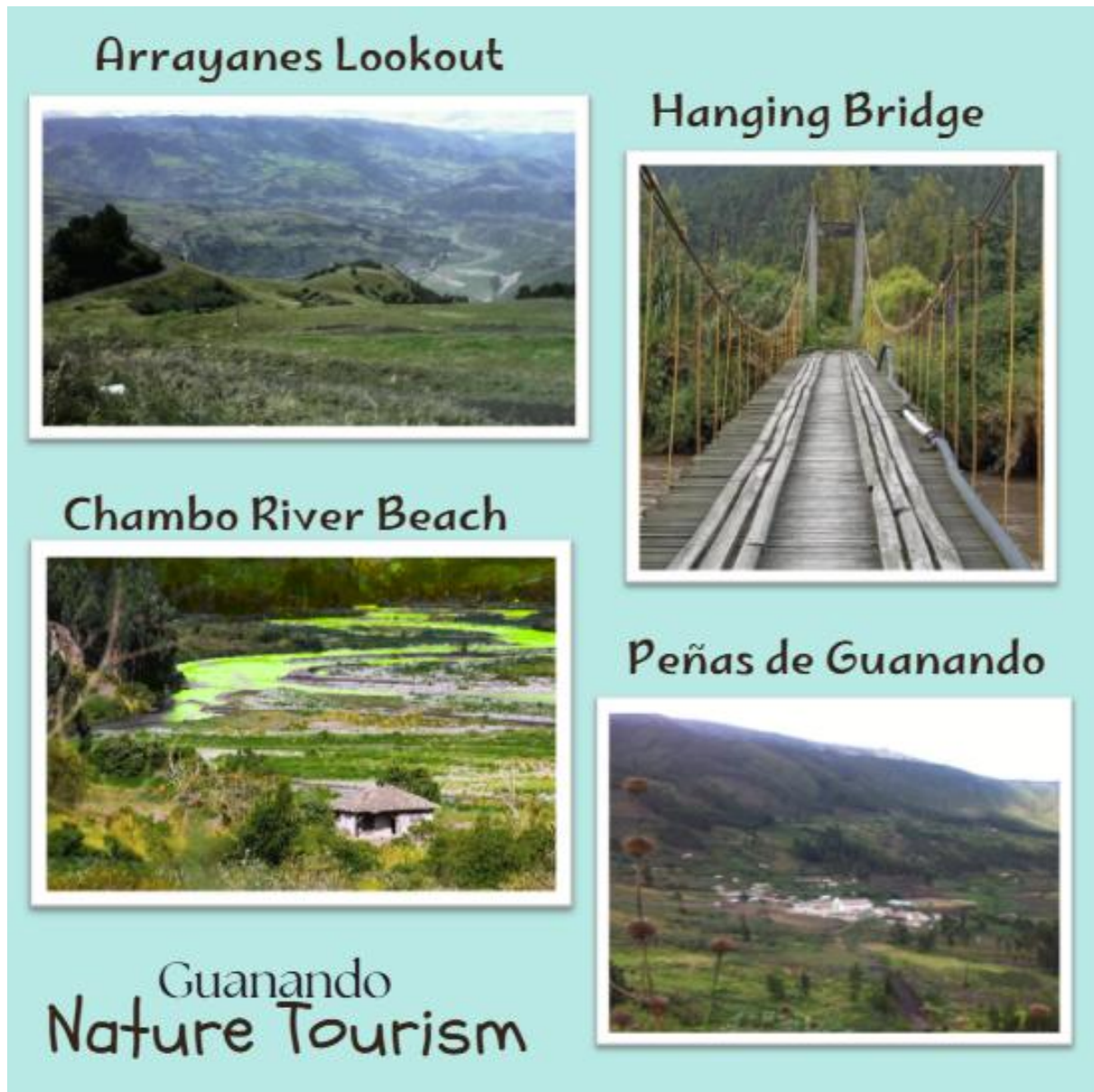
Natural Tourism

Although the Santiago de Guanando parish is culturally religious, it also boasts natural beauty. These have been shaped by Mother Nature, meaning that no human hand has touched these lands. One of the most representative treasures is the imposing Chambo River, which runs through the landscape like a crystal-clear snake, feeding the crops and giving life to the area's flora and fauna. Its banks form beaches that can be viewed from a lookout point or even from the cliffs. The most memorable feature of Guanando is the Hanging Bridge, made of ropes and for some reason still strong.

The following tables provide specific information about each natural tourist site in Guanando, ranging from temperature to activities available in these spaces.

Figure 60

Natural Tourist Attractions



Note. Visual representation of Natural Tourist Places. Own design created in Canva

Arrayanes Lookout	
Altitude: 3400 m.s.n.m	Biodiverse Attractions: Flora and Fauna <ul style="list-style-type: none">• Arrayan (Myrtus Communis)• Andean Condor (Vultur Gryphus)• Alder (Alnus Glutinosa)• Quishuar (Buddleja Incana)
Temperature: 5 – 12 °C	
Location: An hour away from the town center is the Arrayanes viewpoint, which can be accessed by vehicle or on foot.	
Description: From this viewpoint you can see the Tungurahua volcano, as well as towns such as the Mocha canton belonging to the province of Tungurahua.	
Usage:	Cycling
	Hiking
	Birdwatching
Allowence and Restrictions: The attraction can be visited every day at any time. No permit is required to visit, and admission is free.	

Playas del Río Chambo	
Altitude: 2398 m.s.n.m	Biodiverse Attractions: Flora and Fauna <ul style="list-style-type: none">• Avocado (Persea americana)• Ducks (Anas platyrhynchos)• Alfalfa (Medicago sativa)• Tree tomato (Solanum betaceum)
Temperature: 12 – 22 °C	
Location: Just 50 meters from the center of the parish is the Chambo River beach, which can be accessed by vehicle or on foot.	
Description: From this beach you can see the Tungurahua volcano, enjoy recreational activities, and swim safely.	
Usage:	Cycling
	Walking
	Mining
Allowence and Restrictions: The attraction can be visited every day at any time. No permit is required to visit, and admission is free.	

Hanging Bridge	
Altitude: 2823 m.s.n.m	Biodiverse Attractions: Flora and Fauna <ul style="list-style-type: none">• Avocado (<i>Persea americana</i>)• Ducks (<i>Anas platyrhynchos</i>)• Alfalfa (<i>Medicago sativa</i>)• Tree tomato (<i>Solanum betaceum</i>)
Temperature:: 12-22 C	
Location: Just 50 meters from the center of the parish is the Chambo River beach, which can be accessed by vehicle or on foot.	
Description: El puente fue construido por misión Andina en el año 1963, lo realizan 7 comunidades para unir Guzo de Penipe y el Guco de Guanando	
Usage:	Cycling
	Walking
Allowence and Restrictions: The attraction can be visited every day at any time. No permit is required to visit, and admission is free.	

Peñas de Guanaando	
Altitude: 2823 m.s.n.m	Biodiverse Attractions: Flora and Fauna <ul style="list-style-type: none">• Arrayan (Myrtus Communis)• Andean Condor (Vultur Gryphus)• Alder (Alnus Glutinosa)• Quishuar (Buddleja Incana)
Temperature: : 12-22 C	
Location: Se encuentra al ingreso de la parroquia Guanando	
Description: Those are rock formations that create a valley-like landscape, surrounded by mountains and Andean vegetation, offering a peaceful and scenic environment. This area is cherished by locals and visitors, ideal for contemplation and connecting with nature.	
Usage	Cycling
	Walking
Allowence and Restrictions: The attraction can be visited every day at any time, no permit is required to visit it, admission is free	

Religious Cultural Tourism

Figure 61

Celebration to El Señor de la Buena Muerte



Note. Visual representation of Celebration in honored to El Señor de la Buena Muerte.
Own design created in Canva

4.2 From Data to Discovery: Unlocking Academic Potential

Cultural identity is built over time with the help of the transmission of ancestral and vernacular knowledge of each community, such as Santiago de Guanando. This parish is shaped by agriculture, religion, and traditional festivals, those determine its sense of belonging, and its heritage legacy. Its natural landscapes, gastronomy, and people reflects Guanando culture. Understanding the importance of each socioeconomic, cultural, and tourism aspect in the construction of cultural identity through the English language, since, as a globalized language, it allows to share insights about this beautiful Guanando parish. After gathering important information from interviews and net, the results shows the significant content chosen to develop the didactic resources.

Socioeconomic Aspect

Agriculture has been one of the main sources of stability for the human species since time immemorial. In the Neolithic era, the first settlers ceased to be nomads and became sedentary, settling in safe areas where they could care for their animals. However, this was not the only reason for their settlement; rather, they began to produce their own products for their own consumption. During this time, humans learned to sow the land and harvest the fruits of their labor, giving rise to what is now understood as agriculture. Thanks to the development of this new skill, humans obtained cereals as their first product, which were preserved for long periods to feed them in the future. As civilizations grew, agricultural practices developed along with ritual beliefs, which were closely linked to nature and the cycles of time.

In Santiago de Guanando, agriculture is the main economic support, beyond its economic function, these agricultural practices and ancestral knowledge possessed by the residents are a cultural legacy passed down from generation to generation, strengthening a sense of belonging. Affirming this information, Hobsbawm (1998) in his book mentions that agriculture has played an important role in the construction of the identity of each individual throughout history, specifically in rural and agrarian settings. Upon closer inspection, in various nationalist movements, land and agricultural labor have been idealized as a relevant element representing the authenticity and essence of a community. The author even highlights how the peasant has become the representative figure of national traditions and values, driving agricultural policies not only with the intention of economic self-efficiency but also of rescuing the value of the harvest and sowing. And if that were not enough, agriculture has been an ethnic symbol of purity and boundaries between nations, specifically in independence movements during the 19th and 20th centuries. In several nations, the relationship between indigenous peoples and the land has become a symbol of resistance to foreign conquest and of cultural belonging. In other words, agricultural practices have emerged as a form of resistance to upholding the customs and traditions of a people.

On the other hand, not only does knowledge of agricultural practices help strengthen cultural identity, but so does knowledge of the parish's rural enterprises. In Santiago de Guanando, a group of women represents the community with their products made from their own avocado and amaranth plants. These products have a unique and

exquisite flavor, and they are invited to national fairs. Participating in these cultural events enriches the local identity of residents, while strengthening collective self-esteem and increasing the commercial market for the parish, improving the lifestyle of generations. McAreavey (2009) asserts that, in addition to promoting the economy, rural enterprises generate respect for traditions. This means that entrepreneurs integrate ancestral knowledge and practices into their products, reinforcing once again the sense of belonging not only among producers but also among parish residents.

Fish farming and poultry farming are two practices that the Santiago de Guanando Parish carries out to contribute to the parish's economic well-being. These practices, like agricultural practices and entrepreneurship, are important to understand in line with the parish's cultural identity. According to (Halwart, Smith, & Moehl, 2000) fish farming is linked to local aquatic systems, which not only provide high-quality fish but also foster traditional knowledge about natural resource management. Like poultry farming, despite being a sparsely populated community, there's no shortage of business. In Guanando, the largest company is Avimac. It not only serves the purpose of generating quality and biosecurity for birds but also strengthens the bond between the people who work in this field, transmitting knowledge that enriches the natural environment and its traditions. (Otte, 2005)

Cultural Aspect

Within this cultural aspect, religion, and specifically devotion to the Lord of Good Death, are positioned as a central pillar in the construction of the cultural identity of the Guanando parish. This is supported not only by the interviews conducted but also by a widely established theoretical framework. Religion plays a very important role, acting as a symbolic system that gives meaning, structures values, and, above all, connects people to collective history (Geertz, 1973). This capacity for symbolic representation is concretely expressed in sacred images such as that of *El Señor de la Buena Muerte*, which instills a strong sense of identity in the religious tradition.

Separately, studies such as those by Camarena, Adame, and Tunal (2009) indicate that religion gives way to the ethical and emotional aspects that structure social life. A great example of this are rural communities like Santiago de Guanando, where the resources offered by institutions are limited but religion works as a driver of social cohesion, promoting solidarity, reciprocity and respect for traditions. From another perspective, Marzal (1993) points out that popular religiosity in Latin America does not only consist of a way of believing but also a way of life and understanding the world linked to cultural expressions. Finally, to consolidate the statements of the different authors, Bastian (2003) affirms that religion acts as an axis of symbolic articulation of identity since it expresses cultural memory and community values.

Both gastronomy and traditional games are never missing from these celebrations. In Guanando's cuisine, dishes such as *Papas con Cuy*, *Caldo de Gallina*, and *Habas con Queso* are a tool for cultural communication. Here, people can express the inextricable relationship between rural life and the service sector (Fusté, 2016). The characteristic food

that is linked to each environment is part of the heritage of the communities. It is a trait of their identity that is manifested through cultivation, traditional foods and recipes, or the ways of presenting and enjoying them. Besides, traditional games, in the words of Mesías, Salazar, Andrade, & Tapia (2021), "have a high degree of impact on the culture of the people and are closely linked to the daily life of the people." Specifically in months like February and October, Guanando has residents participating in playing *Los cocos* or *Palo encebado*. These are typical activities of an area or territory, which are carried out without the support or participation of technologically complex toys, only the work of their own human body or resources that they can easily obtain from nature are required (Mesías, Salazar, Andrade, & Tapia, 2021)

Popular faith encompasses not only festive traditions but also those that make us reflect on life and death. November is a special month for the community of Guanando; the month of souls arrives at the residents' doors. During this spiritual time, a very important figure takes center stage, with his somewhat terrifying song and his midnight footsteps, the *Animero*. He is a very prominent figure in Guanando, as the parish is culturally religious and adheres to the worldview of death as a path to God. The ancestral influence of the Andean worldview itself is present in this spiritual ritual, which assumes a real and palpable daily cosmic spiritual interaction with the dead (Camacho, 2018). And considering what Vargas (2016) mentions about worldview as the way of being and thinking of individuals who belong to a specific people and culture, it can be said that the importance of knowing about this ritual lies in the worldview that the parish's residents have regarding death. Its importance lies in the fact that customs and traditions act as a mirror that reflects the cultural identity of peoples, while also serving as a way to reaffirm the dignified existence of individuals based on their authentic values (Ramírez, 2015). At the same time, they are the result of a revelation of the cultural richness of people. Their importance lies in the fact that they reaffirm the identity of those who practice them as a group or society, whether they are practiced in public or private. (UNESCO, 2003).

Tourist aspect

Tourism and the cultural identity of people are closely connected. The cultural essence of a people is defined by the principles, traditions, habits, beliefs, and artistic expressions that distinguish a community or group of individuals, while tourism refers to the movement of people to destinations outside their usual area to enjoy or learn (Caribbean News Digital, 2023).

Religious Tourism

In Santiago de Guanando Parish, the religious tourism has consolidated as the main touristic manifestation, since it brings together element of cultural identity, devotion and social revitalization. The veneration of *El Señor de la Buena Muerte* image that arrived in 1711, represents not only a symbol for the local zone but an spiritual attraction for national and international visitors. As Salinas, Domingos da Oliveira, & Ramírez (2022) thousands of people in the world plan long and short trips to visit Catholic shrines accompanying by faith and looking for divine connection. For López (2017), images and sacred sites act as

elements that directly influence the religious and the cultural, so pilgrims not only live sacred experiences but also connect with the history and symbolic expressions of the community.

Guanando is generally a very lonely parish. During the week, its streets are always empty and devoid of people, but on weekends, specifically Sundays, intercantal buses and small cars fill every space. People attend Mass because it's the only one during the week. Sacred sites have become destinations for travelers, driven by devotion, the exploration of spiritual experiences, appreciation of the place as a particular space and its cultural significance, as well as an interest in the sacred, in most situations.

Cultural Tourism

As it is well known El Señor de la Buena Muerte is the main character of the culture in Guanando. However, what is seen at first sight in the entrance of Guanando when someone comes in, is the Painted Mural. A piece of art that goes beyond a decorative piece of art, it represents the traditions and customs of the parish in a image. This is also considered part of the cultural heritage of Guanando, Choay (2008) mention that cultural intangible heritage plays a key important role helping society to recognize their cultural traces.

In this sense, artifacts that have traditional value in a community also belong to the foundations of identity, so it is of utmost importance to value them. UNESCO (2009) emphasizes the importance of cultural tourism, referring in detail to the objects that convey a sense of belonging to the community, mentioning that sharing that legacy with tourists leads to a sense of pride in what one has and what one transmits. This significantly helps individuals develop and strengthen their cultural identity. Corroborating this, Prats (2006) points out that cultural tourism not only revitalizes traditional practices but also fosters local pride, making cultural treasures visible to residents themselves.

Nature Tourism

The nature tourism comes to be a fundamental role in the construction and enhancement of cultural identity of communities, since it allows to transmit some traditions and ancestral beliefs. According to Fennell (2014). The tourism which is related to the living nature is not limited to admire landscapes and ecosystems but also acts as a tool of cultural expression when incorporating worth and significant narratives that belong to these places.

Also some authors like Moorse and Dowling (2002) affirm that nature tourism reinforce cultural identity when focusing on the cultural interpretation of the landscapes. It leads to the visitor to understand and value the worldview of the local zones. In the case of Guanando, places such as Arrayanes Lookout, Hanging Bridge and Chambo River Beach represent authentic spaces where collective memory give the roots to construct an strong cultural identity (Buckley, 2003).

4.3 Building Cultural Identity through Didactic Resources

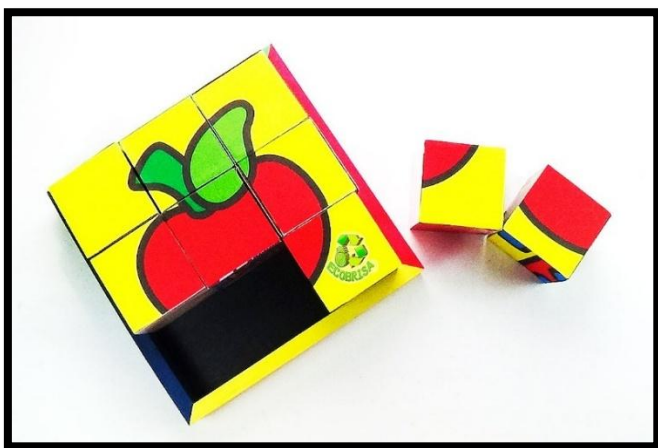
4.3.1 Socioeconomic Puzzle

The puzzle will involve creating cubes, with each side featuring a different agricultural product or economic activity. These could include amaranth, alfalfa, corn, avocado, psicultura (fish farming), and avicultura (poultry farming). These cubes will be placed inside a briefcase so the student can assemble them on a firm base without losing sight of the pieces. This puzzle can be used to promote deeper conversations about the community's socioeconomic activities. Also, it will help students understand the importance of each product and activity in the sectors, making learning both engaging and informative. It also promotes critical analysis, categorization and evaluation, while strengthening the link between academic subjects and everyday experiences in the environment.

The didactic material aligns with the constructivist teaching approach, which emphasizes active learning through hands-on activities, giving the student an active protagonist and building knowledge from interaction (Torres, 2017). By physical interacting with the puzzle, students actively engage with the material, enhancing cognitive connections to real-world agricultural products and economic activities (Bonwell & Eison, 1991). The use of a tactile tool like this puzzle supports experiential learning, where students make meaning through their own actions and interactions. Likewise, this puzzle incorporates perspectives of Culturally Responsive Pedagogy, mentioning that the conscious use of characteristics or experiences related to the student's environment facilitates language teaching (Gay, 2010). Clearly, this type of resource builds cultural identity by integrating local knowledge into the educational process. Nieto (2010) affirms this by mentioning that students need to recognize their own culture through education, since it is the student's responsibility to provide the learner with a space where they can find their sense of belonging.

Figure 62

Fruit Cubes Puzzle



Note. Aldis Juegos Inteligentes. (s.f.). *Rompecabezas de Cubos Granja* [Fotografía del producto]. Recuperado de <https://aldis.mx/product/rompecabezas-de-cubos-granja/>

4.3.2 Title: Television Time

The Time Machine is a teaching resource designed to transport students to the past and the historical data of the parish. This TV consists of a cardboard box decorated like an old television, equipped with two side sticks that allow a series of printed images to be scrolled through. These images are organized according to relevant moments in the story of the Lord of Good Death, so students can view them while listening to the story. To add details to this TV, two bottle caps are placed on the sides to simulate channel-changing buttons. Through this resource, students can foster an appreciation for learning about local history, finding it interesting and intriguing to learn about the narratives of the community. At the same time, they can develop listening and visual comprehension skills, where history becomes more meaningful not only through listening but also through observing.

Highlighting the principle of oral history method, the following didactic material is developed to accomplish with the aim of it. To narrate stories and personal testimonies as a tool for teaching and learning. It does not only improve historical thinking and language arts inquiry, but also enhances a rich sense of community, culture, and self (Horn, 2014). This resource also embraces the pillars of CLIL methodology. One of them according to Samuels (2018), is the integration of language and content, it means that teaching and learning process involves context and content that enrich the learners' understanding of their own culture. The story of *El Señor de la Buena Muerte* will be a way to connect students with history and culture through direct accounts from individuals who have experienced significant events. This being an audiovisual resource, it not only brings together the multisensory learning of Gururaj and Laveena (2019) but also Mayer's Multimedia Learning Theory (2009). Where both maintain that the teaching and learning process should be based on the learning styles of students and that learning is more meaningful when the content is presented through images rather than words. Aligning in this case with the third principle of the Cognitive Theory of Multimedia Learning, here it highlights that learners learn better with graphics and narration than with graphics, narration and text on screen simultaneously.

In short, Television Time is a didactic resource that integrates authenticity principles, active participation, and cultural contextualization, which align with the fundamentals proposed by Fernández and León (2016) for obtaining effective learning resources. These allow students not only to reinforce their linguistic skills but also to understand historical and cultural aspects.

Scenes Represented in the Story of *El Señor de la Buena Muerte*

1. The Arrival of the Image of *El Señor de la Buena Muerte*

Fray Domingo Mejía, a very devout religious man, records in the investiture the request for an image of the Holy Christ. It was sculpted in Ibarra and established in Guanando.

2. Founding of the Brotherhood

Moved by the image of the Holy Christ, the townspeople organize to form the Brotherhood of the Lord of Good Death. The image, adorned with flowers and ribbons, is placed venerably on the altar, thus beginning a communal religious custom.

3. The Earthquake of August 5, 1948.

During a strong earthquake, the temple collapsed with two people inside. Incredibly, both were unharmed. The image of Christ appeared displaced a meter from its original location, with his arms pressed against his body, which aroused astonishment and strengthened the people's faith.

4. Attempts to Steal the Image

Faithful who came from other cities, especially Ambato, wanted to take the image to another location. However, when they tried to move it, something strange happened: it became so heavy that it was impossible to lift it. This event reaffirmed the belief that Christ wished to remain in Guanando.

5. Sunday Mass and Living Faith

Every Sunday, around eleven in the morning, the church is filled with parishioners. Families touch Christ's feet with faith and gratitude. It is common to see children pass beneath the altar seeking shelter, while believers pray with deep devotion.

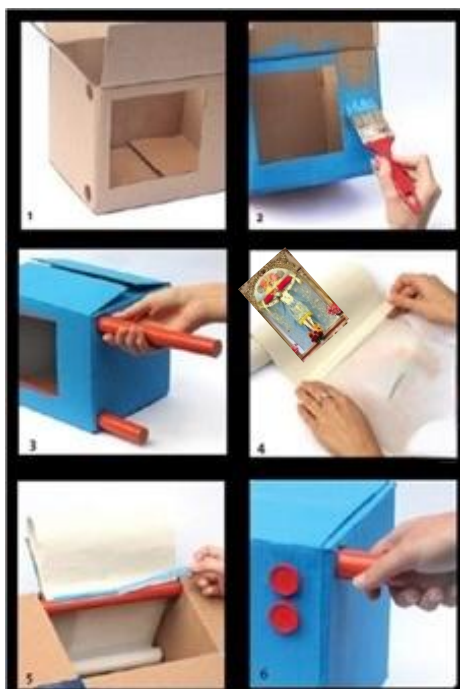
6. Processions in Riobamba (formerly)

In the past, *El Señor de la Buena Muerte* marched alongside the Lord of the Great Event in Riobamba. He was accompanied by flags, songs, and candles. Over time, due to damage to the image, it was decided not to remove it from the temple for its protection.

Prototype:

Figure 63

Cardboard television



Note. Craftología. (2025). Cómo hacer una televisión con una caja de cartón. [Photograph] <https://www.craftologia.com/tips/manualidades/manualidades-faciles/como-hacer-una-television-con-una-caja-de-carton>

4.3.3 Title: Voices in Images

Music is an essential part of cultural heritage. The following lyrics hold deep significance for the residents of the parish, evoking memories of their childhood when they would sing this song as a hymn before starting their school day. This tradition not only reinforces their cultural identity but also strengthens their emotional connection to their community. To preserve and share this meaningful tradition, a didactic resource called Voices in Images will be developed. It consists of representing the lyrics of the Guanando anthem not only through words but also through image. On a cardboard sheet, the verses of the song will be written, and the key words of each sentence will be replaced with an image, so the student must decipher what the meaning of the picture is to continue reading the song before singing. To make the material resistant, the sheet will be glued to a foam of the same size so that it can be wrapped and transported easily.

The study of music within a cultural context, known as ethnomusicology, aligns with the principles of this didactic material, which is passed down from one generation to the next through oral traditions or formal education. The following song holds cultural significance for the residents of Guanando (Titon, 2015), serving as a reflection of their heritage and identity. Through the lens of ethnomusicology, we gain valuable insights into how music acts as a bridge between the past and the present, preserving traditions while fostering a sense of continuity and belonging within communities.

Beyond the cultural significance of this resource lies its pedagogical value, which lies in the rebus technique. Pedagogue (2024) mentions that this technique is focused on using images, symbols, or drawings to replace words or parts of words within a text or sentence, helping learners in their initial stages of language learning to better understand and retain the meaning of words, but not the translation. An important aspect of this technique is to present images that are meaningful within their context so that they understand the meaning but also help them relate to the surroundings they live in. The advantage of this educational material is the autonomy it gives the student, meaning they build their own knowledge by inferring and interpreting the images. Learning is an individual process that incorporates mental processes, including attention, perception, and memory, and this resource does. (Torres, 2017).

Also, from a cognitive, Pivio's (1971) Dual Code theory argues that human beings process information through two different, but interrelated, cognitive systems. The non-verbal system, in charge of image processing, and the verbal system, responsible for language. When the lyrics of the Guanando Anthem are presented together with illustrations, both systems will be activated spontaneously, not only favoring the comprehension of language, but also the retention in memory of significant content for the student.

Hymn of Guanando

El río al pasar te canta
Su verdor da al maizal
Resuena en cada garganta
Un himno de amor filial

Oh, Guanando, juramos
Luchar por tu progreso
Mientras vivamos
Tu honor no morirá

Oh, Guanando, mi tierra
Tierra donde nací
Te canto en este día
Y te cantaré sin fin

Eres un pueblo pequeño
Un rincón olvidado
Pero eres mío en un sueño
Mi amor y mi esperanza

Prototype:

Figure 64

Pictogram-based text



Note. Herranz, E. (2020). Poemas con pictogramas [Photograph]. Pinterest.
<https://es.pinterest.com/emiliana8858/poemas-con-pictogramas/>

4.3.4 Title: Dressing My Puppet

The Animero from Santiago de Guanando plays a key role in the traditions of the parish during November; his main function is praying for the deceased. This character is distinguished by his unique attire, which serves symbolic and ritual functions within the local tradition. Because of its significance, the following educational material, called Dressing My Puppet, is inspired by Pucas guidelines, a concept based on paper dolls with interchangeable clothing that can be cut out and dressed. This concept has been transformed into a three-dimensional puppet, providing a more engaging and participatory

experience. This puppet will include meticulously crafted components that are vital to the identity of the Animero, such as a cloak inspired by dawn, a whip, a bell, a skull, and a ceremonial platter. This tangible resource seeks to involve students in the exploration of culture while promoting ingenuity and respect for regional customs.

From the principles of multisensory learning, dressing a toy engages both sight and touch, allowing students to have a concrete, hands-on experience while learning a foreign language. This engaging method improves language learning by immersing students in relevant vocabulary and ideas. While they outfit the puppet, they hear descriptions of each piece, solidifying their comprehension through a combination of sound and touch. Awareness and sensory involvement are essential in the acquisition, retention, and retrieval of knowledge. Adding movement and physical activities in the classroom aids kinesthetic learners, who thrive on dynamic, experiential teaching methods.

By integrating these elements, students not only absorb linguistic content more effectively but also develop a deeper connection to the learning process through experiential, movement-based engagement (Gururaj & Laveena, 2019). Perception and sensory engagement play a crucial role in processing, retaining, and recalling information. Incorporating bodily movement and physical interaction in the classroom supports kinesthetic learners, who benefit most from active, hands-on teaching approaches.

Prototype:

Figure 65

Handmade Rag doll



Note. Vivianita. (2021, 2 mayo). *Muñeco de trapo niño*. Mis Personitas, Muñecas de Tela. <https://mispersonitas.cl/muneco-de-trapo-nino-2/>

4.3.5 Title: The Poncho Dice

The "Poncho Dice" is a fun didactic material that is proposed to teach learners about the process of handmade Poncho through a dice and cards. The dice will be made of cardboard, and each side of the die will measure 30 cm in both length and width. Each side of the dice has the illustrative stages of the procedure in order learners can roll and choose it, while in the cards students have to identify the name and match with image. Done this, teacher must ask questions to construct the information of the stages. This interactive activity will help students to understand and know about the textile process sequentially.

Following the main objectives of culturally responsive pedagogy, socioconstructivist, and contextualized learning, the micro curricular material The Poncho Dice aligns with the objective of this research, to develop cultural identity through English language learning. According to Gay (2010), culturally responsive pedagogy prioritizes students' cultural roots, allowing culture to act as a tool for acquiring new knowledge. By using this resource focused on the Guanando poncho, learners not only learn vocabulary related to textile processes but also reinforce and strengthen their cultural heritage. On the other hand, in contextual learning, Smith and Sobel (2010) point out that integrating the local environment into the curriculum motivates and motivates students to understand how the information around them is presented in another language, as well as traditional weaving techniques. Finally, from a constructivist perspective, this teaching material is based on the student building his own knowledge based on experiences (Vygotsky, 1978).

Figure 66

The Poncho Dice



Note. ChatGPT. (2025). *The Andean poncho dice* [AI-generated image]. OpenAI.

4.3.6 Title: The Travelling Luggage

Travelling Luggage is a resource intended to provide educational information about the area's tourist attractions. This material is an imitation of an antique or modern suitcase with real or fictional travel labels stickers of Guanando's sites. Upon opening, it will be found descriptive templates of specific Guanando's sites. En su interior, contiene una serie de tarjetas ilustradas que representan lugares emblemáticos del sector. These cards are designed to stick and unstick easily from the inside of the suitcase, allowing students to manipulate, rearrange, and work with them interactively.

This didactic material is based on certain theories such as the Place based Education, where students learn according to their place of belonging. This approach turns the community into a classroom to promote experiential, hands-on learning. It is aligned with four statements that closely relate to the intent of this teaching material. One statement in particular, "learning from place," is based on the idea that an environment and its elements play a special educational role for both teachers and students (Miri, Engel, & Adi, 2023). In the case of traveling luggage, it will not only help you learn about the place but also learn the language based on the characteristics of each tourist spot in the parish. This is not the only pedagogy associated with the intention of Place-Based Education, but also the pedagogy of the territory. It emphasizes the importance of linking the teaching and learning process with the learners' geographic, cultural, and social environment, affirming the objective of The Traveling Luggage (Nóvoa, 2009). Knowing what the Guanando parish has to offer will help students fulfill the objective of this research: to identify with their land so they can share it with others. Institutions such as UNESCO (2017) ensure that Education for Sustainable Development is also based on knowing about tourism, which helps to value cultural and natural resources, promoting the care of heritage and the progress of the community.

Figure 67

Traveling Luggage



Note. Visual representation of the Traveling Luggage prototype. Own design created in Canva

4.4 Discussion

The English Teaching in rural context takes more relevance when linking to information that comes from its own environment where residents live. The results of this investigation demonstrate that Santiago de Guanando parish is enriched through socioeconomic, cultural, and tourist aspects. In terms of socioeconomic aspect, agricultural activities are fundamental, highlighting crops such as alfalfa and avocado, that represent part of economic sustainability of several families. Also, it is pointed out entrepreneurship carried out by women, who take advantage of local resources for elaborating products such as artisanal liquor, natural ice-cream and recycled candles, reinforcing community economy. From a cultural perspective, religion plays an important role in the daily life of residents, shaping practices and values. *El Señor de la Buena Muerte* image constitutes the main pillar of the religious tourist, bringing numerous devotees. At the same time, natural places made by landscapes, flora and fauna, strengths natural tourist

All these findings fit with what was proposed by Tomlinson (2011), who argues that contextualized content promotes meaningful learning. In this sense, working with real elements which belong to the student environment not only facilitates the acquisition of the language but also reinforces the identity and encourages their culture to be worth it. This idea aligns closely with the principles of CLIL pedagogy, which promotes the incorporation of content and culture guaranteeing a more precise acquisition of the language (Mahmoud, Abdel, & Sadeq, 2018). CLIL allow students to learn English through significant content and meaningful for their context. In support of this view Samuels (2018) mentions that teaching the content through the recognition of student's cultural background and the cultural references will enable students to dominate the language skills easily since learners feel identified with what they are learning. Following this theoretical line of thought, the acquisition of the second language specifically through Krashen's input hypothesis underlines the importance of offering students a significant exposition to the language, such as daily life activities or situations where students can understand the functions of the language (Torres, 2017).

In line with the theoretical approaches mentioned above, it is proposed six didactic materials which integrate the local content with the teaching process. The intention of these resources is to facilitate a meaningful and contextualized exposition to the English language, while reinforcing students' cultural identity. Among the six didactic materials, there are three which are considered important according to the information that Santiago de Guanando Residents provided. As first point, The Magic Puzzle, promotes socioeconomic knowledge, leading learners to know about crops of Guanando, avocado, alfalfa, amaranth and corn as well as animal husbandry. Then, referring to the cultural aspect The Time Machine Tv comes to narrate the story of *El Señor de la Buena Muerte*, reflecting a religious symbol profoundly tied to the local tradition. Finally, The Travelling

Luggage, collect key information about the parish pointing to nature and cultural tourist aspect.

To affirm that these didactic materials based on rural content are effective, is essential to back this information with prior research that has showed positive results in similar contexts. For example, the article called “Análisis de los materiales didácticos para la enseñanza del vocabulario inglés en los estudiantes Kichwa Cañaris” by the authors Cazho Acero & Guamán Luna (2024), was carried out in a rural indigenous community in Ecuador and it shows that applying contextualized didactic materials such as translated local storytellings, not only wakes up students ‘interesting for the language, but also reinforcing students’ cultural identity instead of moving it apart. Integrating indigenous culture into English classes allowed students to feel valued, turning language acquisition into an exchange of cultures rather than an imposition. On the other hand, the following study is focused more on evaluating the effectiveness of the didactic materials through numerical data.

Abad (2020), in her investigation called “Designing a Contextualized and Culture-Based Reading Material for Indigenous Learners” mentions that the design of teaching materials based on a cultural context, in this case those of indigenous communities in the Philippines, not only aids in the development of language skills such as reading but also helps them connect differently with their sense of identity, while they learn the language and appreciate their culture. The effectiveness of these materials was validated by a panel of experts, who, with a score of 3.91, assured that the level of contextualization and cultural inclusion will guarantee a language teaching and learning process suitable for students from rural areas.

The relevance of the results obtained is made even more significant by placing them in a rural context. In parishes like Santiago de Guanando, where cultural awareness is limited in the educational system, linking learners with the community, culture, and local environment will provide students with a deeper understanding of the content while connecting their learning with real life, as mentioned by Miri, Engel, & Adi (2023). This approach allows learners to use the community as a classroom for purposeful learning. Furthermore, by connecting them to a linguistic context, it allows English to be taught as a tool to make local culture visible and valued.

It is worth noting that, in this phase of the research, no major limitations arose that hindered obtaining information about the parish. On the contrary, the residents of Santiago de Guanando displayed a positive attitude when sharing information about their parish, strengthening the educational recognition of transmitting cultural knowledge so that future generations can maintain their cultural identity.

5. CHAPTER V. CONCLUSIONS AND RECOMENDATION

5.1 Conclusions

- By identifying the most relevant information on socioeconomic, cultural, and tourist aspects, it is concluded that the Parish of Guanando is culturally religious, and both its festivities and tourism are based on the image of the *El Señor de la Buena Muerte*.
- The information collected previously presents high academic potential due to the variety of information the parish offers, including agricultural practices, traditional festivities centered on *El Señor de la Buena Muerte*, and tourist attraction
- The proposal of didactic materials has been based on the information gathered from interviews and net, aligning with the aim of developing cultural identity through the acquisition of English Language.

5.2 Recomendations

- It is recommended to promote rural research, where the socioeconomic, cultural and tourist richness is highlighted in order to fill the gap of not having cultural awareness topics within the scientific community.
- It is recommended to take advantage of the cultural, socioeconomic, and tourist wealth that Guanando Parish must develop interdisciplinary educational projects that integrate English, social studies, and local culture.
- It is recommended to continue designing contextualized teaching materials, especially based on local content, since in this way the teaching and learning process not only becomes meaningful, but also allows students to identify with the material, developing their sense of belonging.

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7. ANEXES

Instruments Research

CONSENTIMIENTO INFORMADO

Yo; _____ con C.C. _____ declaro que he sido informado e invitado a participar en la investigación denominada **“Contextos rurales y sus posibilidades para mejorar la enseñanza y aprendizaje del Inglés enfocado en el desarrollo de identidad cultural; parroquia Valparaíso”,** *”Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; Valparaíso parish”*, éste es un trabajo de investigación científica que cuenta con el respaldo y aval de la Universidad Nacional Chimborazo, Ecuador.

Entiendo que este estudio busca describir los hechos socioeconómicos, culturales y turísticos de la parroquia Guanando ubicada en el cantón Guano, provincia Chimborazo, para la construcción de recursos microcurriculares enfocados en el desarrollo de identidad cultural a través de la enseñanza y aprendizaje del idioma inglés y sé que mi participación se llevará a cabo en la parroquia Valparaíso en el horario _____ y consistirá en una entrevista semiestructurada que durará alrededor de una hora. Me han explicado que la información registrada con mi autorización será consignada a mi nombre (_____) caso contrario (_____) será confidencial, y que los nombres de los participantes serán asociados a un número de serie, esto significa que las respuestas no podrán ser conocidas por otras personas ni tampoco ser identificadas en la fase de publicación de resultados. Estoy en conocimiento que los datos no me serán entregados y que no habrá retribución por la participación en este estudio, sé que esta información podrá beneficiar de manera indirecta y por lo tanto tiene un beneficio para la sociedad dada la investigación que se está llevando a cabo.

Asimismo, sé que puedo negar la participación o retirarme en cualquier etapa de la investigación, sin expresión de causa ni consecuencias negativas para mí.

Sí. Acepto voluntariamente participar en este estudio y he recibido una copia del presente documento.

Firma participante: _____

Fecha: _____

Si tiene alguna pregunta durante cualquier etapa del estudio puede comunicarse con Pamela Alejandra Bayas Chicaiza, pamela.bayas@unach.edu.ec alejandrabayas21@gmail.com telf. 0998958740.

1. Bibliographic Matrix Anexe

UNIVERSIDAD NACIONAL DE CHIMBORAZO



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

Bibliographic Matrix

The matrix is based on the theoretical framework constructed for the study. The main objective of this matrix is to gather theoretical data to establish the epistemological foundation for the research. Also, to validate theoretically the results of the microcurricular resources designed to develop cultural identity while teaching English.

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

2. Interview Guide Anexe

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Guía de Entrevista

El objetivo de esta entrevista es recopilar información sobre aspectos socioeconómicos, culturales y turísticos de la parroquia Santiago Guanando 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 Guanando?
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 Guanando?
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 Santiago de Guanando?
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 Guanando?
16. ¿Cuenta su localidad con artesanías?
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!

3. Check List Anexe

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Check List

The principal aim of this checklist is to determine the academic potential of the information gathered in correspondence with the study target. Additionally, this checklist was designed under consideration of THE THEORITICAL FRAMEWORK CONSTRUCTED trughout the reseach.

Guanando Parish		
Objective: To determine the academic potential of the information gathered in correspondence with the study target.		
Type of micro curricular resources	PROMPTS	Potential material to be developed
Poster	Posters are used to attract attention and aid memory retention through vibrant colors and engaging images. They present key information in a concise and easily digestible format, often with bullet points or charts.	<ul style="list-style-type: none">•••
Video	They can be used for various purposes, such as explaining complex concepts, demonstrating procedures, or providing real-life context. Videos combine audio and visual elements to create a more engaging and dynamic learning experience.	<ul style="list-style-type: none">•••

Collages	They are effective for summarizing information visually and can be used to illustrate concepts, themes, or narrative. Collages allow students to express their creativity by combining various images and materials to convey a message or theme.	<ul style="list-style-type: none"> • • •
Documentary	Documentaries provide a comprehensive and detailed examination of a topic, often including expert interviews and real-world footage. They are designed to inform and educate viewers about specific subjects, making complex information accessible and engaging.	<ul style="list-style-type: none"> • • • •
Inphographic	It helps to present data and information through visual elements like charts, graphs, and icons, making it easier to understand and remember. They make complex information into a clear, concise, and visually appealing format, perfect for quick reference and learning.	<ul style="list-style-type: none"> • • • •
Observations:		

4. Discussion Strucuture Anexe

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FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS Taller de discusión:

Objective: To identify the most relevant socioeconomic, cultural, and tourist data in the study context.

1. Planificación y Acción: Inicialmente, se planifica una acción basada en una preocupación sentida y se lleva a cabo la acción correspondiente.

- Presentation of the theme and objectives.
- Overview of the importance of the relevant facts related to the cultural development through English learning

2. Observación y Reflexión: Después de la acción, se observan los resultados y se reflexiona sobre lo ocurrido, considerando tanto los efectos anticipados como los no anticipados.

- Participants reflect on the theme and objectives.

3. Discusión con Co-participantes: Es importante discutir las reflexiones con los co-participantes, ya que sus puntos de vista pueden estimular nuevas reflexiones y sugerir nuevas líneas de investigación.

- Points of view
- Participants discuss and gives their opinions about the topic

4. Revisión de Acuerdos: Se revisan los acuerdos sobre cómo trabajar juntos y, en ocasiones, se forman grupos más pequeños que pueden tomar direcciones ligeramente diferentes pero manteniendo la comunicación.

- They check detailed agreements through having conversations.

5. Análisis y Síntesis: Se analizan, sintetizan e interpretan los resultados de la acción, considerando las limitaciones y logros de los cambios realizados.

- The agreements are analyzed throughout and those are condensed.

6. Formulación de un Plan de Acción: Se reformula la acción en un plan para el siguiente paso, sustentando las decisiones con la información recopilada.

- At the end, these agreements come to be a developed document

7. Documentación y Monitoreo: Se documenta y monitorea lo que sucede al implementar el plan de acción, para prevenir consecuencias no deseadas y verificar la efectividad de las nuevas prácticas.

8. Reflexión Final y Decisión:

Se reflexiona sobre lo logrado, se decide qué hacer a continuación y se inicia un nuevo ciclo de acción y reflexión.

5. Check List Anexe

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The main aim of this checklist is to check if the collected data will be feasible to construct microcurricular resources that enable the teaching and learning of the data obtained leading to the construction of cultural identity. Additionally, this checklist was designed under consideration of various educational models and theories. The first one is socio constructivism by Vigotsky (1962), where the role of social interaction for learning is emphasized. Likewise, Kolb (1984) highlights that experiences based on direct contact between learning and learners' context are pivotal. Finally some aspects take into account by Baum (2012) and Ortega Auquilla and Auccahuallpa Fernández (2017) for integrating cultural elements into the teaching and learning of a language as well as criteria from the work of Madrid (2001) to ensure the relevance and effectiveness of the resources have been included in the checklist.

Guanando Parish				
Objective: To check if the collected data will be feasible to construct microcurricular resources that enable the teaching and learning of the data obtained leading to the construction of cultural identity.				
Item	Prompts	Yes	No	Observations
Relevance to local culture				
1	Does the data represent the daily life activities and traditions of the community?			
2	Are the local festivities and events accurately described?			
Educational potential				

3	Is the data useful for designing tailored microcurricular resources?			
4	Does the information allow experiential learning to happen through direct engagement with local culture?			
5	Does the information contain elements that can be used for learning objectives? (Vocabulary, grammar, communication skills, so on)			
Cultural identity				
6	Does the data help to promote and preserve the local's cultural identity?			
7	Are there aspects that foster pride in locals' cultural heritage?			
8	Does it avoid the overshadowing of local culture?			
Validity				
9	Are the sources of the information from reliable and authentic sources?			
10	Are descriptions accurate to the local context?			
11	Are commoners' perspectives included in the information?			
Adaptability				
12	Does the information allow the team to adapt it into teaching material?			
13	Can the information be used for different contexts and settings?			
14	Can it be integrated into the curriculum framework?			
Students engagement				
15	Can the data engage and motivate students?			
16	Does the information contain interactive elements that can be integrated in teaching activities?			

17	Can it encourage students' active participation?			
Resource availability				
18	Are the necessary resources available to support the use of the information in teaching?			
19	Do the resources provide easy accessibility for teachers to use them in classrooms?			
20	Are there any cost considerations that need to be addressed?			

Srta. Pamela Alejandra Bayas Chicaiza

ESTUDIANTE

C.I. 0605092477

Interviews Evidence

1- Ms. Elmer Arellano



February 02, 2025: Interview with
Brotherhood Main head of *El Señor
de la Buena Muerte*

2- Ms. Marcelo Ocaña



February 02, 2025: Interview with
the unique Traditional Poncho
Weaver

3- Ms. Ezequiel Casco



February 02, 2025: Interview with Farmer of Guzo Grande

4- Ms. Salvador Guanoluisa



February 02, 2025: Interview with the Caretaker of *El Señor de la Buena Muerte*

5- Ms. Desiderio Diaz



March 05, 2025: Interview with the President of the Parish Guanando

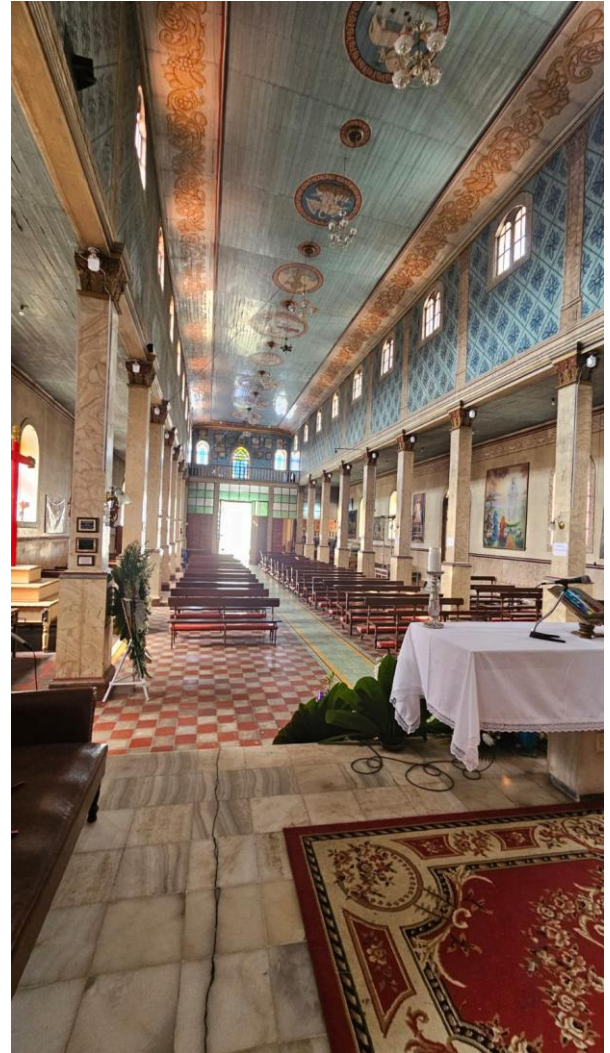
Visiting Guanando

After interview a photo with handmade Poncho



Inside of the church of *El Señor de la Buena Muerte*





Outside of the church of *El Señor de la Buena Muerte*



Plaques of El Señor de la Buena Muerte inside the Church



Sport Field and Community Center of Santiago de Guanando



Riverside Viewpoint of Santiago de Guanando



Scenic View of the Lower Sector of Santiago de Guanando



Guzo Grande Community





Mural Painted at the Entrance of the Parish

