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Author:

Toscano Manitio Karla Dhayli

Thesis assessor:

PhD. Narváez Vilema César Augusto

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AUTHORSHIP

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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; Valparaíso Parish", presented by Karla Dhayli Toscano Manitio, with ID number 1550156374, under the tutorship of PhD. César Augusto Narváez Vilema certify that we recommend its APPROVAL for graduation purposes. Previously, the research work had been evaluated, and after the author's socialization, there are no observations.

In accordance with the applicable regulations, we sign. In Riobamba, May 28th, 2025.

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Riobamba, 21 de mayo de 2025

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TUTOR

DEDICATION

To my loving mother, María, who has supported me from the very beginning. Without your unconditional love and trust, I would not be where I am today. Thank you for always standing by my side and believing in me. You are an extraordinary person, and I would choose to be your daughter in every lifetime. Never doubt that.

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RESUMEN

Actualmente, la globalización ha amenazado de manera creciente el patrimonio cultural y la enseñanza de idiomas. Sin embargo, las personas aun necesitan prepararse con habilidades para conectarse con el mundo. Por consiguiente, es pertinente encontrar maneras de hacerlo sin poner en riesgo la identidad del aprendiz. Esta es la razón por la que el siguiente proyecto de investigación es titulado "Contextos rurales y sus posibilidades para mejorar la enseñanza y aprendizaje del inglés enfocado en el desarrollo de identidad cultural; parroquia Valparaíso". El propósito del estudio es describir los hechos socioeconómicos, culturales y turísticos de la parroquia Valparaíso ubicada en el cantón Guano, provincia de Chimborazo, para la construcción de recursos micro curriculares enfocados en el desarrollo de la Identidad Cultural a través de la enseñanza y aprendizaje del inglés. Para cumplir los objetivos, se aplicó un enfoque cualitativo con una modalidad bibliográfica y de campo. Además, también es una investigación descriptiva y de acción participativa. Para recolectar los datos requeridos, se aplicaron diferentes técnicas con su instrumento correspondiente: la entrevista con la guía de entrevista, una revisión bibliográfica con la ayuda de una matriz bibliográfica, una revisión sistemática de la literatura, listas de cotejo y grupos de discusión. La información fue obtenida de la población seleccionada. Esta está compuesta por autoridades locales, lideres comunitarios e individuos notables. Para analizar e interpretar los aportes, las técnicas de triangulación, categorización y análisis de documentos fueron usadas. Los principales hallazgos del estudio resaltan el rico patrimonio de Valparaíso. Aspectos como la agricultura, agroindustria, gastronomía, festividades, símbolos oficiales, lugares turísticos y actividades son valorados y apreciados por los habitantes. Este hecho incrementa su potencial educativo para atraer a los estudiantes a aprender y reforzar el desarrollo de su identidad cultural. Los elementos mencionados se alinean con diferentes teorías y metodologías del aprendizaje que respaldan la idea de su integración en el aprendizaje de un idioma a través del diseño de recursos micro curriculares. La propuesta incluye la producción de un Busy Book compuesto por diferentes secciones con variedad de actividades y un Audiolibro que recopila las leyendas de la parroquia. El material se ajusta a las necesidades de la parroquia y es fácil de usar incluso con pocos recursos. En dichas condiciones, los docentes necesitan adaptarse y encontrar nuevas maneras de mejorar la enseñanza y aprendizaje. Pero esto no solo compete a los docentes, sino que también a las autoridades w instituciones. Por esto, se recomienda a los responsables políticos proporcionar al profesorado rural cola oportunidad de entrenamiento apropiado para superar estas "limitaciones".

Palabras claves: Identidad Cultural, Educación Rural, Enseñanza de Idiomas, Metodologías Activas, Material Didáctico

ABSTRACT

Currently, globalization is increasingly threatening cultural heritage and language instruction; nevertheless, people still need to be prepared with skills to connect with the world. Hence, it would be pertinent to find ways to do so without endangering the learner's identity. This is why the following research project is titled "Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity Development; Valparaíso Parish." The main purpose of the study is to describe the socioeconomic, cultural, and tourist facts of the Valparaíso parish located in the Guano canton, Chimborazo province, for the construction of micro-curricular resources focused on Cultural Identity development through the teaching and learning of English. In order to accomplish the objectives, a qualitative approach with bibliographic and field modality was applied. Besides, it is also a descriptive and participatory action research. To gather the required data, different techniques were applied with their corresponding instrument: the interview with an interview guide, a bibliographic review with the help of a bibliographic matrix, a systematic literature review, checklists, and discussion groups. The information was elicited from the selected population. It is composed of local authorities, community leaders, and notable individuals. For analyzing and interpreting the input, the triangulation, categorization, and document analysis techniques were used. The main findings of the study highlight the rich heritage of Valparaíso. Aspects such as agriculture, agroindustry, gastronomy, festivities, official symbols, tourist spots, and activities are valued and appreciated by the inhabitants. This fact increases their educational potential to engage students to learn and enhance their cultural identity development. The mentioned elements align with different learning theories and methodologies, which backs up the idea of integrating them into language instruction through the design of micro-curricular resources. The proposal includes the production of a Busy Book comprised of different sections with a variety of activities and an Audiobook which compiles the legends of the parish. The material fits the parish's needs and is easy to use even with limited resources. In these conditions, professors need to adapt and find new ways to improve teaching and learning. But it concerns not only rural teachers, but also authorities and institutions. For this, it is recommended that policymakers provide rural teachers with the opportunity for appropriate training to overcome these "limitations."

Keywords: Cultural Identity, Rural Education, Language Instruction, Active Methodologies, Teaching Materials

Reviewed by

Mgs. Mónica Noemi Cadena Figueroa
English Professor
C.C: 0602935926

CHAPTER I

1. REFERENTIAL FRAMEWORK

1.1 Introduction

When it comes to teaching and learning English, it is essential to be aware of one's own cultural identity and one's historicity. According to Hall (2019), cultural identity is the sense of belonging to a specific group or culture with common interests, history, or ancestry. Worley (2021) mentions that it is constructed by social interactions, group membership, and the adoption of norms and values. Developing a strong cultural identity is crucial for individuals to express themselves, gain self-confidence, and foster their sense of belonging.

This helps them to have a sense of self-awareness of who they are and what their roots are. Besides, learning English as a foreign language provides the opportunity to share one's heritage, culture, and identity in a global context. It enhances the appreciation on a broader scale of the cultural identity of groups and individuals through cultural exchange and global communication. By combining these two aspects, the teaching and learning of English in a rural context can boost the pride and development of cultural identity.

However, it has been noticed that in rural contexts, the integration of cultural identity in the teaching and learning of English is not correctly addressed. First of all, the dominance of English over local languages and cultures is what is called linguistic imperialism. It is a problem as the local culture is suppressed and overshadowed, causing cultural identity to be in danger of fading. Additionally, the acculturation that happens when learning the dominant language leads to a progressive culture homogenization in which local people try to acquire the new culture by leaving behind their own. What is more, the effect of globalization on languages is also concerning. The emphasis of English as a global language can lead to the preeminence of the dominant cultures, bringing about local cultures to lose their particularities and integrate new ones.

For this reason, the teaching of EFL in the classrooms must evolve. It is of severe relevance to innovate the way English is taught in rural contexts to reinforce their cultural identities rather than eclipse them. To accomplish this, the current research has the purpose of describing the socioeconomic, cultural, and tourist facts of the Valparaíso parish for the construction of micro-curricular resources focused on cultural identity development through the teaching and learning of English.

For organizing the content of the investigation, this paper is composed of six sections or chapters. To begin with, the introductory section is where the context of the study is explained, along with the proper justification and its purpose. The second chapter then shows the theoretical background and framework by reviewing the epistemological foundation of the topic. In the third part, methodological aspects such as techniques, instruments, approach, level, and type of the study are portrayed. In this part, the population is defined. In a later stage, the results and the discussion are exposed. Finally, the fifth chapter shows the conclusions and recommendations.

1.2 Justification

Over the years, the teaching and learning of foreign languages have overcome several difficulties in our country. These challenges can be highlighted even more in rural contexts where English is also taught as a foreign language. One of the biggest challenges can be found in the overemphasis on the foreign language used in English textbooks for English teaching and learning. This, most of the time, leads to an acculturation process that leads to a crisis in learners' cultural identity as their linguistic and cultural heritage is overshadowed by the foreign language. Likewise, globalization is another important issue to mention. Encouragement of the dominance of a language over others may be caused by the effects of this phenomenon. In this case, British and American English are the main variants preferred by institutions, professors, and learners. As a result, learning English is surrounded by a plethora of elements of those non-local cultures, risking local cultures to acquire a more globalized identity. Meaning the risk of losing their unique cultural features.

As Le et al. (2022) claim, extensive research has been carried out regarding culture and its correlation with language teaching, highlighting the importance of comprehending what culture is; otherwise, second language teaching and learning are not accurate. Supported by the available literature, the research can be performed smoothly. Alongside this, the feasibility of the study is based on the fact that the people related to the investigation project possess a broad knowledge of the topic. Plus, authorities and informants are willing to facilitate the release of relevant information for the development of research. Furthermore, in terms of technological aids, computers, printers, the internet, and recording devices are available for the development of the current study. Last but not least, the researcher has enough budget to execute each stage of the project. All the above-mentioned aspects make this investigation feasible.

The advantaged population from this research is categorized into two groups, direct and indirect. The direct beneficiaries are Valparaíso parish, its inhabitants, teachers, and students. In the indirect beneficiaries' group, the author of the thesis and the institution can be found.

In light of this, the theoretical contribution from the study is a new paradigmatic vision in the teaching and learning of English. Some contemporary ways of teaching are going to be proposed to enhance the local cultural identity of the learners through quality English language education without the fading of their unique linguistic and cultural features. The approach mentioned should be beneficial for both cultures, so there would be harmony between them without the need to abandon one. For this, not only the elements of the culture that is being studied in Teaching English as a Foreign Language, but also local cultural elements must be integrated into this new paradigm. Alongside, the democratization of knowledge is a relevant point to bear in mind. By providing all students with the opportunity to access quality education for effectively learning English, disparities of resource availability can be solved while meeting students' needs. Besides, the inclusion of contextualized content can ensure that learning is meaningful and fosters learners' sense of ownership and cultural pride.

1.3 Objectives

1.3.1 General Objective:

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

1.3.2 Specific Objectives:

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

- To determine the academic potential of the information gathered in correspondence with the study target.

- To construct micro-curricular resources that enable the teaching and learning of the data obtained leading to the construction of cultural identity.

CHAPTER II

2. THEORETICAL FRAMEWORK

2.1 Research Background and Context

In the late 16th century, English spread globally due to British expansion (Crystal, 2018). During this period, English started to gain force and importance internationally. Is when English was at the peak of its height that, in the 1950s, Ashcroft (2017) stated that the importance of preserving the local cultures and languages was highlighted by postcolonial movements at the time. As people started to realize that there was a local cultural heritage that seemed to be richer, older, and more valuable than the colonizers' cultures, the idea of preserving local cultures started to emerge.

Afterward, in the 1970s, Communicative Language Teaching (CLT) appeared to foster effective language teaching. CLT emphasized interaction as a primary aspect of learning English (Whyte, 2019). Later, in the 1980s, the content-based approach was introduced for English teaching. According to Cammarata (2016), this approach uses authentic materials for the integrated teaching of language skills. These authors mention that activities used in this approach stimulate students to think and reflect autonomously.

It is also important to mention that in Ecuador, in 1990, struggles for Indigenous rights were put at the center of attention (Gordillo, 2021). With the emergence of the movement called "*PACHAKUTIK*," meaning change, rebirth, and transformation, both in the sense of a return in time and the coming of a new era, Indigenous groups began to gain power and visibility, which led to the recognition of cultural diversity in this country. Thus, some years later, the 1998 Constitution recognized Ecuador as a multiethnic and multicultural nation. In a later stage, Zeng (2020) affirmed that means for new possibilities in language teaching and learning and interaction are provided by a wide range of modern technologies and technological resources.

It provides several opportunities and options for engaging students with communication, culture, content, and the language itself. In the most recent Constitution, the Constitution of 2008, the importance of Indigenous cultures and languages was reinforced. It is in that way that bilingual education was promoted by integrating local cultural elements into the curriculum. At this point, the Education Ministry recognized the multiversity, focusing on the adaptations to the various ethnic groups found in Ecuador. In that way, 14 Intercultural Bilingual National Curricula of Basic General Education and Unified General Baccalaureate written in different Indigenous languages were exhibited in the first half of 2017. The groups taken into consideration for these adaptations are *"Achuar," "A'i"* (*"Cofán"*), *"Andwa," "Awa," "Baai" ("Siona"), "Chachi," "Eperara siapidara," "Kichwa," "Paai" ("Secoya"), "Sapara," "Shiwiar," "Shuar," "Tsa'chi,"* and *"Wao."* The subjects and content turn around their self-features such as language, culture, traditions, beliefs, and so on; this allows them to holistically develop their skills and competencies in a tailored environment (Ministerio De Educación, 2017).

To conclude, it is important to list some of the works that will constitute the epistemological foundation for the current study: "Analysis of language policies in Ecuador" by Sornoza et al., (2020), "Cultural positioning and cultural identity as principles of a content-based education in the class of English as a foreign language" by Carvajal Sánchez (2020), "Identity (de)construction, classroom challenges and roles assumed by non-native English-speaking teachers in Colombia" by Tarazona (2021), "Design of decolonial situated materials to teach English as another language" by Baum (2021). The former studies accentuate the concern about the existing material and practices for teaching English as a foreign language. These authors express the necessity to rearrange the way teaching resources are designed to make them meet the students' reality and arouse their learning.

2.2 Theoretical Framework

2.2.1 International Organizations

2.2.1.1 UNESCO

The United Nations Educational, Scientific, and Cultural Organization is one of the main promoters of the initiative to integrate cultural aspects into education. As UNESCO (2022) affirms, it is beneficial for learners to incorporate cultural dimensions into academic instruction. This is a manner in which people can acquire not only knowledge and skills but also an understanding of the several cultural identities and diversity existing in the world. Thus, learners can fulfill their potential by promoting the preservation of their own cultural identity and respecting others' cultural identity (UNESCO, 2022).

Enabling students with teaching that allows them to construct their sense of belonging, self-esteem, and cultural pride is essential for both self and societal well-being. As Hassanli et al. (2020) emphasize, this self-awareness and awakening permit learners to immerse themselves in a world full of cultures, enhancing their social cohesion and respect rather than differences and negative stigmas.

2.2.1.2 Council of Europe

Since 1954, the Council of Europe has been actively fostering the teaching and learning of modern languages while protecting indigenous languages. McDermott (2016) claims that in its beginning, it was only directed at European countries. This organization showed concern about the acquisition of multiple languages on behalf of European inhabitants' rights and the opposition to racism and discrimination. According to this author, it also sought to promote intercultural flexible understanding among the different cultures of the continent. By following this idea, cultural heritage and diversity can be safely ensured and spread.

Later, in 1991, the recognition and concern about learning objectives and achievements were accepted. In the words of the previously mentioned author, it has been noticed that it is necessary to adopt common reference standards. However, this could be implemented after several years of hard work. Finally, the Common European Framework

of Reference for Languages (CEFR) was released and published in the main European languages: English, French, German, and Spanish (Beacco, 2017).

The framework involves the analysis of the use and skills of language that allow people to communicate. It distinguished six different levels, each of which includes a description for defining it. This framework provides guidance on language teaching and learning by facilitating the planning, communication, and implementation of methodologies. Through the CEFR, the Council of Europe (2020) seeks to emphasize the importance of linguistic and cultural diversity and to protect it. By adapting Ecuadorian English learning and teaching to these guidelines, individuals can enhance their learning with intercultural dialogue and social inclusion, fostering their identities and cultural heritage.

2.2.2 Government Policies and Programs

2.2.2.1 Project CRADLE

In 1972, Great Britain and Ecuador agreed to cooperate in an English teachers' training project called Curricular Reform and Distance Learning English. But, in 1992, the name of the project was updated and called Curriculum Reform and Development for the Learning of English (CRADLE). It was based on the development of competencies in the English language (Cáneppa Muñoz et al., 2018).

In the words of Cifuentes-Rojas et al. (2019), the main aim of this project was to improve the English language skills and knowledge of high school students in public institutions. In order to accomplish this, it was meant to implement innovative materials and methods for English language Learning along with proper training for the teachers. By doing so, students would be provided with a solid foundation in English for both academic and professional development in an increasingly global society.

According to Cáneppa Muñoz et al. (2018), this project was carried out through three stages; from 1992 to 1998, the first stage was held; the second was from 1998 until 2004; and the third was among the years 2004 and 2006. In this period, six English textbooks were released under the title "Our World Through English" by the British Paul Barry with the collaboration of an Ecuadorian team. These books were written by taking into consideration the Ecuadorian culture by using contextualized characters and themes through the English language.

In training fields, three coordinators were selected to be in charge of 22 provincial coordinators. These coordinators had to supervise another 250 English teachers each. The leaders of the project gained training experience in England to organize training conferences later. These conferences were held to become familiar with innovative ways of teaching the English language, spread the knowledge leaders gained, and the outcomes by each region (Kuhlman, & Serrano, 2017). The before-mentioned author explains that the British Council stopped its support for the project a few years later. However, other national institutions like the Ministry of Education supplied resources to continue with the project. These authors comment that the development of English language Education has remained satisfactory for the last two decades.

The emphasis of this project was led by its primary role in the spread of Ecuadorian culture in a foreign language. Also, the teacher formation was a pivotal initiative for reducing the existing English learning gap between what is taught and how it is taught.

2.2.2.2 Language Policy

Johnson (2013) mentions some key concepts of language policies. The first one he mentions is the one from Harold F. Schiffman in 1996. Schiffman claims that these kinds of policies have their core in the linguistic culture. So, analyzing these two aspects in isolation can result in an irrelevant outcome. In addition, Johnson adds the definition provided by Kaplan and Baldauf in 1997. These authors portray this term as a set of regulations issued by a high entity, like the government, for a language plan. In a similar position, the article's author includes the statement that James W. Tollefson provided in 1991 about language policies. Tollefson understands language policy as a mechanism of power. This mechanism is focused on enhancing the privileges of dominant casts and hindering equality for minority groups.

In opposition to this point of view, Johnson (2013) claims that when people hear the word "policy," they tend to think instantly of regulations that come from high. However, language policies do not necessarily have their origins in authoritative bodies. It sometimes arises from a bottom-up movement. Moreover, he mentions that if language policies are correctly centered and addressed, it can be useful to promote equality in education for minority and Indigenous languages that tend to be oppressed.

In the case of Ecuador, one of the most spoken languages is Quichua. This and other Indigenous languages were recognized as national languages by the reformed Constitution of 1979. As they are an important part of the cultural heritage of the country, it was compulsory to shift the Spanish-centered education to a bilingual system. From 1980 onwards, education has had a well-founded integration of Indigenous languages (Limerick, 2023).

Ministerio de Educación (2017) also highlights the need for recognition of Indigenous languages in education. Ecuador's language policy, published by the Ecuadorian Ministry of Education, emphasizes the importance of recognizing and integrating Indigenous languages into the national education system. This policy is part of a broader effort to keep Ecuadorian cultural diversity afloat. This includes the wide variety of Indigenous languages that are very important to the country's culture. The preservation and promotion of these languages are considered essential not only to protect cultural heritage but also to foster social integration and educational equality.

The integration of Indigenous languages into the curriculum for teaching English as a foreign language (EFL) is an important aspect of Ecuador's language policy. This approach acknowledges that teaching English should not lead to the suppression of local cultures and languages but should coexist with them, fostering a sense of pride in Ecuador's multicultural identity.

2.2.2.3 CONAGOPARE.

CONAGOPARE stands for "*Consejo Nacional de Gobiernos Parroquiales Rurales del Ecuador*" (National Council of Rural Parochial Governments of Ecuador). It is a national entity that is constituted by all the country's GADPRs, *"Gobiernos Autónomos Descentralizados Parroquiales Rurales,"* or in its translation into English, Rural Parochial Decentralized Autonomous Governments. The mission of this institution is to foster democracy, solidarity, participation, and strength of the members. This would be carried out through counseling, technical assistance, and execution of training projects for communitarian tourism, economic, art, cultural, and sporty development in rural areas (CONAGOPARE, n.d.).

2.2.3 Theories Supporting Language Instruction and Cultural Identity

2.2.3.1 Social Constructivism Theory by Vygotsky

Saracho (2023) indicated that Lev Vygotsky made a breakthrough in the comprehension of students' development in 1962. It was due to its conception of the development of learning. He claimed that this development must be compulsorily linked to a social and cultural context.

Following the same idea, Saracho (2023) alluded to Lev Vygotsky as the father of this theory. In 1978, Vygotsky stated that knowledge and skills must be constructed through interaction with others to foster learning. He strongly believed that there should be a social environment for the construction of meaning to happen. Using language as a tool for developing knowledge can be successful and allow learners to use their expertise in real situations.

Then, in 1982, this Russian psychologist stood again for the importance of cultural elements in the learners' development and mental processes. These cultural tools include everything from the simplest things, like objects individuals use in everyday life, to more complex elements such as language, traditions, beliefs, and so on (Saracho, 2023).

2.2.3.2 Vygotsky's Zone of Proximal Development (ZPD)

Saracho (2023) mentions that ZPD was developed by Vygotsky between 1931 to 1933in his work Mind in Society: The Development of Higher Psychological Processes. The concept of ZPD explains that the current level of development and the potential level achievable depend on the guidance of a more knowledgeable other. In simple words, it is the difference between the knowledge the learner can achieve by themselves and the knowledge they can achieve with the help of a teacher or a more capable peer.

The main idea of this approach is that the best way to construct meaning and learn is by working together with peers. As Vygotsky stated, the cultural development of the learner is important to learn. By individuals engaging with their cultural identities, interaction, and mutual respect can be promoted, leading to meaningful learning.

2.2.3.3 Symbolic Interactionism by Herbert Blumer

Carter and Fuller (2016) define it as a sociological perspective that emphasizes the pivotal role of social life in building people's understanding and their own interpretation of how the world and its situations work. This scholar distinguishes three key statements or promises from this perspective.

Blumer first mentions that every human being acts toward specific things based on the meaning they have for them. In this premise, individuals categorize every single thing, from the simplest, like objects, to the more complex, like relationships.

The second promise is connected with the necessity for interaction to provide specific meanings to things the person encounters in their life.

Lastly, the third promise relies upon the fact that these meanings will not always remain the same. They will vary or change throughout time as the person faces new perspectives and situations.

According to Carter and Fuller (2016), there are three principles in Blumer's interactionist theory. The first is the principle of meaning. This author says that it is the core principle of human behavior. In the second principle, language can be found. This aspect is important because language allows humans to interact and exchange meaning. Finally, the third is the thinking principle. In this part, the author mentions that people use their basis to initiate communication.

In the context of language instruction, the perspective of this theory is useful to foster the development of cultural features in learners through interaction. This would help learners to rebuild their meanings of the word by facing new perspectives from peers, teachers, and so on.

2.2.3.4 Critical Theory by Paulo Freire

In the words of Vizcaya (2016), Paulo Freire shared his idea of a critical theory, which was aimed at producing a conscious or unconscious examination of power structures that cause inequality. This would allow groups to be liberated from oppression to have a balanced interaction in society. Freire suggested that the field of education would involve changing it from a tool of conformity to a tool of liberation. Through this, students can critically reflect on their need for empowerment and self-awareness in their reality, not allowing education to restrict them.

The examination of learners' world can lead them to appreciate the different cultures throughout the world and fight against different constraints. According to the former author mentioned, Freire recognized this process as conscientization. They also claim that in this theory, students and professors become co-learners, which is what Freire refers to as dialogical education. This author continues with the statement that by adopting this approach, professors can get the proper worldview from students. This will promote the achievement of a high level of comprehension of the language used by learners to refer to certain realities.

Fernández-Aballí Altamirano (2016) explains that due to Freire's roots, his contribution through his critical theory was mainly to the third-world context. As a Brazilian, he grew up with the image of oppression over minorities and the working class and was later exiled. Given the background of this philosopher, these authors mention the fact that his works have not been considered meaningful in areas other than education. However, in this field, other scholars noticed its impact and adapted it to non-Latin American contexts. This is the case in Germany. After this adaptation to new contexts, this theory was referred to as Critical Pedagogy.

2.2.3.5 Linguistic Identity by Bonny Norton

Based on the words of Norton (2016), identity was perceived as the way people understand their place in the world, their relationships, and how this relationship is shaped across time and space. Their identities change as time passes by and they gain power.

In addition, Norton (2016) claims that language is more than just a linguistic system composed of words and sentences. It is actually a social practice in which identities and desires are negotiated. It usually takes place in complex social relationships that, most of the time, may be considered unequal. This author also defines identity as the way in which a person perceives their relationship and role within the world. This is affected by the different language usage.

Moreover, most language instruction theories do not widely explain the complex reality of learners' identities and relationships (Norton, 2016). This is the reason why this author complements these psychological theories about motivation with the term "investment." Investment involves the creation of significant ties between the learners' desire and commitment towards language instruction. This will happen when they anticipate their acquisition of language skills through the use of symbolic material and practice in the community or classroom. Norton's perspective helps to support the need for the maintenance of cultural identities when learning a new language.

2.2.3.6 Intercultural Communicative Competence

Baroudi (2017) argues that intercultural communicative competence emerges due to the need for a shift in language education that focuses on the intercultural skills of the learners. The author mentions that Byram sees an interculturally communicative competent person as someone who can communicate with other countries and cultures in a foreign language. Nevertheless, the mentioned author remarks on the difficulty for teachers to leave behind the traditional language instruction for an approach that promotes intercultural communicative ability.

The introduction of an intercultural approach to communicative competence is urgent because English is an international language that serves as a lingua franca. Through this language, people from different cultures and backgrounds can communicate and exchange meaning. It also contributes to professional development and awareness of language teachers regarding the connection between language and culture.

For this reason, a new model of teaching is required to accommodate international and intercultural communication. For this, Baroudi (2017) suggests the following components to achieve successful intercultural communication:

- Attitudes: It refers to the curiosity and acceptance of differences.

- Knowledge: It concerns the acquisition of information related to culture.

- Skills of interpreting and relating: It is related to the interpretation of data based on perspective.

- Skills of discovery and interaction: It means to get knowledge and know how to put it into practice through interaction.

- Critical cultural awareness /political education: It is to inspect and critique different cultures based on understanding and different points of view.

2.2.3.7 Communicative Approach

Lu (2015) declares that the communicative approach is also known as Communicative Language Teaching (CLT) or the functional approach. This author defines it as a set of principles to teach, focused not on the structure and grammar but on significant communication and use of the language. This approach is considered the most effective model in ELT as it seeks to achieve a functional development of the language rather than structural development.

- Some of the characteristics of this approach by Lu (2015) are pointed out next:

- Language carries a social meaning, so it is not advisable to learn only the linguistic forms.

- Within the communicative approach, fluency is emphasized over accuracy, so there is less error correction.

- Additionally, the role of the teacher changes to an observer as the class switches to a student-centered environment.

- This researcher also mentions that the interaction of the learners with peers through oral or written practice has a primary role.

Alongside, Lu (2015) distinguishes some principles of this approach:

- The communicative principle that involves authentic communication.

- The task principle, in which meaningful activities are proposed to promote learning.

- The last principle states that learning must be meaningful to boost the learning process.

2.2.3.8 World Englishes (WEs) by Braj Kachru

Kachru (2019) coined the term "World Englishes" to describe the existence of varieties in the English language shaped by diverse sociocultural contexts and uses. Speakers of this language portray a wide range of linguistic, social, and cultural backgrounds (Kachru, 2019). According to this author, those interlocutors can be classified into three different categories: The Inner, Outer, and Expanding Circles.

2.2.3.8.1 Three Concentric Circles Model. Al-Mutairi (2019) explains that in the Inner Circle, the native speakers are placed. The countries considered to be part of this group are those where English is the primary language. So, its use is involved in the daily lives of people and government institutions. In addition, this circle is eager to be norm-providing. Here, English from America and the UK is considered more suitable than other variants, such as those from Canada, Australia, or New Zealand.

Then, the second circle is the Outer. Countries that have a strong influence from the English language belong here. Al-Mutairi (2019) notes that it includes countries with British colonial ties where the language is used in social life. However, English is considered a second language in this circle. Kachru (2019) attributes to it the characteristic of being a norm-developing group. This is because these countries do not have a defined norm for the use of English. Some of the countries found in this group are former colonies of the British Empire, such as India, Malaysia, Kenya, and so on (Al-Mutairi, 2019).

Finally, in the Expanding Circle, English does not have a pivotal role as in the previous circles. As Al-Mutairi (2019) explains, the instruction of English in this circle is aimed at communicating with the first and second circles. This is why English is considered a foreign language in education. The countries that aim to communicate include Japan, China, South Korea, and Ecuador, among others.

This author remarks that the model of Kachru excludes from the first circle (native speakers) the interlocutors that have an excessive local accent and dialect. Furthermore, Kachru considers that if they are not able to change their dialect to English as an international language when required, they are not competent communicators. Thus, this group is placed in the second circle along with non-native speakers (Al-Mutairi, 2019).

2.2.4 Educational Methodologies

2.2.4.1 Meaningful Learning Theory

The concept of "meaningful learning" became relevant in science education due to David Ausubel (Gunstone, 2015). Ausubel advocated for the idea of a meaningful learning model instead of the traditional rote learning consisting of memorization. In regard to these thoughts, Ausubel developed the mentioned learning theory.

The report titled Learning Theories (n.d.) mentions that Ausubel firmly believed that the learning process starts with what is already known. Meaning that the acquisition of new knowledge has its origins in the observation and recognition of elements based on learners' existing ideas and concepts. The above-mentioned paper adds that learning happens when networks of concepts are constructed and expanded continuously. David Ausubel focused

his theory on the reception of theory in educational institutions. Even though he did not claim that discovery learning was not working, he thought it was not that efficient.

The basis of Ausubel's meaningful learning theory relies on the influence of the conceptual schemes of Jean Piaget. This leads Ausubel to believe that understanding comes from deductive reasoning. Thus, learners can build their knowledge by making connections and interactions between new ideas and the ones they already have (Learning Theories, n.d.).

In contrast to rote learning, the material mentioned explains that this way of learning is used to recall a sequence of elements. Rather than understand their relationships. The contrary happens with meaningful learning, which is kept in the long-term memory of people.

2.2.4.2 Experiential Learning Theory

The common definition of "experiential learning" is learning through experience (Kolb, 2014). This author explains that the use of this term in ELT involves the learning process put into different situations and settings of life. Besides, a holistic vision of this process is helpful to overcome hardships in the learning experience. Kolb (2014) states that reliable knowledge must be acquired in the process of learning. This process begins with the perceptions in the first stage, reflects on the emotions critically, and takes specific lessons from the result.

David A. Kolb, along with Roger Fry, designed a well-known model composed of four stages (Kolb, 2014). The model proposed is the experiential learning circle, which aligns with the following parts:

- The first stage includes the acquisition of a concrete experience of a specific situation or problem.

- In the second phase, observation and reflection on the topic must be carried out.

- Then, in the third part, abstract concepts and generalizations related to the situation are formed.

- In the final step, what the learner has obtained, along with the implications of the actions, must be tested in different situations.

Morris (2020) states that Kolb perceives this model as a continuous spiral in which learning can happen at any point. However, they mention that most of the time, the learning process occurs with an individual performing an action and observing the result of it.

2.2.4.3 Context-Based Learning

Podschuweit and Bernholt (2017) declare that context-based learning is based on the idea of joining and connecting complex concepts, models, and topics in a manner to everyday life situations. This includes broader themes like societal issues and technological advancements.

To sum up, this approach is rooted in the connection between the educational object and the learners' surroundings (Podschuweit & Bernholt, 2017). Overall, the former and the latter authors insist on proving how the contextualization of learning would boost their interest and understanding of the subject content.

In light of this, Sevian et al. (2018) add that the contextualization must begin with the prior knowledge of the students, and all the later tasks must take it into consideration before selecting the content. They argue that the contextualization of the content to the experiences learners live outside school would facilitate the acquisition of knowledge. Also, important factors such as perception of autonomy, social embeddedness, competence, and relevance advocate for the motivation and interest involved in this approach.

2.2.4.4 Multiple Intelligences

Morgan (2021) explains that Gardner refers to abilities in certain areas that are unusually easily learned by an individual as intelligence. It is based on how they solve problems. Gardner used to introduce the intelligences by explaining a very short biography of a person as an example for each of them. However, even if the provided example shows a particular intelligence, Gardner explains that his intelligences do not occur in isolation. This author is aware that there are exceptions in which one intelligence stands out among the others; nevertheless, in most cases, they work together and collaborate.

There are 8 intelligences according to Gardner's theory, as explained by Morgan (2021):

Musical intelligence. – It is described as the ability or sensitivity to create, remember, and give meaning to patterns of sound such as tone, pitch, and rhythm.

Bodily-kinesthetic intelligence. – This intelligence is defined as the ability of a person to use their body to solve problems, create something, or obtain knowledge through feedback from physical activity.

Logical-mathematical intelligence. – The ability to develop and solve abstract problems, make calculations, and organize ideas sequentially and logically.

Linguistic intelligence. – It is the ability to analyze, understand, and express information through oral or written means such as speeches or books.

Spatial intelligence. – The ability to recognize, manipulate, and learn through spatial images. It involves thinking without the use of language.

Naturalistic intelligence. – This intelligence is explained as the ability to distinguish and identify elements found in nature, like the different species of animals, plants, and even the weather.

Interpersonal intelligence. – This ability focuses on other people. It involves recognizing, understanding, and making discriminations regarding other people's moods, temperaments, desires, motivations, and intentions.

Intrapersonal intelligence. – This intelligence, as opposed to the former intelligence, is focused on oneself. It is the ability to access one's feelings in order to recognize and understand moods, desires, motivations, and intentions.

2.2.4.5 Funds of Knowledge

Denton and Borrego (2021) present a so-called innovative concept developed by Luis C. Moll and his team: Cathy Amanti, Deborah Neff, and Norma González. The team believes in the relevance of their approach to teaching. The first-mentioned authors state that the main premise of their approach is that people do have the knowledge acquired from their life experiences. This is focused on representing communities by using the resources they possess and taking them to a classroom setting.

In the words of Denton and Borrego (2021), the Funds of Knowledge approach does not seek to replace culture in education but to rely on folkloric aspects, including art, crafts, dance, and so on. By doing so, they can portray activities of local regions and households better in classrooms.

2.2.4.6 Affective Filter Hypothesis

This is the fifth hypothesis about language acquisition proposed by Krashen (Rahman et al., 2020). This hypothesis states that there is a direct connection between affective factors and second language acquisition. There are four main categories of affective variables: Motivation, Self-confidence, and anxiety.

- For the first aspect, which is motivation, Krashen explains that people with higher or stronger motivation are more likely to succeed in second language acquisition.

- The attitude relates to the learner's perspective or posture towards language instructions.

- In terms of self-confidence, this author mentions that learners with good self-image and self-confidence are eager to do better in second language acquisition.

- When it comes to anxiety, personal and classroom anxiety can be a powerful factor affecting language acquisition.

When the indicator of these factors is bad (low motivation plus poor self-confidence, and high anxiety), the filter affecting the acquisition will be stronger, leading to a low level of input. Rahman et al. (2020) add that even if the message is understood by the learner with higher affective filters, the input cannot get into the part of the brain in charge of language acquisition. Meaning that as the affective filter rises, the level of acquisition decreases.

2.2.4.7 Situated Learning

Besar (2018) mentions that Lave and Wenger contribute with their Situated Learning Theory, which examines the situated aspect of human understanding and communication. This theory takes as its main focus the relationship between learning and how it occurs in everyday life. It is the theory related to the idea of knowledge being constructed based on

individuals' actions, moves, and speech. These aspects see their genesis in the person's role within a community.

Lave and Wenger explained that the traditional thought that knowledge is first obtained abstractly and then taken to perform in different contexts is not entirely correct. They explain that knowledge is obtained by the learner's participation in the process of performing. Also, this theory implies that knowledge is not a set of descriptions, facts, or rules. Those are the descriptions used to model knowledge. Furthermore, they claim that the common idea of "situated" is not extrapolated to a concrete physical setting. It has to do with the psychological part of the theory.

2.2.4.8 Place-Based Learning

Place-Based Learning (PBL) or Place-Based Education (PBE) is an approach grounded in the ties between the learning process and the physical place in which it takes place. It incorporates students' experiences and meanings into the teaching and learning process (Yemini et al., 2023). These authors delineate that throughout the academic formation, teachers are likely to draw students' attention away from their cosmovision to unknown ones. This can negatively affect learning since students may not be able to take the acquired knowledge into practice. However, they mention that learning goes beyond school walls and activities such as reading texts, watching videos, and listening to lectures.

Yemini et al. (2023) illustrate the goals of this approach "to support people in responding to their own needs, developing a capacity to generate their own research projects, creating supportive relationships with other actors through the building of dynamic processes for the coproduction of locally relevant knowledge" (p. 303).

2.2.5 Language and Culture

2.2.5.1 Cultural Identity and English Language

Cultural identity is an essential aspect of the life of every person. Cummins (2016) introduces the assumption that language is the pivotal aspect of constructing meaning. Everybody can give meaning to the world surrounding them by using language. This means that through language, people are enabled to think, speak, and therefore, to shape their identity. Thus, it is pivotal to recognize how cultural identity changes and is transformed. Acknowledging people's cultural background and identity gives them validation and worthiness and can reconcile differences. This can happen because the reality of each student is respected and acknowledged by recognizing that every individual comes from a different setting or location.

Cummins' (2016) theories back up the need for support for linguistic and cultural diversity. His focus on language learning relies on the bilingual method. He argues that certain skills and knowledge are transferred from the first language to the second language. This occurs through what he calls "common underlying proficiency" (CUP). The theory mentioned, Threshold Theory, claims that bilingual instruction is more likely to show advantages over monolingual education. So, content must be, indeed, taught in both languages.

There is also a distinction between the two concepts made by the above-mentioned author. He stated that understanding the difference between basic interpersonal communicative skills (BICS) and cognitive academic language proficiency (CALP) would show the importance of supporting English language instruction. Usually, language learners need from 5 to 7 years to develop their academic skills in a classroom setting (Cummins, 2016).

Altogether, these theories hold up the message that it is essential to implement a transformative pedagogy that fosters adequate language education and diversity. Furthermore, the employment of bilingual instruction can empower learners to develop their skills and knowledge in both languages without giving up their native language and identity. This can be carried out by putting into practice collaborative dialogue (Cummins, 2016).

2.2.5.2 Linguistic Imperialism

Phillipson (2012) defines linguistic imperialism as the study that is focused on the reasons why certain languages dominate over others. This term is derived from the Latin imperium and conveys the dominant control from a military or political group over a subordinated or oppressed group. This scholar highlights the aspects this hierarchy carries, such as exploitation, injustice, and inequality. In the case of linguistic imperialism, it can involve different advantages for the dominant language, as explained by Phillipson (2012):

- The structural aspects, like resources and infrastructure, can be specially given to the supreme language.

- The dominant language can be magnified or praised due to the ideologies toward it, remarking the hierarchy.

- As time passes by, this behavior or point of view can be considered normal and natural, leading speakers of other languages to maintain their oppression.

- Besides, favoring a dominant language can cause linguicism. This is a kind of discrimination against speakers of suppressed languages or a nonstandard form of the dominant language.

Currently, the influence of English from Britain or the USA is unquestionable, and most people think it is because they conquered several territories and gained power. However, Phillipson (2012) clarifies that instead of colonial matters, their power comes from their engagement in the modern world economy. Phillipson adds that the USA and the UK joined forces to promote their language as a "global" one. This promotion relied on 5 main statements, which Phillipson defines as fallacies:

- The monolingual fallacy: It states that English is best taught and examined in a monolingual manner.

- The native speaker fallacy: This tenet explains that the English teacher must be a native speaker to be considered ideal.

- The early start fallacy: In this principle, the idea of English being taught at an early stage for better results is declared.

- The maximum exposure fallacy: This idea explains that if the quantity of English is high, the results will be better.

- The subtractive fallacy: This tenet articulates that the continuous use of other languages will negatively affect the standards of English.

It is compulsory to mention that linguistic imperialism does not intend to attack or argue against certain languages. On the contrary, it tries to study the way linguistic imperialism works in different contexts. This examination aims to identify cases of injustice or discrimination caused by this phenomenon. By doing so, solutions can be proposed in order to solve these struggles found within society (Phillipson, 2012).

This author also mentions that it is reasonable that countries want to develop English proficiency. Nevertheless, most of them use subtractive learning, which entails the use of English and neglects native languages. He provides the example of Singapore, a country where English is really important. In this country, English is the main language to teach subject content. This made most of the inhabitants speak English as their home language and left behind their other tongues.

2.2.5.3 Teaching English as a Foreign Language in Rural Contexts

Holguín and Morales (2016) starts his contribution to the topic by mentioning a significant breach between urban and rural schools. The former is well-resourced due to the socio-economically privileged groups attending, and the latter is poorly resourced, with socio-economically disadvantaged people attending. The authors highlight the need for support of the community.

Holguín and Morales (2016) argue that language instruction in rural areas is challenging despite the location. This similitude can be appreciated even in different cultures and contexts since they share problematic characteristics that hinder the successful performance of teaching and learning the English language. These authors divide the main challenges of teaching English in rural areas into four:

The most demanding challenge Holguín and Morales (2016) distinguish is the recruitment of teachers. Professors often come from urban areas and tend to feel socially and professionally isolated due to the environment of the rural areas. It may be difficult for them to move to a place with a different culture, values, and ways of interaction. In addition to this, rural schools usually require professors to be qualified to teach different subjects, such as math, arts, sciences, and others. However, most teachers are prepared for only one or two subjects. This may not be a matter of life or death in urban schools, but it is in rural institutions. Moreover, teachers in a rural setting may be exposed to instructing multi-level classes, which can be considered not attractive for them. In addition, the salaries offered in a non-urban area cannot be compared to those of a metropolitan area.

Another relevant point is the view families have towards education. In rural areas, people usually think that it is enough to learn to write, read, and do some math. They do not think further education may be relevant for their lives. Due to this belief, schools in this area often lower their basic standards for promotion. This fact affects the final profile and level of the students' knowledge. Compared to students at urban schools, these children seem to be disadvantaged in higher education and college. As most of the higher education institutions are found in cities, rural students are eager to face difficulties in adaptation and learning. This is highlighted even more because some of the curricula are designed for urban areas. Meaning the content is adapted to urban contexts rather than rural contexts. This is why learning is not meaningful for students, and they do not think of it as relevant in their realities (Holguín & Morales, 2016).

Lack of motivation is also another factor identified by Holguín and Morales (2016). As English is not present in the daily lives of rural students, it remains abstract and strange. These authors explain that those students have hardly traveled abroad or even to another city or town, so English is a rare and little-known field for them. This breach created disinterest and a lack of motivation to learn this global language. This directly impacts their learning outcomes. If a student feels motivated and confident in the learning process, the outcomes and results can be optimally achieved, and the instructions will succeed.

Another issue in rural education is infrastructure. Despite most institutions having access to building materials and furniture, they are not the only supplies a school requires to be a qualified institution. Instructional and didactic materials are also needed. For learning English as a foreign or second language, different kinds of didactic and technological resources must be available in the classrooms. Language instruction relies not only on textbooks but also on audiovisual material and equipment for better learning. These tools have become basic or standard for language instruction in many educational settings. So, classrooms and laboratories must be mandatory, not just an extra thing (Holguín & Morales, 2016).

2.2.5.4 Globalization and Its Impact on Cultural Identity

Kaul (2014) mentions that culture is one of the most important aspects that impact everyone's lives. It influences the personal construction of values, views of the world, and ways of responding to different situations. This author explains that there is not a single person who could be "culture-free." Anyone can be isolated from cultural influence throughout their life. Culture is extremely related to the attribution of meaning and form to simple and even complex matters. This is the case of the origin and destiny of existence.

Globalization, as examined by Kaul (2014), can demonstrate a great ability to change ways of thinking and modes of belonging that are closely related to culture. Generally, globalization has seemed to be negative to cultural identity over the years. The influence of Western customer culture caused external cultural identities to be overshadowed, changed, or eliminated. By destabilizing the individuals' view of the culture, state, similarities, and differences, the tension between divergent groups can be widened.

However, obtaining the style, the attire, and even the videos and cassettes that make up global popular culture transfers power into multinational corporations' wallets. Globalization is an affliction. This disease can be the kind that takes time to get worse and cannot be eliminated easily. The use of television and other video platforms influences youth's admiration of global icons and their languages or dialects (Kaul, 2014). This can shape people's identities and cultural elements.

2.2.6 Curricular Design for Teaching English

2.2.6.1 Integration of Cultural Identity in the Curriculum

It is vital to integrate cultural identity into the curriculum and to ensure that it is not just something that sits on top of the curriculum but becomes part of students' lives. Hayden and Thompson (2016) refer to the curriculum as a prescriptive document where different teaching, learning, and assessment approaches are written.

According to Hayden and Thompson (2016), foreign language instruction requires the responsibility for teaching both the language, communicative competence, and cross-cultural communication. Furthermore, it is pivotal to develop other skills and literacies. For this, the curriculum must include opportunities for students to practice the language in different settings. This can ensure that the theory is taught rich in context. The authors also mention that when students start learning a language, they may feel like an outsider. The curriculum must facilitate immersion for students to feel included and part of the language, so they can feel confident.

Hayden and Thompson (2016) examine the concepts of culture and identity and their relevance in language learning. To start, these authors argue that professors follow the curriculum and tend to oversee the local cultures and contexts. So, they claim for the adaptation of an educational model that allows getting better outcomes by including those aspects. Furthermore, in a vibrant society where there are people with different backgrounds, understanding and accepting the differences is important. In multicultural classrooms, sometimes there is a majority and dominant group that tends to shape the minority group's culture, language, or identity. The model proposed by the above-mentioned author explains that the goal is to adapt this curriculum to avoid the dominance of one culture over others.

2.2.6.2 Curricular Issues in Rural Contexts

Compared to the metropolitan area, many education strategies frequently overlook the rural education sector. Local pupils are given a curriculum that is irrelevant to their life since it was created for an urban environment. The reality of the nation is not reflected in these curriculums. Additionally, the essential elements of a properly executed education—such as resources of all kinds—are lacking.

Students in rural areas frequently attend schools that lack essential components, most notably infrastructure and a sufficient number of teachers. Access to qualified instructors and the right technology is a continuous issue, even though the government has tried to enhance these conditions. These are essential to the results of schooling. All of these make it more difficult to provide rural communities with high-quality, fair education.

In the case of cultural identity in the language learning curriculum, Lavrenteva and Orland-Barak (2015) examine different curricular matters on the topic. It was found that teachers possess autonomy at a high level for shaping their lessons. Furthermore, the revised curricula's objectives converge in the idea of respecting others' cultures through tolerance and empathy.

This respect is also extended to learners' culture. Respect is held by the idea that every culture and language have plenty of differences but equal value. These authors also show a positive outlook towards language as an agent in intercultural communication. This boosts what was mentioned above about recognizing the importance of cultures by enhancing cultural knowledge and understanding.

2.2.7 Cultural Elements in English Teaching

2.2.7.1 Culture

Culture is a concept that is commonly heard by everyone, but in terms of definition, remains unknown to most people. Those individuals who do not completely understand what culture is at its core may think it is a simple and plain concept. They may relate it solely to aspects such as traditional songs, dances, clothes, and rites. However, it goes beyond those frugal things. Even activities carried out in our daily lives can be considered to be part of our culture (Barophon, 2016).

Besides, DeCapua and Wintergerst (2016) affirm that culture is a broad concept composed of different interacting elements. They add that it is involved in every aspect of society and has a noticeable influence on each individual. From people's way of thinking to their behavior, culture can shape all areas of life. These authors share that culture can also be described as ideas, practices, beliefs, norms, experiences, or attitudes that a group of people have in common and use to provide meaning to the world around them.

Barophon (2016) further explains the importance of comprehending what culture is. The researcher argues that every person is surrounded by other living beings. All of them possess a wide range of perspectives, backgrounds, beliefs, etc. Understanding all these differences at a certain point will ensure tolerance and respect towards diversity in multicultural societies.

2.2.7.2 Cultural Elements

DeCapua and Wintergerst (2016) recognize that culture is formed by several elements. Spite this, they delve into five main elements of culture that are often overlooked: beliefs, values, norms, taboos, and attitudes.

Beliefs: These authors understand beliefs as the conviction each person has regarding the world. They explain that this conviction can be stronger or weaker according to their cultural background and experiences. Their reliance on religions, spirits, or fortune-telling as a source of knowledge can vary in its intensity due to their conviction. Similarly, when a group shares the same beliefs, it acquires the name of cultural belief. There may be differences within the group as each person is different; nevertheless, these differences

among members of the same group are not as great as the differences with outsiders. These similarities within the faction help them to learn about how the world operates.

Values: DeCapua and Wintergerst describe values as ideas or standards embraced and regarded by a cultural group. These elements tend to be abstract and represent the group's conception of what is right, wrong, and important. These values dictate how individuals behave and cope with different scenarios. They are closely related to morals. Morals are guidelines followed by every person in order to promote their cultural values. They also influence people's behavior and are determined by the person's values. Both values and morals are not always shared by the members of the same group.

Norms: The above-mentioned researchers conclude that norms are established behavior patterns. These notions are shared ideas within a group about what is considered appropriate behavior. This includes respect and comportment patterns towards different situations. In a cultural group, it is natural for members to adopt norms from their society on a larger scale. However, the intensity they rely on them may vary according to an individual's culture, background, and other factors.

These norms are divided into two categories:

- Formal norms. - They are also called mores. These mores include behaviors that are culturally and socially sanctioned when they are violated. For example, plagiarism can be punished, so people try to avoid it.

- Informal norms. - Also known as folkways, informal norms are those behaviors that are biased in a cultural and social way by members of a cultural group. Even if these folkways are violated, people may judge or disgrace instead of sanctioning them strongly. For example, table manners must be followed to respect others; if not, people may feel disgusted, but there is no formal punishment.

Taboos: These taboos are conceived as a subcategory of mores. This includes restrictions on what is allowed or not to do. On a broader level, taboos involve prohibitions like murder. On a weaker scale, they may be subordinated to cultural restrictions like food preferences or allowance.

Attitudes: The scholars define attitudes as emotional reactions to particular things. They can be objects, ideas, or situations and are developed in a cultural context. These attitudes, together with beliefs, dictate the behavior of the person.

2.2.7.3 Integration of Cultural Identity in the Teaching Process in Rural Contexts

Glorius et al. (2021) highlight the existing breach between rural and urban areas due to demographics. The main disparities are higher age, lower educational success, and poorer quality. In rural areas, there is an implementation of factors such as respect and tolerance of locals with regard to ethnic, cultural, and religious diversity. Commonly, rural societies are eager to accept and welcome newcomers because they tend to look for the advantages instead

of the drawbacks of their inclusion. This is possible due to the benefits that handling newcomer integration brings to the experience and development of the labor market and education. However, this easy acceptance of other cultures and behaviors within the local society may have an effect on the locals' cultural identity. As commoners embrace these differences, their own cultures can be endangered.

In like manner, the authors of the paper introduce the idea of external factors affecting resources, training, and other elements in rural educational institutions. Different government approaches and guidelines can influence what materials, infrastructure, funds, or programs can be arranged for certain institutes. It also involves what programs can succeed. If the policies are not focused on protecting the culture and identity of the area, it can be subordinated by external influences. Despite that, the authors argue that it may be possible to integrate sociological issues into core disciplines. Integrating these aspects can foster the connection learners have with their society without negatively affecting or leaving behind the core knowledge. By encompassing this method, the main characters of learning within rural societies will not only be the newcomers or the local population, but both (Glorius et al., 2021).

2.2.7.4 Significance of Visual Elements in Education

Visual perception and thinking have gained significance in the educational field. Afify (2018) explains that implementing images for different means can help learners understand complex data and concepts easily. He believes that this material can lead to the formation of thoughts, and it is easy to create.

The researcher in question conveys that the continuous use of visual aids would improve and activate the learner's ability to see. This skill involves understanding and interpreting visuals based on every aspect of them, such as shadows, shapes, colors, and so on. The investigator calls this "visual thinking."

In the study of the mentioned author, visual artwork was integrated into lectures or descriptions through the activity Free Hand Drawing. This activity aimed to enhance students' effectiveness and the activeness of their visual perceptions. The outcomes of the task showed the reflection of the students about the subject. This led to questioning, discussing, and investigating. The efficient visual perception provided adequate and permanent learning, which reinforced the suggestion of complementing education with visual elements.

On another note, Afify (2018) studied the use of infographics in education. The researcher asserts that this resource allows students and professors to simplify and present data in a visual way. He adds that these visual representations are easy to produce due to the different low-cost software and a wide range of distribution means, including newspapers, magazines, websites, and social media.

The study's author indicated that the core attraction of infographics is the visual elements. They are able to orient and focus the attention of the audience through icons, images, colors, and other elements rather than solely textual explanation.

Moreover, he introduces the skill of reading images as an important competence to develop. It involves the learner's capacity to observe, describe, and interpret the components of the images in order to associate them with words.

Over and above all, Martín et al. (2017) make their contribution to the topic with an advanced approach toward Virtual Reality and Augmented Reality (VR/AR). They declare that with the advancements in technology, the democratization of VR/AR is soon to happen. Meaning that the accessibility and affordability of these tools will become something usual as mobile devices are nowadays.

As it happened with smartphones, they can be progressively integrated into education, allowing people to conduct immersive experiences. The use of virtual technologies can improve learning outcomes by facilitating interaction with different scenarios, objects, situations, etc.

2.2.8 Micro-Curricular Resources to Develop Cultural Identity

2.2.8.1 Micro-Curricular Resources

There are micro-curricular resources that allow us to tailor teaching with meaningful and contextualized characteristics like local stories, legends, and traditional songs. As Baum (2021) noticed, it is necessary to adapt the current material used for teaching to make them meet the needs of each group. In the study by Ortega and Auccahuallpa (2017), it is mentioned the urgent change and innovation in the way English is being taught. To accomplish this aim, the material must be based on different approaches such as Communicative Language Learning, Content and Language Integrated Learning, and others. Useful material to be applied can be flashcards, collages, infographics, posters, and videos for presenting daily life activities and local festivities. These kinds of resources are relevant and engaging due to the connection between what is presented in the material and learners' contexts. Alongside this, Tarazona (2021) suggests that the current material available for students is not enough to cover their needs. So it is crucial implementing local culture-relevant content in language learning. Through descriptions and traditional games learners' engagement, motivation, and willingness to learn can be fostered by showing them the practical use of the language in their cultural context. With innovative approaches professors can keep in contact with the learners' environment, help them to engage in learning, develop their language skills, and build their knowledge in an interactive and dynamic way.

2.2.8.2 Busy Books

Mufliharsi (2017) begins by explaining that children have high levels of energy, curiosity, and creativity, leading these factors to kids being interested in crafts and arts. As they are in their early childhood, they are likely to get bored with monotonous lessons. Busy Books offer a new and fun way of learning so that they can express their creativity.

Mufliharsi (2017) introduces the solution of Busy Books or Media Busy Books as an appropriate and interesting learning tool. Usually, this tool is made from fabrics that adopt the form of a colorful book. It contains activities aimed at stimulating students' fine motor skills. This author adds that these books involve activities such as puzzles, mazes,

crosswords, and so on. These activities are designed with different colors, shapes, and elements.

Nuriani and Juli (2023) concluded that Busy Books are a helpful instructional aid for boosting students' language skills. It is because every single page in this book contains engaging activities, colorful images, attractive symbols, etc. Possible activities included in the Busy Book for the context of Valparaíso can include activities similar to the following:

Word Puzzles: Here, activities such as Word Scramble, Word Search, or Crosswords can be adapted to the key vocabulary of the parish. According to Brooker et al. (2018), not only numbers but also word puzzles can be beneficial for learners' cognitive functions, particularly in older ones.

On the other hand, games, including matching games, mazes, and map explorations, can show a problem at the beginning, leading students to think of a solution. It can motivate them and awaken a sense of competition. These activities can include the vocabulary of the tourist places of Valparaíso.

2.2.8.3 Audiobooks

Have and Pedersen (2021) begin by explaining that an audiobook follows the format of an electronic book. It is typically listened to instead of being read. However, their final definition of audiobooks underscores that it is an audio recording of a printed book. This text is read aloud, but the audiobook is considered an independent medium that offers an innovative way of reading.

The academics explain that previously, audiobooks were considered a supporting product of paper books. They were a solution for people who were not able to read due to several reasons. Years ago, audiobooks were recorded long after the publication of the book, and only if the book had good sales. Nowadays, audiobooks are likely to be released the same day the book is published. In addition, due to technological advances, everyone can access audiobooks, and they are no longer for the few.

Audiobook reading gives the opportunity to try new possibilities without leaving the reading activity aside. The experience allowed by this includes activities such as walking, bicycling, or driving while listening (Have & Pedersen, 2021).

The researchers state that audiobooks do not include all recordings of books read aloud. But this does not mean that recorded stories without a text are excluded from this category either. It depends on the situation and the use. Additionally, they declare that certain features must be accomplished in audiobooks: situation and voice. These aspects contribute to fulfilling the reading experience. It can take inclusion further by facilitating the integration of students with special needs so they will be able to experience the same stories as their peers.

Audiobooks can be turned into an interactive learning medium, too, as explained by Marchetti and Valente (2017). They claim that audio content can be considered the same as social media content. It can be seen as a complement to printed texts to enrich the reading experience.

CHAPTER III
3. METHODOLOGY

3.1 Approach

The methodology for this research adopts a qualitative approach. As stated by Morgan (2022), it has the means for interpreting experiences and giving meaning to the world rather than the use of statistics. This is the case of the danger of cultural identity loss due to the dominance and acculturation of the English language in society. Furthermore, the qualitative data is gathered from a natural setting; in this scenario, Valparaíso parish is the place where the population selected is in their natural setting, which assures the authenticity and validity of the information for interpretation.

3.2 Investigation Modality

The study adopts bibliographic and field modalities. First, it employs different databases and other bibliographic resources to get essential information about cultural identity and language teaching in rural contexts, as suggested by Morgan (2022). Additionally, it is carried out directly in the place where the problem is identified, Valparaíso parish. As Morgan (2022) assures, its principal focus is the description of the social phenomenon or event in a natural setting by direct observations. This is the case of the risk of the population's cultural identity being overshadowed by other cultures when learning a foreign language, English. Furthermore, the researcher is able to get the direct perspective of the population selected while involved in the environment.

3.3 Type of Investigation

The following study is also a descriptive and participatory action investigation. The descriptive aspect of the study is focused on observing, describing, and documenting the characteristics. This type of study looks for the explicit meaning of data as explained by Morgan (2022). So, this approach warrants that the findings and features, such as cultural identity, socioeconomic factors, and tourist practices, reflect the real-life context of the community.

According to Rodelo et al. (2021), participatory action research is the first step to social change. It looks for the understanding of the researcher and the population about the situations they are in, with the mutual aim of generating new knowledge through personal experience. Given the context of the study, the active involvement and collaboration of the local community in the investigation are emphasized. This ensures that the materials developed are relevant and meet the needs of the community. This can happen due to the consideration of the communities' perceptions. Thus, enhancing the validity of the research results and the worthiness of the input provided by the population.

3.4 Data Collection Techniques and Instruments

For conducting the research, different techniques and instruments were applied to collect data. The first objective was accomplished through the use of two techniques with their corresponding instrument. The first technique to be used involved interviews to gather information about the socioeconomic, cultural, and tourism activities that are present in the parish by an interview guide. However, it is compulsory to mention that these interviews were conducted in Spanish because most of the population is not English speakers. Besides, a bibliographic review was also carried out with the help of a bibliographic matrix. The matrix helped to support the data from the interviews through the review of official documents.

For the second objective, a systematic literature review was conducted to get a deep understanding of what is already known about the topic, as Bryman (2016) suggests. This helped to explore existing research on cultural identity development and English language teaching and learning. The process for the systematic review involved the following steps specified by Chicaiza (2021):

- The selection of databases to rely on.

- To determine the keywords to be used.

- The selection of information population based on scientific data.

- To filter the data in order to eliminate those who were not useful for the study.

- To select the potential data that contributed to the study.

Then, a checklist was designed to check if the information gathered was useful or not for the development of cultural identity. As Medina et al. (2023) point out, the above-mentioned facts were verified as checklists state criteria to substantiate if the information meets the needed requirements for being valid and achieving the goals.

Lastly, a bibliographic review, a checklist, and discussion groups were held to achieve the third objective. With the help of a bibliographic matrix, a theoretical foundation for didactic materials to be designed and produced at the end of the research was obtained. Similarly, information to make sure they are suitable and promote cultural identity development was collected. Lastly, discussion groups were held, and thematic analysis sheets, along with a checklist, were used for evaluating and summarizing the information compiled as declared by Medina et al. (2023). These discussion groups were carried out along with Valparaíso parish's commoners to dialogue about the usefulness of the tailored micro-curricular resources for developing cultural identity while teaching English.

3.5 Population

The chosen population was local authorities, community leaders, and some notable individuals in different socioeconomic, cultural, and tourist sectors of Valparaíso parish. This place is rich in cultural heritage and socioeconomic activities; also, their necessity for upgrading the teaching of English as a foreign language and the development of a strong

cultural identity fostered by it make this location perfect for the study. Besides, the participants were selected because they were able to provide deep insights into the community's needs. It is in this way that the resulting didactic materials for teaching English for cultural identity development were indeed meaningful and met the community-specific needs.

3.6 Data Analysis Methods and Techniques

To begin, triangulation was used to gain a deeper understanding of the findings and their foundation. It involved the combination of data obtained by different means, such as websites, magazines, interviews, and databases. As Morgan (2022) defines, triangulation is the combination of different perspectives, approaches, data sources, and so on. The purpose of the use of this method is to decrease the deficiency of a sole strategy and increase the efficiency of the findings' interpretation.

After that, the process of categorization took place. In the words of Kumar and Praveenakumar (2025), it is the process of recognizing, discriminating, and understanding the data gathered. It includes grouping information into groups with a certain purpose. Each of those groups or categories displays the relationships or connections among the data. In the case of the study, the results were divided into three major categories: socioeconomics, culture, and tourism.

Last but not least, a document analysis was applied in order to gather the appropriate data to be used in the designed material. As maintained by Morgan (2022), this technique allows the elicitation of data to better comprehend a topic. Besides, the author claims that it is necessary to complement this analysis with information obtained from interviews to ensure credibility. The proposal of this project combined the data from documents and interviews to get a more accurate result while tailoring the micro-curricular resource to the context of Valparaíso parish.

4. RESULTS AND DISCUSSION

4.1 Results

Several data points could be discovered from the Parish under study. This information could be obtained from the Plan de Desarrollo y Ordenamiento Territorial [PDOT] (2024) of Valparaíso. To begin with, Valparaíso is a vibrant place located in Guano, Chimborazo province, at 2.810 to 4.160 meters above sea level. This location is bordered by other Parishes: North by Santa Fé de Galán, South by La Matríz of Guano, East by Illapo, and West by The Matríz of Guano and San Isidro de Patulu. In terms of territorial extension, it is extensive, with around 21.443 km².

When it comes to weather, Valparaíso experiences a variety due to climate changes occurring every year. Considering this, Valparaíso's climate is about 4ºC to 12ºC, distinguishing two main climates. The first one is the Equatorial Highland climate. It is characterized by its decreasing temperatures and increasing precipitation due to altitude. The second one is the Equatorial Mesothermal Semi-Humid climate. It is a feature of the inter-Andean zones. This zone occupies the largest area of the parish. Its average temperature range is around 12ºC to 20ºC, occasionally lower in places less exposed to the sun. In this highland, the present wild flora grows according to the conditions of the biome. They have acquired an aspect that allows them to survive in wet and cold weather (PDOT, 2024).

The plants of this place are shown in Figure 1:

Figure 1

Vegetation Found in the Inter-Andean Zone of the Parish
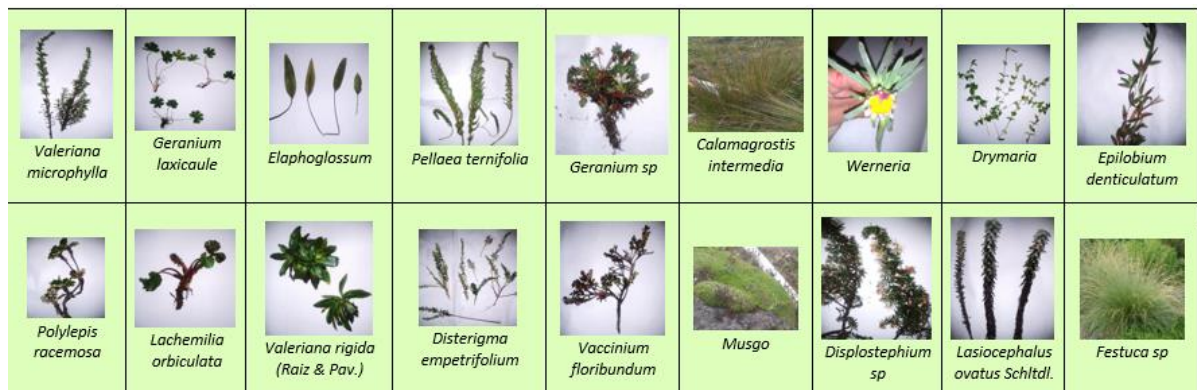
Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

In the lower parts of the parish, other flora can be found, as shown in Table 1:

Table 1

Flora of Valparaiso with their Scientific Name and Species

Common Name	Scientific Name	Specie
Walnut	*Juglans regia*	Tree
Cypress	*Cupressus sempervirens*	Tree
Sigze	*Cortaderia nitida*	Tree
White Nettle	*Urtica leptophylla*	Herbaceous
Chilca	*Baccharis latifolia*	Tree
Matico	*Buddleja globosa*	Tree
Guantug	*Brugmansia arborea*	Tree
Feverfew	*Tanacetum parthenium*	Herbaceous
Capulí	*Prunus capuli*	Tree
Prickly Pear	*Opuntia Picus-indica*	Shrub
Spearmint	*Mentha spicata*	Herbaceous
Marco	*Aristeguietia glutinosa*	Herbaceous
Mint	*Mentha longifolia*	Herbaceous
Nettle	*Urtica leptophylla*	Herbaceous
Chamomile	*Matricaria chamomilla*	Herbaceous
Lemon Balm	*Melissa oficinalis*	Herbaceous
Broom	*Retama monosperma*	Tree
Alder	*Cupressus stephensonii*	Tree
Pine	*Pinus patula*	Tree
Eucalyptus	*Globosus Labill.*	Tree
Cabuya	*Agave americana*	Shrub
Raspberry	*Rubus ulmifolius*	Fruit-bearing

Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

To continue, the fauna of this place has been affected by the constant intervention of humans. However, some of those species could survive and adapt. The foreshown Table 2 contains them:

Table 2

Animals of the Parish with their Scientific Name and Species

Common Name	Scientific Name	Specie
Rabbit	*Oryctolagus cuniculus*	Mammal
Wolf	*Canis lupus*	Mammal
Partridge	*Nothura maculosa*	Bird
Gligle	*Vanellus resplendens*	Bird
Skunk	*Mephitis macroura*	Mammal
Quail	*Coturnix*	Bird
Guarro	*Falco sparverius*	Bird
Blackbird	*Turdus chiguanco*	Bird
Huirac-churo	*Pheucticus chrysopeplus*	Bird
Mouse	*Apodemus sylvaticus*	Mammal
Frog	*Electherodactylus curtipes*	Amphibian
Turtledove	*Zenaida auriculata*	Bird

Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Another important point is the population present in the parish. This place is inhabited by approximately 500 people. Most of them are adults and the elderly. This uncertainty in the number of people is due to different mobilizations during censuses in the past years, preventing them from getting an exact number of people inhabiting this place (PDOT, 2024). In addition, the population of Valparaíso uses Spanish as their main language. It is known that a few older people speak "*kichwa,*" but this language and its use are disappearing as time passes.

Currently, there is no permanent transportation. In the mornings, a bus called San Lucas goes to this parish to take students to school, as Valparaíso does not possess one. After that, at midday, the bus goes again to this place to discharge students that finished school. Despite those daytimes, people need to try other options to get there. You can take a bus from Plaza Davalos in Riobamba or from the central park of Guano to Santa Teresita. Several buses go there, such as San Lucas, 20 de Diciembre, Guano, etc. When arriving at Santa Teresita, a taxi stop can be found. Those taxis can go to Valparaíso for $2.50.

Echoing the story, what today is known as Valparaíso was originally part of Illapo Parish and named Muelañag. This name was adopted for approximately 55 years. It was officially recognized as a community in 1938 with Mr. Camilo Rodríguez as its first

president. The name of the community, Muelañag, has its origins in one of the ravines that runs through the place. Even before it was a legal entity, there was already a school founded in 1929. It was the República del Uruguay school, established with the efforts of Mr. Mariano Villacrés. The school was named after an individual from Uruguay who was contributing to the community at that time (Admgadval, 2024).

On May 24th, 1970, during the presidency of Mr. Gerardo Hidalgo, Dr. Manuel Rodríguez, leading the Community Assembly, took the initiative to change the name from "*Muelañag*" to Valparaíso. This was due to the area's fertile soil, ideal for growing fruit trees. The proposal was accepted and approved by the General Assembly. Years later, in 1988, it was formally recognized by the Ministry of Government (Admgadval, 2024).

In that year, Admgadval (2024) mentions that the pre-parish committee was formed. It was led by Dr. Manuel Rodríguez as president and Lcdo. José Guerrero as secretary. Along with them, Father Carlos Villacrés also offered his support as a local native. This committee worked to achieve parish status, meeting all the legal requirements.

More than 30 years ago, the land that now makes up Valparaíso consisted of five large estates. Through peasant struggles for land access and the intervention of the former IERAC, which stands for Instituto Ecuatoriano de Reforma Agraria y Colonización (Ecuadorian Institute for Agrarian Reform and Colonization), these estates were divided. This allowed farmers to legally acquire and register their properties in the Land Registry (Admgadval, 2024).

The three sectors in which the parish was divided according to the PDOT of 2024 are:

The first one is the Cabecera Parroquial from the urban sector where the Central Neighborhood is located. In this sector, the building of Valparaíso's GADPR is located. The current president in charge of it is Ing. Kléver Efraín Saigua Agualongo. Another relevant location in this area is the sports club "Valparaíso," which has a sporting court and bleachers.

Then, the San José de Igualata community from the rural area can be found. It is formed by the Chuvi Neighborhood. Mr. Pedro Chacha is currently leading this area. This sector is linked with the highlands at 3.583 masl. Mobilization to this sector is difficult due to the unpaved road. This situation is worse in winter. It counts with the Sports club "Alianza" which has a sand court.

Last but not least, La Esperanza community, which pertains to the rural area. This community is divided into three neighborhoods: Corazón de Jesús, Chocón, and La Puntilla. They are also located in the highlands at 3.663 masl. The average temperature of this sector is 8ºC with 70% of relative humidity.

Nowadays, Valparaíso counts with the following political administration 2023-2027. In the position of GADPR's president is Ing, Kléver Efraín Saigua Agualongo to represent the GAD of the parish. In the charge of vice-president, Mrs. Aidé Rodríguez Hidalgo for the commission of public works and physical infrastructure. Next, there are three main board members: Zoila del Rocío Cali Guaraca, Wilson Edmundo Orozco Vilema, and Emanuel

Viterbo Guerreo Peñafiel. In addition, there is a technologist delegated, Ing. Klever Altamirano.

4.1.1 Delving into Valparaíso's Core

Valparaíso is a small parish but rich in heritage and beauty. Regarding these characteristics, valuable data from this place could be gathered in order to get a deep understanding of its vibrant elements. Those elements not only foster the commoners' identity but also are meaningful for the overall purpose of the present study. The mentioned information involves results from official documents, magazines, websites, and inhabitants' perspectives. Hence, this section showcases the exploration carried out in the core of Valparaíso in terms of socioeconomic, cultural, and tourist features.

4.1.1.1 Beyond the Market

In the socioeconomic aspect, it can be said that the main economic activity is agriculture. They adopted the technique of diversifying the plants to improve production and maintain the sustainability of the land. In addition, the parish often goes through a large drought season (May to October), so it is difficult for producers to succeed in their fields. So, a drip irrigation system was implemented in order to supply the crops with enough water. In addition, the agro-industrial sector is being developed to take advantage of the fruits that are kept from the market. It is through the production of artisanal jam and wine. In contrast, even though few people have experience with cattle ranching, it is on a small scale. Meaning they only have one or two to supply their own families. Finally, there is an initiative for implementing the production of honey in the parish.

Agriculture and agroindustry

In the agricultural aspect, some ancestral practices of production are maintained. Some of them are disappearing, but commoners try to save them. The first one is the *"minga"* in which people get reunited to work together on different things, such as land, cleaning, etc. Another one is the *"maquita mañachi"* also known as hand-lend. As its name suggests, it consists of asking for help from other people. The last one is *"la jocha"* which consists of interchanging or giving products to the people from the community. However, the focus of the production is on main products such as strawberries, field corn, and lupini beans.

Strawberries

Strawberries are the primary product, and they stand as their symbolic crop. There are 29 producers of this crop with 0.0647 Km^2. The cost of production is about $45000, and the yield crop is 214,16 T/Ha (Tonnes per Hectare). It is cultivated throughout the year because this fruit is not stationary. The breeds locals raise are often brought from the USA, and the products are destined for the market from Perú and Loja.

Also, the commoners implemented circular production for products not selected to earn money. They use these products for producing jam and wine.

Jam

Most people produce strawberry jam for self-consumption and offer it in markets and small stores. For making this jam, there are two options: to make jam with strawberries only or with some water. As it is pricey to make jam with sole strawberries, some people decide to add extra water. Strawberries are a juicy and hydrated fruit. This is the reason that when boiling these fruits, almost all of the liquid inside them is evaporated and the content is reduced. Thus, producing jam at a large scale would require a great quantity of fruit and selling it at a high price.

Figure 2

Preparation of the Strawberry Jam

Note. Original work by the author.

Wine

In the production of wine, Mrs. Yolanda Rodríguez is a remarkable figure. She mentions that she takes her wine to other parishes where she is invited. Her brand, "Vinos Yoly," offers wine made from different fruits such as blueberry, "*filloa*," golden berry, prickly pears, "*capulí*," greengage, blackberry, and the most well-known, strawberry. Along with these fruits, she also uses sugar and yeast as ingredients.

In Figure 3, the official logo is showcased. However, this logo is in the process of being changed to the image on the right side. In the new logo, the fruit from which the wine is made is portrayed around the principal image. It changes depending on the fruit.

Figure 3

Old and New Logo of Vinos Yoly

Note. From Vinos Yoly Logo, by Vinos Yoly, 2020, Facebook (https://www.facebook.com/share/p/18mXHYMdKp/). Fair use.

The process for creating this savory drink follows these steps (see Figure 4).

Figure 4

Process to Elaborate Traditional Wine

Note. Adapted from Emprendimiento de Vinos Artesanales Yoli [Video], by Vinos Yoly, 2024, Facebook. https://www.facebook.com/share/v/1BMwtVxCrL/

Grains

Other relevant products are grains. Among them, Lupini beans, field corn, and peas are the most well-known. The time in which these grains are cultivated is in October, February, and March. These products are taken to the nearby markets of Guano or to the Mayorista market in Riobamba.

Other products

In stationery products, they harvest "*capulíes,*" gold berries, apples, pears, green onions, tamarillos, greengages, peaches, and lemons.

These fruits are often found in different crops on a smaller scale. People often find some of these plants in the land and let them grow. Others let the seeds of the fruit grow in small plastic bags with fertile soil and then transfer the plants to the land. Most of these fruits do not require a specific season to be planted. Some of these products are taken to the market or small businesses for selling or to house supplies.

Livestock

In the past, most people used to work in livestock. They used to grow cattle, sheep, goats, pigs, guinea pigs, and poultry. However, with the development of the agricultural sector, his practice seems to have been reduced as it was time-consuming and difficult. Now, in the parish, people possess some animals for their homes and families. Even the use of those animals for the plowing of land has been replaced by tractors.

4.1.1.2 Heartbeats of Heritage

In this category, the most representative cultural elements, traditions, gastronomy, and festivities of the Parish are compiled.

Gastronomy

Chicha de Jora

First, the preparation of the "Chicha de Jora". This is a fermented drink made from malted corn (jora). This chicha is traditionally drunk in festivities such as Cristo Rey, Carnival, and Christmas. The process to get this traditional drink follows the next steps:

Figure 5

Preparation of Chicha de Jora

Note. Original work by the author.

Papas con Cuy

This dish is the most highly appreciated among people from Valparaiso. The main ingredient of this plate is the grilled guinea pig. It can be accompanied by potatoes, *mote*, salad, or even rice. It depends on every family. However, the core of its preparation follows the steps mentioned in Figure 6:

Figure 6

Preparation of Papas con Cuy
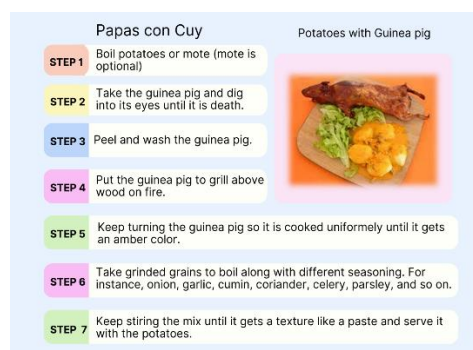
Note. Original work by the author.

Fritada

This dish is also a notable representation of Valparaíso's gastronomy. It is prepared with pork and accompanied by different grains. Some people add *"ají"* to complement the dish with a spicy flavor. The preparation of the recipe is found in Figure 7:

Figure 7

Preparation of Fritada
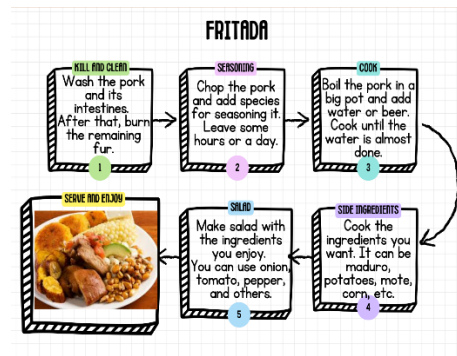
Note. Original work by the author.

Apple Jam

This dessert is not usually prepared for sale. It is prepared by families and offered to participants during the Holy Week. The recipe follows these steps:

Figure 8

Preparation of Apple Jam

Note. Original work by the author.

Festivities

Celebrations are a unique feature in the Valparaíso parish. Some of the festivities may seem common, but in fact, they are not. They add their own elements and characteristics that make these festivities unique.

Carnival

This festivity is held on the Tuesday of the carnival. Its main roles are "*Taita Carnaval,*" meaning father carnival, and he is accompanied by the woman called "*Mama Shalva.*"

Figure 9

How Carnival is Celebrated in Valparaíso

Note. Original work by the author.

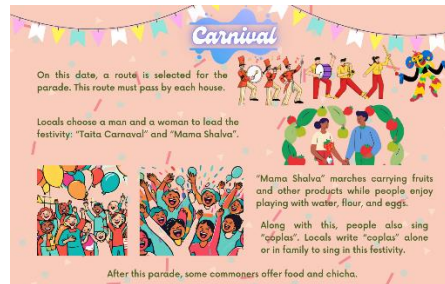*"Coplas"* are defined as a poetic composition of minor art of four verses that generally adjust to a certain and constant measure and rhythm. Generally, with assonant rhyme in the even verses and without rhyme in the odd ones throughout a poem or song. These compositions are intended to be sung (Coplas Ecuador, n.d).

"Señor de la Buena Esperanza" Party

The next festivity held in the parish is the party in honor of Señor de la Buena Esperanza on May 24th and 25th. It is a festivity from one of the communities, La Esperanza. As this is a religious place, the festivity also carries a divine meaning.

Figure 10

How "Señor de la Buena Esperanza" Party is Celebrated in Valparaíso

Note. Original work by the author.

"San José" Party

Later, on March 19th, the party in honor of lord San José occurs. It is carried out at the San José de Igualata community. During this divine celebration, people engage in different activities.

Figure 11

How "San José" Party is Celebrated in Valparaíso
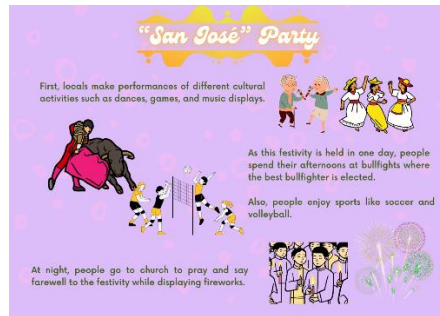
Note. Original work by the author.

Holy Week

This celebration is held in April for a complete week. It starts by taking the *"Santísimo"* from Santa Teresita to the parish. There is a procession for this part. Everyone prays until they arrive at the church of Valparaíso. In church, people carry out the *"via Crucis"* and people play different roles to portray what Jesus lived before dying. Throughout the week, they carry out the 14 stages:

Figure 12

How Holy Week is Celebrated in Valparaíso

Note. Original work by the author.

All these are carried out with the company of praying and reflection. In terms of food, families gather together to cook *"fanesca"* and *"dulce de higo"*. On this date, families also prepare a dessert: Apple jam. They offer this jam to other people who participate in the celebration.

Parroquialización

On April 28th, the Parish celebrates the "*Parroquialización*". This event is the Parish Establishment Day in which it became an independent administrative division. Even though

it has been 37 years since independence, 2024 was the first year with an official commemoration of this event.

Figure 13

How "Parroquialización" is Celebrated in Valparaíso

Note. Original work by the author.

Day of the Dead

The Day of the Dead is celebrated on November 1st and 2nd in Valparaíso. It is a date when people honor and remember the deceased.

Figure 14

How Day of the Dead is Celebrated in Valparaíso

Note. Original work by the author.

Cristo Rey

In the celebration of Cristo Rey, people honor their lord, Cristo Rey. This festivity is held on November 23rd and 24th. People trust, appreciate, and respect him because some miracles are attributed to this divinity.

Figure 15

How Cristo Rey is Celebrated in Valparaíso
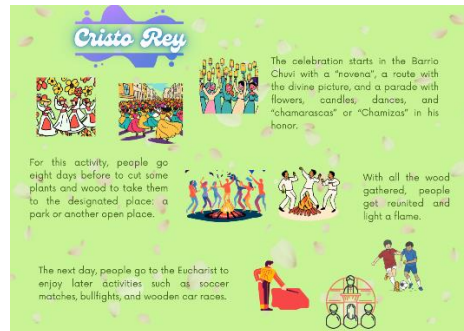
Note. Original work by the author.

Christmas

For Christmas, December 24th and 25th*, "priostes"* of the baby Jesus organize *"pases del niño".*

Figure 16

How Christmas is Celebrated in Valparaíso

Note. Original work by the author.

Año Viejo

"Año Viejo" means 'old year'. This happens on the last day of the year, December 31st. People gather in families to produce "*años viejos*" which are puppets destined to be burned later.

Figure 17

How "Año Viejo" is Celebrated in Valparaíso

Note. Original work by the author.

Archaeological Remains

The remains of ancient cultures such as Puruhá, Inca, and Colonial were found in the Lost City. This place contains flora that has been conserved for years. Also, it keeps tangible memories of ancestors through bones, pieces of pottery, and carved stones. People think that the most valuable artifacts were taken out by "*huaqueros*".

A "*huaquero*" is a person who clandestinely excavates at archaeological sites to obtain marketable antiquities; a looter. The term is derived from the Quechua word '*huaca*' (also "*wak'a*"). (Mana, 2015)

Figure 18

Archaeological Remains Found in the Lost City

Note. Photographs taken by the author.

Official Symbols

The official symbols of the parish are the two-colored flag and a coat of arms in the middle of the flag, portraying the most representative items of Valparaiso. To add meaning, at the bottom of it, a motto can be read, representing the locals' values.

Flag

Figure 19

Valparaíso's Official Flag

Note. Gobierno Autónomo Descentralizado Parroquial Rural Valparaíso. (n.d.) *Galería Fotográfica.* From https://www.valparaiso.gob.ec/index.php/la-parroquia/galeria-fotografica

Valparaíso's flag has two colors:

Yellow represents the sun, the fertility of the land, natural resources, the area's wealth, and the abundance of fruits and grains in the parish.

Then, green represents the color of vegetation, hope, and the revitalization of crops. It is connected to the flora of the place. However, it is not the only thing; it also symbolizes life, fertility, and good health.

This flag was designed by Dr. Manuel Benjamín Rodríguez Orozco and Mr. Luis Clemente Rodríguez Villacrés. The former was the first president and founder of the Parish Board from 1988 to 1992, and the latter was the Political Lieutenant from 1993 to 2002.

Coat of arms

Figure 20

Official Coat of Arms of Valparaíso

Note. Photographs taken by the author.

The coat of arms from Valparaíso can be described by sections:

The first section is the upper part, which has three stars. It symbolizes the parish center and two communities.

The next part is the image found in the upper zone. It depicts the "páramos" (highlands) of the parish. It can be considered the most important attraction of this place due to its location and the natural viewpoint it offers. More importantly, this image also underlines the relevance of the area because it is the source of water basins. They are pivotal to providing water for the residents of the parish center and its communities.

Following this, the image found in the lower zone represents the products cultivated in the parish center. Among these products, apples, golden berries, strawberries, pumpkins, and others stand out. In addition, animals are also included. In this category, sheep and cattle are depicted due to their use, which includes not only farming but also plowing the land (yoke).

After that, the image of corn plants at the bottom is pictured. It highlights the importance of corn in the parish. It is considered the most traditional crop of the lower zone (parish center), as every resident grows and harvests corn. They use it mainly for personal consumption.

Lastly, the lower part shows a motto. This phrase represents and describes the residents. In this part, it can be read "Valparaíso, land of women and men with a great heart."

The coat of arms was created by Mr. José Mesías Guamán, President of GAD Valparaíso from 2009 to 2019, with contributions from council members during the 2014–2019 term.

Anthem

Valparaíso's Anthem was presented on April 28th, 2025. Its authors are Manuel Benjamín Rodrígues Orozco, José Olivo Guerrero Rodríguez, and Manuela Inés Asqui Bonilla. Additionally, it was composed by Pedro Llanganari Ch. The lyrics of the *"Himno a la Parroquia de Valparaíso"* convey the following:

Chorus

SALVE, SALVE, ¡VALPARAÍSO!
Te cantamos con amor
Tierra noble y generosa
De mi patria el Ecuador

Stanzas

I
Con orgullo y fervor,
Con historia y visión,
Surgiste con esplendor,
¡Valparaíso: liberación!

II
¡Desenterrando el olvido,
Que pesaba con dolor
Marchemos por la vida.
¡Forjando trabajo y honor!

III
Valles, rebaños, graneros,
Bosques, jardines, frutales,
Son legados verdaderos,
¡De Valparaíso emprendedor!

IV
Bajo el cielo de Ecuador,
Paraíso que florece en su esplendor,
Con la fe y la esperanza,
Al futuro vamos con fervor
(Rodrígues et al., 2025).

4.1.1.3 Legendary spots

In the tourist aspect, the president of the GADPR mentioned that Valparaíso has the potential to be developed in this aspect. In the parish, some tourist attractions have been highlighted by the administration and the commoners. The GADPR has tried to attract people to these places by the organization of different activities. This was with the implementation of marathons and cycling races that go through a racetrack that passes by each of these spots.

Untouched "páramo"

The untouched "*páramo*" means "high untouched moor".

Figure 21

Description of the Untouched "Páramo"
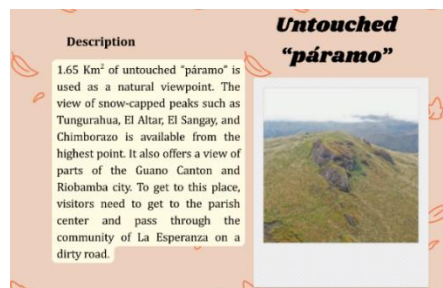
Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Putiu Cocha

"*Putiu Cocha*" means old lake; it is a wonderful place in the "*páramo*" of Valparaíso, located 6 kilometers north of the Parish Center. It is said that the lake used to be much larger, and legend has it that it was an enchanted place.

Figure 22

Legend of "Putiu Cocha"
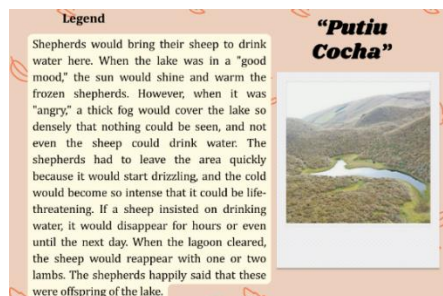
Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Yana Rumi

The name of these rocks means black rocks. It is located in the highest part of Valparaíso, at an altitude of 4,160 meters above sea level. In this area, the wind blows stronger than in the rest of the "*páramo.*" According to ancestors, many years ago, there was a volcano, and these rocks are part of the "mouth" or crater of the volcano, as black ash remnants can still be seen in the area. These two rocks are together and form what appears to be a gateway to the volcano.

Figure 23

Legend of "Yana Rumi"

Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Santo Rumi

The place called Saint Rock has a very interesting story for the area. In this place, part of the ancient trail or road used by our ancestors to travel on foot with their goods and animals between Riobamba and Ambato, and even as far as Cuenca, can still be seen. This historic spot is located one kilometer from a place known as *"Las Tres Cruces,"* following the road that passes through the *"Quebrada Seca."*

Figure 24

Legend of "Santo Rumi"

Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Lost City

It is located one and a half kilometers southeast of the parish center. This site contains remains of ancient cultures such as Puruhá, Inca, and colonial. In 2016, the Instituto del Patrimonio Cultural delineated the archaeological site based on existing evidence. According to the map, the archaeological area covers 81,827.83 m², with a projected site area of 96,593.77 m². Unfortunately, the infamous "*huaqueros*" have looted pieces of incalculable cultural value, leaving behind deep excavations with remains of pottery and carved stones.

Figure 25

Legend of the Lost City
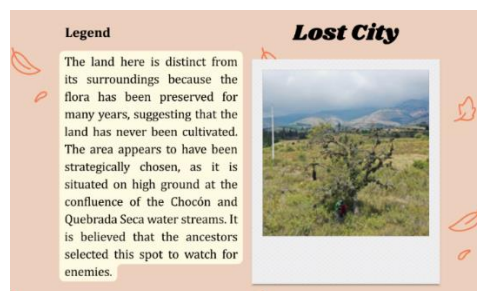
Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Puzu Rumi

The name of this place can be translated as grey rock. This is a giant rock that the ancestors described as enchanting.
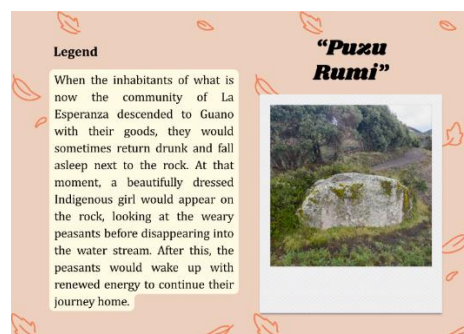
Figure 26

Legend of "Puzu Rumi"

Note. Adapted from "Plan de Desarrollo y Ordenamiento Territorial," (Informe de Gestión 2023-2027).

Recreational activities

The parish offers different natural spots that provide tourists and visitors with opportunities to enjoy outdoor activities to connect with nature. Admgadval (2024) suggests the following activities:

Camping. – This activity consists of spending the night in the middle of nature, using tents in the tranquility of the wind and the singing of the birds. This can be carried out on the beautiful moors of the parish.

Hiking. - Sports that can be carried out along specific paths within the parish and its communities, with beautiful places full of fauna and flora.

Lookout. - A day to visit the "*Yana Rumi"* located on the edge of the old road from Riobamba to Quito, on which a cross is engraved. The custom of travelers was to rub their knees with a stone from the site and then place it on the miraculous stone located in the parish head.

Horse riding. -Valparaíso has very attractive places for horseback riding, especially the upper area where the majestic Igualata moors can be seen.

Valparaíso's cultural heritage is rich in resources and elements that make locals proud of their hometown and identity. Even if the parish is small, it is full of expressions of culture and tourist spots. People from this place show their willingness to develop their land and take it to another level. Also, to make other people recognize their potential to stand out among other amazing parishes.

4.1.2 The Theory Behind Teaching and Learning

The information obtained in the results of the first specific objective highlights the cultural, economic, and tourist richness of Valparaíso. All the elements mentioned above are part of the identity of each person living there. Every single item that goes from history, products, festivities, legends, attractions, and gastronomy to official symbols and others makes inhabitants of this parish feel proud of their parish. These elements increase their sense of belonging and motivate them. Taking this into account, the Affective Filter Theory proposed by Krashen provides the foundation for adapting these elements into didactic material for English instruction and cultural identity development. As all the heritage of Valparaíso makes people feel confident, English learning must be effective. Krashen's theory explains that when learners feel confident and motivated to learn, the barriers they have, along with anxiety, are reduced. When this barrier is reduced, learners are more likely to receive the input successfully.

In the socioeconomic aspect, agriculture and agroindustry are the most relevant elements found in the parish. Those elements are mainly transmitted through generations by practice and direct interaction.

For this, the Social Constructivism theory of Vygotsky points out that learning is constructed through interaction with other people and with real-life scenarios (Saracho (2023). The contextualization of the English instruction to Valparaíso settings will help to create meaningful didactic resources for reflecting and learning. The vocabulary related to crops and the steps to produce wine and jam can create the opportunity for dialogues and interaction among people, making the knowledge long-term and meaningful. Moreover, the Funds of Knowledge theory by Moll and his team underline the inclusion of productive activities as a means of learning (Denton & Borrego, 2021). Their concept of "culture" is broadened to the essential activities of local regions. These activities include everything from the household's functioning to well-being. This theory seeks to incorporate these commonly overlooked aspects into classrooms to foster learning. In the case of the parish, it can involve the use of steps or processes to cultivate or to make jam and wine. Since those activities are the most widespread among locals, they can result in a significant input that stands out as a cultural representation and can be implemented in English instruction.

In the cultural aspects, the elements that seem to be more attractive are gastronomy, archeological remains, official symbols, and festivities.

In gastronomy, the above-mentioned Funds of Knowledge by Moll's team also supports the idea of integrating food and drink preparation into learning. As people from this place have their unique way of elaborating food and drink, the contextualization of it into didactic material must result in significance and reinforce their cultural identity. Besides, the communicative approach can provide a new view of learning through gastronomy by focusing on oral communication. These practices, most of the time, are transmitted by combining practice and oral communication. Didactic material can be designed to take advantage of those aspects for students to learn it familiarly.

In the case of archeological remains, the symbolic interactionism by Carter and Fuller (2016) can take them further in language instruction. This theory explains how every person has a meaning for every single thing, relying on interaction. Even though it is not limited to physical symbols, this theory also includes elements that people consider important. These remains carry significant information about traditions, beliefs, lifestyles, etc. from ancestors. By sharing them and exchanging meaning with peers and teachers, the learner can gain a deep understanding of the world. This would give them new knowledge and the opportunity to get to know their identity and cultural roots.

Moving to the festivities, Besar (2018) contributes with Lave and Wenger's Situated Learning Theory. This theory states that students learn better by participating in the process of language. Also, they construct their knowledge by different means. The festivities involve different cultural manifestations such as dances, songs, games, and so on. This awakens the understanding of the learner about their role in the community. This comprehension can enable the student to learn and communicate in a better manner. Alongside, the communicative approach mentioned before can take its side on it. Through communication of meaningful aspects, students can get the opportunity to learn about their celebrations and

share them at a global level through English. This approach also emphasizes that students must communicate, focusing on fluency rather than accuracy. It ensures students can learn with the aim of sharing their culture without fear of error.

In the case of tourist attractions, the spots and outdoor activities of the parish seem to have the potential to take Valparaíso to a higher level. In addition to this, the mystical side of these locations is present in their legends.

For the attractions and activities, place-based learning, as explained by Yemini et al. (2023), takes advantage of encounters with the world. This theory argues that learning has been reduced to getting to know places through videos rather than face-to-face. Having students experience personally the places mentioned in the teaching material will make learning memorable and enjoyable. Adding to this, the recreational activities that can be carried out at these places. In the case of intercultural communicative competence, the data gathered meets the components proposed by Baroudi (2017), which include cultural awareness and differences to reflect on them and communicate, local appropriation to foster confidence, and the local context regarding the relevance of the content.

Talking about legends, the critical theory by Freire suggests that students can gain awareness of their reality and use their knowledge to liberate themselves from constraints (Vizcaya, 2016). This approach allows students to appreciate their cultures and appreciate others' cultures. Furthermore, Lu (2015) takes place with the communicative approach. These legends will help students focus on their language learning in significant communication rather than on grammar and structures.

Finally, the mentioned elements and others, such as flora and fauna, history, official symbols, and others, are what make locals feel a sense of belonging. For all these aspects, context-based learning will be useful when it comes to learning. This theory seeks to adapt subject content to everyday life situations to facilitate learning.

4.1.3 Bringing Theory to Life

Valparaíso is a parish rich in cultural heritage, as evidenced in the results previously exhibited. In line with Baum's (2021) view, the lack of culturally contextualized material needs to be unraveled through the creation of decolonial material. Carvajal Sánchez (2020) adds to the discussion that the implementation of local contexts into learning increases the motivation and engagement of the participants. It suggests that cultural elements must take part in the didactic material to be used in the classrooms. Due to the vast amount of data collected, a single micro-curricular resource may not be enough to encapsulate every aspect of the lively parish.

For this reason, the selected tool is a Busy Book, which can gather as many activities as required. Regarding that, Mufliharsi (2017) mentions that the potential of this tool relies on the allowance for multiple engaging activities in one single place. The variation of activities can fit the needs of each of the socioeconomic, cultural, and tourist aspects of the

place. This proposal aims to design a variety of resources that include colorful pages, images, and activities for students to complete. This tool is also thought to be reusable through the use of Velcro and plastic. It will allow learners to use markers to write the answers and then erase them and redo the matching games once again.

Figure 27

Prototype of Busy Book

Note. Original work by the author.

For elements that include vocabulary, such as production, crops, gastronomy, places, festivities, and others, the activities to be used would include word puzzles such as matching vocabulary or images, crosswords, word searches, and word scramble games.

For recipes of food or drinks, ordering games can fit the steps of them. Something similar would happen with the festivities, where timelines or chronological order can be used for sorting them. In addition to it, the mystical legends of the parish can be jumbled for students to order each part and discover the story.

In the part of the tourist spots, mazes or maps to explore the places can be portrayed in the book. In the maze activity, different paths can be drawn, so the learner has to find the way to the place the professor describes. In the map exploration, each spot can include a translation for the name of the place, and the professor can include vocabulary about directions.

Attention should be drawn to the fact that due to the variety of activities compiled, the Multiple Intelligences theory by Gardner can back up the implementation of this tool. As every student has their way of learning, the variety of tasks proposed can engage and fit with all kinds of learners.

Overall, this tool is simple, but the activities that make up the book are not. It can include a wide range of activities adapted to the needs or intelligences of the learners and the

aspects of the parish. As the visuals of every page are eye-catching and the content is contextualized, learners can feel interested and motivated to learn. Seeing their origins and reality portrayed in didactic material can increase their confidence and pride regarding their cultural identity.

In another instance, an audiobook will be designed to gather the legends found in the Parish. This audiobook will include images and written text so beginners can start by reading, listening, and looking at the pictures for hints that will facilitate their understanding of the audio. For more advanced learners, it is possible for them to train their listening skills and pronunciation by focusing on the audio rather than the text.

Figure 28

Audiobook of the Legends of Valparaíso

Note. Original work by the author.

By joining the colorful scenarios and audio effects, children and teens can get attracted and interested in the material. As the legends are directly related to their environment, they can take learning beyond the classroom walls. Since the Audiobook will be available online, learners can listen to it at home or while doing outdoor activities.

Furthermore, to avoid issues such as a strong accent, mispronunciation, or wrong stress in the book, the audio will be recorded through a reliable platform. This will ensure students are in contact with proper language usage and pronunciation.

4.2 Discussion

The current research gathered an essential range of data regarding the identity of Valparaíso parish. This information was classified into three general scopes: socioeconomics, culture, and tourism. This data turned out to be suitable for language instruction and didactic material design. Every aspect collected allowed the study to produce

tailored prototypes of didactic material in order to develop and reinforce cultural identity through English instruction in Valparaíso.

It is worth mentioning that a critical point in people's lives is cultural identity. This is an aspect that helps them to recognize themselves as a part of society. This further makes them build their knowledge and understanding of the world around them. The identity of each individual can be formed by the use of language, as Cummins (2016) states. Thus, the teaching and learning of English as a Foreign Language can be a tool for reinforcing cultural identity in rural areas. What makes this scope better is the integration of the parish cultural elements into the language instruction to promote locals' pride and weaken their learning barriers. This aligns with Krashen's Affective Filter Hypothesis, which indicates that being confident and motivated strengthens the possibilities of succeeding in learning (Rahman et al., 2020).

To begin with, the reviewed official documents and interview results showed a special focus on socio-economic activities mainly related to agriculture and agro-industry. The journey of most of the people inhabiting the parish revolves around agricultural and productive activities, making them proud of their efforts and the results of them. Yotsumoto and Vafadari (2020) underpin this idea by concluding that agriculture can be considered part of cultural heritage. They explain that this activity is composed of different local landscapes of culture. Moreover, Denton and Borrego (2021) underline the relevance of recognizing activities related to house chores and agriculture as a key aspect of local cultures. By acknowledging this, learning can be improved even in these rural areas.

As the cultivation of different crops and the production of goods are actively present in the lives of every person in the parish, the primary role they play in locals' identity is evident. If these key aspects are integrated into language instruction, the outcomes are more likely to improve. As stated in Vygotsky's Social Constructivist theory in the study of Saracho (2023), these real-life scenarios can boost learners' reflection, understanding, and learning of both the cultural identity and the English language.

Henceforth, activities such as matching games can be designed based on the data of crops and products. In these activities, the vocabulary will be accompanied by images to guide students so they can practice English vocabulary as if it were a game. Likewise, the process for elaborating the products can be tailored to ordering games. As the steps are easy to follow and can be matched with pictures, they are feasible and engaging for students of all ages (Hussain & Khan, 2022). This activity can enhance their language learning and cultural understanding.

To proceed, the collected data revealed other aspects in terms of culture encompassed by the Funds of knowledge theory. Details respecting Valparaíso's gastronomy include steps to follow for reproducing the recipes. This aspect goes beyond the simple act of satisfying appetite as established by Lin et al. (2021). It plays a key role in cultural identity by embracing all the knowledge people have gained throughout the years to shape the recipes

and their presentation. Accordingly, the data concerning food, drinks, and desserts allow the blending of the two activities mentioned previously: matching and ordering games. The vocabulary matching game can be carried out by using words related to the ingredients of each delicacy. Alongside, the ordering game can integrate the steps of the elaboration, also providing practice for the vocabulary of the ingredients.

To proceed, another significant aspect of culture found was the festivities and the way they are celebrated in the parish. As remarked by Zhang et al. (2019), the celebration of festivals is helpful to construct people's identity due to the positive emotions it conveys. These events also allow residents to construct their cultural identity. Getting to know deeply about the celebrations and their displays involves the pupils taking part in the events to boost learning (Besar, 2018). As the festivals are colorful, engaging, and well-known activities widely spread in the area, each person is familiar with the features and processes regarding them. This fact facilitates learning and communication of data. By following this statement, the communicative approach supports learning by interaction and promotes the transmission of experiences orally (Lu, 2015).

In order to take advantage of the learner's knowledge about the festivities, activities such as timelines or a chronological sorting game can be designed. By jumbling the festivities, students may use their memory to inquire which celebration happened before another. As outlined by Padilha et al. (2021), ordering a timeline can be challenging. However, the research team states that getting to practice these kinds of activities is essential to comprehend the narrative of different events and the chronological relation between the items or happenings.

The last relevant aspect discerned from the results has to do with the tourist spots and their legends. The former element mentioned is highlighted by Kanoksilapatham et al. (2023) as crucial to uphold cultural identity, as it encourages the conservation of cultural heritage. It also endorses all the adaptations the inhabitants have been through and the evolution of their practices. To add to this, as noted by Yemini et al. (2023), Place-Based Learning takes advantage of the encounters of the learners with the real world for meaningful learning. This can be aligned with the experience of visiting the most well-known places of the parish and practicing different activities, engraving the knowledge in long-term memory.

For these elements, material, including mazes and maps, has been tailored for students to practice giving and following directions. Receiving directions orally and a visual aid, provided as a map or maze, can be useful tools to acquire vocabulary knowledge and also reinforce students' navigation and self-orientation. Furthermore, each place can be labeled with the corresponding translation into English.

The latter aspect mentioned, the legends, embraces the characteristics for CLT to happen. By drawing attention to the communication of the legends with fluency rather than accuracy, the act of communicating can be a great experience to upgrade the productive skills of the pupils (Lu, 2015). On top of that, the helpfulness of oral tales, legends, or myths for

reinforcing locals' identity is emphasized by Matras-Mastalerz (2017). The author contends that children's learning of these oral manifestations helps them develop their awareness of their cultural and regional traditions. Thus, they create strong bonds with their homeland and origins.

This attribute gives the path for creating different activities. The first one follows the same nature as the timeline or chronological sorting game. For this, the story must be divided into fragments and shuffled. Learners may organize each part in order to get to know the complete story. Another illustration of potential material is the adaptation to an audiobook. Through the use of this audiovisual tool, students can practice reading and listening skills, enhancing other aspects of language such as pronunciation, intonation, and so on. All of these characteristics will be useful at the moment students try to comprehend the story, and the language used, as claimed by (Have & Pedersen, 2021).

Overall, the different cultural elements mentioned above include their main activities, nevertheless, it is also compulsory to include general vocabulary for each of them. So, there will be extra activities encompassing the vocabulary of aspects such as festivities, places, activities, and others. These vocabulary activities include word puzzles, namely crosswords, word searches, and word scramble games. The entire activities mentioned from the beginning, except the audiobook, are compiled in a Busy Book. This is a tool that possesses different features that help the development of different skills and maintain students' engagement through activities like games and their colors.

On another note, the results of this study are consistent with the study by Rahimi Rad (2021), which obtained results showing how important culture is for language learning, especially foreign language learning. The researcher found that people tend to learn a language when they can relate to the culture of the people who speak certain language. This enhances the importance of including the learner's culture in the process of learning to promote engagement. Alongside this, another similar study conducted by Vargas Hernández (2023) also highlighted the current need for integrating learners' cultures into the language learning process.

This study was carried out in a rural context where resources may be lacking, as well as teachers' training. The author also mentions that rural areas are naturally rich in cultural features and opportunities, and they can provide a plethora of advantages for education. On the same line, another study by Paredes-Mendez et al. (2021) focuses on teaching in rural areas by integrating cultural aspects. Even though the former study mentioned some impediments in rural contexts, like the lack of resources, this new study states that it is not a big deal. The results of the research display that rural communities offer a lot of resources to practice the language and maintain students' interest. The authors mention that if the language is not used as a tool but as a medium of communication of different realities and points of view, and the professor provides plenty of opportunities to communicate and reflect, the "impediments" are no longer so. By doing so, the study population showed their ability to share their ideas and comprehend the language in a better way.

At another instance, policymakers must be concerned about addressing rural-based content. Even though material and content are meant to be adapted to the Ecuadorian context, they mostly embrace the general reality of urban and suburban societies. For rural areas, this reality may not be relevant or familiar, affecting learning. González et al. (2023) identify the urgent demand for a balance between the national expected outcomes and the needed contextualization in local areas. The information collected is indeed part of the people living in the parish, which makes it feasible to boost both English learning and cultural identity.

Complementarily, the results offer guidance to preserve culture through education. Globalization is gradually shaping English language learning into a monolingual approach. It involves culture, too, by sidelining rural cultures. Wang (2014) offers an interesting point on the topic. This author mentions that the focus on English as a Foreign Language (EFL) highlights the breach between the cultures, while English as Lingua Franca (ELF) accepts learners' mother tongue as part of the speakers. She states that raising awareness of the learners' background for ELF helps overcome globalization in language instruction.

Some may argue that focusing teaching on the development of cultural identity would hamper the standard norms and proficiency of the learners. This idea implies destabilizing the inner circle's rules for the sake of the outer circles (Kachru, 2019). Contrary to this perspective, Baroudi (2017) supports integrating intercultural instruction for English language teaching and learning. This author points out that if not, language learning is not complete and meaningful.

While some critics may claim that the micro-curricular material proposed in the current study is unlikely to be implemented in rural contexts because of a lack of resources, Paredes-Mendez et al. (2021) add the results of their study. It showed how students were able to overcome the barriers of the local area by the use of material that did not rely on the use of external or technological resources. Yet, the teaching process could be performed, and students left their creativity to bloom. Since the proposed Busy Book does not need further material, it is suitable to be applied anywhere. In the case of the Audiobook, the Parish does have a digital center where the tool can be used.

CHAPTER V

5. CONCLUSIONS & RECOMMENDATIONS

5.1 Conclusions

- Valparaiso's cultural identity is tightly related to agronomy and agroindustry. Among these aspects, what stands out the most is the crops of strawberries and traditional products such as wine and jam. Besides, oral traditions like legends and local festivities are pivotal to spreading the inhabitants' beliefs and values built throughout time. What is more, the parish is believed to have tourist potential with its natural and magical spots that allow the practice of different outdoor activities. These are the aspects that most people appreciate and value.

- The gathered data about the socioeconomical, cultural, and tourist aspects of the parish are evidenced to be feasible for their use in language instruction due to their variety of resources. Every single aspect of Valparaíso's identity provides the opportunity to engage learners with new vocabulary, intriguing narratives, experiences, authentic teaching elements, and context-based information. Meeting learners' realities and lives is crucial to immersing and motivating students to learn. These aspects align with multiple learning theories and methodologies to enhance English language instruction.

- The elements collected in the study allowed the production of material such as a Busy Book and an Audiobook. Both of them encompass the local knowledge into different interactive activities. As students learn better when their realities are mirrored and enjoy learning, the resources proposed are considered an appropriate language learning tool. Through them, the learners can train their language skills while reinforcing their cultural pride and identity. In addition to this, the material can overcome the barriers of rural contexts due to its low-tech design.

5.2 Recommendations

- Professors of rural areas need to take the initiative to integrate culture-based elements into the language instruction. This not only will enhance students' language learning but also students' engagement with the target language. Leaving the traditional and generic textbooks with a foreign reality and exchanging them with authentic and contextualized material may result in an improvement in learning outcomes and empower students' identity.

- Policymakers must increase their concern towards rural areas' education. Implementing textbooks or material adapted to the reality of the rural area is a step that must be taken seriously. However, their role goes beyond that. It is pivotal to providing appropriate training to rural professors so they can be able to act and adapt to the surroundings of the mentioned places. It is essential to understand what path

to take when developing foreign language competencies without hindering students' cultural identity.

- By bearing in mind that the population of this study included authorities or people closely related to the GADPR, it is advisable for further research on the topic or similar studies to choose a wider or varied sample. As the informants may be biased and try to outstand their parish, choosing a more varied population may be a proper approach to get results more accurate to reality.

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ANNEXES

1. **Informed Consent.**

<div align="center">

CONSENTIMIENTO INFORMADO

</div>

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 Valparaíso ubicada en el cantón Guano, provincia Chimborazo, para la construcción de recursos micro curriculares 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 Karla Dhayli Toscano Manitio, karla.toscano@unach.edu.ec dhayli.toscano@gmail.com telf. 0997966277.

2. **Bibliographic Matrix.**

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 theoretically validate the results of the micro curricular resources designed to develop cultural identity while teaching English.

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

3. Interview Guide.

FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS

PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Guía de Entrevista

El objetivo de esta entrevista es recopilar información sobre aspectos socioeconómicos, culturales y turísticos de la parroquia Valparaíso 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 Valparaíso?

2. ¿Cuál es su tradición o festividad local preferida?

Aspectos demográficos

1. ¿Cuántos años tiene?

2. ¿Cuál es su ocupación?

3. ¿Con qué etnia o cultura se identifica? Idioma

4. ¿Qué nivel de educación ha completado?

Factores Socioeconómicos

5. ¿Cuáles son las principales actividades económicas en la parroquia Valparaíso?

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 o ancestrales 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 Valparaíso?

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 Valparaíso?

16. ¿Cuenta su localidad con artesanía? ¿Cuenta su localidad producción artesana y su comercialización?

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!

4. **Discussion Group.**

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 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 give 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 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. Checklist: Second Objective.

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PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Checklist

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 theoretical framework constructed throughout the research.

Valparaíso 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.	• • •
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.	
Collages	They are effective for summarizing information visually and can be used to illustrate concepts, themes, or narratives. Collages allow students to express their creativity by combining various images and materials to convey a message or theme.	• • •
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.	• • • •
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.	• • • •
Flashcards	Flashcards promote active recall, a process that enhances memory retention by forcing learners to retrieve information actively.	• • •

Observations:

6. Checklist: Third Objective.

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PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJERO

Checklist

The main aim of this checklist is to check if the collected data will be feasible to construct micro curricular 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 the theoretical framework constructed throughout the research.

	Valparaíso Parish			
	Objective: To check if the collected data will be feasible to construct micro curricular 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 activities and traditions of the community?			
2	Are the local festivities and events accurately described?			

Educational potential				
3	Is the data useful to design tailored micro curricular 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, and 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 in classrooms?			
20	Are there any cost considerations that need to be addressed?			

7. Fieldwork evidence.
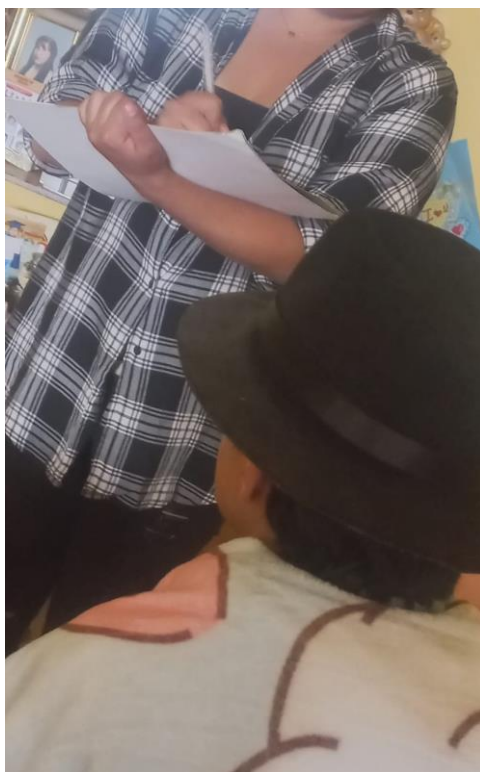
Interview with Mr. Benjamín Guerrero, informant of the cultural aspect. January 30th, 2025.

Interview with Mrs. Bárbara Hidalgo, Informant of the cultural aspect. January 30th, 2025.

8. Material Designed.

8.1 Audiobook.

https://www.storyjumper.com/book/read/181428201/680906686267a

8.2 Busy Book.

The answers for the games are designed to be added by using a maker or affixing the labels and pictures with Velcro.

Matching game regarding livestock present in the parish.

Word search about traditions of the parish.

TRADITIONAL DISHES OF VALPARAISO

ACROSS

3. Meat of a traditional dish, often fried.

4. Fermented corn drink.

5. A fruit used to make jam.

6. Creamy or spicy sauce added for flavor.

8. A cereal grain boiled to serve with cuy.

DOWN

1. Pork dish prepared in its own fat.

2. Green and fresh side served with meals.

7. Sweet spread made from fruit.

Dhay's Book

Clues or hints for the crossword game.
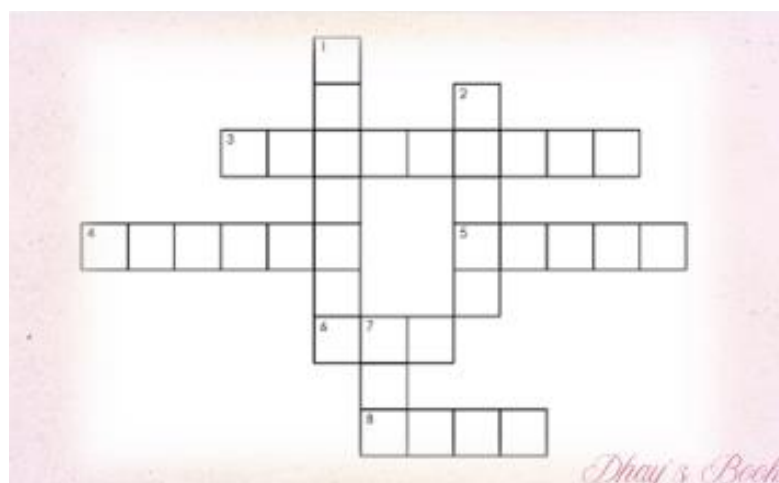
Page where the learners write their answers.

NATURE IN A PUZZLE!

Order the letters to find the word.

VIRER

LHILS

LELAYV

NAIMOTUN

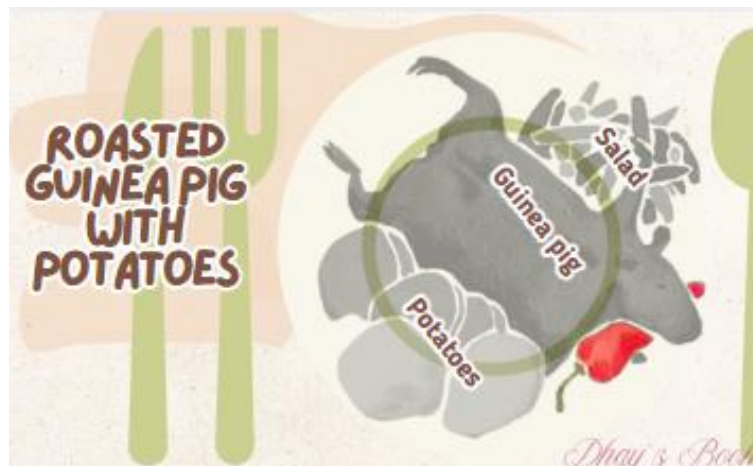*Dhay's Book*

Word Scramble with nature vocabulary.

Square maze. The places can be changed, and the shapes of the labyrinths are varied.

In the picture, learners can attach the image of the ingredients by using Velcro. The shape and the labels guide them.

The ingredients can be matched to their English names and pictures.

This page displays the four starting steps to prepare the dish.

9. Graphic Material about the Preparation of Local Gastronomy.

WINE

1. Collect and select the best fruits.
2. Wash and disinfect the fruit.
3. Blend the fruit.
4. Sift the rest of the seeds and skin.
5. Add sugar and yeast.
6. Take it to the fermentation room for one month so the wine is distilled and pasteurized.
7. Disinfect the glass bottle.
8. Bottle the wine and cork it.
9. Seal the bottle by introducing its tip into hot water.
10. Finally, label the bottle with the brand.

Papas con Cuy

Potatoes with Guinea pig

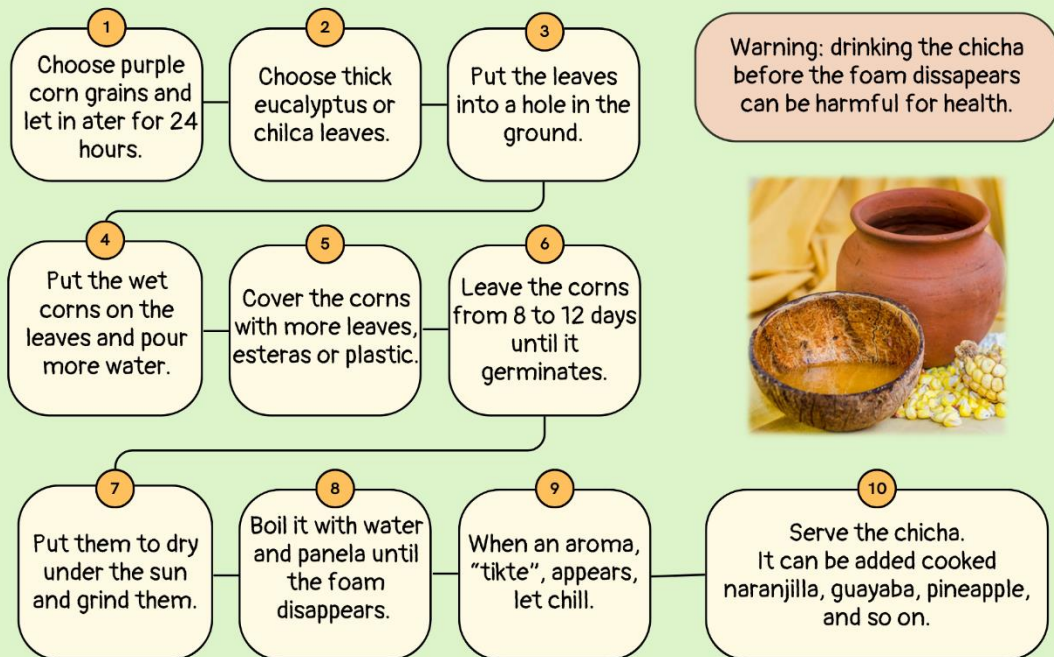|	
STEP 1	Boil potatoes or mote (mote is optional)
STEP 2	Take the guinea pig and dig into its eyes until it is death.
STEP 3	Peel and wash the guinea pig.
STEP 4	Put the guinea pig to grill above wood on fire.
STEP 5	Keep turning the guinea pig so it is cooked uniformely until it gets an amber color.
STEP 6	Take grinded grains to boil along with different seasoning. For instance, onion, garlic, cumin, coriander, celery, parsley, and so on.
STEP 7	Keep stiring the mix until it gets a texture like a paste and serve it with the potatoes.

CHICHA DE JORA

1 Choose purple corn grains and let in ater for 24 hours.

2 Choose thick eucalyptus or chilca leaves.

3 Put the leaves into a hole in the ground.

Warning: drinking the chicha before the foam dissapears can be harmful for health.

4 Put the wet corns on the leaves and pour more water.

5 Cover the corns with more leaves, esteras or plastic.

6 Leave the corns from 8 to 12 days until it germinates.

7 Put them to dry under the sun and grind them.

8 Boil it with water and panela until the foam disappears.

9 When an aroma, "tikte", appears, let chill.

10 Serve the chicha. It can be added cooked naranjilla, guayaba, pineapple, and so on.

STRAWBERRY JAM

STEP 1 Cut the leaves of the strawberries.

STEP 2 Clean and wash them.

STEP 3 Put them to boil with sugar.

STEP 4 When the fruits are disolved and have a thick texture, let chill.
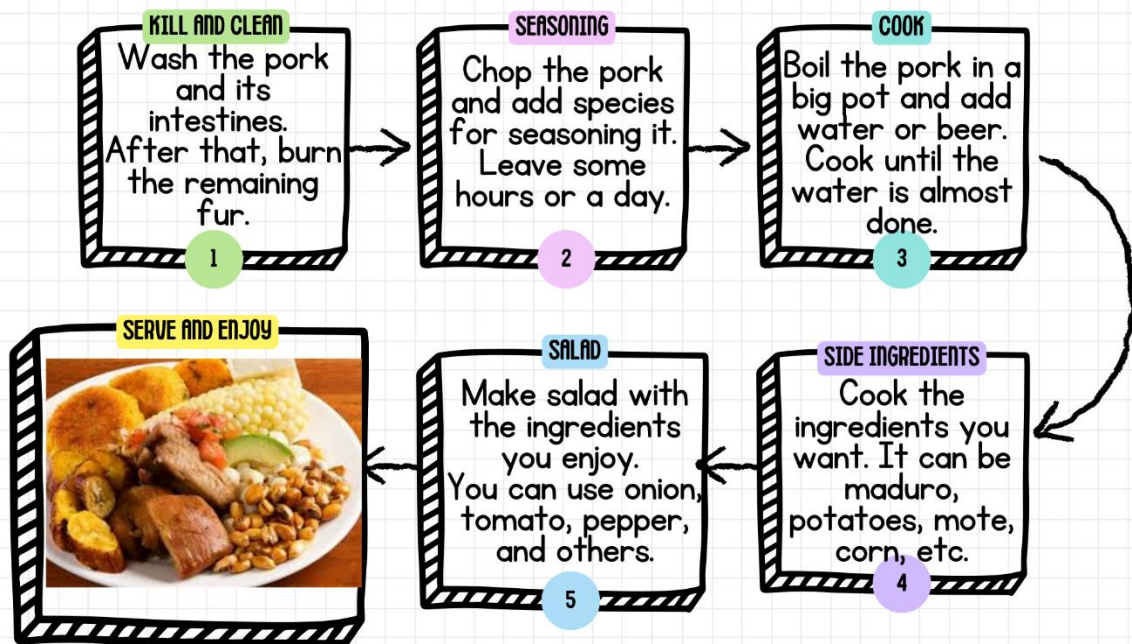
STEP 5 Put the jam in bottles of glass.

Note: When boiling, strawberries can be added solely with sugar for a deeper flavor. However, it is posible to add water so the quantity does not decrease too much.

FRITADA

KILL AND CLEAN
Wash the pork and its intestines. After that, burn the remaining fur.
1

SEASONING
Chop the pork and add species for seasoning it. Leave some hours or a day.
2

COOK
Boil the pork in a big pot and add water or beer. Cook until the water is almost done.
3

SERVE AND ENJOY

SALAD
Make salad with the ingredients you enjoy. You can use onion, tomato, pepper, and others.
5

SIDE INGREDIENTS
Cook the ingredients you want. It can be maduro, potatoes, mote, corn, etc.
4

Apple Jam

2.
Put the apples in a bowl with water and sugar.

1.
Peel, chop, and retire the seeds of the apples.

3.
Boil the apples with cinnamon or star anise.

This dessert is usually given in the Holy Week to the participants.

4.
Let boil until it gets a jam contexture.

Enjoy!

5.
Let chill and serve.

10. Graphic Material about Festivities of Valparaíso.

Carnival

On this date, a route is selected for the parade. This route must pass by each house.

Locals choose a man and a woman to lead the festivity: "Taita Carnaval" and "Mama Shalva".

"Mama Shalva" marches carrying fruits and other products while people enjoy playing with water, flour, and eggs.

Along with this, people also sing "coplas". Locals write "coplas" alone or in family to sing in this festivity.

After this parade, some commoners offer food and chicha.

"Señor de la Buena Esperanza" Party

It starts with the procession of candles and flowers to honor the lord who leads the parade.

People attending the parade engage their hearts by praying, dancing, and singing.

All of this ends in a program where dancing and singing contests are carried out.

Then, they enjoy sports matches, especially indoor football and volleyball.

For the closure of the celebration, they hold a Eucharist in the parish.

"San José" Party

First, locals make performances of different cultural activities such as dances, games, and music displays.

As this festivity is held in one day, people spend their afternoons at bullfights where the best bullfighter is elected.

Also, people enjoy sports like soccer and volleyball.

At night, people go to church to pray and say farewell to the festivity while displaying fireworks.

Holy Week

1 Jesus is condemned to death by Pontius Pilate.

2 Jesus carries the cross.

3 Jesus falls for the first time.

4 Jesus meets his mother.

5 Simon of Cyrene helps Jesus carry the cross.

6 Saint Veronica wipes Jesus' face.

7 Jesus falls for the second time.

8 Jesus meets the women of Jerusalem.

9 Jesus falls for the third time.

10 Jesus is stripped of his garments.

11 Jesus is nailed to the cross.

12 Jesus dies, forgiving his executioners.

13 Jesus is taken down from the cross.

14 Jesus is placed in the tomb.

"Parroquialización"

The celebration starts with a Holy Mass in the Church of the Parish.

After that, people gather in the old school building to begin with the Civic Parade where students, authorities, and others participate.

The parade ends in the GADPR ceremonial hall. This is he place where the "Sesión Solemne" is held.

During this meeting, people honor the parish with different artistic demonstrations and informs of matters related to the parish.

When the event finishes, every person is invited to eat, drink, and dance.

Day of the Dead

Often, people gather in this festivity in one house to meet their families. In these meetings, they elaborate typical dishes such as

"colada morada" and "guaguas de pan". They spend time eating and sometimes share these desserts with neighbors.

After that, they go to the graveyard to visit their loved ones who are not with them anymore.

In these short visits, they take with them flowers, some food, and sometimes tools for cleaning the place.

Cristo Rey

The celebration starts in the Barrio Chuvi with a "novena", a route with the divine picture, and a parade with flowers, candles, dances, and "chamarascas" or "Chamizas" in his honor.

For this activity, people go eight days before to cut some plants and wood to take them to the designated place: a park or another open place.

With all the wood gathered, people get reunited and light a flame.

The next day, people go to the Eucharist to enjoy later activities such as soccer matches, bullfights, and wooden car races.

Christmas

In these parades, several characters are displayed, such as "vasallos", wise men, Jesus, María, José, etc.
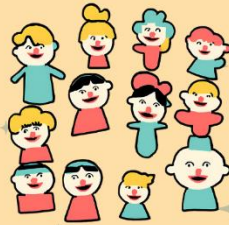
They are accompanied by several dances, bands, typical food, and chicha de jora for all inhabitants and visitors.

Locals prepare a program with artists and contests.

One of the latter is the "años viejos" contest. Also, men disguise themselves as women by wearing colorful wigs and are called "viudas", which means "widows". They go to the streets asking for money and participate in contests at night. The top three "años viejos" and "viudas" win prizes.

When midnight approaches, the puppets are grouped in one place for burning.

This is to say goodbye to the former year and greet the upcoming one. People light fireworks and give their best blessings to friends and family.

11. Graphic Material about Tourism Places.

Untouched "páramo"

Description

1.65 Km^2 of untouched "páramo" is used as a natural viewpoint. The view of snow-capped peaks such as Tungurahua, El Altar, El Sangay, and Chimborazo is available from the highest point. It also offers a view of parts of the Guano Canton and Riobamba city. To get to this place, visitors need to get to the parish center and pass through the community of La Esperanza on a dirty road.


"Putiu Cocha"
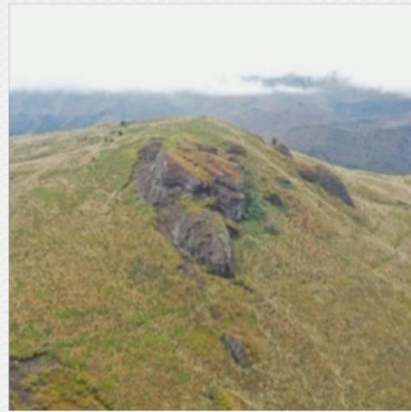
Legend

Shepherds would bring their sheep to drink water here. When the lake was in a "good mood," the sun would shine and warm the frozen shepherds. However, when it was "angry," a thick fog would cover the lake so densely that nothing could be seen, and not even the sheep could drink water. The shepherds had to leave the area quickly because it would start drizzling, and the cold would become so intense that it could be life-threatening. If a sheep insisted on drinking water, it would disappear for hours or even until the next day. When the lagoon cleared, the sheep would reappear with one or two lambs. The shepherds happily said that these were offspring of the lake.
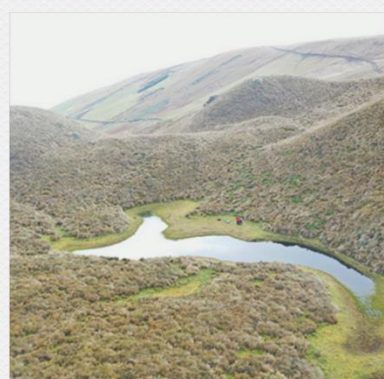
"Yana Rumi"

Legend

Elders say that they used to see a beautiful Indigenous woman with very long black hair and a flock of black sheep.

When people approached to greet her, she would enter through the rock gateway with her flock and disappear.

"Santo Rumi"

Legend

Travelers passing through here would kneel and pray, leaving grains, coins, candles, animal hair, and other offerings in the small holes in the rock. They had great faith in the rock and performed these rituals to ensure a safe journey.

Legend

The land here is distinct from its surroundings because the flora has been preserved for many years, suggesting that the land has never been cultivated. The area appears to have been strategically chosen, as it is situated on high ground at the confluence of the Chocón and Quebrada Seca water streams. It is believed that the ancestors selected this spot to watch for enemies.

Lost City

Legend

When the inhabitants of what is now the community of La Esperanza descended to Guano with their goods, they would sometimes return drunk and fall asleep next to the rock. At that moment, a beautifully dressed Indigenous girl would appear on the rock, looking at the weary peasants before disappearing into the water stream. After this, the peasants would wake up with renewed energy to continue their journey home.

"Puzu Rumi"