



**UNIVERSIDAD NACIONAL DE CHIMBORAZO**  
**FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y**  
**TECNOLOGÍAS**  
**CARRERA PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y**  
**EXTRANJEROS**

**Title of the Research Work:**

“Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San José del Chazo parish.”

**Work Present as a Requirement for Obtaining the Bachelor's**  
**Degree as:**

Licenciada en Pedagogía de los Idiomas Nacionales y Extranjeros

**Author:**

Aguagallo Cali Grissel Mariela

**Thesis Tutor:**

Mgs. César Augusto Narváez Vilema

**Riobamba, Ecuador. 2025**

## DECLARATION OF AUTHORSHIP

I, Grissel Mariela Aguagallo Cali with ID number 0604604793, author of the research work titled: "Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San José del Chazo parish", in the city of Riobamba in Chimborazo province, during the academic period 2024-2025, certify that the production of ideas, opinions, criteria, content, and conclusions exposed are my responsibility.

Additionally, I assign to the Universidad1 Nacional de Chimborazo, in a non-exclusive way, the rights of use, distribution, divulgation, and total or partial reproduction through physical or digital means. Based on this assignment, it is understood that the assignee will not be able to obtain economic benefits. The possible claims of third parties regarding the copyright of the referred work will be my responsibility, relieving the Universidad Nacional de Chimborazo of possible obligations.

Riobamba, June 3<sup>rd</sup>, 2025.



---

Grissel Mariela Aguagallo Cali

C.I: 0604604793

## **TUTOR CERTIFICATION**


Mgs. César Augusto Narváez Vilema, professor of Facultad de Ciencias de la Educación, Humanas y Tecnologías in Universidad Nacional de Chimborazo, in my capacity of thesis director of this research work effectuated by Aguagallo Cali Grissel Mariela, prior to getting the Bachelor's degree of "Licenciado en la Pedagogía de los Idiomas Nacionales y Extranjeros" titled:

**“RURAL CONTEXTS AND THEIR POSSIBILITIES TO ENHANCE ENGLISH TEACHING AND LEARNING FOCUSED ON CULTURAL IDENTITY DEVELOPMENT; SAN JOSÉ DEL CHAZO PARISH.”**

Certify that this research project has been completed to 100%. It was accomplished with all established parameters and has enough merit to be subjected to the public dissertation and evaluation by the respective tribunal.

Certify this investigation work in honor of truth.

Riobamba; May 12th, 2025

  
Mgs. Cesar Augusto Narváez Vilema  
I.D: 0603471277

## COMMITTEE MEMBERS CERTIFICATE

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 English Teaching and Learning Focused on Cultural Identity Development; San José del Chazo Parish”, presented by Grissel Mariela Aguagallo Cali, with ID number 0604604793, 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 28<sup>th</sup>, 2025.

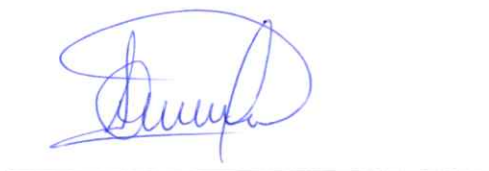
**PhD. Mónica Janneth Torres Cajas**

**DEGREE TRIBUNAL PRESIDENT**



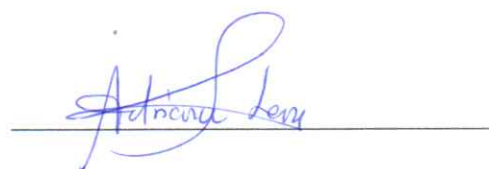
**Mgs. Daysi Valeria Fierro López**

**MEMBER OF THE DEGREE TRIBUNAL**



**Mgs. Adriana Carolina Lara Velarde**

**MEMBER OF THE DEGREE TRIBUNAL**





# CERTIFICACIÓN

Que, **Aguagallo Cali Grissel Mariela** con CC: **0604604793**, estudiante de la Carrera **Pedagogía de los Idiomas Nacionales y Extranjeros**, Facultad de **CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS**; ha trabajado bajo mi tutoría el trabajo de investigación titulado **"Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San José del Chazo parish"**, cumple con el 9%, de acuerdo al reporte del sistema Anti plagio **Compilatio**, porcentaje aceptado de acuerdo a la reglamentación institucional, por consiguiente autorizo continuar con el proceso.

Riobamba, 22 de mayo de 2025

Mgs. César Augusto Narváez Vilema  
**TUTOR**

## **DEDICATORY**

With great joy and gratitude, I dedicate this thesis to all the people who were an essential part of my university life, providing me with support and many experiences.

To my parents, who have been my unconditional support and greatest motivation in my life, as they instilled in me the calling to be a teacher.

To my father, Héctor, for being a model of constant effort and commitment. Thank you for your wise advice and for always motivating me to give my best.

To my mother, Gladys, a strong and courageous woman. Your ability to keep going in the face of adversity has been my greatest inspiration. You taught me that with love, patience, and courage, there is no barrier that cannot be overcome.

To my cat, Chillón, who has been a constant companion since he came into my life. He has been with me long before I started university and has accompanied me every day and every sleepless night.

Finally, to myself, for my perseverance, for my sleepless nights, and for staying strong even in difficult times. For believing in my abilities and reminding myself that perseverance and courage can open any door.

Grissel Mariela Aguagallo Cali

## **ACKNOWLEDGMENTS**

I want to express my sincere gratitude to my parents for their unconditional love, for believing in me even in the most difficult times, and for being a fundamental pillar of support throughout every stage of my life. Their support, sacrifice, and example of perseverance have been essential to achieving this goal.

To my sister, who with generosity and willingness was always willing to collaborate, especially when I needed teaching materials to continue my education. Her help, although sometimes silent, was invaluable and meaningful.

To my teachers, for their dedication, patience, and commitment to education. Each one, from their own perspective, contributed knowledge, guidance, and words of encouragement that enriched my academic and personal journey. Thank you for instilling in me the constant desire to learn and improve myself.

To all of you, thank you for accompanying me on this journey and for being part of this achievement.

Grissel Mariela Aguagallo Cali

## GENERAL INDEX

DECLARATION OF AUTHORSHIP

TUTOR CERTIFICATION

CERTIFICATE OF THE MEMBERS OF THE TRIBUNAL

DEDICATORY

ACKNOWLEDGMENTS

GENERAL INDEX

FIGURE INDEX

RESUMEN

ABSTRACT

CHAPTER I. INTRODUCTION .....	16
1.2.    Problem Statement.....	16
1.3.    Problem Formulation.....	17
1.4.    Justification.....	17
1.5.    OBJETIVES: GENERAL AND SPECIFICS .....	18
1.5.1    General Objective:.....	18
1.5.2    Specific Objectives:.....	18
CHAPTER II. THEORETICAL FRAMEWORKS. ....	19
2.1    Research Background and Context.....	19
2.2    International Organizations .....	20
2.2.1    UNESCO .....	20
2.2.2    Ecuador's National Bilingualism Plan "English for All" .....	21
2.2.3    CONAGOPARE.....	21
2.2.4    Organic Code of Territorial Organization (COOTAD).....	21
2.2.5    Land Use and Territorial Development Plan .....	22
2.3    Theories of foreign language teaching to support Cultural identity:.....	22
2.3.1    Vygotsky and Piaget's Theory of Social Constructivism .....	22
2.3.2    Symbolic Interactionism (Interaction, Active Participation).....	23
2.3.3    Sociocultural Theory – Lev Vygotsky.....	23
2.3.4    Critical Theory and Education Critical Pedagogy – Paulo Freire .....	23
2.3.5    Intersectionality Theory.....	24
2.3.6    Linguistic Identity by Bonny Norton .....	24
2.3.7    Communicative Approach.....	24



2.3.8	Linguistic Policy.....	25
2.3.9	Acculturation .....	25
2.3.10	Symbolic Interactionism by Herbert Blumer .....	26
2.3.11	Ethnopedagogy .....	26
2.3.12	Biocultural Theory – Luisa Maffi.....	27
2.4	Active Educational Methodologies for the Development of Cultural Identity through English:.....	27
2.4.1	Meaningful Learning .....	27
2.4.2	Experiential Learning .....	28
2.4.3	Existential Learning.....	28
2.4.4	Hands-on learning .....	28
2.4.5	Place-Based Learning.....	29
2.4.6	Multisensory Learning.....	29
2.4.7	Learning Styles .....	29
2.4.8	Multiple Intelligences .....	30
2.4.9	Interdisciplinary Learning .....	30
2.4.10	Gamification and Playful Learning .....	31
2.5	Cultural Identity-Cultural Heritage .....	31
2.5.1	Definition of Cultural Identity.....	31
2.5.2	Importance of Cultural Identity in Education.....	31
2.5.3	Identity Pedagogy .....	32
2.5.4	Culturally Responsive Pedagogy.....	32
2.5.5	Education for Sustainable Development .....	32
2.5.6	Intercultural Communicative Competence.....	33
2.5.7	Cultural Dimensions (Gert Hofstede).....	33
2.5.8	Linguistic Colonialism .....	34
2.5.9	External Factors Influencing Cultural Identity: Culture, Socioeconomics, and Tourism .....	34
2.5.10	Globalization and its impact on cultural identity.....	34
2.5.11	The relationship between language, culture, and identity .....	35
2.5.12	San José del Chazo Parish .....	35
2.6	Curriculum design for Teaching English .....	36
2.6.1	Curriculum Design .....	36
2.6.2	Curricular Issues in the Ecuadorian Context .....	36
2.6.3	Micro curricular Resources and Their Role in Education .....	36

2.6.4	Examples of Micro curricular Resources in Education .....	36
2.6.5	Traditional Games in Teaching English .....	37
CHAPTER III. METHODOLOGY.....		38
3.1.	Approach .....	38
3.2	Investigation Modality.....	38
3.3	Type of Investigation.....	38
3.4	Study Population .....	38
3.5	Population Sample Size .....	39
3.6	Data Collection Techniques and Instruments.....	39
3.7	Methods of analysis and data processing. ....	40
3.7.1.	Categorization.....	40
3.7.2.	Triangulation .....	40
CHAPTER IV. RESULTS AND DISCUSSION .....		41
4.1.	DECODING THE HEART OF SAN JOSÉ DEL CHAZO: SOCIOECONOMIC, CULTURAL AND TOURISM WONDERS.....	41
4.1.1.	Economy in Motion; the Socioeconomic Force of San José del Chazo .....	45
	Corn Collection Center .....	47
4.1.2.	Culture and Tradition; the Essence of the Cultural Soul of San José del Chazo 49	
4.1.3.	Exploring Charms, The Tourist Treasure Of San José Del Chazo.....	60
4.2.	ACADEMIC POTENTIAL: TRANSFORMING INFORMATION INTO KNOWLEDGE.....	61
4.2.1.	Flora and Fauna: A Natural and Cultural Heritage.....	62
4.2.2.	Agriculture and Sweet Corn as a Symbol of Identity .....	62
4.2.3.	Ancestral Festivals and Their Role in Cultural Transmission.....	63
4.2.4.	Traditional games: Playful learning and identity construction.....	63
4.2.5.	Gastronomy as a Vehicle of Identity .....	64
4.2.6.	Cultural Tourism: A Link Between Past and Present.....	64
4.3	BRIDGING KNOWLEDGE AND IDENTITY; CRAFTING MICRO CURRICULAR RESOURCES FOR CULTURAL LEARNING .....	66
4.3.1	Fauna: Cardboard Puzzle.....	66
4.3.2	Flora: 3D Model .....	67
4.3.3	Agriculture: Educational Garden.....	68
4.3.4	Cultural Holidays: Memory Matching Game.....	69
4.3.5	Traditional Games: Race Models .....	70

4.3.6	Gastronomy: Didactic Book .....	71
4.3.7	Tourism: Handheld Television Prototype .....	72
4.4	DISCUSSION.....	74
CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS.....		76
5.1	CONCLUSIONS .....	76
5.2	RECOMMENDATIONS .....	76
6.	BIBLIOGRAFY .....	77
7.	ANNEXES .....	86

## FIGURE INDEX

<b>Figure 1</b> <i>Entrance Sign to the Parish</i> .....	41
<b>Figure 2</b> <i>National Coat of San José del Chazo</i> .....	42
<b>Figure 3</b> <i>Characteristic Vegetation of the Parish 1</i> .....	43
<b>Figure 4</b> <i>Characteristic Vegetation of the Parish 2</i> .....	44
<b>Figure 5</b> <i>Characteristic Animals of the Parish</i> .....	44
<b>Figure 6</b> <i>Socioeconomic Aspects of the Parish</i> .....	45
<b>Figure 7</b> <i>Sweet Corn, the Main Source of Income for the Parish</i> .....	46
<b>Figure 8</b> <i>Agricultural Products Grown in the Parish</i> .....	46
<b>Figure 9</b> <i>Blackberry Plant</i> .....	47
<b>Figure 10</b> <i>Tamarillo Plant</i> .....	47
<b>Figure 11</b> <i>Brand of San José del Chazo Corn Collection Center</i> .....	48
<b>Figure 12</b> <i>Líquido Ligador Fertilizer</i> .....	49
<b>Figure 13</b> <i>Cultural Aspects of the Parish</i> .....	49
<b>Figure 14</b> <i>Plow with Yoke</i> .....	50
<b>Figure 15</b> <i>Tiradero Technique</i> .....	50
<b>Figure 16</b> <i>Rey de Reyes Party</i> .....	51
<b>Figure 17</b> <i>Corso of Carnival</i> .....	52
<b>Figure 18</b> <i>San José and Parochialization Festivity</i> .....	52
<b>Figure 19</b> <i>Holy Week Procession</i> .....	53
<b>Figure 20</b> <i>Typical Captain's Clothing</i> .....	54
<b>Figure 21</b> <i>Mother's Day Celebration</i> .....	54
<b>Figure 22</b> <i>Children's Day Celebration</i> .....	54
<b>Figure 23</b> <i>Señor de la Buena Muerte Festivity</i> .....	55
<b>Figure 24</b> <i>Animero</i> .....	55
<b>Figure 25</b> <i>Christmas Celebration</i> .....	56
<b>Figure 26</b> <i>Donkey Berby</i> .....	57
<b>Figure 27</b> <i>Baby Marathon</i> .....	57
<b>Figure 28</b> <i>Wooden Car Race</i> .....	57
<b>Figure 29</b> <i>Greased Pole</i> .....	58
<b>Figure 30</b> <i>Ollas Encantadas</i> .....	58
<b>Figure 31</b> <i>Buried Roosters</i> .....	59

<b>Figure 32</b> <i>Typical Food of the Parish</i> .....	59
<b>Figure 33</b> <i>Touristic Aspects of the Parish</i> .....	60
<b>Figure 34</b> <i>Natural Landscapes of the Parish</i> .....	60
<b>Figure 35</b> <i>Stadium and Football School of the Parish</i> .....	61
<b>Figure 36</b> <i>Cardboard Puzzle</i> .....	66
<b>Figure 37</b> <i>3D Model of the Parish Flora</i> .....	67
<b>Figure 38</b> <i>Organic Garden</i> .....	68
<b>Figure 39</b> <i>Memory Matching Game Festivities</i> .....	69
<b>Figure 40</b> <i>Baby Marathon</i> .....	70
<b>Figure 41</b> <i>Traditional Food Didactic Book</i> .....	71
<b>Figure 42</b> <i>Handheld Television</i> .....	72

## RESUMEN

La presente investigación aborda la relación entre la enseñanza del inglés y el fortalecimiento de la identidad cultural en contextos rurales de Ecuador. La identidad cultural en la enseñanza de una segunda lengua va más allá de una simple adquisición de habilidades lingüísticas y comunicativas. Esta relación no solo ayuda fortalecer las raíces, tradiciones, y costumbres culturales de los aprendices, sino que también ayuda a la conservación de las mismas. El objetivo general fue describir los aspectos socioeconómicos, culturales y turísticos de San José de Chazo con el fin de diseñar recursos micro curriculares que fortalezcan la identidad cultural a través de la enseñanza-aprendizaje del inglés. Para lograr este propósito, se utilizó un enfoque cualitativo, con modalidad bibliográfica y descriptiva. Se implementaron técnicas como matriz bibliográfica, revisión sistemática de la literatura y lista de cotejo.

Los principales hallazgos evidencian que San José del Chazo cuenta con una riqueza sólida de identidad cultural sustentada en la agricultura, las festividades religiosas y las costumbres tradicionales. Sin embargo, su potencial turístico y educativo se encuentra subutilizado. Así mismo, se constató que integrar contenidos culturales locales en las clases de inglés mejora la motivación, fomenta el sentido de pertenencia y desarrolla competencias comunicativas auténticas de los aprendices. Finalmente, se concluye que la enseñanza del inglés debe estar vinculada con el reconocimiento y la valorización de la identidad cultural, especialmente en contextos rurales. La propuesta de recursos micro curriculares diseñados en base al entorno sociocultural de San José del Chazo brinda un aporte tanto práctico como teórico para la educación intercultural, proporcionando herramientas pedagógicas que favorece el aprendizaje significativo del idioma y la preservación del patrimonio cultural de las comunidades rurales andinas.

**Palabras claves:** Identidad, Cultura, Enseñanza, inglés, Material didáctico.

## ABSTRACT

This research addresses the relationship between the teaching of English and the strengthening of cultural identity in rural contexts in Ecuador. Cultural identity in second language teaching goes beyond the simple acquisition of linguistic and communicative skills. This relationship not only helps to strengthen the cultural roots, traditions, and customs of the learners but also helps to preserve them. The general objective was to describe the socioeconomic, cultural and touristic aspects of San José de Chazo in order to design micro-curricular resources that strengthen cultural identity through the teaching-learning of English. To achieve this purpose, a qualitative approach was used, using bibliographic and descriptive methods. Techniques such bibliographic matrix, systematic literature review, and checklist were implemented.

The main findings show that San José del Chazo has a solid cultural identity based on agriculture, religious festivities and traditional customs. However, its tourism and educational potential is underutilized. Likewise, it was found that integrating local cultural content in English classes improves motivation, fosters a sense of belonging and develops authentic communicative competencies of the learners. Finally, it is concluded that English teaching should be linked to the recognition and appreciation of cultural identity, especially in rural contexts. The proposal of micro-curricular resources designed based on the socio-cultural environment of San José del Chazo provides both a practical and theoretical contribution to intercultural education, providing pedagogical tools that favor meaningful language learning and the preservation of the cultural heritage of rural Andean communities.

**Keywords:** Identity, Culture, Learning, English, Didactic material.

Reviewed by:



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



## **CHAPTER I. INTRODUCTION**

The teaching of foreign languages in Ecuador has been unilateral, privileging American culture to the detriment of Ecuadorian culture. This fact can profoundly influence the cultural identity of students, reflecting a linguistic colonialism that gives preference to certain languages over others. Also, globalization has increased the demand for foreign languages, homogenizing cultures and creating a need to learn to balance linguistic competence with cultural preservation. This phenomenon has caused many people to take on other identities, causing linguistic and identity crises. Another example of this phenomenon can be identified in young Ecuadorians who devalue their language and traditions, opting for foreign ones, or those who put foreign culture first. Socioeconomic inequalities, apart from playing an important role, have also determined that access to a decent education in foreign languages is more limited for young people who live in rural areas compared to those who live in the city.

In the face of the aforementioned problem, a key solution lies in developing an academic process that promotes the preservation and revitalization of culture by integrating foreign language teaching with cultural identity. According to García (2000), this integration strengthens cultural identity and resistance against global homogenization. This can help you connect with different cultures, fostering intercultural empathy and improving your understanding of the world and your ability to adapt to various social and cultural environments, which is crucial in today's globalized world (Byram, 2020). This teaching proposal not only protects and preserves local cultural identity, but also promotes a broader and more malleable vision of social reality.

This research is structured into five chapters that allow for an orderly and coherent development of the different aspects of the study. The first chapter includes introduction, statement of the problem, formulation of the problem, justification of the problem, and the definition of the general and specific objectives. The second chapter addresses the research background and develops the theoretical framework that supports the proposal. The third chapter then details the methodology employed, describing the approach, method, and type of research, as well as the population, techniques, and instruments used for data collection. The fourth chapter then presents the results obtained and discusses them in light of the theoretical framework. Finally, the fifth chapter presents the main conclusions and recommendations derived from the research, consolidating the contribution of this study to the educational and sociocultural fields.

### **1.2. Problem Statement**

Cultural identity is the set of norms, customs, symbols, beliefs and behavioral patterns that define a social group and provide a sense of community to its members. This identity is created through the transmission of cultural practices and knowledge from one generation to the next, allowing communities to strengthen and preserve their cultural legacy against external influences (Hall, 1990a). People who possess a strong sense of cultural



identification are better able to communicate and work together with people from different cultures.

In this context, teaching and learning English involves not only the acquisition of language skills, but also sharing and receiving specific cultural information and practices from native speakers of the language (Norton, 2013). Investigate how English teaching can be effectively combined with development and preservation of cultural identity, particularly in rural situations, the integration of cultural identity is essential (Banks, 2001). Acquiring knowledge of a foreign language also allows this cultural identity to be recognized globally, promoting mutual understanding and respect between cultures.

Regrettably, the structure of the Ecuadorian educational system makes it difficult to realize these benefits. This situation has generated worrying phenomena in Ecuador, where students are experiencing a loss of their cultural identity. This often results in the adoption of foreign identities and the devaluation of one's own language, dress and customs. Their ability to relate to and participate fully in society may be negatively affected by this lack of connection to their cultural heritage. To promote inclusive education that respects cultural diversity in Ecuador, it is essential to recognize and confront these structural barriers in the educational system.

For this reason, the general objective of this study is to describe the socioeconomic, cultural, and tourist facts of the San José del Chazo 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. Problem Formulation**

To what extent does the incorporation of socioeconomic, cultural and touristic elements in English language teaching benefit the development and preservation of cultural identity in the San José del Chazo parish, Guano canton, Chimborazo province?

### **1.4. Justification**

The relevance of this research is based on its relation to the educational and cultural challenges that rural communities face today. The gradual decline of their customs and traditions, together with a decontextualized English teaching, demands the implementation of more inclusive and culturally responsive educational proposals. In this context, the research presented here takes on particular relevance, as it addresses a current issue affecting young people in rural areas. Its importance lies in the need to rethink the teaching of English as a vehicle that not only transmits language skills but also strengthens a sense of cultural belonging. There is sufficient theoretical and empirical literature for this study.

Furthermore, both the thesis student and the tutor have solid knowledge of the project and the location where it will be carried out. Furthermore, technological tools such as computers and the Internet are also available to facilitate data collection and analysis.

Finally, the necessary funding has been secured to carry out each stage of the research. In this context, the direct beneficiaries of this project will be the students and teachers of San José de Chazo, while the indirect beneficiaries will include the thesis student and the institution. Furthermore, the study will offer a significant theoretical contribution by proposing pedagogical strategies and practical tools that articulate English language learning with the strengthening of cultural identity in rural contexts.

## **1.5 OBJETIVES: GENERAL AND SPECIFICS**

### **1.5.1 General Objective:**

To describe the socioeconomic, cultural, and tourist facts of the San José del Chazo 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.

### **1.5.2 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. THEORETICAL FRAMEWORKS.**

### **2.1 Research Background and Context**

The evolution of cultural identity has gone hand in hand with the evolution of the teaching and learning of English throughout history. The cultural identity of the first civilizations was built through myths, rituals, and their own languages that were transmitted from generation to generation (Hall, 1990b). Spanish colonization in the 16th century, which imposed a new language, religion, and value system, had a significant impact on indigenous cultural identity in Latin America, especially in Ecuador.

English has become a widely accepted universal language over the years, and has almost become the primary language in a number of industries, including business, technology, science, and diplomacy (Crystal, 2003). Local cultures were greatly affected by this linguistic expansion, often to the point that their own languages and customs were weakened. Over time, the independence movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries, respectively, sought to rescue and honor local cultures. However, the preservation of local cultural identities has been hindered by globalization and the impact of dominant cultures, such as English, over minority communities particularly, in the 20<sup>th</sup> century.

In this context, today English is expanding practically throughout the world, becoming a fundamental tool for global communication and access to educational and employment opportunities. In Ecuador, the teaching of English was formally incorporated into the educational system in the middle of the 20th century, although with varying degrees of intensity and effectiveness. With Constitution (2008), the importance of indigenous cultures and languages was reinforced, leading the Ministry of Education to recognize the country's cultural diversity. As a result of this new perspective, in 2017, 14 National Intercultural Bilingual Curricula for Basic General Education and Unified General Baccalaureate were implemented, written in different indigenous languages. This is how the Ministry of Education strengthened the teaching of English, recognizing its importance for global competitiveness and access to educational and employment opportunities.

Teaching English as a foreign language can help students develop and strengthen their cultural identity. This paradigm shift in education goes beyond simply transmitting language skills; it even allows for a new perspective in which language learning is meaningfully integrated into aspects of community identity (Baker, 2012). When learning a foreign language is connected to local traditions, customs, languages, and lifestyles, students will not only be able to build and strengthen their cultural identity but will also be able to make it known in all parts of the world.

Finally, among the most relevant research works that will constitute the epistemological basis of the study, mention is made of Baum (2021) and her research "Design of colonial situated materials to teach English as another language"; that of Tarazona (2021) on "English Education in Ecuador: Level of Proficiency and Language Competencies of Rural Students"; and Ortega & Aucchahuallpa (2017) Identity

Construction, Challenges in the Classroom, and Roles Assumed by Non-Native English Teachers in Colombia and “Ecuadorian English Education: Level of Proficiency and Linguistic Competences of Rural Students”, will provide relevant information to understand the context and specific needs of rural environments in the teaching of English.

On the other hand, the studies by the authors López & San Martín (2022), “Teaching and learning materials for foreign languages-cultures sensitive to context: design, implementation, and evaluation”, and by Vez (1999), “Curriculum materials for the teaching of foreign languages, study of case”, will provide practical examples on the design and implementation of micro-curricular resources focused on the development of cultural identity through the teaching and learning of English in the parish of San José del Chazo.

## **2.2 International Organizations**

International organizations are created by sovereign states to promote cooperation in areas like politics, economics, and culture. They can be global, such as the United Nations, or regional, like the European Union. Some address a wide range of topics, while others focus on specific issues. As noted by Karns and Mingst (2010), they may operate through intergovernmental models, where states are central actors, or through non-governmental frameworks that involve other types of institutions.

These organizations contribute to the development of nations by supporting collaboration, resolving conflicts, and promoting good governance through international programs. For instance, the UN runs initiatives targeting poverty, nutrition, health, education, and resource access (Stiglitz, 2002). However, despite their efforts, their impact is sometimes limited due to financial and bureaucratic constraints. As Weiss and Thakur (2010) explain, issues like lack of representation can lead to imbalances, where some countries receive benefits but have little influence in decision-making.

### **2.2.1 UNESCO**

UNESCO's mandate is to contribute to the eradication of poverty, contribute to sustainable development, peacebuilding, and intercultural dialogue. To fulfill these mandates, the organization works on programs and projects based on quality education, generation of scientific research with universities and research centers, promoting freedom of expression and protecting cultural and natural heritage. Its organization is made up of a General Conference, Executive Board and a Secretariat that oversees its operation and the implementation of programs and projects in various areas worldwide (UNESCO, 2015). It also establishes collaborations, networks and alliances with other international, regional and local institutions to maximize its impact.

At the country level, UNESCO has been working since 1983 on technical assistance projects in the design of policies with provincial ministries, NSOs and GADs to reduce inequality and poverty through education. Projects that promote the conservation of

biodiversity and cultural diversity in the country are a concrete example of their work in Ecuador (UNESCO, 2020).

### **2.2.2 Ecuador's National Bilingualism Plan "English for All"**

In Ecuador's education sector, the National Bilingualism Plan "English for All" was implemented in 2004 as a response to increasing globalization and to improve language skills in the country. According to Ecuador's Ministry of Education (2021), this plan seeks to "improve the quality of English education and promote the learning of a second language. The objectives of this National Bilingualism Plan were to improve students' command of foreign language such as English and to train Ecuadorian teachers in this language. The goals set were specific and measurable, however, exact information on the English level is not available.

What is known in the Educational Units that the plan incorporated within its strategies the use of advanced educational platform, hiring of native English language teachers and the creation of didactic materials that were delivered to teachers. All these strategies were implemented in the educational units (Ministry of Education, 2021).

### **2.2.3 CONAGOPARE**

At the local level, CONAGOPARE has the following principles: integration, efficiency, solidarity, transparency, democracy, ethical conduct and decentralization. Its operation is based on the active participation of parish governments (Art. 313 of the Organic Code). This active participation allows for local-community development; as well as the efficient management and distribution of resources in the territory.

The main responsibilities of rural parish GADs are parish development planning, territorial management, and public service delivery. But, like other GADs at the country level, it faces significant challenges at the economic level, which limit its ability to effectively develop and implement projects (CONAGOPARE, 2022).

### **2.2.4 Organic Code of Territorial Organization (COOTAD)**

The main objective of the Organic Code of Territorial Organization, Autonomy and Decentralization (COOTAD in Spanish) is "to strengthen the autonomy of local governments in Ecuador and promote an effective decentralization process." Under this legal framework, principles of "subsidiarity and solidarity" can be established, which are fundamental for decision-making, since they affect the Andean, Montu Vian and Amazonian communities. According to the articles of the COOTAD, the administrative, political and financial autonomy of the GADs is a right that allows society to manage its own affairs.

The country's administrative structure enables local governments (GADs) to address the specific needs of their communities and manage their economic, natural, and cultural resources effectively. Through COOTAD, local autonomy is reinforced, giving GADs the

authority to make decisions and actively support national progress. This process of decentralization—both political and economic—has enhanced administrative efficiency and promoted citizen participation, especially among Andean communities. By transferring responsibilities and resources from the national to the local level, COOTAD establishes a governance model that fosters sustainable development through inclusive decision-making.

### **2.2.5 Land Use and Territorial Development Plan**

The Land Use and Territorial Development Plan with its Spanish acronym (PDOT) is an instrument that allows planning at the country level and is based on promoting sustainable development and improving the quality of life of the population. In other words, it seeks to relate the needs and aspirations of local communities with public policies that respond to the challenges that Ecuador faces. In the case of the Ministry of Urban Planning and Housing (2021) the PDOT allows for balanced and sustainable development in the different regions, provinces, cantons and parishes of the country.

The PDOT includes an initial diagnosis of the plan to assess the region's situation, and then generate a national territorial model that defines the organization of the space and plans development strategies that guide the actions to be taken. In addition, it establishes specific policies and programs that must be implemented to achieve the proposed objectives, ensuring that all development areas are aligned and coherent with each other. (Ministerio de Urbanismo y Vivienda, 2021).

## **2.3 Theories of foreign language teaching to support Cultural identity:**

### **2.3.1 Vygotsky and Piaget's Theory of Social Constructivism**

The theory proposed by Vygotsky (1978) argues that learning is a socially and culturally mediated process, where interaction with others and the environment plays a fundamental role. Under this theory, cognitive development is developed through the internalization of cultural tools, such as language, in collaborative contexts. In the same way, Piaget (1950) emphasizes that knowledge is built through "processes of assimilation and accommodation", since mental schemes adapt to new conditions and experiences. In other words, the two authors are based on active and contextual learning, supporting the importance of adapting English teaching to cultural contexts.

But at the same time, the two theories allow us to understand that students integrate new learning into their pre-existing cognitive structures. Although the first emphasizes the role of the mediator and the zone of proximal development. The second highlights the importance of cognitive conflict as a driver of learning. But as a whole, they have offered to date a methodological framework of teaching that respects the individual processes of students and society in the acquisition of a new language; without considering the standardized models that do not fit into the cultural particularities of Ecuadorian students.

### **2.3.2 Symbolic Interactionism (Interaction, Active Participation)**

The SI by its acronym was developed by Mead (1934) and Blumer (1986); and it is based on the fact that social reality is constructed through the interpretation of symbols through everyday interactions. In this context, language is a system of communication, but also a mechanism for the negotiation of meanings and for the construction of identities. The participation of people in discursive practices allows them to develop a sense of belonging; as well as their autonomy within a social group.

From this perspective, English language teaching emphasizes the importance of developing spaces for students to interact meaningfully, using a different language as a tool to express their realities. It should be noted that when cultural elements of an area are included in the education curriculum, cultural values, symbols, and practices take on a new meaning in the classroom. In other words, this practice not only promotes the acquisition of a new language and at the same time strengthens cultural ties through dialogue and collective reflection (Gee, 2000).

### **2.3.3 Sociocultural Theory – Lev Vygotsky**

Vygotsky (1978) under his sociocultural theory affirms that cognitive development is influenced by historical, social and cultural factors. Under this paradigm, language is a tool for communication and at the same time a tool for thinking and internalizing knowledge.

In practice, this theory in English teaching justifies the use of common teaching materials, but also with the inclusion of intercultural materials that integrate practices, knowledge, and expressions of the student's environment (Lantolf & Poehner, 2014). This theory therefore encourages meaningful learning, where students not only learn a new language (English); thus, as they reaffirm their space in the world.

### **2.3.4 Critical Theory and Education Critical Pedagogy – Paulo Freire**

Freire's critical pedagogy questions traditional educational models that reproduce social inequalities. He proposes a liberating education, where students are active subjects of their own learning, capable of interpreting and transforming their reality. Freire criticizes "banking education," which deposits knowledge in students' hands without fostering their critical capacity, and advocates for a dialogical approach based on mutual respect and the co-construction of knowledge (Freire & Macedo, 2005).

This perspective is fundamental, as it allows students to explore their cultural identity while learning. Freire advocates for an education that focuses not only on linguistic content but also on the development of critical citizens who can contribute to social justice, enabling students to use a foreign language as a tool to express their identity, worldview, and aspirations (Giroux, 1988).

### **2.3.5 Intersectionality Theory**

Intersectionality, coined by Crenshaw (1989) analyzes how multiple axes of identity (such as race, gender, class, ethnicity, language, and place) intersect and affect individual experience. In curriculum design, this theory highlights the need to address students' identity complexities, recognizing that they are not a homogeneous group, but rather individuals with different needs.

Its application in the teaching of the language in English, generates intersectionality in the curricula considering factors such as the rural environment, bilingualism, access to resources and educational platforms. This will prevent generalization; but, at the same time, it will allow the integration of plural perspectives since students reflect cultural diversity. Recognizing the diverse spaces in which students develop and how they affect their learning will allow us to build new pedagogical approaches with a culturally and socially and linguistically sensitive balance (Howard, 2010).

### **2.3.6 Linguistic Identity by Bonny Norton**

The theory of linguistic identity proposes a dynamic but complex vision of the relationship between language and identity (Norton, 2000); In addition, this theory argues that students who learn a second language are not only passive recipients, but also active agents who constantly negotiate their identity through linguistic practices. This theory also challenges traditional conceptions by challenging the learning of a new language as a neutral process; rather, it highlights belonging to cultural diversity.

Another important aspect of this theory is the concept of "investment", which goes beyond motivation. That is, motivation is considered as an individual psychological trait, while investment recognizes the economic and social reasons why students engage in learning a new language such as English. Norton, in his theory, also introduces the idea of imaginary communities, that is, students project their future goals and aspirations within the learning process. This is particularly relevant in contexts where the new language is perceived as a tool for social and cultural mobility.

### **2.3.7 Communicative Approach**

This approach represents a paradigm shift in the teaching of foreign languages, developed; focused on communicative competence, rather than the mastery of isolated grammatical structures (Hymes, 1972; Canale & Swain, 1980). In this approach, Hymes introduced the concept of "communicative competence" and referred to the ability to use language appropriately in specific social contexts, considering factors such as the environment, participants, and the purpose of communication.

On the other hand, Canale and Swain (1980) expanded on the previous concept, by identifying key components of communicative competence: 1) grammatical (mastery of the linguistic code), 2) sociolinguistic (adaptation to the social context), 3) discursive (coherent



organization of the message) and 4) strategic (skills to compensate for communication failures). These four components were important in the development of the design of curricula, didactic materials and educational platforms; where they seek to develop authentic communication skills. Unlike traditional methods that prioritized repetition and memorization, this approach values the negotiation of meaning, collaborative work, and problem-solving through the use of the target language. However, it has been criticized for its perceived neglect of linguistic precision and for assuming that all learning contexts can replicate authentic communicative situations.

### **2.3.8 Linguistic Policy**

Linguistic policy, as an interdisciplinary field of study, examines the conscious decisions that societies make regarding the use, status, and acquisition of languages. Language planning is considered to be a deliberate effort that influences the behavior of other people with respect to the assignment, acquisition, and functional structure of their linguistic codes (Cooper, 1989). This field distinguishes between linguistic policy (official decisions), language planning (implemented measures), and linguistic ecology (the study of the relationships between languages in a given context).

Language policy plays a crucial role in shaping the status of languages within education systems, often favoring majority languages over minority ones. As Tollefson (1991) explains, decisions about language instruction—though presented as technical—actually reflect deeper power dynamics in society. For instance, prioritizing English as the main medium of instruction can marginalize indigenous and local languages, impacting how they are perceived and valued.

In foreign language education, these policies reveal why certain languages are given preference and how this influences learners' sense of cultural identity. Choices about which languages are taught, to which students, and with what methods are guided by underlying beliefs about language prestige and the social status of their speakers. Therefore, such decisions are far from neutral; they reinforce linguistic hierarchies and shape cultural perceptions.

### **2.3.9 Acculturation**

This theory examines the cultural changes that occur when different groups with cultures come into continuous contact (Redfield, & Herskovits, 1936). In this context, acculturation processes affect the acquisition of a second language such as English (Schumann, 1978). In addition, the degree of acculturation of learning a language other than the native one directly influences their success.

The theory is based on acculturation strategies such as: 1) assimilation (adoption of the target culture while abandoning one's own), 2) separation (maintaining the original culture while rejecting the new one), 3) integration (maintaining aspects of both cultures) and 4) marginalization or loss of contact with both cultures. Berry (1997) expanded this

model, with emphasis on acculturation strategies which depend both on individual preferences; as well as the policies of society. In the teaching of another language, this theory is fundamental as it challenges the assumption that students adopt aspects of another culture in order to master the new language. Rather, it proposes that learning contexts integrate the original (Andean) and foreign culture to be effective and less traumatic in the teaching process; This takes a lot of emphasis in rural contexts.

### **2.3.10 Symbolic Interactionism by Herbert Blumer**

This symbolic interactionism proposes that students act towards things according to the meanings they attribute to them Blumer (1969) derived from social interaction and modified through interpretation. Applied to the learning process, this implies that English learners not only respond to linguistic information, but also interpret their learning experiences based on their previous social interactions. For Blumer, there are three premises of symbolic interactionism: 1) Human beings act towards things by considering meanings that they represent, 2) These meanings arise from social interaction; 3) The same that are modified and managed under an interpretative process.

These three premises have implications for the process of teaching a new language, because they suggest that learning is not only a transfer of knowledge, but a process of negotiation. That is, students learning another language under a similar learning context may have very different experiences. Their development in learning is influenced by their personal histories and social interactions; which affects their way of relating to the new language. This premise challenges teaching approaches since students do not respond in the same way under different pedagogical stimuli.

### **2.3.11 Ethnopedagogy**

In Latin America, ethnopedagogy offers an educational approach grounded in the knowledge, traditions, and perspectives of Andean communities (Walsh, 2013). Unlike conventional pedagogy, it promotes the integration of Andean and Western knowledge systems on equal terms, without placing one above the other. This approach is particularly valuable in the teaching of English within intercultural settings, as it fosters a dialogue between different ways of knowing.

Ethnopedagogy supports the recognition of diverse knowledge systems in language learning, combining traditional cultural practices with formal linguistic instruction. Rather than replacing local knowledge, it seeks connections and contrasts between them. For instance, incorporating oral storytelling traditions from both Andean and English-speaking cultures into the classroom can enrich the learning experience and strengthen cultural identity.

Ethnopedagogy also emphasizes the cultural context of society in the process of teaching-learning the English language. Proposing that educational methods arise from the specific needs of their culture or community, rather than imposing learning based on

international models. This has important implications for teacher training, suggesting that teachers need not only mastery of the language they teach, but also sensitivity to and knowledge of their students' cultures.

#### **2.3.12 Biocultural Theory – Luisa Maffi**

This theory considers an intrinsic relationship between biological, linguistic and cultural diversity (Maffi, 2001). From this perspective, languages are tools of communication; but also, complex systems of cultural and ecological knowledge that evolve according to specific environments. Thus, the Andean languages represent the loss of a unique ecological knowledge.

On the other hand, globalization and cultural homogenization lead to "biocultural erosion" by Maffi, with implications of simultaneous loss of species, degradation of languages and cultures. Under this paradigm, the process of teaching another language becomes relevant because it questions the models that prioritize world languages to the detriment of local languages. This theory also offers a framework for teaching another language in a holistic way, grounding not only the pedagogical or linguistic aspects, but also ecological and cultural ones. In addition, it proposes that the English teaching program include local traditional knowledge, which allows for the design of bridges between Andean local knowledge systems without replacing them with global ones.

### **2.4 Active Educational Methodologies for the Development of Cultural Identity through English:**

#### **2.4.1 Meaningful Learning**

This type of learning considers that new knowledge of a language is assimilated in a lasting way when it is connected with the student's previous knowledge; without mechanical memorization; but at the same time constructing knowledge from previous experiences and existing cognitive structures (Ausubel, 1963). In the context of English teaching, this approach consists of designing activities that connect the new language with Andean culture, that is, the use of vocabulary linked to Andeans, community festivities or agricultural practices.

This learning distinguishes meaningful reception, where content is presented in an organized way and relates to prior knowledge; as well as discovery learning, where students find connections independently (Ausubel, 1963). The two types of learning considered are important that allow students to develop their cultural identity and appropriate another language such as English as a tool to express their reality. That is, the theory of meaningful learning supports the creation of micro curricular resources based on the local contexts and interests of the students; This facilitates learning with a deep and personalized emphasis.

### **2.4.2 Experiential Learning**

This learning is based on the fact that knowledge is built by reflection on concrete experiences and is developed in four stages: 1) concrete experience, 2) reflective observation, 3) abstract conceptualization and 4) active experimentation (Kolb, 1984). This concept applied to the processes of teaching English involves students using real situations or simulating them; An example may be descriptions of natural environments, interviews with community members, or local storytelling.

This learning is valuable as it allows for the strengthening of cultural identity, because it allows English learners to critically reflect on their environment while practicing the new language. In Andean community oral history research projects conducted in the English language, this learning improves language skills and reinforces the sense of cultural belonging.

### **2.4.3 Existential Learning**

This learning is born from the ideas of Søren Kierkegaard and Jean-Paul Sartre and is based on personal decisions in the educational process and subjective experiences. This learning is effective in students because it is perceived as their own existence and life projects. At the level of the English teaching process, it involves creating spaces for students to express their values, aspirations and cultural concerns; all under a new language.

A concrete application of this learning could be for them to discuss in English about issues of migration, the preservation of traditions, or community development, and then write their conclusions thus connecting the language with their personal and collective realities. This learning also encourages autonomy and self-reflection. This allows students not only to learn a new language, but to reaffirm their Andean cultural identity.

### **2.4.4 Hands-on learning**

The type of learning is based on the concrete manipulation of objects and their realization with physical activities; thus, the internalization of abstract concepts is facilitated (Resnick, 1987). This learning is also based on constructivist principles, where learning occurs through direct interaction with their physical environment. That is, teaching translates into activities such as models of culturally representative sites in the area with descriptions in English, or using Andean handicrafts to practice specific vocabulary in English (Papert, 1980).

Some studies show that this type of learning increases the retention of knowledge such as English, since it involves multiple systems of mental representation. (Kolb & Kolb, 2005; Lave & Wenger, 1991). Particularly in rural contexts, where a kinesthetic learning style predominates (Hattie, 2009), this methodology allows for linking English with community-based practical knowledge. Smith's (2018) research on intercultural education

reveals that bilingual craft projects (e.g., weaving with traditional patterns labeled in English/Spanish/Quechua) simultaneously strengthen language skills and identity pride.

#### **2.4.5 Place-Based Learning**

Place-based learning, developed by Gruenewald (2003) and Sobel (2004), posits that the immediate geographic and cultural context constitutes the most powerful pedagogical resource. This ecological approach opposes standardized curricula, proposing instead educational immersion in the local environment (Theobald, 1997). For English teaching, it involves designing teaching units around elements such as local toponymy, community oral histories, or traditional agricultural practices, using the language as a means to document and reflect on this knowledge.

Research on this teaching process in rural areas shows that students are motivated by the cultural relevance in the learning process (Semken, 2005; Azano, 2011). A key study (Zimmerman, 2020) in Indigenous schools showed that bilingual community mapping projects improved English proficiency by 40%, while strengthening the intergenerational transmission of traditional ecological knowledge.

#### **2.4.6 Multisensory Learning**

This theory is based on the integration of visual, tactile and auditory components that stimulate and optimize the encoding of information in the brain (Montessori, 1912; Shams & Seitz, 2008). In foreign languages, this involves combining traditional music with lyrics analyzed in English (auditory), graphic representations of cultural symbols (visual), and manipulation of ritual objects (kinesthetic) to teach grammatical structures or vocabulary.

Recent studies (Mayer, 2014; Pashler et al., 2008) confirm that sensory multimodality can improve vocabulary retention by up to 75% compared to unisensory methods. The process of teaching a language in intercultural contexts can be developed with the Cultural-Responsive Integrated Sensory Pathways (CRISP) model where culturally familiar sensory elements are considered, such as: smells of native plants, textures of Andean fabrics, handicrafts, among others; all this associated with the acquisition of the other language, reducing linguistic anxiety and in turn reinforcing Andean cultural self-identification (Hill, 2016).

#### **2.4.7 Learning Styles**

Learning styles theory (Kolb, 1984; Fleming & Mills, 1992) distinguishes between visual, auditory, reading and writing, and kinesthetic preferences (VARK model). Although it has been criticized for its determinism (Pashler et al., 2008), its differentiated application in rural contexts shows benefits when adapted to cultural patterns of cognitive processing (Kearney & Kaplan, 1997). For example, communities with a strong oral tradition (such as many indigenous communities) often show auditory predominance, which suggests

prioritizing activities such as bilingual narratives, educational songs, or debates on community issues in English.

Ethnoeducational research (Barnhardtcon & Kawagley, 2005; Lipka et al., 2005) emphasizes that the effectiveness of this methodology depends on its articulation with cultural scripts (cultural learning patterns). A longitudinal study in an indigenous village determined that community groups with pedagogical styles aligned with ancestral cultural practices such as circular teaching for auditory learners or the use of sand for kinesthetic drawings obtained increases in English language learning without wearing down the linguistic identity of the area (Yang, 2019).

#### **2.4.8 Multiple Intelligences**

This theory revolutionized the traditional conception through the eight types of intelligence: linguistic, logical-mathematical, musical, kinesthetic, spatial, interpersonal, intrapersonal, and naturalistic (Gardner, 1983). This has profound implications for the teaching of another language in cross-cultural contexts, because from this perspective student can learn the English language through their specific cognitive strengths (Gardner, 1999). An example is students with musical intelligence since they learn better with Andean songs adapted to English. But students with naturalistic intelligence benefit from their learning process by relating English vocabulary to their local ecosystems.

Research applied by Christison (1996) and improved by Armstrong (2009) shows that these methodologies increase motivation and performance in learning another language such as English. This is relevant in rural Andean contexts, where alternative pedagogical traditions are evident, allowing the design of curricular strategies that respect culturally shaped cognitive profiles (Greenfield, 2008). Another study showed that students of the English subject under this learning showed greater retention and less linguistic anxiety (Saricaoglu & Aktas, 2015).

#### **2.4.9 Interdisciplinary Learning**

This learning consists of breaking down barriers between multiple disciplines to solve problems from multiple perspectives (Jacobs, 1989; Beane, 1997). For the English language teaching process, it is considered in project-based processes that integrate language learning related to other areas of global and local knowledge. For example, an Andean agricultural production unit could combine technical vocabulary in English, scientific concepts of production, calculations applied to the local and use of ancestral ecological knowledge.

Educational neuroscience supports the approach in the previous paragraph, based on demonstration since the brain learns a language and when information is organized into connected networks (Tokuhamas-Espinosa, 2010). For intercultural contexts, studies on scientific pedagogy show that interdisciplinary models of articulation of traditional and Western knowledge generate deep learning (Begay & Maryboy, 2000).

#### **2.4.10 Gamification and Playful Learning**

This learning applies elements of game design such as challenges, reward narratives, and narratives to non-playful contexts (Deterding et al., 2011). The process of teaching another language consists of role-playing games based on local legends to applications such as video games to practice grammar and vocabulary (Reinhardt, 2019). Studies of teaching under intercultural contexts show that this methodology is effective because it incorporates culturally relevant elements (Thorne et al., 2015; Cornillie et al., 2012).

An example of this process was the "Guardians of Wisdom" project, which was applied in rural educational units in Mexico through the use of "bilingual card games" in local medicinal plants; this process manages to improve the learning of the English language and the conservation and transmission of local knowledge (Toro, 2021). This whole process should also include neuroeducation since it adds an emotional component, which activates the brain's reward systems, which consolidates long-term memory (Howard-Jones et al., 2016).

### **2.5 Cultural Identity-Cultural Heritage**

#### **2.5.1 Definition of Cultural Identity**

This definition is based on a set of values, symbols, traditions, beliefs and modes of behavior of a global or local social group that provide a sense of belonging (Hall, 1990). It must be assumed that identity is not static, since it is constantly constructed due to social and cultural interactions and historical processes. In the area of education, cultural identity recognizes students' prior knowledge as their mother tongues and their cultural practices as a starting point for learning (Giménez, 2007).

For a sociological perspective, cultural identity is considered both for what it includes and for what it excludes; that is, the symbolic limits that social groups establish with respect to others (Barth, 1969). This is relevant in teaching contexts in intercultural contexts, where the learning of another language avoids imposing a dominant culture or globalized by a local dialogue (Taylor, 1994).

#### **2.5.2 Importance of Cultural Identity in Education**

Cultural identity is important in teaching-learning processes because it has impacts on motivation, self-esteem, and a sense of autonomy (Banks, 2004). The appreciation of the cultural identity of students in education allows for relevant and meaningful learning; since it connects personal experiences with the study curriculum (Nieto, 2010). For rural Andean contexts in Ecuador, this approach is relevant since it allows their self-identification.

UNESCO, at its 2013 annual meeting, determined that the valorization of cultural identity in educational processes increases academic results and contributes to the conservation of cultural heritage. Studies carried out in indigenous educational units in the

Americas show that the student who learns in an educational environment that respects his or her original language; thus, as well as their culture, they achieve better results in learning another language (McCarty, 2002). These studies support that the teaching of a new language must be culturally sensitive, respectful of diversity without homogenizing approaches.

### **2.5.3 Identity Pedagogy**

This approach to education was proposed by Giroux (1992) and improved by McLaren in 1995 and proposes that the teaching-learning process be in an environment of critical construction of identity; that is, students question and explore narratives of their local and regional culture. Identity Pedagogy is based on identity as a dynamic process influenced by social, cultural and political interaction. For the process of teaching a new language such as English, it involves developing spaces where the participation of students is under their identity, as an example of this approach would be classroom projects that link the new language with their local realities.

From this perspective, identity must challenge the colonial structures that have subalternized pedagogical knowledge to create equitable and free educational environments (Walsh, 2013). This implies that in the processes of teaching English in rural educational units in the country, they must not only address linguistic content; but to be a tool that allows cultural recovery. This could be evidenced in local stories and myths translated into English that allow the empowerment of students.

### **2.5.4 Culturally Responsive Pedagogy**

This approach proposes that teaching processes should be adapted to the different cultural contexts of students; as well as valuing their knowledge and experiences, to promote equitable learning (Ladson-Billings, 1995; Gay, 2010). This approach is based on three fundamental pillars: 1) high academic expectations for students, 2) validation of their cultural identities and 3) use of cultural references in teaching. In the case of learning a new language, it involves selecting materials that reflect cultural diversity and including them in the syllabus. In this way, activities are designed within the units to connect the language with their cultural heritage.

A study on culturally sustainable pedagogy allowed to expand Culturally Responsive Pedagogy because this study argues that education responds to the diversity of students' culture, and contributes to revitalization and conservation (Paris, 2012). The role of culture in human development.

### **2.5.5 Education for Sustainable Development**

UNESCO (2017) defines this pedagogical approach as a process that empowers students to make informed decisions that balance economic growth, social inclusion, and environmental sustainability. Sterling (2001) proposes three levels of integration: 1) sustainability education (content), 2) education for sustainability (competencies), and 3)



education as sustainability (epistemological paradigm). In English language teaching, this translates into projects where the language serves to document traditional ecological knowledge (e.g., native agricultural vocabulary vs. agroecology terms in English).

The "strong sustainability" framework (Springett, 2005) critiques models that subordinate culture to economics. In rural communities, this involves designing teaching units that, through English, contrast local worldviews with global discourses on development. Breidlid's (2013) research in South Africa shows how bilingual materials that integrate indigenous knowledge about natural resource management improve both language proficiency and environmental awareness.

### **2.5.6 Intercultural Communicative Competence**

Byram (1997) conceptualizes this competence as the ability to mediate between cultures through five domains of knowledge: 1) attitudes (curiosity/openness), 2) knowledge (of one's own and other cultural systems), 3) discovery/interaction skills, 4) critical cultural awareness, and 5) linguistic competence. For English language teaching, this model goes beyond the traditional communicative approach by integrating reflection on power and representation (Kramsch, 1998). A key study by Porto (2014) in Argentina demonstrated that intercultural letter writing projects in English developed greater critical empathy than conventional methods.

Decoloniality applied to this framework (Mignolo, 2000) emphasizes that intercultural competence must question linguistic hierarchies. This entails selecting content that showcases varieties of English (African, Caribbean) alongside the hegemonic norm and critically analyzing their differential status. "Border pedagogies" (Anzaldúa, 1987) suggest using English as a space to negotiate hybrid identities in globalized/local contexts.

### **2.5.7 Cultural Dimensions (Gert Hofstede)**

Hofstede (1980) identified six dimensions for analyzing cultures: 1) power distance, 2) individualism-collectivism, 3) masculinity-femininity, 4) uncertainty avoidance, 5) long-term orientation, and 6) indulgence-restraint. In education, these dimensions explain why participatory methodologies (common in individualistic Anglo-Saxon cultures) can generate resistance in societies with high power distance (Hofstede & Hofstede, 2005). A meta-analysis (Ting-Toomey, 2012) revealed that indirect communication styles (prevalent in collectivist cultures) require adaptations when teaching English, such as greater use of group narratives rather than confrontational discussions. Critiques such as those by McSweeney (2002) caution against static cultural generalizations, proposing instead dynamic models that consider intersectionality. For curriculum design, this involves diagnosing context-specific cultural profiles before selecting methods. Research by Jin & Cortazzi (2006) shows how local variants of constructivism (e.g., "harmonious learning" in China) can enrich pedagogies for teaching English.

### **2.5.8 Linguistic Colonialism**

Phillipson (1992) coined this term to describe how the global spread of English has marginalized local languages through mechanisms such as: 1) English as the sole language of instruction, 2) discrediting of non-native varieties, and 3) linking it to economic mobility. Postcolonial studies (Pennycook, 1998; Canagarajah, 1999) document how this generates "linguistic schizophrenia" in learners whose identities are denied in the classroom. In response, the "English as a lingua franca" paradigm (Jenkins, 2007) emerged, which values creative local uses of the language.

Data from the Ethnologue (Simons & Fennig, 2018) show that 40% of Native American languages are endangered, many displaced by monolingual English/Spanish education. Against this, "linguistic reversion" models (Hornberger, 2008) propose using English to revitalize native languages (e.g., bilingual community translation projects).

### **2.5.9 External Factors Influencing Cultural Identity: Culture, Socioeconomics, and Tourism**

Socioeconomic factors (Bourdieu, 1979) determine access to educational resources: in rural areas, digital divides limit English language learning (Selwyn, 2004), while tourism can homogenize cultures (MacCannell, 1976) or empower them through community-based initiatives (Mitchell & Reid, 2001). UNESCO (2019) identifies "language tourism" as an opportunity to teach English while preserving local heritage, such as in cases where visitors learn phrases in indigenous languages alongside English.

Ecological models (Bronfenbrenner, 1979) show how these factors interact: educational policies (macrosystem), teacher quality (exosystem), and family practices (microsystem) jointly shape cultural identities. Projects such as Hornberger's (2006) in the Andes demonstrate that bilingual programs that incorporate solidarity economy achieve greater sustainability than purely pedagogical interventions.

### **2.5.10 Globalization and its impact on cultural identity**

Globalization, understood as a process of accelerated economic, political, and cultural interconnection (Giddens, 1990), generates paradoxical impacts on cultural identities. On the one hand, Appadurai (1996) describes "global flows" (media, technological, migratory) that homogenize cultural practices, diluting local particularities through what Ritzer (2003) calls the "McDonaldization" of society. Studies such as Tomlinson's (1999) document how this dynamic particularly affects rural communities, where access to globalized cultural goods (e.g., social media in English) competes with oral traditions.

However, authors such as Robertson (1995) propose the concept of glocalization to highlight how communities critically reinterpret global elements. Cases such as that of Mexico show hybridizations where English was appropriated to create music (such as

"Spanglish rap") that reaffirms mestizo identities (García, 2001). From a pedagogical perspective, this phenomenon suggests that English teaching should: 1) critically analyze global discourses (e.g., transnational advertising), and 2) empower students to use the language as a tool of cultural expression (Pennycook, 2006). UNESCO (2021) warns that, without educational mediation, linguistic globalization can reduce diversity: currently, 40% of the world's languages have fewer than 1,000 speakers.

#### **2.5.11 The relationship between language, culture, and identity**

The language-culture-identity triad constitutes a fundamental theoretical core. Sapir (1921) and Whorf (1956) laid the groundwork by proposing that linguistic structures shape the perception of reality (linguistic relativism). Although strong versions of this hypothesis have been criticized (Pinker, 1994), contemporary studies (Boroditsky, 2011) confirm that language influences cognitive processes such as the categorization of space or time, varying across cultures. This implies that teaching English is not simply about transferring a code, but about facilitating new interpretive frameworks.

Identity is discursively constructed through language (Bucholtz & Hall, 2005). Norton (2000) demonstrates that language learners negotiate "identity investments": they adopt English to the extent that it allows them access to "imagined communities" (Anderson, 1983) without losing their cultural belonging. Models such as Kramsch's (2009) on symbolic competence emphasize that intercultural mastery of English requires understanding how meanings are constructed at the intersection of multiple semiotic systems. For Indigenous communities, this implies pedagogies that, as López (2008) suggests, conceive of English as a "third space" where local and global knowledge converge without relations of subordination.

#### **2.5.12 San José del Chazo Parish**

The parish of San José del Chazo is a rural community located in the canton of Guano, province of Chimborazo, Ecuador. It was populated by laborers from the haciendas of Mr. Mancheno and Mr. Román, who little by little sold their lands, forming a hamlet that initially belonged to the Parish of Guanando, with the name of Chazo Alto (GADPR San José de Chazo, 2019). The economy of San José del Chazo is mainly based on agricultural and livestock activities. The majority of the population is dedicated to the production of crops such as potatoes, corn, and vegetables, as well as to the breeding of cattle and sheep. In addition, some families are dedicated to crafts and local tourism.

The parish of San José del Chazo offers great potential for the development of cultural and ethnic tourism, thanks to the richness of its tangible and intangible heritage (Lema, 2019). Its natural landscapes, cultural manifestations, gastronomy, and traditional handicrafts represent an attraction for visitors interested in knowing and experiencing the cultural identity of the community. On the other hand, the festivities and traditions are linked to the Catholic faith that the population professes, on March 19, they celebrate the patron

saint festivities in honor of San José and on January 21, the parish festivities (GAD Municipal Guano, 2019). They stand out in all the festivities, masses, popular games and sports championships enlivened by musical bands from neighboring sectors and popular dances.

## **2.6 Curriculum design for Teaching English**

### **2.6.1 Curriculum Design**

Curriculum design for the teaching of English involves the structuring of objectives, contents, methods and assessments that facilitate effective language learning (Richards, 2001). In Ecuador, this design is aligned with the Common European Framework of Reference for Languages, seeking to develop communicative competencies in students (Ministerio de Educación, 2011). In addition, the integration of cultural identity into the curriculum, promoted by the Ministry of Education, includes pedagogical content and practices that reflect and value the cultures, languages and traditions of students, fostering a sense of belonging and respect for cultural diversity (Banks, 2001).

### **2.6.2 Curricular Issues in the Ecuadorian Context**

At the level of Ecuador, the main problems in the education system are curricular designs, adaptation to global levels without considering local contexts, on the other hand, educational equity at the rural and urban levels and, finally, linguistic and cultural relevance (Ortega & Argudo, 2017). At the rural level, the challenges are increased by the lack of educational resources, especially in recent years, which has influenced the recruitment of the number of teachers according to the number of students; yes, such as the need to adapt the curriculum from the global to the local, highlighting the reality of an area (Naranjo & Carrero, 2017).

### **2.6.3 Micro curricular Resources and Their Role in Education**

These resources are educational tools that adapt to specific contexts and allow the inclusion of materials and activities where the cultural identity of students is valued and reflected. For the teaching of another language, the above resources should include, for example, books adapted to the area, interactive activities, local audio-visual materials and games that reflect the traditions and cultural values of the community. Material resources facilitate the learning of English languages and promote belonging and identity in students, which is important for staff and academics (López & San Martín, 2022).

### **2.6.4 Examples of Micro curricular Resources in Education**

The research entitled "DESIGN OF DECOLONIAL MATERIALS LOCATED FOR THE TEACHING OF ENGLISH AS ANOTHER LANGUAGE" carried out by Graciela Baum in 2021, evidenced the importance of designing materials that allow the teaching of the English language while respecting, respecting and promoting the local culture. Baum

proposes as a strategy the use of myths, tales, legends and traditional songs of the area in English within the curriculum, this allows students to learn the new language and reinforce their cultural identity.

A relevant example in this area is the study of the level of proficiency and linguistic competences of rural students, where the use of visual materials such as videos showing activities of daily life and local, regional, and national festivities is evidenced (Auquilla & Auccahuallpa, 2017). All these materials mentioned above would allow you to relate the learning of the English language under your own environments and experience. Research that covers the challenges in the classroom of educational units in Colombia highlights the effectiveness of educational materials that incorporate elements of daily life in rural environments and under local cultural traditions (Tarazona, 2021). The resources mentioned above include practical activities such as describing the processes of Andean cultural practices in English, this could improve language skills, enrich knowledge and enhance cultural practices within the learning process.

### **2.6.5 Traditional Games in Teaching English**

Folkloric dances and traditional games play a crucial role in the process of teaching English in rural Andean contexts, this facilitates a motivating and relaxed learning environment. For example, in Ecuador many parishes hold seasonal and local games that reflect the cultural and historical richness. An example of this is the popular games in the country called "La Rayuela" and "El Trompo" can be used in the teaching process as English vocabulary and grammatical structures. Students by playing these two games can learn English by using phrases and words related to the actions and rules of the game, promoting the learning of English in a fun and culturally relevant way.

A study on the design of curricular materials mentions that the incorporation of traditional games in the curriculum facilitates the learning of a new language and in turn promotes social and cultural cohesion; respecting traditions (Vez, 1999). This approach to English language learning is effective in generating student interest; as well as improving their communicative competence.

## **CHAPTER III. METHODOLOGY.**

### **3.1. Approach**

This research study was carried out under the principles of scientific research with a qualitative approach. This approach is based on the understanding of social phenomena such as human behavior, experiences, and interactions, as well as their characterization due to the collection of non-numerical data (Creswell & Creswell, 2018). In this context, this research collected qualitative information to describe the socioeconomic, tourist and cultural realities of the San José del Chazo parish; to understand the contexts in which community members live. As well as its integration into the teaching-learning process of English for the development of cultural identity.

### **3.2 Investigation Modality**

The modality of the research was bibliographic, ensuring a complete and well-founded research that addressed both the theoretical and practical aspects of the study. A comprehensive review of the existing literature on cultural identity, English teaching and learning, and the rural context in Ecuador was conducted. Bibliographic research is essential to develop a solid theoretical basis and thus contextualize new findings; that is, the review allows the development of a solid theoretical framework and identifying previous studies on the topic of analysis with relevant secondary data contributions (Yin, 2015).

### **3.3 Type of Investigation**

This research was descriptive, providing a detailed analysis describing the parish's social, economic, cultural and tourist reality of the parish, including resources, characteristics and challenges specific to the local context. This made it possible to provide a complete and clear picture of the sector. According to Hernández Sampieri et al. (2014), descriptive research is essential to detail and contextualize complex phenomena.

### **3.4 Study Population**

Due to the nature of this research, the databases included bibliographic sources such as Google Scholar, Science Direct, Scielo, Scopus, ERIC, JSTOR, Pro-Quest, Wiley Online Library, and Web of Science, as well as databases containing official and promotional documents from the parish, such as the PDOT (Land Use and Territorial Development Plan), and social media platforms selected and analyzed in the study. These databases and online libraries were used for the research because they provide reliable and up-to-date information. Most of them are freely accessible or can be consulted through institutional links. The data collected focused primarily on research from the last decade in a context similar to Ecuador. The work of authors such as Baum, Auquilla, Auccahuallpa, Tarazona, Ballesteros, Guevara, Areizaga, among others, is included in this research.

### **3.5 Population Sample Size**

Because the nature of this research, no sample was required.

### **3.6 Data Collection Techniques and Instruments**

For data collection, various techniques and instruments adapted to the specific objectives of the research were used:

For the first specific objective, a bibliographic review was used with the help of a bibliographic matrix to compile information available on official websites and documents related to the study context (PDOT), as well as to identify what type of information is useful to be taught in the English language. This application was carried out at the beginning of the research to identify the most relevant socioeconomic, cultural and tourism data in the context of the study.

For the second objective, a systematic review of the literature was carried out in order to acquire a deeper understanding of what is currently known about the topic. As suggested by Bryman (2016), this aided the investigation of existing literature on the development of cultural identities as well as English language teaching and learning. The following actions, as outlined by Chicaiza (2021), were part of the systematic review process:

The selection of databases to rely on.

To determine the keywords to be used

The selection of the information population based on the scientific data.

To filter the data in order to eliminate those who will not be useful for the study.

To select the potential data that will contribute to the study.

Subsequently, a checklist was designed to determine the academic potential of the information collected in the development of cultural identity. As pointed out by Medina et al. (2023), the aforementioned facts were verified by means of checklists that establish criteria to determine whether the information meets the necessary requirements to be valid and achieve the objectives.

Finally, to address the third specific objective, we used a literature review and a checklist.

A bibliographic matrix was used to register the necessary resources for the construction of micro-curricular materials focused on the development of cultural identity through the teaching and learning of English. Finally, a checklist was used to evaluate the feasibility of the resource to be developed, which facilitated the validation and enrichment of the data obtained, ensuring its relevance and academic usefulness. According to Medina

et al. (2023), these techniques allowed a detailed and adequate planning of educational materials and activities, ensuring the study target.

### **3.7 Methods of analysis and data processing.**

Two qualitative techniques were applied in this research, categorization and triangulation, for the analysis and validity of the information collected.

Data analysis and interpretation techniques in research are comprised of the systematic examination and understanding of the data collected to acquire meaningful information. This involves identifying patterns, trends, and relationships, as well as drawing meaningful conclusions from the data (Ragin, 1987).

#### **3.7.1. Categorization**

Categorization of data in research entails organizing and classifying the information obtained into different categories or specific themes in order to aid analysis and understanding (Miles and Huberman, 1994). This process helps to determine patterns, trends or relationships within the data, allowing the researcher to draw meaningful conclusions.

In this sense, categorization was implemented for two aspects. The first was to organize and classify the information pertaining to the socioeconomic, cultural and tourism aspects obtained from the official websites and documents (PDOT) of the parish. The second aspect was to categorize the information based on key emerging themes of the study, such as cultural identity, rural context, English language teaching, and curriculum design. Through this process, thematic patterns and significant relationships were identified that allowed addressing the specific objectives of the research.

#### **3.7.2. Triangulation**

Triangulation in scientific research refers to using multiple data sources, methods, theories or researchers to analyze a phenomenon or research problem from different perspectives (Benavides and Gómez-Restrepo, 2005). This approach sought to increase the validity and reliability of the results by converging evidence from different sources or approaches.

In this same context, triangulation made it possible to contrast and validate the data obtained through different instruments such as, bibliographic matrix, checklists and bibliographic review, together with the theoretical framework, and studies related to the research topic, which strengthened the coherence and credibility of the findings. This technique favored the identification of simultaneities and discrepancies between the different sources of information.



## CHAPTER IV. RESULTS AND DISCUSSION

This chapter presents the results obtained during the research, structured according to the established objectives each section presents the most significant findings, showing a clear vision of the socioeconomic, cultural, and tourist realities of the San José del Chazo parish, but also establish the foundations for the development of micro curricular resources focused on the development of cultural identity through the teaching of English.

### 4.1. DECODING THE HEART OF SAN JOSÉ DEL CHAZO: SOCIOECONOMIC, CULTURAL AND TOURISM WONDERS

**Figure 1**

*Entrance Sign to the Parish*



*Note.* Tourist attraction with the name of the parish, located at the main entrance.

#### History and Foundation

San José del Chazo, known at the cantonal level as "*La Potencia Choclera*," is a rural parish located in the Andean region of Ecuador, in the Guano canton of the Chimborazo province. This parish has ancestral roots among the original residents of the Guanandos tribe, home to peaceable farmers, brilliant weavers, and accomplished goldsmiths. In the religious sphere, they paid worship to their gods, the Tungurahua volcano, and the Altar snow covered mountain. They are of the faith, and they were convinced the soul is immortal, and so a special cult was dedicated to their dead.

The name of the parish has its origin in a chief called "*Chashi*," who lived in the region and played a fundamental role in the founding of Guano. In honor of this first inhabitant, it was decided to call this community Chazo. Over time, the name was expanded to San José del Chazo, a reference to the custom of venerating a saint within the Catholic religion. Later, San José del Chazo began to be populated by workers from the estates of Mr. Mancheno and Mr. Román, who sold their land little by little, giving rise to a hamlet that initially belonged to the parish of Guanando Bajo, with the name of Chazo Alto. In this new community resided some families, among them: Lema, Ramos, Sandoval, Yáñez, Carrasco, Chauca, Paredes, Freire, among others.

In 1966, thanks to the efforts of the president of the council of that year, the Andean Mission arrived in the area, which promoted the development of the region, prioritizing agriculture, health, education, and roads. In 1977, the community organized to seek

parochialization, a process that took 11 years of negotiations. Finally, San José del Chazo was elevated to parish status on March 19, 1988, after approval by the Municipality of Guano. Subsequently, it became socially known as San José de Chazo, because all residents recognized it as such.

### **Anthem to San José del Chazo**

The parish anthem, a source of pride for the inhabitants, was written by Luis Alfonso Benjarano and the melody was composed by the Galápagos Armored Band #13:

### **Figure 2**

*National Coat of San José del Chazo*



*Note. Taken from Gad Parroquial San José de Chazo [Video] Facebook, 2025, <https://www.facebook.com/share/r/14cdWw5HTC/>*

### **CHORUS**

¡Glorias mil oh mi tierra fecunda!  
Que engalanas los pueblos de honor,  
Te cantamos tus hijos de Chazo,  
Con el alma y el corazón.

### **I**

En tus campos que guardan secretos,  
Tus laderas son nidos de amor,  
En tus pampas florecen recuerdos,  
De esfuerzo, trabajo y sudor.

### **II**

Son tus hombres ejemplos de dicha,  
De trabajo, valor y pudor,  
Tus mujeres colmadas de alegría,  
De aromas y néctar de pasión.

### **III**

En tu seno germinan ilusiones,  
Esperanza en tu juventud,  
Seguidores de grades maestros,  
Que guiaron conciencia y virtud.

### **IV**

San José que bendice a tu gente,  
Regalando bondades del creador,

Tus maizales, manzanas y legumbres,  
Son ofrendas a nuestro salvador

It is distinguished by its agricultural and cultural wealth. This parish occupies a strategic geographic location that favors agricultural development, which is its main economic factor. The population is mostly made up of mestizo race, who have preserved their customs and traditions over time. The predominant language is Spanish, which facilitates communication within and outside the communities. Geographically, the parish has an altitude that ranges between 2,600 and 3,600 meters above sea level, with a land area of 1,453.71 hectares. The climate is characterized by cold temperatures ranging between 6°C and 10°C, with a dry period between June and August, and heavier rainfall in the months of March and April. The average annual relative humidity is 69%, which benefits agricultural activity and the production of traditional crops such as sweet corn, a key element in the local economy (GADPR San José de Chazo technical team, 2023).

The parish is made up of three rural communities: Chazo Bajo, San José del Chazo, and San Patricio de Pusniag. Its territorial boundaries border the following parishes: to the north Santa Fe de Galán, to the south La Providencia, to the east Ilapo, and to the west Guanando. Its population amounts to 872 inhabitants, of which 52.18% are women and 47.82% men. The population is distributed in rural communities and in the parish center, where public services are concentrated, such as educational centers, health centers and sports spaces. In terms of accessibility, Chazo has a public transportation network that facilitates the connection with different areas of the Guano canton and nearby cities such as Riobamba. The most commonly used means of transport are the inter-parish buses and community vans. For those who wish to visit the parish from Riobamba, it is possible to take a bus from the “Quimiag” cooperative at the “*Mercado Oriental*”, whose routes are every two hours, from 7:00 a.m. to 4:00 p.m.

The parish is also distinguished by its rich and varied flora, which reflects the ecological diversity of the environment. This great biodiversity beautifies the landscape and also plays a fundamental role because the inhabitants of the area use local plants as medicines. In this sense, various species stand out for their multiple benefits.

Among the most common species are:

Alder mitigates the discomfort caused by flu and throat infections, and its leaves have anti-inflammatory and healing effects. Similarly, Dandelion is used for its diuretic, depurative and digestive properties. Likewise, Cow's Tongue is effective for stomach infections, while Eucalyptus and Pine are used to alleviate respiratory conditions and flu-like symptoms. Finally, Linden, with its calming properties, is a natural remedy to reduce stress and anxiety; it is also useful for flu and menstrual cramps.

**Figure 3**  
*Characteristic Vegetation of the Parish 1*



Note. Representative medicinal flora of the parish.

On the other hand, Cholan is predominantly an ornamental plant; however, it also has healing properties for diabetes. In addition, the “Sigse” is used as a natural fence to divide land and its stem, due to its lightness, is ideal for the manufacture of kites. Finally, there is the “Capulí”, a fruit that is consumed raw or cooked and is the main ingredient of the traditional “jucho”, a typical carnival colada made with wild peaches and spices such as cinnamon and cloves.

**Figure 4**

*Characteristic Vegetation of the Parish 2*



Note. Ornamental and alimentary flora representative of the parish.

The fauna of the San José del Chazo parish is equally diverse and rich, hosting few species in the different ecosystems of the area. The relationship between the natural environment and human activities have created a habitat where diverse forms of life coexist. From native birds to mammals that roam the forests and fields, the wildlife of this parish not only enriches the natural heritage, but also serves as an indicator of the environmental health of the area. Among the most common species are:

**Figure 5**

*Characteristic Animals of the Parish*



*Note. Adapted from Development Plan and Territorial Planning [Document], by Gobierno Autónomo Descentralizado Parroquial Rural San Jose del Chazo, 2023.*

This natural wealth not only defines the ecological environment of San José del Chazo, but also reflects a close relationship between cultural heritage and local identity.

#### 4.1.1. Economy in Motion; the Socioeconomic Force of San José del Chazo

**Figure 6**

*Socioeconomic Aspects of the Parish*



*Note. Elaborate image that represents key elements of the parish's socioeconomic situation.*

The economy of the parish is based especially on agriculture, with corn being the main crop, with a coverage of 735.36 hectares representing 94.49% of the agricultural area. Then we have green onion 80 ha, potato 60 ha, broad beans 20 ha, peas 10 ha, and fruit products such as blackberry 10 ha and tamarillo with 5 ha. Livestock production and mixed farming activities are also practiced.

#### Crop Details

In San José del Chazo, agriculture is the main source of income and livelihood for most of its inhabitants, with soft corn being the most emblematic crop and the one with the greatest socioeconomic impact. Production is concentrated especially in the sectors of Chazo Bajo and the parish seat, with a cultivated area of approximately 550 hectares of sweet corn and 150 hectares of dry corn (seed). This crop is grown between September and mid-January, taking advantage of favorable rainy weather conditions, and is harvested between September and November.

Corn planting begins with soil preparation, an essential process to ensure its productivity. Farmers turn the soil using traditional yoke plowing or modern machinery, depending on available resources. They then enrich the soil with organic or chemical



fertilizers to ensure good yields. The seeds are placed manually in well-defined furrows, and constant weeding, irrigation, and pest control are carried out during the growing season. Once the corn cobs reach maturity, they are harvested manually, carefully selecting those that will be sold in local, regional, and even national markets.

**Figure 7**

*Sweet Corn, the Main Source of Income for the Parish*



*Note.* Cultivation and harvesting of sweet corn.

## Agricultural Diversification

Although sweet corn leads the local economy, other crops also play an important role. Crops such as: green onion, broad beans, potatoes, and peas; that are part of the agricultural activities of the study area and these are used for family consumption and commercial in Guano or Riobamba. Green onion is grown in the upper part of the parish and are sold in the markets of Riobamba, Guano and Quero. The broad beans are also produced in the parish and sold at the Riobamba wholesale market. There is a particular case of potato cultivation where its production has decreased due to the presence of the purple tip (*Candidatus Phytoplasma aurantifolia*) but it is still an important source of economic income. Finally, pea crops are planted taking advantage of the remnants of the corn harvest, this optimizes land use and improves agricultural production in the area.

**Figure 8**

*Agricultural Products Grown in the Parish*



*Note.* Crops that are also part of commercial agricultural activity and local consumption.

Among fruit plants there are two types. Blackberry production has gained relevance in recent years thanks to the support of the Ayuda en Acción Foundation in the construction

of micro-restorations that the implementation of efficient irrigation systems, as well as technical assistance for pruning and proper management of pests and diseases.

**Figure 9**

*Blackberry Plant*



*Note. Cultivation and harvesting of blackberry.*

Tamarillo production, cultivated since 2015, have been gaining importance in the parish due to the favorable climatic conditions for their growth. They are currently grown on five hectares, with plans to expand to date. These crops are sold in local markets, and there are projections for expansion in the coming years.

**Figure 10**

*Tamarillo Plant*



*Note. Cultivation and harvesting of Tamarillo*

### **Corn Collection Center**

The Corn Collection Center of San José del Chazo plays a fundamental pillar of the parish's production chain, improving the post-harvest of corn; it was built with the support of government institutions and external cooperation. Activities include:

- Shelling of the corn to separate the kernels from the cob.
- Drying to reduce humidity and improve its preservation.
- Classification and selection of corn kernels according to quality and size.
- Finally, packaging and distribution to local, regional and national markets.

This collection center has strengthened the parish organization, generated new indirect employment and thus improved the income of local families. In other words, corn constitutes the economic axis of the area and a symbol of its cultural-productive identity.

The recognition of corn production has transcended the local level and they are recognized at the provincial and country level, thanks to the support of the Ministry of Agriculture and Livestock of Ecuador. This institution, in coordination with the parish's corn producers' organization, has made periodic deliveries of agricultural input kits, with the goal of improving production through the use of agroecological inputs and sustainable practices. Thanks to these efforts, San José del Chazo corn has gained prestige in important markets in cities such as Riobamba, Ambato, Quito, and Guayaquil, consolidating the parish as "The Sweet Corn Powerhouse" due to the quality and abundance of its production.

**Figure 11**

*Brand of San José del Chazo Corn Collection Center*



*Note. Machinery from the community center used by farmers in the parish to process their crops. Adapted of Inaguración del Centro de Acopio [Photograph], Díaz, 2016, Facebook, <https://www.facebook.com/share/16EjPgsdJB/>*

## **Productive Enterprises**

Within the socioeconomic landscape of San José del Chazo, local enterprises represent an important alternative for boosting the economy and strengthening the parish's productive autonomy. One of the most representative cases is that of Edgar Heriberto Carrasco Carrasco, an agricultural technician and natural sciences graduate, who has dedicated much of his professional life to researching the decomposition of organic matter and its application in organic farming. The result of this academic and practical trajectory is the enterprise called "*Líquido Ligador*" (Liquid Binding Treated Organic Fertilizer), an innovative and completely natural agricultural product.

This liquid fertilizer arises as a response to a common problem in fruit production: the abortion of flowers and fruits. After years of observation, research, and experimentation, Mr. Carrasco discovered that mixing animal manure with different acidity levels, subjected to a process of controlled decomposition and solarization, could generate an organic fertilizer with a neutral pH, rich in macro and micronutrients, ideal for improving flowering, pollination, and fruit production without the need for synthetic chemicals.

The manufacturing process for this fertilizer is artisanal but meticulous. It consists of treating animal manure for up to 20 months, accompanied by fermented fruit juices, infusions of plants such as mule fat and alfalfa, and rainwater, all contained in plastic



containers for at least 60 days. In some cases, natural phytohormones extracted from plants are also incorporated, making the product a complete biological supplement for crops, especially fruit trees such as avocado, apple, babaco, and Reinaclaudia.

Currently, the product is sold at entrepreneurship fairs and directly to local farmers, who have reported excellent results in crop improvement, generating growing demand through peer-to-peer recommendations. Despite the obstacles associated with the certification and formal marketing processes, the "*Liquido Ligador*" is offered at an affordable price, well below the conventional market, as an act of support and commitment to the community.

This venture not only contributes to the local economy but also promotes sustainable and healthy agricultural practices, with an ecologically and socially responsible vision. Furthermore, it is a clear example of how technical knowledge and teaching experience can be translated into concrete solutions for rural development. Mr. Carrasco envisions his project as a viable and necessary alternative in the near future, where organic agriculture will play a key role in addressing the effects of prolonged use of chemical inputs on human health and agricultural soils.

**Figure 12**  
*Líquido Ligador Fertilizer*



*Note. Fertilizer made with natural elements, used by farmers in the parish for their crops.*

#### 4.1.2. Culture and Tradition; the Essence of the Cultural Soul of San José del Chazo

**Figure 13**  
*Cultural Aspects of the Parish*



*Note. Elaborate image that represents key elements of the parish's culture.*

San José del Chazo is a town with a wide variety of cultural and religious traditions, which are expressed through numerous annual celebrations. The festivities reflect the rich cultural heritage and deep customs passed down through generations. Its inhabitants, who are mostly farmers, have preserved ancestral practices and traditions that reflect their identity and connection to their surroundings.

Throughout the year, various festivals and community activities pay homage to the parish's cultural heritage, combining religious and ancestral aspects to create a vibrant festive calendar. These customs not only strengthen ties within the parish but also attract tourists seeking a glimpse into the authenticity of life in rural Ecuador.

### **Ancestral practices**

Among the ancestral practices that are still maintained is plowing with a "Yunta," a pair of cattle, this practice consists of tying a "yugo" between the horns of bulls or cows. The yoke is a horizontal, curved wooden instrument to which a tiller or lance is attached. The technique for using this tool consists of making the animals move forward while the blade opens the ground, forming furrows. Two people are required to perform this practice. The first farmer directs the yoke and must control the cattle so they do not stray and everything is uniform, and the second farmer places the seed while covering the furrows with his foot or rake.

**Figure 14**

*Plow with Yoke*



*Note. Ancestral technique for planting with the help of animal power. Taken of Arando con Bueyes [Photograph], by Jueli, 2008, Flickr, <https://flic.kr/p/6C3q8g>*

Another ancestral technique is the "Tiradero," which is used to drag sacks of harvest from the highlands of steep mountains toward the road. To perform this technique, the ropes must first be made; these ropes are made from cowhide treated with hot oil. The technique involves placing blankets tied with ropes and pulling or dragging the harvest sack to the road.

**Figure 15**

*Tiradero Technique*



Note. Ancestral agricultural technique to bring down crops from the hills.

Finally, they use the lunar phases as an ancestral practice; all farmers sow according to the lunar calendar and the number of months of rain. One of the most peculiar pieces of advice given in the agricultural sector is that one should not sow during a full moon. On a full moon night in the countryside, the soil surface is cleared, making it more visible to various animals that share the land and eat the seeds.

### The most notable festivities include:

#### January 6 - Rey de Reyes

Rey de Reyes festival is a deeply religious event held through the "*Prioste*," the person who directs and finances the celebration, and the "*Jochas*," which are contributions from the prioste's friends and family. The festival begins with a novena, a religious tradition to commemorate the birth of the baby Jesus. It culminates on the ninth day with a mass and the "*Pase del Niño*," a parade featuring various dancers, such as the "*Los Curiquingues*," who wear colorful birdlike outfits; clowns who sing verses and sayings; the "*Perros*," who protect the physical integrity of the baby Jesus; and finally, the "*Sacha Runa*," who wears a moss-covered outfit representing the nature of the Andean landscape. During this celebration, the "*prioste*" carry the figure of the baby Jesus in their arms, accompanied by dancers, a village bands, and a festive atmosphere. The commemoration concludes with artistic festivals that bring together families from the parish to share moments of joy.

#### Figure 16

##### Rey de Reyes Party



Note. Celebration of the baby Jesus with different dances and cultural performances. Adapted of Rey de Reyes [Photograph], by Gad Parroquial San José de Chazo, 2025, Facebook,

## February – Carnival

The celebration of Carnival is characterized by a tradition that has been maintained over the year. A group of people from the parish gather with musical instruments such as drums and guitars to go from house to house in the community, singing and celebrating the arrival of Carnival. The homes welcome them with food and drinks. Among the most notable activities are games, with water, flour, and carioca, as well as Carnival coplas (carnival verses), poetic compositions that reflect the humorous spirit of the people. In addition, the traditional Carnival "*Corso*", a parade with dancers to the rhythm of San Juanito and traditional rhythms, demonstrating admiration for ancestral customs. The festivities conclude with performances by village bands, musical groups, and a gastronomic feast.

**Figure 17**

*Corso of Carnival*



Note. Adapted of Desfile de Carnaval [Photograph], by Díaz, 2019, Facebook, <https://www.facebook.com/llaqueline.diaz/posts/pfbid02U2iqb1FnAL5NPbnpNcADfakS1NtupknoL4DtXrXaLjWacE1GkM93jdEBtfV1m2Xil>

## March - Patron Saint Festivities in honor of San José - Parochialization Festival

The patron saint festivities in honor of San José are imbued with the cultural identity of the region. The celebrations begin with a mass organized by the devotees, who plan various activities, including the burning of brushwood, bullfight, fireworks, and artistic events with popular music. On the other hand, the Parochialization party, of a more formal and political nature, commemorates the founding of San José del Chazo. Among the activities are the election of the queen of the community, agrotourism and gastronomic fairs, the parade of joy and confraternity "*chazeña*", civic parade, which includes the participation of the Enrique Rodó Educational Unit and delegations from neighboring parishes. Finally, the solemn session, with the presence of local authorities and the Canton that presents the activities developed during the period of government.

**Figure 18**

*San José and Parochialization Festivity*





Note. Adapted of Llaquita Días Silva and Gad Parroquial San José de Chazo [Photograph], by Silva and Gad Parroquial San José de Chazo, 2025 Facebook, <https://www.facebook.com/photo?fbid=9177410075703797&set=pcb.9177431922368279>, <https://www.facebook.com/photo.php?fbid=122220409508222364&set=pb.61556670931176.-2207520000&type=3>

## April - Holy Week - Easter Captaincy and procession

During Holy Week, processions are held with the participation of the "*Cucuruchos*," people dressed in purple robes and barefoot, representing the embodiment of penitence and meditation. This figure walks through the streets of the parish praying alongside the Virgin Mary. Another important aspect of the procession is the presence of "*Señor de la Buena Muerte*", accompanied by parishioners carrying crosses, candles, flowers, and religious figures or images. The Stations of the Cross are also reenacted, in which a faithful Catholic carries the cross throughout the procession. Finally, the traditional "*Fanesca*" is eaten, a rich soup made with 12 different grains and cod.

**Figure 19**

*Holy Week Procession*



Note. Representation of the Stations of the Cross through the streets of the parish.

Another festival is the Easter Captaincy, one of the parish's most significant cultural traditions. This event is distinguished by parades with troupes performing various musical rhythms, especially the Captaincy Dance. Participants dress in military attire representing captains and soldiers, representing the Spanish soldiers of the conquest.

**Figure 20**

*Typical Captain's Clothing*



Note. Taken of Capitania [Photograph], by Diaz, 2024, Facebook, <https://www.facebook.com/photo.php?fbid=6928274287284065&set=pb.100003046863583.-2207520000&type=3>

## May - Mother's Day

In San José del Chazo, programs are organized on the occasion of Mother's Day in the communal house, where all the mothers of the community are celebrated. These events include traditional games such as the tomato dance, music and dance. The most emblematic activity is the election of the "Symbol Mother," which recognizes an elderly woman who has dedicated her life to the well-being of her children.

**Figure 21**

*Mother's Day Celebration*



Note. Adapted of Dia de la madre [Photograph], by Gad Parroquial San José de Chazo, 2024, Facebook, [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0tQSwTmCVLaXjFYjibjGmkJfzBFsXGgI2kYkSEWfrg8mccPJcgLVctjgiCUB46DDGI&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0tQSwTmCVLaXjFYjibjGmkJfzBFsXGgI2kYkSEWfrg8mccPJcgLVctjgiCUB46DDGI&id=61556670931176)

## June - Children's Day

Likewise, programs are held for Children's Day, where all the children of the parish meet in the communal house to share pleasant moments with joy, among the activities there are traditional games such as sack races, little blind hen, dance chairs, hopscotch, among others, and toys are also provided along with a small snack.

**Figure 22**

*Children's Day Celebration*



Note. Adapted of Dia del niño [Photograph], by Gad Parroquial San José de Chazo, 2024, Facebook, [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0JZcdkSzDbLufNACtyGKUNoJUQPj63ek7VnoBbaJnACXeSdwZ5qEZsGznsUJKQAYCl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0JZcdkSzDbLufNACtyGKUNoJUQPj63ek7VnoBbaJnACXeSdwZ5qEZsGznsUJKQAYCl&id=61556670931176)

## October – Señor de la Buena Muerte

The “*Señor de la Buena Muerte*” is a saint venerated by numerous parishioners and devotees from various regions of Ecuador, coast, and mountains. This holiday is celebrated with great fervor, in gratitude for the blessings received. The activities are full of tradition and culture which include masses, “*chamizas*”, village bands, popular games, sports activities, parades, dance shows, bullfight, and fireworks.

**Figure 23**

*Señor de la Buena Muerte Festivity*



Note. Adapted of San José de Chazo 2024 [Photograph], by Abarca, 2024, Facebook, <https://www.facebook.com/alonacional/posts/pfbid0Cn81mrSZeE5WdFANMHkvhfeBndomvrVoU32miJGuhvWN9HydofMz4ecXvt5tQkE4l>

## November – Day of the dead

All Souls' Day is commemorated in the parish with rituals and religious masses in honor of the loved ones who have passed away. One of the most characteristic aspects of this celebration is the figure of the “*Animero*”, a church figure who, carrying a skull in one hand and a bell in the other, walks around the parish praying for souls and begging for alms until he reaches the cemetery. During this journey, the “*animero*” experiences supernatural phenomena, and to calm the rebellious souls, he whips them. The ritual ends when the “*animero*” has gone around, returning the souls to their proper places.

**Figure 24**

*Animero*





Note. Taken of El Animero [Photograph], by La Prensa Chimborazo, 2024, Instagram, [https://www.instagram.com/p/DBQKx9qRvY-/?img\\_index=2](https://www.instagram.com/p/DBQKx9qRvY-/?img_index=2)

## December – Christmas

On December, representatives of the GADPR organize Christmas entertainment programs for children and elderly people of the parish. The programs include popular games, such as musical chairs, the tomato dance, and the egg race, among others. Christmas carols are also sung, and there are gift-giving activities, candy distribution, and Christmas snacks. The most representative activity is the election of “*Princesita de Navidad*” and “*Lucerito de Navidad*,” an event that is carried out by the Queen of the parish with the support of the GADPR.

### Figure 25

#### *Christmas Celebration*



Note. Adapted of Programa Navideño [Photograph], by Gad Parroquial San José de Chazo, 2024, Facebook, [https://www.facebook.com/permalink.php?story\\_fbid=pfbid09PS9LrATeXTu5NXqFu3bmWfHhZBukzhj9DU1s9vUQjvKUBfyaATbasoTqBNed5HNI&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid09PS9LrATeXTu5NXqFu3bmWfHhZBukzhj9DU1s9vUQjvKUBfyaATbasoTqBNed5HNI&id=61556670931176)

## Ancestral fun; Traditional games

Traditional games are a fundamental part of the cultural identity of San José del Chazo, transmitted from one generation to another as a manifestation of entertainment and coexistence in the community. These practices, which have continued over the years, not only entertain, but also strengthen the ties between residents, reflecting the traditions and popular creativity of the parish. The most popular games include:

### Donkey Derby

This activity is held because every family in the parish has at least one of these animals in their homes. The game involves several riders riding their donkeys competing around the parish, and the first to finish wins. This activity takes place in October and has two categories: children or adolescents, and adults. Participants are of all ages with strong riding skills.



**Figure 26**

*Donkey Berby*



*Note. Taken of Carrera Anual de Burros [Photograph], by Ochoa, 2020, LA NACION, <https://www.lanacion.com.ar/agencias/desfile-de-disfraces-y-carrera-de-burros-en-ecuador-nid10092022/>*

### **Baby marathon**

This activity is done with babies who already know how to crawl. They are placed side by side on a safe, smooth surface. Mothers or fathers stand at the other end, encouraging them or calling their names to help them reach the finish line. This game not only promotes fun and interaction among the little ones, but also stimulates motor development and coordination, while the parents enjoy a joyful atmosphere.

**Figure 27**

*Baby Marathon*



*Note. Taken of Carrera de bebés [Video], by Barreiros and Agencia, 2024, FARO DE VIGO, <https://www.farodevigo.es/videos/sociedad/2024/11/20/carrera-bebes-centro-comercial-a-coruna-bebathon-111882675.html>*

### **Wooden car race**

The cars used for this competition are made of wood. Their most common features include a steering wheel, a fixed axle and a steering axle, four solid wood wheels, and brake shoes. The race consists of traveling through the streets of the parish center while the drivers maneuver to avoid obstacles. The first to finish wins. Competitors in this traditional game range from children aged 10 and up to teenagers aged 15 or 16. Furthermore, the wooden car race encourages teamwork and creativity, as many families help in the design and construction of the cars.

**Figure 28**

*Wooden Car Race*



Note. Taken of Tradicional Carrera de Coches [Photograph], by El Universo, 2018, El universo, <https://www.eluniverso.com/noticias/2018/11/15/nota/7050210/quito-revivira-tradicionales-competencias-coches-madera/>

## Greased pole

This traditional game is steeped in culture. It consists of burying a thick eucalyptus tree trunk measuring at least 4 meters high. Prizes are then placed at the top. These can be of any kind and are donated by the parish's residents, including toys, fruit, animals, and more. The game requires participants to use great strength and agility to climb the tree trunk, but the difficulty lies in the oily nature of the trunk, which makes it difficult to climb.

### Figure 29

*Greased Pole*



Note. Taken of El Palo Encebado [Photograph], by El Universo, 2014, El Universo, <https://www.eluniverso.com/vida-estilo/2014/10/07/nota/4077881/folclore-social-alegria-que-despierta-juego-palo-ensebado/>

## “Ollas Encantadas”

This game is enjoyed by the children of the parish during the festivities. To play it, they use small clay pots lined with crepe paper and filled with candy. They are then hung with a string so that the children, with the help of a stick and the guidance of their friends, can break it, encouraging teamwork. The game's difficulty is found when the children are blindfolded, which adds excitement to the game.

### Figure 30

*Ollas Encantadas*



Note. Taken of Las Ollas Encantadas [Photograph], by Chapel, 2010, Flickr, <https://flic.kr/p/8hwh55>, BY-NC 2.0

## Buried Roosters

This traditional game involves burying a rooster, leaving only its head exposed. For added excitement and challenge, participants must be blindfolded, spin around several times to disorient themselves, and use a machete to find the rooster's head to cut its throat. It's important to note that this game is only played by adults in the parish to ensure everyone's safety.

### Figure 31

*Buried Roosters*



Note. Taken of Juegos de Herencia [Photograph], by Garcés, 2009, Clemencia Echeverri, <https://revistaerrata.gov.co/contenido/clemencia-echeverri>

## Typical Food; A Banquet of Flavors

The cuisine of San José del Chazo showcases the parish's agricultural and cultural richness, based on fresh, traditional ingredients that are indispensable for festivities and family gatherings. One of the most characteristic dishes is “*choclo*” with cheese (sweet corn), served with potatoes, pork chops, and chicken, a combination that highlights the region's native flavors.

There are also “*Hornado*” (baked pork) and “*Fritada*” (fried pork), made with pork. The “*Hornado*” is cooked in a wood-fired oven, giving it a delicious, smoky flavor, while the “*Fritada*” is cooked in a bronze pan, ensuring even cooking and a unique flavor. Another emblematic dish is “*cuy*”, served roasted with potatoes, salad and peanut sauce, a typical dish of the Andean region that has been passed down from one generation to another; enhancing the culinary traditions of the Andean region. There is also “*locro de cuy*”, a soup made with young guinea pigs for their tender meat cooked over wood

### Figure 32

*Typical Food of the Parish*



Note. Adapted of Infocentro [Photograph], by Infocentro San José de Chazo, 2012, Facebook, <https://www.facebook.com/photo.php?fbid=190140047789694&set=pb.100003810994282.-2207520000&type=3>

#### 4.1.3. Exploring Charms, The Tourist Treasure Of San José Del Chazo

**Figure 33**

*Touristic Aspects of the Parish*

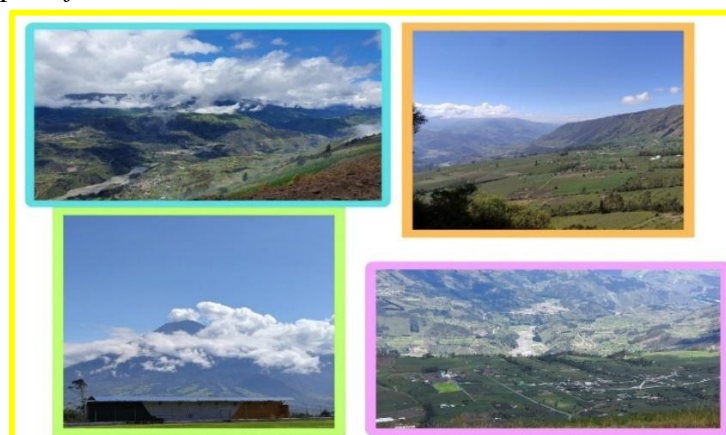


Note. Elaborate image that represents key elements of the parish's tourism.

The parish also offers tourist attractions where visitors can enjoy its natural environment, sports activities and gastronomy. Within its landscapes is the natural viewpoint in the parish seat called "La Loma". To climb the mountain, it can be done by car, bicycles and hiking. This viewpoint has impressive panoramic views of the surrounding areas such as the Tungurahua volcano, the Chambo River and San José del Chazo.

**Figure 34**

*Natural Landscapes of the Parish*



Note. Panoramic views of different points of the parish.



Other important aspects in tourism are the cultural festivals that are visited by local and inter-cantonal tourists. In this festivity the community also has religious activities, such as the feast of “Señor de la Buena Muerte” and “San José”. In these artistic events, dances, fairs and traditional processions are evident; as well as popular games and gastronomy, which allow tourists to better understand the identity and folklore of the study area. Gastronomy is also a key tourist attraction in the local area, as many go to the parish to enjoy its famous Chazo sweet corn, considered a representative delicacy of the area. The fusion of natural landscapes, culinary richness and cultural events make the San José del Chazo parish an ideal area for tourists looking for an Andean experience.

At the inter-parish level, the stadium also called "San José del Chazo", like the parish, is a sports and tourist meeting area. Its infrastructure houses a soccer school with schedules from 2:00 p.m. to 5:00 p.m. from Monday to Friday; This school is supported by an instructor. In this stadium, recognized championships are played at the cantonal and provincial level; that is, sport has generated tourism promotion and integration in the parish.

**Figure 35**

*Stadium and Football School of the Parish*



*Note. Adapted of Proyecto de Escuelas deportivas [Photograph], by Gad Parroquial San Joé de Chazo, 2024, Facebook, [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0216ufXtRwPT3tCXjfrwBVy6CcTL3Tb21Axtf8w6WyEDgDkpGRdNxF8tFwtXw2htgl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0216ufXtRwPT3tCXjfrwBVy6CcTL3Tb21Axtf8w6WyEDgDkpGRdNxF8tFwtXw2htgl&id=61556670931176)*

This journey to the heart of the parish reveals a unique identity, because it is rich in traditions, myths, history and natural resources. Its agricultural economy, combined with the work of its inhabitants and parish authorities, drives its continuous development. For this reason, it can be said that the San José del Chazo parish can preserve its cultural heritage and take advantage of its natural resources to improve the quality of life of its inhabitants.

## **4.2. ACADEMIC POTENTIAL: TRANSFORMING INFORMATION INTO KNOWLEDGE**

The analysis of the collected information allowed to identify key aspects that can be taught to strengthen cultural identity. According to Hall (1990), cultural identity is built through the interaction between the environment, traditions, and social practices, as it allows for the transmission of knowledge, values, and customs from generation to generation. From an educational perspective, teaching about the socioeconomic, cultural, and tourism aspects

of a community contributes significantly to consolidating a sense of belonging and developing critical and reflective citizens (Banks, 2016).

In this sense, elements such as flora and fauna, agriculture, ancestral festivals, traditional games, gastronomy, and tourism play a crucial role in shaping a community's sense of belonging. Below, we detail how each of these elements contributes to strengthening cultural identity in San José de Chazo.

#### **4.2.1. Flora and Fauna: A Natural and Cultural Heritage**

The biodiversity of the parish is a natural resource, a symbol of identity that influences the daily life of its inhabitants. According to Toledo and Barrera-Bassols (2008), the relationship between the inhabitants of an area and their natural environment is decisive in their cultural practices and in the development of their way of life. Fauna and flora important in the teaching of cultural identity, because they connect their natural environment with students; promoting environmental and social responsibility (Orr, 1994). In this sense, ecopedagogy proposed by Gadotti (2008) emphasizes the importance of the teaching process in the new generations on the interdependence between natural and social systems; Thus, learning based on sustainability and respect for the environment is promoted.

Intercultural education also plays a crucial role in this study, because it allows them to appreciate their own traditions in a context of dialogue and diversity. Banks (2009) argues that intercultural education promotes respect for other cultures and also strengthens pride in their roots as students reflect on the richness of their heritage and contrast it with other realities.

Furthermore, from the perspective of bioculturality, Maffi (2005) points out that cultural diversity and biological diversity are intrinsically related. In the educational context, integrating knowledge about flora and fauna into the teaching of English not only guarantees the sustainability of this knowledge, but also helps students understand the importance of preserving their heritage.

#### **4.2.2. Agriculture and Sweet Corn as a Symbol of Identity**

Agriculture, especially corn cultivation, is the central axis of the parish's economy and a symbol of identity for its inhabitants. According to Murra (1975), Andean agricultural systems have shaped the social and cultural structure of communities over the centuries, consolidating a worldview in which the land is not only a productive resource, but a living being with whom a relationship of reciprocity is established.

In San José de Chazo, corn not only represents an economic resource but also an element presents in celebrations, gastronomy, and ancestral agricultural practices such as yoke plowing and planting according to the lunar calendar. From an educational perspective, teaching about this product can be approached from multiple disciplines, such as history

(origin and evolution of the crop), natural sciences (growth cycle and agricultural techniques), and mathematics (measurement and crop yield).

This curricular integration not only fosters interdisciplinary learning but also reinforces students' sense of belonging by recognizing and valuing local knowledge as part of legitimate knowledge. In this sense, as Freire (1970) points out, meaningful learning occurs when educational content is closely linked to the student's reality. The integration of local production processes into the curriculum promotes contextualized learning by reinforcing practical knowledge and cultural identity. In 2003, UNESCO stated that intercultural education should be based on the recognition, appreciation and conservation of local cultural expressions.

#### **4.2.3. Ancestral Festivals and Their Role in Cultural Transmission**

Ancestral festivals in the parish are not only a celebration, but also a means for teaching local history, religion at the country level, and identifying community values (Díaz & Gallardo, 2018). The festivities of the parish, such as the "Captaincy of Easter", the "Day of the Dead" and the patron saint festivities in honor of San José, correspond to the Andean and Catholic indigenous beliefs that characterize the Ecuadorian cultural identity. Durkheim (1912) argues that collective rituals strengthen community ties and reinforce shared values. These celebrations include elements such as traditional dances, fireworks, "*chamizas*", bullfights, and village bands, which constitute cultural manifestations that can be taught in the educational setting to foster appreciation and continuity of these traditions.

In this context, Vygotsky (1978) argues that learning is built through social interaction, and festivities allow students to understand the importance of community, respect, and cultural identity. Integrating these events into the curriculum, through activities such as research projects, role-playing, or text analysis, fosters critical thinking and an appreciation for local culture. In this sense, Culturally Responsive Pedagogy allows students to identify with what they learn, promoting respect for their culture and pride in their roots.

#### **4.2.4. Traditional games: Playful learning and identity construction**

Learning through gamification and playful learning is an effective strategy for transmitting cultural values and knowledge, motivating students through the use of game-like dynamics, generating greater engagement, autonomy, and enjoyment of the educational process. In this context, multisensory learning and the recognition of learning styles, as well as traditional games, allow for the activation of different sensory channels such as visual, auditory, and kinesthetic which favors a richer and more personalized learning experience. Furthermore, it can be articulated with an interdisciplinary learning approach, integrating areas such as physical education, history, language, and social sciences, to address not only the execution of the game, but also its history, symbolism, and cultural values.

According to Piaget's (1951) perspective, play is a fundamental way of learning during childhood, as it facilitates the internalization of social norms, the development of

cognitive skills and the active construction of knowledge. Traditional games -such as the donkey race, the “*palo encebado*”, the “*olla encantada*” or the “*gallo enterrado*”- go beyond mere entertainment, as they embody the transmission of ways of life, cultural values and customs that have endured over time within communities. In this sense, Huizinga (1938) emphasizes that traditional games are a cultural manifestation that transcends generations, reinforcing the sense of identity and belonging while developing motor and social skills, helping students feel proud of their roots and capable of projecting this with critical thinking in intercultural spaces.

#### **4.2.5. Gastronomy as a Vehicle of Identity**

Traditional food is an essential element in the construction of cultural identity. Traditional preparations such as sweet corn with cheese, potatoes with guinea pig and “hornado” not only demonstrate the agricultural diversity of the parish, but also embody the collective memory, family customs and the intergenerational transmission of culinary knowledge. Cooking, beyond its food function, acts as a living narrative that communicates stories linked to territory, adaptation and cultural heritage. Along these lines, Montanari (2006) argues that food is an essential element of culture, since it expresses the historical evolution, available resources and social dynamics of a community.

From the point of view of symbolic anthropology, Geertz (1993) indicates that food, its modes of preparation and the rituals surrounding it contain deep meanings that contribute to defining collective identity. Thus, the act of cooking or sharing a traditional dish becomes a symbolic act that reaffirms belonging and strengthens community ties. Additionally, Pierre Bourdieu contributes the concepts of habitus and cultural capital, which allows us to understand how food practices are part of a group's lifestyle, taste, and social memory. Thus, cooking, knowing what to eat, how to prepare it, and in what context it is shared, expresses a deeply rooted type of cultural knowledge.

From an educational perspective, these practices can be integrated into the classroom through project-based learning and ethnographic methodology. For example, through activities where students interview older adults, document recipes, or prepare traditional dishes, experiential, reflective, and culturally meaningful learning is generated. Finally, Kramsch (1998) highlights the close relationship between language and culture, suggesting that incorporating local cuisine in the teaching of English is an effective strategy for contextualizing the learning process. This methodology not only contributes to the development of communicative skills, but also fosters the recognition and appreciation of one's own culture, by relating the use of the language to the practices, experiences and traditions of the student's environment.

#### **4.2.6. Cultural Tourism: A Link Between Past and Present**

Cultural tourism represents a valuable tool for fostering education, appreciation and preservation of intangible heritage in the parishes (Smith, 2006). This activity gives students



the opportunity to connect directly with their culture, while developing skills in areas such as communication, history, and entrepreneurship. Spaces such as the ravines with imposing landscapes and the mountain with a view of the Tungurahua volcano are not only attractive to visitors, but also strengthen the sense of local identity by showing the connection between the territory and the historical memory of its inhabitants.

From an ethnopedagogical approach, these experiences contribute to the valuation of ancestral knowledge and traditions that are still in force, thus consolidating the identity elements of the community. Herbert Blumer's theory of Symbolic Interactionism maintains that the meaning of symbols such as landscapes, typical dishes, or explanations of the origin of festivals is socially constructed through interaction, making tourism a privileged space for intercultural dialogue and identity strengthening.

Dewey (1938) emphasizes that experiential learning strengthens meaningful knowledge, since this approach allows students to understand the relationship between their identity and their environment. In the teaching process, the incorporation of tourist activities such as visits to emblematic sites such as churches, viewpoints; Thus, as well as the creation of bilingual guides, they allow the sense of belonging and cultural pride to be fostered.

This integration allows the development of communicative and linguistic skills with an emphasis on English teaching contexts, as they allow students to interact, narrate stories and myths; as well as describing their local reality in English. From the perspective of Education for Sustainable Development, this approach allows for critical awareness, active participation of young people in the design of sustainable tourism alternatives in their area, and commitment to the protection of heritage that benefit the population and strengthen their sense of belonging (UNESCO, 2017).

The information that was consolidated from the San José del Chazo parish has a documentary value and a high potential for the academic curriculum in the teaching process under cultural identity. As well as the interdisciplinary approach that addresses resources such as fauna and flora, the development of agriculture, traditional and religious festivities, local games, gastronomy and tourism, helps the design of teaching materials that promote a sense of belonging; as well as respect for cultural heritage. It must be considered that culture as a system of shared meanings that must be constantly reinterpreted, therefore integrating this knowledge into educational processes contributes to the development of populations aware of their cultural heritage and promotes the appreciation and preservation of local traditions.

In the field of teaching a foreign language such as English, the inclusion of contextualized content that relates the environment student's daily life provides important pedagogical benefits. Learning is no longer perceived as something abstract or foreign but becomes a meaningful tool for expressing their identity and communicating to the world.

In the same way, contextual content facilitates the comprehension and retention of grammatical structures and vocabulary in real-life situations. This approach allows the language to be learned with an authentic communicative purpose, linked to activities such as describing traditions, telling local legends, explaining typical recipes, or promoting tourist attractions in their community.

Furthermore, as Kramsch (1998) emphasizes, language and culture are deeply intertwined, and language learning cannot be separated from the speaker's cultural context. Teaching students to speak about their own culture in another language will not only improve language proficiency but also develops students capable of participating in intercultural dialogues, becoming ambassadors of their heritage to the world.

### **4.3 BRIDGING KNOWLEDGE AND IDENTITY; CRAFTING MICRO CURRICULAR RESOURCES FOR CULTURAL LEARNING**

In order to promote cultural identity in San José del Chazo, several micro curricular resources have been created that offer learners learning experiences that are interactive, interesting and relevant. Each of these educational resources have been chosen according to specific methodologies and theories that support their effectiveness in teaching.

#### **4.3.1 Fauna: Cardboard Puzzle**

The Cardboard Puzzle involves assembling images of the animals found in San José del Chazo. This resource is based on Kolb's Experiential Learning Theory (1984), which indicates that learners acquire knowledge more efficiently through direct experience. In constructing the puzzle, students engage in an active learning process where they observe, analyze and assimilate information about the animals in the area (Orr, 1994). Simultaneously, Multisensory Learning supports this method, as students employ their visual and kinesthetic senses to identify and remember the different species of fauna (Shams and Seitz, 2008).

**Figure 36**

*Cardboard Puzzle*



*Note. Cardboard puzzle created with the representative fauna of the parish.*

**Materials:**

Cardboard; rubber; paint; brush; pictures; scissors; glue.

**Procedure:**

1. Cut two pieces of cardboard measuring 4 x 4 cm
2. Select the image you want and draw the silhouette on one of the two pieces of cardboard
3. Draw another space at the top of the silhouette and cut it out
4. Divide the image into equal parts to form a grid.
5. Glue the image onto a piece of cardboard and cut it out
6. Glue the two pieces of cardboard together and then place the pieces of the image to fill in the space.

**4.3.2 Flora: 3D Model**

The 3D model represents the parish's endemic plants, allowing students to explore their characteristics in a tangible way. This material is based on Place-Based Learning, which emphasizes learning through the local environment to foster a sense of identity and responsibility toward their community (Gruenewald, 2003). By interacting with a physical representation of the local flora, students develop a deeper connection with their surroundings.

This strategy also responds to the perspective of multiple intelligences proposed by Howard Gardner. This activity stimulates naturalistic intelligence, by working with elements of the natural environment; spatial intelligence, by designing and placing the elements of the model; and bodily-kinesthetic intelligence, by constructing and manipulating three-dimensional materials. This approach not only fosters a more comprehensive understanding of the content but also addresses the diversity of skills present in the classroom, promoting inclusive and meaningful learning.

**Figure 37**

*3D Model of the Parish Flora*



*Note. Taken of Crafting [Photograph], by Rivera, 2024, Pinterest, <https://pin.it/6v0MxmFUW>*

**Materials:**

Colored paper; scissors; glue; pencil; colored cardstock; cardboard; paint, colored crepe paper.

**Procedure:**

1. Take a piece of cardboard in the color of your choice and fold it in half.
2. Open the cardboard and glue it onto a piece of cardboard.
3. With a pencil, draw a square on the base of the cardboard, joining the two corners.
4. Paint the square green to simulate vegetation.
5. Draw the trunk and branches of a tree on brown construction paper and cut it out.
6. Draw the leaves of a pine tree on green cardboard and cut it out.
7. Draw the leaves of a eucalyptus tree on green cardstock and cut it out.
8. Draw the leaves of a Capulí tree and cut it out.
9. Crumple pieces of purple and red crepe paper to make the Capulí.
10. Crumple white crepe paper to make the linden.
11. Crumple yellow crepe paper to make the dandelion.
12. Draw each representative flower on different colored cardstock and cut it out.
13. glue each piece to the sides of the cardboard to form a relief.

**4.3.3 Agriculture: Educational Garden**

The Teaching Garden involves harvesting different traditional crops from San José del Chazo. This activity aligns with Culturally Responsive Pedagogy, which integrates students' cultural backgrounds into the learning process to make education more meaningful and inclusive (Gay, 2010). Hands-on learning, likewise, emphasizes student participation in real-life activities, deepens understanding; this is through an interactive process, where students acquire new knowledge (Boud et al., 1993).

**Figure 38**

*Organic Garden*



*Note. Educational game with the different representative crops of the parish.*

## Materials:

Cardstock; cardboard; colors; markers; scissors; pencil; stylus; glue; colors.

## Procedure:

1. On a piece of brown cardstock, draw curved lines simulating planting furrows.
2. Cut out the top of the brown cardstock to simulate the soil.
3. Carefully cut out the lines of the soil furrows with a stylus.
4. Glue the brown cardstock onto a piece of cardboard.
5. On a sheet of construction paper, draw the different crops grown in the parish, then color and cut them out.
6. On a sheet of construction paper, draw a harvest basket, cut it out, and glue it on top of the garden.
7. Place each harvest element inside the soil furrows.

### 4.3.4 Cultural Holidays: Memory Matching Game

The memory game requires students to match names with images that represent elements of festivities. This approach is aligned with the theory of cognitive burden (Sweller, 1988), which suggests that learning is improved when information is presented in an organized and attractive way. By associating images with months, students improve their memory and retention of local cultural celebrations. In addition, symbolic interactionism (Blumer, 1969) supports this resource by highlighting the role of symbols (images) in the formation of social identity and cultural understanding.

**Figure 39**

*Memory Matching Game Festivities*



*Note. Educational memory game with the most representative months and festivities of the parish.*

## Materials:

Boom paper; scissors; rubber; skewers; sheet flex foam; cardstock; silicone; cardboard; pencil; ruler; glue; markers; masking tape.

12 Wooden or cardboard cubes, 3x3 cm with a surface area of 1 cm.

6 Photographs of the parish's various festivities 3x3 cm.

### Procedure:

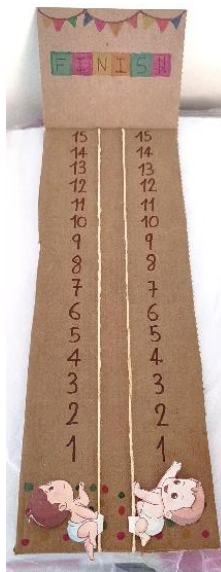
1. On the sheet of Flex foam, draw a 20x15 cm frame and cut it out.
2. Glue the frame to a cardboard surface, making sure it doesn't fall off the sides.
3. Glue the 6 photographs onto 6 of the cubes.
4. On a sheet of paper, label the months of the year and glue them onto the remaining 6 cubes.
5. Insert the skewer into 3 cubes, alternating the photographs with the month of the year labels.
6. Repeat the same procedure with the remaining cubes.
7. Using hot or cold silicone, secure the cubes so they can rotate without falling to the bottom.
8. Carefully place each skewer in sections, forming a grid. Secure the skewers with cold silicone.
9. Decorate with different colors and shapes.

#### 4.3.5 Traditional Games: Race Models

Career Track Models will allow students to visualize and interact with traditional Ecuadorian games. This educational material is based on Vygotsky's social constructivism approach, which holds that learning occurs through social interaction and cultural context (Vygotsky, 1978). By participating in performances of traditional games, learners not only acquire knowledge about their heritage, but also foster a sense of community and share a cultural experience. Likewise, this kind of activity stimulates kinesthetic bodily intelligence. According to Gardner (1993), facilitating students' learning through movement and manipulation reinforces their emotional and cognitive attachment to the material.

**Figure 40**

*Baby Marathon*



*Note. Didactic game that represents a traditional game that is practiced in the parish.*

## Materials:

Cardboard; pencil; scissors; glue; wool yarn; colors; markers; adhesive tape; cardboard.

## Procedure:

1. them right side up and upside down.
2. Cut out and glue the baby parts, leaving a space on the surface of the graphic to insert the wool yarn.
3. Cut out a 30x11 cm piece of cardboard.
4. Decorate the bottom edge of the cardboard, as this is the starting point.
5. Decorate the bottom edge of the cardboard, as this is the finishing point.
6. Cut two 30 cm pieces of wool yarn.
7. Insert each thread through each baby's graphic.
8. Using a sharpie, make two holes in the top of the cardboard.
9. Use a stylus to make two lines at the bottom to insert the wool yarn.
10. Insert the wool yarn through each surface and secure by pressing firmly and placing tape.
11. Write the numbers from 1 to 15 from the bottom to the top.

### 4.3.6 Gastronomy: Didactic Book

The Interactive Book consists of assembling traditional dishes from the parish. This resource is based on Multisensory Learning, as students will use tactile, visual, and cognitive skills to recreate the dishes (Shams & Seitz, 2008). In this sense, Task-Based Learning also supports this approach by encouraging students to complete a meaningful task that enriches their linguistic and cultural knowledge (Willis, 1996).

Through hands-on activities, students explore local cuisine and strengthen their knowledge through interaction. Finally, this resource is linked to the Montessori methodology, which encourages independent and hands-on learning through tangible materials that favor active exploration of the environment (Montessori, 1967). In this situation, students not only acquire new words but also foster a sense of belonging and appreciation for their local culture through playful activities

**Figure 41**

*Traditional Food Didactic Book*



*Note. Interactive educational book showing the traditional food of the parish*

## Materials:

Various pieces of A4-sized plastic; adhesive tape or fabric with a staple; scissors; cardstock; clear sheet protectors; candle or iron; matchstick; binding rings. Shapes or images of ingredients from different traditional dishes, such as corn, potatoes, lettuce, tomatoes, etc.

## Procedure:

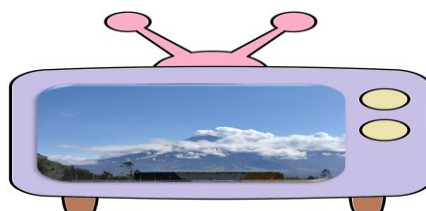
1. Take the pieces of the elements or ingredients of each typical dish and place them on a piece of plastic wrap.
2. Cover the pieces with another piece of plastic wrap and draw the outline, leaving a half-centimeter of silhouette.
3. Cut out the plastic wrap pieces and repeat with all the other shapes.
4. Light the candle and carefully seal the edges of each shape. The paper shape should be sandwiched between the two pieces of plastic wrap to seal.
5. Draw and paint a dinner plate on the cardstock, then insert it into the sheet protector.
6. Cut out small pieces of the adhesive fabric and glue one end to the back of each shape.
7. Place each shape in an orderly manner on the outside of another sheet protector and glue the other end of the adhesive fabric.
8. Cut out more pieces of adhesive fabric and glue them onto the dinner plate.
9. Place the sheet protectors in an orderly manner and add a binding ring.
10. Decorate our interactive book to your liking.

### 4.3.7 Tourism: Handheld Television Prototype

The Manual Television prototype presents images of the main tourist sites in San José del Chazo. This method is based on Communicative Language Teaching (CLT), which emphasizes the importance of interacting with language and culture in real contexts to enhance the learning process (Richards and Rodgers, 2001). In this context, the principles of Visual Learning are integrated, which help to remember information when images and visual stimuli are used as part of the educational process (Mayer, 2001). The visual representation of tourist sites helps associate language with cultural elements, thus reinforcing their understanding of the heritage.

**Figure 42**

*Handheld Television*



*Note. Portable television that shows the different tourist sites of the parish.*



**Materials:**

1 cardboard box the size of a TV box; 2 pieces of broom handle, each 60 cm long; glue stick; scissors; ruler; pencil; colored pencils; markers; burgundy paper; colored paper (fancy or wrapping paper) to decorate the box.

According to the Educar Loja (2025) website, it is recommend that we follow the following steps to assemble the television.

**Procedure:**

1. Punch two holes in the sides of the box, where the two pieces of the broom handle will fit.
2. Make a 30 cm x 30 cm square opening in the front of the box.
3. Note: These measurements are for a roll of film using A4 paper.
4. Make an outline of the story and draw a scene on each sheet.
5. Once you have drawn or copied all the sheets, join them lengthwise with glue or tape.
6. At the beginning and end, place blank sheets, which will be used to attach the roll to the broom handle pieces.
7. Tape the blank sheet of paper from the end of the story to the broom before placing it inside the box.
8. Wrap the sheets around the piece of broomstick, starting with the last scene of the story, and place it in the appropriate place in the box.
9. Finally, insert the other piece of broom handle into the box and secure the other end with the blank sheet of paper.
10. Decorate the box cheerfully.

The micro curricular resources created for teaching and learning English, based on the cultural identity of the San José del Chazo parish constitute an effective and innovative strategy that will help strengthening the connection of students with their heritage. But also, through interactive teaching materials, such as models, puzzles, interactive books, among others, meaningful learning based on observation, experimentation and participation is encouraged. From a methodological perspective, the teaching materials have been selected and grounded in solid pedagogical theories such as Experiential Learning, Culturally Relevant Pedagogy, Place-Based Learning, and Social Constructivism, among others.

The impact of the designed materials can transcend the classroom and demonstrate that it is possible to integrate English language teaching with cultural identity through innovative methodological approaches and contextualized teaching resources, aligning with a communicative approach that will allow students to interact effectively with their environment. This approach will strengthen students' connection to their cultural heritage, ensuring meaningful, inclusive, and relevant learning for their environment.

#### 4.4 DISCUSSION

The joint analysis of the results shows a strong relationship between the socioeconomic, cultural and tourism aspects of San José del Chazo, as well as its educational capacity in teaching English as a foreign language. The importance of agriculture, particularly corn, is fundamental to understanding the economic and symbolic bases of the parish, given that this crop is not only a source of income, but also an essential component of cultural identity.

Likewise, religious celebrations, typical games and food are very important, showing a community united around its beliefs and customs. This variety of cultural manifestations favors the creation of more relevant learning. The study also indicates that tourism, although still in its early stages, can be a driver of local culture, offering authentic and relevant content for education. Finally, the development of micro-curricular materials based on this valuable culture shows that it is possible to create novel educational proposals that not only improve language skills, but also reinforce cultural identity, particularly in rural areas where traditional teaching often ignores diversity.

The linkage of the findings with the theoretical framework evidences a clear concordance between the reality of San José del Chazo and the conceptual approaches that underpinned this research. First, Blumer's (1969) theory of symbolic interactionism is verified by analyzing that agricultural, festive and community practices are not simply functional activities, but means by which residents form and discuss their identity as a group. Growing corn, taking part in religious celebrations, and engaging in sporting activities are opportunities for interaction that possess deep symbolic meaning, strengthening the notion that identity is constructed from social experience.

Similarly, the Critical Pedagogy proposed by Freire in 1970 appears in the results, evidencing that an education that truly promotes change must be based on the reality and experience of the student (Chalaune, 2021). Including the cultural, economic and tourism diversity of San José del Chazo in the teaching-learning process is not only an educational tactic, but also represents an act of recognition and validation of local knowledge, encouraging critical reflection and empowerment of rural students.

From the perspective of Place-Based Learning (Gruenewald, 2003), the findings reinforce the importance of designing deeply contextualized educational proposals that connect school content with learners' daily lives. In this sense, the parish's natural, cultural, and touristic riches are an invaluable pedagogical resource for achieving more meaningful and emotionally relevant learning.

The inclusion of local cultural elements in the curriculum is also supported by Ethnopedagogy (Oktarina, 2018), which recognizes traditional knowledge as legitimate expressions of knowledge. This view maintains that education should integrate students'

cultural practices, not only as a methodological strategy, but as an act of epistemic justice that values and preserves cultural diversity.

Furthermore, the construction of contextualized micro curricular resources clearly aligns with Vygotsky's (1978) Social Constructivism, which highlights the importance of the cultural environment in the learning process. Similarly, the principles of Norton's (1995) linguistic identity theory are reflected in the need to consider learners' identity trajectories as a central component of second language acquisition, enabling students to position themselves as legitimate agents in the use of English without renouncing their culture of origin.

Finally, meaningful, experiential and project-based learning are active methodologies that, together with multiple intelligences and learning styles (Gardner, 1983), strengthen the relevance of the materials developed; this ensures its adaptation to the needs, interests and diversified contexts of the students of the San José del Chazo parish. In this way, practice and theory converge in a single educational proposal that values, respects, and enhances cultural identity and the development of English language skills.

When comparing the results of this research with previous ones, a strong coincidence is identified, this is a case with a study carried out in rural communities in Colombia, since they demonstrated that in the process of teaching English, through the inclusion of indigenous cultural content, it was possible to strengthen their cultural identity and increase the motivation of the students (Ballesteros, 2025).

For the Ecuadorian context, a study showed that the use of cultural elements (Kichwa) in the English language teaching process improved sustainable and meaningful learning (Guevara, 2023). Other studies by Areizaga, Gómez and Ibarra (2005), and Varón Páez (2009), also support the integration of cultural components within the teaching material to improve the learning of another language and in the same way, strengthen cultural identity in rural Andean contexts. When referring to difficulties and limitations, no obstacles were identified.

This fact highlights the importance of developing educational proposals that not only value local diversity, but also actively contribute to its visibility at regional and national levels. The creation of educational materials was effective and practical, given that they could be adapted, made accessible and contextualized through the use of sustainable resources. This confirms the importance of including cultural identity as a central theme in the teaching of English in rural communities.

## **CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 CONCLUSIONS**

The analysis of the specific objectives highlighted the cultural, educational and linguistic potential of San José del Chazo. The parish has a solid identity, based on corn production and cultural manifestations such as festivals and traditional games. However, its tourism potential continues to be under-exploited. This description was fundamental in guiding the development of didactic educational resources that link the learning of English with the reality of the learners and their environment.

Regarding the second objective, it was found that the inclusion of local cultural elements in the teaching of English reinforces the sense of belonging, stimulates motivational learning and fosters the development of genuine communication skills. Thus, cultural identity is established as an essential element for an intercultural education that is critical, relevant, and capable of generating change.

Finally, the micro curricular resources designed based on the sociocultural environment of San José de Chazo constitute a practical and theoretical contribution to intercultural education, offering pedagogical tools that promote meaningful language learning and the preservation of local cultural identity. Overall, the results achieved underscore that contextualized curriculum design becomes a tool for preserving cultural diversity and empowering rural communities.

### **5.2 RECOMMENDATIONS**

First, it is recommended to promote partnerships between educational institutions and local authorities to raise awareness of the cultural and tourism heritage of San José de Chazo, especially highlighting its corn production at the local and national levels. In addition, it is essential to promote the creation of ethnographic micro-projects in English lessons, so that learners have the opportunity to investigate and reflect on their culture while improving their language skills in a relevant way and in an appropriate context. It is also recommended to use intercultural educational resources elaborated with an active methodology and adjusted to the learning styles and multiple intelligences of the learners, thus guaranteeing an inclusive and relevant teaching. Finally, it is proposed to replicate this proposal in other rural communities, using this pedagogical model as a strategy to strengthen English learning and, at the same time, revalue students' cultural identity and immediate environment.

## 6. BIBLIOGRAFY

- Abarca. (2024). San José de Chazo 2024 [Photograph]. Facebook. <https://www.facebook.com/alonacional/posts/pfbid0Cn81mrSZeE5WdFANMHkvhfeBndonvrVoU32miJGuhvWN9HydofMz4ecXvt5tQkE4l>
- Anderson, B. (1983). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.
- Areizaga, E., Gómez, J., & Ibarra, O. (2005). *Materiales didácticos para la enseñanza de lenguas en contextos multiculturales*. Editorial Graó.
- Armstrong, T. (2009). *Multiple intelligences in the classroom* (3rd ed.). ASCD.
- Asamblea Nacional del Ecuador. (2010). *Código Orgánico de Organización Territorial, Autonomía y Descentralización (COOTAD)*. <https://www.asambleanacional.gob.ec>
- Ausubel, D. P. (1963). *The psychology of meaningful verbal learning*. Grune & Stratton.
- Azano, A. P. (2011). The possibility of place... *Journal of Research in Rural Education*, 26(3).
- Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal*, 66(1), 62-70. <https://doi.org/10.1093/elt/ccr017>
- Banks, J. (2001). Cultural Diversity and Education: Foundations, Curriculum, and Teaching. <https://doi.org/10.4324/9781315622255>
- Banks, J. A. (2009). *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. Boston: Allyn & Bacon.
- Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.
- Banks, J. A. (2004). Teaching for cultural literacy and global citizenship. *Multicultural Education*, 12(1), 3-4.
- Barnhardt, R., & Kawagley, A. O. (2005). Indigenous knowledge systems... *Anthropology & Education Quarterly*, 36(1).
- Barreiros, A., & Agencia. (2024). Carrera de bebés [Video]. FARO DE VIGO. <https://www.farodevigo.es/videos/sociedad/2024/11/20/carrera-bebes-centro-comercial-a-coruna-bebethon-111882675.html>
- Barros, S. (2007). *Ethnopedagogy: Foundations for intercultural education*. Editorial Abya-Yala.
- Barth, F. (1969). *Ethnic groups and boundaries: The social organization of culture difference*. Universitetsforlaget.
- Baum, G. V. (2021). DISEÑO DE MATERIALES DECOLONIALES SITUADOS PARA LA ENSEÑANZA DE INGLÉS COMO LENGUA OTRA. *CUADERNOS DE LA ALFAL*, 13, 133-168.
- Beane, J. A. (1997). *Curriculum integration: Designing the core of democratic education*. Teachers College Press.
- Begay, D. H., & Maryboy, N. C. (2000). The whole universe is our cathedral... *Science Education*, 84(6).
- Benavides, M., & Gómez-Restrepo, C. (2005). La triangulación como estrategia de validación en investigaciones sociales y en salud. *Revista Colombiana de Psiquiatría*, 34(1), 118-124.
- Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology*, 46(1), 5-34. <https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>
- Blumer, H. (1969). *Symbolic interactionism: Perspective and method*. University of California Press.
- Boroditsky, L. (2011). How language shapes thought. *Scientific American*, 304(2), 62-65. <https://doi.org/10.1038/scientificamerican0211-62>

- Boud, D., Cohen, R., & Walker, D. (1993). *Using Experience for Learning*. McGraw-Hill Education (UK).
- Bourdieu (1979). *La distinction, critique sociale du jugement*. Paris: Les Editions de Minuit.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Breidlid, A. (2013). *Education, indigenous knowledges, and development in the global South: Contesting knowledges for a sustainable future*. Routledge.
- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, MA: Harvard University Press.
- Bryman, A. (2016). *Social Research Methods* (5th ed.). Oxford University Press.
- Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. *Discourse Studies*, 7(4-5), 585-614. <https://doi.org/10.1177/1461445605054407>
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Canagarajah, A. S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1-47. <https://doi.org/10.1093/applin/I.1.1>
- Ballesteros, K. Y. C. (2025). La Enseñanza del Idioma Inglés en Contextos Rurales. *SAGA: Revista Científica Multidisciplinar*, 2(2), Article 2. <https://doi.org/10.63415/saga.v2i2.56>
- Castillo, R., & Luna, M. (2021). Enseñanza del inglés e identidad cultural en zonas rurales colombianas. *Revista Colombiana de Educación*, 82, 145-167.
- Chalaune, B. (2021). PAULO FREIRE'S CRITICAL PEDAGOGY IN EDUCATIONAL TRANSFORMATION. *International Journal of Research -GRANTHAALAYAH*, 9, 185-194. <https://doi.org/10.29121/granthaalayah.v9.i4.2021.3813>
- Chapel. (2010). Las Ollas Encantadas [Photograph]. Flickr. <https://flic.kr/p/8hwh55> (Licencia Creative Commons BY-NC 2.0)
- Chicaiza, L. (2021). La Actividad Lúdica y la Motricidad Gruesa [bachelorThesis, Universidad Técnica de Ambato-Facultad de Ciencias Humanas y de la Educación-Carrera de Pedagogía de la Actividad Física y Deporte]. <https://repositorio.uta.edu.ec/handle/123456789/33403>
- Christison, M. A. (1996). Teaching and learning languages through multiple intelligences. *TESOL Journal*, 6(1).
- Cole, M. (1996). *Cultural psychology: A once and future discipline*. Harvard University Press.
- CONAGOPARE. (2022). Informe Anual de Actividades. Rendición de cuentas 2022. <https://conagopare.gob.ec/index.php/transparencia/rencion-de-cuentas/informe2022>
- CONAGOPARE. (2022). *Informe anual de gestión: Participación y desarrollo local en gobiernos parroquiales rurales*. Consorcio de Gobiernos Autónomos Provinciales del Ecuador. <https://conagopare.gob.ec>
- Cooper, R. L. (1989). *Language planning and social change*. Cambridge University Press.
- Crenshaw, K. (1989). *Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics*. *University of Chicago Legal Forum*, 1989(1), 139-167. <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed.
- Crystal, D. (2003). *English as a Global Language* (2.a ed.). Cambridge University Press. <https://doi.org/10.1017/CBO9780511486999>
- Deterding, S., et al. (2011). From game design elements to gamefulness... *Proceedings of the 15th International Academic MindTrek Conference*.

- Dewey, J. (1938) *Experience and Education*. Educational Forum, 50, 241-252.  
<http://dx.doi.org/10.1080/00131728609335764>
- Díaz, Ll. (2016). *Inaguración del Centro de Acopio*. [Photograph]. Facebook. Facebook, <https://www.facebook.com/share/16EjPgSDJB/>
- Díaz, Ll. (2019). *Desfile de Carnaval* [Photograph]. Facebook. <https://www.facebook.com/llaqueline.diaz/posts/pfbid02U2iqb1FnAL5NPbnpNcADFakS1NitpknoL4DtXrXaLfWacElGkM93jdEBtfV1m2Xil>
- Díaz, Ll. (2024). *Capitanía* [Photograph]. Facebook. <https://www.facebook.com/photo.php?fbid=6928274287284065&set=pb.100003046863583.-2207520000&type=3>
- Díaz, M., & Gallardo, R. (2018). *Fiestas y tradiciones en América Latina: Cultura, historia y simbolismo*. Editorial Universitaria
- Díaz. (2016). *Inaguración del Centro de Acopio* [Photograph]. Facebook. <https://www.facebook.com/share/16EjPgSDJB/>
- Durkheim, E. (1912). *The elementary forms of the religious life*. Macmillan.
- Educar Loja. (2025). Trabajando con fantoches e montando um cineminha na Educação Infantil- ESPAÇO EDUCAR. TIENDA ESPAÇO EDUCAR. <https://www.espacoeducar.net/2009/12/atividades-para-15-meses-3-anos-bau-do.html>
- El Universo. (2014). El Palo Encebado [Photograph]. El Universo. <https://www.eluniverso.com/vida-estilo/2014/10/07/nota/4077881/folclore-social-alegria-que-despierta-juego-palo-ensebado/>
- El Universo. (2018). Tradicional Carrera de Coches [Photograph]. El Universo. <https://www.eluniverso.com/noticias/2018/11/15/nota/7050210/quito-revivira-tradicionales-competencias-coches-madera/>
- Fleming, N. D., & Mills, C. (1992). Not another inventory... *To Improve the Academy*, 11.
- Freire, P., & Macedo, D. P. (2005). *Pedagogy of the oppressed: 30th Anniversary Edition* (M. B. Ramos, Trad.; 30th anniversary edition). Bloomsbury Publishing.
- GAD Municipal Guano. (2019). PARROQUIA SAN JOSÉ DE CHAZO 33 AÑOS DE PARROQUIALIZACIÓN Y SU FIESTA PATRONAL [Web Page]. [https://www.facebook.com/gadmunicipalguano/photos/a.577184775733748/3789754924476701/?paipv=0&eav=AfbwNQVWmqmXn9wX4FGXFLreM\\_ZU6z8ZUU2vXaqnmbtKwuHUMKhD2ycrJDjLE\\_WqL4&\\_rdr](https://www.facebook.com/gadmunicipalguano/photos/a.577184775733748/3789754924476701/?paipv=0&eav=AfbwNQVWmqmXn9wX4FGXFLreM_ZU6z8ZUU2vXaqnmbtKwuHUMKhD2ycrJDjLE_WqL4&_rdr)
- Gad Parroquial San José de Chazo. (2024). *Proyecto de Escuelas deportivas* [Photograph]. Facebook. [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0216ufXtRwPT3tCXfjwrwBVy6CcTL3Tb21Axtf8w6WyEDgDkpGRdNx8tFwtXw2htgl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0216ufXtRwPT3tCXfjwrwBVy6CcTL3Tb21Axtf8w6WyEDgDkpGRdNx8tFwtXw2htgl&id=61556670931176)
- Gad Parroquial San José de Chazo. (2025). Facebook. [Video]. <https://www.facebook.com/share/r/14cdWw5HTC/>
- Gadotti, M. (2008). *Education for sustainability: A critical contribution to the Decade of Education for Sustainable Development*. University of São Paulo Press.
- GADPR San José de Chazo. (2019). *Reseña Histórica. Gobierno Autónomo Descentralizado Parroquial San José de Chazo*. <https://gadsanjosedechazo.gob.ec/index.php/la-parroquia/resena-historica>
- Garcés. (2009). Juegos de Herencia [Photograph]. En Clemencia Echeverri. <https://revistaerrata.gov.co/contenido/clemencia-echeverri>
- García Canclini, N. (2001). *Culturas híbridas: Estrategias para entrar y salir de la modernidad* (4ª ed.). Paidós.
- Gardner, H. (1999). *Intelligence reframed: Multiple intelligences for the 21st century*. Basic Books.
- Gardner, H. (1983). *Frames of Mind: A Theory of Multiple Intelligences*. New York: Basic

- Books. Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.
- Gee, J. P. (2000). *Identity as an analytic lens for research in education*. Review of Research in Education, 25, 99-125. <https://doi.org/10.3102/0091732x025001099>
- Geertz, C. (1993). *The Interpretation of Cultures: Selected Essays*. Fontana Press. <https://books.google.com.ec/books?id=PTktbJk6I2IC>
- Giddens, A. (1990). *The Consequences of Modernity* | Stanford University Press. <https://www.sup.org/books/sociology/consequences-modernity>
- Giménez, G. (2007). Estudios sobre la cultura y las identidades sociales. *Conaculta/ITESO*.
- Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Bergin & Garvey.
- Giroux, H. A. (1992). *Border crossings: Cultural workers and the politics of education*. Routledge.
- Gobierno Autónomo Descentralizado Parroquial Rural San José del Chazo. (2023). *Development Plan and Territorial Planning*. [Document].
- Gobierno Autónomo Descentralizado Parroquial Rural San José del Chazo. (2025). [Video]. Facebook. <https://www.facebook.com/share/r/14cdWw5HTC/>
- Gobierno Autónomo Descentralizado Parroquial San José de Chazo. (2025). *Rey de Reyes* [Photograph]. Facebook. [https://www.facebook.com/permalink.php?story\\_fbid=pfbid02zeoi8zWYEpDUYoQNP8oqtrM93W7wiDYtMDxzDPFRJa7XqFxUWGPpJyKMv1qcgBGNl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid02zeoi8zWYEpDUYoQNP8oqtrM93W7wiDYtMDxzDPFRJa7XqFxUWGPpJyKMv1qcgBGNl&id=61556670931176)
- Gobierno Autónomo Descentralizado Parroquial San José de Chazo. (2024). *Día de la madre* [Photograph]. Facebook. [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0tQSwTmCVLaXfFYjibjGmkJfzBFsXGg12kYkSEWfrg8mccPJcgLVctjgiCUB46DDGl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0tQSwTmCVLaXfFYjibjGmkJfzBFsXGg12kYkSEWfrg8mccPJcgLVctjgiCUB46DDGl&id=61556670931176)
- Gobierno Autónomo Descentralizado Parroquial San José de Chazo. (2024). *Día del niño* [Photograph]. Facebook. [https://www.facebook.com/permalink.php?story\\_fbid=pfbid0JZcdkSzDbLufNACtyGKUNoJUQPj63ek7VnoBbaJnACXeSdwZ5qEZsGznsUJKQAYCl&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid0JZcdkSzDbLufNACtyGKUNoJUQPj63ek7VnoBbaJnACXeSdwZ5qEZsGznsUJKQAYCl&id=61556670931176)
- Gobierno Autónomo Descentralizado Parroquial San José de Chazo. (2024). *Programa Navideño* [Photograph]. Facebook. [https://www.facebook.com/permalink.php?story\\_fbid=pfbid09PS9LrATeXTu5NXqFu3bmWfHhZBukzhj9DU1s9vUQjvKUBfyaATbasoTqBNeD5HNI&id=61556670931176](https://www.facebook.com/permalink.php?story_fbid=pfbid09PS9LrATeXTu5NXqFu3bmWfHhZBukzhj9DU1s9vUQjvKUBfyaATbasoTqBNeD5HNI&id=61556670931176)
- Greenfield, P. M. (2008). Linking social change and developmental change: Shifting pathways of human development. *Developmental Psychology*, 45(2), 401-418. <https://doi.org/10.1037/a0014726>
- Gruenewald, D. A. (2003). *The best of both worlds: A critical pedagogy of place*. Educational researcher, 32(4), 3-12.
- Guevara Suárez, L. F. (2023). *Kichwa-Otavalos indigenous context culture community to improve English oral production in senior students at Miguel Egas Cabezas High School in Peguche* [Tesis de pregrado, Universidad Técnica del Norte]. Repositorio UTN. <https://repositorio.utn.edu.ec/handle/123456789/14082>
- Guzmán Chinlle, A., & Guzmán Chinlle, M. (2023). *Diseño de recursos didácticos interculturales para la enseñanza de inglés en escuelas rurales*. Ediciones Abya-Yala.
- Hall, S. (1990a). Cultural identity and diaspora. In J. Rutherford (Ed.), *Identity: Community, culture, difference* (pp. 222-237). Lawrence & Wishart.
- Hall, S. (1990b). *Cultural Identity and Diaspora: Identity: Community, Culture, Difference*. En *Cultural Identity and Diaspora: Identity: Community, Culture, Difference* (pp. 51-59). Lawrence and Wishart.



- Hattie, J. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Routledge.
- Heath, S. B. (1983). *Ways with words: Language, life, and work in communities and classrooms*. Cambridge University Press.
- Hernández Sampieri, R., Fernández Collado, C., & Baptista Lucio, P. (2014). *Metodología de la investigación*. McGraw Hill España. <https://dialnet.unirioja.es/servlet/libro?codigo=775008>
- Hill, J. D. (2016). *CRISP methodology for...* Cultural Press.
- Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Sage.
- Hofstede, G., & Hofstede, G. J. (2005). *Cultures and organizations: Software of the mind* (2nd ed.). McGraw-Hill.
- Hornberger, N. H. (2006). *Voice and biliteracy in indigenous language revitalization*. Journal of Language, Identity, and Education, 5(4), 277-292. [https://doi.org/10.1207/s15327701jlie0504\\_2](https://doi.org/10.1207/s15327701jlie0504_2)
- Howard, T. C. (2010). *Why race and culture matter in schools: Closing the achievement gap in America's classrooms*. Teachers College Press.
- Huizinga, J. (1955). *Homo ludens: A study of the play-element in culture*. Boston, MA: The Beacon Press.
- Hymes, D. (1972). On communicative competence. En J. B. Pride & J. Holmes (Eds.), *Sociolinguistics* (pp. 269-293). Penguin.
- Infocentro San José de Chazo. (2012). *Infocentro* [Photograph]. Facebook. <https://www.facebook.com/photo.php?fbid=190140047789694&set=pb.100003810994282.-2207520000&type=3>
- Jacobs, H. H. (1989). *Interdisciplinary curriculum: Design and implementation*. ASCD.
- Jin, L., & Cortazzi, M. (2006). *Changing practices in Chinese cultures of learning*. *Language, Culture and Curriculum*, 19(1), 5-20. <https://doi.org/10.1080/07908310608668751>
- Jueli. (2008). *Arando con Bueyes*. [Photograph]. Flickr. <https://flic.kr/p/6C3q8g>
- Karns, M., & Mingst, K. (2010). *International organizations: The politics and processes of global governance* /. Universiteitsbibliotheek Gent; Lynne Rienner Publishers,. <https://lib.ugent.be/catalog/rug01:001423304>
- Kearney, M., & Kaplan, S. (1997). Toward a methodology for... *Environment and Behavior*, 29.
- Kemmis, S., McTaggart, R., & Nixon, R. (2014). *The Action Research Planner: Doing Critical Participatory Action Research*. <https://doi.org/10.1007/978-981-4560-67-2>
- Kierkegaard, S. (1843/1985). *Fear and trembling*. Penguin Classics. (Obra original publicada en 1843)
- Kolb, A. Y., & Kolb, D. A. (2005). Learning styles and learning spaces: Enhancing experiential learning in higher education. *Academy of Management Learning & Education*, 4(2), 193-212. <https://doi.org/10.5465/amle.2005.17268566>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. En Journal of Business Ethics (Vol. 1).
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Kramsch, C. (2009). *The multilingual subject: What foreign language learners say about their experience and why it matters*. Oxford University Press.
- La Prensa Chimborazo. (2024). El Animero [Photograph]. Instagram. [https://www.instagram.com/p/DBQKx9qRvY-/?img\\_index=2](https://www.instagram.com/p/DBQKx9qRvY-/?img_index=2)
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465-491.
- Lantolf, J., & Poehner, M. (2014). *Sociocultural Theory and the Pedagogical Imperative in L2 Education: Vygotskian Praxis and the Research/Practice Divide*. En Sociocultural Theory

- and the Pedagogical Imperative in L2 Education: Vygotskian Praxis and the Research/Practice Divide. <https://doi.org/10.4324/9780203813850>
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.
- Lema, L. (2019). TURISMO. Misitio. <https://chimborazosanjosed.wixsite.com/sanjosedechazo/turismo>
- Lende, D. H., & Downey, G. (2012). *The encultured brain: An introduction to neuroanthropology*. MIT Press.
- López, L. E. (2008). *Top-down and bottom-up: Counterpoised visions of bilingual intercultural education in Latin America*. *Compare: A Journal of Comparative and International Education*, 38(3), 365-379. <https://doi.org/10.1080/03057920802066582>
- López, M., & San Martín, M. (2022). *Materiales de enseñanza y aprendizaje de lenguas-culturas extranjeras sensibles al contexto: Diseño, implementación y evaluación. Abordajes*. *Revista de Ciencias Sociales y Humanas*, 6(12), Article 12. <https://revistaelectronica.unlar.edu.ar/index.php/abordajes/article/view/699>
- MacCannell, D. (1976). *The tourist: A new theory of the leisure class*. Schocken Books.
- Maffi, L. (2005). Linguistic, cultural, and biological diversity. *Annual Review of Anthropology*, 34, 599–617. <https://doi.org/10.1146/annurev.anthro.34.081804.120437>
- Maffi, L. (2001). *On biocultural diversity: Linking language, knowledge, and the environment*. Smithsonian Institution Press.
- Mayer, R. E. (2001). *Multimedia learning*. Cambridge University Press. <https://doi.org/10.1017/CBO9781139164603>
- Mayer, R. E. (2014). Cognitive theory of multimedia learning... *Cambridge Handbook of Multimedia Learning*, 2nd ed.
- McCarty, T. L. (2002). *A place to be Navajo: Rough Rock and the struggle for self-determination in indigenous schooling*. Lawrence Erlbaum.
- McLaren, P. (1995). *Critical pedagogy and predatory culture*. Routledge.
- McSweeney, B. (2002). Hofstede's model of national cultural differences. *Human Relations*, 55(1), 89-118.
- Mead, G. H. (1934). *Mind, Self and Society from the Standpoint of a Social Behaviorist*. Chicago Univ. Press.
- Medina, M., et al. (2023). *Metodología de la investigación: Técnicas e instrumentos de investigación*. En Instituto Universitario de Innovación Ciencia y Tecnología Inudi Perú. <https://doi.org/10.35622/inudi.b.080>
- Medina, M., Rojas, R., Bustamante, W., Loaiza, R., Martel, C., & Castillo, R. (2023). *Metodología de la investigación: Técnicas e instrumentos de investigación*. En Instituto Universitario de Innovación Ciencia y Tecnología Inudi Perú. <https://doi.org/10.35622/inudi.b.080>
- Mignolo, W. D. (2000). *Local histories/global designs: Coloniality, subaltern knowledges, and border thinking*. Princeton University Press.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2<sup>a</sup> ed.). Thousand Oaks, CA: Sage Publications.
- Ministerio de Educación. (2011). *Currículo educación general básica* – Ministerio de Educación. <https://educacion.gob.ec/curriculo-educacion-general-basica/>
- Ministerio de Educación. (2021). *Plan Nacional de Bilingüismo “Inglés para Todos”*. <https://educacion.gob.ec>
- Ministerio de Urbanismo y Vivienda. (2021). *Plan de Desarrollo y Ordenamiento Territorial (PDOT)*. <https://urbanismo.gob.ec>
- Mitchell, R. E., & Reid, D. G. (2001). Community integration: Island tourism in Peru. *Annals of Tourism Research*, 28(1), 113-139. [https://doi.org/10.1016/S0160-7383\(00\)00012-X](https://doi.org/10.1016/S0160-7383(00)00012-X)

- Montanari, M. (2006). *Food Is Culture* (A. Sonnenfeld, Trad.; p. 168 Pages). Columbia University Press.
- Montessori, M. (1967). *The Discovery of the Child*. Fides Publishers.
- Murra, J. (1975). *Formaciones económicas y políticas del mundo andino*. Instituto de Estudios Peruanos.
- Naranjo, D. C., & Carrero, A. (2017). Retos y desafíos de la Educación rural para niños y jóvenes en escenarios de Construcción de Paz: Una mirada desde lo local para la transformación global. 24, 95-120. <https://doi.org/10.25100/prts.v0i24.4546>
- Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives* (2nd ed.). Routledge.
- Norton, B. (1995). *Social identity, investment, and language learning*. TESOL Quarterly, 29(1), 9–31. <https://doi.org/10.2307/3587803>
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Longman.
- Ochoa, D. (2020). *Carrera Anual de Burros* [Photograph]. LA NACION. <https://www.lanacion.com.ar/agencias/desfile-de-disfraces-y-carrera-de-burros-en-ecuador-nid10092022/>
- Oktarina, P. S. (2018). ETHNOPEDAGOGY AS THE FOUNDATION OF EDUCATIONAL PRACTICE AND TEACHER EDUCATION. 7(7).
- Orr, D. (1994). *Earth in mind: On education, environment, and the human prospect*. Island Press.
- Ortega, D., & Argudo, A. (2017). LA ENSEÑANZA-APRENDIZAJE DEL INGLÉS EN EL ECUADOR: DESDE EL DIAGNÓSTICO HACIA LA INVESTIGACIÓN EDUCATIVA. En III Reunión Científica para la Innovación INPIN 2016 (1era. Edición) (pp. 168-178). <https://doi.org/10.13140/RG.2.2.32252.33925>
- Ortega, D., & Aucchahuallpa, R. (2017). *La Educación Ecuatoriana en Inglés: Nivel de Dominio y Competencias Lingüísticas de los Estudiantes Rurales*. Revista Scientific, 2(6), Article 6. <https://doi.org/10.29394/scientific.issn.2542-2987.2017.2.6.3.52-73>
- Papert, S. (1980). *Mindstorms: Children, computers, and powerful ideas*. Basic Books.
- Paris, D. (2012). Culturally sustaining pedagogy. *Educational Researcher*, 41(3), 93-97.
- Pashler, H., et al. (2008). Learning styles: Concepts and evidence... *Psychological Science in Public Interest*, 9(3).
- Pennycook, A. (1998) *English and the Discourses of Colonialism: The Politics of Language*. Routledge.
- Pennycook, A. (2006). *Global Englishes and Transcultural Flows* (1st ed.). Routledge. <https://doi.org/10.4324/9780203088807>
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press.
- Piaget, J. (1950). *The Psychology of Intelligence*. London: Routledge.
- Piaget, J. (1951) *Play, Dreams and Imitation in Childhood*. Routledge & Kegan Paul, London.
- Pinker, S. (1994). *The Language Instinct: How the Mind Creates the Gift of Language*. New York: William Morrow. <https://doi.org/10.1037/e412952005-009>
- Porto, M. (2014). Intercultural citizenship education in an EFL online project in Argentina. *Language and Intercultural Communication*, 14(2), 245-263.
- Ragin, C. C. (1987). *The comparative method: Moving beyond qualitative and quantitative strategies*. Berkeley, CA: University of California Press.
- Ramos, P., López, M., & Torres, E. (2022). Integración de elementos kichwas en la enseñanza del inglés: Un estudio en escuelas interculturales ecuatorianas. *Journal of Intercultural Education*, 33(4), 421-438.

- Redfield, R., Linton, R., & Herskovits, M. J. (1936). Memorandum for the study of acculturation. *American Anthropologist*, 38(1), 149-152. <https://doi.org/10.1525/aa.1936.38.1.02a00330>
- Reinhardt, J. (2019). *Gameful second and foreign language teaching and learning*. Palgrave Macmillan.
- República del Ecuador. (2008). *Constitución de la República del Ecuador*. [https://www.oas.org/juridico/pdfs/mesicic4\\_ecu\\_const.pdf](https://www.oas.org/juridico/pdfs/mesicic4_ecu_const.pdf)
- Resnick, L. B. (1987). *Education and learning to think*. National Academy Press.
- Richards, J. C. (2001). *Curriculum Development in Language Teaching*. Cambridge University Press.
- Richards, J. C., & Rodgers, T. S. (2001). *Approaches and methods in language teaching* (2nd ed.). Cambridge University Press.
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage Publications.
- Ritzer, G. (2003). *The globalization of nothing*. Pine Forge Press.
- Robertson, R. (1995). *Glocalization: Time-space and homogeneity-heterogeneity*. *Global Modernities*, 2(1), 25-44.
- Rogoff, B. (2003). *The cultural nature of human development*. Oxford University Press.
- Sapir, E. (1921). *Language: An introduction to the study of speech*. Harcourt, Brace.
- Saricaoglu, A., & Aktas, N. (2015). The relationship between multiple intelligences and foreign language learning achievement. *Journal of Education and Training Studies*, 3(5).
- Sartre, J.-P. (1943/2007). *Being and nothingness*. Washington Square Press. (Obra original publicada en 1943)
- Schumann, J. H. (1978). *The pidginization process: A model for second language acquisition*. Newbury House.
- Semken, S. (2005). Sense of place and place-based introductory geoscience... *Journal of Geoscience Education*, 53(4).
- Shams, L., & Seitz, A. R. (2008). *Benefits of multisensory learning*. *Trends in Cognitive Sciences*, 12(11), 411–417. <https://doi.org/10.1016/j.tics.2008.07.006>
- Díaz, & Gad Parroquial San José de Chazo. (2025). *Desfile de la Alegría* [Photograph]. Facebook. <https://www.facebook.com/photo?fbid=9177410075703797&set=pcb.9177431922368279>, <https://www.facebook.com/photo.php?fbid=122220409508222364&set=pb.61556670931176.-2207520000&type=3>
- Smith, L. (2006). *Uses of Heritage*. Routledge. <https://doi.org/10.4324/9780203602263>
- Smith, L. T. (2018). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.
- Sobel, D. (2004). *Place-based education: Connecting...* Orion Society.
- Springett, D. (2005). Education for sustainability in the business studies curriculum. *International Journal of Sustainability in Higher Education*, 6(1), 51-65.
- Sterling, S. (2001). *Sustainable education: Re-visioning learning and change*. Green Books.
- Stiglitz, J. E. (2002). *Globalization and its discontents*. New York: W. W. Norton. <http://archive.org/details/globalizationits0002stig>
- Super, C. M., & Harkness, S. (1986). *The developmental niche: A conceptualization at the interface of child and culture*. *International Journal of Behavioral Development*, 9(4), 545-569. <https://doi.org/10.1177/016502548600900409>
- Sweller, J. (1988). Cognitive load during problem solving: Effects on learning. *Cognitive Science*, 12(2), 257-285. [https://doi.org/10.1207/s15516709cog1202\\_4](https://doi.org/10.1207/s15516709cog1202_4)
- Taken of Crafting [Photograph], by Rivera, 2024, Pinterest, <https://pin.it/6v0MxmFUW>

- Tarazona, S. (2021). (De)Construcción de identidad, retos en el aula de clase y roles asumidos por docentes no hablantes nativos de inglés en Colombia. *Rastros Rostros*, 23(1), Article 1. <https://doi.org/10.16925/2382-4921.2021.01.01>
- Taylor, C. (1994). *Multiculturalism: Examining the politics of recognition*. Princeton University Press.
- Telles, J. A., & Ferreira, M. L. (2020). Pedagogía lingüística culturalmente contextualizada en Brasil. *Linguistics and Education*, 59, 100789.
- Thorne, S. L., et al. (2015). Gaming as extramural English L2 learning... *Language Learning & Technology*, 19(3).
- Ting-Toomey, S. (2012). *Communicating across cultures* (2nd ed.). Guilford Press.
- Tokuhamma-Espinosa, T. (2010). *The new science of teaching and learning*. Teachers College Press.
- Toledo, V. M., & Barrera-Bassols, N. (2008). *La memoria biocultural: La importancia ecológica de las sabidurías tradicionales*. Icaria Editorial.
- Tollefson, J. W. (1991). *Planning language, planning inequality: Language policy in the community*. Longman.
- Tomlinson, J. (1999). *Globalization and culture*. University of Chicago Press.
- Toro, L. (2021). Gamificación intercultural para la enseñanza del inglés en contextos rurales. *Revista Latinoamericana de Estudios Educativos*, 51(2).
- UNESCO. (2015). *UNESCO's mission and objectives*. <https://unesdoc.unesco.org/ark:/48223/pf0000244834>
- UNESCO. (2020). National Cultural Heritage Laws. UNESCO World Heritage Centre. <https://whc.unesco.org/en/statesparties/ec>
- UNESCO. (2013). *Intercultural competences: Conceptual and operational framework*. <https://unesdoc.unesco.org/ark:/48223/pf0000219768>
- UNESCO. (2017). *Education for sustainable development goals: Learning objectives*. <https://unesdoc.unesco.org/ark:/48223/pf0000247444>
- UNESCO. (2019). *Culture | 2030 indicators*. <https://unesdoc.unesco.org/ark:/48223/pf0000371562>
- UNESCO. (2021). *UNESCO world report: Reshaping policies for creativity*. <https://unesdoc.unesco.org/ark:/48223/pf0000377061>
- Varón Páez, M. E. (2009). *Cultura y enseñanza de lenguas extranjeras: Un enfoque intercultural*. Universidad Pedagógica Nacional.
- Vez, J. M. (1999). Materiales curriculares para la enseñanza de lenguas extranjeras: Estudio de caso. *Lenguaje y textos*, ISSN-e 2530-0075, ISSN 1133-4770, No 13, 1999, págs. 67-92, 13, 67-92.
- Vygotsky, L. S. (1978). *Mind in Society: Development of Higher Psychological Processes*. Harvard University Press. <https://doi.org/10.2307/j.ctvjf9vz4>
- Walsh, C. (2013). *Pedagogías decoloniales: Prácticas insurgentes de resistir, (re)existir y (re)vivir*. Abya-Yala.
- Weiss, T. G., & Thakur, R. (2010). *Global Governance and the UN: An Unfinished Journey*. Indiana University Press. <https://doi.org/10.2307/j.ctt16gznrf>
- Whorf, B. L. (1956). *Language, thought, and reality: Selected writings of Benjamin Lee Whorf*. MIT Press.
- Willis, J. (1996). *A Framework for Task-based Learning*. Longman.
- Yang, J. (2019). Culturally aligned learning styles in indigenous education: A longitudinal study. *Journal of Intercultural Education*, 30(4), 421-438. <https://doi.org/10.1080/14675986.2019.1603532>
- Yin, R. K. (2015). *Qualitative Research from Start to Finish*, Second Edition. Guilford Publications.
- Zimmerman, L. (2020). Mapping as cultural pedagogy... *Journal of Intercultural Education*, 31(2).

## 7. ANNEXES

### Checklist

#### UNIVERSIDAD NACIONAL DE CHIMBORAZO



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

#### Check List

The principal aim of this checklist is to determine the academic potential of the information gathered in correspondence with the study target. Additionally, this checklist was designed under consideration of the theoretical framework constructed throughout the research.

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

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

## **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 validate theoretically the results of the microcurricular resources designed to develop cultural identity while teaching English.

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



## Checklist

### UNIVERSIDAD NACIONAL DE CHIMBORAZO



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

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.

San José de Chazo 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
<b>Relevance to local culture</b>				
1	Does the data represent the daily life activities and traditions of the community?			
2	Are the local festivities and events accurately described?			
<b>Educational potential</b>				
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, so on)			
<b>Cultural identity</b>				
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?			
<b>Validity</b>				
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?			
<b>Adaptability</b>				
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?			
<b>Students engagement</b>				
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?			
<b>Resource availability</b>				
18	Are the necessary resources available to support the use of the information in teaching?			
19	Do the resources provide easy accessibility for teachers to use them in classrooms?			
20	Are there any cost considerations that need to be addressed?			

---

Srta. Grissel Aguagallo

**ESTUDIANTE**

**C.I. 0604604793**

## Photographic Evidence



March, week 1: Socialization of the research project to the inhabitants of the parish